

“MULTIPLYING  
MINISTRIES”  
MOVEMENT

A SIX-PART INFORMATIVE LECTURE SERIES

CONDUCTED BY  
MEMORIAL CHURCH OF CHRIST  
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## FOREWORD

Since the printing of the original "Multiplying Ministries Movement" lecture series brochure in February, 1987, several major and increasingly disturbing developments by the "Movement," together with the publishing of significant books and articles assessing their meaning and impact on the Lord's church, require the updating and revision of this brochure. This has been done by Brother F. H. (Buddy) Martin, and the results presented herein.

Among other things, Brother Martin has updated the mind control material in Chapter One, included a major updating of doctrinal problems in his revision of Chapter Five and has added a seventh chapter entitled "Where is This Group Headed?" He has also updated the doctrinal problems part of Video Lesson Five, copies of which may be obtained from the World Video Bible School, 130 Lantana Ln, Maxwell, TX 78656, (512) 398-5211 or (512) 398-9493 - FAX.

The elders of the Memorial Church of Christ are very pleased to make this newly updated material available to anyone having an interest in and/or a need for a more complete understanding of the recent growth, evolution and impact of this Movement. We pray that it will be helpful in the reader's continued study of God's word and His will for us.

Delbert Burkhart

For the Elders  
Memorial Church of Christ  
Houston, Texas  
December 1988



# INTRODUCTION

For about 10 years, the elders of the Memorial Church of Christ, Houston, Texas have been engaged in a spiritual struggle to fend off the "church-splitting" blows being dealt by the Multiplying Ministries Movement. Most of our present mission efforts are being tested by this deceptive Movement - Brazil, South Africa, Greece, Scotland, and Massachusetts. You may more readily recognize this Movement by other descriptions such as Boston Movement, Discipling Movement, or the current name of International Churches of Christ. By whatever name, they are the same.

On January 10, 1987, the elders at Memorial Church of Christ in Houston conducted an all-day informative seminar on Multiplying Ministries for the purpose of informing Christian adults and Church leaders about the Movement.

Our seminar speaker on that day was F. H. (Buddy) Martin. At the time, Buddy was the evangelist for the Cape Cod Church of Christ in Marstons Mills, Massachusetts, about 70 miles south of downtown Boston. Buddy was an "eye witness" to the Multiplying Ministries Movement. All incidents in his reporting are documented by one or more of three different sources: 1) his own first-hand experiences, 2) interviews from two or more witnesses, or 3) from actual writings of those in the Movement.

Buddy was not only effective in "keeping the truth" in Cape Cod, but with his elders' approval, we sent him to South Africa in the fall of 1986 to work with the Church leaders there to lecture, teach and edify Christians to withstand the erroneous teaching of this Movement. His work there for six weeks was most fruitful and helped deter the Movement. Buddy is uniquely qualified to speak on this subject, to help us examine the evidence and to help us properly counter the Movement.

This brochure documents Buddy Martin's lectures in the seminar conducted in Houston at the Memorial Church of Christ on January 10, 1987. The six lectures have been prepared as an informative six-part series in a class-study environment to learn how to counter this Movement. Likewise, the six-part series may be used effectively for presentation to the congregation. Companion teaching tools that may be acquired in addition to this brochure include Buddy's six lectures in both a video tape format (two cassettes) and an audio tape format (four cassettes). Buddy is currently a member of the University Church of Christ in San Marcos, Texas.

We trust this information will be helpful to you in your fight for truth and in keeping the purity of the Gospel.

Delbert Burkhart  
For the Elders,  
Memorial Church of Christ  
Houston, Texas  
February, 1987



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# CHAPTER ONE

## Characteristics Of Destructive Cults

I served as the evangelist for the Cape Cod Church of Christ, which is located about 70 miles south of downtown Boston, Massachusetts, from July 1978 until March 1989. Beginning in 1979, we lived around a so-called “Multiplying Ministry.” My wife and I, and others, saw damaged lives, bitterness developed between friends, and families estranged from one another. We saw those strongly in favor of the Movement change, those who are still questioning and those opposed from the beginning become even more opposed. We endeavored to keep an open mind, to see both sides. We listened, pondered, investigated. I want to share with you a small portion of some of the results of that seeking. Jesus tells us to seek and we shall find (Matthew 7:7). This we have done, and what we have found is not pretty at all.

What I am reporting has been carefully documented. The events, persons and places are real. These incidents have been documented by one or more of three different sources: (1) We have experienced these related events first hand. We have seen and heard some of these things with our very own eyes and ears; (2) We have interviewed two or more witnesses. The Bible says that at the mouth of two or three witnesses let a thing be established; or (3) We have repeated the actual writings of those in the Movement. The names have been changed to protect confidentiality.

Some of you may be considering what right I have to present this material. You may even ask, “Have you been there? Have you been to a multiplying ministry and visited their services?” The answer is, “Yes! I have been to Boston. I was invited to visit by the elders, and I took the opportunity. I attended Sunday morning worship. I attended a House Church service. I attended Bible Talks. I have, at the elders’ invitation, attended a House Church Leaders’ Meeting. I talked with several House Church Leaders and Bible Talk Leaders. The elders at the Cape Cod Church of Christ and I had two lengthy meetings totaling over seven hours with the then elders of the Boston Church of Christ. The evangelist, Kip McKean, was involved in one of those meetings. I have talked with numerous members of the Boston church. At one time in my ministry, I taught ‘Soul Talks’ on a college campus. Yes, I have been there. I have investigated, AND I DON’T LIKE WHAT I SEE!”

You don’t have to go to visit to learn about the abuses of the Multiplying Ministries. You can take it from an eye witness. Except in rare cases, the jury in a trial never leaves the courtroom. They depend upon the testimony of witnesses to form the basis for their verdict. You have, and will have, an eye witness. You don’t need to go; the eye witness is here.

The late brother Marshall Keeble made a valid point about being judgmental. He pointed out that we could not judge a person’s motives or intentions. He did, however, point out that we can look at a tree and see what fruit it is bearing. He exhorted us to be “fruit inspectors.” That’s exactly what we want to accomplish. Let’s be fruit inspectors. Let’s examine the evidence, compare it to accepted norms, and see if these Multiplying Ministries are really what they claim to be.

What is mind control? What is a cult? Since we are to be fruit inspectors, let's look at mind control and determine what happens in a mind control situation. All destructive cults use mind control to some extent. We could conclude, then, a group that uses mind control would also be a cult. At a conference in 1985 Dr. Margaret Singer described mind-control relationships as "those relationships in which a person or persons intentionally induces others to become totally or nearly totally dependent on him or her for almost all major life decisions, and inculcates in these followers a belief that he or she has some special talent, gift or knowledge."<sup>(1)</sup>

Who uses mind control? All types of groups. These groups may be large or small, numbering in size from 30,000 plus to fewer than 30. These groups may be religious, therapy or pseudo-therapy, commercial or political in nature. They may be found at any level of the socio-economic scale. It is estimated that religious groups in America today using mind control number in excess of 3,000 and enslave over 5,000,000 individuals.

A destructive cult uses systematic, manipulative techniques of thought reform and mind control to obtain followers and constrict their thoughts and actions. These techniques are imposed without the person's foreknowledge or volition. These techniques produce observable changes in the individual's autonomy, thoughts and actions. This might sound like a principle out of the New Testament. We want a person to change their autonomy, thoughts and actions to match those of the Gospel of Christ. However, the Gospel of Christ is to be presented in an atmosphere in which the person knows what is going on and we have their permission. Christ never hid His teachings from anyone. Control in a cult is in a person or a system, not in Christ!

