

Building a Foundation on Sand:

The Modern Day Apostles and Prophets Movement



by G. Richard Fisher

In certain "Christian" camps, becoming an "Apostle" or a "Prophet" is as easy as saying it is so. The Charismatic fringe is filled with self-proclaimed spokesmen for God who are building their kingdoms on a foundation of unbiblical claims.

Peter Masters and John Whitcomb lay bare the sinful and arrogant stance of such teachers:

"The attitude of people in the charismatic and similar movements today runs something like this: 'This is unfair! I want to be a prophet. Why did God only teach through them? I have equal, if not greater faith. I want to be a channel of new revelation; I want to be a spokesman, a voice, a mouthpiece for God. I want divine words to come from my tongue.'"¹

THE PEOPLE CALLED PROPHETS

Anyone familiar with the Charismatic scene has heard the names: Benny Hinn, Kim Clement, Mike Bickle, Joyce Meyer, Juanita Bynum, Francis Frangipane, Bob Jones, Paul Cain, Peter Wagner, Rick Joyner, Cindy Jacobs, James Ryle, Jack Deere, and a host of lesser-known names. *Charisma* magazine advertised a World Congress in Guatemala for last October-November, calling it "A Prophetic Gathering!"²

Some of these "prophets" hold conferences to help others become

"prophets," even though the Bible teaches that spiritual gifts are bestowed on individuals by the Holy Spirit, who gives them as He wills (1 Corinthians 12:11). Bill Randles reported on a "Seers Convocation" advertised in *Charisma* magazine as an:

"INTERNATIONAL SEERS
CONVOCATION
EAST MEETS WEST AND SUNRISE
MEETS SUNSET
PROPHET E. BERNARD JORDAN
AND PROPHET VERNON ASHE
COMING TOGETHER TO UNVEIL
ANCIENT TRUTHS
FOR THE NEW MILLENNIUM
TRUTHS THAT WILL HELP
YOU UNLOCK YOUR PROPHETIC
ABILITY...'"³

Jack Deere tries to interpret the two witnesses of Revelation 11 as being fulfilled in the current Charismatic prophets:

"Revelation 11:3 you know those two powerful witnesses in Revelation? You know what — they are first and foremost? They are prophets."⁴

Deere goes on to name Paul Cain and Bob Jones of Kansas City Fellowship fame as last-days prophets sent just before the return of Jesus Christ.⁵

ROTTEN ROOTS

Such error prospers because of the shift over the past six decades in the basic view of the Christian life and

the program of God. This shift can be traced back to the 1940s and the Latter Rain Movement. The New Order of the Latter Rain originated in the late 1940s as a breakaway of Pentecostalism. Initially, it was condemned by the Assemblies of God and most mainstream Pentecostals. It was considered a lunatic fringe looking for immediate immortality and "heaven on earth."

In 1976, Latter Rain advocate J. Preston Eby summed up what the movement's teachers had been saying for three decades would happen at virtually any moment. Preston said there would be an imminent outpouring of the Spirit like never before "which shall finally bring the FULLNESS, a company of overcoming Sons of God who have come to the measure of the stature of the fullness of Christ to actually dethrone Satan, casting him out of the heavenlies, and finally binding him in the earthlies, bringing the hope of deliverance and life to all the families of the earth. This ... great work of the Spirit shall usher a people into full redemption — free from the curse, sin, sickness, death and carnality."⁶ With a stroke of the pen and some outlandish claims, this movement substituted a class of supermen for Jesus.

In 1991, Jewel van der Merwe put out a strong warning regarding the extreme claims of the Latter Rain. She presented biblical evidence and made an appeal to close the doors of the

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ensnared in all sorts of heresy because they do not know the difference between objective and subjective reasoning. Far too many Christians will scorn the written Word of God in favor of their feelings.

"God told me" is a dangerous motto and methodology. It opens you to confusion, mysticism, deception, heresy, and subjectivism.

A good homework assignment is to devote oneself, over the next month, to include in one's daily devotions a reading of the 119th Psalm. The Psalm is divided into twenty-two sections of eight verses. Take one section each day, read and meditate upon the verses. Nearly every verse of the psalm proclaims the importance of Scripture using one of eleven terms. Each day while contemplating the verses, try to grasp the meaning and strive to apply it. May you be like the psalmist who proclaimed: "See how I love your precepts; preserve my life, O LORD, according to your love" (v. 159).

