
The Quarterly

JOURNAL

PERSONAL FREEDOM OUTREACH



VOL. 10, NO. 4

OCTOBER-DECEMBER 1990

EDITOR: KEITH A. MORSE

Old Wine in Old Wineskins

A Look at Kansas City Fellowship

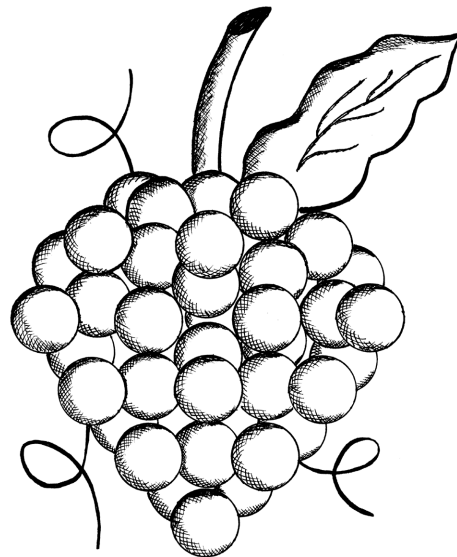
by Stephen F. Cannon

There is a "new move of God" flowing forth out of Kansas City, Mo., that has a great potential to wreak havoc in the church. Actually, there is nothing new about it. It combines elements of the "Latter Rain Movement" of the mid-1940s with a blend of ideas from unscriptural philosophies such as the Manifest Sons of God, Dominion Mandate, Kingdom Now Theology, Word Faith Movement, Shepherding Movement, Restorationism and others.

Even though the Kansas City Fellowship is just a rehash of failed doctrines, some elements of movements tried and failed, it still can be a threat to the church. First, today's church does not learn well from the past. Add to this the impact and influence of superstar Christianity propagated by most of what is called the electronic church. KCF's threat is increased further by the fact that its exponents have had decades to perfect its promotion and tailor answers to critics.

An Important Historical Perspective

By the mid-1940s, much of the fervor of the Pentecostal revivals of the early 1900s was waning. As churches became established and worship patterns standardized, many in this movement felt that the initial fire of revival had been lost. Committed Pentecostals



began to look for God to rekindle that fire. It was generally believed that God would send another revival to restore the church to the supernatural power it possessed in the book of Acts. Historian David Harrell writes:

"And so, the times were ripe. Pentecostalism had become affluent enough to support mass evangelism. It had become tolerant enough to overlook doctrinal differences. Convictions were still deep enough that there was a longing for revival. As the older generation thrilled to the memories of the miracle

ministries of the 1920s, the young yearned for a new rain of miracles."¹

Sermons based on Isaiah 43:18-19 became prevalent: "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it?"(NIV)

It was during this time of great expectancy that the healing revivals began. Those later spawned the Latter Rain Movement and subsequent Charismatic Movement.

The first leader of the healing revival to emerge was a humble Indiana backwoods preacher named William Marrion Branham. Even though Branham became doctrinally a heretic, his supernatural abilities made him extremely popular in this miracle-hungry period. (See **The Quarterly Journal**, Vol. 8, No. 4, Oct.-Dec., 1988, pp. 1, 8-9) It was his influence and other healing evangelists that came after him that set in motion the "theology" that would birth the long-sought-for new thing, The Latter Rain Movement.

"In 1948 — the very year that Israel became a nation — another great deluge fell from heaven, a mighty revival then called the 'Latter Rain.' In this Restoration Revival God did a work which far transcended the work started in the Pentecostal outpouring of more than 40

(continues on page 6)

EDITORIALS

WHAT DO EX-MEMBERS DO?

Although many cults continue to grow, many of their members leave after becoming disappointed by problems and errors in the groups. This has increased in the last 20 years with the increase in publication of evidence that cult leaders often use plagiarism, false prophecy, immorality, deceptive scholarship, manipulation, dishonesty, greed and authoritarianism to advance their interests.

Some who leave these cults become Christians. The majority drift off alone or stay in contact with just a few friends who are ex-members.

Others form groups composed largely of ex-members of the mother cult. Among the offshoot groups are the Christian Educational Services (The Way International), "Fundamentalist" Mormon sects (Latter-day Saints), Seventh-day Adventists (from the Millerite movement) and Christian Renewal Ministries (from the Jehovah's Witnesses). These people typically see their group as different from the cult they left. Selected beliefs are rejected. Authoritarianism often is discarded, along with some minor practices of the parent group.

However different members of these groups believe they are from the parent cults, the similarities are obvious to outsiders. Members accept and defend most of the parent group's teachings and practices. Consequently, some of the same problems arise again, although it may take a decade or two.

Jesus Christ offered wise counsel on what to do when one comes upon such a group:

"Watch out for false prophets. They come to you in sheep's clothing, but inwardly are ferocious wolves. By their fruit you will recognize them. ... Every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. ... Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name ... ?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers.'" (Matthew 7:15-19, 22-23, NIV)

Members of these groups err by pruning the tree of the cult's teachings instead of cutting down and burning the whole thing. Just as a color-blind person cannot discern certain hues, so an ex-member of a cult cannot accurately discern some of the cult's most critical errors. As a result, these groups frequently mimic the parent cult's errors such as distrust of Christianity and its leaders, rejection of the deity of Jesus Christ, rejection of the deity and personality of the Holy Spirit and salvation by grace through faith alone. Even worse, members unknowingly retain practices learned in the old group, such as their methods of interpreting Scripture; attitudes, such as pride or materialism or the view that all clergy are corrupt; sources of teaching; and ways of thinking. Former members of these cults have been so

saturated with the sap of the corrupt tree that they do not realize how much bad fruit they carry with them when they leave.

Ex-members need the Holy Spirit and help from Christians who were never members or from ex-members who are well along in the process of putting off the old ways. They need to reject not only the errors that led them to leave the cult, but also the attitudes and approaches that enabled the bad fruit to develop. Pride must be eliminated so as not be a hindrance to the wise counsel of mature believers. One's whole relationship with the Lord and His people must be reworked or replaced.

Christians who minister to those in the cults and new religions should continue to use evidence of false prophecy, plagiarism, deception and so forth to help people leave these groups. Yet we need to be careful to match this with biblical instruction that guides these people into new life and away from the old.

Satan has used human groups and religions to distract people from the true faith. We must never be so distracted by concern about cults and new religions that we do not focus on and accomplish the foremost goal of making disciples of our Lord Jesus Christ, baptizing them and teaching them to obey all that He has commanded.

—JPJ



THE FUTILE SEARCH FOR RESPECTABILITY

The Watchtower Bible and Tract Society has published billions of pieces of literature during its 100-year history. Watchtower patriarchs such as founder Charles Taze Russell and second president Joseph Rutherford took arrogant viewpoints about seeking "worldly" endorsements or being acceptable to those on the "outside."

They reasoned that they were called to restore "true worship" and that their writings were as authoritative as Scripture. Russell said of his books in the September 15, 1910, edition of the Watchtower: "... they are not mere comments on the Bible, but they are practically the Bible itself." He wrote: "We find that people cannot see the divine plan in studying the Bible by itself." Russell said that if one studied the Bible alone, without his books, one would go into "darkness" spiritually.

After Russell's passing, Rutherford continued the arrogant spirit, writing book after book claiming near-infallibility. The world continued to ignore the Watchtower Society which angered Rutherford. The Watchtower president went on radio challenging everyone, including the Pope, to a debate.

(continues on page 13)

NEWS UPDATE

HOSPITAL LOSES SUIT TO JEHOVAH'S WITNESS COUPLE

A San Francisco Superior Court has ordered the University of California Medical Center to pay \$500,000 damages to Jehovah's Witnesses James and Lori Linford. In late May, a court jury found in favor of the Linfords after concluding that the hospital was guilty of fraud by administering a blood transfusion to their son after telling the parents it would not be needed.

Hospital attorneys said the hospital had obtained a court order permitting the blood transfusion as a precaution. It was further argued that the transfusion had saved the boy's life by preventing him from lapsing into a coma following surgery.

Elsewhere, the Watchtower opposition to blood transfusions cost a 29-year-old woman her life. Tammy Herbolt, of Silver Grove, Ky., refused a transfusion after her uterus failed to contract following delivery of a son by caesarean section. She died July 4, four days after giving birth.

Herbolt began bleeding in the recovery room and was rushed back into the operating room where doctors worked to correct the problem. However, before the necessary surgery could be performed she had lost a considerable amount of blood.

Herbolt's doctor, Hooshang Silanee, said, "If she had two pints of blood she could have gone home on Monday [July 2]." Silanee spoke to the hospital's legal department in an effort to legally circumvent Herbolt's refusal of the blood, but was informed that he must accept his patient's decision. Silanee also said "the race to save Mrs. Herbolt was an exercise in frustration." He concluded, "This is the first time in my career that this happens. It is very upsetting. We did all we could do."

Also at the Watchtower's annual summer district conventions a new publication, **How Can Blood Save Your Life?**, was released. Tackling the question of blood and transfusions, the book aims to strengthen Jehovah's Witnesses' commitment to human sacrifice and to give them new ammunition in their ongoing battle with physicians and lawyers.

—MKG



MORMON PARENTS SEEK TAX BREAK

The Church of Jesus Christ of Latter-day Saints has asked the U.S. Supreme Court let Mormon parents get a tax break for supporting children who work as missionaries.

The effort evolves from the case of a Mormon couple from Idaho who tried to deduct from their taxable income money spent to support two sons who were working as LDS

missionaries. The Internal Revenue Service disallowed Harold and Enid Davis' claim that it was a charitable contribution.

Assistant Attorney General Shirley D. Peterson, representing the U.S. Department of Justice, argued that an exempt contribution must be made to a qualified institution for use at its discretion. She added that if a gift favors a definite beneficiary, it is not deductible.