To better understand mind control, let's examine the criteria for determining if any environment is a mind control environment. These criteria were first proposed by Dr. Robert Jay Lifton in his pioneering work "*THOUGHT REFORM AND THE PSYCHOLOGY OF TOTALISM.*"<sup>(2)</sup> This material was a result of his work with the study of mind control after the Korean War as used by the Red Chinese. His eight criteria have been accepted as the standard by which any organization can be measured to determine if mind control is being used. Each criteria will be listed and defined, and then some specific behaviors of the Multiplying Ministries will be listed to show that they fit the criteria.

1. *Environment Control*: This is the most basic of the thought reform environment, the control of human communication. This is the purposeful limitation of all forms of communication with the outside world. In the Multiplying Ministries passages such as "come out and be separate" (2 Corinthians 6:17) are used. Members are strongly urged to reside with only members of the group. An individual may be met at his door in the morning by a member of the Movement, escorted to class, escorted from one class to another, escorted from class to lunch, to afternoon activities, to evening activities such as Bible Talks, etc., and then back to the dorm room or home. Most of the time, members are required to attend all meetings of the group and most special functions as planned. There are no conversations between new people without supervision. Members are told to not allow people to talk together. They may be told "sit between them or divert their attention."

2. *Mystical Manipulation*: Extensive personal manipulation is used. It seeks to provoke specific patterns of behavior and emotion in such a way that these will appear to have arisen spontaneously from within the environment. The convert is convinced of the higher purposes of the group. In Multiplying Ministries the stated goal of the group is to preach the gospel to all nations. It would appear that being an evangelism teacher becomes the ONLY goal for everyone. Individuals in Multiplying Ministries are manipulated into becoming like those at the upper levels of the organization. We have data to prove this, and it will be presented later. Bible talks are planned around the visitors people are bringing. “What is so and so like?” The talk is planned to meet their specific needs so that it seems like, “God wanted me to be here tonight.” A visitor might say, “God spoke to me tonight.” People leave with the feeling of having been directly communicated to by God, but it has all been planned to appear spontaneous.
3. *The Demand for Purity*: The world is sharply divided into the pure and the impure. The group becomes the ultimate judge of good and evil within their world. They are able to use normal urges and tendencies toward guilt and shame as emotional levers for their controlling and manipulative influences. Multiplying Ministries instill a sense of guilt by making people feel that they have not been living up to what they should be as a Christian. A person’s spiritual condition is used as a lever to produce guilt. If you’re not doing something for God or the church, you’re doing it from a “worldly” attitude. One young lady was told that her taking of a second helping of salad at supper was an indication of the “greed” in her life and she needed to purge it from her life.
4. *Confession*: Confession is carried beyond its ordinary religious, legal and therapeutic expressions to the point of becoming a cult in itself. There are four aspects to this type of confession.
  - a. It enhances the group’s hold upon the person and their guilt;
  - b. It is an act of symbolic self-surrender;
  - c. It is a means of maintaining a tone of total exposure; and
  - d. It makes it virtually impossible to attain a reasonable balance between worth and humility. In Multiplying Ministries a person who has been a member of the group longer than you is older in the Lord and is assigned to you as a Prayer Partner or Discipleship Partner. This could be a matter of only weeks. You are to tell and confess your sins, bad attitudes, and other problems to your Discipleship Partner. The Discipleship Partner will tell you how to improve your life; they may chew you out for what you have done and prayer may be offered on your behalf.

5. *The Aura of Sacred Science:* There is an aura of sacredness around the group's basic dogma. The sacredness is evident in the prohibition against questioning of the basic dogma. The cult's laws, regulations and rules are absolute and, therefore, must be followed. In Multiplying Ministries being an evangelism teacher appears to be absolute. There seems to be nothing else. In mind control groups, no one is allowed to question the leaders, the doctrine, or the organization. Questions by members are not encouraged in Bible Talks. Those who persist in asking questions such as "Why?" or "What is going on?" or "What do you really mean?" are exhorted to get rid of the pride and other sin in their lives. They may be labeled as not open or as rebellious. Those in the Multiplying Ministries have been told about their "air-tight" logic. If they can't see it, there's something wrong with them. The Multiplying Ministries claim to "only follow the Bible" but any questions about contradictions are put back on the person, or you are told to "go home and pray about it," "spend your Quiet Time on it," or "study up on it."
  
6. *Loading the Language:* The language of a cult is characterized by the thought-terminating cliché. The most far-reaching and complex of human problems are compressed into brief, definitive sounding phrases, easily memorized and easily expressed. Lionel Trilling's phrase for this process is "the language of non-thought." In each cult a new vocabulary is invented confusing well known words with their new meanings, or new words are created with entirely new meanings. In Multiplying Ministries, (this term itself is a loaded phrase), some phrases you will hear are as follows:
  - a. Total Commitment.
  - b. Sharing Your Faith - they prefer this to the term "evangelism."
  - c. Open/Not Open.
  - d. Discipleship Partner.
  - e. Soul/Bible Talk.
  - f. Fired Up.
  - g. Fruitful.
  - h. Admonishing.
  - i. Challenging.
  - j. Shunning.

- k. Pruning.
- l. Quiet Time.
- m. Awesome.
- n. Seek Advice.
- o. Deny Yourself.
- p. Independent.
- q. Rebellious.
- r. Wimping Out.
- s. Raw Talent.
- t. Heavy Duty Repentance.
- u. Major Spiritual Bump.
- v. Pillar Church.
- w. Capitol City Church.
- x. Small City Church.
- y. Countryside Church.
- z. Lead Evangelist.
- aa. Planterhip.
- bb. Congregational Reformation.

7. *Doctrine Over Persons*: The human experience is subordinated to the claims of the doctrine and dogma of the group. The value of an individual member is insignificant compared to the value of the group. In *Multiplying Ministries* you are made to feel that your experiences and values prior to becoming a member are worthless. You must be as committed to the group as you are to God. You are made to feel that if you leave the group, even to go to another church of Christ, that you are leaving God. Bob Hendren<sup>(3)</sup> notes that he has "...counseled with some students at various places ... who have been seriously advised to abandon some college major because it was

not considered as I useful.” People are remolded in the image of the leaders once they join the church. This affirms the methods of evangelizing, converting and raising up leaders. They say it works and is in God’s best interest, despite the people hurt along the way (that’s always because there was something wrong with THEM, not the doctrine or methods).

8. Dispensing of Existence: The cult environment draws a sharp line between those whose right to existence can be recognized and those who possess no such right. The religious cult draws a sharp line between not only those who will and will not be saved, but other individuals and groups who are or are not acceptable. Converts baptized by mainline Churches of Christ need to be rebaptized with “Lordship” baptism according to the Multiplying Ministries. The Multiplying Ministries in Boston made the following statements about the Cape Cod Church of Christ where I preached. The statement was made by a Discipleship Partner of the Boston Church of Christ to a new convert, “You do not want to go to that church. They don’t teach as strong as the Boston church. They are dead and unspiritual.” The person making the statement had never been to visit this congregation. One young man who was moving from Boston to a town about 80 miles away was told that there wasn’t a church in the area where he could get the spiritual feeding and care as at Boston. These kinds of statements have been made repeatedly about most, if not all, of the congregations in the Boston area.