One Christian author offered wise direction for understanding:

"Read and meditate on the holy Scriptures much in private, and then you will be the better able to understand what is preached on it in public, and to try that doctrine, whether it be of God. ... Live under the clearest, [most] distinct, convincing teaching that you possibly can procure. ... Ignorant teachers ... are unlike[ly] to make you men of understanding; as erroneous teachers are

unlike[ly] to make you orthodox and sound."²⁴

Those words were penned over 325 years ago by Richard Baxter, a British pastor! They are relevant to us today as false teachers and false prophets proliferate among us.

As children in Sunday school, we were taught, "The Bible: nothing more, nothing less, nothing else." As adults we need to return to the profound substance of that simple statement. Curtis Crenshaw expounds on this maxim when he writes:

"If anything is contrary to Scripture, it is wrong. If anything is the same as Scripture, it is not needed. If anything goes beyond Scripture, it has no authority."²⁵

We need not "God told me," for the Bible is complete; Scripture is sufficient.

Endnotes:

1. Jay E. Adams, *Counsel from Psalm 119*. Woodruff, S.C.: Timeless Texts, 1998, pg. 3, bold in original.
2. Benny Hinn, "A New Spirit," Orlando Christian Center broadcast, Trinity Broadcasting Network, Oct. 13, 1990, tape on file.
3. Ibid.
4. Benny Hinn, "Who Is This Jesus?" sermon from San Antonio Miracle Crusade, March 3-4, 1994, video tape on file.
5. Benny Hinn, *Praise the Lord* show, Trinity Broadcasting Network, Oct. 19, 1999, video tape on file.
6. Oral Roberts, *Expect a Miracle* broadcast, Jan. 4, 1987, tape on file.
7. Oral Roberts, *Richard Roberts Live* broadcast, exact date unknown, c. March 1987, tape on file.
8. Oral Roberts, "The media have had their say, NOW THE TRUTH..." *Abundant*

- Life*, September-October 1987, pg. 9.
9. Oral Roberts, *11 Major Prophecies For You in 1992*. Tulsa, Okla.: self-published, 1992, pp. iii-iv.
10. Ibid.
11. Kenneth Copeland, "Take Time to Pray," *Believer's Voice of Victory*, February 1987, pg. 9. This article is from Copeland's message given at the Dallas Victory Campaign, Oct. 30 - Nov. 1, 1986.
12. Kenneth Copeland, "Question & Answer," *Believer's Voice of Victory*, August 1988, pg. 8, italics in original.
13. Kenneth Copeland, *Believer's Voice of Victory* broadcast, Trinity Broadcasting Network, May 8, 1994, video tape on file.
14. Tommy Tenney, *The God Chasers*. Shippensburg, Pa.: Destiny Image Publishers, 1998, Introduction.
15. Joyce Meyer, *From the Cross to the Throne*, sermon from *Life in the Word Ministries*, exact date unknown, cassette on file.
16. Ibid.
17. Ibid.
18. Joyce Meyer, *The Most Important Decision You Will Ever Make*. Fenton, Mo.: Joyce Meyer Ministries, 1991, pg. 37.
19. Ibid., pg. 38, underlining in original.
20. Ibid., pg. 36, bold and underlining in original.
21. Ken Walker, "The Preacher Who Tells It Like It Is," *Charisma*, November 1998, pg. 55.
22. O. Palmer Robertson, *The Final Word*. Carlisle, Pa.: The Banner of Truth Trust, 1993, pg. 49.
23. G. Richard Fisher, "Can You Be Deceived?," *The Quarterly Journal*, Vol. 20, No. 3, pg. 18.
24. Richard Baxter, *Christian Directory*, cited in J.I. Packer, *Truth and Power*. Wheaton, Ill.: Harold Shaw Publishers, 1996, pg. 178, ellipsis and brackets in original.
25. Curtis I. Crenshaw, *Man as God, The Word of Faith Movement*. Memphis: Footstool Publications, 1994, pg. 222, italics in original.

A FOUNDATION ON SAND

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Pentecostal world to these gross errors. Her book, *Joel's Army*, was a wake-up call, but few listened.