LDS officials said during oral arguments before the court that the IRS' refusal to permit such deductions "reflects a profound lack of understanding of the operation of Mormon missions."

The Supreme Court decision was handed down in May in favor of the IRS. The case is currently under appeal.

—MKG



MORE WOES FOR PROPHET

Following her failed prediction that astrological charts indicated that doomsday could occur during the months of March or April, Elizabeth Clare Prophet, leader of the Church Universal and Triumphant, received more bad news. Prophet has been ordered to discontinue the building of fallout shelters on her church's property.

A Montana state judge made the ruling after a leak of about 31,000 gallons of gasoline and diesel fuel from underground storage tanks at the church's bomb shelter complex. The complex is on the boundary of Yellowstone National Park.

For more information on Elizabeth Clare Prophet and the Church Universal and Triumphant, please see **The Quarterly Journal**, Vol. 10, No. 3, pages 3, 8-9.

—MKG



CHRISTIAN SCIENCE MANSLAUGHTER CHARGES DISMISSED

A Christian Science couple whose choice of prayer over medical help cost them the woman's 11-year-old son have had manslaughter charges against them dropped.

A Minnesota court dismissed charges against William and Kathleen McKown in the death of Ian Lundman, McKown's son. He died in May 1989 from complications of diabetes.

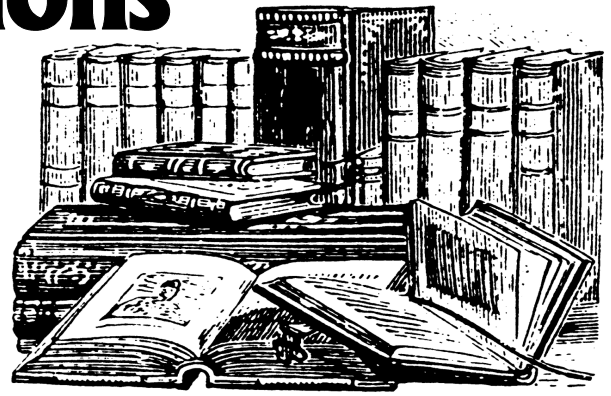
The court also dismissed charges against Mario Tosto, a Christian Science practitioner from St. Paul, who also had

(continues on page 14)

Aramaic Publications

by THE WAY INTERNATIONAL

by John P. Juedes



The Way International has published several books in recent years to help those who want to study Aramaic texts of the Bible. Besides helping those who are interested in the Syriac Peshitta version of the New Testament, these books give researchers of new religious movements a glimpse of some changes in The Way and additional support for orthodox biblical teachings.

The three-volume **Aramaic-English Interlinear New Testament** is supported by **The Concordance to the Peshitta Version of the Aramaic New Testament** and the **English Dictionary Supplement to the Concordance to the Peshitta Version of the Aramaic New Testament**. The books number all Aramaic words used in much the same way that **Strong's Concordance** and its companion works number Greek and Hebrew words. This makes it easy for people with little knowledge of Syriac to identify noun and verb forms and their meanings. The interlinear is laid out in a three-column format. The King James Version appears beside "A Word-by-Word Translation" produced by The Way's research team. The interlinear column offers Syriac in Estrangelo script. With each word is its concordance number and an English translation with notes to indicate the order in which they should be read in English.

The books' prefaces correct some of the extreme views of The Way's founder Victor Paul Wierwille and mentor George M. Lamsa, who asserted that the Peshitta contained the original text of the entire New Testament and was produced in the first century before any other Syriac or Greek version or literature. (**New Testament Origin**, 84-85) Wierwille also implied that the Peshitta was the oldest manuscript of the New Testament. (**Power for Abundant Living**, 127-128)

In contrast, these publications, released after Wierwille's death, clearly state that the Peshitta is not the same as the original text of the New Testament and that one must study the Peshitta, Greek, old Latin, Syriac, Coptic and other versions to reconstruct the original. Nonetheless, they are hampered by the necessity of upholding some of Wierwille's approaches to the text, including his assertion that the whole New Testament was written in Aramaic, his almost exclusive use of the King James Version and his view of the primacy of the Peshitta version, even though Old Syriac versions are more important and though the Peshitta did not contain the books of 2 Peter, 2 John, 3 John, Jude and Revelation, thereby contradicting his use of the King James Version.

Peshitta Supports Orthodox Teachings

Wierwille and The Way International hold that Jesus Christ was only a man, and so take great pains to revise or retranslate passages that support Christ's deity and God's triune nature. However, The Way's Aramaic Interlinear supports the accurate readings of these verses, thereby contradicting Wierwille's assertions.

Several passages on the deity of Jesus highlight this difference. For instance, Wierwille claimed that John 1:18 must read "the only begotten Son, which is in the bosom of the Father, he hath declared him" (**Jesus Christ is Not God**, first edition, pg. 115) and that the words "which is in heaven" should be deleted from John 3:13. (**Jesus Christ is Not God**, pg. 140) However, The Way's "Word-by-Word Translation" reads, "The only begotten God that one who is in the bosom of his father has declared (him)" (pg. 594) and "And no man has ascended into heaven but he

who descended from heaven, the son of man, **who is in heaven.**" (pg. 608) Moreover, although Wierwille placed the words "my godly Lord" into Thomas' mouth, the interlinear maintains "And Thomas answered and said to him, 'My lord and my God.'" (pg. 770)

The Way's interlinear also contradicts Wierwille on deletion of the words "of the Father and of the Son and of the Holy Spirit" from Matthew 28:19. (**Jesus Christ is Not God**, pg. 19) The interlinear records the accuracy of the Word, "Go therefore, teach all nations and baptize them in the name of the father and the son and the holy spirit." (pg. 218) The interlinear also identifies the spirit of truth as "he" in John 16:13. (pg. 734)

The interlinear also opposes The Way's deletion of "death" from John 21:19 (see Walter Cummins, **The Way Magazine**, May-June 1975, pg. 7) where it reads, "And he said this that he might show by what death he would glorify God." (pg. 776) While these examples of the interlinear's support of orthodox teachings are drawn from the Gospels, more could be raised from other books.

In summary, The Way's Aramaic publications are hindered by the team's desire to maintain some of its founder's errors. Nonetheless, the books were done with sufficient accuracy to maintain much of the truth of God's Word and provide Christians with new tools to support traditional teachings. In some respects, The Way's Aramaic work is a needless effort because popular critical Greek texts (such as United Bible Societies and Nestle/Aland) long in use already cite and weigh the most valuable and unique readings of the Peshitta, Syriac and all other ancient versions and texts. ✱

Rebuilding the JEWISH TEMPLE IMMINENT or IMAGINARY?

by G. Richard Fisher

How close is the rebuilding of a Jewish temple on the temple mount in the Moslem quarter of the old city of Jerusalem? After 20 trips to Israel (the most recent was the spring of 1990) I see nothing that would lead one to believe that such a plan is being considered by Israel. Even a recent attempt to lay a "cornerstone" for the third temple at the Wailing Wall was thwarted by Israeli officials and those responsible were branded as "a sect of dangerous lunatics." (**Everlasting Nation Magazine**, Mar./Apr. 1990, "Temple Stone Rejected")

Some have suggested that the building of a temple is on "the front burner." However, this seems to be just wishful thinking by a few misguided zealots and does not agree with the current facts. Many who claim that a rebuilt temple is imminent or just around the corner do so, I believe, with a sincere wish to see God's Word fulfilled. But we must remember it is God who does the fulfilling and in **His time**.

Some who make the claim often refer to the **theories** and findings of Israel's Ashur Kaufman. (**Biblical Archaeological Review**, Mar/Apr. 1983) More will be said about him in this article.

There have been unsuccessful attempts to restore the Jewish temple since 70 A.D. The first abortive attempt was in 132-135 A.D. In 362-363 the Emperor Julian sought to restore the temple of Jerusalem, but his death derailed the project and the work was abandoned. (**The Mountain of the Lord, Excavating in Jerusalem** by Benjamin Mazar)

Any discussion of the rebuilding of the ancient temple must be carried on with great caution and much discretion. Hysteria, sensationalism and error will be the result if this is not observed. We must keep before us five very important facts in any discussion of a rebuilt temple.

1. The location of the ancient temple given by Ashur Kaufman is his own speculation and by his own admission

based on "assumptions." His assumptions are not based on any hard archaeological evidence since the Moslems do not allow digs on the temple mount area. Kaufman has no major archaeologists agreeing with him on this and there are various theories as to the exact location of the temple building. Add to that the fact that Kaufman has said nothing about rebuilding at all. Kaufman admits that ancient Jewish sources have discrepancies about the exact dimensions of the temple. How Hal Lindsey could appeal to Kaufman's theories about the place and location of the temple in 1983 and then conclude "the temple will be rebuilt soon" is beyond me. (**A Prophetic Walk Through the Holy Land** by Hal Lindsey, pg. 75)

Kaufman has adjusted his theories a number of times according to a 1980 **Jerusalem Post** article. In a personal letter from John McRay, professor of New Testament Archaeology at Wheaton College, he says that Kaufman's ideas "have no bearing on whether the temple will be rebuilt."