### **A BRIEF HISTORY OF THE MOVEMENT**

Contrary to the thinking of many brethren, the Discipling Movement did not begin among the churches of Christ. It is not the concept of discipleship taught and practiced by the New Testament church. It is a human doctrine and system of control, conceived and promoted by human beings. The Movement was first given nation wide attention by Robert Coleman in his book, *THE MASTER PLAN OF EVANGELISM*, first published in January, 1963. Robert Coleman is a so-called “Holy Spirit led theologian and writer” and is a Professor of Evangelism at Trinity Evangelical Divinity School in Deerfield, Illinois. This methodology has invaded the church of Christ, as it has most other religious organizations in the United States.

Let me quote from the book *THE DISCIPLING DILEMMA*<sup>(4)</sup> at this point: “In the late 1960s and early 1970s, it seemed that what was working in campus ministry was an authoritarian approach. The scene on secular university campuses was one of anarchy, rebellion, lawlessness, and rejection of all authority. What seemed to be the answer was to face the times with frontal attacks using crusades, blitzes, and militancy. This kind of environment led Campus Evangelism and its successor, Campus Advance, to adopt an aggressive ‘total commitment’ stance. Some who were quite close to the Gainesville work could find no real fault with the approach Chuck Lucas used until well into the 1970s. At that time, the Crossroads congregation was making many converts on the University of Florida campus and looking for better ways to keep these new converts faithful. It was at that very time that the Fort Lauderdale Shepherds, Jaun Carlos Ortiz and Watchman Nee, seem to have influenced the Crossroads work. It was at that same time that some connected earlier with

Campus Crusade (Jack Sparks, Peter Gillquist, Jon Bryan, etc.) were breaking away into their own brand of authoritarian shepherding. Some or all of these influences were probably having an impact on the Gainesville work. As time passes, however, someone formerly within this movement may tell all of this story with far more detail than can now be provided by an outside observer” (page 138).

Don Deffenbaugh<sup>(5)</sup> notes:

“This Movement, which began outside the church, spread across the brotherhood as campus ministers and others trained by the Gainesville church made their way throughout the brotherhood. This discipline method taught by them not only found its way into campus ministries, but worked its way into large congregations.” Most of the time, the campus minister would try to take over the leadership of the congregation and remake the church into the discipleship image. As a result of these methods, over 200 congregations of the Lord’s church were split and divided.”

Deffenbaugh further states:

“The Movement has now gone beyond state college and university campuses to engulf many congregations, and is spreading like wildfire throughout our mission fields, parading itself as a mere method of evangelism and a means of maturing Christians. It’s insidious nature is not realized until it is too late and the cause of Christ is lost at the place it has been introduced.

“Perhaps the more famous convert of the discipline Movement at this point in time is Kip McKean of Boston, Massachusetts. He was converted by Chuck Lucas while a student at Gainesville, Florida...” After unsuccessfully trying to introduce the Crossroads methodology at the King of Prussia congregation near Philadelphia, Pennsylvania, he began working with the Memorial Church of Christ in Houston, Texas as a campus minister in Charleston, Illinois with Roger Lamb, the evangelist there at that time. “On Sunday, April 24, 1977, the Memorial congregation withdrew their support of both Kip McKean and Roger Lamb because they, ‘...were teaching doctrines and following practices that were not in accordance with God’s Word...”

In the summer of 1979, McKean arrived at the Lexington Church of Christ outside of Boston. At that time, there were around 60 in attendance. Within a year, the group had split over the practices and teachings of the Movement. This group was known as the Boston Church of Christ. Boston is a city where over 300,000 students on over 200 campuses are seeking a higher education. As of the Spring of 1988 the congregation in Boston, under McKean’s leadership and using the Multiplying Ministries system, had grown to the point of having about 2,700 members, an average Sunday attendance of about 3,200 and an average contribution of about \$70,000 per week. They had “planted” their type of congregations in numerous cities all over the globe. Mission teams were training at the Boston Church of Christ for other major cities around the world.

## IS THIS GROUP A CULT?

The important question before us now is this: Is the Multiplying/Discipleship Movement (the International Churches of Christ) a cult? Remember, our purpose is not to pass judgment on intention or motives. For the most part those in the Movement are sincere, hardworking and dedicated. Yet, when we look at the fruit of the Movement, we see a cult! How many characteristics does an object have to match before you can name the object for what it really is? There is evidence from both within our great brotherhood and outside that we are dealing with a cult. We will first of all look at the evidence from within our brotherhood, then the evidence outside the brotherhood, that we are dealing with a cult.

In the February 22, 1979 issue of the GOSPEL ADVOCATE, T. Pierce Brown wrote an article entitled "Cultism in the Church." To the article was attached the following editorial note by Guy N. Woods: "The psychological duress which brother Brown so vividly portrays in the foregoing article is springing up in several congregations in the brotherhood. He is correct in describing it as an insidious form of cultism which will eventually destroy those who espouse it. Any Movement in the congregation which seeks to sidestep the preacher and elders is a covert one and ought to be immediately terminated."<sup>(6)</sup> Curtis A. Cates authored an article entitled "Cultism - Could It Arise In The Church?"<sup>(7)</sup> In this article, he listed the characteristics of cults. You will see striking similarities between the Movement and the characteristics he gives in the article.

Many others within our brotherhood have written and lectured about the cultic aspect of this Movement and we, as a brotherhood, HAVE NOT LISTENED! We have gone on our way basically taking the attitude of, "Oh, well, this too shall pass." Yes, it probably will eventually, but listen to a young woman who was involved with this Movement for several years as she asks some tough questions. As reported by Don Deffenbaugh,<sup>(5)</sup> she begins her comments in this way: "There is a cult, usually referred to as 'Crossroads,' that has grown up and is flourishing within the Lord's body today. It is raping the minds of the young people it 'converts' and exploiting them at the deepest core of their being. It professes to teach the 'truth' and to 'convert souls to Christ', but in the end it robs them of their minds, their emotions, their independence, and ultimately, in many cases, their relationship with Christ."

She continues her comments thusly: "But you see, I am one of the lucky ones. The Crossroads leadership is very clever with their propaganda. You'll hear about all the baptisms in Gainesville, Boston, Boulder, and other strong Crossroads congregations, but do you ever hear about those of us who have been run over by them? I know of at least 25 people who were driven out of our congregation by the Crossroads group. Most of those have left the church completely. Having a large number of followers does not necessarily mean that a particular group is blessed by God - Reverend Moon had a lot of followers, too. There are hundreds, probably thousands, of college students and young people my age who have been so turned off by the Crossroads Movement that they may never again want anything to do with Christ ... I hear a lot of people say we ought to 'take the good and leave the bad' and that there is a lot of good things Crossroads is doing. Fine. But who is going to take care of and counsel with all the Crossroads casualties? Who is going to pick up the pieces of destroyed lives and split congregations?"

She concludes her comments, “To an outsider the Crossroads Movement looks wonderful and exciting. I know this - it looked great to me at one time, too. But Satan is too smart to throw things at us that look bad. He baits us with the things that will appeal to us to draw us in. Members of the Body of Christ have a responsibility to search the Scriptures and to stop this tragic perversion of Christianity.” (Author’s note: In the Spring of 1987 the Boston Church of Christ and the Crossroads Church of Christ in Gainesville, FL parted ways. Since that time the Crossroads Church of Christ has attempted to recover from the devastation caused by this cult.)

