

The sad case against Terry Virgo

Introduction

I have held back from writing this for over thirty years to ensure distance from my separation from Terry in May 1990. I never intended to write this paper; however, I believe that God has constrained me to do so after a recent time of prayer. Nothing was further from my mind at the time. Perhaps the Lord wishes that I set down some little known facts before I die.

I was once very close to Terry Virgo. I took the small house church I led to join with his initial Restoration church in 1980.¹ Terry and his wife Wendy ate at my house; my wife and I ate at his. I occasionally travelled with him on South East England ministry trips. I was a leader in his developing church. I was one of the seven leaders that met in Terry's Hove house in the early 1980s where what became NewFrontiers was born.

The original church vision we all aspired to was a good one. It was to secure a vital Biblical testimony for the Lord in Britain. What in fact gradually developed was an authoritarian, pyramidal, fleshly denomination based upon men. This paper seeks to analyse how this happened over the ten years that I was involved.

I must emphasise that this is a dispassionate paper. I hold no malice to Terry whatsoever; despite having been wronged by him. I have met Terry since I left his church and greeted him warmly. In fact he enthusiastically showed me around his new flagship building. This paper merely seeks to analyse why Terry's ministry has been catastrophic for the British church. This is necessary due to the seriousness of the matter. Such an analysis can only be done by a former insider.

Having re-read correspondence from the late 1980s for the first time, I am touched by how close I was to Terry at the time; despite the massive concerns I had about his decisions for the church – which I thought then, and continue to believe now, are utterly unbiblical. I had a deep brotherly love for Terry and a number of other leaders that has never been exceeded. It is truly sad that I had to separate from Terry (which I did with honour) but my faithfulness to God must outweigh any loyalty to man. I lost a great deal but that sacrifice cemented my earnest, radical zeal for the Word of God.

¹ Actually, Terry was not initially at Clarendon Church, Hove, being pastor of Seaford Baptist, but was a mentor to Henry Tyler, the first leader of Clarendon, along with David Fellingham. Terry became formal leader slightly later. The original Clarendon Church was the formation of three churches: a large portion of Hangleton Baptist Church that left under Henry Tyler; a significant portion of St Luke's, Brighton (vicar: Ian Barclay) under David Fellingham, and finally my small house church in Brighton (less than 20 people). The breakaway church initially met elsewhere in Hove at the Connaught school building with less than 40 people and I was then in a leadership meeting led by Henry at his home. The Connaught meeting continued for over a year, perhaps two, before I formally brought the house church in when the Clarendon Church building was given to Henry. Terry moved to Hove some months after Clarendon Church, led by Henry, formally started. Terry had become famous for leading the Hove Town Hall celebrations that housed about 2,000 believers from a wide area. This began as meetings in the Brighton Art College in the late 70s, which I initially avoided. I came into Terry's orbit because of my relationship with Henry. It has to be strongly affirmed that the original de-centralised vision of Henry ('a church in every street') was what drew many people in. Terry's vision gradually changed to become authoritarian and centralised.

A brief historical breakdown

1. Terry: the man I knew and the initial work

Terry was always a very sincere, soft spoken, godly man; easily liked and winsome. For added value he was a professed Calvinist (in fact I grew to realise that he was a confused Calvinist) and a devotee of Dr Martyn Lloyd-Jones. He was easy to follow.

Terry grew up spiritually in Holland Road Baptist Church led by the godly pastor Rudman in Hove. He was zealous for the Gospel and became friends with a Brighton evangelist, later a leader at Guildford Baptist (Millmead), whose name I forget; someone I had got to know as a student in Brighton Art College when he spoke at our Christian Union in the early 70s. He was senior to, and a mentor to, Terry. Thus Terry developed to have an evangelist's heart. This is important. So Terry, while working as a civil servant in London, would witness to passengers on the commuter train (he told me this himself). His ministry began as an evangelist, not a church leader. Mission dominated his life.

Now we don't need to go through all the history in detail; that is for others. Eventually Terry became pastor of Seaford Baptist Church. Through various events, such as Capel Bible Week, he developed friendships with people like Henry Tyler, Bryn Jones, Hugh Thompson, and others. Terry became one of the later groups that grew out of the conferences organised by my late friend David Lillie (in Devon). These became famous for the first seven² then the fourteen associated with Arthur Wallis (Lillie's good friend). They were originally based on studying prophecy but became centred on church government and structure. These men became the fundamental leaders of what would become Restorationism in Britain. I have copies of the original transcripts David wrote covering the famous initial conferences on church issues, from which Restorationism sprung (something David grew to abhor). [Someone needs to convert these transcripts to digital format and preserve them before I die. They are historical documents.] Terry then became greatly influenced by Bryn Jones' Dales Bible Weeks and the church he organised at Bradford (the centre for Harvestime publications).

A thread that weaves throughout Terry's experience is theological confusion and diversity. Bryn Jones had a huge initial influence on Terry for many years (it gradually faded) but Jones was a Pentecostal Arminian. His brother Keri was an even more radical and authoritarian Pentecostal. Arthur Wallis, who also mentored Terry in the early days, had a Arminian Dispensational Brethren background. Cecil Cousen, one of the Restorationism pioneers had been deeply affected by Latter Rain heretical radicalism.

Terry was also influenced by the Fort Lauderdale Five,³ pioneers of the Heavy Shepherding Movement in the USA, particularly Bob Mumford. Again, this group was a mixture of theological parties, which also favoured Roman Catholicism, as their formal minutes show.

There were many influences in the early 1970s. Terry was close friends with David Mansell (until his fall from grace) and initially influenced by the group that centred in Gerald Coates, John Noble and Maurice Smith (Fulness Magazine). All Arminians and influenced by Brethrenism (Dispensationalism). An informal group known affectionately as *'The London Brothers'* developed around 1970 which included the Wallis disciples plus Terry

² Wallis, Bryn Jones, Peter Lyne (Bristol), Dave Mansell, Graham Perrins, Hugh Thompson, John Noble.

³ Comprising: Bob Mumford, Derek Prince, Charles Simpson, Don Basham, and Ern Baxter (originally also a sixth, John Poole). They emphasised authoritarian church government and covenant loyalty. Eventually the movement was scandalised and broke up.

(who worked in London). There was also some influence from the Chard group (Sid Purse, Ian Andrews, Harry Greenwood). Smith, Greenwood, and Andrews all spoke at Clarendon Church in the early 1980s while Mansell spoke many times at Terry's Hove Town Hall celebrations and gave the most popular speech ('There's a hole in my bucket').

It was when Ern Baxter spoke at Capel Bible Week in Surrey in 1974 that the message about shepherding and discipleship began to creep in. This may be what put the seeds of authoritarianism into Terry's mind. This then was emphasised by the Lauderdale men. Also important were the books 'Spiritual Authority', by Watchman Nee and 'Call to Discipleship', by Juan Carlos Ortiz.

When the famous split occurred in the groups assembled by Wallis, Terry favoured that led by Bryn Jones and Wallis as opposed to the London-based group led by Coates and Noble. The first was initially centred in Bradford and was more doctrinal, disciplined, organised and authoritative while the greater London group was more liberal, relaxed, permissive and loose. Both groups were Arminian but Terry was a supposed Calvinist.

Under the mentoring of Jones, Terry was encouraged to start an 'apostolic team' in Sussex in 1980. The public face of this was the Hove Town Hall celebrations and a small group of men from across Sussex became the centre of Coastlands; the initial name for NewFrontiers. In 1979 Terry started the Downs Bible Week to gather people from multiple churches and denominations for a festival. The original model for the Dales and Downs Bible Weeks was the very questionable 19th-century US frontier Methodist Camp Meetings.

This brief potted history gives a taste of how Terry was propelled into a position of significant leadership. Gradually his team became prominent amongst the various Restoration groups and, in time, many of the others dissipated as leaders died or fell away. Most of the others are now just large single churches rather than movements. Some have been scandalised.

What is key to understand is that Terry was initially an evangelist. This came through in much of his teaching, which focused on outreach. Now evangelists make bad church leaders because they are always reaching outwards and pressing forwards. A pastor, on the other hand, is gathering inwards, forming relationships and encouraging fellowship.

The evangelist propels outwards, the pastor gathers inwards. Thus Terry was always the wrong man for the job of church oversight.

The initial work of developing Clarendon Church, the bedrock of Terry's famous ministry, was Henry Tyler. Henry was a good pastor. He wasn't the greatest preacher, or a charismatic type of personality. He was a plodder that cared about people. He gathered folk together and encouraged them. His successful pastoring is what led to Clarendon being one of the biggest (if not the biggest at the time) churches in England.

Typical of Henry is how I got involved. Through someone Henry had heard about me and that I had planted a church in my house in central Brighton about 1978. This prospered well and in the first year 14 people were converted. At its height about 30 people worshipped in my front room. We had a local presence, singing Christmas Carols in the streets and handing out our own printed tracts instead of asking for money for charity like others.

One day Henry just turned up at the front door at evening. I invited him in and he said that he had heard about me and we spent some time talking. After that he invited me to join his small group of leaders that he was encouraging in Hangleton, Hove. A year or two later our

church joined with his in Clarendon. Henry was always seeking to put sheep first and encourage them. He worked by developing relationships. He pastored. This is what made Clarendon good and it was established by the time Terry turned up.

After Terry was observed to be developing an apostolic ministry (a la Restorationism doctrine) Clarendon came under Terry's apostolic authority by covenant relationship commitment of Henry and David Fellingham (who chiefly led worship). It was a few years later that Terry assumed leadership of Clarendon Church and began regular preaching.

Initially the thrust of Henry's work kept the church moving in that direction but gradually Terry began to make his influence clear and this is where things started going wrong. However, this was not originally very obvious to most people and Terry's winsome character made most people trust that he was doing God's work.

A very simplified timeline

Date	Event
1957-1963	David Lillie's church conferences, chiefly in Devon. Arthur Wallis was involved. Both were from a Brethren background.
1968	Terry becomes pastor of Seaford Baptist Church, East Sussex after finishing Bible College in London.
1970	'Our Generation' conference in Paignton, Devon. Virtually all the key leaders of Restoration networks were present.
c. 1970	Terry becomes associated with a number of men, 'The London Brothers'. This includes Henry Tyler (I think), John Noble, Maurice Smith, Graham Perrins, George Tarleton, Gerald Coates, Dave Mansell. These meet regularly.
1970	The London group publishes Fulness magazine. This continues until 1982.
1972	Arthur Wallis sets up key meeting with seven men initially to discuss prophetics but ended up discussing church issues.
c. 1972	Wallis expands this meeting to 14 men (which most consider to be a mistake).
1972-1974	There was a growing interest in teachings on apostleship, eldership and discipling in London and Bradford.
Early 1970s	Capel Bible Week.
1974	Ern Baxter speaks at Capel Bible Week. Discipling emphasised. Beginning of the connection with the Fort Lauderdale Five.
1975	Restoration magazine published, based in Bradford.
1975	Dales Bible Week starts. Continues until 1986.
1976	Wallis' group of 14 splits. Two streams emerge: 1 that centred on Wallis and Jones; 2 that centred on Coates and Noble. Fort Lauderdale influence wanes.
Mid to late 1970s	Terry establishes an open celebration meeting at Brighton Art College (where I studied).
Late 70s-early 80s	Terry establishes a celebration meeting every month at Hove Town Hall.
1978	Paul Fahy establishes a house church in central Brighton with 14 people.
c. 1978	Henry Tyler and Dave Fellingham split their home churches and join together in a meeting in Connaught school, Hove. Terry loosely mentors them.

1979	Henry Tyler visits Paul Fahy and invites him to join a leadership group he is mentoring.
1979	Terry establishes the Downs Bible Week. Nigel Ring is a key administrator.
1980	Terry begins his apostolic ministry under the mentorship of Bryn Jones. Originally known as 'Coastlands' (from 1981), now 'NewFrontiers'. Six men from London and Sussex are appointed to the apostolic team.
1980	The Connaught meeting transfers to Clarendon Villas Mission in Hove, renamed Clarendon Church. A long process of refurbishment starts.
1980	Paul Fahy leads his house church to join Clarendon Church under Henry Tyler.
1980	Terry assumes leadership of Clarendon Church, Hove alongside Henry Tyler and Dave Fellingham. Terry relocates from Seaford to Hove.
1980 plus	Terry has a group of 6 men from the Sussex / Surrey region that form the basis of Coastlands. Terry has a more regular group of seven in his house in Hove dealing with church issues in general. This comprised: Tyler, Fellingham, Fahy, Nigel Ring, Mike Radley, Les Foster and Dave Coates-Smith.
c. 1986	Wimber establishes Brighton conferences. Forms partnership with Terry and New Frontiers International.
1986	Terry adopts the name NewFrontiers.
Late 80s	David Lillie gathers Terry, Jones and a number of other Restoration leaders in Brighton and pleads with them to stop the authoritarian developments and start building Biblical churches. They refuse.
c.1985	A Brighton offshoot from Clarendon Church begins led by Dave Fellingham and a group of brothers (including Fahy). It meets at Dorothy Stringer and Patcham Fawcett schools. This was to cater for growing membership pressure for local community expression.
c.1986	Clarendon Church splits into five congregations (though there are also large central meetings). Chris Wisdom officially leads the Art College congregation with five associate brothers. In reality the strategy is largely developed by Wisdom and Fahy in lunchtime meetings then discussed formally at leader's meetings. Wisdom mostly preaches (sometimes Fahy and, more rarely, others) while Fahy mostly leads worship. Wisdom and Fahy develop a close trusting relationship. The result is a dramatic increase and growing popularity of the meeting. The other congregations fare less successfully. This poses a problem for Terry.
c.1988-9	Terry closes down the five congregational meetings in Brighton and Hove and establishes a large centralised meeting in the Odeon cinema in Brighton. This is chiefly to authenticate his apostolic ministry.
1989-90	Paul Fahy (May 1990) and 110 others (inc. three elders) leave Terry's church due to its unbiblical direction.
1990	Global revival Wimber conference (organised by NFI) in

	London Docklands.
1991	Stoneleigh Bible Week starts.
1991	Terry's church purchases the Comet warehouse near Brighton station and refurbishes it. It is renamed, 'Church of Christ the King'.
1994	The Toronto Blessing begins. CCK is a key centre.
2001	Stoneleigh Bible Week ends.
2011	Joel Virgo leads CCK in Brighton. Terry moves initially to Kingston Upon Thames (to a church led by his other son Simon); later to mid-Sussex.
2011	Terry effectively retires and hands over leadership to 15 leaders worldwide. The movement comprises over 800 (some sources say 2000) churches in 70 countries.

2. The gradual change of direction

The original change of vision

It must be remembered that Henry's initial vision was: decentralisation: a small church in every street. This was later to change into Terry's vision: centralisation: a notable, single, large church in a central urban area supported by smaller local groups. This difference is crucial.

I will say at the outset that Henry's vision was Biblical. It centred on small house churches spreading like salt in a meal as Jesus told us. Terry's vision, influenced by men in other countries, was unbiblical and fleshly. It was doomed to cause havoc in people's lives (which it did).

When the vision changed I wrote to Terry explaining that the church was losing its first love. I said that Terry's original message was, '*Come with us and we will do you good*'; but now the message appeared to be, '*Come with us and we will change the world*'. Mission and apostolic forward movement had displaced fellowship, community and edification. Care for the flock disappeared.

This is a fundamental mistake that even Watchman Nee warned about. This is important because in the early days Terry relied greatly on Watchman Nee, especially his 'Spiritual Authority'.

The work of the apostles and the work of the local church run parallel; they do not converge.

Watchman Nee, *The Normal Christian Church Life*, p78.

It is wrong for apostles to interfere with the affairs of the church.

Watchman Nee, *The Normal Christian Church Life*, p54.

No apostle must exercise control in any official capacity over a church.

Watchman Nee, *The Normal Christian Church Life*, p54.

Whenever a special leader, or a specific doctrine, becomes a centre for drawing together the believers of different places, then its centre is other than Christ and its sphere other than local ... there divine approval cannot rest.

Watchman Nee, *The Normal Christian Church Life*, p56.

The work of ruling, teaching and shepherding the flock, which we have seen to be the special duty of the elders, does not devolve upon one man only in any place.
Watchman Nee, *The Normal Christian Church Life*, p44.

The characteristic of an apostle is going; the characteristic of an elder is staying.
Watchman Nee, *The Normal Christian Church Life*, p39.

The key problem in Clarendon Church and all that followed, is that Terry's 'apostolic' mission character dominated the local church instead of the pastors being in charge. This was the source of all problems.

Failed experimentation and bad influences

When Terry became accepted as an apostle, he gradually outshone his mentor Bryn Jones and long surpassed his earlier other mentor Arthur Wallis (who had been pastured out to Southampton). Terry then looked to other nations for influence and inspiration.

What followed was years of unnecessary experimentation.

Terry would go on apostolic missions to various countries where he would be exposed to foreign influences. He also attended various conferences of church leaders, many of whom had churches numbering in the thousands (Clarendon was only in the hundreds). Foreign, apparently successful, church leaders abroad became his dominant influence. Thus when he returned from some foreign jaunt he would be excited by what he had seen somewhere and then introduced it to Clarendon. This was a huge mistake. Terry presumed (because he is a bad manager of people) that what worked in a local situation in, say San Jose, would automatically work in Hove. It did not. Such ill thought through copying shows a huge lack of understanding about people and management, let alone Biblical wisdom and God's will.

Thus the church was subjected to innovation after innovation which deeply damaged the fellowship of the church. None of the introductions worked or brought the promised revival. Whether this was continual 24-hour prayer meetings (copied from Campbell McAlpine in San Jose) or multiple undisciplined people shouting loudly in prayer times (copied from South Korea, originally developed by the Shouters in China) or many other projects; they all failed.

While there was a growing bad feeling amongst many leaders, Terry's personal charisma and famous publicity kept most church members onside for a time in the mid-1980s.

The search for power

Personally, Terry had a problem. He was touted as an apostle by all but he was troubled that he did not show the signs of an apostle as seen in the NT. In reality, of course, he was completely confused (as all modern apostle's are) about the doctrine of apostleship.

I will explain for ease of argument.

The Lord Jesus appointed the 12 to be his apostles; these are called 'apostles of the Lamb' (Rev 21:14). After the collapse of Judas, the 12th man was (in my view) supposed to be Paul but the haste of the 11 appointed Matthias, of whom the NT says nothing more. Paul was the apostle appointed 'out of time' (1 Cor 15:8).

The 12 are special. They are the foundations of the church (Rev 21:14). They are unique; just as the OT formal prophets are unique and not to be repeated. John the Baptist was the last one (Matt 11:13; Lk 16:16).

The apostles mentioned in passing in NT letters are not like the 12. They are the messengers (lit. *apostolos*) of the churches (2 Cor 8:23), church planters, missionaries. They have no authority in the church except what they are appointed to (e.g. an elder). No one has authority in the local church except the elders. There is not even a senior elder, only a parity of elders. These apostles are 'sent forth' (*apostolos*) out to start new works. After planting a new church they return to their home church and have no authority as an apostle.

The heresy of the Restoration Movement is to rename the principle of an archbishop as an apostle. The movement, which began by seeking to destroy denominationalism, just replaced established denominations with a new one based on renaming an archbishop. Thus Terry became an archbishop over many churches worldwide – an utterly unbiblical concept and the opposite of our original mission.

So Terry, if he were an apostle of the churches (which he is not, he never founded a church at all to my knowledge),⁴ had nothing to fear for not performing miracles. But in his doctrinal confusion, he felt weak and sought for power to be like one of the 12. This represented a key change in Terry's ministry and character – his search for power. [Note that the key leaders in Restorationism and radical Charismaticism - i.e. formal, powerful, authoritarian leaders and prophets - are positions that have ceased with the New Covenant.]

Seeking power, whenever Terry saw a person seemingly manifesting some sort of power, he went after it; usually bringing that man in to minister to the church (typically to minister bad doctrine). The beginnings of bringing supposed healers into the church to speak and practice were men from Chard fellowship, such as Ian Andrews. The doctrine preached was reminiscent of later Word Faith teachings or earlier Latter Rain ideas; both very bad influences on the church. There were some minor incidents such as leg-lengthening and a few falling backwards but nothing significant.