2. Jewish law, Rabbinical pronouncements and the rulings of the Halacha (Jewish literature of Talmudic and later periods) forbid a Jewish presence on the temple mount. Some radical extremists are calling for a "presence," that is, the right to visit, not necessarily to build. An orthodox Rabbi in New Jersey confirmed the above and asserted that mainstream orthodoxy has no interest in rebuilding since they believe the temple will be rebuilt by the Messiah. Both chief rabbis in Israel currently uphold that belief. In 1977, Schlomo Goren, then chief rabbi, passed a ruling that a Jew could not even speculate where the temple stood. The mainstream Jewish community also has no desire to rebuild the temple. These issues have been clearly discussed in past issues of **The Jerusalem Post**. (See further, **The Jerusalem Post**, Sept. 30, 1983, "Target Temple Mount," April 25, 1987 "Tense Confrontation on the Temple Mount.") In **The Jerusalem Post**, July 30, 1988,

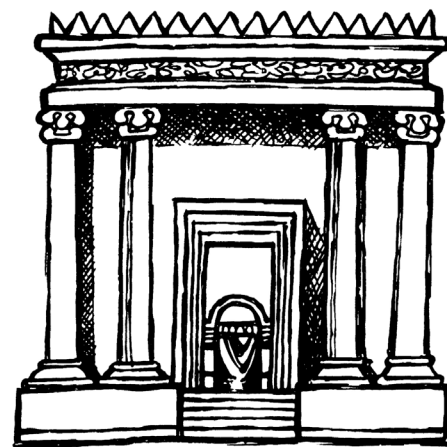
the article "Treasures of the Temple" states that "only after the Messiah comes will the third temple be built."

3. The Israeli government has banned a "presence" on Mt. Moriah because of the potential explosion and bloodbath such an action would provoke among the Arabs. Author Milton Viorst discussed this reality:

"Having said that, however, I must emphasize that tranquility in the Holy City demands some sharing of its symbols of sovereignty. The Arabs are particularly fearful of Israeli designs on the Temple Mount, site of two of Islam's holiest mosques. In 1985, Jewish terrorists attempted to blow up these shrines. In 1986, Geula Cohen — who does not pretend to be devout — led a group of right-wing Knesset members in prayer there, provoking a riot. Recently, Orthodox Jews have taken to demanding that Arabs surrender the site for the construction of the Third Temple though not even under Begin has any government treated the proposal seriously. Most Israelis remain unwilling to outrage world opinion and to provide Moslems with a cause for permanent holy war. But most Arabs are unlikely to be satisfied until an Arab flag, even symbolically, flies over the Temple Mount." (**Sands of Sorrow, Israel's Journey from Independence** by Milton Viorst, pp. 268-269)

In 1967 the Israeli government conquered East Jerusalem (the walled city), but opted to leave the 35-acre temple site in the hands of Moslem authorities. There is not the slightest hint anywhere that the Israeli government wishes to change that arrangement. Over the years any small attempt to alter the status quo has led to threats, demonstrations and protests by the Moslems. Naomi Shepherd stresses the government's desire is to keep things cool and calm:

(continues on next page)



“The question of whether Jews should pray on the Temple Mount is perhaps the single most inflammatory issue in the city. Moslems consider the area an Islamic sanctuary where the Israelis are guests; Jewish prayer suggests to them the first move toward an Israeli territory. The tacit understanding that Jews do not pray there rests on the very slender foundation of rabbinical opinion as to the probable site of the Holy of Holies. No Jew should ascend the Temple Mount (a notice put up by the Ministry of Religious Affairs announces) lest he tread accidentally on that place. Officially, the status quo (visits by Jews but no praying) evolved from an undertaking given by Levi Eshkol, Labour prime Minister in the 1967 National Unity government, together with the Herut leader Menachem Begin, on the day after reunification. Apart from this, all that stops Jews from praying there is a police ruling, confirmed by the Supreme Court in 1970, that such behaviour is detrimental to public order. (Teddy Kolleck — Mayor of Jerusalem by Naomi Shepherd, pg. 88)

The tenuous and volatile nature of Arab/Jewish relations is clearly demonstrated in the August 6-9 riots in Jerusalem. One Arab was killed, numerous others injured. (The Jerusalem Post, August 18, 1990. pg. 3)

4. The “Faithful of the Temple Mount” as well as the “Jewish Temple Foundation” are considered by Israeli’s to be the lunatic fringe. That professing

Christians would align with these is unthinkable since some of them have as their underlying motive Arab incitement and not the temple at all. The Jerusalem Post has in the past discussed these issues of the alignment of “fundamental” Christians with the above groups. (See, The Jerusalem Post, June 17-24, 1984, [Overseas Edition], “Slouching Toward Armageddon — Links with Evangelicals.”) I am afraid that with some of our brethren the “trumpet is giving an uncertain sound” which can only end up producing confusion and perhaps even the abandoning of God’s Word when these schemes fail. We must be careful that the “bandwagons” we jump on are not juggernauts to massive error.

5. There are four scripture passages that speak of the tribulation temple. (Daniel 9:26-27; Matthew 24:15-16; 2 Thessalonians 2:3-4; Revelation 11:1-2) Historical dispensationalists (Scofield, Darby, DeHaan, Pentecost, Walvoord, and many others) have always taught that the tribulation temple would be built in the tribulation by the antichrist after the Rapture of the church. All the sign-mongering speaks more of unbelief than belief. Why are some people demanding fulfillment **now** for these things. All the speculation and sensationalism may sell books but it can only ultimately confuse and divide the body of Christ. Dispensationalists (at least until now) have always held that Revelation 11:1-2 describe events in the Tribulation Period. This **new** teaching

smacks of the defunct historical view that held sway in the 18th and 19th centuries. The early Methodists and later, the Adventists saw Revelation being fulfilled before their eyes or so they thought. (The Philadelphia Inquirer Magazine, April 8, 1984, “On a Hilltop in Jerusalem,” Robert Rosenthal) A 1983 edition of “Bible in the News” from Southwest Radio Church was so eager to present us with a rebuilt temple it suggests that The Great Synagogue in West Jerusalem may be it! Further, a 1985 edition of “Bible in the News” talks about putting a temple in The Western Wall plaza!

It does not appear that a rebuilt temple is in the offing. Even extremists such as the Ateret Cohanim of Jerusalem, who make temple studies their life, are not trying to force the issue. The official Kabbalistic-Hassidic view is that man must not force the advancement of the day of redemption which will come in God’s own time. (The Jerusalem Post, April 20, 1988, “The State of Israel According to Halacha and the Prophetic Vision”)

Speculating on the timing of a rebuilt temple is risky. In the light of the above considerations we ought not to speculate at all but should leave it to the timing and sovereignty of God.

Where is the temple? Only God and time will tell. It is certainly not imminent but more imaginary in the mind of some. ❀

Kansas City Fellowship

(continued from page 1)

years before. All nine gifts of the Spirit, the five-fold ministries of apostles, prophets, evangelists, pastors and teachers, spiritual praise and worship, and the end time revelation of God’s purpose to manifest his sons, a glorious church, to bring in the kingdom of God, all of this and much more was restored among God’s people.”²

Of the beginnings of this move, William M. Menzies, in his “History of the Assemblies of God,” wrote:

“In 1947, George Hatwin and Percy Hunt launched an independent Bible School in North Battleford, Saskatchewan. ... They evolved a teaching that emphasized extreme congregationalism with local authority committed to restored order of apostles, who,

through receiving a special dispensation derived from the laying on of hands, could in turn dispense a variety of spiritual gifts. Their extravagant claims and their belligerent attack on existing Pentecostal groups brought open conflict. Many sincere Christians followed the new group which boasted of being a fresh revival displacing the ‘apostatized Pentecostals.’”³

Among the primary teachings of this new thing of God that radiated out of Canada and swept through the healing revival then taking place in the United States were:

- 1) The restoration of the imparting of spiritual gifts through the laying on of hands.
- 2) The restoration of “the fivefold ministry” as enumerated in Ephesians 4:11, with particular emphasis on the

offices of apostle and prophet. (Branham was widely touted as the prophet Elijah reborn).

3) The revelation of the dominion mandate (extrapolated from Genesis 1:26-29).

4) The revelation of the manifestation of the sons of God (extrapolated from Romans 8:19).

These doctrines caused division in traditional Pentecostal churches. They led to the condemnation of the “The New Order of the Latter Rain” by the Assemblies of God in their general council in 1949.⁴ After this action, many Assembly ministers resigned or were excommunicated for their involvement and formed independent Latter Rain churches. Most of these churches were small. Their evolving doctrines became increasingly heretical and,

many degenerated into clearly definable cults (Church of the Living Word, The Body, House of Prayer, etc.).

By the mid-1950s, both the healing and Latter Rain revivals had diminished considerably. Scandals and charges of false doctrine were rife. Some of the leading healing evangelists left the ministry, while others went into relative obscurity.⁵ One of the latter was a protege of Branham named Paul Cain.

While the momentum of these movements diminished, their influence did not. The writings and teachings of such Latter Rain advocates as John Robert Stephens, Bill Britton, Franklin Hall, Branham, George Warnock, the Hatwin brothers, Sam Fife, Myrtle and James Beall and others were to have widespread influence on the Charismatic Revivals of the 1960s and 1970s. Though somewhat modified, the basic Latter Rain doctrines enumerated above have resurfaced repeatedly in the Charismatic milieu.

As a young minister coming up through the ranks of various Pentecostal and Charismatic churches, I was repeatedly combating such Latter Rain tenets as: the authoritarianism (shepherding) of Christian Growth Ministries and the dominionism/restorationism/ manifest sons of Godism of Earl Paulk, Bill Hammon, Bill Britton, Kenneth Hagin, Kenneth Copeland, Paul Crouch, Bob Weiner and others. It was this growing wave of mysticism that led this writer to eventually disassociate from the Charismatic movement and seek to expose these unscriptural doctrines.

Now, a new momentum is building. The prime movers of this **new** work are a consortium of ministers working under the umbrella of an organization called Grace Ministries. This group was formed by the leaders of KCF in 1986 and has been growing steadily ever since.

Kansas City Fellowship Is Born

Consistent with his belief in personal predictive prophecy, KCF was born in the mind of its senior pastor, Mike Bickel, in September 1982, when, Bickel says, God spoke to him in Cairo, Egypt.

