

# The Quarterly Journal



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## The Pied Piper of Chaos The Life and Times of Todd Bentley

by G. Richard Fisher

In April 2008, Todd Bentley started having what he and others called an end-times healing revival at the Ignited Church in Lakeland, Fla., which is pastored by Stephen Strader. The meetings continued for more than four months. It received worldwide exposure via YouTube. His “revival” was a combination of the now-defunct Holy Trinity Brompton revival, the Toronto “blessing,” and Pensacola (Brownsville) “outpouring,” but kicked up — maybe literally — many levels. The Lakeland Outpouring, as it was called, was a first-rate circus complete with claims of a female angel named Emma forever enshrined on YouTube.

On July 21, Bentley announced that God had instructed him to “Move, walk the land, move the Ark of My glory.”<sup>1</sup>

### HEALING IN THE NAME OF TODD

Less than two weeks before Bentley said God told him to move, ABC’s *Nightline* ran a devastating report

exposing his past sexual assault on a younger boy.<sup>2</sup> The molestation took place when Bentley was a teen and prior to his conversion as a Christian.



He did jail time. Bentley, as well, could not produce even one documented healing for the news program.

Likewise, the *Christian News* reported:

“Bentley’s healing claims have been spectacular, with one man even saying he can now see out of a glass eye. The Associated Press tried to follow up on a list of 15 names that were given by Bentley’s ministry that is supposed to represent healings that can be medically verified. Yet two phone numbers given out by the ministry were wrong, six people did not return telephone messages and only two of the remainder,

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# Editorials

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## JOHN HAGEE'S FOOT-IN-MOUTH DISEASE

A group called JewsOnFirst.org actively tracks the actions and statements of Pastor John Hagee and shows on its website, [www.jewsonfirst.org](http://www.jewsonfirst.org), video clips of his most extreme, most erroneous, and most ridiculous statements.

Hagee is the founder and senior pastor of Cornerstone Church in San Antonio, Texas, a non-denominational charismatic congregation with more than 19,000 members. Hagee also is chief executive officer at his non-profit corporation, Global Evangelism Television (GETV).

He can be seen and heard on broadcasts on 160 TV stations, 50 radio stations, and eight networks in the United States and more around the world.

The evangelical Christian community, however, should be very troubled by his interpretation of Scripture and undocumented claims about Israel, Judaism, and the end times.

A good example is JewsOnFirst.org's 16-minute video, *Pastor John Hagee: A Preoccupation With The Jews*. It shows Hagee saying that the Antichrist "is at least going to be partly Jewish as was Adolph Hitler, as was Karl Marx. He will not regard the desire of women. That means he's going to be homosexual."

Here is the first example of Hagee's troublesome interpretation of Scripture. Commentators agree that the phrase "not regard the desire of women" from Daniel 11:37 is difficult to properly translate. Much of Daniel 11 has to do with the intertestamental period (c. 432 - 5 B.C.) — called the 400 "silent years" between Malachi and Matthew. If one is familiar with the history of that period, it can appear likely that Daniel is prophesying about the Syrian dominance of Israel. These events would eventually trigger the Maccabean revolt, which modern Jews commemorate when they celebrate Hanukkah. At the same time, this does not rule out some end-times foreshadowing.

As for Daniel 11:37, some commentators believe that the desire of women had to do with the pagan god Tammuz, who was a god of fertility and especially honored and worshipped by women (Ezekiel 8:14). The NIV takes this approach and translates Daniel 11:37, "He will show no regard for the gods of his fathers or for the one desired by women, nor will he regard any god, but will exalt himself above them all." The next verses tell us that his only god will be force.

It is certain that the words "not regard the desire of women" is a phrase that is never used to describe homosexuality, as is clear in those passages that do clearly describe it. No one can be dogmatic, but it does not say "he will have no desire for women" nor does it say "he will desire men," but rather that he will "not

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# News Updates

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## PEARSON'S COSTLY CONVERSION

Less than a decade ago, the Rev. Carlton Pearson started to preach and teach publicly the doctrine of inclusionism. It was a position that he said was seeded within his theological convictions 30 years earlier. In the late 1990s, when Pearson began to openly express his unorthodox view, he was atop the "Christian" world. His Tulsa-based Charismatic church claimed about 6,000 members, he was a member of the board of trustees for Oral Roberts University, he was among the religious leaders who advised President-elect George W. Bush in the days following his first election, and he was a recurring guest on and host for the Trinity Broadcasting Network. But now all of that has evaporated.

On Sept. 7, Pearson preached a final sermon to his New Dimensions Church, where membership had dwindled to a few hundred people. According to an Associated Press report, "the church's property was lost in foreclosure" and his "few remaining members have now been merged into a Unitarian congregation."

During Pearson's fall from the graces of orthodoxy, "liberal religious leaders embraced Pearson" and his church became "affiliated with the United Church of Christ, one of the nation's most liberal denominations," the AP also reported.

—MKG

## MORE LDS TEMPLES PLANNED

The Church of Jesus Christ of Latter-day Saints said it intends to build five new temples worldwide. The announcement was made last October by the church's president Thomas S. Monson at its semi-annual General Conference. The newly announced plans will increase to 17 the number of temples currently under construction or in the planning stage. The sect has 128 temples in operation throughout the world.

Monson's predecessor, Gordon B. Hinckley, set the church on its temple-building spree. During his near 13-year tenure as church president, Hinckley was responsible for planning and building more than 60 percent of all active temples.

Two of the new temples in the works will be in the United States; one in downtown Philadelphia, another northeast of Kansas City. The Kansas City area temple

will be Missouri's second and is located just a few miles west of Liberty, where Mormon church founder Joseph Smith Jr., was jailed for four and a half months from November 1838 to April 1839. One of the foreign temples will be built in Rome, which will be the first in Italy. The final two are scheduled for Canada and South America.

The 13 million member sect uses its temples for ceremonies, including baptism for the dead and the sealing of marriages for eternity. Only a select number of church members are allowed in the structures to perform the ceremonies.

—MKG

## ALAMO ARRESTED FOLLOWING RAID OF HEADQUARTERS

While Tony Alamo was celebrating his 74th birthday last Sept. 20, about 100 federal and state authorities raided the headquarters of his Tony Alamo Christian Ministries in Fouke, Ark. Officials say the raid was the product of a two-year investigation into allegations of child abuse and child pornography by Alamo and his followers.

During the Saturday evening raid no one was arrested, but six girls, ages 10 to 17, were removed from the compound and placed in state custody. After interviewing the girls, federal agents suggested that a warrant for Alamo's arrest would be forthcoming. On Sept. 25, Alamo was arrested at a motel in Flagstaff, Ariz., and charged with violation of the Mann Act, alleging he took minors across state lines for sexual purposes. Alamo said the allegations are false and stemmed from the "anti-Christ government" and "Catholics." He also denied that he or anyone in his church is practicing polygamy or permitting underage girls to marry.

Alamo is no stranger to legal troubles. The Internal Revenue Service revoked his church's tax-exempt status in 1985. In 1988, he faced charges of child abuse for allegedly directing church members to beat an 11-year-old boy. Although the charges were dropped due to a lack of evidence, the boy's parent sued and received a \$1.5 million judgment. In 1991, Alamo was acquitted on charges that he threatened to kidnap a federal judge. And at that time another of his Arkansas ministry locations was raided. Prior to the raid he fled and spent several years as a "fugitive from justice." In 1994, he was convicted of tax evasion charges with the IRS contending

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# Believing Beth About Believing God



## A FURTHER LOOK AT THE DECEPTIVE DRIFTS OF BETH MOORE

by M. Kurt Goedelman and Glenn E. Chatfield

"And I just know what has worked for me. That's all I know to tell you. That's all I have," says popular Bible teacher Beth Moore.<sup>1</sup> Yet the pragmatism to which Moore appeals is, for Christians, unhealthy.

There is little argument that Moore is a superstar in Christendom: "Christian speaker, Bible study author, and ministry leader."<sup>2</sup> Her media reaches beyond the printed page to some of the more expensive video series in the Christian marketplace today. These presentations, which complement her books, have spread her teachings worldwide. Moore says:

"Thousands and thousands of people, flocking anywhere that they can hear the Word of God taught or preached. People want the Word. They do not want darling little stories."<sup>3</sup>

Yet what Moore offers is really a patchwork of Scripture interwoven with "darling little stories." In her video Bible study *Believing God*, she spends several minutes describing a birthday party she had for her dog Beanie, saying, "I think you'll enjoy this."<sup>4</sup> Moore went on to describe how months later, when one of her daughters opened gifts during her own birthday party, the dog began whining. The spiritual lesson behind the story was that Christians, like her dog, "whine and wish" instead of "believing and receiving."

PFO earlier has noted that Moore's teachings are often too long on the "whats," but short on the "hows."<sup>5</sup> It is safe to say that what is labeled a "Bible study" can more accurately be identified as a "Beth Moore Commentary," because there is much more of Moore's ideas put forth than actual study of the Scriptures.

While not debating the topic of helpful biblical commentary, Moore's work should be correctly identified for what it is: Moore giving sermons. However, some of the teaching in this series should prompt concern.

### A MYSTICAL FOUNDATION

Moore often talks of how God "shows" her things and "speaks" to her. While this type of language is regrettably common among Christians, it can begin to sound like claims of special revelation. Leaders who hold to the sufficiency of Scripture and who rely upon the Bible alone for words from God will take issue with the "God told me" methodology used by Moore. And actually, in Moore's case, it would be quite imprecise to suggest the idea that she merely borders on a claim of special revelation. Listening to her preach, one is repeatedly inundated with reports that God speaks to and through her. At times, Moore herself appears to be electrified by such divine disclosure:

"Boy, this is the heart of our study. This is the heart of our

study. Listen carefully. What God began to say to me about five years ago, and I'm telling you it sent me on such a trek with Him, that my head is still whirling over it. He began to say to me, 'I'm going to tell you something right now, Beth, and boy you write this one down and you say it as often as I give you utterance to say it.'"<sup>6</sup>

Elsewhere she claims "a direct revelation of the Spirit" as she argues against a cessationist position:

"Oh, how we are cheated with an extremism regarding the God that supposedly no longer does any kind of miracles. Not only does it cheat the believer, it undercuts hope. It undercuts hope. Now, this came as a direct revelation of the Spirit because this would never have come to me. I know that God spoke this over me as He began turning through a concordance in my mind and I started thinking about one Scripture after another."<sup>7</sup>

This type of divine exchange seems to be standard fare for Moore as she prepares her various resources. Regarding the day before the videotaping of her series, *When Godly People Do Ungodly Things*, she said:

"I had asked for that to be a day when I could have a complete

silence before the Lord so that I could listen to Him, and He would tell me what I was supposed to share."<sup>8</sup>

Apparently Moore listened and then shared exactly what God had in mind. Moore says after she had completed the taping of that particular series:

"I was laying in the bed sound asleep, when at three o'clock in the morning He woke me up. My eyes sprung open just like this. And I'm going to tell you something. The reality of God so hit me and stunned me, that it nearly scared me to death. He is so real. He is so vivid. I just laid there with eyes big as saucers, just sensing the reality of God. I knew He was there. I knew He was present. And I knew He was saying, 'You did what I asked you to do.'"<sup>9</sup>

Thus Moore imparts to her viewers the impression that God's approval of her ministry efforts is confirmed, not by the Berean way from searching the Scriptures (as in Acts 17:11), but by way of a mystical, subjective experience. About such mystics Jay Adams says, "They therefore work up some sort of 'experience' they suppose to be the presence of God in this manner and look down on the 'peons' who try to find God in the Scriptures."<sup>10</sup>

Moore is supposedly so in tune with God that He even changes her words when she misspeaks. "You know what Lord? That's the wrong words and You just changed it in my spirit,"<sup>11</sup> she says as she rewords a statement she makes. And God, when speaking to Moore, addresses her using modern day terms of endearment such as "Baby" and "Honey":

"But I know now that God was saying, 'Baby, we've got a place to go, and there are some things that need to go before we go where we're going.'"<sup>12</sup>

And on another occasion she claimed:

"You know what He told me not too long ago? I told you when I first began this whole concept — He first started teaching it to me

about five years ago — and He said these words to me, 'Baby, you have not even begun to believe Me. You haven't even begun.' You know what He said just a few days ago? 'Honey, I just want you to know we're just beginning. ... Honey, this is what we do for the rest of your life.'"<sup>13</sup>

Yet it seems that even with her remarkable, communicative relationship with God, Moore can be surprised by the Spirit. In one of the sessions, she maintained, "I want to tell you something that God said to me today. It was the oddest thing. It caught me totally off guard."<sup>14</sup>

And this concept that one can have God speak apart from the Scriptures, has spread to her other family members. One could say, "like mother, like daughter," as Moore asserts that her daughter "Melissa is every bit as obnoxious as I am. Every bit. She gets that, that prophet gift going every now and then and she will just call and go, 'Are you sitting down? Because I have a word.'"<sup>15</sup>

But the benefit for those devoted to Moore and her teaching resources is that they too will receive a fresh word from God. "But I'm telling you, He's going to speak through that homework, so hang in there with it. Use those tools and do it, because He will speak such an individual word over your life as you do that," she told her faithful viewers.<sup>16</sup> She also instructs them:

