

---

---

The Quarterly

# JOURNAL

---

---

PERSONAL FREEDOM OUTREACH



---

VOL. 11, NO. 2

APRIL-JUNE 1991

EDITOR: KEITH A. MORSE

---

## The Saga Continues...

### The Further Adventures of Rebecca Brown, MD

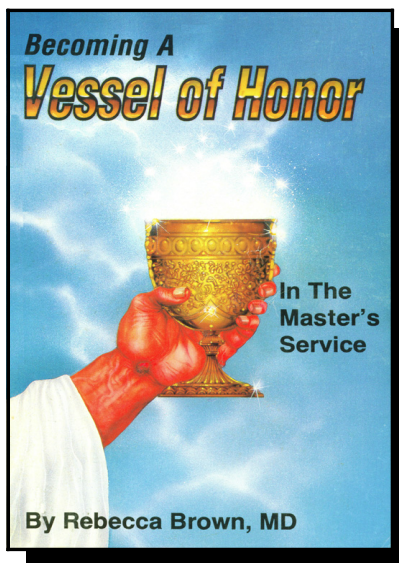
by Paul R. Blizard,  
G. Richard Fisher  
and M. Kurt Goedelman

What a story: demonic push-pins; spirits warded off by anointing oil; conspirators waiting to poison patrons of fast-food restaurants.

What sounds like bits from a bad horror movie or the delusions of an unbalanced mind are called the absolute truth by Rebecca Brown, who says she discovered them through her experiences and from "a God who speaks to His people today just as He did in the days of the scriptures."

Rebecca Brown, aka Ruth Bailey, is the author of a new book, **Becoming a Vessel of Honor In The Master's Service**. Brown is already known for her two previous works, **Prepare for War** and **He Came to Set the Captives Free**, published by Chick Publications. The first two books purport to tell the story of Brown's and friend Elaine Moses' (aka Edna Elaine Knost) spiritual battle against Satan, satanists and witches. In the third book, Brown continues to narrate her adventures in demonic warfare.

Brown's real background was revealed in the October-December 1989 issue of Personal Freedom Outreach's **The Quarterly Journal**



("Drugs, Demons and Delusions — The Amazing Saga of Rebecca and Elaine"). The article debunked Brown's claims and revealed that she had been addicted to the barbiturate demerol, a drug that can induce hallucinations.

Brown's latest work is published and distributed by Fortress Books of Woodburn, Ore. Fortress appears to be a very small firm. Its official order

form lists only three titles. Personal Freedom Outreach has received reports that Jack Chick, head of Chick Publications, had a change of heart about Brown's books and has begun to distance himself from the pair. However, publicly Chick Publications continues to promote the two books by Brown that it published.

It appears that Brown's life has changed since PFO's last report on her. Trouble between Brown and Moses was brewing even before the 1989 expose' that revealed her drug addiction and loss of medical license. The two have since parted company. Elaine reportedly moved to Florida.

In December 1989, Brown married Dr. Daniel Yoder of Phoenix, Ariz. The couple since have moved to Iowa, where they run a ministry called "Wells of Living Grace." The new team continues to travel, lecture and distribute Brown's literature.

Without Chick Publications' distribution capabilities, Brown's new book may only receive limited exposure. It can be obtained through Spring Arbor Distributors, a national broker of Christian publications.

(continues on page 9)

# EDITORIALS

## REDEFINING THE GOSPEL Vineyard Ministries' Jack Deere Makes Startling Admission

The watershed event in the Church in this last decade of the 20th century will be the debate over the inspiration, authority and sufficiency of the Bible. Anyone trying to diminish the Bible's authority in any way should come under Christian scrutiny and criticism.

This conviction leads to questions about the advisability of trusting the Vineyard Ministry of John Wimber to administer correction to Kansas City Fellowship, now called the Metro Vineyard Fellowship of Kansas City. (See further, PFO's **The Quarterly Journal**, Vol. 10, No. 4 and Vol. 11, No. 1.)

New information makes it even more doubtful that Vineyard can adjudicate matters of doctrine and practice. It has been reported that not only does Vineyard Ministries accept extrabiblical revelation, but that its leading theological mind is in the process of redefining the Gospel.

An article published in the November 1990 **Sword and Trowel** magazine published by Metropolitan Tabernacle of London, England contained some startling statements from Vineyard's leadership. The article, called **What Is The Gospel?** and two-page follow-up called **John Wimber Changes His Mind** are parts of a much larger work published in an Australian evangelical magazine entitled "The Briefing." Wimber, Paul Cain, and Dr. Jack Deere were interviewed by three Anglican clergymen prior to the Spiritual Warfare Conference in Sydney, Australia in March 1990. The quotes below are from those interviews.

"The Thursday workshop provided a time for questions and during this time I challenged some of Dr. Deere's teachings. In the ensuing dialogue, he asked me what I thought the Gospel was. I replied that it was about Jesus Christ Who died for our sins and was buried and raised on the third day and it is this Gospel by which we are saved.

His reply was that that was not the Gospel. Somewhat confused, I decided to take up the matter at a future time, hence the following interview.

**'Maybe five years...'**

After introducing myself, I said to Dr. Deere, 'I wonder if you might tell me why you felt my explanation of the Gospel was defective yesterday?' He replied, "I'm not really very prepared to talk about that.'

Given his lack of preparation, I then asked, 'Well, just off the top of your head, what do you think the

Gospel is?'

Jack Deere replied, 'I'm not prepared to make a formal statement about that.'

My next question was, 'Could you perhaps tell me informally what you believe to be the Gospel?'

Jack Deere answered, 'I'm not sure.'

Somewhat stunned, I said, 'I find that quite surprising — that you are not sure what the Gospel is.'

Jack Deere then commented, 'I used to be just like you, thinking the Gospel was simply justification by faith.'

I responded, 'Are you saying that the Gospel is more that justification by faith?'

'Yes', he said.

'What would you add to it?', I asked.

'Deliverance,' he said.

Then I asked, 'What do you mean by deliverance?'

He explained, 'Things like demons and healing and...'

Pausing for a deep breath, I said, 'So let me get this straight. You would add as an essential part of the Gospel things like the exorcising of demons and healing?'

He nodded.

'But you're not sure exactly what should be included?', I asked.

'No,' he said, 'not yet.'

I asked, 'Would it be fair to say that you're in a state of flux since you joined the Wimber thing?'

He quickly responded, 'We're always in a state of flux — you are...'

'But on the Gospel message?' I said. 'Surely that's one thing we should have worked out. I can understand being in a state of flux over something like remarriage and divorce but surely not over the Gospel!'

'Don't you think we can reduce the Gospel to some sort of summary statement like Paul does in, say I Corinthians 1 and 2 or I Corinthians 15 or I Thessalonians 4 or Romans 5...?'

There was no response except a shrug of the

(continues on page 12)

## THE LONG ARM OF THE WATCHTOWER

For years, in their "members only" newsletter, **Kingdom Ministry**, the Watchtower Society has published conduct instructions for Jehovah's Witnesses who attend annual conventions. The reason: so as "not to bring reproach on Jehovah's name."

From all indications, Jehovah's Witnesses have brought reproach on Jehovah's name year after year. Published reports tell of Jehovah's Witnesses breaking motel and hotel regulations by cooking in motel rooms, swimming in motel pools after hours, playing with elevators, running in the halls at night and filling rooms beyond capacity.

Repeated warnings to Jehovah's Witnesses have apparently fallen on deaf ears. Watchtower officials have added to their usual warning not to break hotel and motel rules by saying: "the Society will be asking the Rooming Department to check with the motels during the convention to determine if any are experiencing such problems and who is involved."

When names are gathered of troublemakers one can be sure that Elders back home will be contacted to scold renegade members who continue to break the rules. The "Long arm of the Watchtower" will reach out and punish them. It seems that only by these threats can "Jehovah's happy people" be kept in line.

—PRB

## NEW AGE GOAL BEING ACCOMPLISHED?

As tension escalated in the Middle East, New Age watchers and Second Advent soothsayers try to force every military action and political statement into their views of biblical prophecy.

For years, several critiques of the New Age movement written by Christians have sternly warned of a coming "New World Order" or one-world government that would be the basis for the Antichrist's rule. Some of these would-be prophets believe that the purpose of victory in the Middle East war is to establish a "New World Order."