"I am inviting you to raise up a work that will touch the ends of the earth. I have invited many people to do this thing, and many people have said yes, but very few have done my will."⁶

Back in his home city of St. Louis, Mo., Bickel was further instructed that the work was to be based in Kansas City. In November 1982, that move was made.⁷

Prior to that move, Bickel had been asking for the Lord's permission to start a nightly corporate prayer meeting. God evidently withheld that permission until the move to Kansas City had been accomplished. Once there, it is reported that the Lord spoke clearly:

"Now, I'm going to release the grace to pray every night.' The 15 or so people who came with Mike from St. Louis began to pray corporately each evening from 7 p.m. until 10 p.m., asking the Lord to pour out His Spirit on the City". It was from this small group that the Fellowship was born.⁸

KCF began to grow steadily. In 1986, Bickel and the other leaders of the fellowship formed a corollary ministry called Grace Ministries. This is a "team of men committed to seeing the church **restored** to the glory described in God's Word ... This team is comprised of mature and proven men with **apostolic** [emphasis added] and prophetic ministries in addition to including evangelists, pastors, and teachers."⁹

According to the article cited above, there are seven aspects to the overall vision of Grace ministries:

- 1) Apostolic teams — teams dedicated to planting churches.
- 2) City churches — Grace teaches the doctrine of localism; "The New Testament pattern is for there to be **one** church in a city with many congregations yet with **one unified eldership governing it**."¹⁰
- 3) The House of Prayer — a 24 hour a day center for intercessory prayer in Kansas City.
- 4) The Joseph Company — "Our primary goal for the Joseph Company is to help care for and feed the poor, especially in third world countries."¹¹
- 5) The Israel Mandate — this ministry aims to help in the great last-days evangelical harvest among ethnic Jews.¹²
- 6) Ministry Training Center — a center to equip both full-time and lay leaders in areas of ministry.¹³
- 7) Shiloh Ministries — this is a term used to designate the prophetic ministry that GM is offering to the church at large. "Ultimately, Shiloh will include a

piece of property where a number of prophetically gifted ministries will live together as they share revelation with one another releasing a 'roundtable of the prophets' effect. This will release a greater prophetic understanding of God's purposes as they submit one to another."¹⁴

The list of those associated with Grace Ministries and Kansas City Fellowship is continually growing. Bickel is the team leader. Others that hold leadership positions are: David Parker, Noel Alexander, Michael Sullivant, and Don Steadman.

Other teaching and prophetic ministers who travel extensively are: Francis Frangipane, John Paul Jackson, Kevin Porsche, Reuven Doron, Charles Lynn, Larry Randolph, David Ravenhill, Jim Goll and Harry Schroeder. One East Coast minister who is heavily involved with Grace Ministries is Rick Joyner of Morning Star Ministries in North Carolina.

KCF, Doctrine, and the Word of God

Those involved in this resurgence of the Latter Rain Movement have had years to hand-tool answers to critics. Those who hold to this mystical mindset have studied the mistakes made by and criticisms made of the early adherents of the movement. They now seek to be more moderate in their attempts to propagate their theology. Thus, the attacks on historic biblical doctrine are more subtle than those of five decades ago. Those attacks, however, are still there and are still dangerous.

KCF uses a back-door approach to promoting its message.

Historically, godly men illumined by the Holy Spirit studied the Bible inductively, discovered what it taught on a particular truth, and proclaimed that truth as doctrine.

KCF, on the other hand, first establishes a person or persons in a position of apostolic or prophetic authority. These men are touted as receiving direct revelation from God.

KCF says "The end time ministries also must have this, the ability to impart revelation of Jesus to the body."¹⁵

Then the prophets proclaim messages designed to cast doubt on the ability of believers to understand doctrine they have been taught. This line of authority also subtly plays down Scripture's importance.

KCF and Grace Ministries want to be known as people of the Bible. The Grace Ministries Statement of Faith declares:

"We believe that these 66 books are fully inspired, accurate, and reliable with regard to all matters of faith and conduct as they were originally written. We hold to the Biblical Scriptures as the plumbline for all that we do and believe."¹⁶

KCF no doubt is sincere in the above statement. However, its interpretation of Scripture is most often viewed through the spectacles of apostolic and prophetic authority. The dreams and visions of the two main prophets of the movement (Paul Cain and Bob Jones) and others who give prophecies, always set the agenda for KCF. Scripture is then marshaled to buttress these revelations. Also, when the Bible contradicts KCF teaching, it is dismissed or reinterpreted according to the authority line. For example:

Deuteronomy 18:20 gives a strict penalty for prophets who speak in the name of the Lord, but whose prophecy does not come to pass, or if they speak in the name of other gods.

"But if a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, **must be put to death.**" (NIV) Verse 22 says "...one can know when a prophet speaks presumptuously for what he has said will not come to pass.

However, Joyner writes:

"One of the greatest hazards affecting maturing prophets is the erroneous interpretation of the Old Testament exhortation that if a prophet ever predicted something which did not come to pass he was no longer to be considered a true prophet (see Deut. 18:20-22). The warning was that if this happened, the prophet had been presumptuous and the people were not to fear him. If one predicts something in the name of the Lord and it does not come to pass, he **probably** has spoken presumptuously and needs to be repented of, but that does not make him a false prophet. No one could step out in the faith required to walk in his calling if he knew that a single mistake would ruin him for life." (emphasis added)¹⁷

Not only does Joyner contradict Scripture, but writes in the same article that prophets who are less than 100 percent accurate are a blessing from God to the

church!

"Bob (Jones) was told that the general level of prophetic revelation in the church was about 65% accurate at this time. Some are only about 10% accurate, a very few of the most mature prophets are approaching 85% to 95% accuracy. Prophecy is increasing in purity, but there is still a long way to go for those who walk in this ministry. This is actually grace for the church now, because 100% accuracy in this ministry will bring a level of accountability to the church which she is too immature to bear at this time; it would result in too many 'Ananias and Sapphiras.' That so many the [sic] prophetic ministries are still missing so much is also meant to work humility and wisdom in them so that they will be able to handle the authority and power coming in the near future."¹⁸

The repercussion of this type of thinking is that the words of those in the authority line become more important than Scripture. It then becomes necessary to have the authority line to understand what the Bible is really teaching, and what the Lord is doing in these "end times."

For example, it seems that God is going to be working in the church through the realm of the supernatural to a degree that He has never done before. And there's no use trying to evaluate events using the Bible, because this is going to be something totally new! Bickel writes:

"There is a dimension that is coming, and now is, that we have no frame of reference for and most of us think that we do."

"... and they (apostles, prophets) do things that you have no frame of reference for understanding because, believe me, what's going to be coming down in the next twenty years you and I have no frame of reference for understanding. It is going to be so unusual you are not going to be able to look at the word for every manifestation and find one there because the Spirit of the Lord has so many manifestations that you and I know nothing about."¹⁹

So, God is going to be dealing with His Church outside of His Word to us. Statements of faith notwithstanding, this sets the stage for extrabiblical revelation. Without the ability to appeal to the Bible's authority, the stage is also set for the institution of **false** doctrine.

Not only is a low view of Scripture taken, but also a low view of believers' ability to understand what He has revealed to us in His word. Bickel continues:

"At this point in time, because of the pride of the church (just like the scribes and the Pharisees) we have such a sense that we understand...when we are not even the beginning of novices." We have "...the church with absolutely no insight, judging the works of God with no understanding and missing out on the works of God."

"If the spirit of fear is given enough witness, the Spirit of God will leave completely. ... The reasoning and the debate of the western world in all of their presupposed knowledge of what God does and doesn't do is its going to be a miracle for the Lord to use someone that's been in the Kingdom over five years. ...Its no accident that throughout the visitations of history it was always a few (in the church) and the multitudes were all the new converts because the majority of the church could not swallow the new thing coming, because they were wise in their own understanding. Great heroes of the church were ostracized by the church. The church needs an abandonment that says we really don't know anything about the realm of the spirit. We must have lowliness of mind."²⁰

Evidently, this "lowliness of mind" spoken of means that we must be willing to throw out all we have learned of God up to now and put ourselves in the authority line to be in on this new move of God, the authentic Latter Rain.

KCF, The New Latter Rain

As did the Latter Rain adherents of the 1940s, so does KCF advocate the restoration to the Church what is called "the fivefold ministry" specified in Ephesians 4:11 as: apostles, prophets, evangelists, pastors, and teachers. While we have had evangelists, pastors, and teachers down through church history, KCF claims apostles and prophets have been minimized. Now they teach that God is restoring these two offices to prominence and bringing the other three up to His standards. Joyner writes:

"To be distinguished from the stumbling blocks, a great company of prophets, teachers, pastors and apostles will be raised up with the spirit of Phineas. ...Conferences of apostles, prophets, pastors, elders, etc. will be called and

used greatly by the Lord, but without denominating and separating from the rest of the body."²¹

"In Ephesians 4:11-13, Paul said the five ministries of verse 11 would function until the church was filled with the knowledge of the Son of God."²²

What Bickel means by "filled with the knowledge of the Son of God" is a perfected church, a church without "spot or wrinkle. This many-membered corporate body (corporate man) will take dominion over (conquer) the Earth for ultimate presentation to Christ at his second coming."²³

The beliefs generated by the above statements firmly establish KCF's tie to the Latter Rain doctrine of Dominionism. This should not be confused with the dominionism of the Christian Reconstruction groups. While there are similarities between the two views, there are also significant differences. Implicit in the Latter Rain version of dominionism is the belief in the manifestation of the sons of God.

The leading prophetic luminary of KCF, Paul Cain is unashamedly linked with the Latter Rain Movement:

"Paul is now 60 years old and has been a part of the Latter Rain Movement, the Healing Revival and the Charismatic Movement."²⁴ The other members of KCF's leadership agree with Latter Rain precepts.

While some of these precepts are presented in updated terminology and packaged for contemporary audiences, the doctrines are the same.

The Manifestation Scenario

One of the Latter Rain Movement's more heretical legacies is the doctrine of the Manifest Sons. This doctrine blurs the person and work of Jesus Christ and the mission of the church. The doctrine can be summarized in this manner:

As human history winds down, God will restore the offices of apostles and prophets to a weak and suffering church. Through these offices the church will be called to repentance and divine revelations given with the agenda for the end time corporate body.