Then Terry landed on the evangelist Steve Ryder from Australia who manifested typical Latter Rain ministry by getting people to fall over. Ryder was trained by Word Faith heretic Kenneth Hagin. This was seen as power by Terry; in fact it is Mesmerism or hypnotism. Interestingly, although I was scheduled to be a musician on the stage at the main exhibit by Ryder at the Dome Theatre in Brighton, I had flu and could not attend. I am now grateful that I was not there. I believe all such Pentecostal exotic purveyors to be false leaders.

The next big influence was Benson Idahosa from Africa. He was another Pentecostal that made people fall over and supposedly did miracles thereby. He ministered to the church and also to all the leaders, I saw no miracles from this man but he could knock people over. At the key leader's meeting in Clarendon were 400 people attending from all over. Idahosa did his usual speech which was absent of all teaching and very superficial, he then got round to knocking people over. I was standing next to Terry and Colin Urquhart. Bang, down they went at my feet. I said to God, 'If this is from you I will submit; but if it is not, keep me standing'. I put one foot behind to other to assist my stability. Sure enough, Idahosa came to me next and hit me hard in the forehead – it hurt. But I did not fall. Eventually the whole room of leaders had collapsed, every one except me and one scared individual at the very far end of the room. What I remember is the very horrible glare that

⁴ To qualify this: I do not believe that Terry ever went to a new area, started a work, founded a church, pastored this church until it grew, appointed elders and then returned to his home church. This would be normal Biblical church planting. Terry's disciples claim he founded churches but this is really mentoring other men in Sussex who left an existing church, split the church, and started a new one down the road.

Idahosa gave me when I did not fall over; it seemed to be pure evil and anger. This was my beginning of realising what was behind the Charismatic Movement.

After this came John Wimber. He was the very opposite of Idahosa. He was an academic initially; a small and humble man it appeared. He had a relaxed method of ministry, which was warming, and agreeable; he seemed winsome and charming. But Wimber appeared to have even more power than Idahosa. He could throw people over from a distance of 50 feet by mere suggestion. [In fact this is commonly achieved by hypnotists.] Terry was captivated.

Before long Terry was in some sort of bilateral agreement with Wimber's Vineyard organisation. New Frontiers International would organise the conference events for Vineyard in Britain. This was a coup for Terry as many other leaders would have loved to have this connection.

A side issue is the influence of Wimber's worship style and musicians. This was the impact of West Coast rock music and songwriting. Ironically, I had been doing exactly this in the early days, playing a Telecaster in worship times but Terry had stopped me saying that the people were not ready for it. Four years later Terry completely adopted this music-dominated worship style, utilised via Dave Fellingham and bands (which I originally played in). [I now dismiss all forms of instrumental music in church worship.]

Through Wimber Terry was one of the signatories supporting the Kansas City Prophets. Through these he began to take in various aspects of Latter Rain teachings and individuals. Ignoring the information provided by sceptics like Ernie Gruen (I have his documentation somewhere), Terry allowed these evil men, like Bob Jones, to minister to British believers. He also participated in the global revival ideology that completely failed to occur. He even allowed Paul Cain to minister his ridiculous Joel's Army teachings to his large congregation (then Church of Christ the King in Brighton). Among these prophets were some that could get people to fall over in a trance.

The big expression of power came with the Toronto Blessing, which was just Latter Rain ideology warmed up. It was a major influx of occultism and demonic activity resulting in completely fleshly behaviour. It was actually very similar to the early days of Azusa Street. There was widespread fallings over.

[Throughout history there have been expressions of tongues, prophecy and falling over, with some healings, that were based upon occultism. These episodes lasted for a short time until they faded away. They were demonic insertions into the churches in an attempt to ruin them. Usually the wider church condemned such practices, such as by the Cevenols or New Light Prophets.]

The failure of Terry was to invite these heretics into the church and influence impressionable young people with demonic doctrines. This sprang from his desire to acquire power to authenticate his ministry. This desire for authentication led to many damaging problems in the church. Each disastrous new project was really Terry's desire to be authenticated as an apostle amongst his foreign peers.

Church problems in 1987 that inhibited the five local congregations

Terry's constant apostolic interference in the church created problem after problem and much resentment. I noted key issues in 1987 as:

- General insecurity.
- Lack of shepherding.

- Too many words, not enough action.
- Poor communication.
- Lack of release of gifts and ministries.
- Lack of community development.
- Lack of friendship development, as people are too busy with meetings.
- Lack of outworking to the poor and needy.
- Elders out of touch.
- Conflict with Terry's apostolic ministry.
- Worship had become front-led, celebration style, impersonal.
- Concern about how money was spent.
- Concern about the accountability of New Frontiers staff.
- One Church initiatives cutting across local congregation initiatives

The move to centralisation

This was the big change and the reason of my departing from Terry after ten years of work.

Instead of fixing the aforementioned problems, it made all of them worse.

One Church

In November 1987 Terry called for a meeting of all the leaders regarding his 'One-Church' strategy. At this meeting he explained his new vision, to which he sought our input (he ignored our warnings). He explained how a relatively small (big in UK Evangelical terms) church would never impact the city and a bigger testimony was necessary (the bigger church never impacted the city). This required a single large meeting. This was initially to be implemented two years later but was brought forward to Easter 1988.

This was a reversal of a strategy accepted a couple of years earlier whereby the church was decentralised into five congregations and before that a separation into two large congregations in Brighton and Hove. This was to fulfil local desires for fellowship and community.

The decentralised congregations to be closed down

I was a leader at the Art College congregation, which had been very successful. We had grown massively in 18 months. The meeting was vibrant but reverent and centred on Biblical teaching and fellowship. We had become so popular that people from famous London churches were driving down to Brighton to attend our meeting. I led the worship and preached whenever my friend Chris Wisdom did not (others occasionally preached as well). The strategies were mainly developed by myself and Chris in private lunchtime meetings, though there was a leadership group of about five people where we discussed everything. The leaders acted like brothers in loving unity and modelled fellowship to the congregation, which prospered.

But Terry had a problem. The other four congregations were not doing well - in his opinion (in fact there were good men there).⁵ Instead of evaluating why, and taking our strategies to get them working in the other groups, Terry wanted to cancel them all and considered them to be a mistake. [If this was an apostolic mistake, what guarantees that the next apostolic strategy is not a mistake?] He told me that he could not have apples and oranges on the same tree. Our success as a local church was a problem. His answer was to gather all the congregations into one large central meeting in the Odeon cinema as 'One Church'.

⁵ In fact, they were treading water with no significant evangelistic success or exuberance. That does not mean that they were failing. They were fulfilling the task of providing good fellowship in the local community.

There would be a large rock band on the stage, led by Dave Fellingham followed by a sermon by Terry; no place for fellowship or contributions by the people (which I had encouraged in the Art College). In other words, a return to the frozen chosen, a clergy / laity split that we had originally combated. We literally formed to refute such things.

Response

In January 1988 I wrote a long report to Terry (he had asked for feedback) explaining why this proposal was wrong and what would happen. Despite my misgivings, I kept my opinions to myself to avoid being factious – to the consternation of many.

Most of the people were appalled by this strategy, as were most of the leaders. There were many musings and private discussions saying that this was terrible. We had fought for years for local, diverse expression, for fellowship and for developing local communities. This destroyed them all. I was not elected, but was supported by everyone in Brighton in my decision to confront Terry face-to-face.

The day came when I, along with Chris as a witness, confronted Terry in his house in February 1988. This lasted for three hours and it was shocking. I told Terry that he was the church's greatest blessing but also the biggest problem. His apostolic programme was at odds with the local desires of the church for fellowship and community. I explained the whole situation, why it was wrong, why it hampered fellowship, why it was against the will of the people, and why, most of all, that it was completely unbiblical. Terry, uncharacteristically, became very angry and shouted at me. He was in full rage that I, a mere mortal, could contradict an apostle. He demanded that I resign from leadership when the strategy was introduced.

He was unmoveable and Chris and I left, downhearted. When Chris came to my house and we explained what had happened to my wife, Chris fell apart and burst into tears. One must understand that Chris had been Terry's protégé for following him in ministry. He had lived with Terry for a long time before he got married. Chris was never the same after that and a couple of years later had a serious breakdown and was found wandering about in Wales. He stopped ministry and did graphic work for the church. Some years later he fell away and left the church. What a tragedy. The origin of this fall was, in my opinion, seeing his hero act like he did shouting at me; thus all his illusions about church collapsed. A couple of other former leaders who fellowshipped with Chris in a breakaway group also fell away and one abandoned his family.

After this confrontation I resigned from leadership but did not leave the church for a while (where would I go?). I could have split the church because many at the Art College would have followed me; in fact many folk asked me to do that. It would have wrecked Terry's mission; but I refused to cause a schism. As things worsened I wrote to Terry a couple of times explaining the mounting problems and the Biblical solutions. I received no answers but did get replies.

In February 1989 I wrote to Terry explaining the problems after a year of this centralised strategy. His response gave no answers. I quote from my later resignation letter to the elders:

Fifteen months later [after implementing the One-Church strategy] I again wrote to Terry explaining that the church had lost its way – fellowship was lost; pastoral crises abounded due to lack of shepherding. The quality of congregational and care group meetings had deteriorated (some groups being abandoned totally); relationships had dwindled; there was a growing authoritarianism and detachment in the leadership; over-organisation in structure; over emphasis on apostolic mission at the expense of local community development, and so on.

To this I could add that we lost 10% of the members in the first year and the finances went into debt for the first time. By any measure the change of policy was a disaster; truly catastrophic. Every point in my warnings to Terry 15 months before had come to pass. Yet the message from the central platform was that the change had been a great success.

After some months where more and more bad things were happening I did eventually leave the church in February 1990, unable to accept unbiblical practices (see later).

Centralisation promoted as decentralisation

Like many politicians, Terry sold the mission statement to the church by a lie. The plan was for centralisation through destroying five local, decentralised, autonomous congregations. What Terry told the church was that he was effecting more decentralisation by creating 10 smaller regional groups that met once a month mid-week – hence shutting out mothers, many workers and children. They ultimately collapsed due to bad leadership.⁶ In fact they often did not meet for months on end in Brighton.⁷ The proposed smaller Care Groups (small house groups) were also a failure. Essentially, the community fellowship we struggled to build for years was collapsed, however, there would be a central meeting to provide a better testimony to the town.

The plan was for intense centralisation; the lie was that the plan was really decentralisation. Furthermore, it was publicly stated that all the leaders readily accepted this word as from God when it was passed on. In fact 30% rejected it outright and later left the church, and when questioned privately, 50% admitted that they were suffering disquiet about it. The people, however, were told that it was unanimous and was clearly divine.

The fact that the strategy required a lie to sell it to the whole church proved that this move was not godly. In fact it was an utter denial of the Biblical requirement for small local churches that centred on fellowship.

[ASIDE: Objection: *Terry is a godly man that would not lie.* I believe that Terry, in his day to day life, would not lie. However, men of personal integrity often lie when they espouse doctrinal or ecclesiastical errors. Somehow there is a blanking of the fact that lies are implicit in error. I think that Terry convinced himself that his centralising strategy was of God (when it is clearly unbiblical) and that the strategy to achieve this was also, therefore, acceptable. This does not alter the fact that he claimed the move was decentralisation when it was centralisation. That is unacceptable and it was a lie. The statement that all the leaders accepted this strategy as being of God is harder to justify. That was just plain wrong and a lie.]

What was worse was that Terry actually said that a large centralised church was necessary in order to authenticate his apostolic credentials to foreign leaders. This was because Terry's major influences at this time were foreign church leaders like Yonggi Cho that had huge churches of many thousands. I am told that one time Terry was in America and was asked how large his church was and he responded several hundred. The leader then said that he remembered when his church was that small. I can understand that this response hurt.

⁶ The full list of problems for these meetings was: apathy about them. Spouses unable to attend. Competition with other mid-week meetings. Irregular frequency. Inexperienced or ungifted leadership. No eldership support. Poor meeting quality. No groups included children and lack of children's fellowship prevailed (other children's meetings were also abolished at the same time such as Giantkillers). They were an abject failure yet these were supposed to be the decentralised focus for body ministry. I warned that this would happen.

⁷ I wrote to Terry in 1989 explaining the large number of church problems, including that the congregational meeting did not meet for six months in the first year. This, the only near-Biblical fellowship meeting, was clearly not a priority.

The exodus

Every aspect of the new strategy was a failure. In the first year 10% of the membership left the church. The congregational meetings mostly failed (three did better but these congregations mostly did not attend the Odeon at all). The Care Groups failed and later collapsed. The Odeon meetings were hated by just about everybody. Rancour was widespread. Everything I warned Terry about transpired. Despite this, the centralised meetings were touted as a success.

The upshot of this strategy was that 110 respected mature members, mostly leaders of some kind, left the church within the next 10 months. All of the non full-time elders resigned. When confronted by this number Terry callously referred to us all as '*autumn leaves*'; all men who had sacrificially served the church for ten years. A number of those who left later established successful ministries of their own – these were all people that Terry held back from ministry. This is proof of his lack of wisdom in encouraging ministerial development – one of the prime roles of a leader.

Many pastoral crises followed in the next few months including some badly handled situations, which left individuals scarred for many years. Some of the people who were badly treated at this time are still hurting to this day. In a few cases, the way the leadership treated people, even former leaders, led to very serious domestic crises and at least two marriages were destroyed.

Timeline of events

Date	Event
Nov 1987	Terry explains his One Church strategy to the assembled church leaders in his home. He asks for feedback. Plan is for two years hence.
Jan 1988	Implementation brought forward to Easter 1988.
Jan 1988	I wrote a 9-page letter to Terry explaining all the problems that would result. These all came to pass exactly as I described. My feedback is ignored.
Feb 1988	I had a meeting with Terry with Chris Wisdom as a witness. I explained the serious nature of the problems involved. Terry became angry and shouted at me. He refused to listen and demanded that I resign leadership when the policy was introduced. I remained in leadership until March and then resigned as I was asked. This caused great confusion as no one knew why I suddenly resigned. The many leaders that also had serious doubts shut up when they saw what happened to me.
Sept 1988	Growing unpopularity of the Odeon central meeting. Many serious shepherding problems arise. Lack of pastoral care. Three part-time elders (Mike Radley, Les Foster, Doug Davis) resign leadership.
Feb 1989	Second letter to Terry, a 20-page report showing the extent of the serious problems that had arisen. Urgent questions for consideration.
April 1989	Warm response from Terry but no answers. My report was not shown to the elders.
July 1989	Asked to not participate in the congregational meetings. My presence was an embarrassment.
Sept 1989	Widespread unpopularity of the Odeon meeting and growing

	criticism of the congregational meetings. The membership was deeply disaffected, but no one officially complained to the elders.
Oct-Dec 1989	Various papers explaining the digression from Biblical principles of church life presented to the elders. There were also 30 reports from other leaders not given to the elders. Chris Wisdom suffers a breakdown. Loss of 10% of members from Jan-Oct alone. Finances in the red.
Jan 1990	John Hosier made lead elder.
Jan 1990	Letter to John Hosier outlining the dire situation and questioning why no one had answered the expressed concerns of leaders.
Feb 1990	I meet with John Hosier, Steve Walford and Peter Hyde as witness. I explain all the current problems. There were no answers to questions on the failed strategy and practice of the church. Recovery of church life is impossible without radical changes to structure and policy. Even unbiblical attitudes to the Lord's Supper are advocated. I explain that I cannot remain in such a situation.
Feb-March 1990	Several letters to John regarding specific issues.
May 1990	I resign from the church. I wrote to John, Terry and all of the elders giving my reasons. I met with most face-to-face as well. My wife and two daughters agree and leave. My son decides to remain (he is now an elder).

The new approach

As the churches lost their way due to deception from the late 70s onwards, the modern churches developed a culture where the preferred model was a large centralised church with professional musicians, a loud rock band, various trappings (flags, lights etc.) and a propaganda-type sermon. The awful Odeon meeting was a precursor for this. Other churches developed in a similar manner, such as Holy Trinity Brampton, The Ark in Bristol and many Pentecostal churches.

When Terry got the new building in Brighton with a large auditorium he was able to complete this transition. It occurred at the same time as a new influx of students into the town, already housing over 20,000. These students fitted in with a fleshly, loud domineering, large meeting and flocked to CCK, which grew to about 1200 people. We now have a church population of people who have never had any experience of body ministry, mutual edification, breaking bread and one-anothering as the basis of Sunday fellowship.

What developed was the opposite of the church Clarendon originally espoused to be. What Terry instituted as an apostle was the opposite of what Henry developed as a pastor.

Such large celebration-type church meetings are the opposite of the declared Biblical precedent: small, localised churches meeting in houses celebrating the Lord's Supper and focused on mutual edification of all.

The problems that Terry introduced to his churches

Personal issues

Sincerity not enough

I was just told that one of the original members of the church from Clarendon days, the wife of a respected original member, stated that she was amazed that Terry had any church at all today. She is referring to the huge number of problems that Terry caused as well as multiple doctrinal errors and practical aberrations. I am told that the problems she refers to are different from the ones I am explaining here; so great are the number of drawbacks introduced by Terry.

One of the lessons to learn from Terry is that sincerity is not enough to ensure godliness in testimony. Many vehement heretics have been deeply sincere in their motivations but did the church great harm. Terry is certainly sincere and he genuinely believes in God; but his sincerity was never enough to prevent damage. What is necessary is human understanding and doctrinal wisdom. One must know what God's will is but also understand how people tick and how to apply God's will to the people in your charge.

Church matters

The Biblical precedent

Regarding church issues the matter is simple. The NT teaches the following essential principles:

- The local church is a family, a loving community. It is not a battleship, an army, a corporation, a club, an entertainment, an academy, or a political force.
- To foster the principles of family, the local church is small in membership numbers. This requires meeting in a home in normal circumstances. In abnormal circumstances, like persecution, the meeting may take place in a forest, a cave, a catacomb, a barn or whatever is available. But in normal circumstances the meeting should be in a private home. The church requires no dedicated building and should never waste God's money on one.
- There is no instrumental music in the worship of God's people; only a cappella singing. Thus there is no need for musicians, worship leaders or any such paraphernalia.
- The local church is led only by a team of equal elders. There is no senior pastor. Elders need not be full-time unless they serve in teaching full time. Elders live by faith and are not salaried.
- Practical matters, chiefly giving to the poor and needy, is administered by a team of deacons. These have no spiritual authority.
- The chief man-ward reason for gathering together is fellowship = mutual encouragement. Worship will take place because it is a gathering of worshippers, but worship is not the chief reason for gathering.
- The main God-ward focus of a church meeting is the Lord's Supper. This takes place at every Sunday gathering without fail. It is good for this to follow a communal meal but it is separate from the meal and is to be treated with full reverence.
- There is no formal sermon. Sermons are for evangelism not church teaching. Teaching takes place by exhortation, prophetic encouragement and didactic instruction. There is always open discussion of the teaching, with questions and answers.
- Women cannot be elders, teach or have any authority over men. In general discussion of doctrine they are to be silent (1 Cor 14:34). However, they can pray or issue a prophetic encouragement (Acts 21:9; 1 Cor 11:5). There is debate about female deacons.

I see no reason why they cannot serve in this capacity. In reference to Phoebe, 'I commend to you Phoebe our sister, who is a servant of the church in Cenchrea' (Rm 16:1) the word 'servant' is the Greek word *diakonos*. Since a deacon has no spiritual authority, women can serve in this role.

Understanding these principles shows how unbiblical Terry's methodology is. It is far removed from Biblical doctrine.

Church structure

Firstly, Terry re-introduced the clergy / laity split only with additional authoritarianism as compared to Anglicanism. Leaders were unquestionable and there was no accountability structure.

Secondly, the authority structure was pyramidal. At the top was Terry the apostle. Terry once said that God spoke to him as apostle and then he spoke that message to the church. This is hubris of the highest order. Beneath Terry was his apostolic team, always men of variable talent. Some were just not fitted for such authority.

