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PERSONAL FREEDOM OUTREACH



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The Oneness Doctrine:

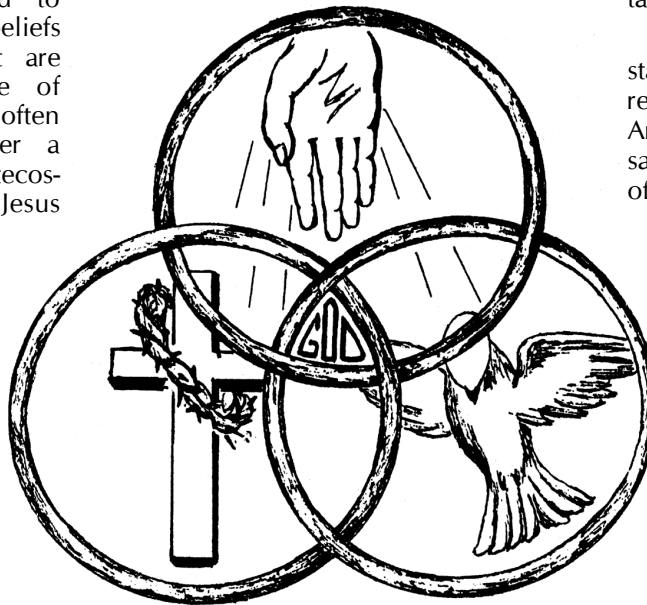
FULL GOSPEL or FOOL GOSPEL?

by Edgar L. Havaich

Christians occasionally encounter people who appear committed to Jesus Christ but profess some beliefs about the nature of God that are radically different from those of traditional Christianity. These often zealous individuals come under a variety of names: Apostolic Pentecostals, Oneness Believers and Jesus Only's. Christians would do well to take a second look at the underlying belief structure of the Oneness adherent.

Oneness teachings are much like those of a man named Sabellius, a third-century figure who was labeled a heretic by the Christian Church. Believed to have been born in Libya, North Africa, his ante-Nicene unitarian doctrine spread both in Rome and Egypt and has been refined, amplified and propagated down through the centuries.

Unlike the Church's belief that there is one God expressed in a unity of three distinct persons all having the attributes of God and claiming to be God, Sabellius taught that the Godhead was one person revealed in three different manifestations. Furthermore, Sabellius believed that the Godhead was expressed through its operations: The Father was revealed in creation; the existence of the Son was



limited to the period of His earthly redemptive work; once He had returned to heaven, God was revealed as the Son no longer but as the Holy Spirit in his operation of sanctification of the Church. This teaching is called modalism.

Because of his beliefs, Sabellius was excommunicated from the Church. Yet the idea of modalistic monarchianism, the belief that God reigns while manifesting Himself through different modes of operation, is perpetuated

today through the Apostolic Pentecostal Church.

Today's Oneness movement got its start at a 1913 camp meeting for the relatively young Pentecostal Church. In Arroyo Seco, near Los Angeles, a message was given noting that in the days of the apostles baptism was performed in the name of Jesus Christ (Acts 2:38) instead of using the Trinitarian model given by Christ, who instructed Christians to baptize in the name of the Father, the Son and the Holy Ghost (Matthew 28:19). After deliberating for one night over the message he had heard, a man by the name of John C. Scheppe revealed his "new insight" into what he saw as the true nature of the Godhead. His "revelation" was the beginning of the modern Apostolic Pentecostal Church.

Modern Oneness Pentecostals believe that Jesus is the Father or the Son-Father (hyiopator), that is, Jesus is the physical manifestation of the Father who is Spirit. The Holy Ghost is not considered a part of the Trinity but merely the spirit and power of the Son-Father.

Oneness theology also embraces the teaching that salvation comes through

(continued on page 9)

EDITORIALS

WATCHTOWER WARN CONVENTION-BOUND WITNESSES

For many Jehovah's Witnesses, a yearly highlight is attendance at an annual district convention, where Watchtower beliefs are amplified and Witnesses are encouraged to further devotion and service to the organization.

However, Witnesses have been warned to clean up their act in regard to obtaining lodging and conduct away from the convention site. On page 5 of the January 1989 issue of the Watchtower's **Our Kingdom Service**, the Society says "a number of complaints have been received" about Witness behavior and that difficulties are being experienced in negotiations with motels.

Witnesses have been given 10 commandments concerning lodging. For example, Witnesses are told "not [to] take any linens, including towels and washcloths, away from the motel."

Motel misbehavior by convention-going Witnesses has plagued the Watchtower for years. In 1978, **Our Kingdom Service**, in its April 1978 issue, on pages 3-4 chastised Witnesses for unchristian behavior during conventions, citing dancing and littering rooms with empty liquor bottles. Also it was noted that Witnesses were registering two persons in a motel room, then sleeping five people in the room. Jehovah's Witness children did not escape the scolding, either. They were admonished for frustrating motel owners and guests by riding the elevators continuously and throwing rocks into swimming pools and at parked cars.

While the Watchtower Society tries to impress outsiders with an image of well-behaved members, insider publications not visible to the public paint a different picture. However, one can be certain that in the Watchtower's reports to the secular media, absent will be the reports of stolen linen, parties and other questionable activities of the Jehovah's Witnesses.

—MKG



THE DANGERS OF DATING

False prophets dot the landscape. History is replete with aborted attempts to date the coming of Christ or to hasten it with claims of fulfilled prophecy. In 1884, William Hechler, A Christian acquaintance of Theodore Herzl, thought that Zionism was the beginning of the end of days. (See Michael Progai, **Faith and Fillment, Christians and the Return to the Promised Land**, pp. 58-62.) Hechler died depressed and discouraged in London in

(continued on page 8)



"GOLD PLATED STORY" CORRECTION

An article on our April-June **Journal**, "A Gold Plated Story," identified Joseph Smith, Sr. as the man who went with Oliver Cowdery to the cave in Hill Cumorah and returned the gold plates. It was Joseph Smith, Jr., who did that. We regret the error.

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NEWS UPDATE

HAVAICH JOINS PFO STAFF

Ed Havaich has joined the staff of Personal Freedom Outreach. Havaich was appointed to PFO's Board of Directors on March 13, 1989, and has established a PFO office in Niles, Ohio.

Havaich has been involved in counter-cult ministry work for about 12 years. As a young street preacher, he encountered cults and other anti-Christian groups. This led him to a serious study of the Bible and a specific ministry to the groups he was encountering. During the late 1970s, he founded the "To Every Man An Answer" ministry, and was its director during the past decade.

In addition to his excellent working knowledge of the prominent cults, Havaich will bring to PFO a tremendous expertise on the subject of atheism.

A 24-hour recorded-message phone line for Jehovah's Witnesses is also in operation at the Ohio office. The recorded message phone number is (216) 544-6455. Ed and his wife, Debbie, live in Mineral Ridge, Ohio. PFO's Ohio office may be reached at P.O. Box 493, Niles, OH 44446.