Though Latter Rain was seen as a fringe element in the 1940s, parts of its message crept into Charismatic churches. Modern prophets have exploited the framework of Latter Rain teachings to promote themselves and perpetuate their individual kingdoms

rather than the coming kingdom of Christ. They do not look for the return of Christ as much as a great, last-days revival upon the earth. They see themselves in the forefront of this revival. Earl Paulk has taught that the Church must make the earth God's footstool, a task Psalm 2 says is left to the Son of God.

Teachings such as this have become a lethal drug which the likes of the Trinity Broadcasting Network and *Charisma* magazine have injected into

the Charismatic and Pentecostal bodies. It is religious heroin that kills true understanding and right doctrine. The leaders of this movement not only promulgate false doctrine, but disdain orthodox Christian teaching. TBN President Paul Crouch himself has labeled tenets of the Christian faith as "doctrinal doo-doo."⁷

KINGLESS KINGDOM

Another premise articulated by some in the movement is that Christ's

Kingdom on earth, which once was seen as a dramatic event occurring at the coming of Jesus the King, has either arrived and we haven't understood it or it is partially here and we should be reaping the benefit of healings, creative miracles, and a new world order. Exponents of this teaching say they know that there is some kind of spiritual or secret presence of Jesus just before His visible manifestation or Second Coming. It is a Kingdom without the physical presence of the King, but that does not matter because the new prophets are the administrators of this new order.

We must remember that when the apostles asked Jesus if He would right then and there restore the Kingdom, He did not dispute the idea of the Kingdom, but told them it was not for them to know the timing (Acts 1:7). The timing is up to the Father alone. The visible, physical return of Christ is linked to the establishment of that Kingdom (v. 11). One must not confuse the present, mediatorial Kingdom of Christ with the dramatic, earthly Messianic Kingdom of Christ.

Another extreme is expressed by Jim Rutz in his manuscript for a forthcoming book entitled, *The New Christianity*. The planned title for the book is a giveaway. Even if one doesn't directly question what happened to "the old Christianity," it implies that something is old, outdated, and obsolete. The Dedication page says: "To the millions of intercessors and church planters who are turning the world into a temple and covering the land with God's glory as the waters cover the sea."⁸

Rutz shortchanges his readers from the very beginning because Habakkuk 2:14, the verse he alludes to, says something else. Rutz slips in "a temple covering the land with God's glory," but Habakkuk says: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Universal knowledge of the glory of God is nowhere in sight right now. It will take Christ's triumphant return to bring it.

New-prophet teaching is postmillennialism pushed to an unbiblical

extreme. Classical postmillennialists held to a gradual spread of the Gospel and a Christianizing of the world as a preparation for Jesus' return to enact the resurrection and glorification of believers. Historical postmillennialists hoped through the Gospel to turn the world into a peaceful place, not a perfect place. They realized that only Jesus could do the latter.

A reading of the second and eleventh chapters of Isaiah reveals that Christ's Kingdom on earth will bring about dramatic changes. But this in no way resembles the localized, parochial anointing meetings of modern prophets and apostles. Hebrew scholars Johann Keil and Franz Delitzsch explain that such momentous changes and events could only be ushered in by Christ:

"The question how this can possibly take place in time, since it presupposes a complete subversion of the whole of the existing order of the earth's surface, is easily answered. ... There is a peace, not an armed peace, but a full, true, God-given and blessed peace. ...and that not by the so-called Christian powers, but by the power of God."⁹

Alva McClain, former president of Grace Theological Seminary, adequately shows that Christ's coming Kingdom is a complete package that envisions a total situation containing at least three essential elements:

"First, a ruler with adequate authority and power; second, a realm of subjects to be ruled; and third, the actual exercise of the function of *rulership*. ...there can be no kingdom in the total sense without the ruler, the realm, and the reigning function."¹⁰

In the new paradigm, human prophets are seen as the ones who usher in the glorified, perfect state. They, in fact, usurp the place of Christ.¹¹

Consider further the words of Rutz that, "After 2,000 years of people praying *Thy kingdom come*, it has."¹² He then goes on to recount miracles

that are supposed to have taken place in various parts of the world. As impressive as he tries to make it sound, it is a far cry from "the earth filled with the knowledge of God as the waters cover the sea." Waters covering the sea speak of depth, expanse, abundance, universality, and permanence.

Not all modern prophets go as far as Rutz because they know that his extreme premise is shot with holes and will not stand the light of Scripture. It is obvious that the Kingdom of Christ has not come.