Beneath that team were local full-time elders who were privy to certain meetings. Beneath them were part-time elders. Beneath them were senior minor leaders (e.g. congregational leaders). Beneath them were house-group leaders. Beneath them were members of the congregation.

In addition Terry has had administrative managers of various sorts, some of whom were given great authority within the apostolic team or elsewhere.

None of this is Biblical.

In 1987 I outlined the problems caused by this unbiblical structure as:

- Leadership elitism (a professional clergy).
- Stretched lines of communication.
- Elders unaware of grass roots real feelings.
- Little or no opportunity for feedback.
- Stagnated membership ministry.
- Overdeveloped organisation.
- No accountability.

Church worship

From 1980 to the late 80s this gradually degenerated from being an open, body-ministry, congregational meeting led by Henry and Dave (under Henry's seniority), to a completely centralised, frozen-chosen, silent congregation faced with a stage-dominated loud worship band, emotional stimulation via a dominating worship leader (usually Dave), mystical extravagances and aberrations followed by an authoritarian sermon.

The church travelled from all-member open participation to zero member involvement. It went from worship being reverential to being a fleshly entertainment. It went from quiet to moderate praise through to domination by extremely loud rock bands.⁸ It went from Biblically based contributions to mystical nonsense. It went from intolerance of extremes to encouragement of radical mystical behaviour. It went from monthly celebrations of the Supper to none.

⁸ Young people would leave the meeting discussing the solos of the lead guitarist rather than focusing on the Lord.

[ASIDE: Today, as a wiser person, I understand that all instrumental music is forbidden in church meetings. There is only a cappella singing. However, even as a church musician in the 80s, and one time chief musician under Terry, I strived for sensitive, gentle, quiet use of music to undergird the singing and encourage participation. As a musician at the Downs Bible Week leaders congratulated me for my sensitivity to the Spirit. I taught my fellow musicians to be equally sensitive. Despite being a Blues / rock musician outside church, I avoided such expressions like the plague in church. Gradually I saw, usually mediocre, church musicians strive to be rock stars. Once I saw Graham Kendrick at the Dome leading a worship time with a very loud power trio that tried to be the loud rock band Cream. I watched them express no sensitivity at all. It was shocking and blasphemous. Terry's church also gradually moved into this loud rock band scenario dominated by would-be rock stars wearing bandannas (head-coverings) in a blasphemous farce. Older people took earplugs to block the loud music. Henry would have been appalled. It was worldliness on stilts.]

Furthermore, being the focal point of Terry's apostolic ministry, sometimes as much as 45 minutes were spent explaining the notices about upcoming NewFrontiers events and plans. So a typical One Church meeting would comprise:

- Dominating, loud, aggressive, music-fixated, worship session with no congregational contributions.
- At least half an hour of notices about non-congregational matters.
- A propaganda-type sermon.
- People leave disaffected.

Church buildings

Terry's church was heavily centred on dedicated church buildings, an unbiblical position. First was the Clarendon building in Hove, which required massive renovation. This necessitated huge amounts of donations from church members. Ten years later Terry wanted a central Brighton presence.

After meeting in the Odeon cinema, Terry desired a permanent dedicated base. What next happened was ironic.

The chosen place was an abandoned former supermarket next to Hove railway station called Norman's. This was ideally located for transport and was in Terry's home district. I was told that Terry prophesied that this would be the centre for the church and a light into the town. What Terry did not know was that I was a project controller for Royal Mail in the process of purchasing this building for a postal delivery office. It was a difficult job to get planning permission, but my team achieved it. One night Nigel Ring (Terry's administrator) telephoned me having heard that I was involved in trying to buy this site. He asked me what the progress was. I told him that Royal Mail had already bought it. He was crestfallen. Terry's prophecy had failed. The desired site, object of many prayer meetings, was lost. The sovereignty of God in this matter needs reflection.

Later Terry sought to buy an industrial unit near the London Road. Actually, this was less suitable in many ways; not least regarding traffic and parking. More irony; the only parking is a huge multi-storey car park which is owned by my son-in-law.

This again needed a huge amount of giving from the church to pay the £2 million for purchase and refitting.

This required sacrificial contributions to refurbish in phases. Things were so desperate that sermons and exhortations would serve as continual reminders to give all. Once one leader even told members to search their attics for forgotten items of value that could be sold and donated. When this building was completed, CCK distributed a free newspaper to all Brighton households as a testimony to God. It contained story after story about money and the building. There was no mention of the Gospel apart from a few lines of Gospel testimony from youth worker Clive Manning on an inner page. It was an absolute scandal

that a church raised money to contact the town, not to share the Gospel in any meaningful way, but to boast about its new building and ability to raise cash. It had the opposite effect to that desired as all the people I spoke to were offended by it.

The huge costs of council tax and maintenance means that these buildings are a constant drain on member's giving; hardly any (none for ten years or more) went to the poor and needy which is the Biblical focus for giving. It also resulted in hiring out certain rooms and the main auditorium to secular outsiders. Under council rules this has meant that very unsavoury events have been held there, miring the church's testimony.

A short list of local problems caused by Terry to the church

- Repression of women. (E.g. the original focus on men and men's meetings. The later replacement meetings for the five congregations meeting mid-week which most mothers could not attend. Poor crèche facilities in the Odeon meeting.)
- Repression of gifted members.
- Appalling pastoral failures.
- Focus upon money to be given up to the detriment of family life.
- Discouragement of questions on policy issues.
- Penalising those who disagreed.
- Bureaucratic leadership structures.
- Unbiblical church structures and meetings.
- Authoritarianism of leaders.
- Arbitrary decisions taken which affected whole churches (like splitting them, removing all the elders in an 'apostolic shake-up', closing them down etc.)
- Rejection of people who fail to tow the party line.
- Intrigue, cover up, lies, financial impropriety.
- Spiritual abuse of susceptible people.

Under every bullet point scores of tragic stories could be told to illustrate the scope of the problem. Is it any wonder that the sheer numbers of damaged, disaffected people that emerged from Terry's churches is staggering.

Leadership issues

Leadership style

Because he was not a good manager and had no experience of this in the world, Terry made immature, facile decisions to protect his authority.

Authoritarianism

The bedrock of many problems in the church was the domineering despotism of the church leadership structure. It was doomed to cause problems from the start. I have explained this many times; it is an unbiblical model for leadership. Never should any church be in the control of a single man; let alone one that claims to solely hear from God for everyone else (as Terry did).

This led to pressure on members of all sorts. There was a constant push for this or that, such as money or time. Because God was with the leaders, people must make sacrifices to do what the leaders tell them – this is the trapping of a cult.

Without a long evaluation of this evil, I will merely quote from one devoted couple's resignation letter. '*Clarendon has become a church that continually exhorts but never encourages.*' That ought to have been a severe wake-up call for the leadership; it wasn't.

Terry's authoritarianism trickled down to the full-time elders (not the working elders). I will give an example. In my resignation letter of December 1989 (held back for some months) I quoted from a sermon preached by an elder⁹ that contained the following statements.

- Members should '*do as you are told*'.
- '*God speaks to us and we do it together.*'
- '*Stay in your place.*'
- '*There's no room for individuality.*'
- '*Keep your mouth shut.*'
- '*Don't ask questions.*'
- '*Be obedient without explanation.*'

These statements define cultism. They are the opposite of Biblical leadership. They are despotic and tyrannical.

Compliant leaders

One of the problems was that Terry usually appointed compliant men to positions of authority. Sometimes men were appointed for their loyalty when they had little Biblical gifting. This weakness was then modelled to the membership. Insipid leaders preached with no authority or gifting but were, say, apostolic team members. It showed that Terry was politically insecure and not Biblical.

To qualify this: not everyone was fully compliant; as evidenced by the resignation of three elders in Clarendon over the 'One Church' policy [see later]. Some were very compliant. Part of the problem was the emphasis on covenant commitment and loyalty plus the authority enshrined in the gift; thus apostleship was understood as being unquestionable. This ensured unquestioning compliance or you were being disloyal and offending God. In fact, true loyalty will question and constrain when necessary: 'Faithful are the wounds of a friend' (Prov 27:6). 'Let the righteous strike me; it shall be a kindness. And let him rebuke me; it shall be as excellent oil; let my head not refuse it' (Ps 141:5).

The true leader will confront even the highest authority. 'Then Nathan said to David, "You are the man! ... Why have you despised the commandment of the LORD, to do evil in His sight?"' (2 Sam 12:7-9.) This includes condemning an apostle for wrong behaviour: 'Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed [lit. condemned]', (Gal 2:11).

To be clear, the leaders that I knew personally were all good men: sincere and zealous for God. Some were gifted for leadership; others were not. Most were compliant; some were less so. Their excessive loyalty does not bring into question their sincerity or integrity.

Restraining good men

It is without doubt that Terry held back many men with obvious Biblical authority and talent. Even external observers noted this in certain publications. This is an expression of volitional weakness. Only weak leaders are scared of a maverick that may question a decision because they have an independent mind.

⁹ I won't name him but the sermon was on Joshua, preached in the late 80s.

Importing credibility

Terry invited men to join him from outside to boost his credibility, such as an ex-academic. This was a kick in the teeth to men of good leadership quality that had worked patiently for years, many who had previously led churches themselves, only to be put to the back of the queue. There were men in the church better gifted than this person.

Dismissing unwanted advice

When someone came forward with a very good strategy of some sort that everyone agreed should be undertaken, Terry found ways to circumvent this without initially dispelling it. This was because it was an idea that did not originate from him, therefore it could not be God's direction. This happened to me when I proposed a strategy to help the local poor and needy. I even produced a dossier giving data and essential information. I even approached the council social services. I was patted on the back and then nothing was done.

Terry had no feel for what the church membership wanted, which was usually strategies to better promote local fellowship. In fact, Terry trod down various suggestions in this matter because he was an evangelist focused on outreach.

Pressurising stressed men

Terry gave no thought to the repercussions of the pressure he placed upon low-level leaders. Often, these were hard-working men with families who were already stretched before any church work was undertaken. These men were burdened with pressure with no thought for their health or family. Yet elders and senior leaders always had the Monday off to rest. I was once doing 12-hour days at work, and Saturday morning, but sometimes had two meetings on Saturday and two or even three meetings on Sunday that I was involved with in some capacity. This is insane. Inevitably my health broke down.

My son was involved in teenagers' work until very late on Saturday night but had to get up at 7am to assist with setting up the meeting's PA system. In some cases he had to walk home and carry a guitar, amplifier and kit-bag because no one gave him a lift.

Responsibility given to ungifted men

Terry sometimes put certain men in charge of the church when he was away that had no gifting to do this task. Once, for several months, Dave Fellingham was put in charge of the church. Dave was a friend of mine at the time. Dave has no capacity for pastoring at all. In fact he later joked that he left a trail of destruction all around him. Dave's gifting was in music and songwriting. To put Dave in charge meant that Terry had no idea what he was doing. Everyone knew that this was a mistake; except Terry.

Full-time versus part-time elders

Terry abused the eldership by making a distinction between full-time and part-time men. The full-time men had access to certain meetings and secret discussions. This is utterly unbiblical.

Unbiblical leaders

Sometimes Terry favoured a certain man, such as a General Manager he once appointed, who had no spiritual authority but was allowed privy access to leadership meetings which the part-time leaders were not invited to. He also supervised church decisions outside eldership control, setting up unbiblical events. No one could question him because he was favoured by Terry.

A closed mind

In the 80s there were multiple complaints from everyone, the elders, house group leaders, the members and the lead elder, that there was no point raising some objection with Terry

as his mind was closed. You would be shut down and the objection not even countenanced. This attitude trickled down. One member said at the time (I quoted it to Terry in my 1989 letter), *'The elders are on a pedestal and can't be approached or questioned'*.

Needless to say, this is appalling leadership behaviour. In fact it is non-leading. It is dictatorship.

Terry was convinced by his own false apostleship authoritarianism that he was doing God's work so objections could not be admitted.

Another problem was that it took Terry months, sometimes six months, to see someone who asked to have a meeting with him. In reality this was the problem of an 'apostle' leading a local church; the two ministries were in competition.

Failure to admit mistakes

A year after the One Church strategy the number of problems in the church was huge (as I warned). My 1989 20-page letter to Terry explained all of these with suggestions for fixing them (all ignored). It just was not possible for Terry to admit that the whole thing was a mistake, or even to admit any of the smaller mistakes, which had damaged the life of the church. Every member was badly impacted: working men, mothers, children, old people, single people and teenagers.

Other church leaders like Tony Morton (Southampton) and Jack Hayford (America) openly admitted their mistakes and saw their churches benefit and trust grew. Terry, in his confused mind, could not do this because an apostle cannot be wrong. To admit a mistake would be to ruin his ministry. The wrong doctrine on apostleship was the foundation of many church problems.

Failure to encourage relationships

I voiced to Terry the overwhelming complaint that his apostolic vision and centralisation had not only ruined relationships (people too busy with multiple meetings) but there was no encouragement to build them. This was the opposite of what occurred under Henry. In fact Terry once stated, *'We are building a great work and there is no time for relationships'*.¹⁰

This is the very opposite of what a true leader should be doing. In fact, for such to be formalised as there being no time for it demonstrates demonic deception. Relationships are central to a thriving church life ('love one another').

Hypocrisy

Terry often preached or wrote in church magazines certain Biblical truths, such as about church life, that were the opposite of his practice in Clarendon. I drew this to his attention in my resignation letter.

For example: in his apostolic magazine *New Frontiers* (September 1989) he stated, *'Peter was more than willing to work out his accountability by making full explanation'* (p6). Yet others and myself had constantly berated Terry for not making any explanations of his strategies or defending them with Biblical exposition. We showed that the strategies were unbiblical and nothing was explained at all. In fact requests for explanations were met with commands from elders to not rock the boat, get behind the vision, not murmur and not grumble.

¹⁰ Said privately to Mike Radley and Les Foster of the three elders that resigned.

Another example: *‘Spiritual authority does not eradicate the wisdom of the body but draws on it’* (p4). What! We had complained that this had not been done for years and in fact was resisted. Terry specifically ignored my 20-page report on all the problems (I had done his work for him). He also ignored the complaints of the three full-time elders before they quit. Reports also came from 30 leaders – which were also ignored.

Another example: *‘God wants his shepherds to relate to the flock as friends’* (p3). This is exactly what we had complained that Terry was not doing at all. In fact all levels of leadership were distanced from those under them. Care Group leaders couldn’t get to see their congregational leaders. Congregational leaders complained that they could not see elders. Elders complained that they could not see the lead elder. The lead elder complained that he could not get to see Terry. I challenged Terry how many members he could actually name. He did not respond.

Terry’s previous letter to my analysis of church problems in 1989 addressed me as his friend. But I said to him how many times have you telephoned me in the last two years to see how I am getting on despite knowing that I had serious issues with the church direction? I also asked when did he last ask how the families of his elders were getting on.

Finally, *‘If there is a problem with someone in the church do not put the matter off for two years.’* That is exactly what Terry did to myself and a number of others.

Frankly, the statements in his house magazine caused widespread derision in the church. The level of blatant hypocrisy is unbelievable.

No discernment

Terry’s formal endorsement of the Kansas City Prophets in writing showed that he had no discernment whatsoever. One of them was a sexual abuser and liar. These went on to cause havoc and even Wimber had to distance himself from them eventually. This group was a precursor to the Toronto Blessing fiasco. Terry never repented for this public mistake.

Terry’s endorsement of false prophet Paul Cain, who was later outed as a long-term homosexual, and allowing him to preach nonsense to the church, showed that he had no discernment. I condemned Cain at the time.

Terry’s full endorsement of the Toronto Blessing showed that he had no discernment at all. I condemned this at the time as well.

Terry’s endorsement of the violent adulterer and heretic Todd Bentley proved that he had no discernment. I wrote a long critique of Bentley during the Lakeland ‘Revival’.

Many of us denounced all these people at the time but were castigated because men like Terry supported them. Time has proved us right. No one apologised to me.

Leadership disaffection

Terry has had a large number of talented, good leaders over the years. What is significant is that many of the best men became so disaffected by unbiblical events and poor mentoring that they eventually left the work. Most of them prospered well in their own ministries afterwards. Some developed international ministries. Some planted churches. Others were appointed to lead existing churches. One became a moderator over many Sussex Baptist churches. It should be shocking that a man, a supposed apostle, could lose so many qualified leaders over the years. This points to something seriously wrong in his own leadership abilities.

The loss of good leaders often led to Terry appointing leaders who were not talented and poorly qualified. He once said to me on a ministry trip that he had to deal with what men were there, whether gifted or not. He admitted that he sometimes promoted men to eldership who were not suitable at all. This led to later problems.

It also led to obvious disparities. In larger leadership gatherings comprising many regions, certain obviously unqualified men, who were elders or leaders of churches, mixed with minor leaders (such as house-group leaders with no authority) who completely outshone the former group. This led to disgruntlement. Why didn't Terry promote and relocate the qualified men to church leadership of a distant church?

Failed strategies

If time allowed and if researchers were employed, the number of Terry's failed strategies would be astronomical. He was such a bad leader. There were dozens in the ten years that I worked with him.

He once developed youth evangelistic teams (New Life Teams) that worked full-time for several months. Some of these were sponsored by the church but most were not. In reality they acted as a slave party to do various supposedly spiritual chores or projects. One of them, a young vibrant girl, was zealous for God but was ground down by the pressure she was under. She was also so poor (and not supported by the church) that she struggled to eat and for months could not afford soap to wash with. She was completely ignored. I don't know what happened to her but she disappeared.

I have mentioned the various church strategies copied from other churches, which promised much but achieved nothing. This alone should prove that Terry had no wisdom that came from God.

One that I remember (I forget many) was the idea of 24-hour prayer sessions at the church building in Hove. Shifts were arranged so that groups would come and go at all hours to pray for an hour or so. This put enormous pressure on members who had to work but were pressured into driving to Hove and praying in a cold building at three am. The promise was that this would bring revival (fleshly legalism). Terry did not hear this from God; he was just influenced by a man in America that did it successfully because he heard from God. [In fact this was Campbell McAlpine who was a godly man, though I differ in many respects. He was actually from Worthing but served in San Jose for a time.] There was no revival and the prayer meeting fizzled out.

I have also mentioned the combined shouting charade which Terry copied from Asia. I once led the worship at a leaders meeting, just me and a guitar. I tried to get the men to give reverent worship to God but those from outside burst into shouting all at once in total chaos. I turned to Terry who held out his hands and shook his head; he knew it was wrong. It was sometime before I could get the meeting back to sanity. This was considered a godly means of awakening power. What nonsense! No power came from it.

After a trip to India, Terry came back with the wheeze to gather money to pay for cows to give to the poor. With a cow a poor man can begin to make a life for himself getting milk from the cow and using it to pull a ploughshare. This was quickly heavily pushed and the membership gave lots of money (on top of tithes) in order to pay for loads of Indian cows. I was later told by the treasurer (who had left the work like me) that no cows were ever bought. Another failed idea. Where did the money go?

When Clarendon began under Terry, he instituted a series of men's meetings. This was copied from somewhere to strengthen the manhood of the church. All this did was to

isolate and anger all the women in the church who demanded a women's meeting. The men's meetings gradually evaporated with no fruit to be seen. Ironically, women's meetings continued.

In the early days of Clarendon Terry instituted women's head coverings. This is quite correct. He was encouraged to do this by a study from a London leader not by his discernment. Women were then forced to wear a head covering whatever their protestations. Gradually, over time, this was dropped and abandoned completely. Did the Biblical instruction change?

The Lord's Supper at Clarendon was a very fragmented affair. In practice it was rarely done. On occasion it was performed with the whole congregation broken down into small groups, which was a blessing. But as the pragmatics became too difficult for a large congregation (several hundred) this was gradually abandoned or practised every month or so or left to house groups. This was the straw that broke the camel's back for me when I left the church. I explained what the Biblical teaching was and the answer came back that this could not be done pragmatically. The Biblical teaching was deliberately overturned to suit man.