- "Ask God right now in your spirit to give you the spirit of wisdom and revelation."<sup>17</sup>
- "Hear the voice of the Lord to your heart."<sup>18</sup>
- "God puts a word upon us and we know He is telling us something to do."<sup>19</sup>
- "We are wisest to go with that fresh word and move it."<sup>20</sup>

And finally:

- "That when He gives us a word, when He commands us to do something, that with that revealed word to us, comes the empowerment to obey. Now lis-

ten carefully. I believe with all my heart, when an anointed word comes to us personally — every single time you believe God has just spoken a word over you, He has revealed an anointed word to you, with that anointing comes the power to obey it."<sup>21</sup>

Moore is also uninhibited in her praise and promotion of the mysticism of a preschooler, the child of one of the cameramen for her Bible study series. Moore describes her encounter:

"He had a little four-year-old boy named Timothy. And Timothy has one of the deepest spirits I have ever seen in a child. And I do mean the child could talk Jesus. And he could talk it well. And he told me, says, he says, 'Jesus' — No, he didn't say Jesus, because he said, 'Da Laarrd,' because he put a lot of da Laarrd. He said, 'Da Laarrd came to me in my bunked bed.' I said, 'He did, did He?' He says, 'Yes, He did.' And he said, 'He touched me in my feelings.' Is that the most precious thing you've ever heard? Touched me in my feelings. Not my heart, but my feelings. And He said, 'I'm going to give you a friend.' I was so stunned I went to his mother and I said, 'Timothy believes the Laarrd has spoken to him. She said, 'Yes, he does.' And I told her what he had told me and she said, 'We've just moved into a new subdivision and he is so lonely.' And she said, 'But he is full of joy because now he knows God is going to give him a friend.'"<sup>22</sup>

In reality, it is almost inevitable that as this young child becomes settled in his new neighborhood he will develop — at the very least — one new friend. And, in a mystical mindset, this will be confirmation that God really did speak such a word to him. Such a word, however, can be realized in anyone's life and is not limited to a lonely boy who "hears from the Lord," as developing new relationships in our neighborhood, at work, and at church are just a normal way of life.

A couple sessions later Moore comes back to young Timothy as an example in relating to her audience a “most profound” teaching:

“He says, ‘Some time da Laarrd, He speak to me. And when He speak to me, He speak to me in my heart. And when He speak to me in my heart, He sound just like da Laarrd.’ But he said, ‘When I say it out of my mouth, it sound just like me.’”<sup>23</sup>

One should ask who is planting the seeds of mysticism in this child’s life. Regardless, encouraging these impressions and perhaps fueling this child’s fertile imagination is only setting this young child up for confusion, disappointment, deception, and even demonic influence.

Interpretations and exegesis of Scripture take on a divinely inspired tone when prefaced with or placed within the quotation marks of *God told me* or *God showed me*. Moore has moved from the persona of a humble and careful Bible student trying to understand and present the Word to one with the ultimate authority of God-breathed revelation. Scores of women — those who attend her seminars or those viewing over the internet or via video recording — will wonder why God doesn’t speak to them in the same dramatic fashion in which He speaks to Moore. Moore claims herself to be just a humble, willing servant. Yet her purported communications with the Divine place her in a realm perhaps envied but never equaled by her devotees. It does, however, make Moore a very marketable commodity.

Arthur L. Johnson maintains that mysticism is to be refuted on all fronts. He stresses:

“As evangelical Christians we are bound by Scripture. It, and it alone, is our final criterion of truth. That which deviates from the Word of God is shown by that deviation to be false. Mysticism is such a deviation, both by its claim to provide a method for knowing God that is not the biblical way and by leading to

theological claims that deviate from clear scriptural teaching.”<sup>24</sup>

Johnson also warns:

“Finally, mysticism must be rejected because of its constant threat to biblical theology. Due to its very nature, it is a ‘way to gain knowledge’ that prevents any effective check from an objective source. It tends to pervert any attempted test of its truthfulness. The strong temptation is to make mystical experience the basis for determining the meaning of the very Scriptures that otherwise might serve to stand in judgment against mysticism. Thus, the mystic uses his experience to determine the meaning of Scripture, instead of using Scripture to judge his experience. As a result, mystical experience is a constant source of false doctrine.”<sup>25</sup>

### HERE A MIRACLE, THERE A MIRACLE

If there is one thing that Moore wants her flock to know, it is that it is their day for a miracle. However, her teaching on this subject is shortsighted on at least a couple of fronts. First, Moore overuses the word “miracle.” She trivializes it by making miracles something other than extraordinary supernatural intervention. Norman Geisler describes a distinction that Moore fails to comprehend:

“A natural occurrence is by definition something that happens over and over. Miracles do not. Natural events are regularities; miracles are singularities. If something occurs regularly it is not a miracle.”<sup>26</sup>

Curtis Crenshaw shares a similar perspective, saying “the word is applied to every unusual circumstance as well as to genuine miracles in the Bible. In other words, if a miracle is something unusual, then a coin falling on the floor and remaining on its rim is a miracle. ... With this blurring of the definition of miracle, the modern peddlers of miracles claim they have proven the truth of what they preach. ... they have leveled the definition of

miracle to include virtually everything. Every answer to prayer and every ‘unusual’ providential circumstance is labeled a ‘miracle.’”<sup>27</sup>

Moore regards the success of her Bible studies<sup>28</sup> and cites the testimony of a woman who “caught her husband in his Bible having his quiet time for the very first time in their entire marriage”<sup>29</sup> as miracles.

The second concern is her denunciation and misrepresentation of those who hold to a cessationist position. She says:

“We have the religious culture of the extreme that I’m going to call cessationism. ... And this particular extreme teaching in the body of Christ says all miracles have ceased. For all practical purposes God no longer works miracles in our day.”<sup>30</sup>

With such a definition, Moore, whether intentionally or out of ignorance, paints for her audience a perverted view of cessationism. While there may be some who would hold to the “extreme” that God *never* performs miracles of any kind, those within the mainstream of the cessation view contend that it is simply the revelatory gifts — such as prophecy and tongues with interpretation — that have ceased. For example, consider the testimony of the late John R. Rice, one who would be labeled not only a cessationist but an ultra-fundamentalist, as to the possibility of present day miracles:

“I know usually God’s healing is done through natural causes and with medicine, doctors, nurses, exercises, diet and such matters. But I believe He also heals miraculously when it is His will. God can work miracles in answer to prayer when it pleases Him to do so. I also know that it is not usually God’s will to use miracles instead of natural means in healing the sick. But I thank God that I have known some wonderful cases of healing in answer to prayer.”<sup>31</sup>

Moore discloses the view that “God no longer works miracles” was part of

what she was taught in her early Christian life. However, she now confesses that of the foundational education she received “there is one place where it goes that I cannot go with it. And that is to the extreme of miracles have ceased.”<sup>32</sup>

How did she deviate from what she was formerly taught? As noted earlier, Moore claims to have received “a direct revelation of the Spirit” in disputing the cessation position, saying “that God spoke this over me.” She is so intense in speaking to the perpetuation of miracles that she appeals to Luke 9:41 and labels as “an unbelieving and perverse generation” those who currently hold to cessationism.<sup>33</sup> Moore argues, “The profoundly serious disservice of cessationism is that it cheats the believer”<sup>34</sup> and she implies, “I want to tell you something. When people take away our permission to believe God, there is no estimating what is cheated in the life of that believer. You’ve got to decide whether or not you’re going to let somebody have that much power over you.”<sup>35</sup>

While perhaps not her ambition, Moore is teaching and drawing disciples to herself to a conviction aptly described by Crenshaw:

“Our generation craves miracles. Christians are not satisfied with ethical Christianity, with a religion that transforms the sinner to a saint by sovereign grace; they want more, wickedly seeking signs (1 Cor. 1:22).”<sup>36</sup>

While Moore also scolds those who hold to a sensationalism view — those who believe it’s all about miracles — her condemnation is not as fierce and protracted as it is against the cessationists.<sup>37</sup> And her own view is not very far removed. It would be easy for her devotees to embrace sensationalism.

She sets up a false dichotomy, saying “Where did we get to where we believed the doctrines of men over the doctrines of God’s Word?”<sup>38</sup> Here she suggests that both are mutually exclusive. While the doctrines of men may well be false, they need not be. Consider Acts 2:42, where we are told

that the early believers “continued steadfastly in the apostles’ doctrine.”

In one portion of her video, Moore stacks together oversized clumps of colored Play-Doh and spins for her audience a tale of a fictional child named Angela who, during Sunday school, asked for prayer for her sick grandfather. Moore tells her story:

“And her Sunday school teacher certainly complied. She was very sweet to Angela, but she said, ‘Honey, I just don’t want you to be disappointed. I want you to understand that God really doesn’t work those kinds of miracles very often any more. And I don’t want you to be set up for disappointment. So I just want you to understand I’ll pray that, but I don’t want you to expect that to happen.’”<sup>39</sup>

Albeit fiction, such a condescending narrative suggests that God exists for our benefit; God is there waiting and wanting to make us happy and healthy. Moore then explains how Angela was driven to the belief that “God is not only impractical, impersonal, but He is unwilling.”<sup>40</sup> Through the influence of her Sunday school teacher — and others like her, including a grandmother and Christian college professor — Moore tells us that Angela “carved a god out of the image of man. She trusted people to tell her who God really was. But what she got was an idol.”<sup>41</sup>

Elsewhere Moore says, “And you just start thanking Him over and over again when you’re asking, thanking Him in advance, ‘God, thank you, you’re going to work a miracle here. You’re going to work a miracle.’”<sup>42</sup> Moore is setting her followers up for a big letdown. God doesn’t always want to work a miracle. Sometimes His answer is “No.” Miracles are not promised. Moreover, in arguing for continual miracles Moore confounds the reason behind these supernatural interventions. Crenshaw explains:

“The purpose of miracles in Scripture was not simply to help someone, though people were often helped. Some miracles did not help anyone, such as Moses’

staff becoming a snake and Elijah calling down fire from heaven. The ten plagues Moses commanded were judgments against the Egyptians and harmed most of them. *The main purpose of all miracles, however, was to validate God’s man with God’s message.*”<sup>43</sup>

Yet despite her passion and encouragement for her followers to expect a miracle, Moore leaves herself wiggle room:

“I am thoroughly, absolutely convinced that when we seek and so desperately need the supernatural intervention of God, when we need a miracle, we will get one. It may be different than what we were asking. It may come in a different form. But does God want to supernaturally intervene in your life and mine? Absolutely! Absolutely! You can believe your God.”<sup>44</sup>

Then, supposedly speaking for God, she adds:

“What I just want you to know, if that one time you do not get what you believe Me for, you can know that I prioritized the internal over the external. That I was doing something that set precedence to Me. That I was doing something that prioritized you internally over you externally. That’s what I was after.”<sup>45</sup>

Moore is quick to provide herself with some latitude if a believer’s petition doesn’t turn out in the way desired or hoped. Yet what she allows for herself is the very point of view espoused by the fictional Sunday school teacher whom she condemned and ridiculed.

## DANGEROUS LIAISONS

One of the prominent concerns about Moore’s ministry is her identification with the Latter Rain movement. Perhaps she is ignorant of the ramifications of such an unhealthy association, or even that she has aligned herself with the group. Latter Rain teachings continue to breed and grow, invading an already undiscerning Church. Given the fact that Moore has a fondness for drawing from more

unorthodox sources than orthodox ones, this may be another instance where she has unwittingly latched onto buzz words and clichés. Yet, very possibly, given her propensity to claim divine revelation and her advancement of the miraculous discussed above, she may well be informed and comfortable with the association. Either way, it demonstrates a real lack of discernment for Moore and her followers. Here is what she claims:

“Now what we see happening in Acts, chapter two, happened in an immediate sense. But since it said that the Holy Spirit would be poured out upon all peoples, we know that it will be ultimately fulfilled, and because of other words we see of signs and wonders, that we’ve got it to come. So it happened in an immediate fulfillment in Acts, chapter two, but we have it coming in a much greater and an ultimate fulfillment.”<sup>46</sup>

Moore then connects, perhaps unwittingly, the dots between the Latter Rain and herself:

“You see, my thing is women’s ministry. What I am seeing happening I know is the fulfillment of the first beginning drops of the latter rain. Because if we get a room this full of women and we don’t have a fashion show going up here to get everybody to come in. Do you remember in the old days when I first started speaking? In the old days, twenty years ago, we had to have a catch of some kind to get people to come. We always had a fashion show. We would always get together and we’d do crafts. ... Anything at all to get people to come together. We’d always have to come up with a gimmick of some kind. You know what? People today don’t even want a gimmick. ... The fact that we see women, we are part of the fulfillment of Acts, chapter two.”<sup>47</sup>

It almost seems prideful on her part when she proclaims that she “knows” that her ministry efforts are “the

fulfillment of the first beginning drops of the latter rain.”

The Latter Rain movement had its genesis in November 1947 among 70 students from the Bethel Bible Institute who had just formed the Sharon Orphanage and Schools in North Battleford, Saskatchewan. They gathered to fast, pray, and study God’s Word. This continued until Feb. 11, 1948, when a young woman prophesied that an outpouring of God’s Spirit was about to occur. The next day, “revival” swept the student body.