—MKG



BROWN MEMOIRS DETAIL LDS REVELATIONS

The recently published memoirs of the late Hugh B. Brown demonstrate that the "revelations" pronounced by The Church of Jesus Christ of Latter-day Saints (Mormons) were in fact resolutions that were submitted, and discussed, rediscussed, prayed about and then revealed as the will of God.

Brown, who died in 1975, served in the Mormon church's hierarchy for 22 years. In 1953, he was named to the church's Council of the Twelve and later became a part of the First Presidency.

According to the publication, Brown tried to allow blacks to partake of the Mormon priesthood during the late 1960s. Brown's proposed "revelation" first met with approval, but was sharply opposed by Harold B. Lee and subsequently overturned before becoming "the will of God." Over a decade later, under the leadership of Mormon Prophet Spencer W. Kimball, the acceptance of blacks into the priesthood became "revelation."

The detailed account of the Mormon revelatory process regarding the aborted Negro revelation, cited in Brown's commentary, closely parallels the pronounced "revelation" course as described to PFO Director Wesley P. Walters by Mormon Apostle LeGrand Richards in August 1978. When Walters asked if there was an unpublished

revelation behind the news release, Richards replied that the news release is the revelation.

The Latter-day Saint process is basically "revelation by corporate decision," the same process utilized by the Watchtower Society. The Brown memoirs are published by Signature Books in Salt Lake City.

—MKG



CHRISTIAN SCIENCE COUPLE CONVICTED

A jury in Sarasota County (Fla.) Circuit Court convicted a Christian Science couple of third-degree murder and child abuse in the death of their 7-year-old daughter. The judgment, handed down April 18, ruled that the child's parents, William and Christine Hermanson, should not have deprived her of medical treatment because of their religious beliefs.

The Hermanson's daughter, Amy, died Sept. 30, 1986, of complications from diabetes. Prior to her death the girl was treated by a Christian Science practitioner, who relied solely on prayer to cure her illness. The child received no medical care.

The couple's attorneys said they would seek a dismissal of the jury's verdict and request a new trial. This is the first case in the United States in 22 years in which Christian Scientists have been held criminally responsible for the death of a child.

—MKG



SUSPECTED VODOO KILLINGS IN MEXICO

The leader of a drug-smuggling cult that allegedly tortured and killed 15 people died May 6 in a gunbattle with Mexico City police, according to reports. His girlfriend, the cult's alleged "witch," was captured.

Another alleged member of the cult also was killed in the shootout. Five other suspected cult members also were arrested.

Adolfo de Jesus Constanza and Sara Aldrete Villareal are believed to have committed the killings as part of a ritual they believed would protect the smuggling activities from police attention. A mass grave and kettles containing boiled human and animal remains were found April 11 on a ranch 20 west of Matamoros, Mexico, across the border from Brownsville, Texas. Villareal has on separate

(continued on page 11)

Inhaling the Spirit



or “What Was That Sound?”

by Douglas V. Morton

The Way International strives to teach its members how they may “receive the holy spirit into manifestation,” the act of believing and in-breathing. Victor Paul Wierwille, The Way’s late founder, taught that opening one’s mouth and breathing in deeply is an act of belief that God honors by bestowing the Holy Spirit upon the believer.¹ (Literature from The Way International always refers to the Holy Spirit in all lower-case letters. Most Christian literature capitalizes Holy Spirit because the Holy Spirit is deity.)

New converts are taught a four-point method to help them receive, in a way they can sense, the Holy Spirit. First, the convert is told to become quiet and relaxed. Next, the convert is told to rest his head back “and breathe in deeply.”² He is told that the “word ‘inspiration’ also means ‘in-breathing.’”³ The third step requires the convert to pray: “Father, I now receive the holy spirit, the power from on high, which you made available through Jesus Christ.”⁴ Finally, the convert is told to willfully move his lips, tongue and throat, making the sounds that are considered to be “Speaking-In-Tongues.” The person doing this is told he is forming words that the spirit wants him to speak.⁵

Michael Gudorf, a writer for The Way International, says that one of the main reasons why born-again Christians are ignorant of the importance of speaking in tongues shortly after the new birth is that they have “a wrong interpretation of John 20:22.”⁶ Gudorf contends that the verse has been misunderstood because it has been mistranslated in most English texts.⁷ He also believes that if the true meaning of John 20:22 is balanced with the

remoter context of Genesis 2:7 and Acts 2:1-4, the student of scripture would be able to rightly divide and understand how this all relates to speaking in tongues.⁸

Traditional Christian scholarship has almost unanimously translated John 20:22 similarly to the way it is recorded in the King James Version.⁹ The KJV is as follows:

“And when he had said this, he breathed on them, and saith unto them, ‘Receive ye the Holy Ghost.’”

The Way contests this translation and offers one it believes is more accurate. The difference between The Way’s version and the traditional one can be seen by taking a look at Wierwille’s elaboration on this verse in his book, **Receiving the Holy Spirit Today**:

“And when he had said this, he breathed on [en, in; He breathed in] **them**, [delete], and saith unto them, Receive [**lambanō**] ye the Holy Ghost [**pneuma hagian**].”¹⁰

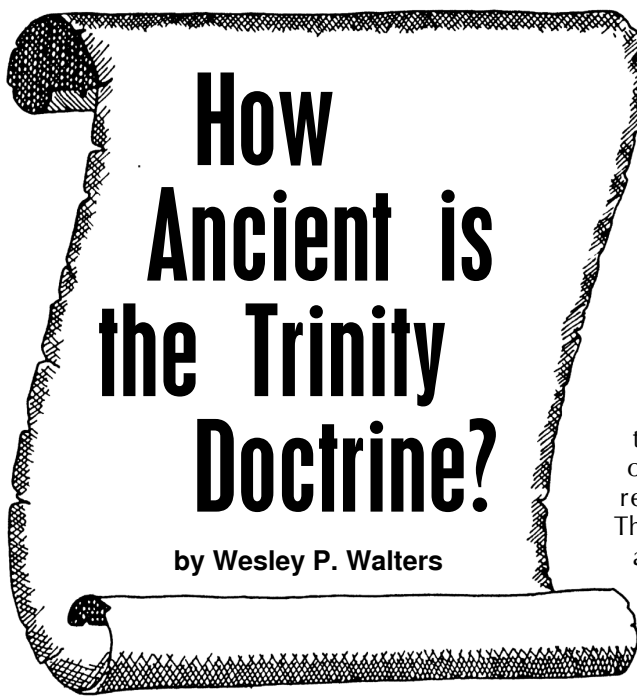
Scholars will not contest Wierwille’s argument that the word “them” is not a part of the original text. The attestation of manuscripts using this word is very weak indeed.¹¹ However, just because the word is not present in the Greek text does not mean that we can not read it in our English text. What one needs to remember is that the reader of the Greek text is expected to supply the word “them” to the text when reading it. This is not uncommon in scripture and is known as ellipsis — when a word or words are omitted but are supposed to be supplied by the reader.¹² In Mark 6:5, the word, **etherapeusen**, meaning “he healed,” is used without a direct object. The

reader is expected to supply the word “them” (those who were sick) to the text. Matthew 8:25 tells the story of the disciples and Jesus on the stormy sea. The text says the disciples “having come [to him; i.e. Jesus] they awoke him saying, ‘Lord, Save.’” The reader is expected to insert two missing words in the text. First, he is expected to know that the disciples came “to him” (Jesus) and second, he is expected to know that the Lord was to save “us” (the disciples). These are just two texts where one can see the use of implied words. An in-depth study of the Old and New Testaments will reveal many more instances where ellipses were used.¹³