I cannot remember any more (this is 30-40 years ago) but there were many failed strategies.

Money

Everything about the handling of money in Terry's church was unbiblical.

The Scriptural precedent and teaching is to personally gather money as one is able (1 Cor 16:2; 2 Cor 9:7) and for this to be distributed to the poor and needy, first in the church then to the local poor (Acts 6:1; 2 Cor 9:9; Gal 6:10). People occupied full time in Bible teaching and evangelism should be supported; but they live by faith not a salary (1 Cor 9:11, 14).

First, Terry instituted the tithe. This is an Old Covenant principle that is overturned by the New Covenant. In the OT the tithe was mainly to support the Levites and the Tabernacle worship system. This is no longer required. Paul explains how money is given from personal ability and choice under the immediate direction of God (not via man). Great stress in Terry's church was placed on the giving of the tithe, plus gift days which raised many thousands for some project, such as salaries. People were made to feel guilty if they did not give 10% of their wages; some folk said that it must be a pre-tax tithe (gross wages).

Using a ridiculous OT premise (tithes to the storehouse; Mal 3:10) Terry insisted that the tithes must go to the church for redistribution. Tithes were not dedicated to the poor but to the leaders. Most of this went into salaries for leaders, for certain projects and for building costs. None of these are Biblical targets for money. The leaders got very good salaries, far more than they were worth. Usually they were pegged to teacher's salaries such as Terry getting a headmaster's salary. Others were equated to a head of department. Very dodgy tax-breaks were also used, such as giving wives remuneration (even if they did no work for the church) just under the tax threshold. This effectively boosted the leader's salary by about £2,000 in the 80s. There were also multiple allowances on top of the salary (car allowance, book allowance etc.).

Even by the late 1980's NFI's annual turnover was over a million pounds, from conference administration, publications, speaking engagements, gifts, audio tapes, videos etc. While this money passed through the offices, some members worshipping in the same building, were living below the poverty line. I am serious. There were members living in food poverty while leaders got houses or cars purchased for them by gift days.

In the matter of finances CCK/NFI is guilty of the charge laid by Peter that they have made shameful gains at the expense of the flock (1 Pt 5:2).

Yet, astonishingly, when I wrote to Terry in 1989 the church was in the red by many thousands. This was due to a burgeoning management and office staff, office waste, lack of accountability and disastrous projects. Things were so bad in the office that many staff quit due to bad working conditions and pressure. Yet the church had constantly preached that God's work would always have God's supply. Many members were confused. No one explained this and questioning it was discouraged. The treasurer (an unsalaried elder) left; poor financial accountability being one of his complaints.

Leadership affluence

Leaders began to develop an elevated lifestyle by the mid-80s. Leaders would have houses largely purchased through sacrificial giving from members who were actually quite poor. Most of the salaried leaders lived in big houses which were situated in expensive areas. All had good cars. Certain leaders had cars regularly replaced. On one occasion Terry's new car was to be delivered to him at the Downs Bible Week but he arranged to have it sent to his vacant house as he did not want to be embarrassed by delivery of a new car in such a public place.

Confusion of visiting and local teaching

When Terry was away, and sometimes when he was present, Terry invited a variety of men to preach to the church at Clarendon. The problem was that this was a severe mix of doctrinal views. Sometimes in two weeks completely opposite viewpoints were received from different men. There was no dogmatic control over who was invited. This could do nothing but confuse church members. The stupid thing was that in the church were many former leaders who were experienced in preaching.

Sometimes there were very good visiting Calvinist preachers like Peter Lewis. These were then followed by Arminian and Dispensational preachers – the opposite of Calvinism. On occasion the message proclaimed was utterly Pelagian. One week we had a man (Alan Vincent) preach that the Israel of God was the church, the next week David Pawson preached that fleshly, Jewish, national Israel was God's people. Numerous people in the early days preached outright Latter Rain heresies.

A number preached about healing, but no one was ever really healed of a chronic disease or condition. Legs were claimed to be lengthened but that is a charlatan's trick. People also occasionally felt better due to dopamine, adrenaline or serotonin elevation but were back to square one the next day.

The Gospel preached by Terry (and his son Joel who now runs the Brighton work) was Amyraldian (though he did not know that). I have drawn Joel's attention to this.

Another factor in the work was the delegation of preaching to compliant leaders appointed by Terry who were unqualified to teach. I once heard a friend (a good man but no teacher) teach on Hell and give entirely wrong conclusions. I asked him afterwards where he got these ideas from. He said that he had no understanding of the subject bar the essentials, and had just copied what was said in the first paperback he bought on the subject.

Also within the leadership were men with completely different theological ideas to each other. There was no consistency because Terry chose them on the basis of loyalty.

This shows an appalling lack of wise leadership and ignorance of the confusion it brings to the people of God. A trait of Terry's is an appalling lack of doctrinal and theological understanding. This has led to serious problems. It has also been noted in books.

On one occasion in a short-lived doctrinal teaching seminar series to the leaders (another failed project) Terry recommended, 'In Understanding Be men' (by Hammond and Wright); a good recommendation and one of the first books I bought as a new Christian nearly 20 years earlier. In the next meeting Terry revealed that several men had complained that it was too deep and hard to understand (!). Terry then said that he had started to read it and agreed (!). He then admitted that he had recommended it for many years but had never read it himself! This tells us a lot.

I once taught basic classic Amillennial eschatology to give an understanding of Biblical teachings about the end to a confused church. One former leader got up and walked out because he was Dispensational. During many years no one had taught proper basic doctrine on the subject. This was typical of many doctrinal issues. There had never been any solid, didactic, doctrinal instruction. Preaching was largely exhortation and not even expositional (Henry's preaching had been expositional but without depth.). None of the membership (bar a few academic types) had any good understanding of doctrine.

Reliance upon fleshly prophecy

Terry firmly believed in the relevance of new revelation – an utterly unbiblical concept. Thus he gave great store to the prophecy of some man, even if it contradicted Scripture. This is extremely dangerous.

On occasion the church would adopt a completely new strategy that had no purpose, just because it resulted from some prophecy by someone outside the church.

In the years that followed after I left, I noted from the NF website that this problem got much worse.

Spiritual abuse

After 1990 many stories began to appear of appalling spiritual abuse suffered by people in NF churches. Some of these were truly horrific and some people struggled the rest of their lives requiring counselling; some needed medical assistance. In the 90s I was repeatedly called for help from all over the country regarding spiritual abuse suffered under Terry's leaders. I heard many sad stories that were truly appalling first-hand from victims.

Now this initially surfaced in the early 80s when the shepherding / discipleship concept was being pushed, largely under the influence of the Shepherding Movement from America, chiefly the Fort Lauderdale Five (one-time mentors for Terry). A scandal broke out which made the newspapers and the television. The chief perpetrator was the Bradford church but Terry was also attacked. Famously it was claimed that leaders had told people whom they could marry, or chose the wallpaper for a person's house.

Bryn Jones and others rose to deny this affirming that it was overblown and mischief caused by rejected members. But there were stories where this was actually true. Indeed, I had heard men in Terry's orbit demand things way above their leadership level. There were many instances of abuse by leaders against young believers, though it must be said that this was often unintentional - they just had no idea how damaging their actions and policies were because the movement was more important than the people they were caring for. As with many other problems, there was never any admission of error by the NFI/CCK leadership; nor any apology, repentance or remorse for the damage done to so many people; even when individuals brought the matter directly to them and subsequently left.

Church leadership is spiritual; it regards matters within the church and doctrine. A leader has no authority whatsoever to impede into someone's personal life or domestic circumstances – unless there is obvious gross sin that needs to be confronted. Yet over and over again this authority was exceeded by ignorant leaders bloated in their leadership authority. There was so much abuse that people have written books on it.

I am tempted to dig up old correspondence and outline several stories where individuals were truly psychologically damaged, sometimes for life, by NewFrontiers; however, I will desist as I do not want this to be a scandalous exploitative piece. Suffice to say that perhaps thousands, certainly hundreds, of people have been severely psychologically abused. Usually these people are vulnerable (often female); the very people needing encouraging help and care from a church. Woe to the NF leaders that took advantage of frail needy people to assert their fake authority.

Therefore, you shepherds, hear the word of the LORD: 'as I live', says the Lord GOD, 'surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock' -- therefore, O shepherds, hear the word of the LORD! Thus says the Lord GOD: 'Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them'. For thus says the Lord GOD: 'Indeed I Myself will search for My sheep and seek them out'.
Ezek 34:7-11

A personal example

This is difficult to write about, even over 30-years later. It regards one of the worst periods of my entire life; something that split my family and caused a mid-life crisis and collapse of faith for my wife.

I have explained my confrontation of Terry for an unbiblical church strategy elsewhere in these pages. After I resigned from leadership I continued in the church for nearly two years. The church concentrated in a large centralised meeting that was truly appalling and un-scriptural. Multiple aberrations occurred.¹¹ I tried to find better fellowship in the equally unbiblical regional monthly gatherings; but these were mostly badly led by unqualified men and were very poor. They fizzled out later proving that this strategy of Terry's was not heaven sent. There were also smaller care groups replacing house groups. All of these meetings were unsatisfactory and there was great discontentment in the church membership.

Despite being doubtful I tried to attend. I sat at the back and enjoyed informal fellowship after the meeting ended. However, I was seen as a threat to the leader, who had been a friend and a colleague until that point. People would come to me automatically for counsel, prayer and assistance. On one occasion a significant problem arose in the meeting which needed handling. Many in the congregation immediately turned to me for help, which I gave them and sorted the problem out. The leadership team was left nonplussed and unemployed.

¹¹ One example was getting the entire congregation (bar my mother and myself) to march around the room shouting in order to dispel demons. Another was the domination of a loud rock band.

A few days later the leader came to my house after 11pm and shoved a scrawny, hand-written letter in green ink on scrappy lined paper telling me that because I was out of fellowship with the elders I must not attend the meetings anymore. Firstly, why did this former friend not speak to me face-to-face? Secondly, I was not out of fellowship with the elders at all. I had only confronted Terry but had committed no sin. This was an unbiblical breach of leadership authority (the leader wasn't even an elder at the time). I was now faced with attending the awful central meeting or nothing. I still did not leave.

It was only when the church adopted an unbiblical policy about the Lord's Supper that I confronted the chief elder who told me that pragmatics meant that Biblical commands could not be applied. I also explained the multiple eldership problems, structural problems, pastoral problems, disgruntlement and unbiblical meetings; which got no response. It was only then that I resigned (May 1990) from church membership because the leader (under Terry) was publicly throwing Biblical commands aside. Men now formally controlled the church not God. The lampstand had been removed.

In one letter I listed the problems as: we needed

- A father not a planner.
- Relationships not structure.
- Life not organisation.
- Community not centralisation.
- Quality of life not quantity of lives.

From that point I was a marked man. Church members crossed the street to avoid me. My wife and I were ostracised by people that we loved and had served for ten years. Lies were spread around the town, that I learned from other churches, such as that I had been expelled from the church due to heresy and rebellion or even gross sin. My children were at a loss as we all lost nearly every social contact we relied upon in our lives. I allowed my children the choice; my two daughters stayed with us but my son decided to stay in the church because his whole social life was founded in it (he is now an elder). We were in a social desert because years of building up social relationships had been suddenly uprooted. I soon found out that this situation was being repeated all over the country.

The effect of this emotionally was extreme, especially as it came at the same time as two other major crises in my life. The toll on my wife was also extreme. Terry was supposed to be a holy apostle; the epitome of righteous character. Yet she had seen that the effect of his ministry caused sin, harm, sadness, unbiblical practices, isolation, loneliness, slander, libel and a host of other problems. In her mind, if Terry was supposed to be the height of Christian character and he was seriously flawed, what did that mean for 'lesser' Christians in the church. She was right. This caused my wife deep psychological instability that later caused a family crisis.

It was only then that I was confirmed in my concern that the church had become a cult centred on a man. In a conference sometime later I explained my situation to Peter Lewis, a former friend of Terry and a godly man.¹² He mentioned how such things developed. They start with a man who develops a ministry. This ministry turns into a movement and then the movement turns into a machine, then the machine turns into a monolith. He was right. Even by 1990 our former church that was originally supposed to establish small churches on every street in Brighton and Hove had become a centralised, authoritarian, cultic monolith.

¹² Friend of Martyn Lloyd-Jones and pastor of a Nottingham church.

A technical example

A former close friend, who was a fireman and is now a technical advisor on fire safety, told me the following story.

A crèche was established in a room in the new CCK Brighton building. The problem was that it was a severe fire hazard. I cannot remember the technical details but this was a sufficient problem that a case brought against the church would result in a very heavy fine of many thousands of pounds per issue (there were several). My friend brought this up with the leaders over and over again stressing that the lives of babies were at stake. Nothing was done. He tried for three years to do this. Nothing was done. Eventually he reported the matter to the fire safety officials and left the church. He had been a respected member for over 25 years.

How supposed Christian leaders could have ignored a fire hazard to babies for three years is a complete mystery to me.

Demonology

One aspect of abuse was demonology. When I first knew Terry he downplayed this as a last resort; but his leaders were more influenced by other sources (e.g. Word Faith or Wimber) and pushed this hard. Many innocent victims were harassed by leaders claiming that they were demonised and required exorcism. To be fair, Dave Fellingham focused on this heavily in the 80s; usually to no avail except an emotional crisis. Dave believed that almost any intense rejection or trauma would result in demonisation. It is notable that most of the claimed victims were female, usually folk with character flaws, trauma or emotional vulnerability.

On one occasion in Clarendon there was a massive demonic outbreak which resulted in many immediate exorcisms. Some of these were genuine demonised people but I suspect that many were sympathetic emotional disturbances. However, this led to a period where everything was demon-based with people casting out this demon and that demon of every conceivable sort. If you had a problem with smoking addiction, it was a demon of smoking that was the real problem. This lasted a long time. It is notable that the leaders that pushed these exorcisms in the 80s no longer do so. Did the demons go on vacation?

In reality, many of the demon-based issues were really matters where repentance was required. Someone in sin did not need to get rid of an unclean demon but confess his sins, repent and get right with God. However, Terry's wrong teaching on sanctification led the way for people to not do this and seek help from an exorcist.

All in all there was a host of spiritual abuse problems over many years creating a horde of damaged victims. This alone is a matter worthy of severe condemnation.

Triumphalism

See: Doctrinal problems in Terry's theology, 'Postmillennial triumphalism'.

This led many to hold a kind of elitism. They were part of a victorious party that would change the world and, in some people, the belief that they would rule over it. In some extreme cases this developed into a schismatic idea that those following apostles and prophets would be part of a super church that would need to combat (or even physically fight) churches that resisted this victorious army. Super apostles would dominate the Earth leading churches that would govern under that leadership. Thus you had books by Rick

Joyner teaching this and speeches by Paul Cain and the Kansas City Prophets regarding a Dreaded Army or the Dreaded Breed.

Of course this is merely Latter Rain nonsense warmed up.

Despite being erroneous there was a constant push for this triumphalism in songs, sermons, and publications. Prayer meetings were held for a global revival to heal the world. In fact, the world degenerated significantly and British church numbers collapsed.

Mission

It is odd that although Terry was essentially an evangelist, all the outreach strategies pushed upon the church in the 80s were failures.

Gospel meetings

At one time there was a Gospel meeting introduced on Sunday evenings. There was much coercion for everyone to bring along an unbeliever to hear a flawed Gospel message. The preaching was usually Arminian in essence, although I once heard a completely Pelagian message (I will not name the speaker to avoid his embarrassment).

This negates the importance of one-to-one evangelistic witnessing, which is the Biblical pattern. We never see Gospel meetings in church (which is devoted to fellowship and breaking bread).¹³

World changers

At one point in the late 80s Terry became associated with the Americans Larry Tomczak and CJ Mehany. These heavily pushed the idea of 'world changers' and this became the title for one of Terry's Downs Bible Weeks. For years this dominated mission and a song was popular called 'world changers' with the line, '*We've been called to change the world*' – no we haven't!

The idea of changing the world is unbiblical. It leads to a completely false idea about ministry based upon postmillennial triumphalism (see earlier). This fed many ideas then prevalent about a forthcoming global revival, which also captivated Wimber via the Kansas City Prophets (Latter Rain ideas). [See later.]

The church is not called to change the world. In fact the world will become worse and worse as it succumbs to an end-time, totalitarian, church-persecuting, global, fascist state dominated by Satan. The church is called to witness in this world that grows darker and rescue individuals and form local hidden churches meeting in homes.

A side note: sometime later CJ Mehany was disciplined by his church for authoritarian behaviour. He also split from Tomczak. Where did he get his authoritarian ideas from?

Personal testimonies

Another idea lifted from Tomczak was the idea of a printed personal testimony to give to people to use in personal evangelism. Although I am not opposed to this if used in an organic way, forcing everyone to adopt this gimmick is not an organic way of doing mission. It produced no results that I could see but lots of money was spent on printers.

¹³ The debates at the Hall of Tyrannous in Ephesus were not church meetings.

Central principle

Regulative principle: the Biblical command

The clear teaching of the Bible is that we do what is God's will. This is laid out for us in commands, principles and precedents. The Reformed Regulative Principle affirms that **only that which is commanded in Scripture** is allowed to be implemented in the church.

Normative principle: what pleases man

This was first developed by the Lutherans, then the Arminians and Anglicans. It teaches that **anything is acceptable in the church as long as it is not forbidden** by Scripture.

Clearly this allows almost anything that was never an issue in the early church (e.g. smoking).

Terry follows this principle and accepts many things that Scripture does not advocate.

Resources

See my paper, 'What do we do'.

Summary

This is just the tip of the iceberg and really only looks at the first part of Terry's church in the 80s. Things became much worse in the years that followed (according to anecdotal evidence) of which I have no first-hand knowledge. I will leave that for others.

Problems caused to UK churches

Sheep stealing

The phrase, '*come with us and we will do you good*' was certainly widely expressed in the early days. I think that it may have originated from Bryn Jones, but it was commonly spoken in the South East.

There is no doubt that the massive and swift growth of Clarendon was due to stealing converts from other churches. This led to much ill feeling. Sometimes the best people in a church would leave all at once to join Terry. Thus growth was not natural by evangelism but by sheep stealing.

The mechanical (one could say cynical) means of this attraction were the Downs Bible Weeks and the Hove Town Hall celebrations. These meetings modelled a vibrant worship with charismatic worship leaders and professional musicians that small local churches could not even aspire to. This was followed by an experienced, popular, powerful speaker from somewhere; something else the local churches could not deliver. Thus people gravitated to Clarendon which was a microcosm of the larger celebrations.

Terry often denied this but it was true nonetheless.

Attractive conferences were also the means used by Wimber to grow his Vineyard ministry based on sheep-stealing.

Leader stealing

Occasionally Terry felt the need to add breadth to the leadership and enticed a man away from a local or national church leadership to become a full-time elder, often with the promise of better pay. This left the other church without leadership and giving them a big problem.

Promulgation of erroneous doctrines through conferences and Bible weeks

NewFrontiers became an active conduit in the promulgation of erroneous doctrines and practices. As with the Charismatic Movement as a whole, it crested an introduction of occult ideas into church practices. This came to fulness in the Toronto Blessing. I will list a few items here.

Latter Rain

Latter Rain doctrine is so extreme and erroneous that it was even outlawed by the Assemblies of God denomination in the late 1940s. It is not just mystical it is outright occultism on steroids. It contains the heresies of William Branham plus additional extremes pushed by the men from the Sharon fellowship. There is not the space to evaluate all the massive errors of doctrine and practice that emanated from this extreme group but they include the idea of super apostles and prophets that re-appeared later in the radical Charismatic Movement.

There were elements of Latter Rain preached in the early days of Clarendon by visiting preachers from outside, especially from Chard. Cecil Cousen was an influence on some

leading men in those days and he had been involved in Latter Rain and brought its ideas to Britain.

Wimber brought a number of Latter Rain notions with him, but he was more focused on Catholic mysticism, Eastern religious paradigms and occultism. The big Latter Rain influence on Terry was Paul Cain (who was also involved in the original movement) and the Kansas City Prophets, stimulated by Cain. Wimber was initially taken in by these as well.