Some of the new prophets would rather try to make us believe we are almost there, or partially there, that we are right on the threshold or even have a foot in the door, if we will only believe to go further. If the new breakout or breakthrough has not already taken place, it is beginning and we should not miss it. The problem is that this claim has been made for about the last 60 years. Some will call it the "Latter Rain" and some will call it the "new thing."

A contextual review of James 5:7-11, in regard to the latter rain, clearly has no prophetic significance; it is simply a metaphor for patiently waiting. A study of Jeremiah 31:22, 31-34 shows that the "new thing" is the New Covenant. The "new thing" mentioned in Isaiah 43:19 in context is the final outworking and culmination of the New Covenant when the Lord will rule the earth, geography will be changed, and the curse lifted as even the animal kingdom will be subservient (v. 20).

THE PERPETUATION OF MYTH

The program of the prophets, sometimes referred to as Charismatic Restorationism, Joel's Army, Kingdom Now, the New Breed, the rule of the Blues, Elijah Company, Manifested Sons of God, New Wave, Phineas Priesthood, the 144,000, or negatively as the Counterfeit Revival, is built on four unbiblical presumptions. The presumptions fail the test of Scripture, time, and common sense. We can capture the outline with the acronym FAIL:

F — The Failure of the Church at large. The new prophets are out to convince people that churches have failed. They denigrate preaching and teaching and push for manifestations, impartations, and anointings. Dramatic slayings in the Spirit are insisted upon. The old way of doing “church” is considered outdated. The old way is considered boring, dull, and devoid of real power.

The Bible in this scheme of things is an appendix that is often misused and misinterpreted by the prophets to back up questionable practices. In this view, even the first-century Church was somewhat of a failure and this new breed of prophets will teach the biblical prophets and apostles. Paul Cain was so bold as to say that “No prophet or apostle who ever lived equaled the power of these individuals in this great army of the Lord in these last days. No one ever had it, not even Elijah, or Peter, or Paul, or anyone else enjoyed the power that is going to rest upon this great army.”¹³

Jeremiah 23:16-32 says that there are prophets who run under their own steam (v. 21) and “speak a vision of their own heart” (v. 16). We are told by these men to believe that in a real sense the gates of hell have prevailed against the Church and the new way of “doing church” will replace the old Christianity. We are to believe that the only true Church is that headed up by these boastful prophets of the new order.

A — All Christians are totally lacking in their present experience. While there is a grain of truth in this (because we all are growing, learning, and progressing in sanctification), there is a fundamental flaw. We know from Scripture that our salvation is complete, that Christ is sufficient, and that the Holy Spirit in His administering of grace is adequate. God is not through with us and we await perfection in our glorified state (Romans 8:18-25). However, the new prophets’ message is not quite the same. They will try to convince us, not that we need to grow, but that we lack something that only they can supply. We must get on a hunt for more

God-satisfaction and power. That power is seen through wild manifestations.

They try to create a discontent that has us seeking after the mystical, the esoteric, the emotional, and the prophetic that may open us up to the world of the occult. At the very least, we will be swept along by altered states, hyper-suggestibility, manipulation, emotions, and the whims of the new prophets. It is a dangerous place that takes us into the realm of speculation and imagination. It causes people to be discontented with their church, their Bible, their Christian life, and the normal everyday means of sanctification and growth.

These kinds of discontented Christians begin to believe that God is only in the dramatic. It creates a frenzy that feeds on itself and opens one to even more delusion. Christians forget that the greatest manifestation of holiness and grace was first manifest in a smelly stable. For these believers, the Christian life has to become like Disney World, a Jesus party, or professional wrestling. People become insatiable for “new words” or “now words.”

When Christians imbibe the heady claims of the Latter Rain preachers, they confuse the changing conditions of life, the world, and their circumstances with changes in their relationship with God. No longer is Romans 8 a comfort, and no longer do they hear “nothing shall separate us from the love of Christ” (vv. 35 and 39).