As God begins to restore the church to its true position of power (signs, wonders, and miracles), many will leave their denominational affiliations. (Denominations are almost always asso-

ciated with Babylon, and are bastions of false doctrine) Once out of these groups and under the authority of apostolic ministries, believers will begin to be perfected. They will throw off the confusion of Babylon and will become mature in the Lord. As maturity increases so will unity in the Body. The ultimate outcome will be a generation of believers who have matured into the full stature of Christ.

Then the sons of God will be fully manifested on the Earth. At this time widespread spiritual warfare will erupt with the sons of God battling Satan and his demons. As Joel's Army defeats the legions of Hell in battle after battle, the unbelieving nations of the world will also be conquered. Once the Earth has been subdued, then God will allow Jesus (who has been held in the heavens awaiting the outcome of the war) to return and receive the Kingdom that has been won for him by this "Manchild Company."

The doctrine teaches that these Sons will be equal to Jesus Christ in every way. They will be immortal, sinless, perfected sons who have partaken of the divine nature. They have every right to be called gods, and there are. (there is a general reluctance to use the capital "G", but the impact is the same).

One of the more popular books among Manifest Sons advocates is Bill Britton's **Jesus The Pattern Son**. In it Britton writes that Jesus was the "First-fruits among many brethren" and the pattern for many more "sons" to come. In other words, what Jesus was by birth (the Son of God) all believers can become by adoption (sons of God). The identification is total with Manifest Sons. Jesus the Pattern Son was the Anointed One, the Christ. This special group of overcomers, the Manchild Company, are also anointed ones, they are also Christ!

KCF and Manifest Sons

Many of the old line Manifest Sons groups teach that the manifestation has already taken place. KCF, however, teaches that this is yet to come. Cain writes:

"Now I know when that which is perfect is come, that which is imperfect must be done away. But, anyone knows that which is perfect is not come. And we don't have the full revelation, we haven't grown up in the stature of Christ as we should. And there is no

manifestation on a wholesale basis of the Sons of God. And, I'm not afraid to mention that even though I get shot down everywhere I go every time I mention the manifestation of the Sons of God. And I'm not afraid to mention any biblical, scriptural terminology."²⁵

Cain's criticism of the MS Doctrine that has been making the rounds in Charismatic circles for years is not that it is unscriptural. It is just that believers have been trying to enter into sonship before God's appointed time.²⁶

Further direction is given by KCF's other prophetic authority, Bob Jones,

"The last day church is being birthed now out of the old church, and the old leadership is coming to an end and the new young leadership is being raised up to reign over an end time church that will bring forth the Bride. Your children (my bank account) my grandchildren, will be the Bride. You've got to have the church first in the right foundation. That's what he (Jesus) said. 'Come back and touch those that will be the right foundation'."²⁷

Known even among members of KCF for his strange visions (though still not doubted), Jones gives this scenario for the preparation of the coming manifestation.

"I went and I seen the Lord, and it was like he was looking at little yellow things; little round yellow things like a Spirit of God Itself. And there were billions of them. And it was like Him and all the angels were looking through these and every once in awhile they'd say, 'Hey, here's an end time one; get it down here on the end. Here's another good one!'

I said, 'What are you doing?'

He said, 'Oh, we're collecting those who are foreknown and predestinated for the end times, for you see, they'll be the best of all the seed that's ever been. And we're looking through the seeds and they'll be your grandkids. This will be the end generation that is foreknown and predestinated to inherit all things. And these will be like grandchildren to you — even those that you minister to won't be this generation; their grandchildren will be.

You are to write into their minds as they write into the children's minds. You're to bring them to a place to allow My Spirit to rule in their life where they can begin to set the church on the proper foundations, as they will. They'll birth

the church, but their children will attain levels of the Holy Spirit that they will not.

Although their parents will reign over them and be the leaders of the last day church, their children will possess the Spirit without measure. For they are the best of all generations that have ever been upon the face of the earth. And the best of all generations are those elected seeds that will glorify Christ in the last days.

That's the purpose so that Jesus in the last days has the seeds that will glorify Him above any generation that has ever been upon the face of the earth. They will move into things of the supernatural that no one has ever moved in before. Every miracle, sign and wonder that has ever been in the Bible, they'll move in it consistently. They'll move in the power that Christ did. Every sign and wonder and wonder that's ever been will be many times in the last days. They themselves will be that generation that's raised up to put death itself underneath their feet and to glorify Christ in every way.

And the church that is raising up in the government will be the head and the covering for them. So that the glorious church might be revealed in the last days because the Lord Jesus is worthy to be lifted up by a church that has reached the full maturity of the God-Man!"²⁸

Please note that it is Jones who will "bring them to a place to allow My Spirit to rule in their life where they can begin to see the church on the proper foundations. ..." We again see the line of authority mentioned earlier.

Bickel tries to put a positive spin on these teachings on his tape, **Glory and Dominion of Sonship**, but doesn't quite pull it off.

Bickel begins by stating that he doesn't think "that there is anything higher than the revelation that what a Son of God is." And because this revelation is so lofty, the "religious" mindset will not understand it.

"The religious mind will always call this heresy. When the religious mind comes in contact with the revelation of what a Son of God is they will always say it is not right because it's too high."

After paralleling Hebrews chapters 1 and 2 with Psalm 8 and Genesis 1:26 to establish that men have total dominion

over the Earth, Bickel starts building a case for elevating mankind. Bickel believes that the average Christian's view of man is so low that it offends God.

"But, through His Word, He has given us a revelation of what he intends us to be; Sons of God in the full sense of the word. And we begin to raise our understanding of what its all about".

Then comes a lengthy exposition of John 10:31-39 of how Jesus reveals to the religious community that it is permissible (based on Psalm 82:6) for men to call themselves gods.

"God said that these people were to act as God. Now, you can get kind of off base and a lot of cults would use this passage and get off base in many many wrong ways. I don't think we're gods in any weird sense of the word, but God has created and redeemed men to be gods, small "g", only by this definition — that nothing in creation was to be over you. Everything besides God Himself was to be under you and that alone would constitute man being a god".

Then Bickel explains what he means by not being gods in "any weird sense of the word,"

"Now, don't be afraid, we don't worship gods like that. We're not equal to Jesus Christ. We're not deity. We're not worshiped. We have no authority to initiate the things that only God can initiate because He alone is the head of the body, Jesus Christ says."

However, after this qualification, Bickel returns to the terminology of Manifest Sons doctrine:

"My conviction is that one of the greatest transformations is when you begin to get the revelation that you are a Son of God. ... God intends us to be like gods, he intends us to be like the Son of God. ... God has conceived in His heart of a plan to make a race of men that would live like gods on the Earth. He has conceived in His heart to have Sons that would live like His Son, the Lord Jesus lived. ... That we were to be on earth the extension and manifestation of God's life in heaven."

After these statements he again tries to prepare his listeners for opposition,

"When a person comes up and declares what Sonship is about, the religious community comes up and says 'blasphemy!' That's what they did to Jesus."

Despite the disclaimer that the gods that certain believers are to become are in no way related to cultic concepts, Bickel clearly uses unscriptural terminology and logic to teach Manifest Sons doctrine. When you combine his statements with those of the two recognized prophetic voices of the movement, the "old wine" of the Latter Rain Manifest Sons of God teaching is unmistakable.²⁹

KCF, City Churches, and Dominion Theology

The prophetic voices of KCF are promising the restoration of full spiritual power to the church. They have announced that we will see this new church come into perfection and total unity. It is to be "birthed" out of the one that now exists. As this new body matures and becomes more unified, there will be a redefinition of what true Christianity is. Bickel writes:

"I believe that God is going to allow us to see and to even partake in this restoration — this is a major statement and I want you to pay attention closely — to the restoration of the New Testament Standard... I believe that God is going to renovate the entire understanding of what Christianity is in the nations of the Earth. I believe that the way that 99% of us across the world as believers understand Christianity, in 20 years there will be a totally different understanding of what Christianity is from what it is right now. I believe the understanding of it, the standard of life and the expression of Christianity as we know it, I believe God is going to restore it and change it in the Earth in this generation."³⁰

Bickel then explains that this mission is to be accomplished through the development of Apostolic City Churches. By apostolic he means: "churches in the full power of the Spirit of God."³¹

God, through mighty works of miracles, signs, and wonders, is going to use the city churches and the apostles and prophets to disciple the nations.

KCF, of course, is going to be used of God to establish these.

"That is the will of God for this body of believers to establish anywhere from 20 to 30 or 40 (I have no idea the number, but its a large number) of city churches in the nations of the Earth to make impact on the rulers and kings and people of those nations right from this

body of believers. ... I believe Jesus meant **we** shall disciple the nations. He meant it and He will not come back until it happens. ... Nations will be disciplined by the fruit of the ministry that comes forth from this people here ... by people sitting in this room!"³²

KCF maintains that their idea of City Churches is scriptural, "The New Testament pattern is for there to be one church in a city with many congregations yet one unified eldership governing it."³³ And since these City Churches will be established by "this body of believers," then it follows logically that the unified eldership will be centered around KCF's particular doctrine. In other words, to come into maturity, to come into unity, means to accept the line of authority that KCF has established!

Jones says:

"There has to be a bunch of full-time leaders joined and the lay leaders have got to be ready, and a lot of them are going to be released after that time of visitation. And they have to be unified; they have to have affection for one another; they have to be grounded in unity around the principles that God has given us, and we have to be in divine order with our place in God's divine order."³⁴

And what will happen to those who do not wish to unify and come under this eldership? "Some pastors and leaders who continue to resist this tide of unity will be removed from their place. Some will be so hardened that they will become opposers and resist God to the end."³⁵

So, KCF teaches that God, through the restoration of apostolic and prophetic authority, is going to use KCF to establish city churches with unified elders. These City Churches are the framework that God will further use to bring a new definition of true Christianity. This work will grow, become more mature until it "come(s) to a place of the maturity that equals the stature of the fullness of Christ."³⁶ The restored, perfected city church ("the expression of the maturity of Jesus Christ in a given region."³⁷) will then disciple the nations of the earth with the intention of rendering the kingdom of God on the Earth a fit presentation to a **then** returning Jesus Christ.