Terry even got Cain, an extreme heretic and homosexual, to preach to his church in Brighton. I listened to the tape and it was not just nonsense but extremely dangerous occultism. How Terry could not see this shows the delusion that he was in by that time (early 90s).

Dave Fellingham was greatly influenced by Latter Rain, such as the Tabernacle of David ideas, though he did not understand what he was reading. Dave was always susceptible to influences that promised healing and power.

Mysticism

Many of the practices of Charismaticism are based upon different types of mysticism.

Sometimes this is just a mystical type of meditation, perhaps following one of the traditions of mystical meditation, such as that found in Catholic mystics. At other times the mysticism follows extreme passivity created by prolonged chorus chanting, stage-led suggestions, and hypnotic techniques. Religious passivity often leads into mystical experiences because the mind is given over to something else and emotions are stimulated. In extreme cases this can lead to demonisation. All the altered state of consciousness claims (people falling in a trance) are mystical experiences.

The Toronto Blessing extravagances were all mystical and some were demonic (mysticism plus). When people obeyed the call to stop thinking and start drinking, this was a call to mysticism. Any suggestion to stop thinking, to stop rational thought, to subject the volition to someone else, are all dangerous avenues into mysticism and worse.

Terry fully supported the Toronto Blessing, and the various heretical leaders, and his church became a key centre of it. Many people were severely damaged by this.

Kundalini yoga

Kundalini yoga is an extreme form of releasing the power of chakras, particularly the 'serpent power'. Indian gurus handle this very carefully as it can lead to severe psychological damage if done wrong. Yet Charismatic practitioners, with no regard to safety, effect essentially the same type of yoga as was expressed in the Toronto Blessing with the resultant extreme emotional and psychological extreme behaviour.

All the exotic behaviours (screaming, uncontrollable laughing, animal noises, falling backward etc.) were typical of releasing kundalini yoga.

Channelling

This can be either a form of spiritualism, divination or magic.

The channelling of Yonggi Cho (Visualisation) is a type of oriental magic derived from Soka Gakkai Buddhism. A desired object is visualised continually until one 'has faith' that it will be received. It then turns up. Cho initially did this with the desire for a push-bike. Magic is the supernatural (demonic) manipulation of nature to get your desires. This often involves

visualisation. In the visualisation (prolonged meditation and passivity) there is contact with demons who can trap a victim by providing the desired object.¹⁴ Cho's visualisation technique was widely accepted by millions of Charismatics, but it was rehashed magic.

Spiritualism is communication with demons (often masquerading as dead people). This is sometimes combined with divination; using various demonic methods to gain understanding of the future.

'Christian' channelling is establishing contact with a demonic entity, sometimes parading as an angel, in order to get understanding about something or direction or healing. William Branham used this method. When 'Christians' use channelling in order to communicate with an angel to achieve something or learn the future, it is occult spiritualism and divination. Paul combated such divination and spiritualism (Acts 16:16-18).

Both techniques involve communication with demons.

Inner healing

Initially developed by the occult mystic Agnes Sanford, this was widely adopted by Charismatics through books written by her disciples (sold at Wimber conferences). Claiming to be a Christian method of counselling, this supposedly took people back into their troubled past in order to fix an emotional problem, such as by forgiving a person. It was claimed that people actually changed the past in a mystical way. Sanford went further claiming that sins could be remotely forgiven without Christ.

This was all nothing but a charade and manipulation of gullible sad people. The problem was that it gave fame and fortune to many practitioners of this nonsense. The actual process of inner healing involved a mystical trance. In this suggestible state people became open to demonic activity.

Roman Catholicism

One conference organised by NewFrontiers¹⁵ actively involved and promoted Catholicism; in fact Catholics were the largest group attending. Priests, monks and nuns were involved in side meetings. Corrupted leaders preached about reunion with Romanism. One said that the Reformation was a mistake. In one meeting a priest conducted a mass.

John Wimber was also closely connected to Romanism and Terry's association with Wimber led to a significant influence from Wimber towards it.

The Fort Lauderdale Five actively promoted fellowship with Roman Catholicism on the basis of unity through a shared Spirit baptism experience. In the early to mid 80s this had an influence on Terry's churches.

Praise marches

Initially developed by Open Theism enthusiast and songwriter Graham Kendrick. His original purpose was to terrify demons occupying the town by singing praise to God in public. The objective was a perverse demonology and wrong spiritual warfare. Most participants had no clue about this. Nationally, this became very ecumenical with nuns singing praises to Mary in one London event.

Like many other projects this was actively pursued for a while until it evaporated out of sight. Marches were led through the streets of Brighton whilst people sang choruses and

¹⁴ E.g. by tempting another person to give the bike.

¹⁵ The Brighton 91 Conference: That the World may Believe.

waved banners. Many churches got involved in this, as they did nationally. This led to an ecumenical body of people with contradictory theologies in unity.

Occultism

The association with Wimber led to many people, including Wimber, preaching or practising occultism in Terry's churches and conferences. I personally witnessed a person explaining coloured auras that appeared on someone's chest.

Wimber himself endorsed many occult ideas; these include: believing that there is a range of powerful supernatural forces in the earth (as well as God, angels and demons) which includes: ghosts, ancestors, earthly gods and goddesses who live within trees and rivers, maya, planetary influences, evil eyes etc.¹⁶ He has stated that some people are 'natural healers',¹⁷ which is unabashed shamanism. He also partnered with the (subsequently) open witch and homosexual Lonnie Frisbee, who boasted that he could get people to fall over before he became a Christian. Frisbee initiated slaying in the Spirit in Wimber's church and travelled the world with him. Many of Terry's people were drawn into these ideas through studying Vineyard materials after Terry endorsed him fully.

Those that brought in Latter Rain doctrines also introduced a variety of occult ideas. William Branham even stated that the Great Pyramid, astrology and the Zodiac equated to Scripture and only ministered healing when a spirit being (demon) was present with him. He healed by clairvoyancy or channelling. Latter Rain leader Franklin Hall averred that men can become immortal by ascending mystical degrees of growth, can hover, fly in space and be free from accidents. Coloured 'immortal' substances rest on those with faith. Raising the left hand enabled believers to smell Jesus and drive insects from houses. Some taught that the 'overcomers' will redeem all creation, restore the earth and eventually overcome death. The church will thus inherit the earth and rule over it. Some later enthusiasts claimed that the church would rule the world and that there would no longer be a need for Jesus to return.

For a full evaluation of occultism in Charismaticism see my paper, *Occult inroads into the Charismatic Movement*.

A short list of occult ideas and practices found in Charismaticism include:

- Necromancy ('grave-sucking'). I doubt that Terry would endorse this.
- Christian version of Tarot cards for divination. Terry would not approve of this either.
- Slaying in the Spirit.
- Blowing the Spirit.
- False healing methods.
- Inner healing.
- Extreme and exotic physical manifestations (screaming, shouting, groaning etc.).
- Angelic (demonic) prompted healing via a word of knowledge.
- Mysticism.
- Worship-prompted hypnotism.
- Gibberish tongue speaking.
- Singing (chanting) in the Spirit.
- Visualisation.
- Prophecy used as divination.

¹⁶ Wimber: *Signs Wonders and Church Growth*, section 3, 'Today's tension with the miraculous: world view'.

¹⁷ Healing Seminar Syllabus, Section 2, *Healing in the NT* (1983), also Ministry Training Seminar, Part 2, Vineyard Christian Fellowship (1982), p1.

- The Rhema word.
- Deliverance ministry.
- Sacramentalism (fetishes).
- Shouted individual prayers in unison.
- Unrestrained dancing.
- Laying on of hands to impart power or gifts.
- Interpreting coloured auras. This has happened in a Brighton Wimber conference.

Any attempt to manipulate the natural world (e.g. healing, works of power, gaining material objects) without a Biblical precedent is magic. Magic is a form of occultism.

Any attempt to learn the future or to have prescience without Biblical precedent is divination. This is a form of occultism.

Any communication with spirit beings (perhaps masquerading as angels) is spiritualism ('spiritism' USA). This is a form of occultism. All communication with God is via the mediatorship of Jesus Christ.

Ecumenism

Terry has demonstrated no wisdom in his ecumenical activities. The worst of these has been links with Roman Catholicism as I have previously explained. He even organised a conference (Brighton 91) sponsored by the 'International Charismatic Consultation on World Evangelism' that included Roman priests celebrating a mass! Terry was prominent on the platform. Senior Papal ministers were present. A Christian observer and reporter noted that at only one meeting he attended were the scriptures read. One leading speaker stated that, '*The Reformation was a mistake.*'¹⁸ Another said that the '*Charismatic Catholic Mass ... was the most reverent thing I have seen in the whole Conference. Quite astonishing.*'¹⁹

Romanism is a different Gospel which teaches that our meritorious works are part of our salvation, Mary is seen by many as a co-redemptrix and is to be worshipped, purgatory is where we can continue to save ourselves after death, the elements of the Lord's Supper are transformed into Christ's very body, the Pope is infallible and is a mediator under Christ etc. It is one thing to love those in this false church who may ignorantly seek to honour the Lord within it, but it is quite another to have any formal involvement with the church itself.

But Terry has long practically demonstrated ecumenical initiatives. This includes a long list of speakers at meetings and conferences that were extremely unwise. This includes Dispensational preachers, Arminian preachers, Pelagian preachers, Latter Rain preachers, radical Pentecostals, Classical Pentecostals, Wimber (himself an ecumenicist), Healing Movement preachers, Catholic sympathisers, Christian Zionists, mystics, Word Faith preachers, and many more.

Perception that Clarendon gave the impression that other churches were useless

For many years this was certainly the case. Churches felt ostracised and put down, whether this was true or not. The implied impression was that Terry's church was of God and moving forward in God's plan while other churches were failing.

¹⁸ David Watson, *The Brighton 91 Interviews*, WPU (Inc), Peacehaven (1991), p15.

¹⁹ Michael Green, *ibid* p19.

In fact in the early days the phrase used by Terry was, '*Come with us and we will do you good*' (as I averred, probably borrowed from Bryn Jones). This implies that the person's current church is not doing him any good.

There was no doubt that Clarendon created elitism. Whether taken from Terry or not, many members lived with the belief that Clarendon was of God and moving forward in the Spirit but all the other local churches were either failing or were completely useless.

Now Terry may not be guilty for all the unwise statements made by his members; but he is responsible for creating the atmosphere and elitist belief that Clarendon was exceptional and superior to other churches. That was the basis of his mission – to create the Restoration of the church. Other churches were not involved in this mission but were just accepting where they were in the doldrums.

Doctrinal problems in Terry's theology

This is difficult to tie down as Terry is very confused in his theology and often contradicts himself or takes a viewpoint in opposition to something he said earlier but may not have really espoused. I will do my best.

Theological naivety

Terry, and virtually all his apostolic team leaders, is very theologically confused and naïve. Yet NewFrontiers has a reputation in the Charismatic Movement for being more aware of theological issues than all the other British streams. This simply demonstrates the actual dogmatic poverty of all the Charismatic groups.

What tended to influence NF leaders, including Terry, was the latest paperback highlighting certain issues and exploiting them rather than doing any long-term, disciplined dogmatic study focused on eminent systematics. Few, if any, leaders would even have heard of Herman Bavinck, Herman Hoeksema, AA Hodge, RL Dabney, JL Dagg, James P Boyce, Francis Turretin, Alan Cairns, George Smeaton, RL Reymond etc. More may have read Wayne Grudem's systematic theology but this is flawed in places, downplays certain doctrines, and is incomplete. It also espouses certain Charismatic issues.

[ASIDE: In the mid-80s Terry preached a series on Nehemiah at the Downs Bible Week, which became somewhat famous. In preparation he asked me for books on Nehemiah – he had none. I gave him four commentaries on Nehemiah, which formed the technical basis of his talks. I was then a fairly young believer, say 16 years in the faith and fairly poor; but I had a huge library and could quickly find four commentaries on Nehemiah (how many leaders could do that even today?). Terry was older than I was, yet had a constrained library with few solid foundational works. Good books are necessary to make good leaders.]

I doubt if any NF leaders could explain the importance of the divine decree or the difference between supralapsarianism and infralapsarianism or the difference between the heart and the soul or the nuances of sanctification and justification or even properly expound the Doctrines of Grace. I would venture to say that in my experience few NF members could even Biblically explain what the Gospel is. In addition, important church standards are virtually never referred to or even known about, let alone expounded.²⁰

If Terry really was an aware, consistent Calvinist (as he claims to be) then he would not have invited the following to teach his church:

- Raving Arminians.
- Pelagians.
- Amyraldians.
- Dispensationalists.
- Messianic Zionist Christians.
- Radical Charismatics.
- Classic Pentecostals.
- Extreme Pentecostals.
- Wesleyans.
- Perfectionists.
- Holiness Movement adherents.

²⁰ In this I would include the **Westminster Standards**, the Triple Unity (Heidelberg Catechism, **Belgic Confession**, **Synod of Dort canons**), the Irish Articles, the 1689 Baptist Confession, the Savoy Declaration, the **Lambeth Articles**, the Baptist London Confession etc.

- Higher Life adherents.
- Latter Rain adherents.
- Heretics like Paul Cain or Benson Idahosa.
- People claiming to be formal prophets.
- Mystics.
- Gnostics.
- Preachers encouraging exotic, irrational, over-emotional behaviour (like screaming, laughing uncontrollably, making animal noises etc.).
- People in gross sin, such as homosexuality or adultery. (Yes both of these types have preached in his church.)

Neither would he have endorsed heretics like Todd Bentley, John Wimber, Rodney Howard-Browne, John Arnot, Paul Cain, Bob Jones and others.

The reality is that Terry has no breadth of dogmatic understanding. He tended to focus upon one teacher (Martyn Lloyd-Jones) and accept that he is all encompassing in doctrine (he is not). In fact, Terry is more influenced by fleshly prophecies. Terry even admitted finding *In Understanding Be Men* (a concise systematic) difficult to understand.

To be fair to Terry, as an evangelist at heart, he is more concerned with mission rather than dogmatics and probably believes that such is not his calling. If so, then why is he a leader over many churches with thousands of people under his responsibility for pastoring? The pastor's job is to lead people into truth.

In the past he has invited a seminary academic to join his team to broaden the dogmatic scope – openly admitting the lack of leadership theological expertise. Sadly this person was a poor choice and equally bemused on many doctrinal issues. I challenged him face-to-face for introducing unbiblical practices into the church, which he excused for pragmatic reasons showing no concern for a clear command of God. On another occasion he told me that he did not understand what the second death is. I had to explain it to him, which he accepted. On yet another occasion he formally, publicly defended the fact that women's head coverings had been abandoned in practice (causing confusion, which his argument was supposed to fix). His apologetic was appalling and I publicly withstood him, explaining that if this was correct then men can wear head coverings in meetings. He had no answer because his whole argument was smashed.

Terry did have some theologically competent members in the church in the 80s who were never asked for advice; or when they offered advice it was ignored. This is another example of poor leadership skills and the folly of holding back qualified men.

Changes in doctrine

Throughout Terry's apostolic ministry in the 1980s, his doctrinal stance on many issues changed according to whom he had last fellowshiped with and what experiences he had seen elsewhere. I wrote to him explaining the following changes made by 1989:

- From planting churches in every street to being a large centralised church. [Wrong ecclesiology.]
- From focusing on fellowship and edification to focusing on changing / healing the world. [Wrong eschatology: Triumphalism.]
- From a focus on local community and personal witnessing to international mission. [Wrong missiology.]
- From women having head coverings to them not having them. [Wrong ecclesiology.]

- From criticising crusade evangelism superficiality to condoning it. (In 1989 fellowship meetings were cancelled to support the Billy Graham crusade.) [Wrong evangelism.]
- From the Biblical dual nature of the believer to one naturism (a single godly nature). [Wrong sanctification.]
- From teaching a tripartite nature to a bipartite nature. [Wrong anthropology.]

This tendency to doctrinal confusion and constant change continued. In fact Terry boasted that, '*constant change was here to stay*'. Constant doctrinal change is deception. The Biblical believer, on the other hand, is steadfast, unmoveable, solid: 'Therefore, my beloved brethren, be steadfast, immovable' (1 Cor 15:58). 'Cast your burden on the LORD, and He shall sustain you; He shall never permit the righteous to be moved' (Ps 55:52). 'If indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel' (Col 1:23). 'Beware lest you also fall from your own steadfastness, being led away with the error of the wicked' (2 Pt 3:17).

Sanctification

Terry is highly confused about sanctification and often preaches a viewpoint that is completely antinomian. This is partly due to following Lloyd-Jones, who was also confused about Romans 6 and admitted it.²¹ He subscribed to one-naturism thus making a mockery of sanctification.²² Terry also followed the ideas of Michael A Eaton in his book 'Baptism with the Spirit: the teachings of Martyn Lloyd-Jones' (IVP / 1989).

Terry has openly stated that Christians are never guilty²³ and are never under condemnation. This unbiblical stance shows that he has never understood Paul's condemnation of Peter who 'stood condemned' (Gal 2:11); 'blamed' (NKJV) is really 'condemned' (*kataginosko*).

If Christians are never guilty, why are we commanded to confess our sins and seek cleansing by the blood of Christ (1 Jn 1:9). To say we are without sin is itself sin (1 Jn 1:8, 10).

Terry was so deluded as to say in my hearing that a believer could kick an old lady across the road and would still not be guilty before God because Christ has freed us from the guilt of sin.²⁴ If I pastored a man that did this I would confer with the other elders with a view to expelling him from the church. Perhaps this is why Terry supported the heretic Todd Bentley who openly boasted about kicking a man in the face '*with his big biker boot*'.

Terry originally preached on Romans 6 in a very mixed way. He explained it in a mixture of Higher Life theology, Watchman Nee teaching, John Darby teaching and Antinomianism.

²¹ See for example, 'The old man ... is non-existent, he is no longer there. If you are a Christian, the man you were in Adam has gone out of existence; he has no reality at all.' Lloyd-Jones, Exposition of Romans 6, The New Man, Banner of Truth (1975), p65.

²² One-naturism denies the Biblical doctrine that a believer has two natures at war with each other, the new nature and the old nature (Eph 4:22-24). Lloyd-Jones was so confused on this that he was forced to posit that sin lay in the body (denying the words of Christ, Matt 12:34) because there was no old nature for it to live in.

²³ 'In Christ God holds us guilty for absolutely nothing. Some people won't accept forgiveness, setting themselves above God.' Terry Virgo, Twitter, 6.9.11.

²⁴ This was preached in the early 80s in Clarendon Church, Hove, which I heard with my own ears but I do not have the audiotape. His typical teaching is found in the Downs Bible Week sermons, 1980, tape 1, where the early stages of his growing Antinomianism is beginning to appear.

Some of it was Biblical but from the beginning there were traces of antinomianism. In 1980 he stated that sin does not take you out of Christ (when clearly sin is an expression of the old nature which is Adamic and not in Christ) and said, '*Even when we slip we are secure in Christ; therefore, we are still righteous*' (reminiscent of Darby). This is licentiousness = we are righteous when we sin. The doctrine of eternal security does not imply consistent practical holiness. It is true that our sins do not remove true believers from Christ's hands and we will persevere. We persevere because God preserves us in Christ and will sanctify us completely at the end. This, however, does not alter the fact that God holds us responsible for our sins and expects us to deal with them. Terry confuses preservation with accountability.

Terry did not understand what dying in Christ meant, and especially the Greek terms used. It does not mean that the old man is eradicated and gone and there is only the new nature being renewed in holiness. If this is true where does sin come from? The old man is still with us and must be actively put off or we sin. The old man is active and growing and must be deliberately put off: 'put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts' (Eph 4:22).

I have explained Terry's antinomian folly on this issue in my paper 'Are Christians ever condemned?' and especially 'Are Christians ever guilty before God?'