Should this alarm Christians? Is the Antichrist's rule just around the corner? We think not. The "New World Order" spoken of by President Bush and others has nothing to do with the New Age, a one-world order, or a one-world dictator. The term "New World Order" as it is currently used has a precise political and military meaning.

Simply put, it means keeping — or trying to keep — the

world safer or less war prone by constantly safeguarding nations in a balance of power. It is a philosophy that aims to keep all nations and regions equally strong militarily. According to former Secretary of State Henry Kissinger, in the January 26, 1991, issue of Newsweek: "...our biggest challenge will be to preserve the new balance of power that will emerge from this conflict. And that will not prove easy, given conventional American thinking about foreign policy. Today, it translates into a notion of 'a new world order,' which would emerge from a set of legal arrangements and be safeguarded by collective security." Kissinger also says "...the new international order will see many centers of power within regions and between them."

—GRF

## ST. LOUIS TEMPLE IN WORKS

The First Presidency of the Church of Jesus Christ of Latter-day Saints announced on Dec. 28, 1990, its plans to build a temple in St. Louis, Mo. The structure will be the sect's 46th temple. The church currently has 44 temples around the world. One is being built presently in San Diego, Calif.

According to a LDS news release, architectural plans and governmental approvals are incomplete. No date for the completion of the structure has been given. The temple closest to St. Louis is in suburban Chicago.

—MKG

## ANOTHER DEATH ATTRIBUTED TO FAITH ASSEMBLY

A couple who belongs to the late Hobart Freeman's Faith Assembly have agreed to plead guilty to charges that they neglected their child, who died last year.

Michael and Dianne Ricks, members of the sect which denies its members access to medical care lost their 5-month-old son to meningitis on April 8, 1990. They were charged last June with reckless homicide and neglect of a dependent. They pleaded guilty only to the second charge.

Faith Assembly, located in Wilmot, Ind., shuns medical treatment in favor of faith-healing and prayer. Since the early 1970s, more than 100 sect members have died of ailments and injuries that would not have been fatal had medical care been administered.

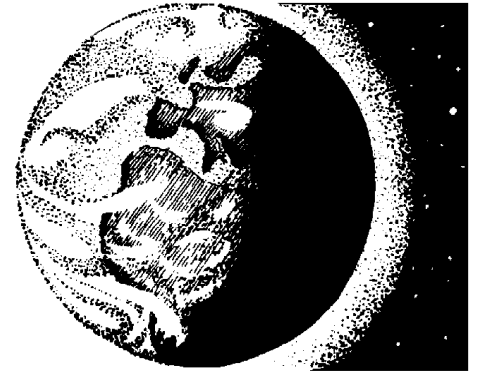
Current assembly attendance is 800, down from a

(continues on page 15)

## ***The Protocols of the Learned Elders of Zion:***

# *Codebook for World Takeover or Anti-Semitic Nonsense?*

by G. Richard Fisher



Scripture says “They shall turn their ears from truth and be turned to fables.” (II Timothy 4:4) The spiritual blindness of man’s mind is the real reason men and women repeatedly turn to a long-discredited forgery called **The Protocols Of The Learned Elders of Zion**. Referred to as the **Protocols**, this bit of anti-Semitic trash has been translated over and over in major languages around the world for the last 100 years.

According to the **Encyclopedia Judaica**, the roots for this superstition stretch back to 1807 when Napoleon granted new legal equality for the Jews of France and established a “Jewish Sanhedrin” in Paris. This led to resentment of the Jews and fear of a secret Jewish government.

However, the myth of a Jewish world conspiracy and Jewish world takeover stretches further back. As

early as 1797, French Jesuit Abbe Barruel posited a Judaeo-Masonic conspiracy for world dominion. Barruel tried to make some connections of the Jews to the earlier Bavarian Illuminati. This history in vivid and precise detail is traced in Norman Cohen’s **Warrant For Genocide**. He says:

“According to this myth there exists a secret Jewish government which, through a worldwide network of camouflaged agencies and organizations, controls political parties and governments, the press and public opinion, banks and economic developments. The secret government is supposed to be doing this in pursuance of an age-old plan and with the single aim of achieving Jewish dominion over the entire world: and it is supposed to be perilously near to achieving this aim.”

So much for the background of the

myth of a Jewish world conspiracy and the setting for the **Protocols**. Barruel’s fantasies spilled over into Germany through writer E.E. Eckert and these in turn influenced Hermann Goedsche. Goedsche, writing under the pseudonym “Sir John Retcliffe,” wrote a novel, **Biarritz**, containing a chapter called “In the Jewish Cemetery in Prague.” And so the **Protocols** were born — a piece of fiction.

The fantasy describes 12 elders of Israel (representing the 12 tribes) gathered in a cemetery talking to the Devil. Satan gives each of the 12 elders total power over an aspect of world activity. For instance, Levi is assigned to undermine the Christian Church. (Anyone who believes this has forgotten Matthew 16:18, which says “The gates of hell shall not prevail against it,” referring to Christ’s church.)

(continues on page 8)

### **THE BIRTH OF A FABLE AND ITS TRANSMISSION**

The “Protocols of the Learned Elders of Zion,” which purports to describe an international Jewish conspiracy to take over the world, has roots that are at least 200 years old. Here is a brief timeline showing how the “Protocols” got started and how they keep popping up in history.

**1763** Bavarian Illuminati (stamped out)

**1797** Abbe Barruel (Imagines Judaeo-Masonic Illuminati and takeover)

**1806** Simonini (Sees Napoleon as antichrist and “Jewish Sanhedrin” as world rulers)

**1850** E.E. Eckert (Germany — writes of Jewish takeover)

**1864** Maurice Joly (Authors **Dialogues in Hell**, perhaps the basis for Goedsche’s novel)

**1868** Hermann Goedsche (Novel **Biarritz** — 12 elders with Satan in the cemetery — the newborn Protocols)

**1872** Goedsche published in Russia

**1920s** Henry Ford (Protocols under title, “The International Jew”)

**1930s** Winrod (**Hidden Hand**)

**1933** Published in Sweden under the title **The Rabbi’s Speech**

**1930-40** Compulsory reading in German schools

**1950** Nasser publishes **Protocols in Mideast**

**1950-80s** Referred to in conspiracy literature and various “takeover” schemes

**1990s** Still being promoted in Syria, Iraq, and by Hamas groups in Gaza and the West Bank of Israel

# Mainstream or *Tilt Toward Heresy?*

By G. Richard Fisher

"...the risen Jesus is a permanently embodied Spirit who, during the forty days, occasionally became visible to human eyes and palpable to human touch. After the forty days, when his appearances on earth were ended, Jesus assumed the sole mode of being visible to the inhabitants of heaven but having a nonfleshy body."

"[The] Resurrection body of Jesus after the forty days from a heavenly perspective: Spiritual Body — visible nonfleshy."

"And so we conclude our discussion of two controversial aspects... regarding the resurrection body of Jesus by proposing that in his normal or customary bodily state after the Resurrection, Jesus was neither visible to the human eye nor composed of 'flesh and bones.'"

These statements did not come from a new Watchtower Bible and Tract Society publication. The Rev. Sun Myung Moon did not write them. They did not come from a New Age philosopher. The Christian Church could only hope these statements had come from one of those sources.

These statements came from Murray Harris, professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Ill.

What is going on here has been called "The Battle for the Resurrection." It is a major conflict over the nature of the resurrection body. The two main combat-

ants are Harris and Norman Geisler, Dean of The Liberty Center for Research and professor of Philosophy at Liberty University. Geisler believes that Harris is teaching an unorthodox view of the nature of the resurrection body. Geisler contends that Harris is teaching that the resurrection body of Jesus and of believers is spiritual and not material in any sense.

The least that can be said, if Harris teaches this view, is that he is leaning in a direction that will give cultists such as the Jehovah's Witnesses arguments from a respected Christian teacher and a prestigious institution.