It should be no problem for the reader to insert the word “them” into the text of John 20:22, even though it is not present in the Greek text. Wierwille’s deletion of this word is unfounded and unwarranted. The only reason Wierwille omits the word is because it helps support his translation of the Greek word **enephusāsen** (meaning, “he breathed”) in this verse.

Wierwille’s translation of the Greek verb **enephusāsen** is important in his misinterpretation of the text. Wierwille translates this Greek verb as “**he breathed in**.” He seems to believe that by placing the word “en” (Greek preposition meaning “in”) as a prefix to the Greek word **phusao** (meaning: “to puff”)¹⁴ that it must mean a type of inhaling on Jesus’ part. According to Wierwille, Jesus was showing his disciples what they were to do on the day of Pentecost. Jesus’ “breathing in” was a type of demonstration that showed them what they were to do at the proper moment. They were to “breathe in heavily.”¹⁵

(continued on page 7)



How Ancient is the Trinity Doctrine?

by Wesley P. Walters

As different as para-Christian groups or cults are from each other, most have one thing in common: they hate the biblical teaching of the Trinity. They want their God to be simplistic, uncomplicated, and less complex than the world He created. They want a God reduced to terms they can get their finite minds around.

Modern advances in science have shown that the created world is an extremely complex mechanism. Those who work in nuclear physics or molecular biology are continually discovering the complexity of the world God has created.

In fact, some complex, seemingly contradictory data has yet to be fitted into a rational system that explains the relationships. A simple thing like "light" is known to move like "waves" yet strike like "particles." Atomic physicists are still struggling to put together a theory that can fully explain this apparent contradiction.

Those who work in the complex mathematical equations of quantum mechanics are told by their instructors that "If you think that you really understand quantum mechanics and how it applies to reality, that proves you do not understand it." One of the basic theorems is that if the speed of a particle is known, then its location can not be known, and the more accurately you know its location, the less accurately you know its speed.

This does not seem very logical to the average person, but it works very well in atomic physics, in which scientists get very close to the essence of matter.

Thus, while scientists are continually learning more about how complex and even apparently contradictory the world of created reality is, cults that reject the complexity of the God who made this reality are proliferating. They, along with Moslems and modern Jews, taunt Christians, saying: "How can there be just one God, and yet the Father be God, the Son be God and the Holy Spirit

be God? Is He the Son of Himself and the Father of both?"

Even though Christ Himself taught that the name [singular] of God in which we baptize is Father, Son and Holy Spirit (Matthew 28:19), all cults falsely assert that the doctrine of the Trinity is a teaching that grew out of fourth century paganism. So unified are the cults in this assertion that they appear to be using the same erroneous Church history book and parroting one another.

The truth is that by the time of Christ, the first century A.D., the Jews themselves, on the basis of the Old Testament, were coming to an understanding of the complexity of Yahweh.

The Teachings of The Targums

When the Jews returned from Babylonian captivity 450 years before the birth of Jesus, they had adopted Aramaic as their native language. Although it is a dialect of ancient Hebrew, Aramaic is about as different from it as modern Italian is from its classical Latin ancestor. Consequently, during the first and early second centuries A.D., Aramaic translations of the Hebrew Old Testament were made.

These translations, called Targums, were The Living Bibles of their day, an interpretive paraphrase of Scripture. They help us see how these first-century Jews understood their Old Testament.

One of the striking things these Targums show is that first-century Jews had come to understand the phrase "the Word of God" as referring to a divine entity within God Himself, yet distinguishable at times from God. J.W. Etheridge, in the introduction to his translations of the Targums of Onkelos and Jonathan, has given us a number of examples of this Jewish understanding of the term, "the Word" (Aramaic: **Memra**).

In Genesis 18:1, where the Hebrew Bible says Yahweh (Jehovah) appeared to Abraham, the Targum says, "The Word of the Lord appeared to Abraham." Further on, where the Hebrew reports "Yahweh rained down upon Sodom and upon Gomorrah brimstone and fire from Yahweh out of heaven," the Targum states that "the Word of the Lord sent down upon them sulphur and fire from the presence of the Lord out of heaven." (Genesis 19:24)

In Genesis 16, Hagar sees "the Word of the Lord," and after seeing this "Word" (**Memra**) she says, "Here has been revealed the glory of the Shekineh of the Lord." Then, according to the Jerusalem Targum, "Hagar returned thanks and prayed in the name of the Word of the Lord, who had appeared to her." Thus the Word not only is regarded as the presence of deity, but is in some manner personally distinguishable from the Lord.

In Genesis 28:20 the Targum of Onkelos paraphrases Jacob's vow, "If God will be with me... then Yahweh will be my God" with the words, "If the Word of the Lord will be my help... the Word of the Lord shall be my God." Again, the Angel of Yahweh who spoke to Moses at the burning bush (Exodus 3:14) is designated by the Jerusalem Targum as "the Word of the Lord."

The distinct personality of this Divine Word is seen pointedly in Jonathan's Targum of Isaiah 63:7-10. There, where the Hebrew text speaks of Yahweh being their Savior, the Targum reads, "the Word [**Memra**] was their Redeemer." (vs. 8) When the Israelites continued to disobey, then "His Word [**Memra**] became their enemy, and fought against them" — an action ascribed to Yahweh in the Hebrew text. Again in Isaiah

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45:22 the Targum of Jonathan exhorts, "Look unto My Word and be saved."

While this personalizing of the Word was being expressed in Palestine in the Targums of Jesus' day, Philo, an Egyptian Jew and contemporary of Jesus, was expressing similar thoughts in even more distinct words. In his essay "On the Creation," Philo states that man was not made in the image of some creature, but in the image of God's own uncreated Word. He wrote: "for the Creator, we know, employed for its making no pattern taken from among created things, but solely, as I have said, His own Word."