This is the classic Latter Rain version of the Dominion Mandate.

KCF, Cross-Pollinization and Vineyard Ministries

KCF has what it calls a program of "Cross-pollinization" with like-minded ministries. The ministry team "agreed that God purposefully left our team deficient in many areas so we should need other parts of the Body of Christ. ... Every ministry in the Church needs other ministries." Because of this, "We regularly fellowship with ministry teams from a variety of backgrounds and denominations. We call this 'cross-pollination.'"³⁸

While on the one hand this appears to be an innocent desire to benefit from the experience and knowledge of other ministries, some critics see this as just another way to infiltrate and gain control of existing churches.

According to Ernie Gruen, a local Kansas City pastor, KCF has demonstrated an agenda of absorbing existing congregations.

"... this is where they began to prophesy that churches should close and be part of their ministry. They did it three times that I can document but actually more than that. Sermons were preached on how you know when to close a church. And then, they had a prophet along that said, 'You're to close your church down and all become part of KCF.'"³⁹

Bickel answered the accusations made by Gruen in a letter dated Jan. 22, 1990: "After hearing your tape, I'm sure you do not understand our structure, the way several groups have joined us, nor the nature of our prophetic ministries."⁴⁰ However, Gruen's statement matches statements made above as well as a chronology of the beginning of Olathe Christian Fellowship (a branch of KCF) given in the Kansas City Fellowship Reports dated February and April 1987.

In January 1987, Bickel announced a "Sovereign Calling" that God had given to establish Olathe Christian Fellowship (OCF). At that meeting "Another priority was to review the history of how God called two churches in Olathe, Olathe Fellowship (OF) and Christ Community Fellowship (CCF) to die to enable a new work, Olathe Christian Fellowship, to be raised up."⁴¹

The pastors of these small churches came into association with Bickel in the early 1980s. By 1985, Larry Fry, pastor of CCF, and Wes Adams, pastor of OF, began to hear God saying that they

should merge their respective churches but it did not happen. Then "In 1986, God sovereignly resurrected it and showed us both independently of one another, that God's way was for us to submit our two congregations to Mike Bickel in order to establish one new church. God confirmed this by strong prophetic words through John Paul Jackson and others."⁴²

"September 14, 1986: Wes and Larry announce to their churches that they have been called to die as individual fellowships. They inform their churches that they will be submitting themselves to the leadership of Mike and the Church Planting Team for the purpose of beginning a new work in the city of Olathe."⁴³

Due to its strong stance on supernatural signs and wonders, it should come as no surprise that KCF has "cross-pollinated" with the Vineyard Movement of John Wimber. Wimber came under the influence of Paul Cain in mid-1987 when Cain prophesied over problems that existed in the Vineyard Ministry. Then in December of that year Cain was invited to address the leadership of that movement in Anaheim, Calif.

"When asked if God might grant a sign to confirm that the message that he would bring this time was truly from heaven, Cain replied, 'The day I arrive, there will be an earthquake in your city, and the word of the Lord to you will be Jeremiah 33:8.' At 3:38 on the day Cain arrived, the earth shook in Anaheim. After that, he had Wimber's full attention."⁴⁴

Not only has Wimber given Cain his full attention, he has given him an increasingly growing platform. "In addition to his fathering relationship to KCF, Paul has come into a deep friendship and working relationship with John Wimber. ... Paul has made a special commitment to traveling with John and to support the vision that God is currently unfolding to him."⁴⁵

The question is, who is supporting whom? Which one is having the most influence over the other? The answer is evident:

"A year ago John (Wimber) started taking down the fence separating the Vineyard from the rest of the church. Last year John allowed two people who were not Vineyard people to speak at the Spiritual Warfare Conference (Cain and Bickel). This year there were **only**

two Vineyard people speaking at the conference (John and Jack Deere)".⁴⁶

It is also clear that Wimber has bought Cain's Latter Rain theology:

"I think that what God is doing is raising up a New Breed of leaders. And, I believe that He is inviting us in this room to participate in that New Breed."

"Now that's a term you've become familiar with this week. It's been prophesied by Paul Cain; and I think its a very important Concept."

"And, I believe the Church of Jesus Christ that we're part of — the larger Body of Christ the world over — has been weighed and judged in this generation. And that instead of learning from our predecessors from the Latter Day Rain Movement, from any number of movements of God that have occurred in this century, we have allowed the enemy to come in and detract and take away the passion of God and rob it out of our lives."⁴⁷

Is the Wineskin Leaking?

The question of influence has become a very important one. According to Charisma and Christian Life Magazine,⁴⁸ KCF has officially joined the association of Vineyard Churches.

"KCF pastor Mike Bickel says the move follows a one-year period during which the church and he were under John Wimber's oversight."⁴⁹

This move comes at a time when KCF has come under increasing criticism from both the Charismatic and non-Charismatic communities. There have been charges of false doctrine, false prophecies, and even occultic practices.

"A litany of specific charges has been distributed by some Christians in the Kansas City area. ... Bickel said the matters on the list were addressed years ago, acknowledging that some mistakes were made in the way the prophetic words were ministered. But he denied the use of occultic practices"⁵⁰

One has to ask at this point if KCF joined Vineyard to seek counsel from an established national ministry, or was it looking to legitimize its doctrines in a time of severe criticism? It appears that the latter is true;

"Wimber and a team of Vineyard pastors and seminarians have examined the teachings of KCF. They concluded that Jones has made some 'unwise, but not unbiblical' statements and needed to be disciplined, but that the practices

of KCF are sound and Biblical."⁵¹

However, the article goes on: "Recently new charges were added. It has been said that Bickel, Jones and KCF are not in line with orthodox Christianity. Bickel said he had submitted the entire process to Wimber, who would consider the new accusations."⁵²

One would hope that serious and prayerful study would be given to all of the documentation for the "new accusations" before any pronouncement is given.

Finally, "By joining the Vineyard, KCF links up with a national authority network. They will report to regional and national Vineyard directors. But the Anaheim, California-based Vineyard allows its churches to operate autonomously in most other areas. KCF will change its name to Vineyard."⁵³

It remains to be seen whether KCF (now Vineyard) will recant the heterodox doctrines of the Latter Rain Movement and repudiate the validity its "prophetic line of authority," or if it will carry the already controversial Vineyard Ministries into that line.

As they say on the evening news, "Stay tuned folks, this story is just beginning to break!"

Endnotes:

1. **All Things Are Possible**, David Edwin Harrell, Jr., Indiana University Press, (Bloomington, Ind.), 1975, pg. 20.
2. **The Battle of Armageddon, Part IV**, J. Preston Eby, Kingdom Bible Studies, September 1976, pg. 10; quoted in Richard Michael Riss, "The Latter Rain Movement of 1948 and the Mid-Twentieth Century Evangelical Awakening", pg. 197, April 1979.
3. **Anointed to Serve, The Story of the Assemblies of God**, William W. Menzies, Springfield Mo., Gospel Publishing House, 1971, pg. 32.
4. Riss, op cit., pg. 165.
5. Harrell, op cit., pp. 99-116.
6. **The Prophetic History of Grace Ministries**, Kansas City, Mo.: Grace Ministries, n.d., cassette tape on file.
7. *ibid.*
8. **Intercessory Prayer: Kansas City Fellowship's Theology, History, and Practice**, Noel Alexander, Grace City Report, Special Prophetic Edition, Kansas City, Mo., Fall 1989, pg. 17.
9. Grace City Report, Fall 1989, pg. 9.
10. *ibid.*
11. *ibid.*, pg. 16.
12. *ibid.*
13. *ibid.*
14. *ibid.*
15. **The True Prophetic Spirit: The Simplicity and Purity of Devotion to Jesus**; Mike

Bickel, Grace City Report, op cit., pg. 1.

16. **Grace Ministries Statement of Faith**, n.d., pg. 1.

17. **The Prophetic Ministry**, The Morning Star Prophetic Newsletter, Rick Joyner, n.d., Vol 3, No. 2, pg. 2.

18. *ibid*, pg. 4.

19. **Divine Appointment (Introduction)**, Mike Bickel, 3/29/89, cassette tape.

20. *ibid.*

21. **A Vision of the Harvest**, Rick Joyner, Grace City Report, op cit., pg. 3.

22. **True Prophetic Spirit**, op cit., pg. 1.

23. **Overview of God's End Time Purpose**, Mike Bickel, cassette tape, 10/7/84, cassette tape on file.

24. **Paul Cain: A Personal Profile**, Grace City Report, op cit., pg. 2.

25. **The New Breed**, Paul Cain, n.d., cassette tape.

26. *ibid.*

27. **Visions and Revelations**, Bob Jones 1988, cassette tape. Quoted in **Latter Day Prophets**, Media Spotlight Special Report, Albert Dager, n.d., pg 9.

28. *ibid*, Dager, pg. 9-10.

29. **Glory and Dominion of Sonship, Part 2**, Mike Bickel, cassette tape.

30. **Overview of Corporate Long Term Vision**, Mike Bickel, 1/5/86, cassette tape.

31. *ibid.*

32. *ibid.*

33. **What Is Grace Ministries?**, Michael Sullivant, Grace City Report, op cit., pg. 9.

34. Dager, op cit., pg. 11.

35. **Vision of the Harvest**, op cit., pg. 3.

36. **Overview of Corporate Long Term Vision**, op cit.