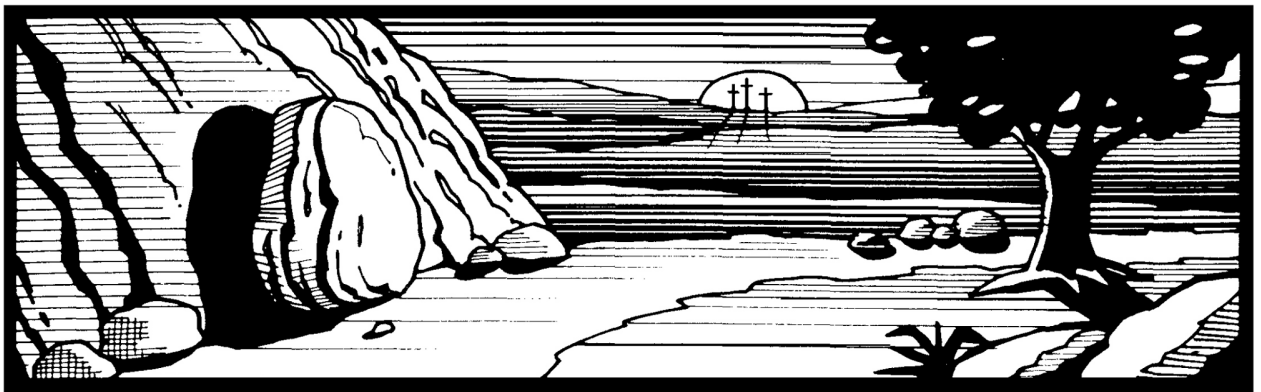
Harris' latest work on the resurrection, **From Grave to Glory**, is his second book on the subject. Harris' first book, **Raised Immortal: Resurrection and Immortality in the New Testament** is no longer in print. This latter work is called "a careful and detailed statement of the orthodox position on the resurrection." It also is called "a response to the groundless yet persistent accusations of theologian Norman L. Geisler." Harris' work has received several heavyweight commendations from noted Christians such as James I. Packer, James Montgomery Boice, and Walter C. Kaiser. It is possible that Harris can

be right on all his other views and be wrong on this one and be used as if he backed all cult teaching.

There is no doubt about two things: First, that the Church, east and west alike, has always believed in the literal, physical, bodily resurrection of Jesus and believers, or as stated in various creeds: "the resurrection of the flesh." Thomas' experiences with the nail prints and the body of "flesh and bone" in Luke 24 establishes the basis for this historical view. In Chapter Four of **The Battle for the Resurrection**, Geisler shows that every major Church Father attests to a concept of glorified flesh in the resurrection body. (Heretical gnostics in the 4th and 5th century were the first to suggest otherwise.) Geisler shows as well that every major creed attests to a belief in glorified flesh in the resurrection body. Jesus' resurrection body, though glorified, was material. This is the way the church has always viewed it, based on Scripture, and there is no doubt about it.

Secondly, Harris says that Christ's resurrection body went through a radical transformation and that Christ was left in a mode of existence that was invisible and non-fleshy. This immaterial Jesus could appear at will and take on an occasional "mode" of flesh (pages 142-143). Jesus' appearances then were not because He could be seen (by virtue of a glorified physical body) but only because of the need of a particular disciple (page 145). So, now, since the "resurrection" (or transformation) Jesus lives in a "transformed" body, what happened to the body in the tomb (and how it happened) is not really clear except that it seemed to

(continues on next page)



be transformed into something invisible. One would not get that from Scripture and it is hard to believe the Church has somehow missed it until now.

Harris refers to this new view as a “resurrection transformation.” He couples two words that Scripture does not. Harris claims on page 201 that there is no unanimity in the church on the issue of the extent of material continuity between the old body and the new one. Then he cites modern writers who struggle to understand the continuity between both bodies. This may throw the reader off because the writers cited would not accept Harris’ view. They struggle with the difficult and unsolved problem of the exact nature of the resur-

rected body but do not cancel out the church’s historical view of a fleshly resurrected body, nor their view of physical continuity in some sense in the glorified body.

J. A. Schep in his book, **The Nature of the Resurrection Body**, states the orthodox view that the believer will have a body of glorified flesh. Harris’ novel view is that Jesus’ “spiritual body” is basically an immaterial, invisible body capable of taking on a material mode (page 142). This writer believes that this view is new and late in coming and does not express the church’s long-held historical view.

All the struggles aside regarding the exact nature of the resurrected

body (as to the exact amount of material continuity), we cannot gainsay the teaching of Scripture. However mysterious and difficult, the teaching of an ongoing continuity of flesh and spirit in resurrection is clearly taught in I Corinthians 15 and is contained in the historical creeds reflecting that Scripture.

What Harris may not realize is that his view of the post-resurrected Christ comes close to the Gnostic view of Christ’s resurrection. Gnostic teaching talks of an invisible, non-material, non-bodily, Jesus. Christ to the Gnostics is a “spiritual revealer” and is involved in visionary appearances. Douglas Groothuis, Christian author and lecturer on the New Age, writes:

# Yet Another Battle Rages

by Edgar L. Havaich

A dispute has arisen within evangelical circles over whether Jesus had a physical body after his resurrection. There always have been people who said they believed Christ rose from the dead but not in a physical body. Yet very few have claimed to be evangelical Christians.

Today there are “evangelicals” who suggest it is not necessary to contend for a physical resurrection in defending and describing their faith. They use all the correct terminology and sound orthodox until they define their terms.

The Bible clearly says that Christ’s body was laid in a tomb and that Christ left the tomb three days later in the same body. Orthodoxy has maintained from the first century that the body that was crucified is the same body that came out of the tomb on the third day.

As Christians we cannot ignore those who would suggest that Jesus only rose as a spirit, and not with a tangible, material body. The emphasis that the New Testament writers put on this doctrine — especially in the book of Acts — makes it clear that it was the cornerstone of their preaching. Let us again look to Scripture to see what they believed about the resurrection and what they were contending for:

*Matthew 28:1-7* — After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a

*violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”*

*Luke 24:36-43* — While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you.” They were startled and frightened, thinking they saw a ghost. He said to them, “Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.” When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?” They gave him a piece of broiled fish, and he took it and ate it in their presence.

*John 2:19-22* — Jesus answered them, “Destroy this temple, and I will raise it again in three days.” The Jews replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?” But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken.

*John 20:11-14* — but Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two angels in white, seated where Jesus’

“For Gnosticism the world is bad, but the soul — when freed from its entrapments — is good. For Christianity the world was created good (Genesis 1), but humans have fallen from innocence and purity through disobedience (Genesis 3; Romans 3) ... In light of these differences the significance of Jesus’ literal and physical resurrection should be clear. For the Gnostic who abhors matter and seeks release from its grim grip, the physical resurrection of Jesus would be anticlimactic if not absurd. Liberation does not come in corporeal packages; a material resurrection would be counterproductive and only recapitulate the original problem. ... The Apostle Paul confesses that if the resurrection of Jesus is not an historical fact, Christianity is a

vanity of vanities (1 Cor 15:14-19). And while he speaks of Jesus’ (and the believers’) resurrection condition as a ‘spiritual body,’ this does not mean non-physical or ethereal; rather, it refers to a body totally free from the results of sin and the Fall. It is a spirit-driven body, untouched by any of the entropies of evil. Because Jesus was resurrected bodily, those who know him as Lord can anticipate their own resurrected bodies.” (**Revealing the New Age Jesus**, pp. 87-90.)

Geisler and others suggest that Harris’ view frustrates God’s stated redemptive purpose in the restoration of the physical creation (Romans 8) and weakens a belief in the sovereignty of God in His creative

purposes.

Resurrection (Greek — **anastasis**) literally means “to cause to stand up”. (See W.E. Vines, **Expository Dictionary of New Testament Words**.) It has always been a word referring to the reanimation of a corpse or of a body raised to glorious immortality. The Jews argued for a crass literal resurrection of the exact body that died (same age, shape, scars, limits, etc.) while the Greeks rejected resurrection of bodies. Paul (by revelation) came in the middle, teaching a new spirit-dominated body, changed in many senses, but with some continued continuity with the former body.

It seems that Harris invests a new,

body had been, one at the head and the other at the foot. They asked her, “Woman, why are you crying?” “They have taken my Lord away,” she said, “and I don’t know where they have put him.” At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

**John 20:19-29** — On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you!” After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, “Peace be with you! As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, “We have seen the Lord!” But he said to them, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.” A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, “Peace be with you!” Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.” Thomas said to him, “My Lord and my God!” Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

**Acts 2:22-27, 31-32** — “Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. David said about him: “‘I saw the Lord always before me. Because he is at my right hand, I will not be shaken. Therefore my heart is glad and my tongue rejoices; my body also will live in hope, because you will not abandon me to the grave, nor will you let your Holy One see decay... Seeing what was ahead, he

spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay. God has raised this Jesus to life, and we are all witnesses of the fact.

