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Demons, Demons, Where Are the Demons?

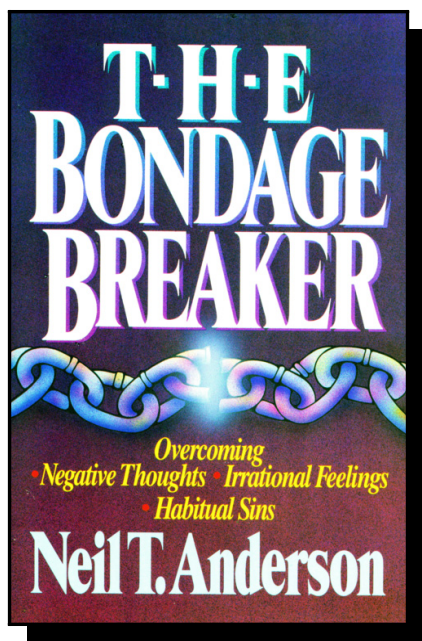
The Unchanged and Unchanging Neil Anderson

by G. Richard Fisher

Criticizing the teachings of popular author Neil Anderson might seem a risky task. After all, his books are advertised in *Charisma* and *The Marketplace* (formerly *The Bookstore Journal*) and endorsed by the likes of Bill Bright, Chuck Swindoll, Kay Arthur and Trinity Broadcasting Network favorite, Jack Hayford.

His teachings focus on liberation from bondage — bondage from sin and the power of the devil, subjects any Christian ought to be familiar with. But a closer look reveals teachings that have far more in common with extremist Charismatic movements than with the Bible.

The bondage that Anderson promises deliverance from is not simply from the power of sin but from demons — some of them originating with long-dead ancestors — who indwell believers. Anderson says 85 percent of all Christians are struggling with various levels and depths of this demonic bondage.¹



Anderson would have us pray the following prayer:

"I cancel out all demonic working that may have been passed on to me from my ancestors. ... I renounce all satanic assignments that are directed toward me and my ministry, and I cancel every curse that Satan and his workers have put on me. ... I reject all other blood sacrifices whereby Satan may claim ownership of me."²

These prayers are not intended to be said by someone seeking salvation, but by Christians who already have been "delivered from the power of darkness and translated into the kingdom of God's dear Son."³

The Assemblies of God denomination issued a 15-page position booklet refuting the idea that Christians can have indwelling demons. It concludes that such teaching is unbiblical and erodes the biblical concept of salvation and peace.⁴

The Christian Research Institute has issued a position paper warning the Christian public about Anderson's teachings. It states:

"While Anderson promotes 'freedom in Christ' vociferously, his emphasis on the occult from which we are to become free is more

(continues on page 14)

Inside this Issue:

- How to Get the TBN Boot Page 2
- Brownsville Pastor "Prophecies" Demise of CRI Page 3
- Challenging The Book of Mormon Page 4

Editorials

“THE MURKY RIVER OF BROWNSVILLE” CORRECTION:

It has been pointed out to PFO by Dr. Michael Brown, one of the staff at Brownsville Assembly of God in Pensacola, Fla., that the article “The Murky River of Brownsville,” (*The Quarterly Journal*, April-June 1997) contained an innuendo regarding the morality of Evangelist Steven Hill. At least, that is what they thought.

The PFO article described a Brownsville service where Hill lined up convulsing bodies across the stage for all to see as an “orgy of voyeurism.” However, PFO never intended to convey a charge of immorality in any way. The phrase was in no way to be construed as questioning Mr. Hill’s morality, nor did the writers intend the words to convey any promiscuous conduct. That idea was the furthest thing from the intent of the authors.

Checking on the strict definition of each of the words, we have concluded that the correction is warranted. What was intended was to say that Hill made a spectacle of these people and in laying them out across the stage for all to see and was involved in some kind of spiritual “exhibitionism” (first definition: “tendency to call attention to one’s self or show off,” see *New Word Dictionary of the American Language*). The authors still contend that the people were exploited and made a spectacle and should not have been. There was no moral/immoral connotations ever intended. PFO stands corrected if that was conveyed, but stands by its criticism of such unbiblical activity.

HOW TO GET THE TBN BOOT

If you’re a charismatic icon, there are a lot of easier things in life than getting booted off the largest syndicate of

“Christian” television stations, the Trinity Broadcasting Network (TBN).

Heresy won’t get you kicked off. Popular charismatic teacher Kenneth Copeland proved that when he told TBN co-founders Jan and Paul Crouch, during a TBN “Praise-A-Thon”: “I was shocked when I found out who the biggest failure in the Bible is. ... The biggest one in the whole Bible is God.” “Mmm,” Paul mused as Copeland rationalized his heterodox view. (His “biggest failure” pronouncement has also been taught on other TBN-aired programs. See, for example, Copeland’s weekly broadcast for May 8, 1994.) Copeland also teaches a concept of God that is more akin to Mormonism than orthodoxy.

False prophecy won’t keep you from inducing the TBN viewing audience. Los Angeles pastor John J. Hinkle told of a vision from the Lord saying that on June 9, 1994, God would “rip the evil out of this world ... And at that time something cataclysmic of glory and the power of God is going to come upon the earth. ... When that glory comes, and come it will, there isn’t anyone who won’t be on his knees and on his face before the Lord.”

June 9, 1994, passed and the “glory and power of God” that was to “come upon the earth” did not come. Instead of being rebuked and held responsible by Crouch for misleading the TBN audience with his false prophecy, Hinkle was allowed to “spiritualize” his utterance. “The veil, was it ripped?” he asked. “Yes, but it was at first a spiritual veil.”

You can’t get yanked off TBN by making harsh and unscrupulous declarations against Christians who scripturally examine the “revelations” of purported modern-day apostles and prophets. Faith healer Benny Hinn demonstrated that when he told a TBN audience: “You wonderful people of God quit attacking men of God by name! Somebody’s attacking me because of something I’m teach-

(continues on page 17)

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News Updates

BROWNSVILLE PASTOR “PROPHESIES” DEMISE OF CRI

A preacher says the days are numbered for Christian Research Institute and its president, Hank Hanegraaff, unless Hanegraaff repents of his criticism of the revival at Brownsville Assembly of God in Pensacola, Fla.

Brownsville pastor John Kilpatrick angrily raised his rhetoric to a new level during an April 6 sermon, predicting CRI's end in “90 days” unless Hanegraaff abandons his opposition to the revival.

Kilpatrick set the stage for his videotaped morning message with, “I got a Word from the Lord last night.”

Although Kilpatrick said, “Words of death ought not to come out of our mouths and curses ought not to come out of our mouth. ... God has called me forth to speak forth the blessings of the Lord.” The message, taken from the book of Numbers, was a blistering attack on Hanegraaff and the Southern California ministry founded by the late Dr. Walter Martin.

Kilpatrick went on: “And the Lord said, ‘I want you to go before my people and tell them something.’ ... He said, ‘Son.’ It’s what He said to me last night and I heard the Lord, friend.” Kilpatrick described a long conversation he had with God, taking his words from the realm of human pronouncement and guesswork and into the divine.

“I want to say something this morning to Hank Hanegraaff: Hank Hanegraaff, you may feel like that you can put on the badge of heaven and put on your white cap and saddle up on your big horse and ride through the Kingdom of God straightening everybody out. But I don’t know who called you to be the high sheriff of heaven.... You may criticize other people and other moves of God and other ministries, but you’d better leave your hands off this one! ... If you want to keep any kind of a semblance of a ministry you better back off ... because I’m going to prophesy to you that if you don’t, and you continue to put your tongue in your mouth on this move of God, within 90 days the Holy Ghost will bring you down. I said, within 90 days the Holy Ghost will bring you down. And I speak that as a man of God,” Kilpatrick said.

Kilpatrick’s message drew joyous outbursts from the congregation.

Evidently, in reference to Hanegraaff’s severe criticism of the head-shaking that has gone on at Brownsville meetings, Kilpatrick added: “I want to tell you something else, if you don’t want your head to start shaking... .”

The climax of the revelation was to refer to Hanegraaff as a devil: “Mr. Hanegraaff, and all other devils, listen up! ... this revival shall turn into a national awakening.”

The revival’s evangelist, Steven Hill, later in the service reaffirmed Kilpatrick and said the revival is already reaching into Washington, D.C., at the highest levels of government and eventually millions in America will be saved as a result of it.

Hanegraaff began a 90-day countdown to July 4 on his radio broadcast. He is calling for Kilpatrick to be held to the test of a prophet found in Deuteronomy 13 and 18. He told PFO that his mind is unchanged about the Brownsville revival and continues to see it as a clone of the waning Vineyard revival in Toronto.

CRI’s *Bible Answer Man* broadcast continues to receive daily calls from listeners telling of the spiritual harm Brownsville has created.

—GRF

WATCHTOWER LEGAL ACTION TAKEN AGAINST FORMER MEMBERS

In 1994, the Church of Scientology sued a former minister who published “secret” Scientology documents on the Internet. Recently, it appears, the Watchtower Bible and Tract Society has adopted the same tactic. In early March, two former Jehovah’s Witnesses in Norway were called to police headquarters for questioning.

Complaints have been filed by the Brooklyn headquarters of the Watchtower Society against Kent Steihaug and Jan Haugland for violating copyright laws. They are accused of illegally disseminating copies of the Watchtower’s secret manual, *Pay Attention to Yourselves and to All the Flock*, onto the Internet. The guidebook, reserved for Watchtower elders, gives instructions on how to deal with ill-behaved and dissident Jehovah’s Witnesses. Among the tactics outlined are various methods, including closed-door trials. David Reed, a former Jehovah’s Witness, says the manual tells local elders what “actions to take in controlling the personal lives of Jehovah’s Witnesses.”

The inside title page of the publication says:

“A copy of this textbook is issued to each appointed elder, and he may retain it as long as he continues to serve as an elder in any congregation. At such time as he should cease to serve in that capacity, his copy of the book must be handed over to the Congregation Service Committee since this publication is congregational property. No copies are to be made of any part of this publication.” The work carries a 1991 copyright by the Watchtower Bible and Tract Society of Pennsylvania.

Steihaug’s website no longer makes available the publication, a fact known by the Watchtower. However,

(continues on page 18)

CHALLENGING

THE BOOK OF MORMON

by Stephen F. Cannon

Although members of the Church of Jesus Christ of Latter-day Saints (LDS) derive none of their unique doctrines from it, they cling steadfastly to the authenticity and authority of the Book of Mormon (BOM). Whenever one encounters a Mormon, it is not long before he is challenged to “test” and see if that book is another witness of Jesus Christ.

Books are written, speeches are given and hundreds of thousands of dollars are spent annually to promote this volume as scripture and history.

Most recently, while perusing the Mormon websites on the Internet,¹ I came across a challenge issued to prove that the Book of Mormon is both scripture and history. This writer had heard many of the arguments before, but this was the first time they had been found all in one place and issued as a challenge. As I read through the statements, I decided to answer them as a body, as they were presented. My prayer is that these answers will find their way to the maximum number of people so when Mormon missionaries come calling with a smile and a free copy of the Book of Mormon, truth will prevail.

Many of these statements are very misleading. Taken the way they are phrased, without clarification, grants some LDS presuppositions. When discussing doctrinal or historical points with Mormons, one must be careful to define terms. Mormons use the same terms as orthodox Christians, but define them differently.