37. *ibid.*

38. **Maturing Through Cross-Pollinization**, Mike Bickel, Grace City Report, op cit., pg. 18.

39. **Kansas City Fellowship**, Earnest Gruen, Full Faith Church of Love, Jan. 1990 Sermon, cassette tape.

40. Letter on file.

41. **Kansas City Fellowship Report**, A Monthly Newsletter, Vol. 1, No. 6, February 1987, pg. 1.

42. *ibid*, pg. 3.

43. **Kansas City Fellowship Report**, A Monthly Newsletter, Vol. 1, No. 8, April 1987, pg. 3.

44. "How Is God Speaking Today?," Paul Thigpen, **Charisma and Christian Life** magazine, Sept. 1989, pg. 50.

45. **Paul Cain: A Personal Profile**, op cit., pg. 16.

46. "Holiness Unto the Lord," Rick Joyner, **The Morning Star Newsletter**, Pineville, N.C., Vol. III, No. 2, March/April 1990, pg. 16.

47. **Unpacking Your Bags**, John Wimber, n.d., cassette tape. Quoted in Dager, op cit., pg. 12.

48. July 1990, pg. 34.

49. *ibid.*

50. *ibid.*

51. *ibid.*

52. *ibid.*

53. *ibid.*

Neither Russell nor Rutherford ever sought to justify anything they wrote or taught by “worldly standards.” Through Rutherford’s leadership and personality the Watchtower attracted many converts — primarily the lowly, simple-minded, and uneducated who looked to Rutherford for direction. Russell as well as Rutherford attacked all worldly systems, which included colleges, universities and seminaries they considered “dens of demons.”

With the death of Rutherford came a radical change in the Watchtower Society. Nathan Knorr, Rutherford’s 36-year-old successor, did not have Russell’s or Rutherford’s charisma and did not have the prophetic presence to attract converts. Therefore, he used other methods. As this writer remembers Knorr at Bethel, he was cold and lacked personality. He was the “iron fist” who ruled every facet of the Watchtower organization. Headquarters staff members feared his presence. Although Knorr died in 1977, the organizational changes he made still dominate. Knorr did what his predecessors refused to do: try to make the Watchtower credible and acceptable to the world.

The beginning of the Knorr presidency paved the way for the Watchtower organization that exists today. The Watchtower’s heretical teachings had to be repackaged and dressed up to look respectable to make up for Knorr’s lack of charisma and leadership skills. Even though the Watchtower’s exclusivist doctrine remained, it had to be veiled for the organization to gain acceptance.

The 1950s was the great compromise era for the Watchtower. Knorr, envious of the publicity given to Billy Graham crusades, organized conventions in New York that set attendance records at Yankee Stadium and the Polo Grounds. This notoriety brought the Watchtower into the headlines of New York newspapers. Knorr’s strategy was to turn this ragtag bunch of Rutherford followers into a religion, a worldwide corporate machine that could attract a new breed of followers and their money. This could only be accomplished by a continued image adjustment.

In the 1950s, Knorr’s Witnesses looked and acted “respectable.” By decree, through the new “anonymous” literature, the new Witness community was trained to act, talk and walk “Theocratic.” Jehovah’s Witnesses were molded into Knorr’s image of the “New World Society,” a term he coined in the 1950s describing the Watchtower organization. Grooming and etiquette were stressed in publication after publication and dress codes were strictly enforced.

Also during this time, “disfellowshipping” was introduced to weed out undesirables and those who would not fall in line with the organization. The image change brought a new crop of Witnesses to the fold. The Watchtower became like an army. The control increased and so did the rules. Door-to-door sales were a requirement of all members. The door-to-door campaign, which continues today, enhanced Watchtower finances and enabled Knorr to expand his kingdom. Knorr’s strategy of acceptability had paid off.

Knorr’s propaganda was seen in publications and films shown in Kingdom Halls around the world. It all painted a

beautiful picture of the “New World Society.” One example of Knorr’s public relations scheme to gain acceptance from the “outside world” is seen in the 1958 “Divine Will International Assembly Report.” In this 112-page report, Knorr’s account of a Bible College called “Gilead” is featured: “Gilead is not the largest school in the world, nor the most celebrated, but it is without question the best.” The report praises Gilead’s faculty, staff, beautiful campus and curriculum. “Its present curriculum has studies in mathematics, Bible archaeology, Bible geography, Bible history, Bible doctrine, Bible authenticity and research, Bible speaking, Bible missionary service and Bible Themes.” The report goes on to tell a story about a world-renowned Cornell University professor visiting in Europe who was approached by someone who asked: “Where is Cornell University? Never heard of it. Is it any where near Gilead School?”

From reading this report one would think that “Gilead” was a large Bible College with a two-year or four-year degree plan. The truth was, Gilead’s faculty, who remain nameless in the report, were not even college graduates themselves. The campus consisted of three small buildings next to a farm the Watchtower owns in Lansing, N.Y. To graduate from the “best” Bible school in the world, according to Knorr, one needs only to attend for 5½ months. So, a school that granted degrees for less than six months of study rivaled Cornell University in name recognition. Knorr was bold, if nothing else in his propagandizing.

Knorr’s philosophy of acceptance is still the standard today. Jehovah’s Witnesses go to great lengths to sway the press during their annual district assemblies. The strategy is to portray a clean, happy, disciplined people. Behind the scenes however the Watchtower struggles to maintain Knorr’s image for the Witnesses. Articles that are not available to the public, but only disseminated to the Witness community, constantly remind them of the image they are to convey. Each year counsel is given concerning conduct while attending district assemblies. Witnesses have to be told not to steal the towels from hotel rooms, put more people in a room than are paid for, not to cook in rooms, and to follow the general rules of the motels.

Probably the greatest way the Watchtower deceives the public for acceptance is through its literature. Since the Knorr presidency, the Watchtower has tried to project an air of scholarship. This began with Knorr’s New World Translation in the 1950s. The Watchtower has searched for endorsements of its translation, going so far as to misquote scholars who actually condemned the faulty Bible. Students of the Watchtower’s history can uncover hundreds of faulty quotes, missing bibliographies and footnotes. To an uninformed reader the Watchtower’s materials seem scholarly and well-documented, but close examination of the facts show the opposite.

At the Watchtower’s district convention last year a booklet called **Should You Believe in the Trinity?** was released. This publication is a prime example of the deceptive techniques used by Jehovah’s Witness writers. (See further, “Heresy for a Mere Donation,” **The Quarterly Journal**, Vol. 10, No. 3.)

A recent example of The Watchtower’s search for endorsement to continue its deception can be seen in an

advertisement for this "Trinity" booklet on the back cover of the August 1, 1990, **Watchtower**. The Watchtower quotes Ian Boyne as "The religion writer for 'The Sunday Gleaner' Jamaica, West Indies." Boyne is quoted as giving a glowing endorsement for the booklet.

In a telephone interview, Boyne told this writer that he is not a staff writer for the "Gleaner" but a freelance writer. Also, he said he adhered to the beliefs of the Church of God International, the sect headed by Garner Ted Armstrong. Thus Boyne is a member of a cult himself, a follower of "Armstrongism," which is anti-trinitarian. Boyne did express interest in PFO research and wanted to obtain material on the Watchtower Society. The material was sent to him.

Strip off the veneer of respectability, pseudoscholarship, and acceptability and one will clearly find, that nothing really has changed in the 105 years of Watchtower history. No matter how dressed up they appear to be, the wolves in sheep's clothing continue to deceive. Charles Taze Russell's heretical teachings continue to be published, sending millions headlong into a Christless eternity.

—PRB



News Update

(continued from page 3)

prayed for the child.

Hennepin County District Judge Eugene Farrell ruled in April that state prosecutors had misread the law in bringing the charges. The judge concluded that "no criminal proceedings would be brought regardless of result as long as they practiced their religion in good faith."

Meanwhile in the Christian Science church's home state of Massachusetts, another Christian Science couple did not fare as well with the courts as they were convicted July 4 of involuntary manslaughter. After more than 14 hours of deliberation, the Suffolk County jury found David and Ginger Twitchell guilty in the death of their son. The boy died after a five day illness of a bowel obstruction. The Twitchells are appealing the court's decision.

—MKG



MOTHER ABDUCTS DAUGHTER TO PREVENT SURGERY

A Jehovah's Witness woman abducted her 12-year-old daughter from a Chicago hospital to keep the child from having surgery that would have required a blood transfusion.

Caroline Winfield, the girl's mother, did not want her daughter Kimberly to receive a transfusion because Watchtower teachings forbid it.

Kimberly was admitted to Children's Memorial Hospital May 9. She needed surgery for an enlarged heart and weakened heart valves.

Winfield took her daughter from the hospital prior to a

scheduled court hearing in which the Illinois Department of Children and Family Services officials were seeking to obtain a court order to proceed with the surgery over the mother's objections. The DCFS had been named custodian for Kimberly and her two brothers because the mother was homeless and unable to care for them. Upon Kimberly's disappearance, an arrest warrant charging the mother with child abduction was issued.

Following public pleas for the child's return, Winfield returned her daughter to state authorities. Hospital officials examined the girl and said her condition had not worsened while she was out of the hospital. The mother was charged with one count of felony child abduction.

—MKG



CHURCH OF CHRIST TEMPLE LOT TO REBUILD STRUCTURE

The Church of Christ Temple Lot, a 2,300-member Mormon offshoot sect, has received approval by the Independence (Mo.) City Council for the rezoning of its land to accommodate a new building. The church's rezoning request was approved March 19. The Temple Lot church's former headquarters and sanctuary was destroyed by fire on Jan 1. (See further **The Quarterly Journal**, Vol. 10, No. 2, pg. 3.)

The structure will be built on the 2.5-acre site on which the church's former building was located. Plans include an 8,144-square-foot structure containing an auditorium seating 275. Church leaders estimated the facility to be finished in six months.