The words of Charles Spurgeon are a great comfort:

“The Israelites in the wilderness were continually exposed to change. ... Yet they had an abiding home in their God, ... ‘Yet,’ says Moses, ‘though we are always changing, Lord, thou hast been our dwelling-place throughout all generations.’ The Christian knows no change with regard to God. He may be rich to-day and poor to-morrow; he may be sickly to-day and well to-morrow; he may be in happiness to-day, to-morrow he may be distressed —

but there is no change with regard to his relationship to God. If He loved me yesterday, He loves me to-day. My unmoving mansion of rest is my blessed Lord. Let prospects be blighted; let hopes be blasted; let joy be withered; let mildews destroy everything; I have lost nothing of what I have in God. He is ‘my strong habitation whereunto I can continually resort.’ I am a pilgrim in the world, but at home in my God. In the earth I wander, but in God I dwell in a quiet habitation.”¹⁴

I — The Illusion that a new age of miracles is occurring or is about to occur. For years, Benny Hinn has resonated the claim of his late mentor, Kathryn Kuhlman, that a time will come when everyone attending a healing crusade will be healed. He even claimed, in writing, that he healed the patients of an entire hospital in Canada.¹⁵ Investigation showed the claim to be false.¹⁶

He claimed to be speaking under the “anointing” when he told Paul and Jan Crouch, along with the TBN viewing audience, that “if some dead person be put in front of this TV screen [tuned to TBN], they will be raised from the dead — and they will be by the thousands.”¹⁷ More recently, Hinn promoted a prophecy which made the claim that Jesus Christ would physically appear on the stage at one of his crusades.¹⁸ Kansas City prophet Bob Jones boasted of hearing God audibly and claimed the new prophets were able to “begin to remit people’s sins” and even “remit that which sin has caused in their life, like herpes and AIDS.”¹⁹

Ruth Heflin, known for claims of supernatural gold dust appearing in her meetings, once said:

“I suddenly knew how easy it is to raise the dead and to heal all manner of sickness and disease. How easy it is in that realm of glory! How easy to see people leaping out of wheelchairs and off of stretchers! How easy to see blind eyes opened and deaf ears unstopped! In the glory realm nothing is impossible.”²⁰

Heflin died of cancer after a mastectomy at age 60.

Devotees of Hinn, Jones, and the like are electrified by their brashness and never take them to task for the exaggerations, lies, and yarn-spinning. Bring on the clowns and bring on the myths in the circus of illusion that Carol Flake calls "Redemptorama."

So the faithful devotees are told repeatedly that "God is going to show up." People get agitated and lose control and it is called proof of the divine presence. The new prophets tell them that God has told them there will be an outbreak of creative miracles, cancers falling off, the dead raised, stadiums filled with thousands of worshipers, and television news anchormen screaming out in repentance. The followers dare not question or hold back these events by their unbelief. God is going to create a "landing zone" or "throne zone" in their midst. God is going to give all the wealth of the ungodly into their hands. In short, the Kingdom here and now.

Mike Bickle has proclaimed: "We'll have the power to raise people from the dead, that even death won't stand before the power of the Church. We'll see those four days Lazarus kind of deals."²¹

Paul, on the other hand, in Romans 8 writes of the future glory when bodies will be redeemed and glorified completely. It will take the return of Christ to accomplish it (1 Thessalonians 4:13-18, 1 Corinthians 15). First Thessalonians 5:23 makes it clear that the kind of ultimate perfection described by the new prophets can only occur at the coming of the Lord Jesus Christ.

Descriptions of the details of this golden age of miracles often differ among individual prophets. The pitch might be that to sow the seed of a large financial gift will ensure the success of God (and also the prophet). The river of revival is on its way and prophets can hear its roar — so they tell us. Only Christ can miraculously roll back the curse and usher in a worldwide Eden (Ezekiel 37:23-28).

L — The Lie of Elitism. The elitist message is that there is an echelon of prophets who hear directly from God. They are the conduits of miracles and revelations and essential to the success of God's program. This is a prominent mark of cults. The elitist message makes a mockery of the doctrine of the priesthood of the believer and creates new mediators and classes of Christians.

Paul dealt with what he called "super apostles" in Corinth. He refuted their arrogance and pride along with their lording it over the people. He branded them as false (2 Corinthians 11:1-14).

The new prophets sell books, but they do not sell reality. They may have roaring crowds, but they do not have the real goods. They have made their claims for over half a century, but they have not delivered. Their lies and delusions offer a chimera to untaught people. One by one, the new prophets fall ill and die. During the last two decades many of them have been exposed in horrible scandals. In the end, the Church has not failed — they have.