Now, what of the evidence from outside the church about the cultic aspects of this Movement? Sometimes the children of this world are wiser than the children of light. The world sees the Movement as a cult. The Crossroads Church of Christ was called a cult in the *GAINESVILLE SUN* on Saturday, February 17, 1979.<sup>(8)</sup> In the book *20TH CENTURY NEW RELIGIONS: HELP OR HINDRANCE* by John Blackwell,<sup>(9)</sup> he names the Crossroads Church of Christ as a cult on page 46. The Save Our Children Organization has been formed in the states of Florida and California specifically to get young people out of the Discipling Movement.

The Cult Awareness Network,<sup>(10)</sup> headquartered in Chicago, Illinois is a non-profit, educational organization that acts as a clearinghouse of information and promotes education about all types of cults. They listed the Crossroads Church of Christ, with Chuck Lucas as its leader, as a cult at their 1982 national convention. (Author’s note: The Cult Awareness Network is no longer a reliable. Due to winning a major law suit, the cult known as Scientology now has control of the Cult Awareness Network.)

The Boston Church of Christ has been named as a cult. In a three part series published by the *BROCKTON ENTERPRISE*,<sup>(11)</sup> Brockton, Massachusetts in August of 1983, a well respected dean at Boston University named the Lexington Church of Christ as a cult. In January of 1985 a Boston TV station in a special news story entitled "Recruiting For Religion Or The Come On of Cults" named the Church of Scientology and the Boston Church of Christ as cults.<sup>(12)</sup> In the summer of 1985 a woman on Cape Cod started visiting our services and studying the Bible. When she told her son who lives just north of Boston about her exciting new experience, he said, “Be careful, Mom. There’s a big one here in Boston that meets in the opera house. They’re a cult.”

Finally, I spoke with individuals in the health care professions, counselors, psychologists and psychiatrists, and they all labeled the Boston Church of Christ as a destructive cult. One counselor in Boston said, “The Boston Church of Christ is a cult. They have all the characteristics, and more. They are one of the most pernicious groups in the area.”

## **SUMMARY**

In this Chapter, we have looked at the characteristics of destructive cults. We have examined the eight psychological themes used as criteria for determining cults and how the Discipling/Multiplying Ministries fit those criteria. Even more evidence will be given in subsequent chapters. We have also looked at a brief history of the Movement.

Finally, it is my deep and fervent prayer that everyone understands the depth of the love I have for those caught up in this insidious Movement. It is my only desire to share with you what I feel is rather overwhelming evidence about this destructive Movement. Some of you may call me an alarmist. That word simply means “one who sounds or signals a warning of danger.” I can assure you, this is not a needless alarm. It is a real and present danger. Until you have lived in and around the Movement you cannot fully appreciate or comprehend the danger. Take it from one who has suffered a rather painful burn and still carries the scar, I will raise the alarm about the dangers of fire. I will also continue to educate my brothers and sisters in Christ, and others, about the dangers and abuses of this Movement. I want only to help. One way to help is to educate. That has been my goal and will be my goal in the other chapters on this subject. I pray that you accept this instruction in the spirit of love in which it is presented.

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## **CHAPTER TWO**

### **Experiences In The Multiplying Ministry**

Some of you may be familiar with a singer by the name of Dan Fogelberg. One of his popular recordings was entitled “The Leader of the Band” and is a tribute to his Dad. One of the phrases that Fogelberg uses in the song to describe his father’s use of discipline is “thundering velvet hand.” There are times when I do not enjoy being a parent. None of us really likes to have to give discipline or correction as parents. None of us really liked to receive discipline or correction at the hand of our parents. However, discipline and correction are necessary for the shaping of character. I’m sure that each of us has had to do jobs that we have not really enjoyed. We find them distasteful at best. Yet, we go ahead and perform the task as unpleasant as it may be. I receive no happiness in bringing you this type of information. Yet, for the good of the church the task must be done, no matter how unpleasant.

In the first chapter, we looked at the characteristics of destructive cults and how the Discipleship/Multiplying Ministries fit those criteria. We also looked at a brief history of the Movement. In this chapter, we are going to look at some very personal experiences of individuals within the Movement. These are real incidents that happened to real people, just like you and me. These incidents all happened in Boston; however, examples can be given of the same things from many other locations as well. The names of individuals have been changed to respect confidentiality or to prevent further harassment.

Tom is a single young man, an active and growing member of a church of Christ in a Boston suburb. There was a Bible study going on during lunch each day at the office where he worked. Tom began attending because he was always interested in studying the Bible. He made many friends and really enjoyed the group and the study UNTIL one day the leader informed him it was time for him to make his commitment to the Boston church. He had already made his commitment to Christ and to the congregation he attended and was busy using his talents there. However, he was told, “Well, you’ll either have to make your commitment to the Boston church or we won’t be studying with you any longer.” Tom said his commitment would stay where it was. The friendship ties were broken immediately by the leader and others in the Bible study group.

Paul has some relatives involved in the Boston Church of Christ. He worked and worshiped with another congregation of the church of Christ, but he was willing to study with some from Boston. When the topic of private, individual Bible study came up, the House Church Leader, also one of the evangelists, asked, “Do you study your Bible daily?” Paul said, “Well, no.” He was told to read James 4:17 and then was asked, “Is it good to study daily?” “Yes,” replied Paul. “Then you are sinning if you don’t,” he was told. Paul then asked the House Church Leader, “Is it good to study hourly?” “Yes,” replied the House Church Leader. Paul asked, “Then aren’t YOU sinning if you don’t study hourly according to James 4:17?” He was told, “That’s carrying it too far. You are guilty of the sin of pride and we can’t study any more until you get rid of it.” Paul’s relatives also question his baptism. They say, “Maybe your baptism isn’t any good anyway. You didn’t confess Jesus as Lord when you were baptized.”

Sue is a wife and mother of three young children. She is a Christian; her husband is not. Friends in the Multiplying Ministries began studying with her. Soon she was attending Bible studies and other activities five nights a week and driving one and one-half hours one way to church services each Sunday. It would be 3:00 P.M. or after when she got home. After a time, her husband objected to her being away so much and asked her to stay home with the family just one more night a week. Her discipleship partner asked her, "Which is more important, Christ or your family? You would be sinning if you missed a Bible study to be home with your family." She went to an elder and was told the same thing. She was also told that she could not attend any of the congregations closer to her home because they were dead and unspiritual churches.

These people and many more just like them are the victims of a movement within religious circles today known by various names. When the fruit of this Movement is examined, the plant itself looks remarkably like Phariseeism gone to seed, or a cult. We have looked at the meaning of a cult in a previous chapter. We have noted that the world sees the Movement as a cult. A Pharisee can be best defined by the words of our Lord in Matthew 23. If you will read all 39 verses of that chapter, you will get an accurate description of a Pharisee.

One of the reasons this Movement has been able to spread so far and wide is that too many of us in the churches of Christ have left a vacuum. We have not individually committed our lives to Christ. Individuals have not done what they could in too many instances, and because of that, we have too many lukewarm congregations like the church at Laodicea in Revelation 3. I am sure Christ is ready to spew many of us out of His mouth, just as he was them. However, two wrongs never did make a right, and the evil of one extreme does not justify the evil of another extreme. Very definitely, we must be committed! Let's examine the fruit of the Movement and see what happens in practice. To what, or to whom, are they actually committed?

Jesus tells us in Matthew 7:15-20 that we should "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (KJV).