It is ironic that Terry became famous for his teaching on grace amongst international apostles and prophets. Terry was not charismatic (small 'c') like many; he did not work supposed miracles like many and did not have a congregation of several thousand, so his laurels rested upon his Romans 6 teaching. Yet this teaching is wrong and is antinomian.

Because Terry does not understand the old and new nature, or the tenses of sanctification, or the difference between legal heavenly standing and Earthly positional standing, or definitive and progressive sanctification, or the difference between justification and sanctification, he fails to see that no condemnation is only within Christ. If we are in our old nature and not in Christ, not walking in the Spirit, we sin and are guilty.

Baptism in the Spirit

Terry once told me that Kingsway had asked him to review Watchman Nee's book 'The Normal Christian Life'. This is a Higher Life type of exposition of Romans focusing on sanctification but with some very good themes. Terry said that it was basically good but the big failure was that there was no exposition of the baptism in the Spirit. This is telling. It shows that this Methodist/Pentecostal doctrine is very important in his life – but it is absent from Paul's exposition in Romans (or anywhere else).

The idea of a baptism in the Spirit began as a means of instant sanctification (perfectionism) following the teaching of the unorthodox John Wesley following mystical Pietist ideas gained from the Moravians. In fact John William Fletcher of Madeley [1729-1785] coined the phrase for a baptism of love.

A key thrust of Wesley's Methodism was a crisis experience after conversion that led to a second blessing which perfectly sanctified the believer. This was called 'entire sanctification', 'perfect love', 'Christian perfection' and 'heart purity'.²⁵ However, Fletcher

²⁵ See Wesley's tract: *A Plain Account of Christian Perfection* (1766).

was the first to call this experience a 'baptism in the Holy Spirit' of perfect love which brought power as well as cleansing.²⁶

Wesley's own notions of this are very confused, poorly thought through, unbiblical and twisted by many writers to mean different things. The first modern use of the term had nothing to do with spiritual gifts but with the error of perfectionist sanctification.

This was then adopted by others, such as heretic Edward Irving or Pelagian Charles Finney, to teach a variety of things. It was then developed in the US Holiness Movement focusing on deeper life sanctification. However, another aspect became far more concerned with healing, power and spiritual gifts and large meetings began to exhibit excitable exuberance. Some of the big names of this include AB Simpson, Carrie Judd Montgomery, Phoebe Palmer and especially Maria Woodworth-Etter (who had many manifestations at her meetings, including slaying in the Spirit) and this became a model for early Pentecostalism.

With Keswick teaching the 'Pentecostal power' of the second blessing began to be emphasised. Sanctification thus led to power for service, not heart perfection; suppression not eradication of sinful desire. It was but a short step from the baptism of the Spirit resulting in power, to tongues being the initial evidence of this. By the 1890's both Keswick in England and the Holiness Methodists in America were identifying the second blessing with Pentecost or 'the upper room', with the appearance of long 'tarrying' meetings for those wanting 'sanctification'. Many hymns arose stressing the second blessing as, not just a cleansing, but also a reception of power. Various leaders then went in different directions emphasising different things, such as a baptism of fire.

The baptism in the Spirit became hijacked by various people to teach whatever emphasis they had chosen; it was a convenient platform for extremist ideas. At any one time the baptism in the Spirit was claimed to be:

- A baptism of perfect love (Methodism).
- A baptism of power (Finneyism).
- A baptism that established improved sanctification (Holiness Mvt., Keswick).
- A baptism that established perfection (Wesley; Holiness Mvt. sects).
- A baptism that resulted in tongues (Irvingism; Pentecostalism).
- A baptism that resulted in all the gifts (Catholic Apostolic Church).
- A baptism of fire (Irwin).
- A second blessing.
- A third blessing.

With the development of Classic Pentecostalism out of the Holiness Movement, beginning with Charles Parham, three significant features of Pentecostalism are observed: 1) The baptism in the Spirit is a second blessing following conversion and usually following the laying on of hands or a personal crisis. 2) The baptism in the Spirit is always evidenced by speaking in tongues; the 'initial evidence'. 3) It was common to hold 'tarrying meetings' to receive it.

The Pentecostal view of conversion was faulty. Though the Spirit regenerates a person and enables him to believe and repent, the Spirit does not come to dwell in the convert's heart and give gifts until the baptism in the Spirit is experienced. Thus the erroneous view of the baptism in the Spirit is founded on an equally erroneous view of regeneration and

²⁶ John Fletcher, *Checks to Antinomianism*, (1771).

conversion.

When this doctrine was picked up in the Charismatic Movement, it was largely an acceptance of Pentecostal wrong teaching. Gradually this was countermanded by Evangelicals in the Renewal Movement seeking to correct the doctrine. By the time that Terry encountered it the meaning was generally that it came as a second blessing to a converted person giving spiritual gifts (not necessarily always, but usually, tongues). Some emphasised that it also gave power to witness (cf. Acts 1:8).

Does the Bible teach any of this? No it does not.

To save a long discussion I will just make notes:

- There is no teaching whatsoever on a second blessing after conversion. When a regenerate man exercises godly faith and repentance (both gifts) he is fully converted and filled with every spiritual blessing in Christ (Eph 1:3). Nothing is left out. [The post conversion filling of the Spirit in the apostles is due to the fact that they had to wait for the work of Christ to be completed at his ascension and coronation. The delayed cases in Acts are due to the progressive understanding of revelation that was gradually revealed (note that elders are not mentioned until chapter 11; deacons were not introduced until a need arose). It took time to understand what conversion meant and people needed help to initially understand the filling of the Spirit (there are people today who still do not understand this). Most cases are explained as the individuals were not properly converted until they received (took) the Spirit; especially the Samaritans. In any case practical events in Acts cannot overturn clear apostolic doctrinal statements. See discussion in my paper, 'Baptism in the Holy Spirit'.]
- Being baptised in the Spirit is being baptised into Christ. It is union with Christ: 'by one Spirit we were all baptised into one body -- whether Jews or Greeks, whether slaves or free -- and have all been made to drink into one Spirit' (1 Cor 12:13). We are not baptised to receive spiritual gifts or special power but to be placed into Christ. Water baptism recognises this. [Regarding the objection that this is different to the baptism mentioned in the Gospel (Matt 3:11; Mk 1:8; Lk 3:16; Jn 1:33), how many baptisms in the Spirit are there? Two is unbiblical (Eph 4:5). Regarding Christ being the baptiser in the Gospel and the Spirit in 1 Corinthians: the Trinity works together in co-ordination. The Father initiates in salvation; the Son does the work and fulfils; the Spirit applies it to believer. They work together. The Spirit proceeds from the Son as well as the Father. What the Spirit does is what Christ required. Christ baptises us with the Spirit in regeneration who baptises us into Christ in the same operation. Paul explains Spirit baptism that results in unity with Christ but never once mentions that a Spirit baptism results in power and spiritual gifts as a post-conversion second blessing.]
- There is only one baptism (Eph 4:6). This is a spiritual baptism into Christ: 'as many of us as were baptised into Christ Jesus were baptised into His death?' (Rm 6:3). 'For as many of you as were baptised into Christ have put on Christ' (Gal 3:27). This equates to 1 Cor 12:13. Water baptism is not a second baptism but an outward testimony to the inner spiritual baptism. There is no post-conversion second spiritual baptism.
- Pentecostal post-conversion baptism in the Spirit is a mystical experience derived from occult practices. It has more to do with occult mysticism than with Scripture.
- Pentecostal baptism in the Spirit is man-focused (what power can I gain from this) rather than Christ-focused (being joined in eternal life).
- Pentecostal baptism in the Spirit is initiated by man (asking for it, praying for it, laying on of hands, tarrying etc.) but the real Spirit baptism is initiated by Christ.

For a full examination of this subject see my 'Baptism in the Holy Spirit'.

Terry fully endorsed the idea of a mystical second blessing baptism in the Spirit experience. He also endorsed various Charismatics and Pentecostals that actually explained this experience in differing ways. For instance: Terry believes something entirely

different from his deceased mentor John Wimber. Both taught something different from David Pawson. He believes something different from Larry Christenson. Early Charismatics believed something different to later Charismatics and both believed something different from Classical Pentecostals. Within Pentecostalism there is a divergence of theological views in some splinter groups, scholarly individuals or heretics like Oneness Pentecostals.

Many Charismatics look to John Wesley's teaching in support but he believed something different to all the above. Many Charismatics read AB Simpson for support but he believed something else. Charismatics also look for support from CG Finney but he believed something different as well. Finally, a few Charismatics (like Terry) sought support from Martyn Lloyd-Jones but he believed something different from all the above. The view of Holiness teachers differs from Pentecostals and the view of most Higher Life teachers is different from Charismatics. The historic mainstream view of UK Charismatics is different from the stated theological view of Wayne Grudem's *Systematic Theology* and Third Wave advocates like C Peter Wagner.

It is simply false to assert that there is unanimity amongst Charismatics and Pentecostals on what the baptism in the Spirit is, when it is experienced and how it is mediated. Such confusion is the work of the enemy ('God is not *the author* of confusion', 1 Cor 14:33).

Finally, Terry supports a doctrine that is unbiblical which has been the foundation of a multitude of errors going back over 200 years; first meaning one thing then something else.

Charismaticism

This is a huge subject that I have written many papers and books upon. I cannot summarise this properly in this paper. There is a huge range of heresies and aberrant practices involved in this movement. Essentially it has been a Trojan Horse for paganism and occultism since the early 1960s. Wave after wave of 'innovative' doctrines and practices were merely paganism and occultism refreshed and repackaged. This increased after Wimber.

One of the modern origins of a Christian syncretism with the occult was PP Quimby in America. This directly led to sects like New Thought, Unity, Christian Science and Religious Science, but it also deeply influenced the contemporary Holiness Movement and thence Pentecostalism. A key expression was in healing ideas. Thus ideas from western occultism, Mesmerism and eastern religious mysticism gradually crept into the orbit of Christian sects like Pentecostalism. The Charismatic Movement is the unification of Pentecostalism with mainstream Evangelical churches in the West. It should be noted that at the same time there was a growing inclusion of western and eastern occultism in Non-Christian sects and cults, such as Theosophy.

I refer you to the resources listed at the end of this paper.

Reliance upon fleshly prophecy

One Charismatic issue that must be expanded upon is the question of human prophecy. This has been important to Terry for decades. He has even decided on church strategies based upon the prophecy of some individual. I will explain one bad example.

The Kansas City Prophets

Terry fully supported the KCP and signed a declaration stating that they were from God. He was involved in bringing them over to Brighton along with Wimber. He brought some into his church to preach (at least heretic Paul Cain). He continued to support them even after multiple condemnations from church leaders.

Their influence in Vineyard churches had already been debilitating before this. The whole Vineyard movement had become saturated with a prophetic emphasis as a result of this influence. Major and minor decisions rested upon words of knowledge and prophetic utterance. People even began keeping written books of prophecies with them, which they referred to rather like divination, instead of searching God's word. Staff appointments, leadership decisions, church direction and strategic operations all became dependent upon the prophets.²⁷ Having lived with Wimber and spent much time in his organisation, Terry must have had some inkling of this before he let the KCP loose in his churches. Instead he encouraged his people to get behind this aberration. He must also have been aware of the dossier compiled by Ernie Gruen about the serious problems caused by these heretics. I was and got hold of a copy from America. It turned out that there had been many reports of aberrations by the KCP for a long time before Terry was associated with them. Since Terry had been exposed to them in America and had lived with Wimber at the time, he must have known this.

Terry subsequently joined Wimber in a big London conference in October 1990 devoted to a global revival which prophets declared would start the great end-time global revival. It did not. The prophets were Paul Cain, Bob Jones and John Paul Jackson (KCF).²⁸ Cain explicitly stated that this revival would begin in London, so Wimber arranged the large conference in Docklands (organised by NFI). Wimber even brought his whole family over to witness this historic event that never happened. Wimber subsequently distanced himself from Cain. Cain ministered at CCK after this event.

Wimber grew to be very unhappy. In August 1996 the Metro Vineyard Church resigned from the Association of Vineyard Churches due to irreconcilable differences. KCP leader, Mike Bickle, continued to be accepted in CCK. What we now know is that Wimber was actually troubled about these prophets from the start. It is a shame that Wimber did not share this fully with the public until 14 July 1997; although he had earlier, in the summer of 1995, stated that he had been deceived by the KCP regarding prophecies.

In an interview with Christianity Today Wimber explained that for six years, i.e. 1991 onwards, the Vineyard team had been advising the KCP to leave the Vineyard ministry, but they refused. Why did Wimber not simply insist that they left? Why did Wimber and the Vineyard leaders continue in this period to endorse and encourage KCP prophetic practices in their churches to bad effect? Wimber accepted responsibility for introducing the KCP to the Christian world (i.e. he accepts that this was wrong) and explains that this was an aberration on his part because: '*I turned my brain off for a couple of years*'. !!!! Yet Terry never recanted or apologised.

These were the very years that Wimber drew British leaders (Virgo was a key member) into direct contact with men who had false, dangerous, even demonic ministry. These leaders accepted Wimber's endorsement because of his reputation, trusted a man instead of God and accepted evil ministry, thrusting upon their people 'doctrines of demons' warned by Paul (1 Tim 4:1). What Terry was looking for was to be able to move in power like these

²⁷ See the foreword to Hank Hanegraaff's, *Counterfeit Revival*.

²⁸ Kansas City Fellowship.

men in order to tangibly demonstrate his apostolic authority. Instead he should have been caring for his flock.

In time it was revealed that there had been multiple scandals, abuse and gross sin committed by prophets such as Bob Jones during the period that Terry endorsed them. That Bob Jones could ever be allowed to serve in a church, let alone in Wimber's international ministry is incredible. His paranormal experiences began in a mental asylum to which he had been incarcerated after extended alcoholism, violence, immorality and drug abuse. He even stated that he is visited by demons and converses with them. His ministry involved an 'angelic' (demonic) messenger. Clifford Hill visited him in 1989 and immediately discerned a demonic presence in him. (See *Blessing the Church*, p 194). In 1991 Wimber was forced to dismiss him for 'gross sexual sin'- using his 'prophetic' gift to manipulate women sexually and other offences. This is the man of whom Mike Bickle (leader of the Kansas City Fellowship) said, '*There is nobody ... that had a more integral role in establishing our foundations*'. (Quoted from, *What's the problem*, by Ernest Gruen.) Terry brought this evil man, and others, to have great influence on British believers. Wimber allowed him to 'prophesy' over English leaders (including Terry and his team) in July 1990. What this did to them we will never know. It is noticeable that a greater deception fell on Terry after this time.

Terry wasn't alone, however. David Pytches and Sandy Millar (Holy Trinity Brompton) sponsored a tour presenting Bob Jones as a prophet of extraordinary power. At the end of the Holy Trinity KCP leadership conference, led by Wimber, a statement was issued by a number of national leaders fully endorsing the Kansas City prophets saying that they had examined them and their ministry and were satisfied that it was of God. This was despite the fact that one month earlier the KCP had confessed to 15 areas of error in their teaching and practice. This endorsement was signed by Terry and others. Many Christians consider that this period is a watershed in the establishment of deception in the British churches. There has never been a public withdrawal of this written support for proved false prophets and no repentance.

Even after the KCP debacle, Terry continued to gullibly trust the words of various prophets, especially those within his own denomination.

Treating aberrations as a sign from God

This is most clearly demonstrated in the Toronto Blessing chaos, which ought to be summarised as a great Charismatic deception.

Without realising it, many British Christians had taken on board Latter Rain and Manifest Sons of God heresies because their trusted leaders had taught them, often unwittingly. Wimber had introduced wide numbers to the concept of being slain in the spirit for the first time, even though it had been around for decades, especially after the influence of Kathryn Kuhlman. It went back to Holiness Movement aberrations. Christians outside of the Pentecostal orbit were now open to the idea. What was very new to most was the other phenomena like: barking, crowing, shaking, pogoing, roaring and so on. Fortunately only a few groups went even further into the areas of simulated sex, orgasms and birth-pangs.

NFI were at the cutting edge of introducing this experience into Great Britain. Terry had hands laid on him by Rodney Howard Browne and developed a relationship with John Arnott. Within a year Wimber reacted against the strange phenomenon and decided to dismiss the Toronto Airport Vineyard church from the Association of Vineyard churches. In a letter to Vineyard pastors posted on the Internet (18/12/95) he rejected the Toronto

extremes saying, *'there is no biblical or theological framework for such phenomena ... I cannot endorse or even encourage this experience in our movement and ministry.'* The AVC board had requested John Arnott to discourage 'exotic and extra-biblical manifestations'. Arnott refused. Arnott's refusal to test the spirits was said to be contrary to the commands of 1 Cor 14:29, 1 Thess 5:19-20 and 1 Jn 4:1-3. They even accepted that the Toronto leadership had manipulated the crowds by suggestion and emotionalism. Despite this Terry (with other UK leaders) pressed on with the experience which was adding numbers to a flagging movement and John Arnott visited CCK several times into the late 1990's.

CCK became a key UK centre for the Toronto experience and some very extreme behaviour was accepted as normal spiritual activity. Thousands of pounds of members' money was wasted in order to send key leaders to Toronto to 'get the blessing' and observe what transpired.

The Toronto Experience has been demonstrated to be false, unbiblical and evil by many writers (even Wimber) yet NFI has never publicly repented of promoting it rigorously. There are very many cases of hurt and damaged people arising out of Toronto. Some have been dangerously damaged by the ministry, some by the repercussions in church life. NFI has never apologised or repented for this.

I will give an example of the appalling sin involved in this ministry at CCK.

At CCK John Arnott was speaking and invited people to come forward for ministry. One old lady did so, who was hurt and needed a stick. Asking what caused the problem, she explained that, at a previous meeting, someone had fallen over 'in the spirit' on top of her, damaging her back. Arnott laughed and said, *'God owes you one'*, to which the congregation burst out laughing also! Many other reports of people being hurt by 'the ministry' (nationally) abound including fractures to arms, hands, wrists, elbows and one fractured skull.

An example of the effects on churches is another NFI church.

In Exeter, the NFI church was wrecked by the forced imposition of Toronto on the members. As a result the church experienced a very painful split, many folk were seriously upset by the effects of this. At first, the two resultant churches had to use the same school building, queues formed at different doors for meetings which took place in different rooms. People who had worshipped together became opponents. This sort of experience has occurred in many parts of the country. Nothing has split the church as effectively as Toronto.

Despite the clear heretical, aberrational and demonic effects seen in Toronto, Terry and his leaders continued to support it as a work of God. Learning nothing, Terry and NFI later supported the Pensacola 'Revival' which was just Toronto warmed over.

Church issues

I have covered this within this paper. Terry's ecclesiology is utterly unbiblical.

Amyraldism

Terry's claim to be a Calvinist is false. He is really an Amyraldian.

He has proved in his speeches that he is Arminian regarding the Gospel presentation while trying to be Reformed on the eternal decree. This is not possible; the two are opposite.

The kindest explanation is that Terry is Amyraldian; that is, he is a Hypothetical Universalist (to use BB Warfield's phrase). The universalism is only hypothetical. Amyraldism initially sought to be a bridge between Calvinism and Lutheranism; by extension, today this is a bridge between Calvinism and Arminianism. The Amyraldian supports the concept of a universal love of God and a desire of God to save all people (which is unbiblical)²⁹ but since people do not repent God elects a certain number.

In other words this strives to remove Limited Atonement and posit a love of God for all people, but recognises that this is not possible. Essentially it tries to remove the idea of an eternal reprobation. When pretend Calvinists preach that God loves you and desires your salvation, they are being Amyraldian at best but are really preaching an Arminian Gospel. Four-Point Calvinists are Amyraldian.

Eschatology

Postmillennial triumphalism

The majority of Classic Pentecostals were originally believers in Historic Premillennialism. This went back to the early church but was a very minor belief for centuries. 'Chiliasm',³⁰ as it was known during the Reformation, was considered so unimportant, erroneous and minor that Calvin refused to bother to even discuss such a fringe issue. In the modern era it has been expounded in an intellectual way by theologians such as George Eldon Ladd.