The “Latter Rain” movement adopted its title from a belief that the Lord’s return would be preceded by a final outpouring of the Holy Spirit in accord with the “former rain” and “latter rain” prophecy of Joel 2:28. Accordingly, the “former rain” was Pentecost, the “latter rain” is the outpouring of the purportedly supernatural power upon its present ranks.

The major Pentecostal denominations such as the Assemblies of God in the United States and the Pentecostal Assemblies of Canada moved swiftly to forestall the movement’s influence among its ministers and churches. Despite the condemnation, its influence was not easily resisted. Its experience-oriented theology helped spark the Charismatic revival of the 1960s and 1970s and other movements, and its effects can be felt to this day. Some of those effects are clearly seen in Moore’s teaching and ministry.

As a result of error begetting error, subsequent generations of the Latter Rain have given birth to further unorthodoxy. Probably the most dominant of these Latter Rain descendants is positive confession. The thought behind this belief is that which a Christian says, or confesses, is what he will receive or become. This teaching becomes an end to all of life’s problems. If a believer is in need of a healing, confess it. Money? Employment? A new home or car? You can have what you want, if you will only start confessing. Moore seems quite comfortable in sanctioning this heretical teaching. Consider these examples of her remarks:

• “And you just start thanking Him over and over again when you’re asking, thanking Him in advance, ‘God thank You, You’re going to work a miracle here. You’re going to work a miracle,’ knowing He knows what is the best miracle to work. But can you have your miracle? God is a God who performs. It did not say who performed — who performs miracles and His Word still applies.”<sup>48</sup>

• “The Word of God is full of power. Everybody say that, ‘full of power.’ Do you know that there’s even a power release when we repeated it back?”<sup>49</sup>

• “...because this becomes our watchword. This is an unparalleled strategy for victory. I believe, and therefore I speak. ... Without exception, the most powerful built-in instrument God has given us is our mouth.”<sup>50</sup>

• “For reasons ultimately known to God alone, He has ordained that spoken words carry a power, authority, and effectiveness that exceed words we simply think. I don’t know why. It’s just the rules. And He makes up the rules Himself. And for whatever reason He has ordained that spoken words carry a power, an authority, and effectiveness that exceed words we simply think. So we’re going to find that if we want to exercise biblical and sound authority that we’re going to have to open our mouths and speak some things. Because there is a power attached to the spoken word that is not attached to the thought word.”<sup>51</sup>

• “When He spoke the worlds into existence, He didn’t just think them, He spoke them. And He set a precedent. And He’s saying to us, ‘My words are omnipotent, but your words are potent. ... Now I’ve got to tell you something. God has been teaching me how to move some mountains with my voice. It’s been the strangest thing.’”<sup>52</sup>

• “As we believe we inhale God’s words, as we speak we exhale God’s words. We believe therefore we speak. We believe therefore we speak. We believe therefore we speak. Do you want to live off the Lord Jesus in the Spirit of Truth? This is how you do it.”<sup>53</sup>

• “Now if I’m just thinking it, it doesn’t work like that for me. I can think all those same things, ... but it’s not exercising biblical authority.”<sup>54</sup>

Much of the above sounds frighteningly similar to the Word Faith teaching that even God must operate under certain spiritual laws. Curtis Crenshaw summarizes this Word Faith teaching by stating that, “*If man is made in God’s image and the world is governed by spiritual law, laws that even God is subject to, then man can do nearly anything God can do.*”<sup>55</sup> Crenshaw also tells us that people who adhere to Word Faith teaching “actually believe that we can create our own reality or circumstances by what we verbalize aloud.”<sup>56</sup> Considering all of the above, Moore’s teachings in this area are very much the same as Word Faith teaching — especially when she maintains that because God spoke creation into existence with “omnipotent” words, we can also speak things into happening with our “potent” words.

Yet for all her pronouncements about the power and authority of the spoken word, Moore — just as she did with her teaching on miracles — gives herself an out. She mentions “abuses”<sup>57</sup> but never really describes those abuses. And after telling her flock, “God has been teaching me how to move some mountains with my voice,”<sup>58</sup> she quickly detours with, “If my mountain doesn’t move I figure He wants me to climb it and see Him transfigured. Glory to God. Glory to God. Climb that thing.”<sup>59</sup>

Another important aspect of Latter Rain teaching, which is mimicked by Moore, is the unity of the faith. Author Michael Moriarty explains:

“Today’s restoration charismatics are characterized by their strong

pleas for unity in the church. Many have been vocal in asserting that unity should be based on common spiritual parentage and that unity of heart must take precedence over unity of doctrine. Restoration evangelist James Robison has often hurled scathing denunciations against those who bicker about doctrine. His conviction is that the only doctrine that is of primary importance is ‘Jesus.’ Satan’s master strategy is to divide the church and thwart God’s plan for restoration. The continuous and widespread fragmentation of the church has been one of the major reasons why the saints have not been able to take dominion over the earth.”<sup>60</sup>

First, it is of interest to note that Moore has a close ministerial working relationship with James Robison, the primary target of Moriarty’s comments. She is a regular guest on his television broadcast. And there can be little doubt that her circle of friends has a prominent influence on what then emerges in her own teaching. While she may say that she is receiving her teaching and illustrations from God, the actual source is more likely what she has gleaned from the men and women around her.

Moore tells her audience, “God is in the process of raising mighty warriors among His people. ... And tonight I’m going to do my absolute best to illustrate to you something that God showed me sitting out on [my] back porch. He put a picture — I’ve explained to you before, I’m a very visual person. So He speaks to me very often in putting a picture in my head. And it was as if I was raised up, looking down on a community as I saw the Church in that particular dimension. ... When God showed me this in my imagination they were large and packed full of people and I was looking from way up here down on all of these.”<sup>61</sup>

Moore then says, “We are a very interdenominational group,” and says she is “thrilled” that she is able to position people from actual “denominations” and “backgrounds” for the

illustration the Lord “showed” her. She proceeds to gather women from her audience for her on-stage depiction of the embodiment of the Church. The women are placed into groups on the stage and Moore identifies three of the five groups as “First United Methodist Church,” “St. Anne’s Catholic Church,” and “Abundant Life Church.” The first two groups listed are represented by ladies from those denominations, and the latter is represented by women who attend a variety of Charismatic churches.<sup>62</sup>

A bit later in the study, she proclaims:

“Because what I want to suggest to you is that God is at work in the greatest discipleship movement of the Holy Spirit since the birth of the New Testament Church. Nothing like it! We see many evangelical movements throughout the history of the Church, but nothing like the masses of lay people who desire, who are beginning to hunger and thirst after the Word. That is not an accident. This is not a coincidence. That is God working according to His plan toward the latter days on the kingdom calendar.”<sup>63</sup>

She then exults, “I have watched Him do something among Catholic women over the last couple years that has blown my mind. Would somebody shout hallelujah, too?”<sup>64</sup>

The body of Christ comprises any and all who have a genuine faith in Jesus. These make up the universal Church. And this universal Church is made up by individuals from a variety of Christian denominations throughout the world. But, as Norman Geisler and Ron Rhodes remind us, “Ecumenical zeal at the expense of sound doctrine is an unsound practice. When it comes to essential doctrines, it is better to be divided by truth than to be united by error. Or, as someone once put it, ‘Better a holy discord than a profane concord.’ ... Much of today’s contemporary church labors under the false delusion that unity is more important than orthodoxy.”<sup>65</sup>

Those whom Moore lauds may well fill her Bible studies in churches and auditoriums, but their theological foundations and persuasions should give us real pause. For example, concerning evangelicals intermingling with Roman Catholics, James White writes:

“Rome’s *official* teachings continue to deny justification by faith *alone*, and when other teachings are allowed into the discussion — such as the Mass and Purgatory — there are *fundamental* and *basic* differences between Protestants and Roman Catholics on the central issue of the Gospel itself. If a person wishes to deny or in some other way remove himself from the authority of these *official* statements, we can only applaud him. But at the same time we have to wonder why such a person wishes to maintain the *name* Roman Catholic while denying the *substance* of its faith.”<sup>66</sup>

Likewise, James McCarthy warns:

“Such ecumenical compromise must be opposed. There is no room in biblical Christianity for unity or cooperation with Rome and its false gospel, its continuing sacrifice, and its idolatrous devotion to Mary. As long as the Roman Catholic Church continues ‘to regard the Scriptures, taken together with sacred Tradition, as the supreme rule of her faith,’ there is not even a common basis for dialogue.”<sup>67</sup>

Concerning the United Methodist Church, David Cloud writes:

“The prevailing theological climate in the UMC was stated by Bishop James Thomas at the UMC Quadrennial General Conference in 1976: ‘We do not believe ... in rigid doctrinal concepts to hold us steady in a wavering world.’ This is an understatement; the fact is that most UMC pastors don’t believe the Bible. Polls have shown that at least 30 percent of UMC ministers do not believe Jesus Christ is God, and 82% say they do not

believe the Bible is the perfect Word of God. As early as 1968 a widely publicized scientific survey by Jeffrey Hadden which was published by the Washington University showed that about 60% of the Methodist clergy did not believe in the virgin birth and at least 50% did not believe in the bodily resurrection of Christ. A Gallup survey in 1982 revealed that 34% of Methodists believe community service is more important than proclaiming the Gospel.”<sup>68</sup>

Moore has bought into and promotes the prevailing charismatic concept that God “is doing a new thing.”<sup>69</sup> Yet within the framework of the cry by modern day revivalists that God “is doing a new thing” comes widespread ecumenism and a real diminishing of biblical doctrine. Moore’s allegiance with those who neglect sound theological beliefs is regrettably conspicuous. We must never forget that capacity crowds at seminars and publications repetitively atop the best-seller list are never confirmation of trustworthy biblical teaching. But such an idea seems repulsive to Moore:

“And you know, if somebody wants to say to me, ‘Well, it may be really, really wide, but it’s an inch deep.’ Come here close and just let me smack you. The biggest thing I’m seeing in the Church today is not fluff. It’s people getting serious about the study of the Word of God. And we see it all over the place.”<sup>70</sup>

Yet today the Church — especially in America — is seeing spiritual atrophy of all types, including a deterioration of doctrine and an erosion of discernment. Unlike Moore, the Apostle Paul warned:

“For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and have turned aside to fables” (2 Timothy 4:3-4).

And our Lord Himself lamented, “Nevertheless, when the Son of Man comes, will He really find faith on the earth?” (Luke 18:8). It is important to note that in this passage, the Greek word *thn* (the) proceeds *pisten* (faith). “The faith” is an expression of the embodiment of truth to which Christians adhere — it is the content of our faith, what we believe. Jesus, knowing what the end times would entail, grieved over the prevailing apostasy.

## UPSTAGING GOD

Moore is quick to parade her piety and let you know she is merely a humble, willing servant of our Lord. In fact, she wants us to know in no uncertain terms that:

“You don’t understand. I’ve tried to tell you. I will do everything I can to get this through your heads. God’s calling on my life is scandalous. It’s scandalous. He has risked His reputation and His name over a pit dweller like me.”<sup>71</sup>

One very problematic area of Moore’s *Believing God* series is a subtle action she repeatedly solicits from her audience which expresses an excessive attention to her words over God’s Word. In the very first session, she tells us, “And what I have attempted to do and believe that God has given me is a way of putting a very broad concept into five statements that we can understand.”<sup>72</sup> She calls this the “shield of faith” and the five principles, which make up the basic outline for her teaching in the series, are:

“God is Who He says He is. ... God can do what He says He can do. ... I am who God says I am. ... I can do all things through Christ. ... God’s Word is alive and active in me.”<sup>73</sup>

The grievance here is not with what is said, but how it is recited — although it is a bit presumptuous for Moore to allude that her creed is the “shield of faith” of Ephesians 6:16. During several of the weekly sessions she has the audience stand to recite this pledge. However, each time a Scripture passage is read the congregation remains seated. For example,

in the second weekly session after standing to repeat her five points, she says, "Hallelujah and amen! You may be seated."<sup>74</sup> And then within a few seconds she informs, "Now you and I are about to read Matthew 16, verses 13 through 19."<sup>75</sup>

This is a disturbing tactic which — while perhaps not her intention — indiscriminately suggests that her ideas and words are to be more respected than the Word of God. Of course, if you buy into Moore's claim that God "gave" her the creed, then there is no conflict between what is man's word and what is Scripture because as such, it's all just the Word of God given by inspiration.