We are taught that we will look to Christ and try to be like Him. The book, *THE MASTER PLAN OF EVANGELISM* by Robert Coleman,<sup>(1)</sup> teaches that Christ's method was to choose twelve men to be with Him almost continually to be supervised and trained in every respect. Christ was the Master Leader with authority to chastize, rebuke, correct, and discipline, and since we are to follow the Leader under this Master Plan then a Leader will choose a few men to teach and train. He will be with them as much as possible in order to show them the way to live and how to carry on his work. He will, of course, be interested in others and try to influence them for Christ, but he will concentrate on the few he has chosen to guide.

On page 36 *THE MASTER PLAN OF EVANGELISM* also notes, "...If we cannot begin at the top, then let us begin where we are and train a few of the lowly to become great." You see, Coleman is not only teaching them to follow, but to be leaders, also.

*THE MASTER PLAN OF EVANGELISM* goes on to teach that Jesus expected His followers to obey Him in every respect. Therefore, a leader under the Master Plan will expect the same of his followers. After all, Paul said in I Corinthians 4:14-16, "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me." Doesn't a father teach his children obedience in the hope that they will grow to be something like him and uphold his values? Paul also said in I Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." Did Paul mean as long as I follow Christ or since I am following Christ? In the Master Plan it is used, in practice, as "Follow me since I am following Christ" or "Follow me, I know the way" or "Do what I do" or "Think as I think" or "Adopt the same life-style I have."

So when Mary wanted to find out more about the Boston Church of Christ and called, asking for directions and a ride, she was welcomed with open arms. There was a couple in her area who would be glad to help her. In fact, they came over that very night to meet her and make arrangements to pick her and her two boys up on Sunday. Mary had been taught, converted and baptized a little over a year earlier and was a member of a congregation of the church of Christ in a suburb of Boston. She had heard about the Boston Church of Christ. She knew it was growing quickly, but there seemed to be problems. Vague things no one could pin down. She wanted to find out for herself.

At first she was overwhelmed by the love shown her. The phone calls just to say, "I love you," the brother who said, "God has great plans for Mary," and the huge crowds at church services. The weekly Bible studies were great. The leader was always willing to answer questions. After a few weeks, she was told she needed a Discipleship Partner because everyone needed someone to study with personally, but men and women must NEVER study together. She was assigned to Betty who was older in the faith. Betty asked her about her baptism. "What did you confess?" Mary replied, "Well, I was asked if I believe Jesus is the Son of God and I said, 'Yes.'" Betty questioned, "But didn't you confess Jesus is Lord of your life?" "Well, no," said Mary. "Then your baptism is not good," Betty responded. Mary was told she must not touch the Lord's Supper. Mary and her Discipleship Partner met every Monday morning to study together. Wednesday night there was an Acts Class. Mary wanted to see what that was like. "Well, OK, but it won't count this time," she was told. Mary wondered why it would not count. Thursday night was Bible study night. Friday night was House Church night. Sunday her boys were picked up around 7:00 A.M. in a van to go to Bible class. She did not see them again until 3:00 P.M. or after. She knew that they stopped on the way in to the city for doughnuts and cold drinks, and on the way home they stopped at McDonald's or some such place. Mary went with Betty and her husband, leaving around 8:30 A.M. and returning around 2:00 P.M.

Mary quickly learned that everyone was expected to make absolutely every assembly and event unless they were sick in bed. She knew about Hebrews 10:25, "Forsake not the assembling

of yourselves together...” Mary wanted very much to be a true Christian and there was such love and dedication among these people. So she attended every meeting, the seminars, sing alongs, fellowships, even the yard sale the House Church had to raise money for a seminar (even though her House Church Leader told her she didn’t have to yet since she hadn’t been baptized). She wanted to help. She watched as the House Church Leader taught and exhorted and encouraged everyone to give their very best. Being a mother and grandmother, it hurt her to see young girls sell their class rings which she knew parents had worked hard to provide. However, she thought maybe Christians should not be sentimental. Their House Church contributed \$12,000.00 in pledges and sales proceeds.

Then Mary decided she wanted to be baptized with this Lordship baptism. So one Sunday before about 2,000 she confessed that she believed Jesus is Lord and was baptized. Then she was told that she would attend the Acts Class for real and must pass it, memorizing seven passages of scripture each week for ten weeks. If she did not pass it, she could take a week off and take the entire class again. Until she did pass the class, she was not to take the Lord’s Supper. Mary is 50 years old and out of practice memorizing. She had trouble with that part. She was finally told she was having trouble because, “Your second baptism must not be good because you did not receive the gift of the Holy Spirit.” (Is the gift of the Holy Spirit the ability to memorize?)

She learned that Christians were not to ask questions during the weekly Bible Talks. That was for visitors. Christians invited people and brought them to these Bible Talks and demonstrated their total agreement and trust in the Bible Talk Leader. She learned from her Discipleship Partner to confess all her bad thoughts and bad attitudes to rid her life of all evil. Passages such as Galatians 6:2; James 5:16 and Romans 15:1,2 were quoted to her. When she would think of nothing to confess she would be reminded of Romans 3:23, “All have sinned and fall short of the glory of God” or I John 1:9, 10, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” So now she had something to confess. She was encouraged to tell any bad dreams she might have because bad dreams come from bad thoughts.

Sometimes now when Mary asked questions they were ignored or put off for another time. When she asked about scriptures she thought were ignored, someone explained to her that the Bible was written for the Jews thousands of years ago and must be rightly divided (II Timothy 2:15). Other scriptures were strictly enforced. Mary’s understanding of the church as a body was reinforced. Everyone belonged to everyone else, therefore, she was expected to always be available if anyone in the church needed a babysitter. She was told she was the grandmother for the church. She did not feel she could ever say “No” as long as she did not have a Bible Talk or House Church meeting already scheduled.

One Friday Mary’s Discipleship Partner called and asked her to come to the House Church meeting early. She came only to find her Discipleship Partner, Betty, and her husband, the House Church Leader and his wife and Lynn and her husband already there. When Mary asked where everyone else was, one said, “Well, there’s a problem here we want to settle before it goes to the elders.” Mary then learned she had offended Lynn by some comments. Lynn had never come to

Mary with the problem. The House Church Leader tried to get Mary to admit that she had deliberately hurt Lynn. Mary insisted she had meant no harm and she apologized. Betty said, "Lynn could not possibly forgive you, Mary, since you were not aware of the offense." Mary insisted, now, that she was aware of the offense for which she was apologizing. She questioned also the scripturalness of the meeting since the whole affair did not seem to be handled according to Jesus' instructions in Matthew 18:15-17. She finally walked out and went home. She called an elder for some help. The elder's wife said, "The elder is not here to help you; go to your House Church Leader." She'd already been there. So she called the evangelist she knew to be over her House Church Leader. After hearing the problem, he said, "I don't have time for such," and hung up. So she tried Kip McKean. His wife asked how important it was and said, "If he has a minute I'll have him call you." Mary assured her she was so upset she wouldn't sleep so have him call anytime no matter how late. He never called. Mary felt trapped.

Mary was also encouraged to give up her boys to someone else in the church better equipped to raise them - she almost did. You see, Mary is a single parent, but the boys are her grandsons whom she adopted. She has helped raise over 30 foster children. She was told she was not mature enough as a Christian to be able to teach them.