Erstwhile healer John G. Lake was featured in the March 2002 issue of *Charisma*. Lake was an early restorationist or a forerunner of the movement. In *Charisma's* papered-over version, Lake is said to have healed as many as 100,000 people. No documentation is provided and not a word is uttered in terms of "the rest of the story."

Lake went to Africa claiming that God would miraculously provide everything for him so he made no preparations. They had insufficient food and it is presumed that his wife died of malnutrition. Upon return to the United States, he started healing institutions. Eventually, Lake's health broke. He finally died of a stroke.²²

THE PROPHETS THAT ARE FALLIBLE

These new prophets also propagate a huge fiction that allows them to be wrong repeatedly in their religious guessing game. This fiction is the

teaching of the fallible prophet. It goes like this: Old Testament prophets had to be right 100% of the time or be stoned (Deuteronomy 18:20-22). If they were not right first time, every time, it was proof that they were false prophets. However, it is claimed, that the standard has changed in the New Testament. Yet, nothing in the Bible tells us that.

The recent invention of this new standard is a concession to the accumulating false prophecies of the new prophets. Wayne Grudem, Jack Deere, and others came up with the new paradigm: a fallible prophet, in spite of what the Church (as well as Judaism) has always held. The biblical standard said that to qualify as a prophet, one expounded under the influence of divine inspiration by Yahweh and therefore could not be wrong. Prophecy is the "communication of divine truths to men."²³ The term is used of "a person who speaks for God and interprets His will to man."²⁴ The prophet's messages were given directly by God and could have no error.

God has not changed and Jesus is the same yesterday, today, and forever (Malachi 3:6a, Hebrews 13:8). Because the apostles and prophets were the foundation of the Church (Ephesians 2:20, 3:5), it is not necessary to re-lay a foundation. Masters and Whitcomb drive home this point:

"You have not been specially chosen by God to be part of the foundation of His Church. The foundation is long since finished. You are now in the superstructure phase of church history. You can never have special revelatory privileges. It has nothing to do with whether God has the power to do it, or whether you have the faith to receive it. It is all to do with the fact that God has not planned that His Church should have 14, 15 or 20 different foundations, or 75 or 156 different apostles and prophets. There are no more apostles and prophets."²⁵

Thus, we can conclude that prophecy was a gift given again in the New Testament, but only to the early

Church. It was a rare gift in the first century and able Bible expositors through Church history have concluded that prophets are not extant today. There is no evidence to disprove this conclusion.

To try to prop up the new fable, some turn to 1 Corinthians 14:29: "let the others judge." They say this means that the prophecies have to be evaluated by the body as to whether they are true or false. No one really does this because the prophecies always come as "words of knowledge" or with "God told me" attached. No one is allowed to judge them; attempts to judge are labeled "judgmental."

First Corinthians 14:29 cannot be interpreted to support a fallible prophet idea. It would be impossible to judge the prophecy true or false before its fulfillment, anyway. What Paul is teaching is that in the New Testament Church, they had to judge and discern *true prophets from false ones*.²⁶ That in itself suggests that followers had something to say.

THE POSTURE OF THE BELIEVER

In Acts 17:11, Paul commended the Bereans for searching the Scripture and judging his teachings by the Word of God. Paul commanded the Thessalonians to "Test all things, hold fast to that which is good" (1 Thessalonians 5:21). Linguist Marvin Vincent links this with the admonition regarding discerning of spirits and says we must apply a test "to phenomena which claim to be supernatural."²⁷

In 2 Timothy 3, Paul appealed to us to use Scripture as our route to maturity. There we will find all we need for "doctrine, reproof, correction, and instruction in righteousness" (v. 16). Nothing here would indicate the need of personally designed prophecies. He warned earlier in the chapter of those who lead others away from truth, people whom Vincent calls "itinerant religious quacks."²⁸

The new prophets have obliterated distinctions between doctrines. Christians need desperately to get back to Scripture, rightly dividing the Word of truth, and understand what

Christ's coming Kingdom really is about. Books such as Alva McClain's *The Greatness of His Kingdom* and George Peters' *The Theocratic Kingdom* need to be revisited. Christians need to study the distinctions between the doctrines of salvation, sanctification, and glorification.