**Romans 1:4** — and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

**Romans 6:5** — If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

**Romans 8:11** — And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

**1 Corinthians 15:1-8, 12-17** — Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born... But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins.

**Colossians 2:9** — For in Christ all the fullness of the Deity lives in bodily form.

hitherto unknown meaning by making resurrection the transformation of a material body into an invisible, unseen, spiritual entity (perhaps like an angel) with capacity for physical appearances. Since spirits or souls are already immaterial, this kind of "resurrection" seems redundant. Why dematerialize a body just to add it to an already existing spirit?

Paul says in I Corinthians 15:53,54, that corruption must put on uncorruption and that mortal must put on immortality. Note "put on." It does not say that incorruption and immortality replace the mortal. It is clear that mortal puts on or adds something else to it. That something added

makes it mortal plus. It is a body (**soma**) totally clothed and dominated by spirit. **Enduo**, translated "put on," means to add or to put on something. It is used of putting clothes on bodies not changing our bodies into clothing! Harris quickly and offhandedly says that these verses mean replacement but offers no proof of that. **Enduo** does not mean replacement. Clearly Paul would have used "transform" if he took Harris' view. "Putting on" joins two distinct things. It does not change one thing into another. (See Gerhard Kittel, **Theological Dictionary of the New Testament**, Vol. II - **enduo**.)

Some may not think it is important

to quibble over the exact nature and composition of the resurrection body. Some would say "Why argue? We'll know then." However, the Bible seems clear (John 2:19-21) as do the historical creeds. How much can be surrendered before something else is then given away? Cults such as the Jehovah's Witnesses could use Harris' teaching to prop up their own false doctrine.

Harris' tilt is very troublesome. At best it is a serious leaning toward and an accommodation of the unorthodox. It should not be taught and not be allowed. It is strongly recommended that Christians read Geisler's **The Battle for the Resurrection**. ✨

---

## Protocols

(continues from page 4)

Goedsche himself called his book "a legend — an invention." Actually no one ever thought of treating the story as authentic record until 1872, when Russian anti-Semites published it in pamphlet form and passed it off as fact. "Protocols" has been the basis for pogroms in Russia and other places.

Copies of this work in German were circulated under Hitler's regime and in Arabic under Nasser's rule in Egypt.

Consider the startling fact that Henry Ford endorsed and published the Protocols in America. (See **A Promise to Keep** by Nathan Belth.) Ford published a newspaper called The Dearborn Independent from 1920-37 in which he ran articles called "The International Jew." These were produced and reproduced by vicious anti-Semites all over America. (See **Legacy of Hate** by Ernest Volkman.) Many put forth an enormous effort to stop production of these publications, but to no avail. In 1938, Ford accepted an award from Hitler himself, even though he had made a weak apology to the Jewish community in 1937. Ford biographer Carol Gelderman says Ford took stronger, belated action by blaming his pro-German assistant Liebold for the fiasco in 1942. However, the damage had been done. (See **The Wayward Capitalist** by Gelderman.)

During Ford's time anti-Semite Gerald Winrod circulated the Protocols under the title **The Hidden Hand—The Protocols and the Coming Superman**. This writer once was given a copy by a fundamentalist pastor who believed he had discovered a new truth.

In 1934-35, a group of Nazis in Bern, Switzerland, were fined for forgery and perjury and given six years in prison for publishing the Protocols. The Protocols were denounced as "fabrications." Experts, authors and political leaders from 20 countries were called upon for testimonies or depositions.

Oxford graduate and author Terrence Prittee calls the Protocols "an obscene forgery — absurd and perverted fairy tales."

According to the **Encyclopedia Britannica**, Vol. 8, pg. 253, the Protocols are "fraudulent documents." (See also **Israel My Glory**, Oct.-Nov., 1982, pg. 7.) They indeed are proven forgeries based on a fictional story.

Why then are they believed?

1. Because unsaved people would rather believe a lie than the truth. Romans 1:20-22; John 3:19,20; II Timothy 4:4; I Thessalonians 2:10.

2. Because Satan, the father of lies, is the instigator of anti-Semitism attempting to thwart God's plan for the Jews.

3. Because even Christians can be unfamiliar with the origin of these writings.

Consider rather, Paul's words and tone in Romans 10:1, "Brethren my heart's desire and prayer to God for Israel is that they might be saved."

We must denounce this lie and expose it. We must speak against any variation of the Protocols. Anti-semitic canards like "Jewish bankers," "Jewish-Rothschild connection" or "Jewish conspiracy" must be seen as just another devilish nuance of the Protocol fantasy.

Witness to Jews, pray for them, support missions to the Jews, pray for Israel, expose Satan's lies! Paul told Timothy, "Neither give heed to fables." (I Timothy 1:4) A fitting conclusion are the words of Eric Pement in a **Cornerstone** magazine article "Consensus or Conspiracy" (Vol. 11, Issue 64):

"We have been called by God to fields, even now white for harvest: the weak, the innocent, the poor, the prisoner, and even the guilty. Conspiracy theories are a dime a dozen, and none of them should cause us to put down the sickle and take up the spyglass. If we must have a conspiracy, then let us be part of it—an invading fifth column, working toward the final overthrow of the kingdom of darkness. Our words and actions should therefore spring not from the paranoia of the times, but from the forthright love and boldness of God." ✨

The Foreword was written by Rev. William W. Woods, Pastor of Deer Valley Church of the Nazarene in Phoenix, Ariz. Woods conducted Brown's and Yoder's wedding. Woods challenges the reader to: "Compare [Brown's book] to what is revealed in God's Word" (pg. 8).

The Personal Freedom Outreach staff set out to do just that. What follows is a sample of its findings.

In the introduction to **Vessel**, Brown alludes to her struggle to continue her ministry. She says articles on her have prompted "antagonism against

by saying on page 13:

"Why should I run around trying to defend myself when I have done nothing wrong? Those who will listen will listen, and those who will gossip will gossip."

She further charges that Christians "rarely" contact her "to see if what is being said is true." Yet when one writes Brown in pursuit of the documents to negate PFO's findings and conclusions, she refuses to provide the documentation claiming, "it is up to God to defend that person and not up to the person himself. The Lord has clearly shown me that He is my defender and since then I have stopped making any attempts to de-

miscellaneous matters.

### BROWN'S CONTRADICTION OF SCRIPTURE

Like Brown's two other books, **eVessel** contains unbiblical conclusions. The first example is found in a chapter describing Brown's concept of "The Sin Nature" and addresses the subject of forgiveness by the believer:

"If a brother or sister sins against us we are not only commanded to forgive him/her, we are also commanded to talk to them and show them their sin. Then, whether they repent or not, we are required to forgive them" (pg. 141).

Brown has placed the doctrinal cart before the horse. Forgiveness does not precede the verbalization of the offense with our brother. Further, forgiveness is conditional. Scripture sets forth a pattern to be followed in the case of an erring brother. If a Christian were to "forgive and forget," then there would be no need for the procedure given by our Lord in Matthew 18:15-20.

Dr. Jay Adams, in his volume on forgiveness, writes:

"If forgiveness were unconditional, then this entire process of discipline would be impossible. It is my contention that the very existence of such a program as this requires us to believe that forgiveness is conditional. Consider the following.

If we were to grant forgiveness to a brother apart from his repentance and desire for forgiveness, then why bother with the process? One would simply say, 'I forgive you' and walk away. The whole point of the progressive nature of Christ's program of discipline is that where there is no repentance, increasingly larger efforts must be made to bring it about. The matter cannot be dropped simply by saying, 'I forgive you, whether you repent or not.' God is not interested in forgiveness as an end in itself, or as a therapeutic technique that benefits the one doing the forgiving. He wants reconciliation to

*"The Lord has clearly shown me that He is my defender and since then I have stopped making any attempts to defend myself."*

-Rebecca Brown Yoder

me within the Christian community ... I am hated by so many. Newsletters are being printed all over the place supposedly 'exposing me.' Lies and false accusations are flying - especially through the Christian bookstores, by letters and word-of-mouth amongst Christians" (pg. 9).