After about four months, Mary decided she knew enough to know that this was not a group of which she wanted to be a part, so she went back to the congregation where she had been before. Then she was dropped. All those people who had said they loved her so much gave her up for lost except for a few who called to harass. One of them called and said, "Mary, you're a dirty black sinner. You're not even going to church; you're not going to the right church."

Now in the telling of Mary's story you might find some good things more of us should be practicing better. Some of the abuses you will find are, for the most part, so small they can almost be overlooked, but the cumulative effect is tragic! Who was really the authority for Mary? Was it Christ and His Word or was it her Discipleship Partner and the House Church Leader? If you get to ask questions of a leader in the Movement you will probably find as I and many others have that all abuses will be denied or rationalized away. You will hear comments like: "We don't teach that" or "Yes, there have been mistakes, but they were made by overzealous converts who didn't know any better" or "You're just jealous because you aren't doing as well" or "You aren't spiritual enough to understand." Most who answer this way sincerely believe they are right. No, they probably don't teach these abuses verbally, but there are other ways of teaching.

Suppose you are a college student away from home for the first time, wanting to be your own person and set your own course for your life. Unsure of yourself since this is fairly new and a little afraid of what the world really holds, you want to find guidelines upon which you can depend. I teach you this way I've found with The Christ in Whom you can place your trust, with His Word as a dependable guide for your everyday life, plus a group of loving friends who become a family to you. It is appealing, and you become more and more involved. Since I am obviously so happy with this life and so much at peace, you want that, too. I, and others, lavish love on you in ways you've never experienced before. You begin to look to me as a leader with the right to say, "Follow me. I know the way." We teach you 2 Corinthians 5:20, "Now then we are ambassadors for Christ ..."

and you begin to look at me as “His ambassador in Christ’s stead” for you. We spend as much time with you daily as possible so you can absorb our Christ-like qualities, and you get to the point you cannot tell the difference. You learn about Lordship baptism, confess Jesus is Lord of your life and are baptized becoming a Christian, and I do everything I can to disciple you. You see me ordering my life like Christ. I do nothing without purpose - that purpose being to study God’s Word and be an evangelism teacher. I establish for you priorities telling you the best time to eat, sleep, play, study, attend Bible classes, etc. We meet regularly so we can talk about your attitude and the problems you are having living by these priorities. We work hard to root out the pride, arrogance, and other bad attitudes that make you want to choose your own way. When you have a monthly club meeting the night you have another Bible study scheduled, I ask you, “Which is more important, Bible study or a club meeting?” You know Bible study is even though you’ve already attended three that week. What can you do? You’d like the weekend to go visit your parents, but so many activities are scheduled even the weekends are full. “Aren’t these evangelistic activities and seminars more important than your parents?” After all, you have been taught Matthew 10:37-39 which reads, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.” So you seldom see your family; you gradually drop out of all extracurricular college activities. In our many times together, I have talked to you about how many people I have talked to about Christ each day. You feel guilty for not doing the same so you begin to do more and more. Your life is more and more regimented with quiet times, daily Bible study, talking to other students about the way of life you’ve found, our discipline time together ... so much so that all family and other friends are shut out. I have not actually told you that you have to do all these things. You have made your own decisions, but how did I influence you? By the questions I asked, by my behavior towards you and by my example, I have taught you well.

In psychological terms there is something called a “Double Bind.” It is a communication of opposite messages at the same time on two different levels. (We will deal with this in the next chapter.) Your Discipleship Partner expresses love to you lavishly and constantly, but you see how people are shunned and cut off by them and others when they don’t abide by the rules of the Movement. When they say, “What’s more important, club meeting or Bible talk?” you know what would happen if you skipped the Bible Talk. Another aspect of the Double Bind is that there is no escape from the Bind. No matter what you choose in any situation, YOU CANNOT WIN. The final aspect of the Bind is that once you are in the Bind, only a part of a Double Bind message needs to be delivered to keep you in the Bind. This is done in the Movement by questions such as “Which is more important” or “What would the Lord want you to do” or “What should you do?”

In this way, you are brought under the control of your Discipleship Partner because you really want to be a good Christian and you see that person like Christ. You think you’re making your own decisions but you are doing what your Discipleship Partner has decided is best for you. Since you are in this Bind, your Discipleship Partner can now issue direct commands like “You must not touch the Lord’s Supper until after you pass the Acts Class” or “You and your fiancée are seeing too much of each other” or “You cannot date that person; they’re not a Christian.” If the person is a Christian, it may be, “You cannot date that person; they’re not spiritual enough.”

Where did your Discipleship Partner learn how to do all this? Remember what we learned from *THE MASTER PLAN OF EVANGELISM*. The leader trains a few who become leaders, and each train a few, etc. From the book *DISCIPLING* and other sources we can clearly see the organizational pattern of Multiplying Ministries. (We will look at this organization in the next chapter.) According to an article in the Boston bulletin of June 17, 1984, the Boston Church of Christ's organizational structure is based on the system suggested to Moses with leaders over tens, hundreds and thousands (Exodus 18:13-26). We do not find this type of organizational structure in the New Testament, where we find rather, elders, deacons, etc. Oh, they have elders and deacons, but they also have Women's Counselors. When asked the question, "Who is in charge?", I was told without any hesitation, "Kip McKean!" We have also been told that it was the House Church Leader.

Where is the real authority in the Movement? Is it in Christ and His Word? Is it in the God given pattern we find in the New Testament? Is it in the Discipleship Partners, House Church Leaders or, as in the case of Boston, eventually in Kip McKean?

Another real problem in the Movement is the lack of family life. The Movement's main emphasis has been primarily work on college campuses. Boston is an ideal location with over 200 institutions of higher learning in and around the city. However, in recent years the emphasis has been in also reaching out to the young, upwardly mobile population (Yuppies). The average age of Boston and the area is 25 years old. These young people, either in college or just out and starting their careers or married life, don't have to worry as much about other responsibilities of family life. If their family objects they can just cut themselves off from them, and some have. Jesus did teach I must put Him above even father or mother, but I'm not at all sure the Christian is the one to do the cutting off. What happens to those who are married and/or have children? College students do go on to marry and raise families. At the 1986 World Evangelism Seminar in Boston, Kip McKean stated, "You know, it makes me sick when I hear brothers and sisters, who I even knew when I was growing up in the Lord, who when they were single were really zealous and fired up for God but now that they are married and they got kids start making excuses about why they can't be totally committed to Jesus Christ. I don't care if you are married or have kids, Jesus Christ has got to be number one in your life. And the reason you don't think you can make it in your schedule is because you're lazy and you don't know the power of God."<sup>(2)</sup> The main emphasis of the Movement seems to be on being an evangelism teacher. The thinking seems to be that the sole duty of the church and of every Christian is to be an evangelism teacher. My one purpose in life then, is to make disciples. After all, "Jesus came to seek and to save that which was lost" (Luke 19:10), but is that the only responsibility I have in my Christian life? If my only purpose in life is to make disciples, and my spouse, my home, my children all come after that, what happens to Ephesians 5:22-32; 6:1-4; or Titus 2: 3-5; or I Timothy 5:14?

The problem is that it seems everyone in the Movement is expected to behave in the same way, evangelize by the same method, live the same life-style and put in the same number of hours doing all of these things. A complaint heard many, many times by both those in and out of the Movement, is that there is too much control! In the case of the Boston church, the feeling of many I have talked with is that everyone is expected to do it Kip's way! In the Movement as a whole,

being an evangelism teacher seems to be the only priority. This does not allow a balance with other commands and principles taught in the Bible. Evangelism is vital to the life of the church, but when individuals are told that everyone must be an evangelism teacher and that becomes the only priority, the church is in trouble.