Those who dialogue regularly with Mormons often express how frustrating it is to communicate with them meaningfully. Taking the following challenge will demonstrate that such communication can be very time-consuming and detailed. Don't be discouraged! If you love Mormons enough to share the true Gospel with them, be ready to spend quality time preparing and communicating that truth.

With that in mind, let's get on with...

The Challenge²

If one scoffs at the missionary's explanation of the Book of Mormon, he is in so many words claiming it to be false: That it is a deceiving fraud formulated through the efforts and talents of a common man. What is produced by one man can always be duplicated by another. The challenge that the Book of Mormon makes to the world is that of duplication. Because the book complies with every one of the following conditions, in order to produce a similar record, one must comply with the same conditions.

Well, here they go. They can't get through the first paragraph without throwing in a false presupposition: *Because the book complies with every one of the following conditions, in order to produce a similar record, one must comply with the same conditions.* We will see in short order that the

BOM complies with very few of the conditions, let alone with all of them. But, if you accept this as stated you begin in a limited position.

Here is the challenge: Can you accept it?

You Bet!

1. Write a history of ancient Tibet covering a period from 2200 B.C. to 400 A.D. Why ancient Tibet? Because you know no more about Tibet than Joseph Smith (or anyone else) knew about ancient America.

This condition presupposes several things. First, that Joseph knew little about ancient America, or that no one else knew much about ancient America. Second, that what Joseph or anyone else knew about ancient America was accurate. Third, that what was written in the BOM about ancient America is accurate to the exclusion of erroneous ideas held in the 1820s. We will not grant these presuppositions, and as we proceed you will see why.

2. You are 23 years of age.

File this in the “so what” department. There are today and were in Joseph's day many very intelligent 23-year-old people.

That Joseph Smith was precocious, I think we can all agree. If we can't agree on that, then read on, because I will document it thoroughly.

3. You have had no more than three years of formal school education, and have spent your life in

backwoods farming communities.

The truth of this condition is easily enough documented. But we can't just quit with the phrase as written. Even though Joseph didn't have a full education, he did learn to read and write. And although his spelling left a lot to be desired (which was not at all unusual for the day), documents show his reading comprehension was quite good.

Very early in the young LDS church's history, Joseph undertook to chronicle the beginnings of that body. Two years after the publication of the Book of Mormon, he wrote a history of his life. In it he stated,

"At about the age of twelve years my mind became Seriously imprest with regard to the all important concerns for the welfare of my immortal Soul which led me to Searching the Scriptures believing as I was taught, that they contained the word of God thus applying myself to them ... I discovered that [men] did not ... adorn their profession by a holy walk and Godly conversation agreeable to what I found contained in that sacred depository ... thus from the age of twelve years to fifteen I pondered many things ... and by Searching the Scriptures I found that mankind did not come unto the Lord but that they had apostatised from the true and living faith and there was no society or denomination that built upon the Gospel of Jesus Christ as recorded in the new testament."³

From the above quote we see that the young Joseph was contemplative, and had sufficient reading skills to seek the Scriptures for answers to spiritual and moral questions. A very revealing quote from Joseph's mother in her biography of her son and his ancestors further corroborates the fact of Joseph's biblical astuteness. She mentions a man that was attempting to bring about a union of the warring denominations in their area and remarks:

"This seemed about right to me, and I felt much inclined to join with them; in fact, the most of the family appeared quite disposed to unite with their numbers; but Joseph, from the first, utterly refused even to attend their meetings, saying, 'Mother, I do not wish to prevent

your going to meeting, or any of the rest of the family's; or your joining any church you please; but, do not ask me to join them. I can take my Bible, and go into the woods, and learn more in two hours, than you can learn at meeting in two years, if you should go all the time.'"⁴

Even though he did spend most of his formative years in rural farming communities in New England, that does not mean that he was isolated from the religious and historical ideas of his time. Just from the quotes above, it is easy to see that Joseph was intimately involved in theological issues. These issues that were being debated in the various churches around the area was what supposedly drove Joseph to go to the grove to pray and see what church to join which ultimately produced his "first vision." Oddly enough these were the same issues that are supposedly answered by revelation from God in the Book of Mormon.

4. Your history must be written on the basis of what you now know. There was no library that held information for Joseph Smith. You must use none. There is to be no research of any kind.

This condition is a huge blunder on the part of our challenger. At best it shows a lack of historical knowledge of frontier America and its inhabitants. This is especially true of Joseph and his community. Aside from the fact that Joseph had more than a passing knowledge of the Bible, he had many other resources to draw upon to piece together what was to become the Book of Mormon and it can be amply demonstrated that he used them liberally.

Christian researchers of the early history of Mormonism, H. Michael Marquardt and Wesley P. Walters observed:

"With opportunities for formal education limited, the Smith family, like others on the frontier, relied on other avenues of instruction and information. One source of wide-ranging information was the newspaper, which the Smiths received weekly in Palmyra [N.Y.]."⁵

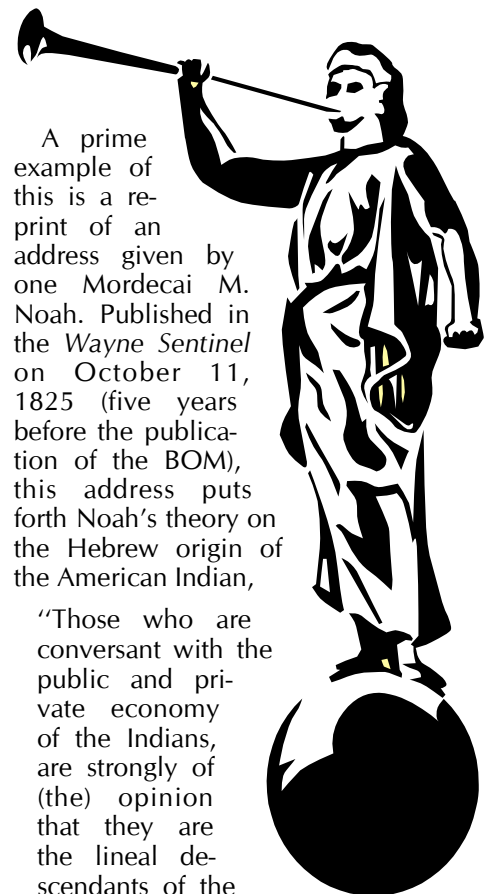
They cite Orsamus Turner who served a five-year printer's apprenticeship in Palmyra between 1818 and

1822. Turner observed,

"He [Joseph] used to come into the village of Palmyra with little jags of wood ... and once a week he would stroll into the office of the old Palmyra Register, for his father's paper."⁶

"After they moved to their Manchester farm, the Smith family received the *Wayne Sentinel*, a successor to the *Register* and the *Herald*. A notice giving the subscription cost and the published amount of Joseph Sr.'s delinquent bill suggest that the Smiths received the paper for more than two years. The *Sentinel* cost \$2.00 per year if picked up at the office. The 11 August 1826 issue listed 'Joseph Smith' among delinquent subscribers with the amount due \$5.60."⁷

The importance of the Smiths being newspaper subscribers is twofold. It establishes that other sources of information were available to the burgeoning prophet, and by examining the paper's content, it documents that some of the foundational ideas of the Book of Mormon may have emanated from that very source.



A prime example of this is a reprint of an address given by one Mordecai M. Noah. Published in the *Wayne Sentinel* on October 11, 1825 (five years before the publication of the BOM), this address puts forth Noah's theory on the Hebrew origin of the American Indian,

"Those who are conversant with the public and private economy of the Indians, are strongly of (the) opinion that they are the lineal descendants of the

Israelites, and my own researches go far to confirm me in the same belief.”⁸

Of course, the central theme of the BOM is that of tracing migrations of Israelites to ancient America, and one of the families becoming evil, being cursed with a dark skin, and degenerating into the progenitors of the American Indian.

Space prohibits a thorough examination of the degree of the *Wayne Sentinel's* probable influence over Joseph's writing of the Book of Mormon.⁹ There is, however, sufficient evidence to show that Joseph did have access to the then current marketplace of ideas. Moreover, the above quip about no library being available to Joseph is simply false.

Approximately five miles from the Smith farm was the local Manchester Rental Library. There is no reason to believe, that given Joseph's propensity for theological reflection, he would not avail himself of volumes of a theological nature.

5. Your history must be 531 pages and over 300,000 words in length..

Okay, this can and was done. It might be difficult to do if you agreed with the above conditions, however, we have seen that Joseph had help in subject matter. I have not yet mentioned that Joseph copied lengthy portions of Scripture directly from the King James Version of the Bible, sometimes altering the verses, sometimes not. Add to this Joseph's active and fertile imagination (documented by his mother) and you have a strong foundation.

For example, Lucy Smith wrote:

“During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of travelling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life with them.”¹⁰

These “amusing recitals” were done years before Joseph translated the Book

of Mormon. It is apparent that even then Joseph had some of the basics of his “history of the ancient inhabitants” in mind and could supply details (either true or false) at the drop of a hat. All things considered, this proposition is not at all unusual.

6. Other than a few grammatical corrections, you must have no changes in the text. The first edition as you dictate it to your secretary must stand forever.

Again, there is a major difficulty with this condition. Neither sentence of this condition is accurate. There have been many more than “a few” grammatical corrections. It takes only a few minutes of comparing the latest edition of the BOM with the first edition to see that there have been thousands of spelling and grammatical changes, as well as some significant historical and doctrinal changes.

As I write, I have before me a reprint of the 1830 edition of the Book of Mormon with all but the most recent changes marked. This volume is available to any one who wishes to compare the modern editions of the BOM with the original.¹¹

Space prohibits a detailed examination of the many changes, but I think it important to include a few of the more serious doctrinal and historical changes. I do so without comment to show that the above condition is totally in error. (Words in bold print are the added words.)

1 Nephi 11:18 — “Behold, the virgin which thou seest, is the mother of God, after the manner of the flesh” (1830 ed., pg. 25).

1 Nephi 11:18 — “Behold, the virgin whom thou seest is the mother of **the Son of God**, after the manner of the flesh” (1989 ed.).

This mistake was made and rectified in two other places:

1 Nephi 11:21 — “And the angel said to me, behold the Lamb of God, yea, even the Eternal Father!” (1830 ed., pg. 25).

1 Nephi 11:21 — “And the angel said to me: Behold the Lamb of God, yea, even **the Son of the Eternal Father!**” (1989 ed.).

1 Nephi 13:40 — “These last

records ... shall make known to all kindreds, tongues and people, that the Lamb of God is the Eternal Father and the Savior” (1830 ed., pg. 32).

1 Nephi 13:40 — “These last records ... shall make known to all kindreds, tongues and people, that the Lamb of God is the **Son of Eternal Father**, and the Savior” (1989 ed.).

And in Mosiah 21:28 (1830 ed. pg. 200), we read about king Benjamin having a gift from God, but since BOM chronology actually has Benjamin dead at that time, it was later changed to king Mosiah having a gift from God.

Again, the changes are too numerous to list here. The facts demonstrate that this condition is not accurate.

7. This record is to contain the history of two distinct and separate nations, along with histories of different contemporary nations or groups of people.

