



Reachout Trust is an international Christian ministry that equips the church, upholds biblical truth and builds bridges to people in the cults, occult and new age.

*We aim to:*

Examine in the light of the Christian gospel the beliefs and spirituality of people within the cults, occult, new age and all not upholding biblical truth.

Train and equip Christians to explain the Christian gospel in a relevant way.

Provide a complete service of advice and help to all enquirers.

Present the Christian gospel.

Work with organisations who will help achieve these aims.

A detailed information pack that shows how you can be involved in this ministry is available from head office.

All unassigned articles are the responsibility of Doug Harris, Director of Reachout Trust.

Other articles may not necessarily represent the Trustees' belief in every small detail.

Requests to reprint articles, in any form, must be made in writing to the Richmond Office.

© Reachout Trust 2002

# CELEBRATING 21 YEARS OF MINISTRY REACHOUT QUARTERLY

Autumn 2002

Issue 69

## CESNURED

Many people have asked us about an academic paper that Dr. Stephen Hunt gave at the 2001 CESNUR (Center for Studies on New Religions) Conference and which was published on the Internet. It is entitled "*Evangelism, Boundary Maintenance and Demonization: Some Strategies of a Christian Fundamentalist Anti-Cult Organization,*" and concerns us directly.

There are two main ways that people unfairly criticise Reachout Trust – I say unfairly because we are always willing to listen and respond to fair criticism. First people simply say we are wrong and should withdraw certain statements but provide no evidence to support their claim. Second, we are criticised for saying and doing things that we have never said or done.

This work falls into the latter category. In some ways this is the hardest criticism to deal with because it concerns something that isn't there, i.e. statements never made, actions never taken. The danger is that people may think you are changing your history because they already accept what someone else has said about you. However, as is often said in the movies, "we were framed!"

Stephen Hunt describes himself as,

"...a lecturer and researcher in the Sociology Department, University

of the West of England."

All I can say is the quality of his research, in this instance, is wanting. To demonstrate what we mean we reproduce below, in *italics*, some paragraphs from the report along with our response. We can email a copy to anyone who wants to see the **full** context. In the paper he refers to us under the pseudonym *The Omega Trust* – it is a pity he did not get his alpha, beta, and gamma right. Not only is the name fictitious much of what he says about us is too.

The paper covers many aspects of fundamentalism in general, but especially as they relate to the work of anti-cult groups, Reachout Trust in particular. Dr. Hunt has many interesting observations to make on the subject and tells us that he has written "numerous articles on contemporary Pentecostalism and Christian fundamentalism". Perhaps there will be time and space to address these wider issues on the web site. Here we seek to address specifically how Dr. Hunt represents Reachout Trust.

### Terminology

Something should be said about the language used since language communicates implicit messages simply by the way it is framed. He accuses us of 'stigmatizing' groups with whom we take issue, applying 'deviant labels', and of using tactics that are typical of

'groups of this ilk'. The tone is clearly disapproving and he breaks his own rules by describing us in a way that stigmatises Reachout Trust.

He uses derogatory language, words such as 'ilk' for instance. Once a word that meant 'of the same type', it is now more familiar as a term of derision. Fowler's describes it as a word that arouses passions and we wonder if this is his intent. Of course, when you have a view for which you make a stand, which he does, you will inevitably take a position in opposition to competing views, as he does. What you say is simply bound to upset someone since, however you say it, you are telling people they are wrong, as again he is here.

We don't mind people taking issue with us, indeed we welcome debate, and contend that we do a service in making debate possible for people who would never find opportunity in their own groups. Why is it stigmatising when we contend for a view but reasonable when he does it?

Dr Hunt frequently refers to Reachout personnel as "self-appointed", "self-styled", "self-assigned", again, terms used in derision. But he is, himself a "self-appointed" arbiter of what can and cannot legitimately be done in addressing conflicting world-views. When *he* does it, of course, it is OK since it is done in

Page 1 - CESNUR ~ ~ ~ Page 3 - Feedback  
Page 4 - Wolf in Sheep's Clothing ~ ~ ~ Page 5 - Be Equipped  
Page 6 - Watch The Tower 2002/3 ~ ~ ~ Page 8- Truth Restored - 32  
Page 11 - Apologetics - 11  
Page 16 - Giving



24 Ormond Road Richmond  
Surrey England TW10 6TH

☎ 0870 770 3258 ☎ 0870 770 3259

✉ e-mail: [rt@reachouttrust.org](mailto:rt@reachouttrust.org)

🌐 Worldwide Web: [www.reachouttrust.org](http://www.reachouttrust.org)

A company limited by guarantee registered in England and Wales, number: 4162936  
A Registered Charity No. 1087085

the name of something he believes in. When he describes *our* doing it he somehow succeeds in making it sound thoroughly dirty and disreputable. Indeed, his contempt cannot in any way be described as disguised.

## Key Questions

Dr Hunt observes that Reachout Trust “is not itself an easy [organisation] to penetrate”.

We are mystified by this remark. Reachout Trust is not at all secretive, and a simple letter, or phone call to Head Office would have gained our co-operation in explaining how we work. The Reachout Trust leadership team was not approached formally for interviews, neither are we aware of anyone else being approached. Dr Hunt writes,

*“Interviews...constituted a key element of the research methods. This included, firstly, a number of interviews of those in leadership positions at a local level in London and other regional centres.”*

If these interviews were a key element in his research why did they pass without our notice?

Dr Hunt tells us that,

*“while many aspects of the methods used in research were direct and overt, some methodological strategies... did involve more covert research tactics”.*

We begin to understand his “strategies”. We do see how he may have felt that making himself known might have deprived him of the spontaneity and candour he was seeking, although we would not adopt such tactics ourselves. However, he goes on to reveal that,

*“some thirty interviews were conducted of individuals involved in alternative religions who had dealings with [Reachout] as a result of its evangelizing outreaches”.*

Clearly, those people were fully aware of what he was doing. He further reveals that,

*“early contact with those who had interfaced with [Reachout] led to subsequent contacts who offered themselves for semi-structured interviews”.*

So, while Reachout was unaware that we were being interviewed and researched, others were being invited, indeed queuing up, to tell Dr Hunt exactly what they thought of us.

## The Leadership

*“The leadership and “gate-keepers” of [Reachout] are largely constituted by a number of vociferous activists with a self-styled mission. While their background is difficult to discern, they appear to largely originate from local church leadership positions or dedicated lay people.”*

The leadership of Reachout Trust is transparent to all that care to know. Who are these gatekeepers, and what is their function? Dr Hunt seems to be describing a secret society. If anyone has been secretive it is Dr Hunt. Perhaps he is getting this view from our critics, with whom he was happy to associate openly. Had he been more frank with Reachout he might have been more accurate in his descriptions. As it is he seems to have passed among us totally incognito through goodness knows what secret portal.

*“Although difficult to estimate, there are probably a few hundred active members who are operative through regional branches...”*

Who are these “few hundred active members”, and where do they live? We would be glad of them. And where exactly are these “regional branches”? We do attempt to have contacts around the country to whom we send inquirers for local help and information, and we do try and organise them for prayer and mutual support, but there are no “branches” of Reachout Trust like branches of Woolworth. As for numbers – we wish!

*“While the [Reachout] Trust is an autonomous organization, it nonetheless enjoys the endorsement of many evangelical missions in Britain...It also has attempted to forge links with similar organizations in North America and Europe and includes a “Council of Reference” with leading evangelical bodies and churches on an international scale.”*

In other words we have a good reputation across a wide spectrum of the Christian Church, at home and abroad, and many Evangelical leaders, and others, endorse what we do. Of course, if he is determined to see this as evidence of how unscrupulously we wield influence there isn't much we can do about it. Interestingly at present we do not have an official “Council of Reference” Although we did have one for the first few years of our existence not one member

was from Europe.

*“[Reachout's] advertising in the media attracts those in the faith, and church-leaders are particularly encouraged to participate in the ministry's specially organized events. Since 1976, the primary means of involvement has been through [Reachout's] annual convention, which usually lasts for three days and constitutes a series of seminars and workshops, which will attract several hundred people. Advertised in the mainstream evangelical media, these conferences have come to enjoy a fairly high degree of respectability in conservative Christian circles. Informal interviews with individuals attending these events found them to be representative of most of the major strands of conservative Christianity in Britain with the impression, at least, that charismatic and the independent ‘New’ churches were over-represented. At the same time they also represent important opportunities to network with representative from the mainstream or even liberal churches.”*

Again he seems to object to our enjoying “a fairly high degree of respectability in conservative Christian circles”. However what is evident is that he is actually attributing more to us than he should. We did not undertake any advertising in the media in this period for the simple reason that Reachout did not come into being under that name until 1985 with the roots of the work going back into 1981. The only on-going media advertising we have ever been involved with has been on Premier Christian Radio. As for attendances at our conventions once they began in the early 1980s it would not even have reached 100 at this time and not the several hundred mentioned.