The Multiplying Ministries teach that their method of discipline is not a method at all but is the way it was done in the Bible. Several in the upper leadership have said, "It is not methodology; it is precept." It is not surprising then that they, in essence, teach their people that their congregation is the only faithful church in the area. (This was also the teaching of some in the church several years ago who were using the Bus Ministry. You were not faithful if you did not have a bus.) Some have been told that the only true churches in New England are in New York City, Boston and Providence, Rhode Island. It has been said, "There is not a faithful church in New York state except the one in New York City," referring to the New York City Church of Christ where Steve Johnson preaches. Steve was trained at Boston by Kip McKean. There are over 100 congregations in the six New England states and over 70 congregations of the Lord's church in the state of New York.

On Sunday, June 2, 1985, the church was finally planted in Providence, Rhode Island. They have ignored and damaged the three congregations in Rhode Island, one in nearby East Providence. Well over six months before this church planting took place, one of the preachers in Rhode Island called Kip McKean to ask what plans they had for Rhode Island saying, "Can't we work together on evangelizing this area?" He was told, "There are no plans for Rhode Island." About a month later, an announcement was made in the Boston bulletin of plans to plant the church in Providence, Rhode Island. They never tried to work with the existing congregations.

Let me say, "Please, learn to think for yourself." Be like the Bereans. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so" (Acts 17:11). Also I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." And Philippians 2:12, "Wherefore, my beloved, as ye have always obeyed, work out your own salvation with fear and trembling." Don't be afraid to ask questions, tough questions.

Complaints we have heard, from those in and out of the Movement, indicate that individual spiritual growth in Multiplying Ministries is a forced growth. To those of you who garden, you know that if you force a plant to grow, it becomes tall and spindly and is not strong. If you, however, use the proper techniques for each plant, since each plant is different, they will be strong and stocky and will later yield much more fruit and of a superior quality. Let's plant the seed, the Word of God, in good and honest hearts. Let's water and nurture and care for these new babes. Let's do it at the growth rate that is best for the individual so that strong, productive Christians will result. Remember, that in the parable of the soils, the good ground brought forth plants yielding different amounts of fruit.

By all means, let us make a commitment to Christ and His Word and not to some human or human teachings. We can use human examples, BUT don't become so controlled by them that you

lose sight of the Christ and His church. Spend time with Christ and His Word and meditate on it. Spend time with your brothers and sisters in Christ; you don't need a Discipleship Partner for that. Your prayers can be offered in secret (Matthew 6:6) or with another Christian, but you don't need a Prayer Partner. DO NOT become controlled by any, EXCEPT THE CHRIST!

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## **CHAPTER THREE**

### **Methods Of Multiplying Ministries**

Much has been written, both pro and con, concerning the Multiplying Ministries. However, there seems to be a lack of study and thought given to the specific communication patterns used by those in the Movement and the implications of these communication patterns as well as the long term consequences. This author has observed the Movement for the past ten years. In our early days of association with the Movement we even conducted a Soul Talk on a college campus. We have interviewed and talked with individuals who are in the group, some who were in and have now left the group, and others affected by the Movement.

Communication is so important in our lives. When we communicate, we do so at various levels. These levels may be identified as: ideas, feelings, behind-the-scene involvement, and hidden meanings. Our feelings, behind-the-scene involvements and hidden meanings can be transmitted either verbally or nonverbally. Communication is always a two-way street. One is sending and one is receiving. The sender is sending on all four levels and the receiver is receiving on all four levels. Communication is more than just verbal; it is also nonverbal and occurs on four levels simultaneously.

In order for communication to be clear, all levels of communication must be congruent, that is, they must be the same throughout. When communication at the various levels is not congruent, many different types of dysfunctions occur, including such things as confusion, misunderstandings, and hurt feelings. If incongruities continue for long periods of time, it has been established that serious psychological problems may arise. Some types of incongruent communication patterns are more destructive than others. This chapter will deal with one of these incongruent communication patterns known as the “Double Bind” and the use of the Double Bind communication pattern by the so-called Multiplying Ministries as a method for trapping and holding unsuspecting individuals. It is necessary to define and discuss certain terms, which we will try to do in non-technical language.

Just what is the Double Bind? The Double Bind was first described in 1956<sup>(1)</sup> as a situation in which, no matter what a person does, he can't win.<sup>(2)</sup> The necessary ingredients for a Double Bind situation are as follows:

1. Two or more persons
2. Repeated experience
3. A primary negative injunction
4. A secondary injunction conflicting with the first at a more abstract level and, like the first, enforced by punishments or signals which threaten survival. This second injunction is commonly communicated to the victim by nonverbal means (posture,

gesture, tone of voice, meaningful action) and the implications concealed in verbal comments.

5. A third negative injunction prohibits the victim from escaping from the field.
6. Finally, the complete set of ingredients is no longer necessary when the victim has learned to perceive his universe in Double Bind patterns. Almost any part of the Double Bind sequence may then be sufficient to bring about guilt, panic, or rage.

For example, a mother may complain of her son's lack of affection toward her, but freeze up and show strong disapproval when he tries to demonstrate his affection. Similarly, parents may convey one message by their words and another by their behavior. Thus, a father may deplore lying and admonish his daughter to never tell a lie while obviously lying a good deal himself.<sup>(3)</sup>

A person continually placed in such situations where he cannot win becomes increasingly anxious and feels guilty, tends toward confusion, shows a lack of an integrated frame of reference, has an unclear self-identity, shows a lack of initiative, and devalues self. Such disorganized and contradictory communication patterns come to be reflected in the victim's own thinking and in his own communication patterns.<sup>(3)</sup>

In recent years, there has been much research in the psychological field on the Double Bind communication pattern. A brief summary of some of this research is given from three areas.

First, in clinical research, it had been thought that Double Bind communication patterns could be a contributing factor in the condition known as schizophrenia.<sup>(4)</sup> However, recent research has shown that, while it is not a contributing factor to schizophrenia, the Double Bind has led to a process that leads to irrational behavior, labeling-as-schizophrenic, and general personal incompetence.<sup>(5)</sup>

Second, in the field of education, research has shown that the Double Bind has implications with reference to classroom communication and a possible effect on child behavior.<sup>(6)</sup>

Third, research in the socio-cultural area has indicated that certain drug treatment services as well as patients and staff in certain psychiatric halfway houses are caught in Double Binds. Other groups have shown that, in order to relieve the stresses of the Double Bind, they reorganize themselves and their environment.<sup>(7,8,9)</sup> The conclusion of other research in this area has shown that messages that are ambiguous, indirect, or evasive to some degree ARE NOT a failure of the communicator, but a response to an impossible, "no win" situation.<sup>(10)</sup> Still other research has indicated a reluctance on the part of individuals to validate explicit communication content when faced with a Double Bind communication.<sup>(11)</sup>

Based on the above research and our own observations of the Movement, the following scenario comes to mind. Our character, Pat (an assumed name), was born in 1966 to middle class, moderately religious parents. Upon completion of high school at age 18, a college was chosen for

Pat to attend. During the freshman year, Pat was approached about attending a group Bible study and agreed to attend. Impressed by the love, care and concern shown by the leader and others in the group, regular attendance at many of the activities soon became a way of life. Pat was continually in the care of one of the group. They called to say “I love you” and “I’m concerned for you.” They spent a lot of time with Pat at meal times, evenings and weekends.