This condition is not difficult to accomplish if you have an active imagination, as Joseph Smith obviously had (see point 5 above). What makes this condition interesting, is that the supposed “history” of these two nations has never been verified. Although many scholars both inside and outside of the Mormon church have tried to verify the historicity of the Book of Mormon by archaeological means, to date this has not been accomplished. I quote LDS scholar Dee F. Green, who from 1958-1961 was editor of (Brigham Young) *University Archaeological Society Newsletter*. In an article in 1969 for the Mormon periodical, *Dialogue, A Journal of Mormon Thought*, Green wrote:

“The first myth we need to eliminate is that Book of Mormon archaeology exists. Titles on books full of archaeological half-truths, dilettante on the peripheries of American archaeology calling themselves Book of Mormon archaeologists regardless of their education, and a Department of Archaeology at BYU devoted to the production of Book of Mormon archaeologists do not insure that Book of Mormon archaeology really exists. If one is to study Book of Mormon archaeology, then one must have a corpus of data with which to deal. **We do**

not. The Book of Mormon is really there so one can have Book of Mormon studies, and archaeology is really there so one can study archaeology, but the two are not wed. At least they are not wed in reality since no Book of Mormon location is known with reference to modern topography. Biblical archaeology can be studied because we do know where Jerusalem and Jericho were and are, but we do not know where Zarahemla and Bountiful (nor any other location for that matter) were or are. It would seem then that a concentration on geography should be the first order of business, but we have already seen that twenty years of such an approach has left us empty-handed.¹²

8. You must describe their religious, economic, political, and social cultures and institutions. Cover every phase of their society, including the names of their coins.

Again, see point 5 and also point 7. With an inventive mind like Joseph's, you can describe these cultures and institutions, and without any means of verification, you can hold out for better than a hundred and fifty years of maintaining that the facts are there, we just haven't found them yet. In the meantime, the only means of verification of the truth claims of the BOM, will be a "feeling," a burning sensation or tightness in the chest. This is supposedly the Holy Ghost spiritually verifying that the BOM and all that it describes is true. This "testimony" will be used to authenticate the BOM and dispel all the evidence that the book was a concoction of Joseph Smith's fertile imagination and then contemporary documentation.

A word about coins. Nowhere in the text of the BOM do you find the word coins. In the first edition of the BOM there were no chapter headings, or verse numbers. According to the frontispiece of the 1957 edition of the BOM these were added later by Apostle Orson Pratt and first issued in 1879, 35 years after Joseph's death. When the chapter heading for Alma 11 was added, the phrase "Nephite coins and measures" was included. Many in the LDS church believe that the names given for pieces of gold and silver (senine, senum, onti, etc.) in Alma 11

are names of measures, not coins. Facts indicate that though gold and silver was prevalent in pre-Colombian society (supposedly BOM times), no system of coinage was ever used. In other parts of the world, coins, many thousands of years old, have been found. No Nephite coins have ever been uncovered.

9. Change your style of writing many times. Many ancient authors contributed to the Book of Mormon, each with his own style.

You can file this one under the "opinion of the writer." I have read the BOM 1957 edition cover to cover once and the 1830 edition cover to cover once, as well as studied various parts of the book on many occasions and the writing style (except those portions that were copied from the King James Version of the Bible) is clearly that of one person. This is especially easy to see in the 1830 edition. Moreover, the present theory in LDS circles on how the BOM was translated is that God revealed to Joseph the concepts of the BOM and he then wrote them in his own words. This, they say, is why the first edition was such a mess of bad spelling and bad grammar.

10. Weave into your history the religion of Jesus Christ and the pattern of Christian living.

This would not be particularly difficult to do if you had the King James Version New Testament laying open beside you as you wrote. There is ample evidence that Joseph did not only have his Bible open, but that he copied passages and lifted ideas from the New Testament and put them in the "historical" time frame of the Old Testament. More on this below.

11. You must claim that your smooth narrative is not fiction with moral value, but true and sacred history.

Any one can make the claim, but the proof of the claim is in the study of the book. In the case of the Book of Mormon, however, it has been weighed in the balances and found wanting.

There is no correspondence whatever between archaeological sites and cultures as revealed by scientific investigations and as recorded in the Book of Mormon, hence the book cannot be regarded as having any historical value

from the standpoint of the aboriginal peoples of the New World.¹³

The next condition is a long one, with multiple parts. For clarity, I will break it down into bite sizes.

12[a]. You must include in your book fifty-four chapters dealing with wars.

You will remember that Joseph's mother included "mode of warfare" as part of the "amusing recitals" that Joseph gave his family long before the BOM. A cursory examination of the chapters dealing with wars in the Book of Mormon shows that Joseph definitely had not lost his imagination. Just from the sixth chapter of Mormon alone we read of 229,976 Nephites killed in a gigantic battle near where present day Palmyra, New York stands. And that number doesn't even include the Lamanite opposition forces. Yet there are no archaeological finds that corroborates this fantastic battle. For this many men to fall in battle in the space of a few days without benefit of modern weapons (swords, spears, and bows only please), the imagination must really be stretched.

12[b]. twenty-one historical chapters.

The term "historical" here should be in quotes, because as we have seen, even the LDS church's own scholars say this is a history that is totally uncorroborated. No Nephite or Lamanite cities, artifacts, battlefields, inscriptions, or burial sites have, to this day, been found. (See point 11.)

12[c]. fifty-five chapters on visions and prophecies. Remember, when you begin to write visions and prophecies, you must have your record agree meticulously with the Bible.

There are a couple of ways to approach this condition. First, we must ask the question, "Which Bible do you speak of?" If you mean by this statement the King James Version (KJV) of the Bible then you are correct that there is general agreement. The reason for this being that the facts show that Joseph copied large portions directly from the KJV into the BOM. Wesley Walters recognized:

"The Old Testament not only provided a framework for Joseph

Smith's tale about ancient America and provided names and events as models after which to pattern parts of the story, it also provided blocks of material which he was able to work into the text largely as quotations from the biblical prophets. Some twenty-three chapters are introduced into the book at various points, with twenty-one of these coming from the Book of Isaiah and two from Malachi. In addition the Ten Commandments are quoted, along with portions from Micah and scattered verses from Jeremiah and the rest of Isaiah. The material is all taken from the King James Version of the Bible, and altered in varying degrees by Smith. A good portion of the alterations consisted of deleting the italicized words supplied by the translators of the Authorized Version, and in some instances Joseph substituted wording of his own in place of the deleted italics. There is no clear evidence that Joseph Smith had any authentic Hebrew text before him from which to make his alterations. In fact, the cumulative evidence would indicate the contrary. It appears from the nature of the alterations that Joseph simply took the King James Version and changed it in whatever manner he felt desirable, no matter what violence it did either to the text or to the context. This will become apparent as individual passages are examined."¹⁴

After the above quote, Walters then spends the next fifty-three pages of the typed manuscript giving examples of how Joseph incorporated these verses and chapters from the KJV into the BOM, and made the many unjustified alterations that he seemed so fond of doing. For brevity, I cite only one.

In the BOM, the 19th chapter of 2nd Nephi is an altered version of Isaiah chapter 9. Although Joseph made changes to the KJV, enough remains to clearly see that this text was lifted from Isaiah 9. Verse 1 of the KJV reads, "by the way of the sea beyond Jordan, in Galilee of the nations." However, when Joseph was "translating," he inserted the word "Red" and it became, "by way of the Red Sea beyond Jordan, in Galilee of the nations."

Walters further observes:

"However, Zebulon, Naphtali and Galilee were in the northern part of Israel near the sea of Galilee. The Red Sea, on the other hand, was over 250 miles south of there. No ancient text or version reads Red Sea (Yam Suph), and Joseph Smith's addition makes a geographical impossibility out of the text."¹⁵

Agree with the Bible? I don't think so!

12[d]. You must write seventy-one chapters on doctrine and exhortation, and you must check every statement with the scriptures or you will be proven a fraud.

Given the facts above, it is really not all that difficult to prove Mr. Smith a fraud. That he copied from the KJV Bible is undeniable. That he made unjustified alterations to the verses he copied is also undeniable. That he copied from other sources available to him in his time and area is evidentially sound. Also, as I pointed out earlier, even though the BOM does contain Joseph Smith's doctrine, the majority of that doctrine runs contrary to what the LDS church teaches and believes today. For example, it is clearly taught in the BOM that there is only one God:

Alma 14:5 — "And the people went forth and witnessed against them — testifying that they had reviled against the law, and their lawyers and judges of the land, and also of all the people that were in the land; and also testified that there was but **one God**, and that he should send his Son among the people, but he should not save them" (emphasis added).

Mormon 7:7 — "And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, **unto the Father, and unto the Son, and unto the Holy Ghost, which are one God**, in a state of happiness which hath no end" (emphasis added).

And yet today, it is the doctrine of the LDS church that there are many gods. A sampling from the late LDS Apostle Bruce R. McConkie's encyclopedic *Mormon Doctrine* shows this clearly:

"Joseph Smith speaks of 'the head of the Gods' calling 'a council of the Gods' to arrange for the creation and peopling of the earth."¹⁶

"Joseph Smith said: ... 'Here, then, is eternal life — to know the only wise and true God; and *you have got to learn how to be gods yourselves*, and to be kings and priests to God, the same as all gods have done before you."¹⁷

"To us, speaking in the proper finite sense, these three [Father, Son, Holy Ghost] are the only Gods we worship. But in addition there is an infinite number of holy personages, drawn from worlds without number, who have passed on to exaltation and are thus gods."¹⁸

12[e]. You must write twenty-one chapters on the ministry of Christ, and everything you claim He said and every testimony you write in your book about Him must agree absolutely with the New Testament.

Again, this is not difficult if you have your trusty KJV New Testament (NT) in front of you. The importance of the above condition arises when you consider that the majority of the narrative of the BOM takes place in times contemporary with the Old Testament events, but Joseph uses material from the NT and places it hundreds of years before the birth of Jesus.

For example, "ye must pray always, and not faint" (2 Nephi 32:9/Luke 18:1); "depart into everlasting fire prepared for the devil and his angels" (Mosiah 26:27/Matthew 25:41); "steadfast and immovable, always abounding in good works" (Mosiah 5:15/1 Corinthians 15:58); and lastly, "the thoughts and intents of his heart" (Mosiah 5:13/Hebrews 4:12). There are hundreds of such instances of anachronistic "borrowings."

13. Many of the facts, claims, ideas, and statements given as absolute truth in your writing must be entirely inconsistent with the prevailing beliefs of the world. Some of these worldly beliefs must be the direct opposite of your claims.

This condition is a red herring slipped in by the person that wrote the chal-

lenge. The facts show that the topics Joseph chose to cover were the ones that were being debated in the theological circles of the day. Topics such as infant baptism, a paid clergy, origin of the ancient inhabitants of America, which was the true church, and so forth were discussed. Joseph used this supposed forum of divine revelation to settle the debate swirling around these and other topics.

14. Included in your narrations will be authentic modes of travel; whether or not those ancient people used fire; description of their clothing, crops, mourning customs, and types of government. You must invent about 280 new names that will stand up under scrutiny through the years as to their proper application and derivation.

As to the authentic nature of Joseph's narration, again we have a major disconnect. Smith mentions that the Nephites had chariots seven times in the BOM, four times weapons and implements of steel are mentioned, and twice are mentioned elephants and two animals known as cureloms and cumoms.

I have found no evidence that the pre-Columbian inhabitants of this continent ever used wheeled conveyances of any kind, let alone two-wheeled vehicles. Also, "Iron working was unknown in the New World until the arrival of the Europeans."¹⁹

Without a knowledge of iron working, there is no steel manufacturing, hence, no steel swords. While almost everyone knows what elephants are, there is zero evidence that the pre-Columbian MesoAmericans knew what they were, let alone had any. Further, there is none alive today that can identify a curelom or a cumom. The idea that any of this can stand up under scrutiny is absurd.