Brown then contends that she was "framed" by satanists, and that those who wrote about her (namely Personal Freedom Outreach) never contacted her for the truth. She writes on page 37 "none [sic] of the documents submitted in [her] defense are included with the package of accusations."

This last allegation is neither new nor true. Publisher Jack Chick said the same thing in response to PFO's research. PFO has twice cited a key document submitted in Brown's defense to the Indiana Medical Licensing Board. As of this writing neither Chick nor Brown has produced any more documents to be used in Brown's defense.

Brown brushes off all PFO's findings

and defend myself. At this point I am unwilling to issue any more copies of documents that I have concerning the whole Medical Licensure [sic] Board set-up."

Something else in the introduction to **Vessel** puzzled the PFO staff. Brown writes that she has been told by "people in very high positions within Satan's kingdom" that satanists "really do not have to spend much time or effort in trying to destroy the Christians anymore. ... They are so busy stabbing each other in the back and destroying each other that we no longer have to worry about them." If this is true, one wonders how Brown's latest publication, containing her further "adventures," was even possible. If the satanists "no longer have to worry" about Christians, how then is Brown able to relate page after page of detailed, intense and bizarre onslaughts by satanists and demons? This kind of inconsistency is found throughout her book.

The remainder of this evaluation examines three points and some

take place, and that can only be brought about by repentance” (**From Forgiven to Forgiveness**, pp. 37-38).

Jesus further spoke of conditional forgiveness in the Gospel of Luke 17:3-4:

“Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times saying ‘I repent,’ forgive him.”

If a brother does not repent, we cannot extend forgiveness to him. However, we should consent to give up any bitterness and we can extend mercy to him. We do not have to mentally dwell on the transgression against us, but we cannot forgive him until he has repented and sought our forgiveness.

Another error is her concept of man’s spirit having a “body corresponding to our physical body.” Brown writes that this human spirit (body) may be transported outside the physical (fleshly) body. Brown calls this spirit travel “astral projection.” New Agers call it “astral travel,” “out-of-body experiences” or even “astral projection.” Brown insists such experiences are real for occultists and Christians.

Christian scholars disagree. In an article on death and dying, researchers from the Spiritual Counterfeits Project examined such experiences. Of the four possible explanations, none included actual spirit travel. Rather the researchers concluded “one of the clearest scriptural possibilities” to purported spirit travel is “the potential of outright demonic collusion and other worldly manipulation of mental states” (**Journal of the Spiritual Counterfeits Project**, April 1977, pg. 10).

As evidence to the Christian’s “spirit body,” Brown cites three Bible passages: Paul’s statement that there is “a natural body and there is a spiritual body” (1 Cor. 15:44b); Paul’s experience of being caught into the third heaven (2 Cor. 12:2-4); and the Apostle John being “in the Spirit” (Rev. 1:10; 4:1-2). Her interpretation

of each verse is a clear-cut case of eisegesis, reading into the scriptural text something that is not there. (See **Captives**, pp. 164-165; **Prepare**, pg. 245; and **Vessel**, pg. 120.)

In reference to 1 Corinthians 15:44b, Brown demonstrates her misunderstanding of biblical texts through her application of “spiritual body” to refer to a present state and not a resurrection body. The verse does not speak of a present spiritual body that can be astrally projected. The verse, read in its context, reveals that Paul is addressing the subject of the resurrection.

In the second reference, Paul stated he did not know whether he was in the body or out. Brown seems assured he was “outside his body.” Even if he was outside his body, Paul’s experience is far different from those Brown describes.

Concerning the phrase “in the spirit” being an indication of examples of astral projection, the concept likewise fails under scriptural examination. If we are to understand the term “in the Spirit” as one being astrally projected, as Brown supposes, then we must also believe that all the Christians living in Rome were astrally projecting themselves, because according to Paul, those Christians “were not in the flesh, but in the Spirit” (Romans 8:9). References such as Galatians 5:25, Ephesians 6:18 and 1 Peter 4:6, further show how futile this position is.

An examination of what reliable scholars and commentators have to say concerning John’s experience of “being in the Spirit” shows it to be vastly different from Brown’s view.

A.T. Robertson writes in his **Word Pictures in the New Testament** that:

“I was in the Spirit (*egenomen en pneumatī*). Rather, ‘I came to be (as in 1:9) in the Spirit,’ came into an ecstatic condition as in Acts 10:10f.; 22:17, not the normal spiritual condition.”

Adam Clarke’s **Commentary on the Bible** says:

“I was in the Spirit. That is, I

received the Spirit of prophecy, and was under its influence when the first vision was exhibited.”

He further notes (in regards to Rev. 4:2): “I was in the Spirit. Rapt up in an ecstasy.” Kenneth Wuest’s **The New Testament An Expanded Translation** says of Revelation 1:10:

“I entered into a different experience in the sphere of the Spirit [His absolute control] on the Lord’s day.”

The above quotations from experts in biblical language and the scriptures contain no indication of a “[spirit] body corresponding to our physical body” or the slightest hint of “astral projection.”

Brown has a strange concept of spiritual warfare, too. Her new book constantly refers to “sealing” and “anointing” people, places and things with oil to safeguard them against demonic and satanic aggression. Brown implies that God cannot protect the believer from demonic attack unless this anointing has taken place.

While there are a few instances in the Old Testament of using oil to anoint and consecrate an object, and references in both the Old and New Testaments of the anointing of a person, these expressions are vastly different from the actions and results described in **Vessel**.

Another example of defective insight is Brown’s concept that the “armor of God” is a real and literal attire. On page 82, she provides a diagram of what the “shield of faith” actually looks like and writes:

“Even though we do not see the armor of God, it IS real armor in the spirit world. We can use it in the physical world if the Holy Spirit so directs.”

Brown then relates a purported experience she had while practicing medicine in Indiana in which she used the “sword” of the spirit to ward off satanists.

Once again we see that context and the plain words of scripture mean nothing to Brown. The “armor of God” described in Ephesians 6 is not

intended to be taken as real and literal attire. Brown's strange interpretations and repeated eisegesis rival that of the most bizarre cult's.

### CONTRADICTION OF HER PREVIOUS BOOKS

In a description of her initial revelation as to the use of anointing oil, recorded on pages 222-223 of **He Came to Set the Captives Free**, Brown writes:

"So I took the oil I had on hand (cooking oil) and placed some on the doorposts and lintels of all the doors, the doors themselves, and on each of the windows... Then, leaving the doors open I went back into the house and stood in the middle of it and asked the Lord to cleanse it and drive out all the evil spirits currently in the house. The change was immediate and dramatic. My house was sealed and **no demons or human spirits could get in from that point on**" (emphasis added).

Yet in **Vessel**, demons are repeatedly able to "break the seal" of Brown's home, enter and wreak havoc.

In her 1987 publication, **Prepare for War**, Brown tells details of a "covenant" she made with God at the time He called her to move to California:

"I am not at liberty to reveal all the terms of that covenant, but here are some of them. I was to move to California and walk here in complete obedience to the Lord. I was also to understand that I would eventually lay down my life out here for the Lord" (pg. 35).

In December 1989, Brown married Daniel Yoder of Phoenix, Ariz. She now lives with her husband in north-western Iowa. Her covenant appears to have been forgotten.

### CONTRADICTION WITHIN "VESSEL"

In her latest book, Brown compares the Holy Spirit with demon spirit guides. Here we are told "Demons HATE human beings! They try to

usurp the individual's personality and replace it with their own." Then on the following page she writes: "Demons hate Jesus! They glorify the person in whom they dwell, always drawing attention to the person himself instead of toward Jesus" (pp. 116-117).

Another example is Brown's tale of demonic "radar homing devices" inserted into the leg and hand of one of her associates. As a plan is considered on how to remove the devilish "push-pins," Brown says: "We can't very well go to a doctor and give a story such as this. No, I'm going to ask Father to burn them out, vaporize them, or whatever is necessary to get rid of them, I believe He will."

The next page tells of Father's removal of the pins: "'STOP! OUCH!' Annie interrupted. 'Rebecca, my leg feels like it is on fire. Ask the Lord to stop! It's hurting too much!' 'I will do no such thing! If you had told me earlier, we could have gotten it removed by a doctor with a local anesthetic. Now you'll just have to put up with the pain'" (pp. 32-33).