*“[Reachout] also has its own system of cult “de-programming”...Although the trust does not engage in anything so controversial as the forceful removal of individuals from alternative religions, the deprogramming of younger members, often with the expressed support of parents, can be quite rigorous and constitutes not so much an attempt to return the cult member to mainstream society... as to an alternative “Christian” world view. The familiar cultist strategy of “love-bombing” and the voluntary removal to some form of “retreat” or safe-house can provide the environment for fairly systematic indoctrination. Although relatively mild compared to the alleged strategies of some cults, and indeed anti-cultist groups, manipulative procedures including isolation, limited*

*interaction and social exchanges for a number of days, as well as persuasive endeavours to remove individuals from their former environment, can be interpreted as a reasonably systematic and coerced attempt at recruitment."*

Reachout has no "de-programming" system. Dr Hunt seems determined to view the most innocent activities, such as a Bible study, as sinister. Given that approach, we are all condemned, Christians of every kind. Not to mention all the groups he seems so determined to defend against us.

So far as retreats, or safe-houses are concerned, we have no idea what he means. We do not have, nor have we ever had, such places. Indeed, one of our problems is not being able to offer such facilities to people who ask.

Dr Hunt criticises us for "*not attempting to return the cult member to mainstream society...[but] to an alternative 'Christian' world view.*" Here again we fail to see why it is alright for him to insist that his world-view, and the world-view of "mainstream society" is legitimate, and attempts to persuade people of that view commendable, while our attempt to promote our own, Christian, world-view is somehow reprehensible. We also wonder where he finds evidence that we isolate people, restrict their interaction, and use other "manipulative procedures"?

*"Frequently, the strategy taken by [Reachout] is to appeal to the cause of environmental protection. Hence, the ministry's campaign against the Mormon temple concentrated upon its construction bringing a blight to the local countryside."*

The "campaign" against the Mormon

temple was based almost entirely on the belief that Mormonism is a counterfeit of true Christianity. People in the locality of the temple were offered an opportunity to "hear the other side of the story" before deciding how they view this major development in their area. There was no concerted attempt by Reachout to play the environment card, which is clear to anyone who reads the literature we handed out at the time.

*"In campaigning against the building of Moslem mosques, Reachout has advanced its own line, that is, "to keep Britain Christian"."*

I do not know of one campaign ever undertaken with regard to building a mosque and as for the campaign "keep Britain Christian" it is laughable. Britain is not Christian and so we cannot keep what is not there. Beyond that we have always made clear in our literature that everyone is free to believe what they want but we want to be free to say that we believe there is a different and better way.

So often we are accused of shoddy research, misrepresentation and questionable motives. But here again we see the worse manifestation of these things in one of our detractors. Unfortunately, the pluralist and secular, anti-faith, view put forward by Dr Hunt is gaining ground and many will be impressed by the spirit of his arguments because they echo the spirit of the age.

How many will bother to look deeper to find the flaws, and downright misrepresentations, in what he says? All the more reason for us to be sure of our ground, honest in our motives, faithful and wise servants (Matt.24:45) and workmen approved of God correctly handling the word of truth (2 Tim.2:15). ☐



Dear Ann and Mike,

I must thank you so much for your book 'Mormonism a gold plated religion'. It was loaned to me by a Christian

friend. I could not put it down! I have one of my own now.

Your book is the best book ever you have got on Mormonism. Spot on. It taught me a lot I did not know and the after care part has helped me so much. People say but didn't you know before you became a Mormon? I didn't, you know yourselves its line by line and precept upon precept. Only one God? Yes and they will point to the Book of Mormon, (But in D and C there are Gods.) So I could never pin them down. I just knew I was not happy about it.

(Continued on page 15)

## Doug's Diary

Doug Harris will be involved in training at the following seminars. Others may have been added since publication - ring Head Office for further details. Those marked \* may have a restricted attendance.

If there is not a venue near you but you feel that your area would benefit from a seminar, contact Head Office to talk about organising one.

### SEPTEMBER

- 7-8 Burnley
- 14 West Bromwich
- 15 Warley
- 17 Salvation Army - Surbiton \*
- 27-28 Edinburgh

### OCTOBER

- 3-5 **Scottish CRE**
- 12 Buckingham
- 13 Dagenham
- 14 Banstead
- 15 Battersea
- 16 Abingdon
- 19 Walsall
- 26-27 **Romsey Training Day**

### NOVEMBER

- 9 Dartford
- 15-17 **ANNUAL CONVENTION**
- 29 Cornwall
- 30 Weston-super-Mare

### DECEMBER

- 1 Weston-super-Mare
- 17 Battersea

# Wolf in Sheep's Clothing

By Jacques More

*Dedicated to the memory of John Barr. The only man whom I heard teach much of what I have learned regarding truth versus error.*

How do you discern a wolf in sheep's clothing?

How can you tell someone who is leading others astray?

What are the signs?

This article arises out of many years of experience and study of the Word. The most significant experience arose out of 9 years up to 1982 in a fellowship which eventually stopped gathering. The characteristics of a cult and the understanding of a real work of deception were the result of this time. So, what are the signs?

## One Possible Answer

Do miracles testify to the validity of the Man of God?

There are clear examples of miracles being a sign to vouch for the person as someone the Lord is sending. Moses is a classic case in point:

... the LORD said to him, "What is that in your hand?" And he said, "A rod." And He said, "Cast it on the ground." So he cast it on the ground, and it became a serpent; and Moses fled from it. Then the LORD said to Moses, "Reach out your hand and take it by the tail" (and he reached out his hand and caught it, and it became a rod in his hand), "that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." Exodus 4:2-5

Then there was the sign of his hand becoming leprous and being healed just by the act of placing it in and out of his cloak.

Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign. Exodus 4:8

And thirdly there was the turning of

water into blood (Exodus 4:6-9). Jesus and the apostles are also recorded as being recognised by the miracles. After Jesus had healed a man who had been infirm for 38 years He says of the Father (John 5:1-19):

... the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel ... John 5:20

**This identifies the healing of the infirm as a 'work' in Jesus' language. Such that when He says:**

If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works that you may know and believe that the Father is in Me, and I in Him. John 10:37-38

Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. John 14:11-12

And these signs will follow those who believe: ... they will lay their hands on the sick, and they will recover. Mark 16:18

**Certainly, the working of miracles was a great encourager and a boost to the confidence of those who witnessed as shown by this prayer of the Church in Jerusalem:**

... grant to your servants that with all boldness they may speak Your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus. Acts 4:29-30

## Foolproof Recognition?

Are miracles a fool proof method of recognition?

No. We are clearly told that miracles can happen but that what is taught by the agent of those miracles is not always to be trusted.

If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let us go after other gods which you have not known, and let us serve them," you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul. Deuteronomy 13:1-3

Also we are told that Jesus Himself could not do many miracles on certain occasions and as such they could not be used as a means of testifying to His validity on those occasions. Jesus is "... the truth ... ." (John 14:6) and as such what He says is always valid. But the miracles or lack of them did not always represent His validity.

... He did not do many mighty works there because of their unbelief. Matthew 13:58

**Indeed miracles are shown by the Lord as not a full pointer to the validity of the person when He says the following about Judgment Day:**

Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practise lawlessness!' Matthew 7:21-23

Jesus did not deny the miracles; He denied the person who practised lawlessness.

This He spoke immediately after talking

(Continued on page 12)

# BE EQUIPPED TRAINING DAYS

Would you like to see your church equipped to reach out to those in the cults?  
Do you want to hold a sensible conversation with the Jehovah Witness at the door?  
Do you long to learn more about presenting the gospel using helpful apologetics?

Most answer yes to the above questions and that means you need to arrange a **Special Church Teaching Day with Reachout Trust**

These **Dynamic Days** will provide you with

- **Information** on the cults, occult and new age
- Knowledge of the **greatness of the gospel** of the Christian faith
- **Apologetics** of how to reach those in these groups with the gospel.

We do not charge for these days not because we feel they are worth nothing but we do not want anyone to be excluded because of lack of finance. We encourage everyone who can to give a **£10 donation**. If they can give more it will help make up for those who cannot afford it.