Philo continues: "Man was made a likeness and imitation of the Word, when the Divine Breath was breathed into his face. ("On the Creation," XLVIII: 139, **Loeb Edition I**, pp. 110-111)

In his work on Noah, Philo again expresses the teaching that man is made by "the First Cause" (that is, God) in the image of "the Eternal Word:" "Our great Moses likened the fashion of the reasonable soul to no created thing, but averred it to be a genuine coinage of that dread Spirit, the Divine and Invisible One, signed and impressed by the seal of God, the stamp of which is the Eternal Word."

He continues: "...man has been made after the Image of God (Genesis 1:27), not however after the image of anything created... man's soul having been made after the image of the Archetype, the Word of the First Cause." ("Noah's Work as a Planter," I:18-20, **Loeb III**, pp. 222-223)

Thus, the eternal Word is in some sense distinguishable from God, and yet at the same time is, like God, uncreated, rational and the bearer of the divine image. This comes very close to the teaching of the New Testament that the Word was distinguishable from God, and yet was God. As John 1:1 expresses it, "In the beginning was the Word, and the Word was with God, and the Word was God." It also appears similar to Paul's teaching that the Son is "the image of the invisible God" (Colossians 1:15); and the writer of Hebrews statement that the Son "is the exact representation of His being." (Hebrews 1:3)

Philo, however, goes further. He says that God is the king and shepherd of all creation, but rules and controls it through his eternally existing Word, whom Philo calls God's "First-born Son."

His "hallowed flock" of created things God directs by his divine laws, "setting over it His true Word and First-born Son, who shall take upon Him its government like some viceroy of a great king." ("On Husbandry," I:51, **Loeb III**, pp. 134-135)

Philo has God expressing Himself in this manner: "I alone... sustained the Universe to rest firm and sure upon the Mighty Word, who is My viceroy." ("On Dreams," I:241, **Loeb V**, pp. 424-425)

Therefore this eternal Word, God's first-born Son, is the upholder of the whole creation, "the everlasting Word of the eternal God is the very sure and staunch prop of the Whole. He it is, who extending Himself from the midst to its utmost bounds... keeps up through all its length Nature's unvanquished course, combining and compacting all its parts. For the Father who begat Him constituted His Word such a Bond of the Universe as nothing can break." ("Noah's Work as a Planter," I:8-9, **Loeb III**, pp. 216-217)

This reflects the same thought that Paul expressed about the Son as being the one "in whom all things hold together." (Colossians 1:17) It also reminds us of Hebrews 1:3, which depicts the Son as "sustaining all things by his powerful Word."

Philo continues his discussion of the Word by maintaining that to those incapable of seeing the supreme cause, God Himself, He appears to them in the form of His Angel, the Word: "For just as those who are unable to see the sun itself, see the gleam of the parahelion and take it for the sun, and take the halo round the moon for that luminary itself, so some regard the image of God, His Angel, the Word, as His very self." ("On Dreams," I:239, **Loeb V**, pp. 422-423)

This sounds very similar to the teaching that the Son is "the radiance [or outshining] of God's glory" (Hebrews 1:3), the only part of God's nature that people are allowed to see. This is true because "no one has ever seen God," but "the only begotten

God... He has made Him known." (John 1:18) Thus, Jesus, the Son, can say, "Anyone who has seen me has seen the Father." (John 14:9)

Philo further explained that God, being light, is "the archetype of every other light." As such He is "prior to and high above every archetype." Thus He holds the position of "a model of a model," that is, He is the model for His Word, which Word becomes the model for creation. The Word, therefore, contains all the qualities of God. As Philo expressed it, "the model or pattern was the Word which contained all His fullness — light, in fact." ("On Dreams," I:75, **Loeb V**, pp. 336-337) Paul expressed a similar thought when he wrote that in the Son all God's fullness dwells. (Colossians 1:19; 2:9)

To Philo, therefore, the Word of God is the eternal, uncreated Word containing all the fullness of God and bearing His image. That divine image which the Word bears is the image in which man was created. The Word is further the sustainer, upholder and ruler of the world, carrying on the governing of all things, as God's viceroy, containing all God's fullness.

While the Word is not a created thing and carries on all the functions of God, Philo is clear that there are not two gods — although he does not attempt to explain how this can be. Philo's teaching is, therefore, very close to the biblical doctrine of the Trinity. Philo reached his conclusions without the aid of the New Testament and certainly without deriving his ideas from pagan notions of deity. The Old Testament teaching that the Angel of Yahweh is really the presence of Yahweh Himself seems to have strongly influenced Philo's ideas.

To relegate the doctrine of the Trinity, therefore, to a fourth-century adaptation of paganism is to ignore the conclusions that several Jewish theologians and teachers had reached four centuries earlier, from God's revelations given to Israel before the time of the coming of Christ. At the very time that the Word was becoming flesh (John 1:1, 14), Jewish writers were already beginning to see that God's Word could in some way be distinguished from God the Father Himself, yet have all the fullness of God contained in Him. ❀

Can the word **enephusāsen** be translated as “to breathe in” or “inhale?” Wierwille would certainly have the reader believe so. However, the evidence does not support this translation. The New Testament can offer no help because it is found only in John 20:22. The verb used in this text is an aorist, active, indicative, third-person, singular form of the Greek word **emphusaō**. While it is not used in any other place in the New Testament, it is used 11 times in the Septuagint, the Greek translation of the Old Testament.¹⁶

In each case, the word carries with it the meaning of “to blow upon” and not “to breathe in” or “inhale.” The classic example of the use of this word is recorded in Genesis 2:7 in the Septuagint. God formed man from the dust of the ground and “breathed upon [enephusāsen] his face the breath of life.”

A quick glance at various Greek lexicons also helps in understanding the meaning of this word. Liddell-Scott's **A Greek-English Lexicon** gives the basic meaning of the word as “blow in.”¹⁷ Bauer, Arndt, Gingrich and Danker's **A Greek-English Lexicon of the New Testament and Other Early Christian Literature** gives the meaning of the word as “breathe on.”¹⁸ Thayer's **Greek-English Lexicon of the New Testament** gives the meaning as “to blow” or “breathe on.”¹⁹ Kittel's **Theological Dictionary of the New Testament** gives the meaning as “to breathe upon” or “over.”²⁰ Even E.W. Bullinger's Lexicon, which is used by The Way, gives the meaning of the word as “to breathe upon, blow upon.”²¹

The unanimous evidence, therefore, shows that the word means to “blow upon” or “breathe upon.” Jesus was not inhaling in John 20:22. He was not showing his disciples what they were to do on the day of Pentecost. He actually breathed upon them and said “receive the Holy Spirit.” When Pentecost came, the loud sound heard by the people was not the disciples breathing hard, following the example of Jesus, but the Spirit of God coming upon them.

In light of the above evidence, Wierwille's teaching of “in-breathing” to receive the Holy Spirit is meaningless. Nowhere does scripture indicate that

we receive spiritual power through breathing in, even if it is connected with believing. The Apostle Paul writes, in Galatians 3:2, concerning receiving the Spirit:

“Did you receive [lambano] the Spirit by observing the law, or by believing what you heard?”