Brown at first says that there were only two "push-pins" in Annie's body: "There is one in my leg and one in my hand." Yet following the removal of the one in Annie's leg, the reader is instructed: "One-by-one, all the other push-pins were destroyed as well" (ibid).

### MISCELLANEOUS PROBLEMS

Brown's generalizations further damage her credibility. Brown cautions others in similar ministries to avoid eating out: "the craft [witches and satanists by her definition] will place their people as employees in **all** the restaurants in your area. We have been severely poisoned more than once through fast-food restaurants. NEVER develop a routine! The safest restaurants to eat in are smorgasbords or buffets. It is impossible for craft employees to poison all the food on a buffet or salad bar" (pg. 103, emphasis added).

In her condemnation of intrauterine birth-control devices (I.U.D.s), she says:

"Remember, all abortions are hu-

man sacrifices to Satan" (pg. 106, emphasis in original).

While addressing the subject of illness, she says:

"Demons can very easily create kidney stones" *and* "Demons are expert [sic] at causing cancer (pp. 109, 113)."

Concerning man's sin nature, she says:

"The root of ALL mental illness is the sin of self-centeredness." "Mentally ill people choose to be mentally ill, for the most part" (pg. 138).

In describing how both Christians and non-Christians become demon-possessed she writes:

"Demons are ALWAYS placed into a person through hypnotism. Anyone using this technique also has demons" (pg. 176).

However Christian authors Martin and Deidre Bobgan, on page 53 of their booklet **Hypnosis and the Christian**, offer a much more balanced understanding:

"Hypnotism is demonic at its worst and potentially dangerous at its best."

While the Bobgans would agree that hypnotism does afford the possibility of demon-possession, they do not make the generalization Brown does.

Brown tells of other avenues for demonic possession:

"Every time someone allows his mind to go blank, he has directly opened a doorway for demons to come back inside himself" (pg. 198).

Her wild, extreme and unbiblical claims continue. She further says:

"Inserts are just about anything that gets inserted under the skin or into the body that has a demon and sometimes physical poisons" (pg. 103).

She says that anything from a household accident to an insect bite

to a splinter is an opening for demon possession (pp. 94, 97, 109). Her "oil ritual" appears to be used to prevent such affliction.

On pages 101-103, Brown tells how to squeeze and draw demons out of certain parts of the body. An "oil tourniquet" (ring of oil) is placed just below the victim's elbow. The "deliverer" then applies a makeshift "tourniquet" with his hands and slowly squeezes downwardly over the victim's wrist toward the hand. Brown says this "drives the demons down and out of the extremity (Figure 6-1)."

One could question whether Brown sincerely believes what she writes or if she is knowingly deceiving her readers. Given her history, including loss of medical license and abuse of hallucinatory drugs, it is easy to conclude that she is deluded. Brown's latest book further suggests she is still using drugs.

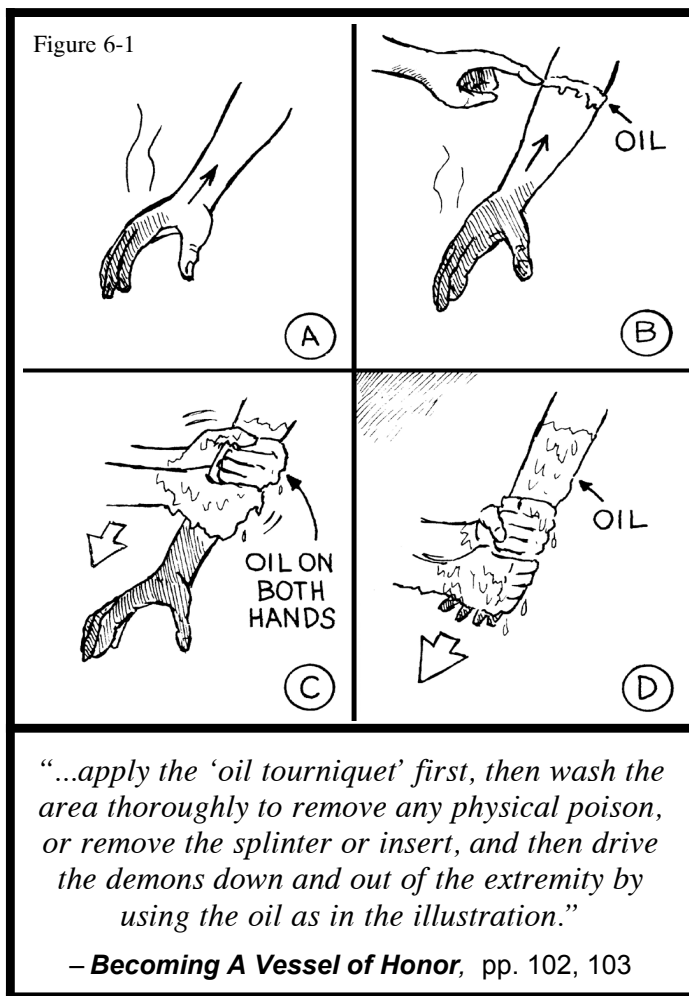
On page 110 she writes:

"It is rather a joke amongst my friends (some of them are physicians also) that anyone involved in spiritual warfare is usually on Tagamet or Zantac."

Both Tagamet and Zantac are prescription medications used to treat symptoms of ulcers. Overdoses of Tagamet can produce confused

states, double vision, abnormal bleeding or bruising. Idiosyncratic reactions are nervous agitation, confusion and hallucinations. (See **The Essential Guide to Prescription Drugs**, 1988, James Long, M.D.)

The previously cited statement on page 103 of **Vessel** further suggests a fearful, driven, and increasingly paranoid mind:



"Also, be careful. If you are involved in a ministry similar to our own the craft will place their people as employees in all restaurants in your area. We have been severely poisoned more than once through fast food restaurants. NEVER develop a routine!... We rarely eat out except when we travel. I tend to cook everything at home. It's much safer that way."

There is demonic activity in the world today. But it is nothing like that described by Brown. Several years ago, Spiritual Counterfeits Project researchers made this observation:

"Demonic influence is usually low-key, not calling direct attention to itself as in **The Exorcist**. Rather, it appears that the ultimate end of such activity is deception on an ideological or spiritual level, and the ingenuity of these diabolic bunko schemes is almost limitless. Paul warns us that Satan's emissaries regularly disguise themselves, and that Satan himself appears as an 'angel of light' (II Cor. 11:14)" (**Journal of Spiritual Counterfeits Project**, April 1977, pg. 10).

Though written over a decade ago, its truth is just as relevant today, even more so with the unscriptural claims by Rebecca Brown and others of demonic activity. ✨

Editorials

(from page 2)

shoulders.

I continued, 'Do you think the Apostle Paul had anything in mind when he wrote to Timothy and asked him to guard the Gospel that had been entrusted to him?'

'I'm not prepared to talk...'

Continuing to be amazed, I said, 'Are you saying that you couldn't go back into that pavilion and tell those people the Gospel?'

He replied, 'No — not yet.'

I responded, 'When do you think you could do it?'

And he said, 'Maybe five years, maybe ten...'

After this we chatted on about a few other things but I remained stunned that one of the leading minds, if not the leading theological mind of the Signs and Wonders Movement, did not know what the Gospel was." (pg. 13)

Of course, the implication of the above statements is astounding.

By saying that he is "not sure" what the Gospel is to the point of being unable to communicate it accurately, Deere is calling into question the accuracy of those scriptural passages that very clearly define what the

“good news” is (e.g. I Corinthians 1 and 15, Romans 1, and II Timothy 2).

By saying that miraculous signs and wonders (healing and deliverance) must be added to justification by grace through faith to complete the Gospel, Deere places himself in direct opposition to the Apostle Paul. In I Corinthians 1 Paul states that the power of the good news comes through the proclamation of the cross of Christ in opposition to signs and miracles that the Jews seek. By contradicting Paul’s scriptural testimony, Deere shows a very low view of the accuracy of Scripture.

By saying that the Gospel is “more than justification by faith”, Deere takes himself and maybe the entire Vineyard Movement out of the Reformation tradition. This puts him back into the world of Roman Catholic tradition where extrabiblical revelation is readily accepted.