**What do you need to do? Five simple things.**

- 1. Provide a warm building**
- 2. Provide refreshments.**
- 3. Advertise the day with the local churches.**
- 4. Get a minimum of 25 people committed to the day.**
- 5. Choose which one of the three basic days you want to put on.**

## Beginners Day

- The cult mind set and our attitude towards them.
- Main beliefs of Jehovah Witnesses and Mormons
- Basic presentation of the Gospel to these ones.
- Group work to help you put into practice what is being taught.

## Intermediate Day

- The 'new age' worldview of Jesus and salvation.
- Detailed look at the Christian doctrines of Jesus and Salvation
- Discover how to present these doctrines with confidence.
- Group work to help you put into practice what is being taught.

## Advanced Day

- In-depth look at specific doctrines of Jehovah Witnesses, Mormons and new age.
- Introduction to the subject of apologetics
- Applying apologetics to reaching out to cult members.
- Group work to help you put into practice what is being taught.

Information: **Equipping Training Day**



Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ Post Code: \_\_\_\_\_  
Email: \_\_\_\_\_ Phone: \_\_\_\_\_  
Suggested Dates: \_\_\_\_\_ Level: \_\_\_\_\_

**For further details and to book your training day now**

- **Return the response form to the left.**
- **Ring us on 0870 770 3258**
- **Email us on: [rt@reachoustrust.org](mailto:rt@reachoustrust.org)**

---

# WATCH THE OWER

2002/3

In the *Watchtower* April 1 2002, the Society printed an article entitled *God's Kingdom – Earth's New Rulership*. Seeking to show what the new Kingdom and rulership under Christ would be like, we read on p.11,

The Chief Ruler in the heavenly Kingdom, under Jehovah's immediate direction, is the one best qualified—Christ Jesus. Before coming to earth, he existed in heaven as God's "master worker," being the first of all God's creations. (Proverbs 8:22-31) "He is the image of the invisible God, the firstborn of all creation; because by means of him all other things were created in the heavens and upon the earth." (Colossians 1:15, 16) And when Jesus was sent to earth by God, he did God's will at all times. He endured the most difficult of tests and died faithful to his Father.—John 4:34; 15:10.

## Proverbs 8

The Society claim here that the Scriptures in Proverbs and Colossians show that Jesus was the first of all God's creations and that then Jehovah used him to create all 'other' things. But is this the way that it is? What do Proverbs and Colossians actually show?

The context of Proverbs 8 is 'wisdom' and what wisdom can do for those who obtain it. Then in verse 22 (NASB) we read that, "The Lord possessed me at the beginning of His way..." There has been no change of subject from wisdom to Jesus and none can be presumed. Apart from this the Hebrew word here, *kahnah* literally means "to erect" and by extension means "to procure especially by purchase" and then by implication "to own." It is *never* used in Scripture in the sense of creating as the Watchtower wants us to believe that Jehovah created Jesus.

Some of the many verses with the same word include Genesis 49:30, 50:13 and Exodus 15:16 where the word is 'purchased'. Never is the word used of creating something but always buying or getting something that is already there. Proverbs 8 must have the same meaning; it does not show the act of creation.

Indeed these verses actually show that He, (Jehovah God) did the creation – see

verses 26-29. The one referred to here is by His side. Yes, he is called 'a master workman' in some translations but even here, it does not say that this one referred to actually did the work. The Hebrew word here is *ahmohn* and is the only time it is used in this form in the whole of Scripture. It comes from the root word, which literally means "to build up or support," and by implication "to be faithful." Yet, nowhere else is that word translated workman and so again a question must be put over this. The King James Version reads, "brought up with."

Proverbs 8 therefore does not support Watchtower teaching. What about Colossians 1?

## Colossians 1

The Watchtower Society makes much of these verses and especially the phrase 'firstborn.' They want us to believe that it really means the first creation of Jehovah as described in the Watchtower we are looking at.

The Greek word translated firstborn in verse 15 is *prototokos* but if Paul wanted to bring across the meaning of first-created he would have had to use *protoktistos*. *Prototokos* means the first-begotten and can never mean the first one to be created. Its meaning has nothing to do with the act of birth but the position and relationship the first-born has to the rest of the family. Literally, we find the meaning is priority to or pre-eminence over; therefore, Jesus is the pre-eminent one over all creation and not a created being Himself.

Whichever English word is used we must discover what the Greek means. The word *prototokos* (first born) is used again in Colossians 1:18 and here we see what the word really means. Seeing that the same word is used twice very close to each other, we can understand that the meaning will be the same. Verse 18 tells us that Jesus was the first-born from the dead – does that mean then, using the same definition as the Watchtower has used for verse 15, that He was the first one to be born from the dead? That would not be true because Lazarus was before him, as indeed were others in the Old and New Testaments. Is the Scrip-

ture wrong? No, because the Greek word has the meaning of position, place, ranking. This is seen in the Old Testament where on two occasions the first to be born lost the position of firstborn to the second to be born.

Firstborn has always, in the Hebrew tradition, had to do with place and pre-eminence over. The context of Colossians makes it clear that the word is used in the same way. That "He might come to have first place in everything" (v. 18).

Again, a look at the context and meaning of Colossians 1 does not support the Watchtower's teaching on the subject

## Associate Rulers

Before we leave this article, we would like to comment on one other paragraph, this time on p.12 under the sub-title, "Associate Rulers."

There will be associate rulers with Christ Jesus in God's heavenly Kingdom. Revelation 14:1-4 foretold that 144,000 persons were to be "bought from among mankind" and resurrected to heavenly life. These include men and women who, instead of being served, humbly served God and fellow humans. "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Revelation 20:6) Their number is much smaller than the "great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues" who will survive this system's end. These too render God "sacred service day and night," but they do not have a heavenly calling. (Revelation 7:9, 15) They form the nucleus of the new earth as subjects of God's heavenly Kingdom.—Psalm 37:29; John 10:16.

This sounds logical but do the Scriptures quoted prove the point. We will check

The Society here try and make a distinction between the 144,000 that they admit are priests and the Great Crowd who do render sacred service day and night but do not have a heavenly calling. What is interesting here are the verses in Revelation 7 where it talks about the Great Crowd rendering this service. When we check these we discover the following:

1. They are before the throne of God (7:15) – where is the throne?
2. This service takes place in the temple (7:15) – where is the temple?
3. Who alone can render this service in the temple?

The answers show us that the Great Crowd are actually fulfilling a priestly service in heaven and so must have a heavenly calling despite what the Watchtower tries to say.

The Watchtower also claim that the 144,000 heavenly priests are much smaller in number than the great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues.” However, when you look at Revelation 5:9,10 you find the description of the heavenly priests, which of course in the mind of the Watchtower Society must be the 144,000.

What is that description? “... every tribe and tongue and people and nation.” The same description they claim for the Great Crowd. The Scriptures show that the Watchtower Society has these groups muddled up and their claim that one group must be much smaller than the other is not true on the evidence they provide.

### 1 February 2002

This edition of the Watchtower carried an article, starting on p.19, entitled, *Have you received “the Spirit of Truth”?* I would like to comment on some of its contents.

On the night of Nisan 14, 33 G.E., Jesus intimated to his disciples that they would later be received by him and dwell with him and his Father in heaven. He told them: “In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you. Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be.” (John 13:36; 14:2, 3) They would reign with him in his Kingdom. (Luke 22:28-30) For them to have this heavenly hope, they would be “born from the spirit” as spiritual sons of God and be anointed to serve as kings and priests with Christ in heaven.—John 3:5-8; 2 Corinthians 1:21, 22; Titus 3:5-7; 1 Peter 1:3, 4; Revelation 20:6.

This “heavenly calling” began at Pentecost 33 G.E. and, in the main, appears to have ended in the mid-1930’s. (Hebrews 3:1)

The number of those sealed by the holy spirit to be part of spiritual Israel is 144,000, “bought from among mankind.” (Revelation 7:4; 14:1-4) These were baptized into the spiritual body of Christ, into his congregation, and into his death. (Romans 6:3; 1 Corinthians 12:12, 13, 27; Ephesians 1:22, 23) After their water baptism and anointing with holy spirit, they entered into a sacrificial course, a life of integrity until their death.—Romans 6:4,5.

These two paragraphs from p.20 set the scene. They claim that Jesus said there would only be a few in heaven and it would be these few that he would receive. However, do note that Jesus did not say that He would receive them into heaven but that where He was there would these ones be. Revelation 21 shows us that heaven and earth are rolled into one and there cannot be a separate heavenly or earthly calling as we will all be with the Lord in the same place.

They claim that the heavenly calling began at Pentecost and appears to have ended by the mid-1930’s. They put in brackets after this statement the scripture, Hebrews 3:1 but this in no way shows this statement to be biblical. In addition, is it really true that in 1900 years only 144,000 reached a heavenly calling? That is only 75 people per year!