Another place where Moore upstages God is a gimmick she imposes upon her viewers — those in the live audience, those watching via the internet, and those viewing by video. She recounts how the Israelites were to make tassels on their garments. And here she instructs:

"Now look at what He used. Blue tassels made of cord on the edges of their garments. Now obviously we're not going to do that. *First of all, we need something that is much more memorable than that.* What I've asked you to do, and online I've asked you to somehow come up with some kind of cord, some kind of ribbon, but it's got to be blue. For all you in here, I have given you a blue cord. ... And what I'm asking you to do is to wear this throughout the entire course of our Bible study. It will be fun."<sup>76</sup>

Moore then explains for her audience the reason for this device:

"Now what I'm asking you to do ... would you just step up your level of sanctification? Whatever your present level of sanctification is right now, step it up a level."<sup>77</sup>

In the subsequent lesson, Moore again hammers home the sanctification properties of her blue cords:

"About our bracelets — I ran into somebody at church on Sunday. And this was the cutest

thing, a young woman that said, 'Beth, I'm getting married in three weeks.' And she said, 'And I just told my fiancée I'm going to have to wear my bracelet.' ... And I said, 'Oh!' I started feeling badly already. How was it going to go with her coif? You know what I'm saying? Well, I said, 'Oh, my goodness.' I said, 'You know I'll bet God wouldn't mind if you just took it off for the ceremony.' She goes, 'Are you kidding? It's my something blue.' Amen! *Now God is going to sanctify that bride, amen?* Praise His name. *Now you online, you get you a blue sanctification bracelet, because that's important to the process.*"<sup>78</sup>

In the Old Testament (Numbers 15:37-40, Deuteronomy 22:12), "The Israelites were commanded to make tassels or fringes on the four corners of their cloaks so that they would be constantly reminded that they were God's chosen people and were to obey His commandments."<sup>79</sup>

Jesus, in Matthew 23:5-7, took issue with those who regarded and misused such objects with a view that represented a higher level of sanctification and spiritual elitism. While Moore may want her following to be reminded, "I'm believing God," her comments can convey an unbiblical notion and the activity offers the opportunity to draw disciples unto herself. She is not helping those who embrace her blue-cord gimmick and those who see it as a "sanctification bracelet" will ultimately stumble by her instruction.

### MUDDLED DOCTRINE

Moore continues to open her flock to all sorts of aberrant and dangerous teaching. One such item, which has become a staple in her various resources, is her premise of binding and loosing:

"I'm going to be honest with you, I don't want to miss it. So I want to know, what's up with binding and loosing? Somebody's always binding and a-loosing. So I'm going to tell you something, if we can bind and

loose, I want to. So what in the world does it mean?"<sup>80</sup>

A few minutes later she tells us:

"Can we bind the enemy in situations? Is that the will of God? You bet it is, so bind away! Amen? Do we know that He would want the Holy Spirit loosed? Praise God, yes He would. Loose away! Amen. Do it by faith."<sup>81</sup>

Moore's incessant teaching on binding and loosing reveals just how deficient an exegete of Scripture she can be. There are two places in Scripture where the "binding and loosing" principle is mentioned. Both are recorded in Matthew's Gospel (16:19 and 18:18). The crucial fact is that neither of the two passages tells us to do what Moore instructs us to do — that we are to "bind" Satan or the enemy and we are to "loose" the Holy Spirit. To hold such a position is clearly misguided and an "Interpretation of Scripture according to personal ideas and biases read into the text rather than on textual meaning read out of it."<sup>82</sup>

Furthermore we have to ask if, as Moore and other spiritual warfare pundits instruct us, we are to "bind" these demons, then how are they getting "loose" to be able to continue to cause havoc among the saints? Is it like the child's game of freeze tag where the member of one team tags (binds) a member of the opposing team and he remains inactive until one of his own tags (looses) him? Do we "freeze" the demon, then one of his own comes and "unfreezes" him? The "binding" concept as delineated by Moore is not only absurd, but unbiblical. And, just as grievous is the concept that the Holy Spirit has to be "loosed." Who says? Certainly not Scripture. This notion is again more at home with the Word Faith concept that "Jesus is released. He is bound by your lips and by your words."<sup>83</sup>

Moore also exhibits a poor understanding between general (or natural) and special revelation. She tells us that God proclaims Himself in two ways: His Word and His works. Yes, God is evidenced through both gen-

eral and special revelation, but Moore offers little or no distinction. In fact, she adds to the text of Psalm 145:6 to underscore her point:

"...and I will proclaim Your great deeds *two ways*.' Two primary ways. His Word and His works. And they are there for you to find."<sup>84</sup>

When expounding on the subject of general and special revelation we must make some distinctions that Moore does not. She appears to place both on an equal status; they are not. Additionally, Moore hints that these two modes are the "two primary ways," making it seem that there are other sources of God's revelation to mankind. As to the vital contrast between general and special revelation, the former tells us that God exists, but we must have the latter in order to know how to be saved. Scripture (special revelation) is necessary for a true and saving knowledge of God (see Romans 10:14-15, 17). To this end, Ron Rhodes tells us:

"Of course, we can only learn so much from general revelation. For example, general revelation does not tell us anything about God's cure for man's sin problem. It doesn't tell us the gospel message. (These kinds of things require *special* revelation.) But general revelation does give us enough information about God's existence that if we reject it and refuse to turn to God, God is justified in bringing condemnation against us (Romans 1:20)."<sup>85</sup>

Moore sees general revelation — to which she adds a measure of mysticism — as going beyond just pointing to the One who created the worlds. In relating another of the episodes of her fictional character Angela, she says:

"As Angela got a little bit older, just still a little girl, she had a time when she was playing outside. There was a beautiful, beautiful sunset before her. She could see the leaves that were blowing. She could see the flowers. And as she looked at the creation that God had placed around her, one thing occurred to her, that God

was speaking straight to her precious heart and telling her she was someone special."<sup>86</sup>

Not only does Moore attribute insight beyond the scope of general revelation, what she does ascribe is nothing more than pop psychology, another staple of her repertoire. It's a red flag of the self-worth teaching. Jay Adams affirms:

"The consequences of self-love dogma are very serious. These words of Jesus [John 12:25, Luke 14:26, Matthew 10:37] warn of eternal deprivation. One wonders how many young people will be led astray, led away from discipleship for Christ, which requires losing their 'selves,' because they were told 'Feel good about yourself' rather than being told that there is a criminal inside who needs to be put to death daily."<sup>87</sup>

When man considers his true state and the cure for sin as addressed in the Scripture, it is that which reveals the greatness of God's love and grace. God's love — not because man is something "special" — is the sole motivation for redemption.

Another psychotherapeutic concept from Moore is her "spiritual circumcision," which encapsulates her teaching on stigmas that we presumably attach to ourselves.<sup>88</sup> She calls several women to the stage and she has each of the ladies clothe themselves with a jacket that has large letters attached to the back and which correspond to her various "stigmas" of shame and reproach. The primary concern with her illustration is that she blurs and blends sinful conduct and sinful feelings. For example, she describes stigmas resulting from divorce, harlotry, pregnancy outside marriage, bankruptcy, and drunkenness — which are sinful actions — and lumps them together with feelings of shame, feelings of being "crazy," humiliation of being fired from a job, feelings of being unwanted, and feelings of being a terrible parent — which are sinful attitudes. It confuses the issue of cause and effect, which can have disastrous results on how to properly

deal with the sin. Here, as in other instances of Moore's teaching, she is long on the problems, but short on biblical solutions.

Moore fails to properly describe progressive biblical sanctification: the act of growing and changing. She tells the women the way to get rid of the stigmas is "spiritual circumcision."<sup>89</sup> Her focus is on putting off as she cuts away the "letter" of reproach from one of the jackets. But Scripture does not call us to such a superficial change. It is not merely putting off, but replacing the sinful action or habit with godly ways of thinking and acting. As such, the hope she offers is headed for failure. Moore misses the biblical directive that the old must be removed *and then replaced*, not just cut away to make it look better in an attempt to get rid of shame and reproach.

Although she cites Ephesians 4:22-24, she never really defines and develops how the ruts of sin can run deep and that it is, for the believer, a lifelong process of working through to sanctification by "putting off" the old self and "putting on" the new self described in those verses. Of further problem is her lack of clarity regarding feelings. Jay Adams explains that a proper understanding of what one "feels" is essential and has wide implications in order to respond biblically:

"If inferiority (or stupidity — 'I feel stupid,' or inadequacy — 'I feel inadequate') is a feeling, there is little or no hope of changing it. If it is a self-judgment about one's behavior, character, etc., that has triggered unpleasant emotions, then there is hope of changing the feelings of sadness, embarrassment, etc., by changing the behavior. If 'I am inferior' is (rightly) considered a judgment, then the counselor can explore the counselee's *reasons* for this conclusion. ... If the reasons are sound, the answer to the problem lies in a change within the counselee. Feelings are not so directly related to reasons as are judgments."<sup>90</sup>

We feel shame, reproach, and guilt because we are guilty, and we are guilty because of sin. If one carries the shame of being a terrible parent, what are the reasons for this judgment and what changes are necessary to correct the problem? Why is it that you bear the humiliation of being fired from a job? Is there sin to confess (such as being slothful and not fulfilling responsibilities, theft, etc.), forgiveness to be sought, and conduct to be changed? A good biblical counselor would carefully gather information, discern the problems, and give proper instruction. Moore does not. And additionally disturbing is Moore's mitigating of her "stigma" of drunkenness. As she annotates her "DWI" example, she wails:

"He's so afraid somebody's going to find out. You know what I want to say? Why doesn't somebody just every once in awhile scream in Jesus, 'SO WHAT?' So what? [Audience applauds] So what?"<sup>91</sup>

Such sin and its potential consequences should never be downplayed in such a manner. No mother of a child killed by a drunk driver, no child of a parent killed by a drunk driver would ever want to scream, "So what?"

## PHARISEE-PHOBIA

Moore claims that her series *Believing God* is "going to bring the Pharisees out of the woodwork."<sup>92</sup> Here Moore gives way to the well-worn practice of Charismatics: Those who desire to be a Berean by exercising care, caution, and discernment in considering the teaching of others — including superstars like Moore — are branded and belittled for their actions.

Moore warns her flock:

"Listen to me carefully. Do not argue with a Pharisee. Do you hear what I'm saying to you? ... Do not argue matters of faith with them, because what will happen is, we will lose. The reason why we'll lose is because we'll start talking intellectualism and rational kind of thinking and

we'll overlook the wonders of God. You can't always rationalize that you're believing God for a miracle. Don't argue about it."<sup>93</sup>

Moore is cultivating an atmosphere for which her followers will be accepting of what she says no matter what that may be. It can all be just hailed under the banner of "matters of faith." We must remember that God is rational and He has created us rational beings.

In the past, PFO has analyzed other of Moore's resources. In doing so, we have confined ourselves to critiquing just her books. This was done because her printed media is in a more homogenized format. Yet because her video presentations are viewed in church study groups and other venues, it is equally important that these resources be examined. Her *Believing God* series demonstrates that she continues to expose her flock and the Church at large to all sorts of aberrant and dangerous teachings.

It is certain that Moore does not intend to mislead anyone, but rather earnestly desires to help women grow in their knowledge and understanding of the Savior. Unfortunately, what she does deliver is a lack of discernment, an unhealthy ecumenism, careless use of words, and a poor exegesis of the Word of God. Therefore, PFO will stick with its recommendation that time would be better invested sitting under the ministries of humble teachers of the Word who are biblically solid rather than trying to sort out Moore's doctrinal aberrations and heresy.

## Endnotes:

1. Beth Moore, *Believing God*. Nashville: LifeWay Church Resources, 2002, Session 6, "Believing God's Word Is Alive and Active in You," 40:15. (Times provided for all video citations are rounded to the nearest five-second mark.)
2. Description of Moore available on LifeWay's website, "Beth Moore Resources" page. Document available at: [www.lifeway.com/lwc/article\\_main\\_page/0,1703,A%253D160695%2526M%253D200853,00.html](http://www.lifeway.com/lwc/article_main_page/0,1703,A%253D160695%2526M%253D200853,00.html).
3. *Believing God*, op. cit., Session 5, "Believing You Can Do All Things Through Christ," 21:40.

4. *Ibid.*, Session 1, "Believing God for Your Promised Land," 28:30.
5. See M. Kurt Goedelman with G. Richard Fisher, "When Godly People Teach Ungodly Theology," *The Quarterly Journal*, July-September 2007, pp. 1, 18-26, and M. Kurt Goedelman with G. Richard Fisher, "Get Out of That Pit-iful Theology," *The Quarterly Journal*, January-March 2008, pp. 4-15.
6. *Believing God*, op. cit., Session 1, "Believing God for Your Promised Land," 44:00.
7. *Ibid.*, Session 3, "Believing God Can Do What He Says He Can Do," 18:25.
8. *Ibid.*, Session 4, "Believing You Are Who God Says You Are," 22:15.
9. *Ibid.*, 26:00.
10. Jay E. Adams, *Counsel from Psalm 119*. Woodruff, S.C.: Timeless Texts, 1998, pg. 3.
11. *Believing God*, op. cit., Session 4, "Believing You Are Who God Says You Are," 1:02:35.
12. *Ibid.*, 58:50.
13. *Ibid.*, Session 6, "Believing God's Word Is Alive and Active in You," 18:35, 19:10.
14. *Ibid.*, Session 7, "Believing God Has Been There All Along," 58:00.
15. *Ibid.*, 28:30.
16. *Ibid.*, Session 2, "Believing God Is Who He Says He Is," 2:50.
17. *Ibid.*, Session 3, "Believing God Can Do What He Says He Can Do," 34:35.
18. *Ibid.*, Session 7, "Believing God Has Been There All Along," 48:20.
19. *Ibid.*, 48:40.
20. *Ibid.*, 48:50.
21. *Ibid.*, 51:00.
22. *Ibid.*, Session 4, "Believing You Are Who God Says You Are," 27:40.
23. *Ibid.*, Session 6, "Believing God's Word Is Alive and Active in You," 1:00:25.
24. Arthur L. Johnson, *Faith Misguided*. Chicago: Moody Press, 1988, pg. 149.
25. *Ibid.*, pg. 150.
26. Norman Geisler, *Signs and Wonders*. Wheaton, Ill.: Tyndale House, 1988, pg. 163.
27. Curtis I. Crenshaw, *Man as God: The Word of Faith Movement*. Memphis: Footstool Publications, 1994, pp. 87, 88.
28. *Believing God*, op. cit., Session 3, "Believing God Can Do What He Says He Can Do," 8:40.
29. *Ibid.*, Session 4, "Believing You Are Who God Says You Are," 1:35.
30. *Believing God*, op. cit., Session 3, "Believing God Can Do What He Says He Can Do," 10:50, 11:05.
31. John R. Rice, *The Charismatic Movement*. Murfreesboro, Tenn.: Sword of the Lord Publishers, 1976, pg. 210.
32. *Believing God*, op. cit., Session 3, "Believing God Can Do What He Says He Can Do," 11:50.
33. *Ibid.*, 13:50.
34. *Ibid.*, 16:50.