The Holy Spirit is received by hearing the message of the Gospel and believing it. Any other way is considered “a work of the law” and against the Gospel.

The validity of speaking in tongues is not being questioned here. What is being questioned and rejected is Wierwille's mechanistic and unscriptural teaching concerning receiving the Spirit and speaking in tongues. The Way is certainly not a group from which one would want to learn about this special gift or ability. Its inability to understand this phenomena of scripture makes it a poor instructor in this and other teachings.

Endnotes:

1. Victor Paul Wierwille, **Receiving the Holy Spirit Today**. New Knoxville, Ohio: American Christian Press, 1982, pg. 42.
2. Ibid.
3. Ibid. Wierwille does not go into detail concerning the meaning of the word “inspiration,” nor does he give any biblical support for his translation. The word “inspiration” is not used in the New Testament except in 2 Timothy 3:16. In this verse Paul is telling his readers that “All scripture is inspired by God.” The English words, “inspired by God” are one word in the Greek: [Theopneustos]. The word is derived from **Theos** which means “God,” and probably from **pneo**, which means “to breathe or blow.” When combined, these two words set forth the idea that the scriptures are God-breathed, meaning that God is their author. God did not “inhale” or “breathe into Himself.” Rather, He breathed into scripture its authority. Wierwille does not use the word correctly in his teaching on speaking in tongues.
4. Ibid., pg. 43.
5. Ibid.
6. Michael Gudorf, “Speaking in Tongues and Breathing,” **The Way Magazine** September/October 1982, pg. 17.
7. Ibid.
8. Ibid.
9. Most scholars today, working from more ancient and accurate Greek Manuscripts than those used by the translators of the King James Version, have concluded that the word “them,” which is the translation of the Greek word **autois**, is not a part of the original text.
10. Wierwille, **Receiving The Holy Spirit Today**, pg. 43.
11. The word is found only in Tatian's **Distessaron** (ca. A.D. 160), **Codex Bezae** (a fifth- or sixth-century Greek manuscript containing the four Gospels, Acts and a small fragment of 3 John) and an Old Syriac version of the four Gospels dating back to the fifth century A.D. Each of these manuscripts are basically western in style, thus limiting their influence to a small portion of the early Church. It would not be unreasonable to assume that they all stem from one common

manuscript source. On the other hand, the large majority of texts, scattered over diversified locations of the Mediterranean world, attest to the fact that these words were not in the original. Why were they placed in the texts? Possibly a scribe wanted to smooth out the sentence.

12. E.W. Bullinger, **Figures of Speech Used in the Bible**, London; Messrs. Eyre and Spottiswoode, 1898; reprint ed., Grand Rapids: Baker Book House, 1968, pg. 1. See also A. Berkeley Michelsen, **Interpreting The Bible**, Grand Rapids: William B. Eerdmans Publishing Co., 1963, pp. 189-190.

13. 2 Samuel 6:6; 1 Chronicles 16:7; Psalm 53:9; John 15:6; Acts 13:29; 2 Corinthians 11:20 and Philippians 3:13.

14. The word **phusaō** is an earlier rendering of the later Greek word **phusioo** which is used seven times in the New Testament with the meaning “to puff up” in the sense of vanity. See 1 Corinthians 4:6,18,19; 5:2; 8:1; 13:4 and Colossians 2:18. **Phusaō** is used four times in the Septuagint (the Greek translation of the Old Testament). In Wisdom 11:18 it is used to describe wild beasts that breathe out (**phūsontas**) a fiery vapor. In Sirach 28:12 the word is used to describe how one gets a spark to burn. This is done when one blows (**phusāsas**) on it. Sirach 43:4 describes the man “blowing [**phusōn**] a furnace” as being “in works of heat.” Manuscript V uses the word **phusōn** while Manuscripts B and S use **phulassōn**. Isaiah 54:16 speaks about the smith “blowing [**phusōn**] a charcoal fire.” The Hebrew text uses the word **nopaach**, which means “to blow forcefully.” When the word **phusaō** is combined with the preposition **en** it means “to blow into something” or “to blow upon something.” It does not mean to “inhale” or “breathe in” as propagated in the writings and teachings of The Way International.

15. Wierwille, **Receiving the Holy Spirit Today**, pg. 62.

16. For more information on the Septuagint, see Ralph W. Klein's **Textual Criticism Of The Old Testament: The Septuagint After Qumran**, Philadelphia; Fortress Press, 1974, pp. 1-6. See also Frederick W. Danker, **Multipurpose Tools for Bible Study**, Third edition, St. Louis; Concordia Publishing House, 1970, pp. 63-95.

17. Henry George Liddell and Robert Scott, **A Greek-English Lexicon**, Ninth edition, Oxford; Oxford University Press, 1940, pg. 551.

18. William F. Arndt, F. Wilbur Gingrich and Frederic W. Danker, **A Greek-English Lexicon of the New Testament and Other Early Christian Literature**, Second edition, (a translation and adaptation of the fourth revised and augmented edition of Walter Bauer's **Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur**) Chicago; The University of Chicago Press, 1979, pg. 258.

19. Joseph Henry Thayer, **Greek-English Lexicon Of The New Testament**, translated, revised and enlarged from Grimm Wilkie's **Clavis Novi Testamenti**, Grand Rapids; Zondervan Publishing House, 1981, pg. 209.

20. Ethelbert Stauffer, **emphusaō in Theological Dictionary of the New Testament**, Volume II. Edited by Gerhard Kittel. Translated by Geoffrey W. Bromiley from **Theologisches Wörterbuch zum Neuen Testament**, Zweiter Band, Grand Rapids; William B. Eerdmans Publishing Co., 1964, pp. 536-537.

21. Ethelbert W. Bullinger, **A Critical Lexicon and Concordance to the English and Greek New Testaments**, London; Samuel Bagster and Sons Limited, special printing; Zondervan Publishing House, 1979, pg. 113.



1931. (See Claude Duvernoy, **The Prince and the Prophet.**) At the turn of the century, John Alexander Dowie of Zion, Ill., was convinced he was Elijah and was to usher in Christ's Second Coming. However, he left many disappointed. (See Gordon Lindsey, **John Alexander Dowie**, pp. 190-191.) More recently, John Todd, Constance Cumbey and Edgar Whisenant, all said that the signs pointed to an imminent end, but they were dead wrong. (See further, Miami Christian College, **Clarion**, Vol. 1, No. 3, pg. 4, "A Balanced View of the Lord's Return.")

Some people seem determined to smash themselves against the brick wall of Jesus' statement in Matthew 24:36: "But of that exact day and hour no one knows."