The holy spirit does indeed play an important part in the lives of the other sheep. They symbolize their dedication to Jehovah by being baptized “in the name of the Father and of the Son and of the holy spirit.” (Matthew 28:19) They recognize Jehovah’s sovereignty, submit to Christ as their King and Redeemer, and yield to the action of God’s spirit, or active force, in their lives. Day by day, they make room in their lives for “the fruitage of the spirit,” namely “love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control.” —Galatians 5:22, 23... The word “sanctification” basically means “the act or process of making holy, separating, or setting apart for the service or use of Jehovah God; the state of being holy, sanctified, or purified.” As early as 1938, The Watchtower stated that the Jonadabs, or other sheep, “must learn that consecration [dedication] and sanctification are required of each one who shall become a part of the great multitude and live on earth.” In the vision of the great crowd, recorded in the book of Revelation, they are spoken of as having

“washed their robes and made them white in the blood of the Lamb” and as rendering Jehovah “sacred service day and night in his temple.” (Revelation 7:9, 14, 15) With the help of the holy spirit, the other sheep do their utmost to measure up to Jehovah’s requirements of holiness.—2 Corinthians 7:1 – p.21.

In reality therefore the Holy Spirit does very little it is the individual who is doing the work hoping that ‘holy spirit’ will somehow help them. How an individual Witness ever hopes to measure up to ‘Jehovah’s requirements of holiness’ is beyond me. There is no teaching on the need of allowing Christ to live in us to do the work we cannot do. We must just hope that the help we receive is enough. The truth of the biblical message of justification and sanctification is ignored simply because they want to keep the ‘other sheep’ in a subservient position. This is made clear from the next paragraph we quote from p.22 that has the sub heading,

### Doing Good to Christ’s Brothers

Jesus highlighted the close bond between the other sheep and the little flock in his parable of the sheep and the goats, Included in his prophecy on “the conclusion of the system of things.” In that parable, Christ clearly showed that the salvation of the other sheep is closely linked to their conduct toward the anointed, whom he called “my brothers.” He stated: “The king will say to those on his right, ‘Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world... Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me.’”—Matthew 24:3; 25:31-34, 40.

There is no question that this is a second-class gospel of works. My salvation depends on how I treat the leaders of the Watchtower Bible and Tract Society. In this day and age this is clearly discrimination and is certainly not the gospel of Jesus Christ that is open to all equally. This is not an accident, it is the clear teaching of the Society as emphasised once more in this paragraph from p.23.

All of this should impress upon the minds of the other sheep why the Christian Greek Scriptures focus so much attention on Christ and his anointed brothers and their central role in the outworking of Jehovah’s purposes. The other sheep therefore consider it a privilege to support in

(Continued on page 10)

# TRUTH RESTORED - 32

BY MIKE & ANN THOMAS

## MISSIONARY DISCUSSIONS - CONTINUED

### *Discussion 5: Living a Christ-like Life - Keeping the Commandments; the idea that Sacrifice brings Blessing; Fasting; Tithing and Giving. (commitment, Pay Tithing)*

This discussion covers probably the most admirable aspects of Mormonism. When people think of Mormons as “Christians” it is their conduct in light of this discussion that people think about. It is about putting God and others first in our lives and overcoming attitudes of selfishness and is based on Matthew 22:37-39:

“Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.”

Mormons truly believe and strive to live these principles and the investigator will be encouraged to “Reconcile yourself to the will of God” (2 Nephi 10:23 BOM), taught that “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me” (Matt.25:40), and encouraged to realise that ‘By this shall all men know that ye are my disciples, if ye have love one to the other’ (John 13:34-35). These sentiments are admirable but they should be understood in the context of the Mormon plan of salvation and eternal progression. To a Mormon, Christian service is a proving process. A time when the Lord “will prove you in all things, whether you will abide in [his] covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me” (D&C 98:14-15).

### SACRIFICE BRINGS BLESSINGS?

This testing puts a slant on Christian works that emphasises a direct connection between service and blessing. “[Sacrifice] helps us become worthy to live in the presence of God...We must also trust that we will receive the promised reward” (Fifth Missionary Discussion). This is a fundamental Mormon principle:

“There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated – And when we obtain any blessing

from God, it is by obedience to the law upon which it is predicated” (D&C 130:20-21).

This is a religion of merit in which works are seen as a condition for winning God’s favour and a means of maintaining that favour. By works Mormons prove their worthiness, and by works they “progress” to greater rewards. In this discussion missionaries will cover fasting, prayer, tithing etc., all in this context.

“Fasting can be a powerful way of gaining a testimony.”

“[Fast] days will provide great spiritual experiences for you.”

“Tithing is a test of our faith. As we obey this commandment, the Lord promises to bless us both spiritually and temporally (physically).”

They are instructed to “Find out whether [the investigators] feel that fast offering would bring blessings into their lives”. And, “Whether they recognise that great blessings come from obeying [the] law [of tithing]”. All this leads to the idea that we can merit reward on the basis of strict justice, i.e. God becomes obliged to bless us, even obliged to allow us to live in his presence when we prove worthy. This is a reworking of fifth century Pelagianism. Pelagius taught that we are not saved by anything Christ has done but by following the example of Christ.

### GREAT IS YOUR REWARD IN HEAVEN (MATT.5:12)

Rewards are spoken of in the Bible, and judgement based on works is taught by Jesus (Matt.16:27) and Paul (Ro.2:6) and John (Rev.2:23;18:6;20:12-13;22:12). So how are we to understand these things? In Rev.22:12 Jesus said, “Behold I am coming soon! My reward is with me, and I will give to everyone according to what he has done.”

Rev.20:12-15 indicates that at the judgement bar of God there are two groups (1) those whose names are written in the book of life and (2) those whose names are not. There are two destinations (1) the New Jerusalem (21:1-3) and (2) the lake of fire (20:14-15). Whatever else might be said it is clear that the saved are all in one place and it is the dwelling

place of God.

If we begin as unrighteous (Ro.3:9-18), dead in our transgressions (Eph.2:1) and enemies of God (Ro.5:10) there is nothing in us to merit the reward. If “God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions” (Eph.2:4) there still is no merit in us “For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast” (vv 8-9). If in our new state “we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do” (v 10), then the work that subsequently flows from a convert’s life is a reflection of the work of God in that life. It is supplied and equipped by God (2 Corinthians 9:8; 2 Timothy 3:16-17) and accompanied by the promise that, “He who began a good work in you will carry it on to completion until the day of Christ Jesus” (Philippians 1:6).

As God’s grace operates on us and “justifies the wicked” (Romans 4:4) there is a sense in which we co-operate with him in achieving growth in our new lives. However, in Luke 17:10 Jesus declared, “when you have done everything you were told to do, [you] should say, ‘we are unworthy servants; we have only done our duty.’” If God then chooses to treat us as sons and not servants, what have we “proved”, as Mormons would have it, except that God is good?

In describing the new order John wrote, “They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (Rev.21:3b-4). It cannot be a meritorious kingdom, wherein some are more favoured than others, for we are saved into it by God’s initiative, and there can be no envy or jealousy or regret in heaven, which is, itself, our reward and our goal. Encouraging those who suffer for the gospel Peter wrote, “Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with inexpressible and glorious joy, for you are receiving the goal of your faith, the salvation

of your souls" (1 Peter 1:3-9).

There are several ways in which the Bible describes rewards. One is reward, not as wages for work, but as God's generous favour to all who respond to the call. In the parable of the workers in the vineyard (Matt.20:1-16) those who worked one hour were treated as equal to those who "have borne the burden of the work and the heat of the sun" (v.12).

Another is reward, not as due recompense, but as the enduring nature of what we have built. In 1 Cor.3: 6-9 we read, "I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labour. For we are God's fellow-workers". Paul goes on to explain that it is the materials with which one builds that will be judged. Some were building according to the world's wisdom (vv 18-20), hence their "boasting about men" (v21). Paul warns them to build on the foundation already laid by him, which is Christ Jesus (v11).

The superstructure is evaluated to see if it conforms to the original foundation. In the context of the chapter, this is a reference to the building of the church. Those builders should realise that, in being true to Christ, "All things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future - all are yours, and you are of Christ, and Christ is of God".

This is reward, not as merit, but as outcome, or fruit. In the illustration of the vine and the branches (John 15) Jesus spoke of those who remain in him as bearing "fruit that will last". James also wrote about "the wisdom that comes from heaven [which] is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness" (James 3:17-18). This is not what Jesus gives us as due recompense but what we inherit in terms of family likeness as we become more like him (Ephesians 4:24; Ro.8:28-30). Using Paul's illustration of Abraham in Romans 4 we can see the correct order of grace and works, judgement and reward.