The derivation of the names from the BOM, gives us more insight into the inventiveness of Joseph Smith. While much is made in the Mormon community about Joseph's inability to have "made up" so many names, an examination of those names shows something quite different.

In 1979, a linguistic scholar by the name of Dr. John R. Krueger did a

computer study titled "Book of Mormon Names."²⁰

In that study, he concluded that there were 141 biblical names, 189 non-biblical names, and 35 entries that didn't fall into either category in the BOM. This shows that the number of names manufactured by Joseph is far from the 280 mentioned in the condition.

As far back as 1910, the Mormon periodical *Improvement Era* noted that the BOM names were modeled on biblical names. On page 238 of Vol. 13, No. 3, LDS readers were treated to a four column chart showing, in parallel, Bible names and their BOM derivatives. (For example, Bible: Abinad-ab, BOM: Abinad-om; Bible: Hag-gai, BOM: Hag-oth; Bible: Enoch, BOM: Z-enock; etc.)²¹

Not only are there names built on variant spelling of biblical names, but there are many that are built on rhyme formation of biblical names. (For example, Bible: Gideon, BOM: Giddianhi; Bible: Riblah, BOM: Riplah; Bible: Shimeon, BOM: Shimnilon, etc.)

The origin of the important BOM name "Nephi" (at least 4 men, a city, a land, a people and four books in the BOM are named Nephi) while not a biblical name, nevertheless, has been identified. In the Apocrypha, in 2 Maccabees 1:36, we read, "And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi."

Facts show that Joseph was as consistent in coming up with names as he was with all other aspects of the BOM. Copy where you can, invent where you can't.

15. You will have to properly use figures of speech, similes, metaphors, narrations, exposition, descriptions, oratory, epic lyric, and parables.

We'll get into this in much more detail below. The word to keep in mind here is "properly" use. While he did use these types of grammatical expressions, did he use them properly?

16. You must invite the ablest scholars and experts to examine the text with care, and you must strive diligently to see that your book gets into the hands of those

eager to prove it a forgery, and who are most competent to expose every flaw in it.

And expose them they have; the erroneous history, the heavy borrowing from both biblical and non-biblical sources, the anachronisms, the important changes, the lack of archaeological confirmation, the lack of geographical confirmation, not to mention the fantastic narratives that have no basis in reality (that is, the gigantic battles, the impossible voyages etc.) proves it to be a very flawed volume.

17. Thorough investigation, scientific and historical evidence, and archeological discovery for the next 125 years must verify its claims and prove detail after detail to be true, for many of the details you put in your history are still buried beneath the soil of Tibet.

Sorry, as documented above, this condition just isn't true. There have been no credible archaeological finds that confirm any detail in the BOM. There have been massive amounts of conjecture, and attempts to force evidence, but nothing has been actually found. (See condition 7 above.)

Mormon archaeologist John L. Sorenson has said,

"Various individuals unconnected with these institutionalized activities have also wrestled with the archaeological problem. Few of the writings they have produced are of genuine consequence in archaeological terms. Some are clearly on the oddball fringe: others have credible qualifications. Two of the most prolific are Professor Hugh Nibley and Milton R. Hunter, however, they are not qualified to handle the archaeological materials their works often involve."²²

18. You must publish it to every nation, kindred, tongue, and people declaring it to be the word of God and another witness for the Lord Jesus Christ.

With this condition, you have to give the LDS credit where credit is due. They do spend a great deal of money, time, and effort promoting the book. There are toll-free "800" numbers that you can call to get a free copy of the BOM, the missionaries give away thousands of copies in many different lan-

guages, all over the world, and there are websites on the Internet where you can download computer versions of the book.

The irony of this condition is that while they spend so much time and effort on the book, it has consistently been a thorn in the side of the LDS church. A massive amount of continuing damage control is done each year to explain away the internal difficulties of the book, as well as explanation as to why the general doctrine of the BOM differs in many respects with the current doctrine of the LDS church.

19. The book must not contain any absurd, impossible, or contradictory statements. Your history must not contain any statement that will contradict any other statement elsewhere in the volume.

Oh, brother! Here is where the challenge really begins to unravel. A volume unto itself could (and has many times over) be produced to answer this point of challenge. First the absurd: The next to last book in the BOM (the book of Ether) purports to be an account of a migration of people from the Middle East at the time of the confounding of languages at the Tower of Babel. A godly man by the name of Jared and his even godlier brother (and his friends and family) are told by the Lord to migrate to a land across the sea.

The first absurdity we are treated to is the lack of identity of Jared's brother. Mormon Apostle Bruce R. McConkie said:

"Some of the greatest heavenly manifestations ever vouchsafed to man were given to the Brother of Jared."²³

And yet, we are never given this holy man's name. He is always addressed as the "brother of Jared." In fact, in the first six chapters of the Book of Ether he is addressed as "brother of Jared" 46 times, "Jared with his brother" one time, "Jared, his brother" one time, "Jared and his brother" six times, "Jared said unto his brother" three times, and "Jared died, and his brother also" one time. How much easier to just give us the brother's name.

Next we are treated to a description of the Lord's revelation for building "barges" to get Jared and his associates

across the ocean. I offer the below description without comment. It is up to the reader to judge the absurdity of the narrative.

Ether 2:16-21 — "And the Lord said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water. And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light; whither shall we steer? And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared: Behold, thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if it be so that the water come in upon thee, behold, ye shall stop the hole, that ye may not perish in the flood. And it came to pass that the brother of Jared did so, according as the Lord had commanded."

Next, I offer a couple of examples of the impossible. Close to the end of the book of Ether, we find ourselves in the New World.

Again we find ourselves in what is to become upper New York State, near a hill that will one day be named Cumorah and once again we are witnesses to an epic battle. The descendants of Jared

(led by King Coriantumr) are about to be annihilated by the armies of an evil king named Shiz. Coriantumr is wounded and carried away to recuperate. Here we pick up the story:

Ether 15:1-2 — "And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him. He saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children."

Even if only half of the two million mighty men had only one wife and one child, that would put the casualty list at four million, and that doesn't account for fatalities in Shiz's army! This number matches about one half of all the military deaths of World War I.²⁴

And all without benefit of modern weapons or a war of many years duration!

The last impossibility is the demise of Shiz himself.

Ether 15:29-31 — "Wherefore, he did pursue them, and on the morrow he did overtake them; and they fought again with the sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with the loss of blood. And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. And it came to pass that after he had smitten off the head of Shiz, that Shiz raised up on his hands and fell; and after that he had struggled for breath, he died."

As I try to construct a mind picture of this tableau, I wonder which part of Shiz was struggling for breath, the headless torso or the severed head? Also, the idea that a headless body would raise itself up on its hands is quite ludicrous.

20. Many theories and ideas as to its origin must arise, and after discovering and examining the facts, they must fail.

So sorry, this doesn't work at all. After you examine the facts it is easy to

see the true origin of the BOM. It is clearly the product of Joseph's imagination; supplemented by information readily available from the Bible, books, newspapers, and other periodicals. This has been amply demonstrated above.

You have claimed that your knowledge had come from divine origin, and this claim continues to stand as the only possible explanation. The strength of this explanation must not decrease as time passes, but actually increases to the point where it becomes the only logical explanation.

Anything but. The only portions of the BOM that conform to divine revelation are those portions that were copied from the Bible, and those only in the context of the Bible from which they were lifted. The claim that the book was from divine origin is just as spurious as the claim that it was actual history. The only "proof" as to the BOM's authority and authenticity is the so called "testimony," or the "burning in the bosom" sought after by all serious LDS believers. This is really no proof at all.

More about this in condition 25 below.

21. Your record is to fulfill many Bible prophecies, even in the exact manner in which it shall come forth, to whom delivered, its purposes, and its accomplishments.

When you manufacture a historical setting that covers many thousands of years, and populate that setting with supposed prophets, and have them utter prophecies, then it is no large feat to manufacture fulfillment of those prophecies. If you have your Bible in front of you as you are building your narrative, you can manufacture supposed events that fulfill those biblical prophecies. If you take upon yourself the mantle of a prophet, then you can choose a prophecy from the Bible and manufacture a fulfillment of that prophecy, and dare (based on your supposed authority) anyone to disagree with you. Joseph Smith did all of these things.

22. Call down an angel from heaven in the middle of the day and have him bear testimony to four honest, dignified citizens of your community that the record is the word of God.

Our challenger here makes reference to the three witnesses that testified to seeing the golden plates upon which was written the contents of the BOM, all under the auspices of an angel. Their testimony can be found in the front of the book.

These witnesses must bear the angel's testimony to the world, not for profit or gain, but under great sacrifice and severe persecution, even to their death beds.

All three of the witnesses left the church, with Oliver Cowdery and David Witmer never returning. Martin Harris, however, did eventually come back to the fold, but was thereafter under a cloud. The claim of the LDS church is that none of the witnesses ever denied their testimony, although there seems to be some evidence to the contrary.

In the 26-volume collection of some of the early addresses of Mormon prophets known as *Journal of Discourses*, there is this enlightening statement,

"Some of the witnesses of the Book of Mormon, who had handled the plates and conversed with the angels of God, were afterwards left to doubt and disbelieve that they had ever seen an angel" (see Vol. 7., pg. 164).

There was also a poem published in the Mormon newspaper, *Times and Seasons* (Vol. 2, pg. 482), in 1841 which contained a stanza that read,

"Or prove that Christ was not the Lord
Because that Peter cursed and swore?
Or Book of Mormon not his word
Because denied, by Oliver?"

For an excellent, documented character study of the witnesses of the BOM, please see Jerald and Sandra Tanners' *The Case Against Mormonism* (Vol. 2, pp. 1-62).

You must put that testimony to the test by becoming an enemy to these men.

And Joseph did just that. You did not disagree with the "Prophet of the Restoration" without becoming his enemy.

23. Thousands of great men, intellectual giants, national and international personalities, and scholars for 125

years must accept your history and its teachings even to the point of laying down their life rather than deny their testimony of it.

This is getting down to the knot of it. At this point, we must address the dilemma that has faced the LDS people from the beginning.

Because the prophet and founder of their church placed so much initial importance²⁵ on the Book of Mormon, and taught that it was divine revelation and sacred history, it is impossible to repudiate one and not the other. For this reason, these "thousands of great men" have had to suspend logic, and the laws of evidence, in order to "keep" the BOM so that they might "keep" the entirety of the LDS belief. This is why the inward "testimony" becomes so very important. When the laws of evidence and logic show that the BOM is a concoction of a rural 19th century New Englander, then one can always rely on the "burning in the bosom" that is supposed to be a manifestation of the Holy Ghost telling you that the Book of Mormon is true, and if the Book of Mormon is true, then Joseph was right, and if Joseph was right then he was a prophet, and if a prophet then the entire LDS fabric is sound.

Several years ago I had a meeting with two young Mormon missionaries where we spent several hours examining the evidence for the authenticity of the BOM. Toward the end of the session it became evident to me that both young men were having some serious doubts about the historicity of the volume. At one point there was a pause in the conversation and the duo's leader said with great emotion,

"Well, Mr. Cannon, despite what you've shown me here today, I have a testimony. [He laid his open hand on his chest.] And even if a resurrected Joseph Smith walked through that door and told me that the BOM was not true, I would not believe it, because I have a testimony that it is true, and this I testify to you in the power of the Holy Ghost!"