35. *Ibid.*, 17:50.
36. *Man as God: The Word of Faith Movement*, op. cit., pg. 81.
37. In the course of her description of sensationalism, Moore makes a critical misspeak. She says, "This side believes that miracles have ceased." While any public speaker is prone to such mistakes, the irony in this is that Moore says that God gives her the words to say — even changing her words when wrong — and here expresses the very antithesis. This is another of the liabilities for those who claim such a strong mystical anointing, as does Moore. At the very least, the editors and production crew at LifeWay should have cut the statement from the marketed video.
38. *Believing God*, op. cit., Session 3, "Believing God Can Do What He Says He Can Do," 22:25.
39. *Ibid.*, Session 2, "Believing God Is Who He Says He Is," 26:35.
40. *Ibid.*, 27:00.
41. *Ibid.*, 30:05.
42. *Ibid.*, Session 3, "Believing God Can Do What He Says He Can Do," 45:10.
43. *Man as God: The Word of Faith Movement*, op. cit., pg. 89, italics in original.
44. *Believing God*, op. cit., Session 3, "Believing God Can Do What He Says He Can Do," 44:20.
45. *Ibid.*, 55:30.
46. *Ibid.*, Session 5, "Believing You Can Do All Things Through Christ," 37:20.
47. *Ibid.*, 39:00, 40:10.
48. *Ibid.*, Session 3, "Believing God Can Do What He Says He Can Do," 45:10.
49. *Ibid.*, Session 6, "Believing God's Word Is Alive and Active in You," 6:30.
50. *Ibid.*, 17:25, 17:55.
51. *Ibid.*, 29:10.
52. *Ibid.*, 33:10, 33:30.
53. *Ibid.*, 44:50.
54. *Ibid.*, 50:40.
55. *Man as God: The Word of Faith Movement*, op. cit., pg. 78, italics in original.
56. *Ibid.*, pg. 177.
57. *Believing God*, op. cit., Session 6, "Believing God's Word Is Alive and Active in You," 21:20.
58. *Ibid.*, 33:30.
59. *Ibid.*, 34:45.
60. Michael G. Moriarty, *The New Charismatics*. Grand Rapids, Mich.: Zondervan Publishing House, 1992, pg. 91.
61. *Believing God*, op. cit., Session 5, "Believing You Can Do All Things Through Christ," 7:30, 9:35, 11:05.
62. *Ibid.*, 11:55, 12:20, 13:10, 13:35.
63. *Ibid.*, 20:05.
64. *Ibid.*, 31:35.
65. Norman Geisler and Ron Rhodes, *Conviction Without Compromise*. Eugene, Ore.: Harvest House Publishers, 2008, pp. 351, 362.
66. James R. White, *The Roman Catholic Controversy*. Minneapolis: Bethany House Publishers, 1996, pg. 220, italics in original.
67. James G. McCarthy, *The Gospel According to Rome*. Eugene, Ore.: Harvest House Publishers, 1995, pg. 320.
68. David W. Cloud, "The Denominations Today — Should the Denominational Barriers Be Removed?" ellipsis in original. Posted on the Way of Life website. Document available at: [www.wayoflife.org/fbns/fbns/fbns85.html](http://www.wayoflife.org/fbns/fbns/fbns85.html).
69. *Believing God*, op. cit., Session 6, "Believing God's Word Is Alive and Active in You," 7:50.
70. *Ibid.*, Session 5, "Believing You Can Do All Things Through Christ," 22:25.
71. *Ibid.*, Session 3, "Believing God Can Do What He Says He Can Do," 8:00.
72. *Ibid.*, Session 1, "Believing God for Your Promised Land," 55:05.
73. *Ibid.*, 55:15.
74. *Ibid.*, Session 2, "Believing God Is Who He Says He Is," 5:45.
75. *Ibid.*, 6:20.
76. *Ibid.*, Session 1, "Believing God for Your Promised Land," 52:30, 53:15, emphasis added.
77. *Ibid.*, 53:30.
78. *Ibid.*, Session 2, "Believing God Is Who He Says He Is," 3:30, emphasis added.
79. Merrill C. Tenney, General Editor, *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids, Mich.: Zondervan Publishing House, 1975, Vol. 5, pg. 603.
80. *Believing God*, op. cit., Session 2, "Believing God Is Who He Says He Is," 44:00.
81. *Ibid.*, 48:25.
82. George Thomas Kurian, Editor, *Nelson's New Christian Dictionary*. Nashville: Thomas Nelson Publishers, 2001, "eisegesis," pg. 265.
83. Paul Yonggi Cho, *The Fourth Dimension*. South Plainfield, N.J.: Bridge Publishing, 1979, pg. 83.
84. *Believing God*, op. cit., Session 2, "Believing God Is Who He Says He Is," 57:00, italics added to indicate words Moore added to the Scripture text.
85. Ron Rhodes, *Christianity According to the Bible*. Eugene, Ore.: Harvest House Publishers, 2006, pg. 22, italic in original.
86. *Believing God*, op. cit., Session 2, "Believing God Is Who He Says He Is," 24:05.
87. Jay E. Adams, *The Biblical View of Self-Esteem, Self-Love, Self-Image*. Eugene, Ore.: Harvest House Publishers, 1986, pg. 108.
88. *Believing God*, op. cit., Session 8, "Believing God to Get You to Your Gilgal," 30:40.
89. *Ibid.*, 49:30.
90. Jay E. Adams, *The Christian Counselor's Manual*. Grand Rapids, Mich.: Zondervan Publishing House, 1973, pg. 113, italic in original.
91. *Believing God*, op. cit., Session 8, "Believing God to Get You to Your Gilgal," 46:00.
92. *Ibid.*, Session 4, "Believing You Are Who God Says You Are," 35:00.
93. *Ibid.*, Session 3, "Believing God Can Do What He Says He Can Do," 1:00:10, 1:00:30.

## TODD BENTLEY

(continued from page 1)

when reached by The Associated Press, said they had medical records as proof of their miracle cure. However, one woman would not make her physician available to confirm the findings, and the other's doctor did not return calls despite the patient's authorization."<sup>3</sup>

In a Baptist Press news story, William Dembski reports on a July 3,

2008, Bentley meeting in Denton, Texas. Dembski had his family, which included his autistic son, in tow. Dembski says that they were refused prayer. All the wheelchairs that went in also went out with the occupants unchanged. This kind of a sad scene is repeated so often in these kinds of meetings that we could have predicted it.

Dembski reports:

"Bentley told stories of remarkable healings. In fact, he claims that in his ministry 30 people

have now been raised from the dead. Are these stories credible? A common pattern in his accounts of healing was an absence of specificity. Bentley claims that one man, unembalmed, had been dead for 48 hours and was in a coffin. When the family gathered around at a funeral home, the man knocked from inside the coffin to be let out. But what are the specifics? Who was this man? What's his name? Where's the death certificate? And why not parade the man at Bentley meet-

ings? If I am ever raised from the dead through anyone's ministry, you can be sure I'll put in a guest appearance. Bentley claims that he is having a team investigate healings performed under his ministry and will soon go public with the evidence. I look forward to seeing it. After preaching, Bentley took the offering. During the offering he asked 'How much anointing do you want to receive?' Thus he linked the blessing we should receive with the amount of money we gave."<sup>4</sup>

If all the miracles Bentley touted were true, he would have been able to document them. Extraordinary claims require extraordinary proof. Bentley has provided nothing.

### A WILD AND CRAZY GUY

YouTube videos document Bentley's violent antics and the circus-like atmosphere of his services. He tackles and slams down unsuspecting seekers. He smacks people on the head forcefully as he screams "bam-bam-bam-bam." He gives a man a head butt to the stomach. Other times he acts drunk or palsied and shakes or laughs uncontrollably. He boasts of being "hammered" and drunk in the Spirit. Sometimes he falls to the ground. On one of the videos he claims he banged a woman's legs on the stage like a baseball bat. He titillates the audience with the story of the time he knocked out a man's tooth. He is seen violently punching a cancer victim in the stomach and causing the victim to fall to the floor. In another, he knees a man in the stomach and the man crumples to the stage floor. Bentley boasts of kicking an old woman in the face with his biker boots and says God told him to do it. He is ferocious and vicious. One has more opportunity to get hurt than be healed at his meetings.

Many people are shown in violent spasms and look as though they are having seizures. Some vibrate from head to toe. Bentley has been known to scream "Vibraaaaaaaaaaate!"

It surely is a complete ignoring of the order called for in 1 Corinthians

14. Bentley holds a baptism service and yells out, "I baptize you in the name of the Father, Son, and sheeka boom ba."

Extremist Pentecostals are historically open to following pied pipers. They believe in ongoing revelation, which makes them patsies for all manner of false teachers. They live with a diminishing respect for the Bible. These naive souls have an unbroken history of being drawn to heretics and charlatans. When one of the con men is snagged in a scandal or moves on, they simply look for another one.

There also may be cultural aspects at work in the frenzy. Perhaps the brutality of modern entertainment has so satiated the culture it is spilling over into the Charismatic world. Maybe past "revivals" have ratcheted up their need for more and more adrenalin fixes. Prior Charismatic "revivals" set the stage for more hardcore practices and the acceptance of slaying in the Spirit, laughing uncontrollably, and making noises like barn animals. There is certainly nothing like this in Scripture. And Bentley's Missions Director Ken Greter says, "Without a doubt, we are fulfilling Acts chapter 29."<sup>5</sup> Indeed they are; they have added a chapter to the Bible.

The things Bentley does in meetings have no relationship to the Bible. Bentley depicts Vineyard churches as "low key" compared to him.<sup>6</sup>

### THE MARRIAGE MESS

Apologists were anticipating a scandal or a meltdown with Bentley because of his fast rise, his constant money appeals, his blatant pride and arrogance, and his very troubled past. Bentley is like a car speeding down the highway with no steering wheel. He is a wreck waiting to happen. It must have come as a bombshell to his adoring fans when Bentley bought a pricey home in Lakeland, Fla., and then made public in early August that he was taking the first steps of separation from his wife Shonnah. It certainly became a huge embarrassment for the "super apostles" who anointed and endorsed him. Bentley

acknowledged a troubled marriage and that they had been in counseling for several months and that he had taken the first steps in a Canadian divorce: separation, which terminates the marriage after nine months.<sup>7</sup>

His marriage was more than just recently troubled. It is, therefore, obvious that what he wrote about his prophetic poems to his wife in early 2008 is bogus:

"I also received an anointing of creativity, poetry, and writing. In fact, I even received a three-page prophetic poem that I read at our wedding. I still write prophetic poems for my wife to this day. ... and yet, today, the honeymoon continues."<sup>8</sup>

Bentley even says his marriage was confirmed by a dream.<sup>9</sup>

Fresh Fire Ministries' Board of Directors stated on Bentley's website that there was "significant friction in their relationship" and "existing issues in their relationship" indicated that this was not new and the board knew about it.<sup>10</sup> The anonymous directors decided to wait and see where this would all go. They said nothing about a divorce, but merely that they "are currently separated." They said there had been no sexual immorality on the part of either Bentley or his wife. They made no commitments about Bentley's discipline or need for confrontation and biblical counseling for his failures and the sin of moving toward an unbiblical divorce. The evasive report continued:

"We know that many of you will have questions, for most of which we presently have no answers. We cannot see far down the path ahead of us, but we have quiet confidence in the One who sees the end from the beginning and promises to provide grace and strength for whatever lies ahead. We are hopeful that the outcome will include restoration, but we can neither promise nor guarantee."<sup>11</sup>

It looks as though the Board was dragging all this out in excruciating millimeters. A few days later, this was released:

“We wish to acknowledge, however, that since our last statement from the Fresh Fire Board of Directors, we have discovered new information revealing that Todd Bentley has entered into an unhealthy relationship on an emotional level with a female member of his staff. In light of this new information and in consultation with his leaders and advisors, Todd Bentley has agreed to step down from his position on the Board of Directors and to refrain from all public ministry *for a season* to receive counsel in his personal life. ... the enemy has found a way into our camp.”<sup>12</sup>

What is not said is whether the “emotional” relationship has been terminated. What has been said is Bentley probably will be back. He is not doing public ministry “for a season.” Major failures like this are not a leap, but a process. For all of Bentley’s claims of supernatural knowledge, he does not have wisdom enough to avoid even the first steps of sinful entanglement. Bentley is the one that bosses the devil around and commands demons and sicknesses. Now this is the devil’s fault. Somehow the devil just happened to find his way in.