"What then shall we say that Abraham, our forefather, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about - but not be-

fore God. What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

"Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.... We have been saying that Abraham's faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised" (Romans 4:1-11).

Because he trusted God righteousness was credited to Abraham before he had kept any law or rendered any service (vv18-22). His subsequent obedience was the work of a man who already had his reward because God promised and Abraham believed (v11 c.f. Galatians 3:17). God made a promise, Abraham believed God, God blessed Abraham, and Abraham obeyed God. Compare this with the Mormon formula we have already looked at from D&C 130:20-21 above. God gives a law, Mormons obey God's law, God sees their obedience, and blesses them.

One problem is that we see this process in component parts, i.e. what God does and what I do. But God sees it as one whole process and when he judges he doesn't simply look at what we have done, the outward appearance, but where we stand in relation to his promises, at the heart. Out of the heart that believes God will come the works that, no matter how humanly inadequate, will please God. In 2 Corinthians 9 Paul gives the same order when he writes "And God is able to make all grace abound to you, so that in all things at all times, having all you need, you will abound to every good work" (v8). So far as the acceptability of that work is concerned Paul has already said, "For if the willingness is there, the gift is acceptable according to what one has, not according to what one does not have" (8:12). The heart that believes God stands clothed in God's righteousness and the works it produces only serve to demonstrate the trustworthiness of God's promises. When James declares that "faith without works is dead" (James 2:20) he is describing the inevitable wholeness and continuity of faith and works in the lives of true believers. Not the testing of faith by works

but the outcome of faith in works that in turn authenticate the faith that saves.

What are the implications of this for Mormons? Throughout these discussions there is a growing emphasis on what we must do to be worthy of God's blessing. When we left the Mormon Church our bishop failed to address the issues that concerned us. These were the issues that Paul addresses in 1 Corinthians 3 i.e. are we building with the right materials and on the right foundation? He spoke only of our failure in duty. We were encouraged to be more generous, more faithful, more sacrificial and devoted, all of which is sound advice in the right context. However, in trusting that doing enough of the right things will resolve any issue, he was building a temple of works on a foundation of duty and not a temple of faith on the foundation of Christ. Paul's teaching, that getting the foundation right and building with material God provides will bring enduring rewards/fruits, is the assurance of every true Christian that when Jesus comes to "give to everyone according to what he has done" it is a sure promise and not an uncertain hope. This is the hope that is missing from the Mormon message and, as admirable as Mormon principles and practices may be, without this hope there is no hope at all.

***Discussion 6: Membership in the Kingdom - Christ's part in God's plan; Exaltation through Christ and His Church; The 3-fold Mission of the Mormon Church, Perfecting the Saints; Proclaiming the Gospel; Redeeming the Dead; Enduring to the End. (commitment, Be an active member of the Church and help fulfil its mission)***

The final discussion is largely a review and final attempt to gain a commitment. This affords us an opportunity to do our own review. The "Doctrinal Overview" of this discussion is instructional in helping us understand the thrust of the Mormon message.

"We come unto the Father and receive eternal life through Christ. The Church of Christ is organized to help the Saints perfect themselves, proclaim the gospel, and redeem the dead. The Church helps all the children of our Heavenly Father to enter the strait and narrow path to eternal life. The main principles of this discussion are:

Jesus Christ is our Creator, Redeemer, Savior, and Judge.

Exaltation comes through Christ. His Church helps us progress towards perfection.

The Church and its members have a responsibility for perfecting the Saints.

The Church and its members have a responsibility for proclaiming the gospel.

The Church and its members have a responsibility for redeeming the dead.

We can follow the strait and narrow path to perfection."

While there is an appearance of orthodoxy in statements like "We come unto the Father and receive eternal life through Christ", the inevitable conclusion is that Mormonism is not about Christ but about Mormonism. In every discussion there has been a demotion of Jesus and a promotion of the Mormon Church. Missionaries are instructed from the outset that "the focus of this discussion should be the Book of Mormon and the Prophet Joseph Smith".

We have learned that, while Mormons teach that "the central figure in the plan of salvation is Jesus Christ", the fact is that the Mormon plan is what is central to the Mormon gospel. And while Mormons quote John 14:6, "I am the way and the truth and the life. No-one comes to the Father except through me", they believe that "By his perfect example and his teachings, Jesus showed us how to fulfil this plan", and that the plan will work for us only "if we have faith to do what Jesus Christ taught". In other words, to a Christian Jesus is the way, while to a Mormon Jesus is God's plan, to a Mormon he is central to the plan. In Mormonism John 14:6 might be more accurately stated "The plan is the way, and no-one comes to the Father except through following it".

Using 1 Corinthians 15:20-22 and Philippians 3:20-21, Mormons reason that 'Salvation is equivalent to resurrection and

is a free gift to each of us, regardless of whether we have done good or evil in this life". They believe that, beyond that, we are to strive to be worthy to return to God. But, while all people will be resurrected (1 Corinthians 15:22), resurrection cannot be called salvation because salvation comes only to those who believe (Ephesians 2:8). All are resurrected but it is faith which determines whether we are resurrected to life (salvation) (Revelation 20:6) or to condemnation (Revelation 20:15).

Mormons teach that as His children we are imperfect versions of God, who is an exalted Man, but the Bible teaches "He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind" 1 Samuel 15:29. The goal of Mormonism is to become gods. But while we are to become like God "made in his image" we will never be godlike, i.e. gods ourselves. God says of Himself "I am the Lord, and there is no other; apart from me there is no God" Isaiah 45:4, and "Before me no god was formed, nor will there be one after me" Isaiah 43:10.

Mormons teach that, after people rejected the apostles and prophets and killed them, the Lord took the priesthood from the earth and so there was no longer a church led by revelation and authority. Mormonism, they claim, is a restoration of truth and authority. But we have learned that, once the foundation of apostles, and Christ, the cornerstone, was laid there was no need for other foundation. Further, it is the Spirit, not apostles and prophets, who would continue to lead his followers into all truth

(John 16:13). The Spirit inspired scripture, which is "God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:16). The church is marked by the life of the Spirit in true believers gathered around God's Word and seeking God's will, not the presence of apostles and prophets who are foundational, not developmental.

Mormons believe that we had a pre-mortal existence with God and that "Our life on this earth has a purpose. It is to provide opportunities for us to work toward becoming like our Heavenly Father and to prepare to return to him." But the opening of Genesis declares, "In the beginning God created the heavens and the earth". So, while God has always been (Psalm 90:2), everything else was created (Jeremiah 10:16) and had a beginning, which the Bible places "In the beginning".

The Mormon covenant with their God is a bargain in which by keeping certain laws and promises they merit reward. By following the Mormon gospel, keeping the Mormon health law, going to the Mormon temple, working to "save the dead", and giving to the Mormon cause, they hope to attain exaltation in God's kingdom as gods. But we have seen that God doesn't bargain before he blesses. He blesses out of his goodness and we serve him out of that blessing. May he bless our Mormon friends with insight and revelation as we witness to the truth. May they know His blessing, not because they are worthy, but because He is good, and because He loves them. ☐

(Continued from page 7)

## WATCH THE TOWER

every way possible the anointed slave class while awaiting "the revealing of the sons of God" at Armageddon and during the Millennium. They can look forward to being "Set free from enslavement to corruption and have the glorious freedom of the children of God." -Romans 8:19-21.

Really!!

### Tongue in Cheek

Many passages in the Watchtower you feel are written with tongue in cheek but surely these two taken from *The Watchtower 15 February 2002* must take first prize.

First, how does God's Word help to qualify us as ministers? Paul wrote: "All

Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Timothy 3:16, 17) So the Holy Scriptures help make us "fully competent, completely equipped" to carry out the "good work" of teaching people about God's Word. What, though, about all those adherents of the churches of Christendom? They have access to the Bible. How could one book help some people to become competent ministers and not help others? The answer lies in our attitude toward the Bible.

'Sadly, many who attend church do not accept the Bible's message "just as it truthfully is, as the word of God." (1

Thessalonians 2:13) Christendom has built up a shameful record in this regard. After spending years studying in theological institutions, are the clergy equipped as teachers of God's Word? Not really. Why, some students begin seminary studies as believers in the Bible but graduate as skeptics! Thereafter, instead of preaching the Word of God—which many of them no longer believe—they direct their ministry along other lines, taking sides in political debates, promoting a social gospel, or highlighting human philosophies in their sermons. (2 Timothy 4:3) In contrast, genuine Christians follow the example of Jesus Christ

The writers for The Watchtower have obviously not thought that may be - just may be - this applies to them! ☐

---

# APOLOGETICS - 11

I want to draw, from two encounters, some lessons on the subject of reasoning from the Scriptures. The first concerns two Jehovah's Witnesses who called, a mother and daughter, and spoke to my daughter and myself.