So, the sacrifices mentioned in this challenge, while on the surface, point to the authority of a book, it is in reality more toward the entire fabric of LDS

belief as represented by that book.

24. You must include within the record this promise: "And when ye shall receive these things, I would exhort you that ye would ask God the Eternal Father, in the name of Christ, if these are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost."

This challenge is known as the promise of Moroni 10. This is the promise of "the testimony" that I mentioned in point 23. This inner feeling becomes the ultimate test of truth, not just of the BOM, but for all spiritual truth. Despite protestations to the contrary, in the final analysis, a subjective inner feeling becomes the ultimate arbiter of truth for LDS believers. This is faith to a Mormon believer. Unfortunately it is a blind leap or credulous faith. It is a faith that flies in the face of reason, that accepts a version of the truth in spite of all evidence rather than a biblical faith of accepting the truth because of good and sufficient reasons.

It is a faith that, like so many other man made religions, arms its adherents with a feeling that what they are doing is right. The problem with a feeling-based belief system is that feelings very often are in error. I can feel with all my heart that the little white pill I am taking is an aspirin and will cure my headache, but if the pill is a laxative that someone just put in an aspirin bottle for safekeeping, then the results are going to be quite different from what I imagined, and my head will still hurt!

25. Missionaries must bear record to the world for the next 125 years that they know the record to be true because they put the promise to the test and found it to be true. The truth of it was manifested to them by the power of the Holy Ghost.

And, this manifestation was a "burning in the bosom," or an increased pulse rate, or any number of other "feelings." A very poor barometer for testing truth claims.

26. Over 50,000 plus competent salesmen must be so sold on your book that they gladly give up two

or more years of their lives to take it to all parts of the world for distribution. They not only pay their own way during these years, but return bearing testimony that the time spent will remain as one of the highlights of their lives. They receive nothing in return for their efforts but the joy of having shared your book with others.

I would contend that the purpose of LDS missionary activity goes far beyond the distribution of the BOM. The present day church actually uses the BOM as more of a public relations "hook." The real purpose of the missionaries is to bring new converts into the LDS church. Since, to Mormons, all churches but theirs are false, their plan is to get you to admit that your church is apostate and theirs is true.

27. Your book must not only raise the standards of millions of people but do it in such a way that they become one of the great moral, ethical, and dynamic marvels of the day. They must become world renowned for this.

The idea that the majority of rank-and-file LDS people are hard-working, clean-living, ethical people will get no argument from me. It is with the leadership hierarchy that I have difficulty.

It is to this group of unscrupulous leaders that the charge of deception must be leveled. They are the ones that have available documentation to show the fraudulent nature of many of the claims of the church. Yet they are the ones that revise the history, perpetuate the fraud, stonewall the honest seekers of truth, intimidate the critics, both within and without the church, initiate the purges when seekers get too close to the truth, and spend vast amounts of money in slick public relations campaigns to attempt to legitimize the LDS church. Ever it was so since the beginning under Joseph Smith.

28. For the next 20 years you must watch those that follow, and you, your family, and the dearest of your loved ones persecuted, driven time after time from their homes, beaten, tortured, starved, frozen and killed. Tens of thousands must undergo the most extreme hardships in your presence just because

they believe your claims concerning the origin and content of what you have written on ancient Tibet.

Pack your bags, folks, with these next two challenges you are about to go on a guilt trip.

Determining the motivation of an individual that you have the benefit of knowing face-to-face is most often a very difficult thing to do, let alone trying to do this 167 years removed. Who really knows for sure what was in young Joseph's mind when he decided to author a book, palm it off as sacred history, and then found a religious movement around it. Did he have any inkling that this small group of followers would one day evolve into a mighty force to be reckoned with as it was forced westward across this country?

History clearly shows that the LDS people were often unjustly persecuted and hounded. History also clearly shows that in many instances the persecution was brought on themselves.²⁶

The reaction of Joseph and other church leaders to unjust persecution also generated more violence. As to who threw the first punch, (metaphorically speaking) no one really knows, but as the church grew, action and reaction escalated and many innocent people on both sides suffered. Ultimately, Joseph lost his own life in the violence.

29. You must gain no wealth from your work, but many times lose all that you have. Like those that believe you, you must submit yourself to the most vile persecution. And finally after 20 years of this, give your own life in a very savage and brutal manner, for your testimony concerning your history book. This must be done willingly on your part.

Unfortunately, there is a little bit of revisionist history here. While Joseph was unjustly and brutally murdered, he did not die for his testimony to the authenticity of the BOM, and he did not go as willingly as our challenger would have you believe.

Early 1844 finds Joseph and his faithful followers living in the thriving Mississippi River town of Nauvoo, Ill., a town the Mormons had built out of a swamp.

Joseph had been secretly teaching the doctrine of plural wives for many years. Publicly he was denying it. William Law, a Mormon dissident, announced his intention to start a newspaper (*The Nauvoo Expositor*) and use that as a vehicle to expose Joseph. On June 7, 1844, the first and only edition of the *Expositor* was published. In it were references to the polygamy revelation and Joseph's recent ordination as King of Israel on Earth. Under the prompting of Mayor Joseph Smith, the *Expositor* was declared a public nuisance by the city council and destroyed.

Because of the destruction of the newspaper, an arrest warrant for inciting a riot was issued for Joseph and his brother Hyrum. Because of the recent activity surrounding Joseph's ordination as King, the charge of treason was added. Fearing for their lives, Joseph, Hyrum and two others fled Nauvoo under cover of darkness on June 22nd.

Most of the faithful felt abandoned by their leaders, and even members of the inner circle of the church openly charged the Smiths with cowardice and abandoning the flock. On June 24th, a dejected Joseph surrendered to the civil authorities. He, Hyrum and two devoted followers were incarcerated in the nearby Carthage, Ill., jail. Joseph announced that this surrender will mean his death. D. Michael Quinn wrote:

"27 June, 5PM. A large group of men approaches Carthage Jail disguised with blackened faces. Smith at first assumes it is the Nauvoo Legion he has secretly ordered to rescue him. However, Major-General Jonathan Dunham has disobeyed orders knowing that a prison escape would mean the annihilation of Nauvoo. Instead the vigilantes storm the upstairs room, instantly killing Hyrum and severely wounding Taylor. Joseph defends himself with a pistol, jumps out the window, and begins to shout the Masonic cry of distress: 'Oh, Lord, my God, is there no help for the widow's son?' Masons in the crowd show no mercy and prop the semi-conscious Smith against a nearby wall and shoot him several times at point blank range."²⁷

So, while Joseph was murdered, he did not go "willingly." He used every

means at his disposal to stave off his untimely demise, as any sane individual would. I do not fault Smith for defending himself, I would do the same, but the idea that Joseph went "as a lamb to the slaughter," is not true history.

30. Start right now and produce this record which covers 2600 years of history, doing it, not in the peaceful atmosphere of your community, but under the most trying of circumstances which include being driven from your home several times, and receiving constant threats upon your life.

Again, our challenger has seen fit to revise history. It is true that because of much controversy surrounding the supposed plates, Joseph and his new wife Emma (Hale) Smith decided to go to her father's house in Harmony, Pa. They arrived at the Hale house in December 1827.²⁸

Joseph did some preliminary translating in January and February of 1828, but it wasn't until April of that year that Martin Harris came to Pennsylvania and became Joseph's scribe. This work was to continue, on and off, under various scribes, in various towns until early 1830 when the manuscript was given to the printer.²⁹

On the 26th of March, 1830, the Book of Mormon is first advertised for sale.³⁰

Please have your book completed, talk a friend into mortgaging his farm to raise money to have it printed — all in 60 days.

While Martin Harris did take out a mortgage on his property, the "translating" did take much longer than 60 days and the conditions under which this work was done were not nearly as severe as our challenger would have us believe.

There is only one answer: The Book of Mormon is a divine record. If not, its origin must be stated and its claims must be explained by the critic.

Been there, done that! The BOM is, by the laws of evidence, not a divine record. It is clearly a product of the 19th century, not an ancient record. The above is only a tiny part of the documentary evidence available that demonstrates the true origins of the

BOM.

It isn't enough to merely discard it as false and forget about it!

We can agree on this statement! Because of the sustained program to legitimize this book and promulgate it as divine revelation and sacred history, we must expose its fraudulent nature, and broadcast that fact to the world!

The first thing to do in examining any ancient text is to consider it in the light of the origin and background. There is no need to look farther, since historical forgery is virtually impossible.

Again, on this we can agree. Because there is such a generous paper trail, excellent archaeological background, and competent scholarship, it is not difficult to expose the Book of Mormon for what it really is.

The only thing that perpetuates the book is the constant appeal to some supernatural experience that validates its truth claims in the face of reason and evidence to the contrary.

Endnotes:

1. <http://www.kitsonk@primenet.com>
2. For purposes of clarity, I have put all of the direct quotes from the web page challenge in bold. This will lessen the confusion of conflicting quotation marks.
3. Joseph Smith, Jr., *A History of the Life of Joseph Smith, Jr.*, Church Archives, Church of Jesus Christ of Later-day Saints, Salt Lake City, Utah, pp. 1-2. Transcription published in Dean C. Jessee, *Early Accounts of the First Vision*, Brigham Young University Studies (Spring 1969) 9:278-280. Original spelling, punctuation and capitalization have been preserved. Cited in Wesley P. Walters, *The Use of the Old Testament in the Book of Mormon*, Master of Theology Thesis, Covenant Theological Seminary, St. Louis, Mo., April 1981, pg. 1.
4. Lucy Smith, *Biographical Sketches of Joseph Smith the Prophet and His Progenitors for Many Generations*. Liverpool, England, 1853, pg. 90. Reprint of the Original 1853 edition.
5. H. Michael Marquardt and Wesley P. Walters, *Inventing Mormonism, Tradition and the Historical Record*. Salt Lake City, Utah: Smith Research Associates, Distributed by Signature Books Inc., 1994, pg. 44.
6. O(rsamus) Turner, *History of the Pioneer Settlement of Phelps and Gorham's Purchase*, Rochester, N.Y.: Published by William Ailing, 1851, pp. 213-214. Cited in *Inventing Mormonism*, op. cit., pg. 44.
7. *Inventing Mormonism*, op. cit., pg. 44.
8. Cited in *Inventing Mormonism*, op. cit.,

pg. 45.
 9. For a more detailed examination of parallels between BOM ideas and articles in the *Wayne Sentinel*, see Jerald and Sandra Tanner, *The Case Against Mormonism*. Salt Lake City, Utah: Modern Microfilm Company, 1968, Vol. 2, pp. 63-71.
 10. *Biographical Sketches*, op. cit., pg. 85.
 11. Jerald and Sandra Tanner, *3,193 Changes in the Book of Mormon*. Salt Lake City, Utah: Modern Microfilm Company, no date.
 12. Dee F. Green, *Dialogue, A Journal of Mormon Thought*, Summer 1969, pp. 76-78, emphasis added. Cited in Jerald and Sandra Tanner, *The Changing World of Mormonism*. Chicago: Moody Press, 1980, pp. 139-140.
 13. Frank H.H. Roberts, Jr. Letter from Smithsonian Institution dated February 16, 1951. There is a photo-reprint of this letter in *The Book of Mormon Examined* by Arthur Budvarson, published by author, La Mesa, Calif., 1959, pg. 37.