Deere’s position of authority in the Vineyard Movement cannot be minimized. Wimber has admitted repeatedly that he is no theologian. Deere is his theological adviser. One can only wonder whose opinion holds sway when there is a difference of opinion in theological matters. It might very well be Deere’s.

During the meeting with the evangelical clergymen in Australia the subject of the sufficiency of Scripture was broached to Wimber. He “...was keen to stand in the evangelical tradition, upholding the inspiration and authority of the infallible and inerrant scripture which is sufficient for all matters of the Christian life.” (**Sword and Trowel**, pg. 27)

However, “John’s adviser, Jack Deere, assured him and us that he did not believe in the sufficiency of Scripture. Thus, the ministry of gifts is used to add significantly to the Scripture as the authoritative voice of God for Christian living.” (ibid)

This stance led the clergymen to conclude “In emphasizing extrabiblical phenomena he (Wimber) undermines the centrality of the cross, the power of the Word of God, the sufficiency of the Scripture, and the unity of our common commitment to the truth of the Gospel.” (ibid)

On page 28 they state, “The claimed acceptance of the authority of the Bible was undermined by an attack on its sufficiency. Jack Deere made the most explicit statements in this regard. His teaching notes for Workshop Two, headed ‘A Demonic Doctrine Illustrated’, began in this way:

“In order to fulfill God’s highest purpose for our lives we must be able to hear his voice both in the written Word and in the word freshly spoken from heaven. ... Satan understands the strategic importance of Christians hearing God’s voice so he has launched various attacks against us in this area. One of his most successful attacks has been to develop a doctrine that teaches God no longer speaks to us except through the written Word. Ultimately, this doctrine is demonic even [though] Christian theologians have been used to perfect it.”

“Those who believe in the sufficiency of the Scriptures for Christian faith and life were caricatured as those who believed in a God who writes rather than a God who speaks.”

As I have said before, the question is not whether God speaks to His children today. The question is: Does God speak consistently today with the word that He spoke through His holy prophets?

Deere would have us believe that not only does God speak today, but that He is telling us new things, giving us clearer definitions of the Gospel than the Apostle Paul had.

The chilling words of Mike Bickle, Metro Vineyard Fellowship of Kansas City pastor, come to mind:

“I believe that God is going to renovate the entire understanding of what Christianity is in the nations of the Earth. I believe that the way that 99% of us across the world as believers understand Christianity, in 20 years there will be a totally different understanding of it...” (**Overview of Corporate Long Term Vision**, Mike Bickle, Cassette Tape, 1/5/86)

As the Vineyard Movement continues to grow into what may possibly become a new charismatic denomination, Christians must become aware of its increasingly unorthodox doctrine.

—SFC

## DON’T CALL HIM BROTHER

Out of the cesspool of the fallen PTL empire comes a voice of indignation, a cry from the wilderness of religious hypocrisy. Providing this voice for the victims of the Assemblies of God Church is ringmaster-turned-preacher/PTL celebrity Austin Miles.

Miles has produced two best-sellers published by Prometheus Books. The first, **Don’t Call Me Brother** is Miles’ account of his exodus from the Assemblies of God Church. The second, **Setting the Captives Free**, is a compilation of letters from people who say the Church did them more harm than good.

Both books reveal the horrors of unchecked organized religion. Miles’ own account, at least, also reveals the problems of one-sided story-telling.

**Don’t Call Me Brother** describes Miles’ childhood and career as a circus ringmaster and goes on to tell of his “conversion” to Christianity and affiliation with the Assemblies of God. Miles cites names, places and dates. His account will jog one’s memory recalling the revelation of sins of the PTL Club.

Miles tells of hypocrite after hypocrite whom he encountered. He tells of his childhood and how he grew up soured on religion. He says Presbyterians treated his

mother callously, something that left its mark on him, too. He tells of his wife, who constantly warned him to avoid Christianity. He then tells how he became involved in the church and lost his wife.

**Don't Call Me Brother** is written from Miles' point of view. Readers should remember there are at least two sides to every story and this book provides only his side. This writer has firsthand knowledge of one person named in his book and knows that Miles omitted information that would have put this pastor in a much less-scandalous light.

Statements from other AG ministers confirm that other events addressed in Miles' book also have been tilted in the author's favor and place other people in less favorable light than they should be.

A little more research revealed that Miles in at least one instance does not appear to even accurately describe his own actions and state of mind.

In 11 pages in **Don't Call Me Brother**, Miles chronicles events between March 12, 1982 and May 4, 1986. This writer went to a local church and secured a videotape of the worship service that Miles held during this time. His description of what happened between 1982 (page 272) and 1986 (page 282) does not match what this writer saw on tape.

Miles writes that in 1982, he felt crushed by all the hypocrisy he'd seen at PTL. He writes that he was fed up with all the money-making schemes. On page 275, he says he was broken both financially and spiritually and that he planned to return to New York to die. The Miles shown on videotape speaking at this church during this time does not look like a broken man.

The tape reveals a "preacher" who is encouraged and making grand plans for the future. Either he was lying to the congregation he addressed then or is lying to his readers now.

Miles generalizes throughout the book. He does not distinguish between Christians who hurt him and those who did not. Miles would have the reader believe there is no Christian alive with a shred of integrity. He scorns all Christians, the Church, and Christianity.

Miles never tells his readers that he is writing only about one denomination, the Assemblies of God, and only a small percentage of people in that denomination.

The following quotations from **Don't Call Me Brother** are a few more examples of Miles' generalizations:

- "Like most believers, I never bothered to think through the significance of likening the pastor unto a 'shepherd' and his congregation to 'sheep.' Had I considered the matter with any degree of intelligence, it would have occurred to me that a sheep is one of the dumbest animals on four legs. Sheep don't even know enough to come in out of the rain. If one runs off a cliff, the others will blindly follow to their deaths. The shepherd controls them com-

pletely, and however kind he may be in the meantime, his purpose is to shear them or, worse, lead them to the slaughter. When I became 'born again,' when I lifted up my hands in 'surrender to Christ,' I became one of the 'sheep.' Why had I accepted such a brazen insult?" (pg. 113)

- "I was in an awkward and vulnerable position. Word had spread far and wide about my sudden single-ness. Church women were literally coming out of the woodwork to offer me their companionship, and making no bones about their intentions." (pp. 174-175)
- "I tossed and turned all night. When I finally did nod off, I had nightmares in which black demon spirits were flying at me. I woke with a gasp, Christianity was evil! It was all phony, a big fraud. These people were all crazy. I had driven my wife away, confused my daughter, and lost my life savings — for what?" (pg. 232)
- "I was amazed that Brother Orchard and I could remain such good friends. He was a mirror of Assemblies of God doctrine. He vehemently objected when his son Loren began dating a lovely, blonde Lutheran girl. She looked to be a very proper, elegant girl who any reasonable man would be delighted to have for a daughter-in-law. Loren said to me privately, 'My father insists that I should marry only a Pentecostal girl. He says that if someone does not speak in tongues, is not baptized in the Holy Spirit, they are not saved and I would be in an unholy alliance. But she is wonderful! She is a lady. These Pentecostal girls are loose. They'll have sex with anyone, and I don't want that. I want a lady.' Loren's sister had rebelled against her upbringing and that had ended in tragedy. I prayed that Loren would not go off the deep end." (pg. 234)
- "I'm getting sick of the ministry and Christians too. Sometimes I wish I had never heard the name of Jesus Christ." (pg. 258)
- "At that moment I hated Christianity and everyone associated with it. It dawned on me that the least palatable Christian I had ever met was the very man who had led me into the whole mess, Bobby Yerkes." (pp. 266-267)
- "Bobby Yerkes, the darkest day in my life was the day I heard the name of Jesus Christ. The most wretched people I ever met came into my life through the name of Jesus Christ. It was in that name that my marriage fell apart. Every hate letter I receive is signed, in the name-and love-of Jesus. Every obscene phone call I receive from Christians starts with, 'I am making this call in the name of Jesus.' The whole thing is sick and vicious, and I curse the day I ever got involved in it." (pg. 268-269)
- "That was the last straw. I almost yelled at him, 'Don't you tell me you love me!' Words - empty words! That's all that comes out of the mouth of any Christian — empty words! Don't any of you ever tell

me you love me again. I find it offensive. And, furthermore, don't call me brother." (pg. 299)

Miles' second book, **Setting the Captives Free**, lets church members tell their stories of losing life savings, losing spouses, and committing sexual misconduct and other tragic behavior all because unscrupulous "men of God" gained their confidence and exploited them. Understandably, yet tragically, many of the victims never want anything to do with a church again. More tragic are those who turn from God. It is a sad commentary on the Church not being able to differentiate between a loving Heavenly Father and a con-artist who professes to speak in His name.