In his book, **Predators in Our Pulpits**, Phillip Keller calls Christians to discernment, and publishing houses, printers and broadcasters to responsibility. He writes:

"Of course many common people really have no way of knowing. In their trusting simplicity they are being led astray by the very teachers whom they assume are instructing them in truth. The laity look to them for life while being led to the slaughter, or at least to impotence. The stark truth is that multitudes are being deluded to believe a lie. They are being deceived by the very ones they thought had only their best interests in mind. There has been an insidious infiltration of the church by men and women whose work and words spell its destruction." (pg. 4)

In recent years all kinds of sensational and fictional stories have circulated purporting to prove the fulfillment of Bible prophecies. A popular fantasy on in the 1970s was the story of the "Belgium Beast." Popular Christian speakers and writers told of a three-stories-high computer in Brussels that contained in its memory the name of every living person. By implication, it could spit out an identification number for each one. It was seen to be a fulfillment of Revelation 13 as part of the Antichrist's plot to give each person his mark. In August 1976, **Christian Life** magazine published the following news item:

"Dr. Hendrick Eldeman, chief analyst for the Common Market Confederacy, announced recently that a computerized restoration plan is already underway in Brussels, according to the **Altoona (Pa.) Mirror**. 'The Beast' is a gigantic computer that takes up three floors at the Administration Building of Market headquarters. This self-programming unit has over 100 sensing input sources.

Computer experts have been working on a plan to computerize all world trade. This master plan involves a digital numbering system for every human on earth for all buying and selling. The number would be invisibly 'laser-tattooed' on the forehead or the back of the hand, and would show up under an infra-red scanner to be placed at all check-out counters and places of business."

Dr. Eldeman suggested that by using three sets of six-digital

units, the entire world could be assigned a working credit card number. Credit notes would be exchanged through a World Bank Clearing Center. (pg. 14)

With its publication in **Christian Life**, the "Belgium Beast" took on the status of fact and became grist for radio and TV sermons.

In reality, the "Belgium Beast" was the product of the imagination of Joe Musser, who wrote the novel, **Behold a Pale Horse**. In November 1976, Musser wrote a letter to **Christian Life**, which stated:

"The item referring to a computer 'Beast,' a confederacy of Common Market nations, and laser tattooing for a worldwide numbering system (People and Events, August) is based on fictional portrayals of end time events, drawing from my novel, **Behold a Pale Horse** (Zondervan), and a screenplay I wrote for the David Wilkerson film, **The Rapture**. For more than three years I have heard my story ideas circulated as fact. Perhaps, in light of what's happening in the world today, items such as the one printed seem quite plausible. However, for the moment, they are fiction.

Joe Musser
Rockford, Ill."

The publication and promotion of fantasies and end-time scenarios can never spread the truth. These practices destroy Christians' credibility and certainly encourage skepticism about the truthfulness of the Gospel. Christians can become so preoccupied with sensationalism, that they neglect to be about the Master's business. Questionable, curious, undocumented, unverified information should never be printed. The truth of God cannot be promoted by a lie. There are dangers to the dating game.

—GRF



HANNAH GOES FURTHER OUT

It appears author Hannah Hurnard has gone further out. (See PFO **Quarterly Journal**, Jan-Mar, 1989 pp. 4, 11) Hurnard, 80, has released an autobiography called **Thou Shall Remember**. In it she expresses favor for such things as aura readings, reincarnation and out-of-body experiences. She also puts forth what F.F. Bruce calls "theological anti-Semitism," as she objects to all Old Testament sacrifices. She even says that God hated them. This view, first put forth by arch-heretic Marcion in the second century A.D., undermines Scripture and reinterprets Judaism.

Hurnard once belonged to a Universalist group called "Camps Farthest Out." However, she got so "far out" that even they disowned her.

It is still hard to believe that Hurnard's publications are carried by "Christian" bookstores and repeatedly quoted by well-meaning Christians.

—GRF

repentance and baptism by immersion in the name of Jesus only. The question posed by many Apostolics, "Have you been baptized in the name?", is one way they determine if the person they are conversing with meets their criteria of a "true believer." One further proof of a "legitimate" conversion is whether the individual has been baptized in the Holy Ghost with the evidence of speaking in tongues.

The basis for Oneness doctrine lies with a group of key scriptures that have been misinterpreted or misunderstood by Apostolic adherents. One such verse is Colossians 2:9, "For in Him [Christ] dwells all the fullness of the Godhead bodily." In considering the title of Oneness author Gordon Magee's booklet, **Is Jesus in the Godhead or is the Godhead in Jesus?**, it would appear that we must make a choice as to who is dwelling in whom. Since God is Spirit (John 4:24) we realize that this cannot refer to all three persons residing within the body, or being incarnate within the earthly body of Jesus. Yet if, according to Oneness theology, the Godhead is in Jesus, but Jesus is not in the Godhead, we find a contradiction when Jesus Himself says "the Father is in Me, and I am in the Father (John 10:38).

The more plausible explanation of Colossians 2:9 is that the divine nature of the Godhead was totally revealed through the person of Jesus Christ. Jesus also went on to state that we, too, share this unique union when in John 14:20 he said, "I am in My Father, and you in Me, and I in you." In other words, being made in the image and likeness of God (Genesis 1:26) and having Christ living within us (Colossians 1:27), we also have a part in revealing the loving nature of our God to a lost and dying world. To maintain the Apostolic position that Colossians 2:9 means the Godhead resides in Jesus but Jesus does not reside in the Godhead would force us to go one step further when considering John 14:20 and come to the blasphemous conclusion that we, too, are a part of the Godhead.

Isaiah 9:6 is another verse that Oneness theology uses to substantiate its

doctrine. Referring to Christ's title, "everlasting Father," the apostolic feels justified in drawing the conclusion that scripture has affirmed his position that the Father and the Son are one and the same.

However, the word "Father" is merely the tool used to address Christ's deity, just as the word "Son" depicts His humanity. Moreover, the Hebrew word for Father 'ab' is used in accordance with a custom usual in Hebrew and in Arabic, where he who possesses a thing is called the father of it. Thus Abialbon (2 Samuel 23:31), "father of strength," means "strong"; Abiasaph (Exodus 6:24), "father of gathering," means "gatherer"; Abigail (1 Chronicles 2:16), "father of exultation," is a woman's name meaning "exulting"; and so forth." Therefore, in keeping with the Hebrew custom the title "everlasting Father" or as it has also been translated, "Father of eternity" would simply be stating that Christ is eternal. (Albert Barnes, **Notes on the Old Testament and Practical: Isaiah, Vol. I**, Grand Rapids, MI.: Baker Book House, 1950 reprint, pg. 193, as quoted in Robert M. Bowman, Jr., "Oneness Pentecostalism and the Trinity," **Forward**, The News and Research Periodical of the Christian Research Institute, Vol. 8, Number 3, 1985, pp. 23-24.)