14. *Use of Old Testament*, op. cit., pp. 32-33.
 15. *Ibid.* pp. 66-67.
 16. Bruce R. McConkie, *Mormon Doctrine*. Salt Lake City, Utah: Bookcraft, 1966, Second Edition, pg. 164.
 17. *Ibid.*, pg. 321, emphasis in original.
 18. *Ibid.*, pp. 576-577.
 19. The Software Toolworks, *Multimedia Encyclopedia*, Windows/MPC Version, 1992 edition. Article entitled "The Iron Age."
 20. Photo-reprint of entire publication is included in *Use of Old Testament*, op. cit., pp. 177-188.
 21. *Ibid.*, pg. 189.
 22. John L. Sorenson, *Dialogue, A Journal of Mormon Thought*, Spring 1966, pg. 145.
 23. *Mormon Doctrine*, op. cit., pg. 391.
 24. *Multimedia Encyclopedia*, op. cit., table entitled: "Cost of World War One."
 25. I say "initial importance" because it is obvious that as the LDS church evolved, Joseph paid less attention to the BOM and more attention to the other ongoing revela-

tions that were to become another scripture of the church known as the *Doctrine and Covenants*. It is in this volume that the doctrines that are peculiar to the LDS church are written.
 26. For detailed, well-documented proof of this statement please see, D. Michael Quinn, *The Mormon Hierarchy-Origins of Power*. Salt Lake City, Utah: Signature Press, 1994. Mr. Quinn still believes that Joseph Smith was a prophet, but his honest scholarship earned him excommunication from the LDS church in its most recent purge of those who refuse to knuckle under to the present day hierarchy. For information on that purge, see this writer's article "Behind the Deseret Veil," *The Quarterly Journal*, Vol. 14, No. 4, pp. 5-9.
 27. *Mormon Hierarchy*, op. cit., pg. 646.
 28. Joseph Smith, Jr., *History of the Church of Jesus Christ of Latter-day Saints*, Salt Lake City, Utah, 1978, Vol. 1, pg. 19.
 29. *Ibid.*, pp. 20-76.
 30. *Mormon Hierarchy*, op. cit., pg. 615.

ANDERSON

(continued from page 1)

noticeable, and is described in more vivid terms in the material he presents in seminars and publications than our freedom. His seven steps to freedom, the core of most of his materials, includes a lengthy recitation of renunciation/announcement statements that focus on blood oaths, marriage to Satan, generational curses, and so on. Nowhere in Scripture do we find a precedent for such a focus."⁵

The Calvary Contender for Aug. 15, 1995, also issued a "Neil Anderson Warning":

"Much of what he says is soundly biblical, but his message and methods are tainted by (his) version of demonic deliverance, inner healing, psychotherapy, false memory syndrome, ... ritualism and generational curses."

Anderson, Mark Bubeck, and C. Peter Wagner all parrot these false ideas, often using one another as the source authorities.⁶

A fellow traveler of Anderson's, Bubeck has gone into even wilder extremes and now has a prayer to get demons off all parts of the body:

"I ask You to look all through the

sexual organs and function of my body for any evil spirit activity. ... I ask that the Holy Spirit would search out all my bones, blood circulation, nerve circuitry, muscles, tissues, glands, hair, skin and every cell for any wicked spirit activity against my physical body. Evict any afflicting, evil powers totally away from my body."⁷

Anyone who maintains that Anderson's and Bubeck's teachings are biblically unsound needs to be able to define what the Bible does teach about demons and the believer. Gil Rugh summarizes:

"Believers cannot be possessed by demons. Scripture teaches that the Holy Spirit indwells us and is greater than the devil who is in the world. ... The Scripture is clear on this matter. ... Christ's work was sufficient. There is no further deliverance that must take place. If there were, salvation in Christ would be incomplete. If the church would stop and think through its theology of Scripture we would realize that something is drastically wrong with what is being promoted by those who teach that believers can be demonized."⁸

While Anderson may attribute sinful propensities to our own as well as our ancestors' demons,⁹ the Bible is quite

clear in James 1, Mark 7 and Galatians 5 that man sins by himself, from himself, and that there is no exorcistic short-cut. Sanctification is a lifelong struggle.

Thomas Ice also warns believers in regard to such teachings:

"The real potential for problems in the Christian life is blaming things on the demonic and neglecting normal Christian growth and maturity. It is this kind of lack of maturity in the lives of many believers, because they are looking for the quick-fix of a Neil Anderson deliverance, that will prove in the long run to effect the greater damage. I am concerned that believers wake up to the false ways of Dr. Anderson."¹⁰

Calvary Chapel founder and pastor Chuck Smith, in answering the question as to whether a born-again Christian can be indwelt by a demon, writes:

"The proponents of this unscriptural doctrine use such terms as Christians being 'invaded by demons' rather than demon possessed. This is nothing more than a word game and a smoke screen to hide the scriptural weakness of their position. They also present an illogical supposition that demons can invade or control the mind or body but not

the spirit. God's Word declares that the body is a temple of the Holy Ghost who is in us."¹¹

CONFUSION IN THE CAMP

Not all deliverance teachers speak with the same voice and Anderson may not be aware of the disarray in this field. A good illustration is John Arnott, who says that what he used to call demons, could really be the Holy Spirit:

"We used to think when people shook, shouted, flopped, rolled, etc., that it was a demonic thing manifesting and we needed to take them out of the room. That was our grid, that's what our experience had taught us, that demons could be powerful. ... Who cares? If he thinks it's God and he likes it, let him enjoy it! Because you can test the fruit later. ... if you play it safe with this thing, the Holy Spirit, you know what? You're never going to get anywhere."¹²

Counseling clients often play into the suggestions of such "warfare counselors." What is sought in the way of "demonic manifestations" usually can be created. It has long been recognized that symptoms of demonic possession can be self-induced through expectation and priming.¹³ Gullible, confused, hurting, struggling people can be led along almost anywhere by an apparently knowledgeable authority figure.

Counselor David Powlison writes:

"An atmosphere of intense expectation can produce almost anything. Counselors find what they are looking for; counselees produce what counselors are looking for. The 'power of suggestion' may sound like a cheap trick... . But suggestion is a force of vast and subtle power."¹⁴

So it is clear that a counselor usually finds — and can help create — what he is looking for. Suggestion goes a long way in creating the anticipated results.

A MORE PALATABLE VERSION

Anderson has in the past misrepresented the doctrine of sanctification. However, his most recent book, *The Common Made Holy*, (co-authored with Robert Saucy) is a toned-down, nuanced, sanitized and softer version of his false teachings. Though trying to

make his ideas more palatable and less offensive, it is still the old "demons in Christians" error. The book is more a sales pitch and marketing tool for his other writings, which teach more blatantly the "demons in Christians" doctrine.

In chapter 17, "The Warfare of Sanctification," Anderson and Saucy subtly present quotes on the general theme of spiritual warfare from authors who would not agree with the premises of demons in believers or ancestral bondage, such as Thomas Brooks, F.F. Bruce and Martin Luther.

Anderson and Saucy go so far as to quote David Powlison, whose book, *Power Encounters*, thoroughly refutes Anderson and others of like mind. While these out-of-context quotes give the air of respectability, scholarship and agreement, they are misleading.

Powlison calls the views of Anderson and the like "a hybrid religion" and a "demonic and superstitious worldview."¹⁵ He shows without question that exorcistic ministry is not the sturdy biblical view of historical orthodoxy.

Powlison also describes counselees caught up in these views as living in an "impoverished world of semi-occult 'warfare'"¹⁶ and others who lose the view of classical biblical warfare as "living in a cartoon world."¹⁷

ENSLAVEMENT OF THE FLESH

Anderson and Saucy further confuse the picture by saying:

"Thus yielding to the flesh is also yielding to the influence of Satan and his demons. That such influence can reach the point of enslavement is also taught in Scripture."¹⁸

Again there is a total confusion of categories. Yielding to the flesh is direct and talked about throughout Scripture. And, yes, the flesh can enslave. That yielding to the flesh is *exactly* the same as yielding to Satan *directly* is untrue. There is a certain sense in which all sin plays into Satan's program. There is a general sense in which all sin furthers Satan's aims. However, the Scripture does not confuse the indwelling flesh or sin nature with demons which are always external to the Christian. There is a sense in which yielding to sin is a

yielding to Satan because we further his agenda but it is a stretch and a lie to say that means we then have occupying demons and that we need a special Anderson prayer ritual/exorcism to rid ourselves of those internal pests.

The Bible warns us in regard to the mastery of sin (which is the power of sin in what the world would call addiction). The flesh and its power should be a far greater concern than personal forays with demons. There is a certain sense that if I will take care of my life as God intended, He will take care of the demons. It is a matter of focus.

The Apostle John said to "Keep yourself from idols" (1 John 5:21). He did not say "Keep yourself from indwelling demons."

John gives us great assurance when he says: "He who has been born of God keeps himself and the wicked one does not touch him" (1 John 5:18). The Greek word for touch is *hupto*. It means to fasten onto or to lay hold of. What Anderson says can happen, John is saying cannot happen.

No wonder John can say: "He who is in you is greater than he who is in the world" (1 John 4:4). Idols of the heart should be a great concern for us as Christians. Again we must attend to the things God prescribes and He will take care of the rest.

METHODICAL AND MISLEADING

Anderson and Saucy sometimes sound orthodox. For example, they write: "Scripture reveals that believers can, to a varied extent, come under the influence of Satan and demons."¹⁹

Probably no one would disagree. Where the two authors go with that statement is something else. Readers can agree with the reality of warfare, demonic influence and intense struggles with evil but the two authors move slowly to another extreme and describe warfare in a more occultic fashion.

There is a great difference between influence and indwelling, between influence and occupation, between influence and moving in and taking over. It is one thing to say that my enemy influences me as opposed to saying my enemy has moved into my house.

Anderson's apologists sometimes say,

"We are closer than you think in what we believe — we are not that far apart, our agreements are more than our disagreements." Yet on this vital issue Anderson is a world apart from orthodox Christianity. Such teachings must drastically color one's view of sanctification, sin, addiction, discipleship, counseling, the Bible and pastoral care.

WHOSE POSSESSION?

Anderson and Saucy play another word game, saying, "Biblically it is impossible for Satan to possess a believer in the sense of ownership."²⁰ Once a believer belongs to Christ, he is God's possession; Satan has no ownership.

But Satan possesses a believer not in the sense of ownership, Anderson says, but in the sense of indwelling. After all, that is what the New Testament means when it speaks of demon possession (a demon inside a person). Anderson and Saucy say that demon possession is the same as saying a person is demonized (Greek: *diamonizomai*) which is the same as *having* a demon inside.²¹ They are right on that. Anderson and Saucy then teach that a *believer* can have a demon inside, and that a demon can occupy and control a believer's body. Their view is that a believer can be internally demonized, that in fact the demon has moved in.

Anderson and Saucy also dodge the issue with the statement, "the demon need not be seen as residing in the very center of the person."²² The demon is not at the very center but is still somewhere inside, they will say.

The Bible is silent on the issue of *where* a demon resides in an unbeliever but Anderson and Saucy, in neo-gnostic fashion, offered this explanation:

"Bible commentator Franz Delitzsch describes how demonization simply involves demons intruding themselves between the person's own spirit and body and taking over the person's nervous system in order to express demonic actions, thereby limiting the person's expression of his or her real self."²³

Anderson and Saucy, via Delitzsch, localize the demon in the nervous system inside the believer. Jessie Penn Lewis is the source of this idea, not the Bible.