Finding we were Christians they introduced the idea that the mission of Jesus was to make known the name of Jehovah, almost as though to dare me to disagree. They led with Matthew 6:9-13, emphasising the line, "*Our Father in the heavens, let your name be sanctified*" (NWT); "*Our Father in Heaven, hallowed be your name*" (NIV).

"You see", the mother said "that Jesus' mission was to 'sanctify' the name of Jehovah."

"So you are suggesting" I replied "that Jesus routinely used the name of Jehovah in his conversation just as you do today?"

"Yes!" one replied while the other nodded.

"Can you show me examples?"

Now this presented them with a problem and my question became one of those "I will have to check it out and get back to you" affairs that we often encounter. However, it struck me as odd that they didn't have a ready list of examples to illustrate such a basic JW teaching. We pressed on.

"Where would you expect it most likely that Jesus would teach the use of Jehovah's name?" I asked. As they looked at each other I answered my own question. "Surely when he was teaching his disciples?" They agreed.

I asked them to read out the first line of the Lord's prayer again. They did. And by now you should have too - and spotted something significant. That's right, and I asked them what you would have resolved to ask. Why didn't Jesus pray to Jehovah-God? They had no answer for me and soon there was a reason to leave and a promise to return with answers.

I didn't really expect them to come back, cynic that I am, but the next week they were on my doorstep. They wouldn't come in, they explained, but felt honour bound to bring me an answer. They had consulted authorities, looked it up in books, but found no reference to Jesus ever using the name of Jehovah. I

thanked them for their trouble and, since they wouldn't stop and talk, challenged them to remember, every time they came to give this particular part of their message, that they knew better now and shouldn't interpret the Lord's prayer in this way.

## SECOND EXAMPLE

The other example was a telephone call I had recently from a Christian who was witnessing to Mormons. Using Psalm 82:6, the Mormons argued that the Bible supports the idea that there are many gods. The Christian pointed out that "god" in the text of his Bible was spelt with a small 'g', pursuing the sound argument that 'gods', as used here, is an honorific title given in the ancient Near East to rulers and judges, as deputies of the heavenly King. The Mormons insisted that, in the KJV, it is a capital 'G'. For some reason they were not looking at the KJV (the Christian had a modern translation) and didn't check it at the time but the Mormons were adamant. On going to the verse in the KJV later, he found that it is spelt there also with a small 'g'.

## A GOOD LESSON

There is an insight here into the workings of the minds of Mormons and Jehovah's Witnesses, as well as a lesson in the worth of sound Bible apologetics.

Starting with the assumption that the mission of Jesus was to make known the name of Jehovah, the Witnesses trusted that their understanding of Matthew 6:9 was sound, and that evidence to back up their claims was there to be found. Convinced that there are many 'gods', the Mormons took for granted that in the King James Bible 'god' was bound to be spelled with a capital 'G'. Both pressed on with their message, but in neither case having actually investigated the claims they so confidently brought around the doors. They 'knew' it was so because authorities in their lives had told them so.

We often find that the answer to a text used by people at our door is found in the context of the chapter. And we are often called upon to do their checking for them, and 'model' sound exegesis as they sit in our homes with open Bibles. This is a great opportunity. But sometimes we

are ill prepared ourselves. This is best illustrated by another encounter where the tables were well and truly turned.

A lady phoned me in a concerned frame of mind following an encounter with Jehovah's Witnesses. The conversation had turned to the Trinity and she had confidently turned to 1 John 5:7-8 to 'prove' that it was in the Bible. She was shocked to be informed by her callers that the verses she quoted didn't belong in the Bible, they are a later addition. The call to me was to confirm the facts.

A good, modern, study Bible - I have the NIV open before me - will tell you that the deliciously tempting clause, "*testify in heaven: the Father, the Word and the Holy Spirit, and these three are one. And there are three that testify on earth: the*", is not found in any manuscript or translation before the 16<sup>th</sup> Century.

When I told her she replied in consternation, "But I've been using those verses for thirty years!"

Indeed, just as the Jehovah's Witnesses had been arguing from the Lord's Prayer, as they did with me. Sound Bible understanding is so important, not only in our witnessing, but in our Christian walk generally. I can identify with the Mormon who simply 'knew' that god was spelled with a capital 'G' in Psalm 82 because, as a Mormon, I made similar assumptions. I 'knew' that, when God said, "Let us make man in our image, after our likeness", it was evidence that there were many gods. I 'knew' that the two sticks in Ezekiel 37 was a reference to the Bible and the Book of Mormon. I 'knew' that Paul taught baptism for the dead in 1 Corinthians 15:29, and I 'knew' that salvation was attained by a combination faith and works since James himself said so in James 2:20. There could not possibly be any other understanding of these things. In repeating, unchecked, what we take to be true, and even embellishing it with what we just 'know' to be true, we easily become accomplices in our own deception.

As an aside I confess to being concerned about where some Christians are getting their theology these days. There is an even greater emphasis than ever on 'books about' supposed Bible truth and less emphasis on the Bible. It was re-

cently reported that the 'Left Behind' books of Tim La Haye have topped the best-sellers list in the USA. This follows on the heels of the very successful Frank Perretti books of a previous generation. A whole raft of books 'about' the prayer of Jabez is currently available, including 'Jabez: A Novel'.

Now I am not saying Christians shouldn't read these things but, the next time it crosses your mind to criticise the Witnesses for getting their theology from the Watchtower, or the Mormon for 'following the prophet' rather than going to the Bible – well just reflect will you?

(Continued from page 4)

### WOLF IN SHEEP'S CLOTHING

about wolves in sheep's clothing (verses 15-20). But, before I delve there let's stick with the miracles a bit longer.

The lack of miracles as shown is not a clear sign of a wolf in sheep's clothing per se. Neither is the abundance of them a sign that what is taught is to be fully trusted. They will point to a full gospel being preached, but not to any inroads the enemy may have in the lives of the individuals concerned. Jesus commanded His disciples to make more followers and to teach these new believers to observe everything He had commanded them (Matthew 28:19-20).

In the same gospel we read Jesus' command to:

Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. Matthew 10:8

So the Word shows us that while there are followers of Jesus there will be miracles. But these miracles are a sign of God's faithfulness, not of the person's trustworthiness. God is a free giver and answers faith.

... though I have all faith, so that I could remove mountains, but have not love, I am nothing. 1 Corinthians 13:2

A good example of this in many individual believers' lives is speaking in tongues.

Though I speak with the tongues of men and of angels, but have not love, I have become as sounding brass or a clanging cymbal. 1 Corinthians 13:1

### HAROLD WILSON

One last story. Harold Wilson, the British Prime Minister from the 1960's, was addressing a public meeting. He kept being interrupted by a lady who asked the same question, a question he felt he had thoroughly dealt with. Eventually he looked at the lady and said, "Madam, I can only supply you with the facts. I cannot supply you with the equipment necessary to appreciate the facts".

We are in a similar position. Having learned the lesson of sound apologetics, and having put it to work in our witness-

You can speak in tongues and have hate or resentment towards a brother. You can tell a lie one moment and speak in tongues the next. Because it is a free gift. An ability God does not take back.

For the gifts and the calling of God are irrevocable. Romans 11:29

Whether you go on to fulfil that calling or make wise use of these gifts will depend on your desire for righteousness, not on the gifts and the calling themselves. A good example of this in scripture is Balaam of whom we are warned as Christians not to be like (see also Jude 11).

They have forsaken the right way and gone astray, following the way of Balaam ... 2 Peter 2:15

Balaam was a man who could hear God and who prophesied accurately about Israel. But, his love for money meant that he taught the enemies of Israel what to do to cause God to resist the people of Israel by their idolatry and whoredom.

... Balaam ... taught ... to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. Revelation 2:14

And yet he prophesied effectively, and spoke truth of God's nature. Undisputed scripture came from his lips:

... he took up his oracle and said '... God is not a man, that He should lie, nor a son of man that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not make it good?' Numbers 22:18-19

ing, we can go no further. We cannot supply the equipment necessary for the Witness or Mormon at our door to appreciate what God is saying in His Word. That is the work of the Holy Spirit.

What we can do is pray that the Lord will open their eyes, just as he opened ours. And, just as Ephesians 5:18 carries the meaning "continue to be filled with the Spirit", so we, like the early saints in Acts 2:42, should continue to devote ourselves to gaining greater understanding of God's Word. ☐

How lovely are your tents, O Jacob! Your dwellings, O Israel! Like valleys that stretch out, like gardens by the riverside, like aloes planted by the LORD ... Numbers 23:5-6

All good stuff. From a man whose wickedness went on to be a byword for a wolf in sheep's clothing in the early church. He could prophesy, but his love was not in the right place.