A number of years ago the news services reported a tragic story. On Valentine's Day, a man in Jacksonville, Fla., went to the downtown bank office where his wife worked. They had quarreled the night before and it appeared as if he was there to patch things up. He appeared to be in a good mood and offered her a white rose. She accepted it. When she took the rose, the man pulled a gun, shot her and killed her.

This is a picture of the approach of cults and false teachers. They lure people with the beauty and fragrance of appearing to care. They suggest that they can provide a way to really get more of God. They seduce and perpetuate the aura of an inside track to heaven. The unsuspecting Christian accepts the white rose plucked from the Scriptures, but the overture conceals the real motive.

What follows is manipulation, exploitation, and falsehood. It turns out that there is no "kingdom now" except the earthly kingdom financed for the new prophets. The money does not go to perpetuate the Gospel, but to perpetuate the status and the illusory message of "heaven on earth."

The Church needs to wake up, stand up, speak up, and not be cowed. Our great "Deliverer" will come out of "Zion" (Romans 11:26), not out of the new breed.

Endnotes:

1. Peter Masters and John C. Whitcomb, *The Charismatic Phenomenon*. London, England: The Wakeman Trust, 1988, pg. 45.
2. *Charisma* advertisement, March 2002, pg. 43.
3. William Randles, *Beware The New Prophets*. Marion, Iowa: self-published, 1999, pg. 6., upper case in original.
4. Cited by Jewel van der Merwe, *Joel's Army*. Holly, Mich: self-published, 1991, pg. 6.

5. *Ibid.*, pp. 6-7.

6. Cited by R.M. Riss in Stanley M. Burgess and Gary B. McGee, editors, *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, Mich.: Zondervan Publishing, 1988, pg. 534, upper case and ellipsis in original.

7. Paul Crouch, *Praise the Lord* show ("Praise-A-Thon"), Trinity Broadcasting Network, April 2, 1991.

8. Jim Rutz, *The New Christianity*. Pre-published galleys, Dedication page.

9. Johann Keil and Franz Delitzsch, *Commentary on the Old Testament*. Grand Rapids, Mich.: William Eerdmans Publishing, 1983, Vol. 7, pp. 113, 116.

10. Alva McClain, *The Greatness of the Kingdom*. Chicago: Moody Press, 1968, pg. 17.

11. For an interesting and helpful overview of the history of views of the Second Coming, from Saint Augustine to Hal Lindsey, with a helpful chart, see *Christian History Magazine*, Issue 61, Volume 18, No. 1.

12. *The New Christianity*, op. cit., pg. 2, italics in original.

13. Cited by Hank Hanegraaff, *Counterfeit Revival*. Dallas: Word Publishing, 1997, pg. 160.

14. Charles H. Spurgeon, *Morning By Morning*. Nashville: Thomas Nelson Publishers, 2000, entry for February 27, pp. 52-53.

15. See Benny Hinn, *Welcome, Holy Spirit*. Nashville: Thomas Nelson Publishers, 1995, pp. 230-235.

16. See G. Richard Fisher and M. Kurt Goedelman, *The Confusing World of Benny Hinn*. Saint Louis: Personal Freedom Outreach, 2001, pp. 125-128.

17. Benny Hinn, *Praise the Lord* show, Trinity Broadcasting Network, Oct. 19, 1999, video tape on file.

18. Benny Hinn, *This Is Your Day*, March 29, 2000, video tape on file.

19. Cited in *Counterfeit Revival*, op. cit., pg. 160.

20. Ruth Ward Heflin, *Harvest Glory*. Hagerstown, Md.: McDougal Publishing, 1999, pg. 241.

21. Cited in *Joel's Army*, op. cit., pg. 29, italics in original.

22. See *Dictionary of Pentecostal and Charismatic Movements*, op. cit., pg. 531.

23. Thomas R. Edgar, *Miraculous Gifts*. Neptune, N.J.: Loizeaux Brothers, 1983, pg. 71.

24. *Ibid.*

25. *The Charismatic Phenomenon*, op. cit., pg. 45.

26. See Thomas R. Edgar, *Satisfied by the Promise of the Spirit*. Grand Rapids, Mich.: Kregal Publishing, 1996, pp. 80-81.

27. Marvin Vincent, *Word Studies in the New Testament*. Grand Rapids, Mich.: William B. Eerdmans Publishing, 1946, Vol. 4, pg. 50.

28. *Ibid.*, pg. 313.