### UP CLOSE AND PERSONAL

Bentley, who is covered with tattoos, earrings, and piercings, operates what is called Fresh Fire Ministries based in Abbotsford, B.C., Canada. Videos from prior years show that the tattoos are recent. Some of them appear to be strange Chinese or Japanese symbols or letters. One explanation from Bentley is that Jesus told him to get the tattoos so he could reach a new generation. In fact, he is mostly reaching extremist Charismatics who race to follow “the next move.” He certainly has been reaching those who want a freak show.

One news item reported an income for Bentley’s ministry of \$2.7 million for 2006.<sup>13</sup> Whatever he is spending his money on, it is certainly not his wardrobe. He usually looks like he slept in his car. He claims to have

experienced visions of Jesus and angels as well as numerous visitations to heaven, as we’ll see. He says that his unorthodox meeting style is done on directions from God dictated by Jesus, angels, or the Holy Spirit. At one point Bentley spoke adoringly of a female angel named Emma who came to him. It is curious that in the community where he bought his pricey new home there is an “Emma” model.

### ROTTEN PLANKS

Bentley, with the help of Destiny Image Publishers, has helped us discover who he really is with the publication of his autobiography, *Journey into the Miraculous*. The autobiography helps us understand why Bentley does what he does. Bentley does not have the academic background to write his own autobiography. By his own admission he barely finished the eighth grade,<sup>14</sup> and acknowledges indebtedness to no fewer than four editors.<sup>15</sup>

There are a number of rotted “planks” supporting Bentley that have to be examined. In the book’s Foreword, Wesley and Stacey Campbell write that in the 1980s there were prophecies about “*The Children*.”<sup>16</sup> The prophecy, the Campbells said, told “about a coming generation that would do greater signs and wonders than anything we had ever seen. ... We believe that Todd is a ‘first fruits’ of what God has been planning for decades.”<sup>17</sup> The Campbells even say regarding Bentley that “God literally imparted to him supernatural intelligence.”<sup>18</sup> And perhaps by assimilation, we can be a counterpart to Bentley:

“We encourage you to read this book, be inspired, laugh, cry, and then go out and do something about it! ... you will gain faith to pray for a whole generation of believers to do the greater works that Jesus said His followers would do.”<sup>19</sup>

Destiny Image has enlisted its various authors and “prophets,” including Mike Bickle, James Goll, Ché Ahn, Mahesh Chavda, and others to endorse the book.<sup>20</sup> Then it’s said that in 2002 Kansas City Prophet Bob Jones

released to Bentley two “resurrection angels” to which Bentley said, “God would release power to me to raise the dead, those dead in spirit, and even those dead in body. Bob said, ‘From this day forward, these angels will be a part of your ministry.’”<sup>21</sup>

The first plank then is to get the endorsement of other self-proclaimed prophets. Get your friends to speak of a past “prophecy” and tell others that God Himself has been waiting to pour out more miracles and more signs than any generation in the Bible or since the Bible’s completion.

### YOU’RE IN THE ARMY NOW

The second plank is the old theme of “Joel’s Army.” The Latter Rain movement, for more than a half-century, has distorted the second chapter of Joel, telling us that Joel prophesies the coming of a band of spiritual — almost glorified — supermen who will outdo all the former prophets — even Paul and Jesus. They are called the New Breed, the Manifested Sons of God, or Joel’s Army. Jesus will manifest Himself in them before He returns. Joel’s Army is supposed to be an end-times band of spiritual supermen who will be so powerful they will be able to bring people into immortality before the Rapture. It does not take Bentley long to introduce the theme and assure us that he ranks high up in the army of Joel.

He first mentions his conversion story, saying, “I was born on January 10, 1976 and born again between Christmas 1993 and the first week of January 1994.”<sup>22</sup> Bentley quickly moves on and asserts that in 1973 Bob Jones prophesied “about a youthful generation that would rise up, do holy exploits, and usher in a healing revival. ... Bob told me that I was part of the ‘first fruits’ wave of a billion people whom God would light on fire.”<sup>23</sup> In the context this means the first fruits of Joel’s Army. He also declares, “I am a forerunner and one of many who will carry the healing anointing to the nations.”<sup>24</sup> All we can say is that we are waiting and will be waiting for a long time. What Bentley describes is what only the

Lord Jesus can and will do at the Rapture. We cannot torture Romans 8 and 1 Thessalonians 4:13-18, which show that resurrection and glorification will occur miraculously in God's time when the Lord raises believers. It is not the work of man.

Then Bentley introduces us to Joel's Army:

'For a few decades, Prophet Paul Cain had recurring visions concerning what many saints believe to be the approaching end times. One particular last day's [sic] revelation, which has come to be known as the 'Joel's Army Vision,' apparently appeared to Paul more than a hundred times. In the vision, sports stadiums all over the U.S. fill and thousands upon thousands of people are miraculously healed in Jesus' name. Multitudes come to the Lord, the entire nation burns with revival fires, and it seems as though people in every nation are turning to Christ. Reports come through major newscasts about revival, the signs, wonders, and miracles. In his vision, Paul sees people on the platform minister without stopping for food, drink, or a change of clothes for three days, because supernatural strength sustains them.'<sup>25</sup>

Bentley then quotes Benny Hinn and his claim that "the day is coming when there will not be one sick saint in the Body of Christ."<sup>26</sup> He also cites another of Paul Cain's delusions: "All the sick are gonna be healed, the dead are gonna be raised and nations are gonna turn to God in a day."<sup>27</sup>

### RAISING CAIN

It is surprising that Bentley appeals to Paul Cain. Cain is a man with disturbed morals. Cain was affiliated with the Kansas City Prophets and said that arch-heretic William Branham was "the greatest prophet that ever lived."<sup>28</sup> Cain said he was committed to celibacy and then mysteriously went in seclusion for over 25 years. He was outed in 2005, and after public exposure regarding his moral lapses Cain issued a letter of repentance saying:

"I must apologize to the body of Christ for my recent conduct. I want to correct the denials that I made earlier in reference to charges brought against me. I acknowledge the following: 1. I have struggled in two particular areas, homosexuality and alcoholism, for an extended period of time."<sup>29</sup>

He later in the confession divulged it was more than a struggle and called it "sexual misconduct."<sup>30</sup> However, *Charisma* magazine reported that Cain was claiming to be misunderstood:

"Paul Cain stirred controversy last week when he made comments before thousands of worshippers in Lakeland, Fla., that seemed to deny his past moral failings. The prominent 78-year-old prophetic minister told a crowd at a revival meeting in Lakeland that 'allegations' and rumors circulating about him were not true. The comments made many wonder whether, in alluding to his past, Cain was withdrawing his confession from three years ago, when he publicly acknowledged his failings involving alcoholism and homosexuality."<sup>31</sup>

### LOCUSTS, NOT LEADERS

The constant repetition of the Joel's Army theme has become extremist Pentecostal/Latter Rain folklore. However, there is nothing in Joel 2 that could be even remotely connected to what Bentley or his surrogates are saying. Joel 2 is not that difficult to interpret. Chapter 2, verses 1 through 11, are about a locust plague (called an army) coming on Zion or Jerusalem (vv., 1, 11). Poetically the millions of locust that invade are likened to an invading army bringing devastation. This is clearly God's army of judgment and chastisement and has nothing to do with end time revival (vv. 10-11). It is the polar opposite. Joel's Army is in fact a bunch of insects — destructive pests.

Walter Price gives us an excellent summary of Joel 2:1-11:

"He called the locusts 'mighty men' and 'men of war.' He called

them 'his army,' that is, the Lord's army. He described them marching in unbroken ranks. ... However, an army is an appropriate metaphor for the locusts. It is generally understood that such a description is fitting for an actual invasion of these insects. The Arabs call the locusts another name, *Jaish Allah*, which means 'God's army.' They even claim that they can find the word *askar*, which means 'soldier,' written in Arabic on the locust's wings."<sup>32</sup>

In Joel 2:12-17 there is a call to repentance, and in verses 18-27, the promise of renewal and restoration. It is restated that this is clearly to "the people of Zion" (v. 23). Then in verses 28-32, the prophet speaks of future blessing when God will pour out His Spirit *on all flesh*, not just a few. This was clearly fulfilled on the day of Pentecost as Peter in Acts 2 quotes this very section of Joel and says, "this is what was spoken by the prophet Joel" (Acts 2:16).

It is hard to get around "this is what was spoken by the prophet Joel" and try to make it an event in Florida or anywhere else. The only reason Bentley, Cain, and others can float this blatant distortion of Scripture is because the Minor Prophets are probably the most neglected and unknown part of the Bible. Thus, the second plank is full of holes, or maybe more to the point — insects.

### COPYCAT

The third plank is imitation of others. Bentley may have hardly gotten through eighth grade, but he knows what works in Charismatic circles. Bentley admits that he would stay up all night on Saturdays "watching Christian broadcasts."<sup>33</sup> He also acknowledges that he began reading Benny Hinn's *Good Morning, Holy Spirit* and confesses, "I also needed what Benny had."<sup>34</sup> Like Hinn, Bentley had a visitation from the Holy Spirit complete with "electricity."<sup>35</sup> He describes God's Spirit as an "electrical force field"<sup>36</sup> and the Lord's presence as "an electric honey blanket."<sup>37</sup>

Bentley says the Holy Spirit pinned him to his bed for three hours and when a friend suggested it was a demon, Bentley responded, "I don't know, but it feels good."<sup>38</sup> Bentley's encounter sounds an awful lot like Hinn's experiences. He certainly did get "what Benny had" and took it a few steps further. He now has staked out his own claim.

The desire to be like Hinn is seen in other statements by Bentley, saying he "copied the models of Oral Roberts, Benny Hinn, and T.L. Osborn."<sup>39</sup> Just as Hinn copied Kathryn Kuhlman, Bentley realized he could do it too and he says outright he copied others.

### A GRAVE OBSESSION

Hinn boasts of the anointings he received at the graves of both Kathryn Kuhlman and Aimee Semple McPherson. Not to be outdone, Bentley says he visited the grave of John G. Lake: "I prayed at Lake's grave, asking God to give me what he had during his powerful healing ministry."<sup>40</sup> A bit further along in his book, Bentley says he had a "prophetic vision" where he was taken to Edinburgh, Scotland, to the grave of the great Scottish revivalist John Knox.<sup>41</sup> This vision purportedly caused God to tell Bentley to actually visit the grave. "Now I want you to get on an airplane and go find the grave of John Knox," Bentley says God told him.<sup>42</sup> Bentley says that upon his arrival at the grave, he "had a strong visitation of the Lord and fell under the power of God for four hours."<sup>43</sup>

### THUS SAITH THE LORD

The fourth plank is his claim to have had visions. Bentley claims to get direction straight from heaven saying, "Within this three-month period, I heard God's audible voice clearly for the first time. ... Today, He still constantly speaks to me, and I can still hear Him whisper in my ear."<sup>44</sup> Bentley claims to have regular visions of Jesus. The "Jesus" he encountered does not even come close to any biblical accounts anywhere in Scripture. He claims to have seen a "mighty warrior" Jesus who is muscle-bound with biceps as big as Bentley's head.<sup>45</sup>

Bentley even alleges that the audible voice of God came to him, pleading for his fellowship. God supposedly said, "Every morning I'm just as excited about fellowshipping with you! Would you come and be with me?"<sup>46</sup> In his telling, God can hardly do without him. He would have us believe that "[God] wanted to be with me more than I wanted to be with Him."<sup>47</sup> And reciting a conversation with God he writes, "Once, while I was lying on the floor I said, 'God, how I want You. You don't know how much I want You and Your presence.' 'I want yours more,' He clearly replied."<sup>48</sup> What Bentley is claiming is repulsive and a total reversal of the creature's dependence on the Creator so clearly taught in Scripture.

Bentley claims strange visions of seeing trees sprouting in his living room, grass growing out of his carpet, and water surging through the house.<sup>49</sup> In one description, he says he went to the Garden of Eden and played "hide-and-seek with the Lord."<sup>50</sup> He also indulges in what he himself labels "Holy Ghost fantasies."<sup>51</sup> These "fantasies" had to do with him imagining and visualizing himself in large venues. He pictured himself with crowds screaming and affirming him as he pictured his exploits. He began to believe that through visualization, he could call things forth and birth his destiny.

His accounts of visits from Jesus and the Holy Spirit contain glory clouds and electricity running through his body, incapacitating him for hours.<sup>52</sup> Bentley goes far afield by claiming he visited Gethsemane and Calvary and watched Jesus being crucified again.<sup>53</sup> It was, Bentley says, a re-enactment of the cross with Jesus in great agony. In at least seven places in Hebrews — 7:27; 9:26, 28; 10:10, 12, 14, 18 — the writer says Jesus died only once. There are no re-enactments of Calvary. Jesus is on the throne as our Mediator and cannot be removed from there and crucified again.

Bentley often goes overboard in trying to show how spiritual he is:

"There were times the encounters happened daily. God would

visit with visions, trances, dreams, revelation, angelic visitations, and even His audible voice — things I'd read about in the Bible but now experiencing. ... This intense season of soaking in His presence and receiving revelation lasted three months."<sup>54</sup>

Apparently, his "soaking" experiences, which he calls "marinating and pickling in the Holy Spirit,"<sup>55</sup> take the place of Bible school, training in ministry, and any kind of legitimate credentialing.