... though I have the gift of prophecy, and understand all mysteries and all knowledge ... and have not love, I am nothing. 1 Corinthians 13:2

There is a balance to be gained here in that miracles are indicative of God's activity and can point to the agent as true. Nicodemus said to Jesus:

Rabbi, we know that you are a teacher come from God; for no one can do these signs that You do unless God is with him. John 3:2

They were a cause for people to believe Philip's words and turn to Jesus,

... they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ ... and was amazed, seeing the miracles and signs which were done. Acts 8:12-13

But, since they are not given us as clear signs in scripture to identify wolves they need to be understood primarily as gifts of God and acts of faith without necessary reference to what is taught at all times. They are indicative that faith is present and active, but not that the person or the teaching from that person are necessarily wholesome in them-

selves. They are not foolproof testimony to the authority of the person performing miracles.

## Bible and Wolves

What does the Bible say is a sign of a wolf?

Jesus said:

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits . . . Matthew 7:15-16

This could be understood to mean that these are people who come from outside, but Paul makes clear that the very elders of New Testament churches are included. In his farewell speech to the elders of the church at Ephesus he said:

. . . I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Acts 20:29-30

From amongst them there would be those who would end up being as wolves in sheep's clothing. Those in leadership are not excluded. Anyone is in a position to allow the enemy to affect their life and through this become a wolf within the church. The only method of recognising these, Jesus said, is by their fruits.

As explained above it is not the miracles which will help identify them. It is the fruits. It is not the sound or lack of sound teaching per se. It is the fruits. Although one such fruit, as I will explain, is often linked with doctrine.

## What fruits?

Is one possible answer that charitable giving testifies to the validity of the Man of God?

Was Jesus talking about good deeds? Like giving to the poor? No. Since this is something that can be done without the right heart. It can all be done for show like the hypocrites Jesus mentioned:

. . . do not do your charitable deeds before men, to be seen by them . . . when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory

from men . . . Matthew 6:1-2

These can be seen as a fruit when you realise the attitude in which they are done. The deed itself is no proof. But, the desire to give to and help others is a good fruit when done honestly in a self-effacing manner and without show. God loves a cheerful giver (2 Corinthians 9:7). But, the regular open declaration that one does give to the poor is a fruit of an evil heart. It seeks the praise and recognition of men.

. . . the pride of life - is not of the Father but is of the world. 1 John 3:16

This can therefore be seen as a fruit to look out for. For without genuine love charitable or allegedly generous giving is a sham.

. . . though I bestow all my goods to feed the poor . . . but have not love, it profits me nothing. 1 Corinthians 13:3

A good example of this 'show' in giving is Judas Iscariot of whom John wrote after Mary had poured expensive perfume on Jesus' feet. Just as it was a problem with Balaam, so it was with Judas Iscariot:

. . . Judas Iscariot . . . said, 'Why was this fragrant oil not sold for three hundred denarii and given to the poor?' This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it. John 12:4-6

The handling of money is helpful to identify a fruit of a wolf. The attitude held and reaction to the gift of others is a good indicator of the heart. In fact the reaction to good news unconnected with your actions is a good indicator of pride, a faculty always existent in an evil heart.

I will bless the LORD at all times; His praise shall continuously be in my mouth. My soul shall make its boast in the LORD; the humble shall hear of it and be glad. Psalm 34:1-2

The proud shall hear of it and not be glad. This is talking of gladness of heart. It involves genuine love of the recipient exercising their joy. The proud instead will want to add to the story or, qualify it in some way. I have often found this particular fruit useful to identify and recognise where I am at in relation to pride. A prayer and a genuine desire to listen to the other person is the way through. If, on the other hand, pride is prevalent then

the door is open for the enemy.

This tells us that outward show is also not a good indicator of a false person or teaching. Miracles are not on their own nor is a 'good image' in terms of being an abundant giver.

The fruits that show the wolf in the sheep are those against God's nature.

. . . the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. James 3:17

This wisdom displayed in the individual's attitude to life and interaction with others shows them to be a Son of God. But, what are the visible signs, the fruits of those who have not this heart?

## Isolation

If an individual in your flock, in your care is isolated from others in the same group because they are treated differently then, this is a clear fruit of a wolf in sheep's clothing. The wisdom from above quoted above involves being 'without partiality and without hypocrisy'. The acts of isolating individuals is an act of division of the church and is a work of the flesh:

. . . the works of the flesh are these . . . dissensions, heresies . . . Galatians 5:20

Disagreements are not the same things as dissension. You can disagree and be in accord with the person. But, any act of rebellion which causes discord by either party is a dissension. The leader who isolates for this reason is equally at fault as the individual who sows his disagreements amongst others. Love has regard for the other in being a family irrespective of the differences. The moment either party causes isolation of the other then this fruit is evil, if nothing more than temporary.

It is proper to allow for a time of searching or evaluation, but this needs communicating clearly. Any extensive isolation beyond a reasonable period reveals the lack of desire for true fellowship on behalf of the one isolating. A period of say, more than 6 months to realise whether an individual is to be treated other than you yourself would be treated is not just unhealthy but wrong. If a spreading of accusation has not occurred then the individual is for you not against

you, and should be treated as a full member of the family.

## Accusation

This can take the form of accusation of individuals who are being isolated or other groups unlike your own. This is another classic fruit.

This accusation takes various forms. Mockery is one. Amongst your inner group the mocking of the isolated individual, or of the group other than yours, is a form of accusation. One denomination or known grouping of Christians mocking or making fun of another group are effectively exhibiting a work of the Evil one.

... that serpent of old, called the Devil and Satan ... the accuser of our brethren, who accused them before our God day and night ... Revelation 12:9-10

This mocking is a form of slander where self-control (i.e. of the tongue) is not present.

... unloving, unforgiving, slanderers, without self-control ... 2 Timothy 3:3

This fruit is very apparent when the individual above who has been isolated or, when the other group is seen to have made a mistake or stumbled in some way.

... For out of the abundance of the heart his mouth speaks. Luke 6:45

If we sought peace with all men then no such mockery would come from our lips.

Pursue peace with all men, and holiness, without which no one will see the Lord. Hebrews 12:14

## Exclusivity

This is the fruit of superiority. Pride in believing that something you have makes you fitter than someone else. This may be because of a teaching you identify with or a practise. This is what idols and heresy do. Not only are these works of the flesh, but they are directly inspired and encouraged by the activity of the enemy. Anyone not submitting to this teaching or practise is isolated.

Anyone championing the teaching or practise is praised and given credence. It is not that they are a fellow believer or family member that they are treated this way. It is in direct regard to the attitude towards the activity or belief in question. The moment someone declares a doubt

regarding the 'idol' then this person begins to be isolated and this fruit comes to the fore. With groups this causes a ghetto mentality to subtly develop. A clique amongst the inner faithful becomes evident. You often end up with a 'high priest' of this 'idol' which is being followed. Whereas,

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things ... 1 Corinthians 13:4-7

Although love rejoices in the truth it also believes all things. This is no reference to believing error or deceit, but to the way others are treated who themselves do not believe as you do. That is the test. How do you treat those who are in the Lord's family, but do not believe or practise as you do? Are you thereby exclusive in your practises?

## Control

Control or domination are the fruit of a wolf in sheep's clothing. Jesus leads His sheep, He does not drive them. He does not order people about, He invites them to follow. He guides and instructs. And always leaves you with a choice because He has self-control. He works with you as a partner and a friend. The leader who leaves no room for partnership, but requires obedience without mutual understanding practises control. If in isolating someone others connected with this person are told accusations or directions to not associate with the individual then, control is occurring. It must not be forgotten that Jesus was known as a friend of sinners and publicans.

The Son of Man ... a friend of tax collectors and sinners ... Matthew 11:19

Jesus said that even if a church were to properly put someone out of their fellowship they are to play their part in remaining friends.

... if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Matthew 18:17

Not forgetting that if in the past some genuine sin had been done, when the person has truly repented then they are

to be reaffirmed.

This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him. 2 Corinthians 2:6-8 (cf. 1 Cor. 5:1-5)

Control, exclusivity and isolation prevent such a merciful act and we have given room to the enemy to manifest his fruits.

## Who are they?

Who are wolves in sheep's clothing?