Anderson and Saucy do not explain if Delitzsch is talking about the saved or unsaved, and there is no Scripture to support their conclusions. Yet we are to believe that demons, though not in the very center of our being, are in our nervous systems, because Anderson and Saucy say so and cite Delitzsch to try to convince us.

Anderson also cites Delitzsch's *A System of Biblical Psychology*.²⁴ The volume used by Anderson was published by Baker Book House in 1966. It is a reprint of an edition originally published in 1899, nearly a decade after Delitzsch's death. However, is Delitzsch a safe source to quote when it comes to speculation about the exact whereabouts of demons? A close reading of the nineteenth century theologian shows a mixed bag at best.

Delitzsch was persuaded in his later years by higher criticism and "theosophic influence."²⁵ Theosophy, in its origins, was an Indian philosophy championed by Helena Blavatsky and taught the latent spiritual power of man as well as reincarnation and occult knowledge.²⁶

Moreover, a reading of the entire chapter from *A System of Biblical Psychology* from which Anderson made his brief citation is even more damaging to his employment of Delitzsch. Under the chapter heading, "Natural and Demoniactal Sickness" (pp. 345-360) Delitzsch is addressing pre-cross demonic relationships to **sickness** in the New Testament. He is emphatic: "We first of all present to ourselves only symptomatically the demoniactal forms of sickness that Scripture places before our eyes..."²⁷

Delitzsch never once suggests that Christians can be invaded by demons but suggests quite the opposite. He contends that the accelerated demonic activity in Christ's time was to confront and contend with Jesus knowing He was the "vanquisher."²⁸ He states clearly "the kingdom of God that came in and with Christ was to announce itself unmistakably by the visible overcoming of demons (Luke xi. 20)."²⁹

We must also note that Delitzsch located the demons not in the nervous system as stated by Anderson, but that:

"...demons intrude themselves be-

tween the corporeity — more strictly, the nervous body — and the soul of man, and forcibly fetter the soul together with the spirit, but make the bodily organs a means of their own self-attestation full of torment to men."³⁰

Again, he was emphasizing the relationship of demons to physical sicknesses in the Gospels. He was also careful to say that not every sickness has demonic origins.³¹

Therefore, two things are evident: Anderson should have been suspect of his source in the first place; and Delitzsch, who upon a closer reading, is dealing with a different issue entirely (the demonic and disease in the New Testament era) and does not support Anderson's case at all.

Apart from Delitzsch, Anderson — from at least 1990 — has taught on his own that:

"...demonic influence is not an external force in the physical realm; it is the internal manipulation of the central nervous system."³²

Another misleading argument of the two authors is that because we may relinquish control to a besetting sin, it follows that an evil spirit can control us from within our body.³³ Scripture affirms the former but not the latter. The authors mix oranges and cucumbers.

Scripture never suggests equating sin with demons. We are told to struggle against besetting sins (Hebrews 12) and we know that the flesh is ever with us. However there is no Scripture to ever suggest that demons can reside in a believer in the way that sin does. Sins are inclinations and actions; demons are fallen spirits. Scripture says a believer could possibly be controlled at times by the old nature but never by an indwelling demon.

Apologists Brent Grimsley and Elliot Miller write:

"This analogy between demonic evil and the evil of fallen humanity is flawed. God stands in a different relationship to demons than to believers. He is the *judge* of Satan and demons and the *savior* of believers. Demons are enemies of God; believers, despite their sin natures, are His servants and friends. God will dwell with His people; He will not

dwell with His enemies. This argument fails to recognize the essential difference between evil persons (demons) and redeemed persons (believers) who have evil within them (the 'flesh'), but also have a new nature (the 'spirit') which causes them to ultimately triumph over evil (1 John 3:9)."³⁴

Testimonials, anecdotes and sensational stories do not determine truth. These stories and experiences are often put through a subjective grid of embellishment, faulty evaluation and interpretation. We must start with the Scripture and critique everything in its light.

REAL SPIRITUAL WARFARE

Michael Horton's words on Ephesians 6, the greatest single passage on warfare in the Bible, go right to the heart of Anderson's errors:

"We are not left with our own weapons or armor, but with the same armor that won Christ's victory in the first place. He clothes us with his victory, with his righteousness, with his truth, with his gospel, and his salvation. His Word protects us from Satan's designs."

Horton continues:

"That approach may not be as exciting as the theology of glory, which reads a passage like this one as if it were a *Star Wars* script. It is, however, sufficient to keep us from dying on the battlefield. If spiritual warfare were really concerned with 'taking back' territory and goods stolen by the devil, in terms of 'naming and claiming' the salvation of loved ones or automobiles, we would be the saviors. Instead we are wearing borrowed armor. And it

is alien armor — protective gear that is not our own. Furthermore, there is nothing here about territorial spirits whose activity can be 'mapped' by specially gifted prophets — that has more to do with superstition and magic than with Christianity. Folk religion always finds a way of deifying and demonizing 'spirits of the forest' or 'spirits of the cities.' Nor does this passage tell us how to get rid of so-called 'generational curses' — that is, the attribution of demonic activity to genetic or hereditary problems."

Horton concludes:

"There is not the slightest hint of such superstitious tendencies in this key passage on spiritual warfare. In fact, Satan most likely uses such diversions to distract us from the real battle, which Paul is anxious to set in our view."³⁵

Endnotes:

1. Neil T. Anderson, *The Bondage Breaker*. Eugene, Ore.: Harvest House Publishers, 1990, pg. 107.
2. *Ibid.*, pg. 207.
3. *Ibid.*
4. "Can Born Again Believers Be Demon Possessed?", Springfield, Mo.: Gospel Publishing House, 1972.
5. "Dr. Neil T. Anderson — Freedom In Christ Ministries," Christian Research Institute International, Statement No. DA-080, pg. 1.
6. See further, *The Quarterly Journal*, July-September 1996, "Mark Bubeck And Spiritual Warfare — The Cloning Of Jessie Penn-Lewis." See also other PFO reports on Rebecca Brown and deliverance issues.
7. Mark I. Bubeck, *Spiritual Warfare Basics*. Sioux City, Iowa: self-published conference booklet, no date, pg. 23.
8. Gil Rugh, *Demonization of the Believer — An Unbiblical Teaching Exposed*. Lincoln, Neb.: Indian Hills Community Church,

1994, pg. 26.

9. *Bondage Breaker*, op. cit., pp. 205-208.
10. Thomas Ice, *Biblical Perspectives*, Vol. V, No. 3, May-June 1992, "Demon Possession And The New Clinical Deliverance," pg. 6.
11. Chuck Smith, "Christian Possession — The Scriptures Say No!" Costa Mesa, Calif.: The Word For Today, 1979.
12. Cited in Hank Hanegraaff, *Counterfeit Revival*. Dallas: Word Publishing, 1997, pg. 52.
13. See further, *Satan Cast Out — A Study In Biblical Demonology* by Frederick Leahy, pp. 180-181.
14. David Powlison, *Power Encounters*. Grand Rapids, Mich.: Baker Book House, 1995, pg. 134.
15. *Ibid.*, pg. 25.
16. *Ibid.*, pg. 151.
17. *Ibid.*, pg. 142.
18. Neil T. Anderson and Robert Saucy, *The Common Made Holy*. Eugene, Ore.: Harvest House Publishers, 1997, pg. 353.
19. *Ibid.*, pg. 347.
20. *Ibid.*, pg. 349.
21. *Ibid.*
22. *Ibid.*, pg. 350.
23. *Ibid.*
24. *Ibid.*, pg. 398, endnote 39.
25. Elgin S. Moyer, *Who Was Who In Church History*. New Canaan, Conn.: Keats Publishing, Inc., 1974, pg. 114.
26. See further, *The Columbia Viking Desk Encyclopedia*. New York, N.Y.: Viking Press, 1953, Vol. 2, pg. 1260.
27. Franz Delitzsch, *A System of Biblical Psychology*. Grand Rapids, Mich.: Baker Book House, 1966, pg. 347.
28. *Ibid.*, pp. 359-360.
29. *Ibid.*, pg. 360.
30. *Ibid.*, pg. 354.
31. *Ibid.*, pg. 348.
32. *Bondage Breaker*, op. cit., pg. 111.
33. *Common Made Holy*, op. cit., pg. 351.
34. Brent Grimsley and Elliot Miller, "Can A Christian Be 'Demonized'?", *Christian Research Journal*, Summer 1993, pg. 38.
35. Michael Horton, *In The Face of God*. Dallas: Word Publishing, 1996, pg. 97.

EDITORIALS

(continued from page 2)

ing! Let me tell you something brother, You watch it! ... You walk around with your stiff lip and collar on your neck — dear God in heaven I wish I could just — ooh! They call it a 'ministry,' my foot! *You know I've looked for one verse in the Bible, I just can't seem to find it, one verse that said 'If you don't like 'em, kill 'em.' I really wish I could find it!*"

Apparently those who evaluate Hinn's doctrine and practice have become his enemies (Galatians 4:16). None-

theless, even if his critics could rightly be labeled enemies, his attitude defies the command of Jesus Christ, who told His followers: "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you that you may be sons of your Father in heaven" (Matthew 5:43-45).

Hinn's unbiblical outburst didn't affect his standing as a favorite of TBN viewers. In fact, it was more in line with the network's attitude than contrary to it. TBN President Paul Crouch has said of critics: "I think they're damned and on their way to hell and I don't think there's any redemption for them. I say, To hell with you," and "God's gonna shoot you if I don't."

Yet just when it appeared impossible to get dumped from the TBN lineup for any reason, singer Pat Boone, an original TBN board member, did. In February, TBN officially announced that it was canceling Boone's weekly gospel music show, "GospelAmerica."

What was the reason? Heresy? False prophecy? Immoral conduct? Maybe some serious and hidden sin from the singer's past? No, Boone got the ax after thousands of TBN viewers (and contributors) called and complained about the singer's tame venture into heavy-metal rock music and his staged appearance in January at the American Music Awards. Crouch said he was singularly responsible for the judgment to pull the program. "The buck stops here. I made that decision," he said.

At the awards ceremony, where Boone presented the prize for best heavy-metal album, the mellow teen idol from the 1950s donned a black leather vest and pants, studded dog collar, bracelets, and fake tattoos. Boone said his theatrical transformation was the idea of Dick Clark, who produced the show.

His latest album, *Pat Boone in a Metal Mood — No More Mr. Nice Guy*, flavors several heavy-metal classics with a jazz and big-band style. However, the album is anything but typical heavy-metal — the songs being sung in classic Boone-style with an orchestra accompaniment. Once again proving you can't judge a book — or album — by its cover.

Boone said the whole episode was a "parody" and said that fans-turned-critics were "so quick to judge me." For example, estranged fan Marilyn Intagliata of St. Louis, said Boone has "just turned me off completely. He's behaving like an idiot."

What makes the cancellation of the gospel program by TBN officials even more ironic is that Boone said, "The little old ladies and folks who contribute to TBN ministries didn't get the joke." Surely, TBN's management and viewing audience are capable of knowing a "joke" when they see or hear it — aren't they? After all, when Benny Hinn claimed his heretical declaration that within the Godhead "there's nine of them" was just a joke, the TBN family laughed with him. There was no outcry for Hinn's programs to be pulled from the airwaves because of the "joke." (Neither was there concern from within TBN because Hinn's proclamation was originally presented, not as jest, but under the cover of "revelation knowledge.")

Following the cancellation of Boone's program, the tide shifted and TBN began to receive calls in support of Boone. The *Orange County Register* newspaper polled its readers and reported a 50/50 split concerning the controversy.