Trinitarians have been accused by Oneness writers of believing in three Gods. Oneness writer Thomas H. Weisser even went so far as to state "The theologians with their babblings will be brought to their knees before the One God in Jesus Christ. Their trinitarian beliefs will do them no good as Christ tells them to depart from Him because they are workers of iniquity. He will remind them of the scripture they know so well: 'If ye believe not that I am he, ye shall die in your sins (John 8:24).'" (**3 Persons? From The Bible or Babylon**, pg. 43) In spite of numerous articles by trinitarians declaring their belief in the one God as defined by the Bible, Oneness adherents persist in their accusations that we believe in three Gods and are only paying lip service to the Bible. Such statements lead us to believe that those who issue them are either uninformed as to true trinitarian doctrine, or have deliberately ignored this posi-

tion in an attempt to make their point.

True trinitarian doctrine is substantiated throughout scripture. It states first and foremost that there is only one God.

See the following:

Deuteronomy 4:35 — Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

Deuteronomy 6:4 — Hear, O Israel: The LORD our God is one LORD:

2 Samuel 7:22 — Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

Isaiah 43:10 — Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Isaiah 44:8 — Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God: I know not any.

Mark 12:32 — And the scribe said unto Him, "Well, Master, thou hast said the truth: for there is one God; and there is none other but He."

Galatians 3:20 — Now a mediator is not a mediator of one, but God is one.

1 Timothy 2:5 — For there is one God, and one mediator between God and men, the man Christ Jesus.

Apostolics and other anti-trinitarians seek to support their theology on the basis of many of the above verses. However, these verses do not limit the number of persons contained in the Godhead, but only emphasize that there is one God. This in no way contradicts Christian theology. It should be noted also that within the **Shema**, the great Jewish confession of faith (Deuteronomy 6:4), the Hebrew word for "one" is **echad**. **Echad** means a united one, whereas the Hebrew word **yachid** means absolute one or only one. While the word **yachid** would have much better fit Oneness theology, God Himself declares that He is **echad** (united one). (See further,

Genesis 1:5 and 2:24 for other uses of **echad** in compound unity.)

Yet within the nature of the one God there are three beings: Father, Son, and Holy Ghost. Scripture designates each one as being God as the following passages show.

The Father is called God

1 Peter 1:2 — ... elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ...

2 Peter 1:17 — For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased."

Isaiah 64:8 — But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.

The Son is called God

John 1:1-3 — In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

John 10:30 — I and my Father are one. (Jesus is speaking.)

John 20:28 — And Thomas answered and said unto him, "My Lord and my God."

Hebrews 1:8 — But unto the Son He saith, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

The Holy Spirit is called God

Job 33:4 — The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Job 26:13 — "By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent."

Acts 5:3,4 — But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

The fact that there is only one God and that we acknowledge the Bible differentiates between the three persons making up the Godhead does not mean we believe in three Gods. The question we need to be asking is not "is there one God or three Gods?" but "is there distinction within the Godhead?" Cal Beisner makes this observation: "The great Presbyterian theologian at the turn of the century, Dr. Benjamin Breckenridge Warfield, pointed out that when we say these three things: 'That there is but one God,' 'That the Father, and the Son, and the Holy Spirit is each God,' and, 'That the Father, the Son, and the Holy Spirit is each a distinct person,' then we have enunciated the doctrine of the Trinity in its completeness." (**The Trinity or "Jesus Only," What Do The Scriptures Teach?** transcript from "The John Ankerberg Show")

Beisner further observes that the need for definition is crucial in the event of a debate because it defines the boundaries of the debate. Most debates over this doctrine waste much time arguing points already agreed upon. The definition B.B. Warfield has given makes clear that there are two important points on which we and Oneness adherents are totally agreed — namely that there is but one God and that the Father, the Son and the Holy Spirit is each God. The disagreement comes entirely from the trinitarian declaration that the Father, the Son and the Holy Spirit are distinct persons. Here is where any debate should be centered.

While trinitarians see three distinct persons within the Godhead, Oneness believers see three different manifestations in the Godhead. The following quote from Oneness author David K. Bernard helps illustrate the point:

"It is necessary to distinguish clearly between the deity and the humanity of Christ. While Jesus was both God and man at the same time, sometimes He acted from the human viewpoint and sometimes from the divine viewpoint. As Father, He sometimes spoke from His divine self-consciousness; as Son He sometimes spoke from His human self-consciousness. Only as a man could Jesus be born, grow, be tempted by the devil, hunger, thirst, become weary, sleep, pray, be beaten, die, not

know all things, not have all power, be inferior to God, and be a servant. Only as God could He exist from eternity, be unchanging, cast out devils by His own authority, be the bread of life, give living water, give spiritual rest, calm the storm, answer prayer, heal the sick, raise His body from death, forgive sin, know all things, have all power, be identified as God, and be King of kings. In an ordinary person, these two contrasting lists would be mutually exclusive, yet the scriptures attribute all them to Jesus, revealing His dual nature." (**Essential Doctrines of the Bible**, by David K. Bernard, pp. 9,10)

Trinitarians see the use of plural pronouns as identifying distinct persons. Oneness adherents see the use of plural pronouns as showing the dual nature of Jesus Christ, as another apostolic writer explains:

"All we have to do when we read our Bibles is to keep in mind this simple thought: Is Jesus acting as a man now or is He acting as God? — because He was both God and man. In him deity and humanity were fused but not confused. He could speak from two separate standpoints, He could talk as Almighty God — He could talk as a human. For instance, when He walked on the sea He was acting as God. When He walked beside the sea He was acting as man. When He sat down on the wall and was weary in every limb, He was weary as to His humanity, but Isaiah 40:28 says that everlasting God — the Creator — faints not nor is weary. Jesus was not weary as to His deity; He was weary merely as to His humanity.

To understand what a scriptural passage says about Jesus, then, we must ask the question, Is He now taking the part and place of God or is He taking the part and place of man? There we have a wonderful key, and unfolding key to the Jesus of the four Gospels." (**Is Jesus in the Godhead or Is the Godhead in Jesus?**, by Gordon McGee, pg. 14)

When plural pronouns and terms such as "both," "another" and "not alone" are used in reference to the Father and the Son, distinction is evident. To state, as do Oneness believers, that this is the Father speaking

from two different points of view or modes, is eisegesis in its most pronounced form. The following scriptures illustrate the distinction of persons.

Both:

John 15:24 — If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father.

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

We and Our:

John 14:23 — Jesus answered and said unto him, "If a man love me, he will

keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Another:

John 14:16 — And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

Not Alone:

John 8:16 — And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."

John 8:29 — And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.

John 16:32 — Behold the hour cometh, yea, in now come, that ye shall be scattered, every man to his own, and

shall leave me alone: and yet I am not alone, because the Father is with Me.