Well you and me actually. Whenever we open the door to the enemy we are in practise enabling the production of the fruits mentioned. Regular practise of these things causes us to become thoroughly deceived and unable to tell the truth in these areas of our lives. Wolves in sheep's clothing are not wolves who know they are wolves. They are sheep who do not realise the wolf they have become. Like the recognition of pride's existence mentioned earlier. These fruits recognised in any way needs bringing before the Lord, to seek His mind on it. Does He not say,

'Come now, and let us reason together,' Says the LORD, 'Though your sins are like scarlet, they shall be as white as snow ... Isaiah 1:18

And John tells us,

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9

But, before we can really see we need to have our eyes able to see. Talking with the Lord about all of this is a top priority.

I counsel you to ... anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten, Therefore be zealous and repent. Revelation 3:18-19

*Unless otherwise stated Bible quotes are from the New King James Version. © copyright Thomas Nelson Inc. 1979,1980,1982.*

© copyright Jacques More 2001. All Rights Reserved. ☐

(Continued from page 3)

## FEEDBACK

I became a Mormon four years ago. I wanted so much to serve the Lord and I did all of my callings I was 1st and 2nd Councillor in R. S. I love the Bible and I just couldn't hold the book of Mormon above it. In the end I just couldn't go on, I was torn in two. I loved the church I loved the people, I loved to serve but I hated all the "Joseph Smith said this and that and "The Bible is not right".

I know that Jesus Christ is my Lord and the Bible is the Word of God. I go to an Evangelist Mission Church now. In your after care of your book, you made me see how dependant the Mormon Church had made me on them in every way. I felt lost.

At time I wished I could go back just to be with them. Since I've left and it has only been five weeks, I've had phone calls from members and I've tried to tell them, "I believe in one God and Jesus Christ His son." They can't take being made to face the truth. I know why its because they have become emotionally dependent on the Church. The Church has got between them and the Lord.

Thank you so much for writing this book. It must have taken a lot of courage, and been very hard for you. Without the Lord I am lost, every day of my life. Now I can go to the Lord in prayer and really get to know him Thank you again for this great book. It has helped me more than I can say to you. And I hope through it I can help others who have been caught by Mormonism. With love B.M.

I do not know who is writing the articles on the Exclusive Brethren but could something be said about their treatment of women, please, as even the Open Brethren can be very abusive. Interestingly we had a Brethren couple on the Register for a while. I never expected to have much contact with them but the man [J] suddenly offered to host a meeting. My secretary spelt out to him what that involved: we had a time of worship and then as one group, people shared together how the Lord was leading them etc. This usually gave opportunities for me [plus others] to teach on the foundation of what they had met or were struggling with. By the end I had often done the teaching I was hoping to do but if not I would then do some teaching and we would finish with prayer.

When I arrived at the house I was told we could share as we eat our lunches and af-

terwards J had a video for us to watch!! Some people had come 50 miles for the fellowship and sharing etc.!! As well as I could I explained that was not what the meeting as about and that we must keep to the original programme. And we did.

Before all the others arrived, his wife took me to see the garden. All I could think was poor little women - she was scared stiff, not of me but I think of saying something he would disapprove of. They had invited another Brethren couple to the meeting. These two couples had their lunches together sitting at the dining room table, the rest of us sat in a circle in the sitting room.

During the sharing session, the Brethren women didn't say a thing nor ask any questions. Their husbands introduced themselves but again asked no questions and contributed nothing. During the prayer time the Brethren men did not join in.

Afterwards, I received from J a little booklet teaching about the 'proper' role of women. It contained misquotes of scripture, misinterpretations and plainly ideas which one could not find in scripture and all very sweetly said but authoritarian in substance.

I am sure the Lord had a purpose in this meeting in J's house - to show him his wife and his friends what real Christianity was like outside of Brethren circles but he preferred his cage. - J.G.

I found your site after searching in google for 'cooneyites'.

As a young Baptist pastor in Northern Ireland I have recently come across people who resembled 'brethren' in their appearance and behaviour but who upon conversation refuse to give themselves a name, saying only that they meet together in homes and come together on Sundays but 'we don't belong to any of the main denominations'.

Someone tipped me off that they could be Cooneyites but very few people have been able to tell me anything about them. Thanks to your website I am now better informed. - G.C.

Hello Dearest Mike and Ann,

I want first to say 'thank you' for "Mormonism - a gold plated religion". I am 36 yeas old with 2 boys (12 and 14). I had been a Mormon since 13 yrs old - had "fallen away 3 yrs" in the past 12 yrs. And began questioning everything - Praise God.

Now I have found wonderful Christian friends who love my Jesus too and have helped me unceasingly with my hundred's of questions. God prepared my path with many people whom I must have exhausted in my struggle to find my Lord. God has been so good, so kind, so patient and so persistent. He tells me off but He loves Me. Many "Mormon teachings" I have worked through and have PEACE and FORGIVENESS and REASSURANCE that I will be in heaven for I have been saved because my Jesus died for me.

Your book showed me to get rid of my Book of Mormon - I burnt it Friday 21 June 2002 at 7 a.m. That day I also wrote to the Bishop to take my name off the records. The following week they sent me new visiting teachers - one a very good friend I've known since I was a teenager - which I was afraid would make it hard to say *no*. But thanks to your book, I know they have no hold over me and I do not fear anyone but my God.

That day Satan tried constantly to slow me down - I fell and was almost prevented from getting to work on Friday. On the way home my eye swelled up so bad, I was dizzy and almost got run over. But I took 'my feet out of Egypt' and God answered prayers immediately. I love my Father God for his every provision.

Your book also showed me how I still feel I have to do 'good works' - a new lesson for me. I do good works because I want to and I can ask for help. Praise God for you both and may He bless you both.

I read the last half saying *that's me* - and yes I do feel some people have given up on me. Not God though He has given me a new life and I'm free and have lost the desire to sin as the 'old me' did.

Please if you've any advice on improving my knowledge of my true God and how to recognise Him I would appreciate it. I do not want to go from one puddle to another.

Yours in the Lords Love - M.C.

***We are always glad to hear from our readers either with comments on articles that have appeared in the Quarterly or a testimony of what God has done in your life. Even if they are not printed they may be of help to us or others and so please write. ☐***

---

# CHEERFUL GIVING

Since April 2000 it has been possible for us to reclaim any tax that you may have paid on the amount of your gifts to Reachout Trust no matter how small providing you instruct us to treat them as "Gift Aid Donations."

## WHY SHOULD I DO THIS?

1. It is good stewardship – your gift is increased by over 20% without you giving anything extra.
2. It helps us to be able to plan the work ahead more effectively.
3. It enables us to accomplish many of the projects that we believe that the Lord would have us undertake.

## WHAT SHOULD I DO NEXT?

Consider whether you feel the Lord wants you to make a **regular donation—this is especially very helpful for us and we make special offers under our Action Pack scheme for such people** (ask for leaflet) - or a once-off gift. Fill in the form below and send it with the gift. We will receive it with great appreciation and do everything else that is necessary.

## WHAT WILL YOU SPEND IT ON?

Obviously there are the normal overheads of the Trust – wages, rent, advertising etc. These costs are kept to a minimum. We then have a Reachout Development Plan, which is a priority list of what we would want to undertake in the next year. At present we are looking to keep making our **web site** better. We also need to have the **computer programme** that runs our database, invoicing etc updated and this will also be probably around £3,000.

If you are eligible please could we encourage you to complete the form below (you can photostat the page) by ticking the appropriate boxes, deleting the \* inappropriate words and sending it with your gift to **REACHOUT TRUST 24 ORMOND ROAD RICHMOND SURREY TW10 6TH**. Do not worry if your circumstances might change in the future because you can withdraw this authority at any time by simply writing to us. Many thanks.

---

### **Authority to reclaim tax on a gift** (Please complete in **BLOCK LETTERS** – Thank you.)

**Title and Full Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_ **Post Code:** \_\_\_\_\_

I wish to make a one-off gift by cheque (enclosed)/my credit card \* of £ \_\_\_\_\_ for Reachout Trust which along with any other gifts made by whatever means should be treated as Gift Aid donations on which tax can be reclaimed.

I enclose a gift/wish to make a gift via my credit card \* of £ \_\_\_\_\_ for Reachout Trust which along with any future gifts made by whatever means should be treated as Gift Aid donations on which tax can be reclaimed. This is the first of a regular monthly/quarterly yearly \* gift which I wish to pay by cheque/standing order/credit card \*

My credit card number is \_\_\_\_\_ expiry date \_\_\_\_\_

By signing this form I declare that I have paid an amount of income tax or capital gains tax equal to the sum of 28p for every £1 given.

I further agree to inform you if my tax circumstances change or I wish to withdraw this agreement.

Signed \_\_\_\_\_ Date \_\_\_\_\_