However, with the popularity of the Scofield Study Bible, the erroneous Dispensationalism (Dispensational Premillennialism), that first arose in the 19th century with Edward Irving's heretical Catholic Apostolic Church in London based on Jesuit ideas, slowly took over within the ranks of Pentecostals so that it became a cardinal doctrine. After 1830 this introduced such ideas as a Secret Rapture of believers to avoid end-time persecution. Thus Dispensationalism had no historic pedigree but was a novel false teaching.

What was unusual about the theology of the originators of Restorationism, centred in Bryn and Keri Jones at Bradford, was that these Pentecostals began to hold Postmillennial ideas. A number of adherents in Bradford were also from a Brethren background, which had also become steeped in Dispensationalism by the late 1800s. Such Brethren people included Arthur Wallis and the editor of Restoration magazine Dave Matthew. Whether this began with the meetings arranged by Wallis centred on prophetics I do not know.

So Restorationism became associated with Postmillennialism. This is obvious since the whole premise of Restorationism is the restoration of all the things lost in the early church (e.g. apostles, spiritual gifts, power, evangelistic success etc.). This is based on a false interpretation of Acts 3:21, 'whom heaven must receive until the times of restoration of all things'; which is clearly referring to the end and the destruction and restoration of the Earth at the return of Christ.

²⁹ Ps 5:5, 'You hate all workers of iniquity'. Ps 11:6, 'the wicked and the one who loves violence His soul hates'. Lev 20:23, 'You shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them'. Hos 9:15, 'All their wickedness is in Gilgal, For there I hated them. Because of the evil of their deeds I will drive them from My house'. Zech 11:8, 'I dismissed the three shepherds in one month. My soul loathed them'. Matt 25:41, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels'.

³⁰ From the Greek word for 'thousand'.

Postmillennialism had also been a minor form of eschatology in church history. It was usually centred in cultic triumphalists who held that a golden age was about to dawn. However, there was a resurgence of Postmillennialism under a minority of Puritans in the 17th and early 18th centuries along with the expectation of a revival amongst the Jews.³¹ This hoped that evangelism would progress so that the world would be largely converted over time leading to a golden age of peace.

Throughout church history the major form of eschatology was Amillennialism which held that there was no millennium, no golden age of church triumph on the Earth as it is now, and only one return of Christ to usher in a new age where heaven and Earth meet in a new world. The 1,000 years mentioned in Rev 20 is the Gospel age, the heavenly rule of Christ to the end of the world. Rev 20:4 refers to the reigning of souls IN HEAVEN with Christ, not on Earth.

The 20th century saw a return of Postmillennialism in various forms. One was Reconstructionism (Theonomy) amongst the Reformed. This posited the return of the rule of the Mosaic Law over a subdued Earth dominated by the church. The other major form was the idea of Postmillennial triumphalism centred in the Charismatic churches. The extreme form of this was the domination of the world by super-apostles and prophets (i.e. Latter Rain theology); thus Triumphalism was also known as 'Dominionism' or 'Dominion Theology'.

As a Restorationist, Terry was a card-holding Postmillennialist. As time went on, through exposure to people like Wimber, the KCP and Cain, he became a more extreme triumphalist and this dominated the church for at least the mid-80s onwards. However, in general there was confusion about eschatology amongst the church members. In the 80s I was the only person that expounded a Sunday message outlining a Biblical exposition of Amillennialism (for which I was told off by Dave Fellingham who had preached a confusing eschatology the week before which I sought to correct).

The practical results of this triumphalism were elitism, irrationality, over-confidence and false expectations. These were usually centred upon the idea of a global revival starting in our church. I have previously mentioned the London global revival conference (around 1990) where massive expectations failed, but there were others. This also dominated the false idea of 'world changers' and 'healing the world'.

Triumphalism not only feeds false hopes and elitism, it is also completely unbiblical. We are told, very clearly in the NT, that the end will see a falling away of the church: 'Let no one deceive you by any means; for that Day will not come unless the falling away comes first' (2 Thess 2:3). That the end will see a departure from the faith: 'Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons' (1 Tim 4:1). That the end will see a revelation of Satan in the world not triumphant apostles: 'the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God' (2 Thess 2:3-4). That in the end perilous times will come, 'But know this, that in the last days perilous times will come' (2 Tim 3:1). That the end will see a collapse of true doctrine: '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

³¹ See Iain Murray, 'The Puritan Hope'.

themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables' (2 Tim 4:3-4). That the rule of antichrist is coming: 'Little children, it is the last hour; and as you have heard that the Antichrist is coming' (1 Jn 2:18); 'Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast' (Rev 13:11-12). Jesus himself had a negative view of the church's outward testimony at the end: 'when the Son of Man comes, will He really find faith on the earth?' (Lk 18:8).

The triumphalist eschatology paved the way for the Toronto Blessing because everyone was searching for an expression of power in the churches that would lead to global revival. This softened people up for a demonic onslaught pretending to be church power. The results of this major aberration were: church schism, split families, practical church aberrations, doctrinal error, and very psychologically damaged, abused people. All these things are the very opposite of a work of God. [I was even told, by a former church leader, that a certain minor leader's wife waved a real sword around in Terry's church to effect spiritual victory over demons.³² Another very famous leader jumped up and down on the spot (pogoing) shouting, '*I am a piece of toast*' at another of Terry's meetings in Brighton. I could list many more aberrations ad nauseam.]

With the way that the world has degenerated and the collapse of church attendance I doubt that anyone in NF still entertains hopes for global revival any time soon.

Spiritual gifts

A pandemic of healing

After exposure to John Wimber's signs and wonders theology Terry presided over a church that focused on aspirations to heal. For some years this really dominated people. Thus Terry encouraged members to pursue evangelism via the means of healing people first to get their attention. This was promoted as the Biblical precedent to evangelistic success; it is not.

Everything became centred on healing. Doctrinal development was completely ignored. Caring for the poor and needy completely ignored (despite my attempts to get this on the agenda). But the worst thing was the change of focus.

The church is centred upon Christ. He is pre-eminent in all things: 'And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence' (Col 1:18). The church must never take its attention away from Christ; indeed this is why the Lord's Supper should be celebrated every Sunday. We must remember the death of the Lord and what our salvation cost.

That the disciples of Jesus should meet together on the first day of the week for the breaking of bread, and that that should be their principle meeting, and that those, whether one or several, who are truly gifted by the Holy Spirit for service, be it for exhortation, or teaching, or rule, etc., are responsible to the Lord for the exercise of their gifts – these are to me no matters of uncertainty, but points on which my soul, by grace, is established, through the revealed will of God.

George Muller, quoted in AT Pierson, *George Muller of Bristol*, p432-433.

³² Other Charismatic leaders had used a real sword to 'knight' leaders in the Spirit or to effect revival.

Not only did Terry's church not celebrate the Supper every Sunday (in fact rarely) but it focused member's attention on various fads, most notably on healing and power from the mid-80s. This distraction from the Lord is very serious.

Now Terry could say that this is not true, that the church focused on Jesus in worship every Sunday. However that is arguable. How much did the members really centre on Jesus in the worship times, which became more and more a rock band entertainment session? How much were member's focused upon themselves and an emotional buzz? In fact during this rock concert in the Odeon many teenagers were frequently seen fooling around at the back of the room rather than worshipping. In any case attention needed to be centred on Christ in doctrinal instruction, exhortation, prophetic encouragement,³³ fellowship – Terry's church did none of these things.

To show the extent to which members focused on healing with false expectations I will give an example. A friend who was zealous for God and sincere was taken up with this concept. One day he went into a shop in town and saw an elderly woman, I think with a walking stick and hobbling. He immediately got on his knees and, without asking her permission, prayed for her immediate healing. Of course, nothing happened. Fortunately the woman was not offended. But my friend went on his way encouraged by his attempt.

What kind of witness was this? Did it not make a Christian appear to be insane? Did it not bring the church into disrepute? Did the failure to effect healing not cement bystanders in their atheism? What good did this do?

The epitome of this healing frenzy must be the actual instigators of it – the leaders, beginning with Wimber. Christian doctors attended and studied the results of various healing conferences and found that no one was ever healed. There were elevated emotions bringing temporary pain relief but no change in circumstances. In fact some people that were followed up worsened through exertion.

Over the years, as with all fads, this faded away. People today are not so focused on healing except in large crusade-type meetings (which are also false) usually led by Pentecostals, NAR³⁴ or Word-Faith types. If the healing teaching had been true, people would have become better and better healers able to do fantastic things decades later. They did no such thing. When did a Charismatic leader truly bring sight to the blind, hearing to the deaf or raise up a dead person?

The word of knowledge

As with Pentecostals, Terry advocated in his churches the idea that the word of knowledge is the gift of prescience. This was chiefly advocated by the ministry of the heretic William Branham who claimed to be able to effect healing by a prior word of knowledge. This was popularised in the subsequent Healing Movement of the 1950s. It has also been fabricated by Pentecostal ministers exposed as using radio devices in their ears and given data from someone reading congregation information given on cards as they entered the meeting.

There is not a shred of NT evidence for this practice. When Jesus effected healing based on secret information he was acting as a prophet from God; indeed The Prophet from God. It is usual for godly men to have revelation from God about material circumstances as it affects the Gospel (e.g. Acts 16:16, 27:10). Such revelation is never called a 'word of knowledge'.

³³ I do not mean Charismatic prophecy here. Prophetic ministry in teaching and encouragement is ministry that is God-sent. As Lloyd-Jones would say, 'logic on fire'.

³⁴ New Apostolic Reformation.

The word of knowledge is one of the spiritual gifts listed by Paul in 1 Cor 12. These are grace gifts for the profit of people during fellowship: ‘There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all’ (1 Cor 12:4-7). The word of knowledge is not a ministry to outsiders to effect healing but for believers in the church to effect edification: ‘since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel’ (1 Cor 14:12); ‘Let all things be done for edification’ (1 Cor 14:26).

The word of knowledge is simply what it says; a message to bring knowledge; in other words it is teaching. The word of knowledge and the word of wisdom are the two characteristics of a church elder: didactic instruction and wise counselling. It is teaching and counselling.

Like many other NT subjects, Pentecostals hijacked a certain term and twisted it to mean something mystical and supernatural. Terry simply took this Pentecostal idea on board with no consideration or investigation. It was theological incompetence.

However, abuse of this word of knowledge led, in practice, to many abuses where overzealous, over-confident immature leaders pronounced a word of knowledge that was completely wrong. In doing so they caused havoc and spiritual abuse of poor victims.

Tongues-speaking

This needs no extensive discussion as the matter has been exposed many times.

In short, the practice of tongues promoted by Terry is false. It is an occult manifestation based on mysticism and false teaching. The speaking of gibberish is common to many occult groups and mystical faiths, not least in forms of witchcraft. There is no such thing in the NT.

Speaking in tongues was a temporary sign gift to authenticate the new Gospel message to heathens (1 Cor 14:22; Heb 2:3-4), along with miracles and healings. These all died out in time. In fact tongues are never mentioned after 1 Corinthians written in 56 AD.

Biblical tongues are speaking existing foreign languages untaught to the speaker – hence the miraculous aspect of it. This is abundantly clear from Acts 2.

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marvelled, saying to one another, ‘Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs -- we hear them speaking in our own tongues the wonderful works of God’. Acts 2:4-11

Speaking gibberish is not what we see here.

Then speaking in tongues is a form of prayer. Yet so many tongues are given as a prophecy (I think Terry would actually agree with that). Finally tongues are speaking the wonderful works of God; they are a form of praise. They are not supplication, direction, counsel, command or any such things. They are praise.

When used in church meetings they must always be interpreted (1 Cor 14:5). There is no debate on this. Yet tongues are frequently not interpreted in Charismatic meetings. Furthermore, singing in the Spirit (1 Cor 14:15), as conducted in Charismatic meetings, is multiple tongues spoken that are not interpreted. This is therefore wrong. Such mystical, emotional chanting is actually practised in many occult groups and heathen religions. What Paul is really talking about is a personal singing of a tongue that is then interpreted for the education of the church, not corporate chanting of gibberish to mystical effect.

The history of the initiation of tongue speaking (originally in Holiness meetings then Pentecostalism, starting with Agnes Ozman in Topeka in 1901) is evidence of unbiblical mystic practices. All the groups where it began were scandalised and rogue, especially the appalling breakouts in Azusa Street under William Seymour, which were even condemned by Charles Parham.³⁵

It was scenes like these that prompted Campbell Morgan³⁶ to state that, '*Pentecostalism is the last vomit of Satan*'. GH Lang also wrote a book condemning what he called '*The Tongues Movement*'.

Territorial spirits

See the Strategic Level Spiritual Warfare programmes developed by such people as C. Peter Wagner, John Wimber, Roger Forster, Graham Kendrick and the Territorial Spirits, Spiritual Mapping teaching of Ralph Neighbour. In Terry's orbit the chief impetus is a book by David Devenish on spiritual warfare, praised by Terry.

This theology wrongly focuses a believer's attention on demons that must be targeted and attacked, through various unbiblical means, before any successful spiritual or evangelistic work can be undertaken. For example Praise Marches sought to bring down demonic strongholds in a city. Naming and attacking territorial spirits controlling certain areas (through spiritual mapping) is another tactic.

None of this has any Biblical warrant or precedent. It is a form of occultism. Believers are to focus upon Christ and simply follow his directions dealing with spiritual attacks as they occur by prayer.

It is notable that many famous missionaries were surrounded by demonic powers in the heathen nations they witnessed in. They faced these alone and never had any problems. They simply followed Jesus. JO Fraser even slept in the huts of the Chinese Lisu people filled with demonic idols and never had a problem but had missionary success.

³⁵ There was bedlam. Seymour put his head in a shoebox to pray because of the uncontrollable noise. Witches and mediums attended the meetings and conducted rituals. Ladies fell backwards and exposed themselves necessitating blankets. It was literally pandemonium.

³⁶ Pastor of Westminster Chapel before Lloyd-Jones.

For more details see my paper, 'Territorial Spirits: Are angels restricted to geographical boundaries?'.

Support of occultism

I have covered this in various places in this paper. To summarise, here are some examples of occult practices and ideas that Terry has supported.

- Spurious healing practices based in occultism.
- False signs and wonders.
- Specious exorcisms.
- Mesmeric manipulation of audiences.
- Spurious words of knowledge.
- Being slain in the spirit.
- Marching and shouting around the room to drive demons away. (Shades of Shaker occult delusions.)
- Congregational shouting to drive demons away. (One example at a Downs Bible Week could be heard for a long distance by outsiders, who must have thought everyone was crazy.)
- Accepting false prophecies.
- Accepting the false formal office of a modern prophet.
- Accepting a false prophet that showed clear prior signs of occult delusion (e.g. Bob Jones).
- The occult behaviour clearly manifest in many of the Toronto excesses: shouting, screaming, laughing uncontrollably, falling over, jumping on the spot etc.
- The gold teeth manifestation was fully accepted. [This sort of experience has long been established in occult circles like witchcraft or oriental religions. Similar manifestations were seen in Franklin Hall's wild 'Latter Rain' ministry. It has no Biblical precedent, does not point to God or his truth, does not witness to Christ and serves no valid purpose.]
- Joel's Army teaching (the Dread Breed). Latter Rain radicalism involving: God will raise up a super army of apostles. These people will be able to fly, be invulnerable to bullets and be able to walk through walls.³⁷ This rubbish was then promoted by Wimber in several conferences (run by NFI) identified as the dreaded army, dread champions or super breed of warriors God is preparing for the end.³⁸ Jack Deere, Wimber's once token theologian, sought to give a Biblical foundation for such nonsense.³⁹
- If we accept that the laying on of hands does pass on a (false) spiritual power to those who accept it (uniformly the case in Pentecostalism, false religions and the occult), Terry and his leaders have been infected by some of the worst demonic extremes ever known in the church. At least two sources have passed on the mantle of William Branham (Benson Idahosa via Gordon Lindsay and Paul Cain). Rodney Howard Browne has passed on the mantle of Kenneth Copeland and Kenneth Hagin. Dozens of other extremists have laid hands on Terry's people.

³⁷ If you think that I am crazy, simply listen to Paul Cain's taped messages on Joel 2 available from various sources as he preached it so often.

³⁸ 'God has given us a vision to see the body of Christ move from being an ineffective audience to a Spirit-filled army.' John Wimber, Leaflet advertising the Oct 1990 conference.

³⁹ David Forbes, *Blessing the Church*, Ed. Clifford Hill, Eagle, Guildford (1995) p92.

Tendency to deception

Surveying Terry's career, even limiting it to 1994, his appalling ability to fall into deception is very clear. Over and over again he sponsored and supported heretics of various sorts in order to gain some knowledge about their particular operation of supposed power. So, it mattered nothing that a man was deeply unorthodox on doctrine and practice if he could get people to fall over.

Now protecting the flock from deception is one of the most important tasks of a church leader. It's hardly worth teaching good doctrine if the whole flock has already succumbed to deception. It's too late.

I've already listed numerous people that Terry brought into the church to minister that I would consider to be heretics, or at the very least very seriously doctrinally compromised. I don't care if these are popular preachers and beloved leaders; if they teach lies and unbiblical doctrine, they are wolves. They should never be allowed near the sheep.

The more I think about it, during my experience with Coastlands/NF hearing speakers that were sound, like Zac Poonen,⁴⁰ Peter Lewis⁴¹ or HM Carson,⁴² were the exception to the rule. On most occasions the speaker was unorthodox and sometimes radically, seriously heretical (like Paul Cain who in 1989 even said, *'the word will do you no good'*.⁴³) or just doctrinally superficial and aberrant in practice (like Benson Idahosa).

Then there were the people that Terry openly supported that did not necessarily come to his church. Such people included the evil heretic Todd Bentley, whom Terry compared to Samson, or formally supporting (in writing) the Kansas City Prophets, despite the havoc they had already caused in America.

Then there was the toleration of in-house leaders that preached error with no accountability. I have mentioned the case of one famous leader who preached pure Pelagianism who was not disciplined or even gently counselled. Doctrinal awareness was so poor that I alone noticed this.

Terry himself was deceived on many issues; usually those that related to some kind of application of power, no matter how unbiblical. This included imbibing Wimber's errors, including rampant ecumenism; authoritarian leadership concepts; Latter Rain notions; Charismania; Triumphalism etc.

The problem of niceness

I have written on this subject before because it is important.⁴⁴

If a person exhibits character flaws, is openly unpleasant and aggressive, they may still find a following of gullible devotees and make a living. Despite their unpleasantness, people are so foolish such a person can still have some success. However, it is usually limited. There is no shortage of people like this. On occasion, such a person can have a big following if they manifest some sort of mystical power, like Todd Bentley or William Branham.

⁴⁰ Indian church leader and writer from a Higher Life background but very good.

⁴¹ Disciple of Lloyd-Jones and Nottingham pastor.

⁴² Writer of a commentary on Colossians.

⁴³ Cain, speaking at the *School of Prophecy*, Anaheim, Nov 1989 session 7.

⁴⁴ 'The problem of niceness'.

However, those that can gain a big following and cause a much bigger problem to the church are those who appear to be very nice but introduce unorthodox teachings and aberrant practices into the larger church. Their very niceness and winsomeness, opens the door for support. What is thought to be a godly character lends credence to trusting what they teach.

Terry is a classic case of this. He was always a gentle, soft-spoken, nice chap. It was easy to like him. Even today people that know him superficially are loath to believe anything bad about him because he is not a gross sinner or a nasty person.

Henry Tyler, despite being a great pastor, had a slightly odd personality. He was always slightly distracted, slightly off-putting, slightly disgruntled, slightly bemused. Yet underneath he was a caring, decent, gentle, good man with a fairly decent theology (apart from his Charismaticism). His personality could be off-putting to some but he was doing good things to the church. Terry was the opposite. He is a winsome personality; unthreatening and gently. Unusually, Terry is less threatening than his wife. Yet Terry has caused immense harm to many churches over a long period.

Niceness is no arbiter of good.