### THIS IS HIS LIFE

Bentley's autobiography contains many pages giving vivid details about his own early life. Some of the things he divulges are very telling. This actually adds a fifth plank to our evaluation, and may be more subliminal and subjective. He may not be aware of how much he is exposing. Sometimes early habits, drives, patterns, and practices can stay with us in many subtle ways throughout life.

Bentley describes a pathetic impoverished childhood being raised by a single mother. His father, he says, used drugs and alcohol and offered little if any child support. At age eight, Bentley says he was violent and self-destructive, often cutting himself.

By age nine, he claims he began looking at pornography, became a sex addict, and was sexually active at age 11.<sup>56</sup> Soon he resorted to alcohol, stealing, and drugs. He paints himself as a young derelict. At 13, he began to verbally and physically abuse his mother and fantasize about murdering people. He speaks of his violent past as if he is ashamed of it, yet boasts on the platform of violence and mayhem he claims is ordered by God. Bentley says he served "fourteen months of an eighteen month sentence" in prison for "sexual assault" when he was "a young teen."<sup>57</sup> *The Report Newsmagazine* noted the entire prison term and provided even more details:

"Bentley presents himself as a reformed bad boy who was once jailed for 18 months for 'crimes of an assault nature' and break-

ing-and-entering in his hometown of Gibsons, B.C. The truth is, his most serious crime was more heinous: the molestation of a 7-year-old boy. 'They were sexual crimes,' Bentley admits. 'I was involved in a sexual-assault ring. I turned around and did what had happened to me. I was assaulted too.' 'I don't like to talk about it publicly because it would hurt [my ministry],' he concedes. 'I don't whip it out in the newspapers or on TV because people will go "Whaaa?" I'll say 'I was in prison, period. Let's move on.'"<sup>58</sup>

Bentley here discounts his sexual crime by appealing to the fact that he was assaulted too. Some might think that this sounds like a justification, in that no remorse is expressed for the boy and his family.

In the early 1990s, Bentley attended meetings called God Rock,<sup>59</sup> which were cloned from the so-called Toronto blessing. This was Bentley's introduction to the hardcore Vineyard chaos and altered states of consciousness. He says he was overcome by demons and "screamed, cursed, and writhed on the floor like a snake,"<sup>60</sup> but "received a powerful deliverance from some lingering demonic bondages."<sup>61</sup>

Bentley married in May 1995 and says that shortly thereafter he struggled with "rejection" and a "poverty mindset."<sup>62</sup> He could not hold a job. He was often laid off or attempted businesses that failed. He went through deliverance sessions at a Vineyard revival and, at times, he would collapse in crying fits during a worship service.

In the middle of this account, Bentley delivers a very telling statement. It is a startling admission as he brags about his former abilities:

"I could get anyone to do what I wanted just because I knew how to 'talk the talk' and make deals I could never deliver. ... I was a loud mouth, a talk-bigger-than-I-was kind of guy. When my mess would finally catch up with me, (bad relationships, drug

debt, theft or just too much 'heat') I would just sneak away, tell no one, and head for the next town, sometimes after just a few months of living where I was. ... I always lived with a false identity because I never wanted anyone to know who I really was. ... I was afraid of rejection. ... it usually took me about six months before I had to flee again."<sup>63</sup>

Here Bentley is very informative as he admits to his old habits. He was a manipulator, liar, and pretender. He could never deliver on his pretenses, and would not stick around when the pressure started to build. After a few months he would move on. It seems as though Lakeland and his marriage fit into this category. He says he was a loser looking for acceptance. He would create enormous difficulties and then run. When the beginning of exposure occurred he would get away quick.

One has to wonder if the *Nightline* report fits this pattern. Bentley has declared over twenty raisings from the dead and multiplied healings, but *Nightline* was unable to obtain documentation for even one healing.

The ensuing portion of Bentley's book is a litany of his purported experiences and unverified claims of healings. Descriptions of his miracles continue until they mean almost nothing. Most describe events said to have occurred outside the United States.

This story-telling then provides the last plank in Bentley's platform.

#### WITH FRIENDS LIKE THESE...

At some point Bentley must have realized he needed credentials. He says he was ordained by Patricia King at a ladies meeting in Canada.<sup>64</sup> Perhaps he realized he might need a bit more affirmation and says he is ordained by his local church and through the Christian Minister's Association in Canada, and is recognized in the United States through World Ministry Fellowship in Texas.<sup>65</sup> While in Lakeland, Bentley received a "formal apostolic alignment" and a "formal commissioning" from the Interna-

tional Coalition of Apostles including C. Peter Wagner, John Arnott, Rick Joyner, Ché Ahn, Stacey Campbell, and others. Wagner remarked that "This commissioning represents a powerful spiritual transaction taking place in the invisible world."<sup>66</sup> And lest we forget, Bentley reminds us that he has the anointing of the late John G. Lake, which he says is an anointing for healing.<sup>67</sup>

The mystical stories of John G. Lake are highly overrated. He certainly made claims, but his claims were bogus. Lake (1870-1935) spent time in South Africa, which was a total failure. It is well-documented that he ran out of resources and food. On one of his trips away, his wife died of overwork and malnutrition. He failed as a husband and provider. On return to the United States his own health failed and he died of a stroke.<sup>68</sup> Perhaps Bentley has no idea at all as to the real John G. Lake, but the parallels between the two men are interesting.

Bentley also speaks glowingly of William Branham.<sup>69</sup> Branham was heretical and deluded and by the time of his death had few friends and many critics. His teachings placed him far from anything orthodox or evangelical. Bentley claims to have an angel who follows him, and further claims that from time to time it is seen at his meetings. This is not just an ordinary angel, but he says he has been repeatedly told, "there's an angel that follows you, and I believe it is the mantle and anointing that was with William Branham."<sup>70</sup>

Branham's heresies and downfall can be documented from many sources. One of the most complete and thorough studies of Branham's life and teachings has been done by C. Douglas Weaver and became the grist for his classic work, *The Healer-Prophet, William Marrion Branham*. Weaver wrote that Branham rejected the trinitarian position saying that it was tritheism and:

"In his later ministry, Branham openly advocated the 'Jesus only' position, and trinitarians increasingly rejected him. Branham argued that he was not an adherent

of the Oneness doctrine, however. The evangelist criticized the emphasis on rebaptism as a belief in baptismal regeneration. Moreover, he distinguished between Oneness baptism in the name of 'Jesus' and baptism in the name of 'the Lord Jesus Christ.' ... Branham intensified his criticism of trinitarianism in the 1960s.<sup>71</sup>

Weaver wrote that Branham put women on a lower scale than men, saying they were just a "by-product of man."<sup>72</sup> He also taught the serpent's seed doctrine, which purports that Eve, following sexual relations with Satan, gave birth to Cain.<sup>73</sup> Branham claimed he had an angel directing him;<sup>74</sup> this is a constant theme of Bentley. Branham died in a car accident in December 1965. His followers expected his resurrection by Easter of the following year, but it never occurred.

Michael Moriarty reminds us:

"The history of heresy verifies that doctrinal aberrations often lead to heresies, which often spawn even greater heresies! Branham's aberrational teachings not only cultivated cultic fringe movements like the Latter Rain movement and the Manifested Sons of God, but they also paved a pathway leading to false predictions, revelatory madness, doctrinal heresies, and a cultic following that treated his sermons as oral scripture."<sup>75</sup>

Bentley clearly has no good information source in regard to early Pentecostal and Latter Rain preachers. For instance, Bentley cites A.A. Allen as being in his "Hall of Faith."<sup>76</sup> Allen, though a preacher, was a fraud and a drunk. His life was both tragic and disgusting, and his foibles were exposed to the world. He died in a drunken stupor in a San Francisco hotel room. He was defrocked from the Assemblies of God denomination following a DUI in Tennessee and a divorce that he filed for in 1962. His wife filed in return saying that Allen neglected his family. His cause of death in June 1970 was officially listed

as "sclerosis [sic] of the liver."<sup>77</sup> At his death, a UPI news headline disclosed that "Coroner Says Evangelist Died From Alcoholism."<sup>78</sup> Allen often railed against racketeering preachers. He could have been addressing himself. He spent his life telling people they did not need doctors or pills, yet was an addict himself. He railed against demons, but had his own personal "demons."

Considering his heroes of the faith mentioned above, it is obvious that Bentley does not have a clue about the people he is recommending.

### POPCORN HAS NEVER TASTED THIS BAD

Bentley offers his followers "the popcorn release,"<sup>79</sup> which is the promise that many will get an apostolic anointing and be thrust into worldwide ministry overnight. But, Bentley counsels us, if we are feeling envious about his success, we should just trust in God's sovereignty.<sup>80</sup>

Bentley is not a healer and overstates everything he does. Bentley practices carnal habits with a Christian-like veneer. He is a shameless imitator and mimic. He manipulates people because he knows he can. In real life, Bentley is like Reuben in Genesis 49:4: "unstable as water."

Some may argue that Bentley is demonic or led by demons. Direct demonic involvement, however, is not necessary because Bentley is dealing with people who are filled with — and high on — expectation. Expectation added to hyper-suggestibility enables people to more easily move into altered states of consciousness. Sinful flesh can just as easily explain it all. In those altered states, virtually anything can be believed and practiced.

Bentley's alleged conversations with angels and the messages he receives are so clearly extrabiblical that there can only be four possible explanations: 1. He is fabricating his stories. 2. He is delusional and imagining these happenings. 3. He is having drug flashbacks. 4. He is in touch with demonic spirit guides. Any combination is possible. Bentley's raw carnality makes him his own worst enemy.

Years ago Bentley would have been written off as occultic.

On June 25, 2008, Peter Wagner issued a staff report that provided an interesting window into the chaos called Todd Bentley. Wagner may have been unaware that he was simply showing that Bentley's past continues to be his present:

"I am writing this from Lakeland. The night before Doris and I attended the meeting in the tent along with 10,000 others, the largest crowd yet since meeting in the tent. It was the 82nd day of the Outpouring. Todd Bentley used his speaking time in giving the most detailed testimony so far of the 'dark night of the soul' that he experienced for 18 months 2005-2007. It was a very remarkable and transparent confession of his pride during the ten years previously and details of the wilderness that God took him through to break the pride. He was very clear about his lack of discipline, his emotions out of control, his rejection of God, his dislike of reading scripture, public meltdown on the platform, memories of childhood rejection, loneliness, sexual abuse, his marriage on the brink of divorce, etc. He was so burnt out he cried 4 hours per day for 21 days straight. When it was over, God restored everything related to his staff, his marriage, his ministry, and his newly-refined personal character."<sup>81</sup>

All of this destructive and sinful behavior was going on during 2005-2007 by Bentley's own admission. It was during 2007 that Bentley was working on his autobiography, *Journey into the Miraculous* (published in early 2008), and saying that the honeymoon was still on when in reality he was on the brink of divorce by his own telling. Bentley confessed then that this had been going on "during the ten years previously."<sup>82</sup> His lying and hypocrisy are staggering. Mr. Wagner needs to be informed that *it is not over*. The 82nd day confession was simply a repeat of what has always been and continues to be.

We are not saying that *true* conversion cannot change a person like Bentley, but are simply asking why a truly converted person would teach Latter Rain heresies, false doctrines, unbiblical notions, and have no discernment whatsoever. Why would a truly converted person promote other heretics unless it was to just promote his own agenda? Why would a converted person lead people into all kinds of unscriptural practices and be violent to others? Why would a truly born again person abandon his family? How can abuse of others be justified? Would on-stage assault and battery on others stay in the repertoire of one if they were truly saved? These are questions that need to be asked and answered. Saying "God told me to do it" does not cut it. God cannot lie or violate His own Word. Battering is not a blessing, it's a crime.

Now, through an appeal made by his father who is asking "people to bring the dead to our meetings,"<sup>83</sup> the spectacle may become even more macabre. Bentley needs to produce solid documentation for his healing claims and produce those people he says were raised from the dead. Bentley truly is the pied piper of chaos. He cannot lead himself, much less others. His meetings are a frenzy and violent, his teachings are chaotic, and the people he promotes are in doctrinal confusion. Divorce is described in Malachi 2:16 as "violence" because of the damage it does. Bentley can only leave a trail of people damaged from the spiritual and physical assaults. If Bentley is a Christian, he needs to seriously repent, park himself for a very long time, get a job, receive crucial biblical counseling, take his books off the market, repair his marriage, and then spend a few years in Bible college.

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39. *Ibid.*, pg. 168.
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43. *Ibid.*
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45. *Ibid.*, pg. 27.
46. *Ibid.*, pg. 111.
47. *Ibid.*, pg. 126.
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regard the desire of women." What is "the desire of women"? Some, as we have seen, would suggest Tammuz. It also could simply mean he (the evil king) would be devoid of affection and human kindness. He will be hard and unfeeling and love only himself. At the very least it means that.

Frederick Tatford in his book, *The Climax of the Ages - Studies in the Prophecies of Daniel*, offers another view about the wicked king of Daniel 11, observing, "Messiah had long been promised and Israel waited — and will still await — the advent of the coming Deliverer, but the king paid no regard to Messianic hope or prophecy: he magnified himself above all" (pg. 207). Harry Ironside takes this approach. So does J. Allen Blair. So we see that Hagee's dogmatic pronouncement about homosexuality is way off the mark. It is reckless eisegesis (reading into the text what is not really there).