Nothing in the texts quoted implies that there is a unipersonal God, manifesting different roles or modes. It would be more logical and more scripturally sound to conclude that the Father, Son and Holy Ghost are separate and distinct individuals. It would also be more judicious to allow scripture to speak of the nature of the Godhead rather than relying on man's "revelations" of what they believe the Godhead to be. Scripture speaks clearly on this issue when it states clearly and concisely in Proverb 30:6: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." God is stern in His warning regarding His nature, for "such is the antichrist — he that denies the Father and the Son." (1 John 2:22) ✨

occasions reportedly denied and confessed knowledge of the killings.

The murder victims apparently were chosen at random. Prior to the May 6 shootout, four other people had been arrested in the case.

—MKG



STRANGE MORMON MATHEMATICS

Christians are accustomed to speaking about Christ appointing "12 apostles." Therefore it comes as a bit of a surprise to them to learn that the Mormon church in Salt Lake City really has 15 apostles: The president of the Mormon church, his two counselors and 12 others.

It is even more surprising to learn that the Mormon church has taken the action of Jesus in sending out 70 to preach and turned it into a church "office" of "Seventy."

Until recently this "office" of "Seventy" has consisted of only 35 members, appointed for life. At their General Conference in April, the Mormons somewhat remedied this deficiency of having only 35 "Seventies." They appointed another 36 "Seventies" to five-year terms.

So now they have **two** groups of "Seventy" — one with 35 and the other with 36, totaling 71 in all.

At a previous General Conference, the Mormons abolished all the Seventies connected with the local congregations. These are now all high priests. This too is strange,

since the New Testament Church in this age knows of only **one** high priest, the Lord Jesus Christ. The Mormon church has, however, created hundreds, even thousands. What an unusual system of counting they have!

—WPW

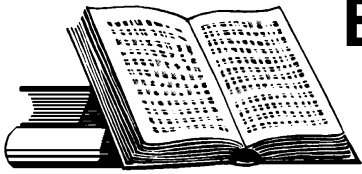


CONVENTIONS AND TOURS

● Evangelical Ministries to New Religions and Mount Carmel Outreach will be joining forces to host a national counter-cult conference, "The Rockford Conference on Discernment and Evangelism," Sept. 28-30, in Rockford, Ill. Featured speakers of the convention will include: Dr. Robert A. Morey, Professor James Bjornstad, Dr. Gordon Lewis and Ronald M. Enroth. For additional details, contact EMNR Director, Eric Pement, P.O. Box 409090, Chicago, IL 60640.

● The 11th International Witnesses Now for Jesus convention will convene Oct. 20-22 at Blue Mountain Christian Retreat in New Ringgold, Pa. Again this year, prior to the convention, an Inter-Ministry Conference will be featured on Oct. 19. The convention will include testimonies by former Jehovah's Witnesses, instruction in Christian doctrine and counter-cult ministry assistance. For information and reservations, contact Blue Mountain Christian Retreat, Box 118A RD #2, New Ringgold, PA 17960, (717) 386-2154.

● PFO's Contributing Editor, Rev. G. Richard Fisher, will direct his 19th tour of Israel Feb. 11-27, 1990. For a descriptive brochure and reservation form, write to Fisher at P.O. Box 514, Bricktown, NJ 08723.



BOOKS IN REVIEW

BATTLE OF THE GODS

by Robert A. Morey
Crown Publishers, 316 pages, \$9.95

Dr. Robert A. Morey's latest book is remarkable in terms of its breadth and scope. It upholds the true doctrine of God, which is an antidote to process theology and the New Age movement. The small sections on "the motives behind idolatry" and "how to make a god" are insightful and thought-provoking.

Morey traces the historical roots of the concept that God is in process (or transition) and is finite like man. The startling and frightening thing is that this view is already infiltrating what we might consider "evangelical" circles. The book is a good balance between good theology, good history, penetrating analysis and exposé. We highly recommend it for everyone.

Laymen should be aware that they will have to read slowly and carefully and will have to stretch their thinking in terms of the philosophical and theological parts of the book.

An index would have made this good book even better.

In a day when God's attributes and character are being distorted and misunderstood, this volume is a welcome item. It is unfortunate that the book was not published by a larger, more well-known publisher to ensure a greater exposure and wider advertising.

—GRF



JEHOVAH'S WITNESSES, JESUS CHRIST, AND THE GOSPEL OF JOHN

by Robert M. Bowman, Jr.
Baker Book House, 171 pages, \$8.95

This long-overdue treatise gives the reader one volume of detailed, scholarly information on the Watchtower's faulty Christology as it relates to the New World Translation of the Holy Scriptures.

Robert M. Bowman Jr., drawing on his experience as a researcher and writer for Prof. Walter Martin's Christian Research Institute, has developed a well-documented resource that can be utilized by the layman and minister alike.

Bowman makes understandable to the lay reader the grammatical rules of Greek that show the inconsistencies of the New World Translation. These facts clearly demon-

strate that the New World Translation was adjusted to fit the Watchtower's own belief system. Not only can this work be used in reference to the Jehovah's Witnesses, but it will be helpful in dealing with a number of other groups that attack the Triune distinction of persons in the Godhead.

Particularly interesting is Bowman's response to Nelson Herle, a Jehovah's Witness in Los Angeles who claims to be a "self-made expert on the Trinity." Through sound biblical exegesis and linguistic analysis, Bowman destroys the claims of this Watchtower pseudo-scholar and proves that Jesus Christ is God.

Bowman has certainly done his homework. This book is not just a "one-time reader," but will be a handy reference tool to be read and studied by Christian apologists for years to come.

—PRB



FOR ANY LATTER-DAY SAINT: ONE INVESTIGATOR'S UNANSWERED QUESTIONS

by Sharon I. Banister
Star Bible Publications, 397 pages, \$12.95

For several years, people witnessing to Jehovah's Witnesses have used books with a question-and-answer format to do their research. However, such books on the Mormons are rare and sorely needed. Sharon Banister's new book certainly fills this gap in the library of Christian exposés on Mormonism.

Banister does an admirable and thorough job in questioning the changing history, peculiar doctrines and scriptural basis of the Mormon church. In all, she poses over 650 multiple-choice, true-or-false, and essay questions. Sandwiched between her inquiries are reproductions of Latter-day Saint publications, other key documents and quotations from Mormon writers. The supporting evidence for her questions clearly demonstrates not only the logical inconsistencies of the LDS church, but also its failure to measure up to biblical Christianity.

The potential and effectiveness of this book is great, however one drawback should be noted. Being a Church of Christ publication, a few passing references to baptismal regeneration are made (for example, pp. 364, 390). If the Christian reader is aware of this issue, this work will no doubt be a key asset in challenging the truthfulness of the LDS church.

—MKG



Editor's Note: The above publications are available from Personal Freedom Outreach - Missouri. Please add \$1.00 to the price listed to cover postage. These books are also available to those who help to financially support us. Please see our funds appeal flyer for details.