A critical summary of Terry's ministry

Subject	Biblical explanation	Analysis of Terry's practice
Church issues		
Venue	A home. No other venue. This is a vital precedent.	Dedicated, expensive, high maintenance building. His flagship cost £1.5-2 million to begin with.
Congregation	Small numbers to fit into a house. Numbers vary. Minimum, 2 or 3 (Matt 18:20).	Very large numbers. As many as possible.
Structure illustration	Family. Sheep-fold.	Army. Unbiblical. Focused on man. Church / laity split. Restricted fellowship.
Meeting type	Open fellowship (koinonia). Mutual edification.	Charismatic. Stage-focused. Leadership-centred. No (or little) koinonia.
Worship	Impromptu, led by the Spirit. Individual prayer and praise. Unaccompanied singing. Bible reading.	Fleshly entertainment. Instrumental music dominated. Emotionalism. Passivity. Charismatic. Liturgical (worship time / notices / sermon). In some cases, wild fleshly behaviour.
Sacramental	Celebrate the Lord's Supper every Sunday meeting (Acts 20:7).	Rarely celebrate the Supper.
Central focus	Fellowship. One-anothering. Mutual edification.	Sermon.
Government	The office of elder.	Unbiblical Apostle. Apostolic teams. Multiple other leaders.
Central principle	Regulative principle.	Normative principle.
Teaching	Didactic instruction. Biblical exposition. Discussion. Questions and answers.	Preaching according to whim. Non-questioning. Tendency to propaganda and needs demands.
Innovations	No innovations; only Biblical precedents.	Constant innovations at the apostle's discretion.
Behaviour	Reverent. Humble. Discreet.	Acceptance of radical, wild emotionalism. Exuberant excesses (screaming, shouting, laughing, dancing, jumping, animal noises etc.).
Reaction to heresy	1. Explain the nature of heresy. 2. Show why it is unbiblical and wrong. 3. Warn the flock. 4. Name the heretics. 5. Avoid any connection with it.	In many cases there has been open acceptance and support of many heresies and heretics.
Covenant basis	New Covenant.	Much lifted from the Old Covenant. (E.g. instrumental music, formal prophet, dominant leader, large congregation, dedicated temple etc.)
World influences	None. Opposition to the world. Denial of, and combating of, occultism and paganism. Refusal of worldly methods.	Acceptance of much occultism, mysticism and paganism. Inculcation of many worldly principles (e.g. leadership, money).
Money	No commanded tithe. Members save money as they determine according to	The tithe is more or less coerced (it is certainly stressed). This is to be given to

	ability. This is then chiefly donated to the poor in the church then those outside. Money can be given to full-time leaders (a rarity) as they see fit; there are no leader salaries.	the church leaders to use as they see fit. Most goes on leader's salaries and building costs. Rarely, if ever, is money given to the poor. In addition there are gift days for specific reasons, such as buying a leader a house.
Personal discipleship issues		
Thanksgiving	Much thanksgiving. Give thanks for every meal.	Giving thanks for food is seen as legalistic and rarely done.
Holiness	Strive to be holy in all things.	Striving is seen as legalistic. In practice many things are done that are sinful. Leaders have boasted about cheating the taxman for example. Terry's Antinomianism encourages this.
Devotions	Bible reading, meditation and prayer every day (morning usually) plus further deeper study time.	This is seen by some NF leaders / people as legalistic (I believe Terry would disagree and uphold devotions).
Worship	Encourage personal worship all the time.	Worship is centred on the emotional Sunday worship time.
Evangelism	Personal evangelism; witnessing to friends and colleagues.	Tendency to isolation; members often only have friends within the church circle. Lack of personal witnessing. Evangelism is seen as a corporate church activity.
Sunday	A day of rest, fellowship and communion with God. No need for more than one fellowship meeting.	Often the busiest day of the week for members. Sometimes there are multiple meetings (usually two but sometimes three). Members often work to prepare these meetings, having no spare time at all.
Do good to all	Do good to all, all the time; especially as a testimony to outsiders.	This is limited by the focus on social life being restricted to the church. Few opportunities outside.
Money	As God directs, use your money liberally to help the poor around you.	This doesn't happen; or rarely occurs. Money is directed to the church leaders for distribution.
Books	Get solid Biblical books to study in spare time. This develops character.	No stress laid on good books. However, the latest fad paperback is sometimes recommended. Few NF folk (inc. leaders) have a decent library.
Catechising	New converts are thoroughly taught with a good catechism. [E.g. the Westminster Longer or Shorter catechism, the Heidelberg Catechism or one locally adapted.]	No catechism ever used. There is a doctrinally weak introductory commitment course focused on obedience to leadership.
Work ethic	Do everything as unto the Lord. Work hard. Do good.	NF members / leaders have sometimes been slack, cheated their boss, cheated the taxman, boasted about getting away with things. Leaders have Monday off (why, when members do not have a day off?).

Leadership issues		
Leadership (personal)	Non-authoritarian. Equal elders. No senior pastor.	Authoritarian. Unbiblical. Centred on man.
Leadership (structure)	Single leadership office of elder. [Deacons are administrative with no spiritual authority.]	Unbiblical. Pyramidal. Hierarchy of multiple leader types.
Leadership comparison	A shepherd (Acts 20:28; Eph 4:11). A Father (1 Cor 4:15). A nurse (1 Thess 2:7).	The Charismatic apostle is really an archbishop.
Leadership tasks	Protect: To defend the sheep from wolves (protect from deception, exploitation and manipulation). Feed: to impart didactic instruction. Teach knowledge and wisdom. Explain the Bible. Mentor: Develop ministry in the congregation.	Dominate and govern. Apostle hears from God and then directs that word to underlings. Sub-leaders apply that apostolic direction. In some cases the apostle accepts the word / direction of an associated prophet.
Apostles	<i>Apostolos</i> : People sent to perform a task. 1. 'The 12': apostles of the Lamb (never repeated). Chosen by Christ; must have seen Christ. Commissioned by Christ. 2. Church-planters (missionaries).	Dictators. Rule over many churches. (Many Charismatic apostles have never even founded a church.)
Approach	Like a father. Ministry based on love. Able to question. Open to debate. Promote relationships.	No questions allowed. Despotism. Ministry based on authority.
Decisions	Consensus-based.	Despotic and cultic. (Domination by the apostle.) Strategies determined in secret cabals.
Facilitation aim	To develop ministry in the people, especially leadership, teaching and evangelism.	Hinder leaders that pose a risk to the apostle. Restrict mavericks. Promote compliant men.
Theology		
Eschatology	Amillennial. Coming tribulation during a world government controlled by Satan to complete man's sin and rebellion.	Postmillennial triumphalism leading to deception and gullibility. Focus on a coming global revival. Victorious church Restoration.
Salvation	Reformed (Calvinistic). Doctrines of Grace. God is sovereign.	Amyraldian with tendencies to Arminianism in Gospel presentation. Man initiates salvation.
Sanctification	Contrast with Justification. Three tenses: past (definitive); present (progressive); future (complete and final). The law of Christ upheld. Accountability for personal sin.	Antimonian and confused. Law of Christ denied as legalism. Tendency to licentiousness. Christians are never guilty.
Deception	Spiritual discernment. Biblical knowledge. Fight against deception.	Gullibility. Lack of doctrinal knowledge and understanding. Prone to deception.
Spiritual gifts	Gifts of the Spirit for the benefit of mutual edification in the body. The supernatural gifts were temporary to	Supernatural. Mystical. To give power. Essentially Pentecostal. Tongues are gibberish and continue.

	authenticate the emerging Gospel. Tongues were known languages.	
Baptism in the Spirit	Baptism into the body of Christ by the Spirit under the direction of Christ. No second blessing. Not a felt experience.	Mystical. Second blessing felt experience. Extremely confused doctrinally with many variations of explanation.
Ecumenism	Denial of ecumenism. In practice in small house churches the issue never arises. Separation from the world.	Ecumenical.
Heresy	Notable heresies to be condemned and avoided: Pelagianism, Arminianism (Semi-Pelagianism), Amyraldism, Wesleyanism, Dispensationalism, Finneyism, Fullerism, Antinomianism, Higher Life, Charismaticism, Latter Rain, Signs and Wonders, NAR, mysticism, One-naturism.	Notable heresies accepted (sometimes implicitly): Pelagianism, Arminianism, Amyraldism, Fullerism, Wesleyanism, Finneyism, Antinomianism, Charismaticism, Latter Rain, Higher Life, Signs and Wonders, NAR, mysticism, One-naturism.
Forbears	The apostles. The Reformers (especially Calvin). The Puritans. The Evangelical theologians and preachers. The great missionaries (e.g. Hudson Taylor, CT Studd).	Edward Irving. CG Finney. Charismatic leaders. Pentecostals. Holiness Movement. Higher Life. Wesleyanism. Methodist Camp Meetings. However, also Martyn Lloyd-Jones plus some Evangelicals, preachers and revival leaders. Superficially Calvin.
Standards	Nicene Creed. Athanasian Creed. Apostle's Creed. Westminster standards. Irish Articles. Belgic Confession. Heidelberg Catechism. Synod of Dort Canons. Savoy Declaration. 1689 Baptist Confession. Lambeth Articles.	None.

Potential objections

How could Terry be wrong since he gained a massive following worldwide? Surely that indicates that God is with him?

Heresies are popular

By this argument we should all be Roman Catholics, Buddhists or Muslims. All these have a following in the billions.

Numerical success is a worldly measure

Numbers mean nothing as an indication of righteousness. Numbers mean nothing as an indication of divine favour.

Numbers are a vindication of mission in the world. The ungodly measure success by means of the numbers of followers, by circulation of newspapers, by the number of clicks on YouTube and so on.

True men of God were often alone or had few followers

Very often true men of God were isolated and alone. Elijah thought that he was completely alone carrying the torch for God (1 Kg 19:14), but actually there were 7,000 true believers honouring God at the time. Even so this was a tiny minority in Israel (1 Kg 19:18).

In history there have been times when one man stood against the tide of the whole world in service to God, being virtually completely alone. Athanasius was 'one man against the world'. Luther stood alone in public defiance of the Pope's indulgences in Germany. Sometimes these heroes paid the full price for their maverick position and were imprisoned and killed, such as Gottschalk, Jan Hus or Jerome of Prague.

Summary

We do not measure the success of a divine strategy by worldly standards. In fact, it is difficult to measure spiritual success at all. God's assessment is very often completely different to ours.

Furthermore, there have been many times in church history where a movement started by one corrupt individual has become massive in terms of numbers but was heretical and aberrant from the start. God allows such things to test the true church. Look at the number of Mormons in the world, or of Jehovah's Witnesses and many other sects.

Terry is a claimed Calvinist; therefore he is sound.

A claim is not necessarily correct

Terry does claim to be a Calvinist. His successor in CCK, (Joel Virgo) also claims to be one, though he would chiefly align with New Calvinism.

Claiming to be a Calvinist and being Reformed in doctrine are two different things.

Terry is Amyraldian

I have explained in these pages that Terry is not a Calvinist (though he believes in some Reformed points) but is rather an Amyraldian as regards the Gospel. In fact, Terry is very confused in his doctrinal position and clearly does not really understand Calvinism. He cannot have read Calvin's tracts on predestination and election or he would not hold the views he does.

I wrote to Joel on these issues some years ago explaining the whole position and gave him a copy of Calvin's tracts. He did write back but did not agree with my explanation and remained in his Amyraldian views.

Inconsistent Calvinism

Terry holds a number of views that are utterly inconsistent with Calvinism, such as Charismaticism (especially second blessing ideas), Triumphal Postmillennialism, new revelation (prophecy) and sanctification errors. Terry ignores supralapsarianism and thus has wrong views on reprobation. [I know some claimed Calvinists are infralapsarian, including some good theologians, but Calvin was supralapsarian as his tracts show. It is not so clear in his Institutes.]

Calvin would be appalled that a church leader could ignore celebrating the Lord's Supper every Sunday. Authoritarian leadership would also shock him. Alliances with Roman Catholics and other heretical groups would make him turn in his grave. He could not even imagine that a church leader would condone uncontrolled emotionalism and appalling behaviour (such as dancing, screaming, shouting, etc.) in a church.

We could continue, as I have already alluded in these pages. Terry is no Calvinist.

Terry is a nice person. Your account cannot be true.

Niceness is no indicator of soundness

I have explained this already within these pages. Terry is a nice person to meet and is usually (not always) gentle and humble. But these things mean nothing if wrong doctrine and practice are taught.

The Devil can appear as an angel of light and so can his minions. Appearances mean nothing. Fruit is what counts.

A number of good men support and follow Terry.

Good men fall

A number of good men, including formally famous Evangelical leaders, have supported the Pope and many other heretics. Good men can go wrong.

Only God's testimony counts

Good ministry is not determined by the support of some good men but by the support and power of God. Only God counts.

Following to gain an advantage

Some apparently good men have been enticed to join NewFrontiers for the benefit of gaining numbers, having a better salary, having the kudos associated with an apostolic ministry and other fleshly reasons. I have seen this with my own eyes. I have seen men covet a large church leadership position and thought that this was more likely to happen by joining Terry's team. In several cases it did. Some of these were friends of mine once.

Summary

Throughout church history seemingly good men have capitulated to some heresy, bad practice or false movement. There is no shortage of good men falling aside. How many beloved, sincere church leaders followed the Toronto Blessing nonsense and ruined their souls and their churches? There have always been popular church movements that

captivated seemingly good men but did nothing but damage. What is important is not new fads but pastoring the church week by week.

Terry claims to follow Martyn Lloyd-Jones therefore he cannot be guilty of damaging the church.

We cannot follow men

Righteousness does not come from following some man, no matter how good he is.

I have explained within these pages that Lloyd-Jones, though excellent in many respects, was wrong on some issues and especially on sanctification. He claimed to not understand Romans 6 for many years but then his settled position was false on sanctification. His published commentary proves this as I have shown.

The doctor was also not a compendium of all truth and many areas of theology are not fully covered by him. I have listened to all his tapes on doctrine, every one. Yet there are many issues which require much greater study than what is offered by the good doctor. Some vital issues are not covered at all by him.

Summary

The doctor's gift was in preaching and Biblical exposition. He could expound a Bible passage, explain it and bring encouragement thereby. But Lloyd-Jones was not a didactic instructor of doctrine. Indeed some of his positions were just wrong, such as downplaying the doctrine of election for the sake of church unity. He was actually weak on the Doctrines of Grace.

Terry is widely respected and honoured by people outside NewFrontiers. You are out of kilter with these people.

The opinion of men, even many men, means nothing at all. What God determines is what counts.

Very often such supporters have no information regarding the history and problems of Terry's earlier ministry; all they see is numerical success and Terry's ability to preach. They know nothing of the thousands of people damaged in his churches; that some people have been psychologically damaged for life.

Thus these supporters are making decisions on the basis of a lack of data. This is a poor way to make a judgment.

You once followed Terry therefore you are also deceived.

Historical facts

I have never followed men. I have supported a leader that I considered was following God, but my focus was always on God. This is why I never subscribed to certain teachings of Terry (e.g. his version of baptism in the Spirit).

In some areas of doctrine I needed to grow in maturity (I was in my 20s). Thus I was initially taken in by Restoration apostolic teaching but as I grew in knowledge I realised that this was wrong and refuted it. Even in my later 20s I wrote books on true church doctrine.

I loyally supported Terry until it became very clear that he had deviated from God's plan and was introducing unbiblical practices to the church. At that point I personally confronted Terry and told him that he was wrong. After that I resigned leadership. I left the church some months later. [How many other leaders also stated that Terry was wrong but never confronted him and subsequently profited?] I acted honourably. I was not deceived; I confronted deceit at personal cost.

Terry is beloved by so many saints; he cannot be wrong.

Again this is not a test of true ministry. Billions of people love the Pope; that does not make the Pope sound. Millions love Joseph Smith; but Mormonism is false. Many church leaders loved Paul Cain and claimed he was a prophet from God; but he was a practising homosexual and radical heretic. Tens of thousands loved Todd Bentley during the Lakeland Revival, despite his clear heresies; until he was exposed as an adulterer at the time. Roy Clements was a beloved church leader and widely admired for his preaching; yet he abandoned his family, left the ministry and outed himself as a homosexual. One beloved Brethren leader was an alcoholic. Other beloved Pentecostal leaders with a worldwide following were later exposed as alcoholics, fornicators, adulterers, extortioners and visited prostitutes.

Being loved by many means nothing.

What always counts is the truth. Only the truth sets us free. Only the truth is of God. Only the truth testifies to Jesus.

Conclusion

As I said earlier, these observations are limited to my experiences up to 1989/90 plus some local observations up to about 1996. I have reason to believe, from conversations, that matters worsened in the years that followed. I cannot comment directly on that.

Terry originally claimed to seek to build a true church that brought a Biblical testimony to the world. In fact, he built a false church that was riddled with doctrinal errors and aberrant practices, filled with visiting preaching spouting all forms of heresy and introducing all aspects of aberrations, and endorsing all sorts of heretics.

Terry's lasting contribution to the churches in Britain and the world is actually to be a Trojan Horse for paganism, occultism, ecumenism, heresies and practical aberrations resulting in harm to God's people.

Many churches in Britain have been a fountainhead for error. Their parochialism minimised the effect of heretical contamination beyond their local sphere of influence. Terry presided over many churches worldwide and thus his organisation became one of the greatest vehicles for error that this country has ever seen.

When I look back at the man I first knew, and saw his zeal for God, this case is very sad. Terry could have done so much for God if he had remained an evangelist and shared leadership with pastorally gifted men. The corruption began when he gained power and authority that he was never gifted to handle. The original pastoral work established by Henry Tyler was gradually crushed and an authoritarian machine was created in its place. It is noteworthy that many of the NF churches with new leaders after Terry's retirement fared much better in terms of fellowship and community.

I believe, and told him, that he was gifted by God to head an international work of mission. He is an evangelist and was widely accepted internationally as a man of vision. However, and I told him this too, he is not gifted to be a pastor or any type of church leader. He should have worked alongside churches in an itinerant manner, supporting them in evangelistic vision. His artificial promotion to be a church leader, then a leader of many churches, has done great harm. This should be a lesson for the churches today.

Glossary

- CCK: Church of Christ the King. The flagship church centred in Brighton for Terry's ministry. Not to be confused with many Roman Catholic churches with the same name.
- Clarendon: The original Hove church that was the base for Terry.
- Coastlands: the original mission organisation name established by Terry.
- Harvestime: the nickname of Bryn Jones' mission based in Bradford and home of the Harvestime publication office.
- KCF: Kansas City Fellowship.
- KCP: Kansas City Prophets.
- Metro Vineyard Church: the renamed KCF.
- NFI: New Frontiers International. The second mission name.
- NF: NewFrontiers. The current mission name.
- Renewal Movement: the initial Charismatic impact in the British institutional churches.
- Shepherding Movement: the movement dominated by the Fort Lauderdale Five group in America.
- Vineyard: The mission organisation started by Wimber.

Resources

- Paul Fahy, Unholy Alliances. [Chiefly an analysis of Wimber's errors.]
- Paul Fahy, Charismatic Catastrophe.
- Paul Fahy, The Rescue Package.
- Paul Fahy, Questions for Bible-loving Charismatics.
- Paul Fahy, The Charismatic Movement is a failure.
- Paul Fahy, Occult inroads into the Charismatic Movement.
- Paul Fahy, Nailing Charismatic Theology.
- Paul Fahy, Charismatic churches and the Old Covenant.
- Paul Fahy, The origins of Pentecostalism.
- Paul Fahy, The British House Church Movement Of The 1970s.
- Paul Fahy, A Criticism of Todd Bentley's Theology of Angels.
- Paul Fahy, Are Christians ever condemned?
- Paul Fahy, Are Christians ever guilty before God?
- Paul Fahy, Reasons why Christians should avoid formal links with New Frontiers International. Unpublished document.
- Paul Fahy, 'Controversy with Clarendon Church', Collection of correspondence and papers regarding my crisis at Clarendon Church. Unpublished.

Scripture quotations are from The New King James Version
© Thomas Nelson 1982

Paul Fahy Copyright © 2023
Understanding Ministries
<http://www.understanding-ministries.com>