Actor Ed Asner, who narrates the video, says of Hagee's claim: "Hitler, of course, was not Jewish. Much of what Hagee says about Jews reveals ignorance to the point of disrespect." Moving on to another of Hagee's *faux pas*, Asner observes, "In this sermon, when Hagee talks about Jesus' Jewish youth, he reveals a lack of knowledge about Jews of that era." Hagee here makes dogmatic assertions about Jesus that, "At His Bar Mitzvah, at the age of thirteen, He said to His mother, 'Don't you know I must be about My Father's business?'" and further remarks that, "when He knelt by the blind man and He mixed spittle with dust in His hand, why did He do that? He did that because Jewish people believed that in the spittle of every firstborn child, male child, was healing power and He spit into His hands and made mud out of it and put it into the eyes of the blind person. What was He saying to every Jewish person who saw that? They said He is the firstborn of His Father."

Asner here reveals more of Hagee's misunderstanding: "There is no known Jewish custom where Jews regarded as special the spittle of firstborn sons. And there was no such thing as a Bar Mitzvah in Jesus' time. Jews did not have that ceremony until the 1300s." Asner lists as his sources the *Jewish Encyclopedia* and Professor Richard Hecht of the University of California at Santa Barbara. The *Encyclopedia of the Jewish Religion* concurs, saying of Bar Mitzvah, "it is devoid of ancient authority or sanction. ... is unknown in the Talmud. ... of comparatively recent origin" (pg. 57). And even more important, Luke is clear as to why Jesus and His family went to Jerusalem. It says nothing about Bar Mitzvah (which was non-existent at the time), but rather they went to celebrate Passover (Luke 2:41). Further the next verse says that Jesus was twelve years old, not thirteen.

Also disputed is Hagee's suggestion that "George Washington wanted to do something to honor the Jewish

people" for helping underwrite American efforts during the Revolutionary War. As such, Hagee declares, our dollar bill is covered with Jewish signs and symbols. But this is, as Asner says, "Totally false," and explains that the State Department is clear that there are no Jewish symbols on our paper money. In fact, Asner stresses, "the design of the Great Seal that Hagee is showing on camera was not put on the dollar until 1935." Hagee either made all this up in his imagination or is reading the wrong books. Hagee dictates that the eagle's nine tail feathers (on a \$1 bill) are an upside down Jewish Menorah. Look at it, it looks like nine tail feathers. What Hagee is doing is comparable to seeing "pictures" in the clouds. Asner also points out that Hagee mispronounces and misinterprets the word *Shakeena* (spelled phonetically), which is a Hebrew word for the glory of God, alleging it is above the eagle's head on the dollar bill. The State Department disputes that as well.

Finally, the video records Hagee claiming that Jesus did not come to be the Messiah to the Jewish people. Promoting his book, *In Defense of Israel*, Hagee argues, "Since Jesus refused by word and deed to claim to be the Messiah, how can the Jews be blamed for rejecting what was never offered?" Perhaps the only explanation for this indefensible, unscriptural statement is Hagee's dual covenant view that Jews are covered under the Abrahamic covenant and do not need the Gospel. His view is that Jews simply need to recognize Messiah, so as to enjoy more of what they already have. This recognition will take place in the tribulation. When they recognize Jesus, it will be like dessert being offered with the main meal that they already have.

Hagee's teaching that Jesus did not come to be the Messiah to the Jewish people is unbiblical and preposterous in the light of Scripture. Jesus emphatically said He came "to the lost sheep of the house of Israel" (Matthew 15:24). Jesus did not refuse Jewish Peter's confession that He was Messiah (Matthew 16:16), and said that it was revealed to Peter by the Father (v. 17). The Bible is crystal clear that, "He came to His own, and His own did not receive Him" (John 1:11). And "to His own" means His own people, the Jews. At the trial of Jesus the Jewish high priest demands an answer, "I put You under oath by the Living God: Tell us if You are the Christ, the Son of God!" (Matthew 26:63). Hagee and everyone else knows that the word *Christ* or *Anointed One* means Messiah. The Jewish high priest, a major leader of the Jewish nation, is demanding that Jesus tell him if He is indeed the Messiah. Jesus answers without hesitation, "It is as you said" (v. 64), in other words — *I am the Messiah*. Jesus did not say, "Yes, I am Messiah for everyone but you and the other Jews. I only came to be a Messiah to Gentiles." Paul argued that the message of the Gospel, which is about who Jesus is and what He came to do, came "for the Jew first" (Romans 1:16).

Hagee has a major case of foot-in-mouth disease. His misstatements are substantial and frequent. His handling

of Scripture is sloppy and at times silly. Other times it is misleading and borders on Gnosticism. He is often loud and often wrong. There is never an apology or real correction. There should be more voices raised in objection to the many outlandish things he says. JewsOnFirst.org is doing what the Church at large should be doing.

—GRF

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## NEWS UPDATES

(continued from page 3)

that he owed \$7.9 million in taxes. He served four years in prison.

Alamo, whose birth name is Bernie Lazar Hoffman, and his first wife Susan rose to prominence in the late 1960s as street preachers on Sunset Strip in Los Angeles. Alamo also designed, manufactured, and sold an expensive line of sequined denim jackets, mainly to the Hollywood crowd. Sales of the costly designer apparel contributed to his tax problems. In 1975, the couple purchased land and moved their church to Arkansas. Susan died of cancer in 1982 and Alamo displayed her embalmed corpse for months, demanding his followers to pray for her resurrection. In 1984, Alamo remarried but his second wife left him and the church after two years.

—MKG

## "HOUR OF POWER" PREACHER OUSTED

Following a decade of grooming, Robert A. Schuller inherited from his father in January 2006, the reins as senior pastor of the Crystal Cathedral and preacher on its *Hour of Power* broadcast. But now, citing a difference in "direction" and "vision" for the ministry, the Rev. Robert H. Schuller has ousted his son as sole preacher on the church's syndicated television show. Jim Coleman, the church's president, first made the announcement during a Saturday service at the Garden Grove, Calif., church in late October.

"It is no secret to any of you that my son, Robert, and I have been struggling as we each have different ideas as to the direction and the vision for this ministry," the elder Schuller said in a statement read by Coleman. The statement also maintained that the father-son discord placed the "entire ministry" in "jeopardy."

The younger Schuller will continue as the church's senior pastor, but the weekly program will now be hosted by a variety of guest speakers, including pastors and businessmen from across the country. The elder Schuller commented that, "we don't want one face ... to be a spokesman."

The *Hour of Power* broadcast began four decades ago and has been framed around the psychology-based, positive-thinking message of Robert H. Schuller.

—MKG

### PERSONAL FREEDOM OUTREACH — STATEMENT OF BELIEF

- I. THE BIBLE AS THE DIVINELY INSPIRED, INERRANT WORD OF GOD: IT IS IN ITS ENTIRETY THE SOLE AUTHORITY FOR ALL MATTERS OF CHRISTIAN BELIEF AND PRACTICE.
- II. THE ONE TRUE GOD. IN THE ONE TRUE GOD THERE EXIST THREE PERSONS, BEING: THE FATHER, THE SON JESUS CHRIST, AND THE HOLY SPIRIT.
- III. JESUS CHRIST: HIS DEITY, HUMANITY, VIRGIN BIRTH, SINLESSNESS, DEATH AND BODILY RESURRECTION; WHO WILL PERSONALLY AND VISIBLY RETURN AGAIN TO EARTH.
- IV. THE PERSONALITY AND DEITY OF THE HOLY SPIRIT.
- V. THE EXISTENCE AND PERSONALITY OF SATAN, HIS TOTAL OPPOSITION TO GOD, AND HIS POWER OVER THE UNREGENERATE.
- VI. THE COMPLETE AND TOTAL DEPRAVITY OF ALL MEN WHICH MAKES THEM HOPELESSLY LOST WITHOUT THE NEW BIRTH OBTAINABLE THROUGH FAITH IN JESUS CHRIST.
- VII. THE FINAL ESTATE OF MAN: FOR THE SAVED, EVERLASTING LIFE IN THE PRESENCE OF GOD AND FOR THE UNSAVED, EVERLASTING PUNISHMENT BECAUSE OF THEIR UNBELIEF.
- VIII. THE GOSPEL BY WHICH WE ARE SAVED BEING SUMMED IN THE DEATH, BURIAL AND RESURRECTION OF OUR LORD JESUS CHRIST.
- IX. THE CHURCH BEING THE BODY OF CHRIST, UNITED IN THE HOLY SPIRIT, CONSISTING OF THOSE WHO HAVE RECEIVED JESUS CHRIST AS SAVIOR. A LOCAL CHURCH IS AN ORGANIZED ASSEMBLY OF BELIEVERS UNITED FOR THE PURPOSE OF CARRYING OUT THE GREAT COMMISSION OF CHRIST.
- X. THE GREAT COMMISSION OF CHRIST BEING TO PREACH THE GOSPEL TO ALL MEN, BAPTIZING AND DISCIPLING THOSE WHO HAVE BELIEVED.



# Books in Review

## ROSE BOOK OF BIBLE CHARTS, VOLUME 2

Rose Publishing, 192 pages, \$29.99

Rose Publishing, creator of some of the more helpful resources for apologists and Bible students, has again collected its most popular pamphlets and released them in book format. The original volume included the laminated handouts that were written and published in 2005 or before. This new volume incorporates much of the newer materials published in 2006 and beyond. As with the first publication, the range of topics presented in these outlines and histograms are useful for personal study, Sunday school, Bible classes, and homeschoolers.

The collection is a valuable resource, including not only study helps addressing Jehovah's Witnesses, Mormons, atheists, and the occult, but also surveys worldview comparisons and Eastern religions. Additional apologetic content includes answers to critics regarding the trustworthiness of the Bible and other prominent attacks on the Christian faith. Other inclusions zero in on more general Bible themes which examine the life of Paul, the Beatitudes, the Lord's prayer, women of the Bible, a comparison of popular Bible translations, and much more. In all, the oversized, hardcover book contains 32 different, full-color pamphlets published individually by Rose.

Several of those responsible for various inclusions in the book will be familiar names among PFO's readership and include Ron Rhodes, Norman Geisler, Randall Price, Marcia Montenegro, and others.

*Rose Book of Bible Charts, Volume 2*, is a visually appealing assortment of Bible facts, figures, and analysis. It is a great companion work which, like its predecessor, is bound with a "concealed" spiral binding. On your bookshelf, it appears as a normal spined volume. However, when opened, the book will lay completely flat for study or for photocopying. And, speaking of photocopying, Rose is again allowing the purchaser to make up to 300 copies of any chart free of charge for use in a church — and not for resale — during Sunday school or Bible classes. That, in itself, makes this volume a great value. It is a must resource for any Christian in a teaching or discipling situation.

—MKG

## ADHD: DECEPTIVE DIAGNOSIS

by David M. Tyler and Kurt P. Grady

Focus Publishing, 180 pages, \$12.95

What do game show host Howie Mandel, conservative radio talk show host Glenn Beck, former quarterback Terry Bradshaw, and actor Woody Harrelson all have in common? They should be reading David Tyler and Kurt Grady's new book, as each celebrity has publicly stated his own battle with ADHD. In fact, some ADHD proponents have even suggested that Albert Einstein and Thomas Edison struggled with symptoms of ADHD.

It is more than likely that during the past 40 years everyone has known a child or an adult — or even been a person — who has been diagnosed with attention deficit hyperactive disorder. Help is here, not in the form of a pill, but with sound biblical advice for both the parent and child on how to address this so-called "disease." This is a long-overdue work which should be read by not only the parents of those who have been labeled as such, but also by every individual concerned about over-medicating what has become more than just children.

The public has been led to believe that medicating children and adults is the solution to problems of impulsivity, inattention, and hyperactivity. Believing the importance of first ruling out any organic obstacles, Tyler and Grady write that: "Psychology and psychiatry claim to have the answers, but in over one hundred years of collective psychological practice, our world is spiraling further and further out of control. It is getting worse and not better. People today are consumed as never before with so-called mental problems" (pp. 121-122).

This volume can be used as an evangelistic tool in giving hope to parents whose child has been diagnosed with ADHD. Psychologists imply that the child is not responsible for his actions and attitudes, and believe that the "disease" of disobedience and lack of self-discipline is to be controlled through the aid of drugs, whereas Tyler and Grady set forth the biblical mandates of "putting-off" and "putting-on" as expressed in Ephesians 4:22-24. Additionally, the book includes a case study, complete with the "how to," and multiple examples of homework to be accomplished by both the child and the parents.

*ADHD: Deceptive Diagnosis* is a much needed work and Tyler and Grady are to be commended for their study.

—AMG

**Editor's Note:** The publications featured in PFO's *Books in Review* section are available from **Personal Freedom Outreach** (P.O. Box 26062, Saint Louis, Missouri 63136). Please add \$2.50 to the price listed for shipping and handling. Due to occasional price changes by the publishers, the retail amounts listed are subject to change without notice. These publications are also available to those who help to financially support the work of PFO. Please see our funds appeal flyer for details.