—MKG



RLDS BREAK GROUND FOR TEMPLE

Ground was broken April 6 for a new temple structure being erected by the Reorganized Church of Jesus Christ of Latter-Day Saints in Independence, Mo., home for the 242,000 member sect. Wallace B. Smith, RLDS church president, was the first of over 200 church members participating in the ground breaking.

About 12,000 people watched the 45-minute ceremony, with another 2,000 watching it on closed-circuit television from the RLDS church's Auditorium next to the temple site.

Church officials set a \$60 million goal for building and maintaining the temple. Construction is expected to cost \$35 million. The rest of the money will go into an endowment fund. Church members have pledged more than \$61 million. However, church leaders are now seeking another \$14 million to cover the costs of property acquisition, auditorium renovations and professional fees.

The temple is expected to be fully completed in the spring of 1993. It will contain an 1,825-seat sanctuary, chapel, offices, library and archives, theaters, lecture hall, and classrooms. A spiral will cap the 300-foot-tall structure.

The RLDS version of the temple differs greatly from temples built by The Church of Jesus Christ of Latter-day Saints. The RLDS do not utilize temples for secret ceremonies, such as baptism for the dead and the sealing of marriages for eternity. The Independence temple will mark the second temple for the sect. The only other temple owned by the RLDS is in Kirtland, Ohio. It was the first temple built by Joseph Smith Jr.

The ground breaking was the highlight of the RLDS biennial nine-day World Conference. Six thousand members attended the opening services April 1. During the conference RLDS delegates pondered the possibility of shortening the church's official title. Claiming the 10-word name was too difficult and often confused with the Utah-based LDS church, proponents of the name change appeared to outnumber those opposing a new title by 2-to-1 margin. However, following a short debate on the subject, delegates overwhelmingly rejected the measure of adopting a new or alternative title for the church.

Meeting with delegate approval at the conference was a vote to make financial cuts in order to balance the church's books. Shortcomings of almost \$2 million in 1988 and another \$567,000 in 1989 constrained the church to dip into its reserved funds. The new budget was set at \$14.8 million for 1991 and \$15.1 million for 1992. These figures mark a decline from the 1990 budget which was set at \$17.1 million. The new budget cuts forced the church to reject increasing financial support for its missionary development.

While several measures were discussed and voted on, no new revelations were given to the church followers during the conference. President Smith commented that the "lack of revelation [was] not unusual." In 1984, Smith gave a revelation permitting RLDS women to be ordained to the church's priesthood. A revelation which cause growing dissent among fundamentalist members. A 1988 revelation included the directions for the building of the temple.

Despite the final realization of the building of a temple in Independence, the RLDS still face major obstacles within its denomination. According to a report in the March 31 edition of the **Kansas City Star**, the "RLDS church [is] shaken by fundamentalist dissent." The article claims that the defiance of the fundamentalists have led to the opening of over 150 churches and cited a survey which maintained

that some 7,000 former RLDS members now attend these churches. Former members claim that the church has become too liberal. Dissenter Ruby Fishel of Vancouver, Wash., stated that, "They've stolen the church."

Although the RLDS people believe, and a local newspaper reported that, the RLDS "Church will fulfill Joseph Smith's dream with the erection of [the] shrine in Independence," the building of temple comes at the wrong time and on the wrong location. Joseph Smith prophesied in 1832 that the building of the temple would be in the generation his revelation was given. (See **Doctrine and Covenants**, Section 84:3-4) In addition, the temple is being built on a plot of land one block from the site designated by Smith.

—MKG

Book Reviews

(continued from page 16)

Albert Pike, is excellent. It is a piece of work unavailable in any other book. Morey also critiques Pike's **Morals and Dogma**.

The book has some shortcomings. Morey presumes his readers are familiar with the names of various Masons and several philosophers. Thus, people who influenced Freemasonry are mentioned but never profiled.

One aspect of the book that is hard to swallow is Morey's belief that Freemasonry can be brought back to its Christian origins. Morey writes: "It is time that good and honest Masons draw the line and say enough is enough. If they don't, Freemasonry will one day be a full-blown pagan religion ..." (pg. 81).

It appears Morey views Freemasonry as a sinking ship that still can be rescued. This reviewer believes the ship of Freemasonry has been lying on the bottom of the sea for some time and is beyond repair.

Therefore, while this is an excellent historical study of Freemasonry, works such as John Ankerberg and John Weldon's **Christianity and the Secret Teachings of the Masonic Lodge** are better at addressing Freemasonry today.

—MKG

PERSONAL FREEDOM OUTREACH



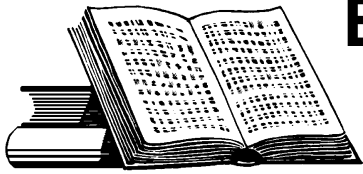
OFFICES

PFO—Missouri P.O. Box 26062 St. Louis, MO 63136 (314) 388-2648	PFO—Pennsylvania Route 3 - Box 127 Kunkletown, PA 18058 (215) 381-3661	PFO—Kentucky P.O. Box 607 Fairdale, KY 40118 (502) 368-1975	PFO—Ohio P.O. Box 493 Niles, OH 44446 (216) 652-3713	PFO—Arizona P.O. Box 2384 Phoenix, AZ 85380 (602) 878-3370	PFO—California P.O. Box 15081 Santa Ana, CA 92705 (714) 832-9385
---	---	--	---	---	---

BOARD OF DIRECTORS

M. Kurt Goedelman	St. Louis, MO	Wesley P. Walters	Marissa, IL
William I. Cetnar	Kunkletown, PA	Paul R. Blizzard	Fairdale, KY
Edgar L. Havaich	Niles, OH	Stephen F. Cannon	Peoria, AZ
Stephen W. Ignatius	Santa Ana, CA	Keith A. Morse	Fresno, CA

The Quarterly Journal is the quarterly newsletter publication of **Personal Freedom Outreach**.
Published by PFO - Missouri. © 1990, PFO - All rights reserved.



BOOKS IN REVIEW

INDEX OF WATCHTOWER ERRORS

David A. Reed, Editor

Compiled by Steve Huntoon and John Cornell
Baker Book House, 138 pages, \$7.95

Ex-Jehovah's Witness David Reed has combined efforts with cult-watchers Steve Huntoon and John Cornell to provide Christians with another valuable tool to reach Jehovah's Witnesses. Reed's latest work is a comprehensive index of Watchtower subjects and teachings, most of which will never find their way into the Society's own published indexes because of the embarrassing nature of the citations.

The authors outline the many prophetic blunders, doctrinal and policy shifts, biblical contradictions and outright ridiculous statements made by the Jehovah's Witness writers over the organization's 110-year history.

The book is divided into two major sections. The first is a chronological listing of Watchtower theology from its inception in 1879. The second arranges the items by subject.

While the publication could be read in the usual manner from cover to cover, the tremendous worth of the book will be its quick, concise and easily-accessible summary of the peculiar teachings of the Watchtower.

—MKG



THE AGONY OF DECEIT

Edited by Michael Horton

Moody Press, 284 pages, \$14.95

At a time when certain religious media superstars are veering away from orthodox Christianity, documentation and analysis of their teachings become important. Editor Michael Horton and writers such as R.C. Sproul, Walter Martin, Quentin Schultze, and former U.S. Surgeon General C. Everett Koop supply much of that.

All the contributors take to task the neo-Gnostic slant of Trinity Broadcasting Network's Paul Crouch, word-faith teachers Kenneth Copeland and Kenneth Hagin and others.

"Just as a doctor dares not practice surgery until he has studied the several branches of medicine," we read on page 66, "so a minister, including a media minister, should not presume that he is broadcasting the biblical faith until he has a grasp of systematic and biblical theology. It exhibits a glaring deficiency in both to claim, as does Charles Capps, that Job 'was sure not under the anointing' when he said 'The Lord gives and the Lord takes away.' Capps calls this statement a 'lie.'"

This volume will become an important part of the owner's "discernment arsenal" against the slippery slide into neo-Gnostic mysticism.

—SFC

WITCH HUNT

by Bob and Gretchen Passantino

Thomas Nelson Publishers, 254 pages, \$9.95

Witch Hunt discusses how Christians can stand against heresy and expose heretics without wounding innocent Christians.

The section "Who is really Christian?" lists what Christians are to believe about God, Christ, man, sin, salvation and scripture. It discusses qualifications for biblical discernment.

The Passantinos point to Constance Cumbey, Texe Marrs and Dave Hunt as three who have gone out of bounds in their criticism of Christians and mislabeling people as heretics.

All readers will agree with the book's appeal for solid research, good critical thinking and biblical discernment. The discerning Christian should read this book. It is most helpful.

—GRF



ORIGINS AND TEACHINGS OF FREEMASONRY

by Robert A. Morey

Crowne Publications, 132 pages, \$7.95

The question of whether Freemasonry is a cult is still a matter of debate among Christians although most, if not all, current Christian literature says it is.

So when a respected Christian apologist and cult researcher says Freemasonry is not a cult, readers will want to know how such a conclusion was reached.

A major part of Morey's argument is that many writers who call Freemasonry a cult cite other writers who use speculation, prejudice, fantasy, fraud and deceit. Therefore, the arguments are faulty, Morey says.

Morey tries to eliminate these flawed sources and present just hard evidence. In his opening chapter, he lists six principles that outline his conclusions. For example, only Freemasons are quoted within the chapters. Any anti-Masonic citations have been relegated to endnotes.

Morey contends that the Masonic Order was inaugurated as a Christian organization, which is why so many Christians feel comfortable as members. On page 25 he writes "...that for nearly two centuries, the Craft was viewed as a Christian institution completely compatible with Biblical religion. The idea that Freemasonry came from pagan origins never crossed their minds."

Morey's research is well-balanced and free from the emotion for which he chides other authors. The chapter examining one of the most well-known Masons of all times,

(continues on page 15)



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