There are serious problems in the way these two books were written. Yet in our zeal to expose those shortcomings let's not disregard the books' emphasis. Abuse is being committed in the Church and some of it by pastors. No one is above reproach. No one may compromise his office and influence in the church and remain in it. There is too much at stake: precious lives, vulnerable lives.

Austin, we hear your cry, and of those like you. May you find your way back into the loving arms of Jesus Christ, who alone can heal and mend the broken heart. Until then, we won't call you "Brother."

—ELH

---

News Updates

(from page 3)

peak of 2,000.

According to a report in the Jan. 3, 1991 (Fort Wayne, Ind.) **News Sentinel**, Michael Ricks told the coroner that the child stopped breathing three times on April 7, but he "rebuked the spirit of death in Jesus' name and he perked right back up and started breathing." The following day the child stopped breathing again. This time the prayer failed.

Sect founder Freeman died in December 1984 of untreated diabetes and pneumonia.

—MKG

## **MASSACHUSETTS RULES ON MEDICAL CARE FOR JEHOVAH'S WITNESSES**

The Massachusetts State Supreme Judicial Court recently came to the aid of children whose parents refuse to allow medical treatment because of religious beliefs.

In a case involving an 8-year-old girl with leukemia, the Supreme Court unanimously upheld a July 1989 lower court order that authorized a blood transfusion for Elisha McCauley. McCauley's parents, who are Jehovah's Witnesses, refused to allow a transfusion for the child. A judge then authorized it. The high court said: "We conclude that Elisha's best interests, and the interests of the state, outweigh the McCauley's' parental and religious rights."

The court also ruled that a competent adult has the right to refuse medical treatment. This case involved an adult Jehovah's Witness with a bleeding ulcer. In April 1989, Norwood Hospital sought court permission to treat Jehovah's Witness Yolanda Munoz, 38, with a blood transfusion if her ulcer began hemorrhaging. Munoz had rejected the transfusion.

Don Ridley, a Watchtower Society lawyer from Brook-

lyn, N.Y., said of the first ruling: "The Witnesses have no desire to martyr their children or sacrifice their children."

—MKG

## **HOFMANN MOVED FROM PRISON CELL**

Mark W. Hofmann, confessed bomber and forger of Mormon historical documents, has been moved from his maximum-security cell to the Special Services Dormitory within the Utah State Prison.

The move will allow Hofmann to be treated for depression following his second suicide attempt. Prison officials said Hofmann will be watched more closely than ever.

Some prison sources expressed doubts about how badly Hofmann wanted to kill himself. They noted that both attempts were made in the morning, leading to early discovery, rather than during the night hours when detection would not be as quick.

In January 1987, Hofmann pleaded guilty to the 1985 Salt Lake City bombing deaths of Steven F. Christensen and Kathleen Sheets. He was sentenced to life in prison.

—MKG

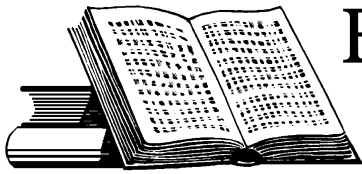
## **HMB ADDING MORMON OUTREACH**

Trustees of the Southern Baptist Convention's Home Mission Board have asked the SBC Executive Committee for permission to add Utah Missions Inc. as a subsidiary corporation, the Baptist Press reports.

Utah Missions is an evangelical, non-denominational ministry to Mormons founded by John L. Smith, a Southern Baptist pastor who lives in Oklahoma.

The proposal is for Utah Missions to be owned and operated by the Home Mission Board as a separate entity.

—KAM



# BOOKS IN REVIEW

## **Revealing the New Age Jesus**

by Douglas Groothuis

InterVarsity Press, \$9.95, 264 pages

Author Frank Peretti calls this book “an ideal resource.” Dr. D. James Kennedy calls it “a brilliant and exhaustive analysis.” This reviewer agrees.

While the author presents the Orthodox view of the person and work of Jesus Christ, this is not just another book on Christology. It gives the names of people whom Christians should be aware of in combating New Age teaching about Jesus. Elaine Pagels, Elizabeth Clare Prophet, Edmond Szekely, Nicholas Notovitch, and Levi Dowling are some of those whose influence on Christology is examined.

Groothuis hits New Age beliefs about Christ head-on. He demonstrates how many New Age writings present a contradictory and confused picture of Jesus, often from fabricated sources. The book is heavily endnoted with over 660 notes for its ten chapters. There also is provided a bibliography and index.

Groothuis dissects Gnostic writings and Gnostic “Gospels” that are the source for the “New Age Jesus.” With the many unbalanced and questionable publications on the New Age being sold in Christian bookstores today, it is gratifying to find one that is credible. Groothuis is to be applauded for his efforts. This book is highly recommended.

—GRF

## **The Battle For The Resurrection**

by Norman L. Geisler

Thomas Nelson Publishers, 223 pages, \$10.95

The winds of doctrinal interpretation are blowing again. Dr. Norman Geisler declares: “First it was the battle for the Bible; now it is the battle for the resurrection.” He further argues that the resurrection debate is “a controversy [which] is stirring in the church that will shake the foundation of Christianity.”

Once, those who contended for orthodoxy did so with those outside the faith. Now Christians must oppose heresy from some who march beneath the evangelical banner, too. **The Battle for the Resurrection** offers excellent arguments against anyone who denies Christ’s bodily resurrection.

Geisler introduces his apologetic work on the resurrection with a brief defense of the inerrancy of Scripture and the importance of a physical resurrection. Subsequent chapters establish the biblical evidence for a physical

bodily resurrection, and present the declarations and confessions regarding the resurrection by the Church throughout the centuries. Next Geisler examines the attacks on the resurrection from both outside and inside the Church.

The publication next analyzes the “proof texts” used in defense of an immaterial resurrection and provides the scriptural documentation for a material resurrection. The reader who is not familiar with some of the “evangelical” writers critiqued in the book will recognize many of the arguments he responds to as those used by Jehovah’s Witnesses and other cults. The book concludes with discourses on lessons to be learned and a drawing of the line between orthodoxy and unorthodoxy.

Further enhancing the work are several noteworthy appendices, a glossary of terms, bibliography, and Scripture and topical indices. The combination of these latter elements, along with the tremendous amount of information provided, make this volume one of the definitive works on the resurrection. This book is painfully needed by the Church today.

—ELH

## **When Is It Right To Fight?**

by Robert A. Morey

Crowne Publications, 143 pages, \$7.95

Patriotic feelings in the United States have hit a peak in the wake of Operation Desert Storm. Still, some Christians question if warfare is justified by Scripture. Dr. Robert A. Morey thoroughly examines the Church’s view of war and its consequences and clearly demonstrates that pacifism is not supported by the Bible or Church history.

**When Is It Right To Fight?** first was published in 1985 by Bethany House Publishers. It now has been republished by Crowne Publications.

Morey concisely gives solid evidence for self-defense and even war. He spends only a brief time examining warfare from an Old Testament perspective. The majority of his analysis centers on the New Testament canon and post-New Testament writings. Morey’s investigation contains an examination of Scripture, including the teachings of Jesus, the Apostles, and Gospel and Epistle writers. He also shows Scripture’s influence on views of the Early Church Fathers, the Reformers and their Creeds, as well as several modern Church leaders.

A final chapter is devoted to a summary of “honest questions” and answers regarding warfare. Each chapter concludes with a series of questions for review and discussion, making the publication excellent for group study. The book also contains a list of other publications recommended for reading.

—MKG

**Editor’s Note:** The above publications are available from Personal Freedom Outreach-Missouri. Please add \$1.25 to the price listed to cover postage. These publications are also available to those who help financially support PFO. Please see our funds appeal flyer for details.