Boone was an invited guest on the April 15 edition of the *Praise The Lord* show and was given the opportunity to explain his actions and dispel the numerous complaints. He responded to questions and complaints from the letters and phone calls of the TBN faithful. He also entertained an amiable rebuke from his pastor, Jack Hayford, who also appeared on the program. In the end, Crouch invited the viewing audience to make the decision of whether or not to return Boone's program to the airwaves. At the program's conclusion, Crouch noted that the calls were running 75 percent in favor of reinstating the weekly show.

The Pat Boone episode has again demonstrated that Paul Crouch, his TBN network and devoted flock lack good judgment and biblical discernment. It shows that Crouch is ruled by audience appeal and economics, not truth. Time and again, false teachers and false prophets who, for scriptural reasons, should be excluded from a "Christian" network of television stations are allowed to continue to propagate confusion and heresy. While another, who may have only lacked good judgment, is given the TBN boot.

—MKG

NEWS UPDATES

(continued from page 3)

Steinhaus stated, "I have links to other places on the Net — and they obviously want those links away." The Watchtower argues that its material is still available from various locations on the Internet as a result of Steinhaus's initial posting.

The Norwegian Branch Office of the Watchtower Society is acting on behalf of the Brooklyn headquarters in the complaint and contends that the pair's actions also violate Norwegian law.

—MKG

VAN IMPE ACCUSED OF BIAS

A television station in Jack Van Impe's home state of Michigan has canceled his half-hour show after receiving a handful of complaints from viewers. WZZM, Channel 13, the ABC network affiliate in Grand Rapids, pulled the program in March amid protests about the religious content of *Jack Van Impe Presents*.

"I don't want them shoving that rhetoric down my throat on TV. The overall tone was very biased against Jews and people of any other religion," Molly Shotwell, a Catholic from Grand Rapids told *The Grand Rapids Press*. John Lang, executive director of Van Impe's ministry, disputed Shotwell's charge. "Our intention is never to disparage any individual or faith," he said.

Janet Mason, president and general manager of the station, said that the weekly program's quasi-news format was objectionable. "I have a problem running a show that calls itself a newscast when it's not. I don't want our viewers to confuse this program with our WZZM news broadcast," Mason said.

Van Impe says that he is not a televangelist. "I'm a TV analyst. I analyze the news," he said. Van Impe and his wife, Rexella, give their interpretation how past and present world events fulfill Bible prophecy from a TV-news-style set.

During the past few years, Van Impe and his ministry have become widely ecumenical and has openly patronized Roman Catholicism. Van Impe has said, "I have read the entire new catechism, 2800 points. And I know what they believe and we misrepresent them so often. I was one of those bigots who used to do it. And the Spirit spoke to me."

Van Impe has even lauded Pope John Paul II, saying he and the pontiff both were adhering to the Bible for doctrine. Van Impe told a Trinity Broadcasting Network audience: "In all the Pope's writings — I've never seen anyone who does it like I do it — he has hundreds and hundreds of Bible verses. If I dare to say there are less [sic] than seven to ten thousand Bible verses in the new catechism, backing everything they say, I wouldn't be exaggerating. And he makes a statement and backs it with the Word of God. And I say, 'Hey, I found someone who's following the same method.'"

Van Impe told TBN viewers that "under the title of tradition, all the bishops of the [Catholic] church have always believed that the final pope would be a defector." He then noted that this last pope is imminent. "The prophecy of Saint Malachi, going back almost 1,100 years, indicated that ... when he got to Pope John Paul there would only be two more. And a bishop wrote and said, 'There are only places for two more pictures at the Vatican. Now then this false pope would come,'" he said.

Van Impe, 66, is no stranger to making unreliable statements. On one tape, he told viewers that the Apocrypha was made up of books written during New Testament times but not accepted into the canon (they were actually written earlier than the New Testament period). He also has said that ministers who express concern about the Promise Keepers movement are "sick."

—MKG

LIBRARIES REPORT VANDALISM TO BOOKS ON JEHOVAH'S WITNESSES

Seminaries in three Indiana cities found that books in their libraries aimed at the Jehovah's Witness religion were recently vandalized or are missing. In all, nearly 70 volumes were found damaged or have vanished from library shelves at the Lutheran, Church of God and Disciples of Christ seminaries.

The mutilated publications were found either with torn or missing pages, cut with a knife or razor, or ripped in half. Only material written about the Watchtower Bible and Tract Society were sabotaged. Literature analyzing other cultic groups was not harmed.

However, not all of the damaged literature was critical of the Jehovah's Witnesses. The Christian Theological Seminary (Disciples of Christ) in Indianapolis reported that three Italian-language volumes on its shelves which were damaged were, in fact, favorable to the Jehovah's Witness cause.

Following the April 28 discovery of the vandalism, librarians made use of the Internet to notify other schools and municipal libraries across Indiana, encouraging them to keep watch over any similar subject matter.

Watchtower spokesman Robert Johnson told the Religion News Service, "We regret that this has been done and we do not encourage this sort of thing at all." "We have responsible people there (in Indiana) who might have some

idea about why this has occurred so that we can prevent it from happening again," Johnson said.

There are no suspects, nor have police been called in to investigate the incidents.

—MKG

MORE SOLAR TEMPLE DEATHS REPORTED

Shrouded somewhat by media attention directed at the suicides of Marshall Applewhite and 38 of his Heaven's Gate followers, five more members of the Solar Temple cult also committed suicide by burning themselves to death in Quebec. Two men and three women died March 22 in the fire that destroyed a St. Casmin home owned by a member of the sect. Four of the deceased were found positioned to form a cross in a bedroom of the wood-paneled house.

The Solar Temple receives continued attention because of the repeated and ongoing death pacts of its members. In 1994, 53 of its members died by suicide or murder in various locations in Switzerland and Canada. The following year, 16 more of its members were found dead in a home near the French Alps.

In the previous occurrences, adult members of the group apparently killed their children before killing themselves. But in the most recent incident, three teen-age children were found drugged and confused in a shed nearby the destroyed home. According to police spokesman, Mathias Tellier, "On Saturday, the children spoke to their parents and were given the choice of staying or leaving and they chose to take refuge outside the house." "The children took sleeping pills, to lessen their pain or sadness over what was happening inside the house," Tellier added.

The sun-worshipping sect believes a fiery death is a necessity to arrive in the afterlife. Those who burn themselves to death are said to be reborn in a place called "Sirius." Many who are members of the suicide cult are said to be well-to-do professionals.

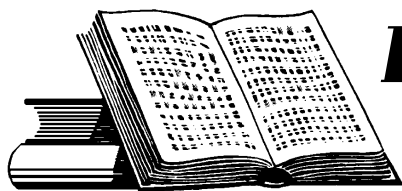
—MKG

ONLINE WITH PASTOR RUSSELL

Serious students of Watchtower Society history now have a powerful new tool with which to research the beginnings and early teachings of the movement. *The Pastor Russell Anthology* is a CD-ROM containing many of Watchtower founder Charles Taze Russell's most important writings. The anthology includes Russell's *Studies in the Scriptures* (all seven volumes), *Object and Manner of Our Lord's Return*, *Three Worlds and the Harvest of This World* and more than two dozen other writings significant to the early Watchtower history.

It is available for IBM or compatible PCs. The price for the volume is \$49.95. For further details or to order, contact Witness Inc., P.O. Box 597, Clayton, CA 94517.

—MKG



Books in Review

COUNTERFEIT REVIVAL

by Hank Hanegraaff
Word Publishing, 315 pages, \$19.99

In the last few years the Church has been inundated with claims of revival and fresh and mighty outpourings of the Spirit of God. Tens of thousands salvations, rededications and changed lives, and signs and wonders greater than any time in the history of man have all been claimed. But are these modern-day revivals all they're cracked up to be?

Hank Hanegraaff masterfully unveils all the nuttiness and nonsense of the pseudo-revivals and their key exponents. The false prophecies and outlandish teachings of Rodney Howard-Browne, John Arnott, Benny Hinn, Paul Cain, Vineyard pastors John Wimber and James Ryle, and others are shown throughout the book in their own words. A format like this makes it impossible for these men to deny or dodge the contents.

The chapters on the great 18th-century preacher Jonathan Edwards lay to rest the revisionists misuse and distortions of this great theologian.

The detail and overview of modern Pentecostal history from Azusa Street on — with all of its blemishes and divisions — will be a helpful eye-opener for some.

As well, the weak Scriptural support for the "slain in the spirit" phenomena is examined. The "Sisters" — Marie Woodworth Etter, Aimee Semple McPherson and Kathryn Kuhlman — are discussed, especially the role they play in perpetuating and passing on the mindless practice of "slaying."

There are helpful chapters on socio-psychological manipulation which lay out an understanding of how people are manipulated into unreasonable and unnecessary extremes. There are also 40 pages of extensive endnotes and a helpful index.

Hanegraaff has devised a creative way to describe the counterfeit revival using the acronym FLESH and using this as the main divisions of the book: **F**abrications, **F**antasies, and **F**rauds; **L**ying Signs and Wonders; **E**ndtime Restorationism; **S**lain In The Spirit; and **H**ypnotism.

Gathering all this material into one handy reference volume makes this work the most comprehensive word to

date dealing with the shenanigans of modern-day false teachers. It is not the last word but certainly the best till now. A book like this has long been overdue.

Counterfeit Revival is the answer and antidote to the massive paradigm shift taking place in the Church and to the false revival hysteria sweeping the ranks of Pentecostalism. Let's hope it will warn many and salvage some.

—GRF

BEHIND THE SCENES

THE TRUE FACE OF THE FAITH FAKE HEALERS

by Yves Brault
Dorrance Publishing Company, 116 pages, \$14.00

Behind The Scenes details author Yves Brault's two-year odyssey and connection with Benny Hinn and his World Outreach Center in Orlando, Fla. Because of the small print, there is much more in this clothbound book than one would think at first glance. In many ways it is a very sad, disturbing and distressing story of spiritual abuse.

First off, it is a *behind-the-scenes* peek into the life of a wealthy, forceful and corrupt religious power broker who cares little for people. Brault describes Hinn's "power shopping" (twelve ties retailing \$200 each) at the exclusive Baylorian's in Dallas and his treatment and verbal abuse of people in his own congregation (pg. 43).

Brault shows from his own experience how the gullible are strung along and victimized.

Brault also introduces readers to Hinn's younger brothers Chris and Henry; church staffers Nancy Pritchard, Sheryl Palmquist, Gene Polino; and several bodyguards and other insiders. You will see them in a different light than that presented on Hinn's telecasts and in his books and magazines.

Brault also deals with other well-known "healers," charismatic superstars and "prophets." This book will jolt the naive and confirm the ongoing research of the discernment ministries.

There are detailed and documented comparisons between modern-day healing phenomena and manifestations and what Franz Mesmer produced through suggestion and hypnotism.

This reviewer sadly must agree with Brault when he says: "It is deplorable that the only way you can reach and touch those fake faith healers is if you expose them publicly with proof and evidence that will reveal their true face" (pp. 111-112).

—GRF

Editor's Note: The publications featured in our **Books in Review** section are available from Personal Freedom Outreach (P.O. Box 26062, Saint Louis, Missouri 63136). Please add \$1.50 to the price listed to cover postal costs. Due to occasional price changes by the publishers, the retail amounts listed above are subject to change without notice. These publications are also available to those who help to financially support the work of PFO. Please see our funds appeal flyer for details.