Pat eventually decided to make a commitment to the group and thus stated a belief in Jesus Christ as the Son of God, confessed that Jesus was Lord and was baptized. Pat was then assigned a Prayer Partner or Discipleship Partner. They prayed together, and Pat’s troubles were made known. Pat was encouraged to get rid of the bad attitudes which stood in the way of spiritual growth. Pat continued to worship with the congregation on Sunday and mid-week, and to attend the Bible Talks, House Church services, seminars, and singings. There were sometimes other required activities, also.

Pat was a night owl and regularly stayed up late studying. As a result, Pat slept late. Pat’s Prayer Partner said, “I notice that you sleep later than I do. Which is more important, sleeping late or doing more for Christ?” Now if Pat had said that sleep was needed for rest, the question would have been, “You mean sleep is more important than Christ?” If Pat had answered that doing more for Christ was important, then the question would have been, “Why don’t you get up earlier so you can do more for Christ?”

Pat was supposed to have a period of daily Bible study, prayer and meditation called Quiet Time. The Discipleship Partner discovered that Pat had missed a few days of Bible study and said, “Let’s read James 4:17 together.” (“Anyone, then, who knows the good he ought to do and doesn’t do it, sins” James 4:17 NIV.) Pat’s Disciple then asked, “Is it a good thing to study your Bible every day?” Pat answered, “Yes.” The Discipleship Partner then asked, “Are you sinning if you don’t do what you know to be good?”

Pat would have liked to return home to visit with parents and family one weekend. There was a special retreat planned for the college students the same weekend, and the Campus Minister asked, “What is more important?” Pat stated that she would attend the local congregation of the church of Christ while visiting with family and was told by the Campus Minister that there were not any scriptural, spiritual congregations in the area. Pat knew what the answer ought to be. Pat felt trapped. Pat decided to call one of the elders, but the elder was not at home and Pat talked to his wife. After listening to Pat’s problem, she told Pat, “The elder is not here to help you. Go to the Campus Minister to resolve the problem.” Pat felt there was no way to win.

Let’s look at the above examples of actual communication patterns in Pat’s experience in light of the Double Bind. As we look at the ingredients necessary for a Double Bind, we see, first of all, that two or more persons were involved. Secondly, Pat had a repeated experience. This just didn’t happen occasionally, but frequently in conversation with the Discipleship Partner and others. Pat also observed that this pattern took place between others in the group and what happened to those who did not conform. One person was told they were a “dirty black sinner” for leaving the group.

Next, we see a negative injunction. This could have been about anything in Pat's life from sleep habits, dating practices, or bad attitudes. The second injunction, communicated nonverbally, could have been a pat on the Bible, the raising of an eyebrow, a voice inflection, or any of hundreds of other nonverbal clues.

The third negative injunction given prohibited Pat from escaping because Pat was told there were not any acceptable congregations in the area. Pat was made to feel that Hell was the destination if certain choices were not made in matters of opinion. Pat did not want to leave the group because that would mean leaving Christ and His church. Pat certainly felt trapped.

What about Pat's feelings? Pat increasingly felt anxious about the activities engaged in and guilt if they didn't seem to meet the approval of the Discipleship Partner or the Campus Minister. There was a tendency toward confusion, but Pat was told that the confusion would cease as spirituality increased. Pat's self-identity became unclear as more and more time was spent with the group and Pat conformed to their speech patterns and life-style. Pat's only frame of reference was the group, activities within the group, and other groups that operated the same way. Concerning the lack of initiative, outside of always telling others of Christ, sharing the faith, and trying to get others to attend Bible Talks, House Church services, Sunday morning worship services, and other activities (all of this under the heading of evangelism), there seemed to be little time left for other activities or initiative. Pat felt of little value because it seemed that the standards were always being raised and higher and higher goals, which were set by the group, had to constantly be met. Pat began to feel that everyone was expected to achieve these goals at the same rate, and if Pat couldn't keep up then something must have really been wrong with Pat, so Pat worked harder and harder. If Pat couldn't keep up, then it must have been because of bad attitudes, pride, sin, or some other reason in Pat's life. Pat also felt that the problems experienced must not have been important since one of the church leaders would not talk about them. Pat's own thinking and communication patterns began to take on Double Bind qualities.

Let's look at some possible consequences resulting from the Double Bind. First, how do people caught in the Double Bind deal with the Bind? Let's remember that research has shown that those in Double Binds resolve their stresses by reorganization. The people caught up in the Movement also reorganize themselves to relieve stresses in order to remain within the group. They reorganize because part of the Double Bind is not being able to escape from the field. This could be one of the reasons for the high retention rates claimed for such efforts.

Secondly, an important point to notice is that under the organization of the Multiplying Ministries, the leaders at the upper levels are usually cushioned from contact with those of the lower levels. This prevents any opportunity to deal with those not totally committed to the Movement. Furthermore, the leaders at the upper levels may choose not to have contact with groups other than their own kind. Any contact that does take place with a group other than their own kind is usually on their terms, at a place of their choosing and under their control.

A third consequence to note is that the Double Bind communication pattern cannot tolerate another frame of reference. When confronted with other reference points, the tendency for those

caught in a Double Bind is to draw more and more within themselves. This could account for their attitude towards other congregations of the Lord's body as being dead, unscriptural, and unspiritual. The Double Bind cannot tolerate another system. The longer the Double Bind continues, the more the system caught in the Double Bind tends to look into itself. It is imperative to those caught in the Bind that they not deal with those outside the Bind. This means that the Movement could continue to deceive the unsuspecting in society, especially on college campuses all over the world, and move further away from the church.

These observations have been made at all levels of the Movement. They have also been shared with psychologists and counselors, both in and out of the church. They all agree with these conclusions and observations. One said, "you have hit the nail on the head." It is time for the church to realize the great psychological harm that is being perpetuated in the name of discipleship, evangelism, spirituality, church growth, and restoring First Century Christianity. Everywhere the Movement has gone in the church there has been problems.

A quote from the introduction of the book *WHICH WAY THE CHURCH* by brother Bob Hendren, is germane at this point. He notes that, "When any system of ideas consistently produces certain kinds of mistakes over and over, it must bear examination. We must discover whether the mistakes are being produced by the system. For many years, I was satisfied with the rationalizations I heard defending the particular Movement, and others as well. Things were said like: 'The problems surfacing are not our fault; they are all misunderstandings.' 'We have made some mistakes, but that is because of immaturity and not doctrine.' 'You must admit, much good is done along with the bad.' 'If people were only committed enough, they would quickly understand we are right.' 'We simply do not teach such things.' Well, if the errors were only due to immaturity and lack of skill, time and training would have removed most of them. These mistakes are still vividly present and the time has come to see if that is because something is inherently wrong in the system of ideas supporting such ministries."<sup>(12)</sup>

When they claim that they don't teach this method of communication, we need to ask them what they mean by the word, teach ... teach from the pulpit, in Bible Talks, House Church leaders meetings, or in Discipleship relationships? In all probability, they don't even know that they are communicating in Double Bind patterns. It becomes a way of life for those within the Movement.

As has been identified from sources from both within and without the church, the Movement has been labeled as cultic in nature.<sup>(13,14)</sup> The use of the Double Bind communication pattern gives additional credibility to these observations. We need to avoid such communication patterns. We also need to warn others of the dangers of becoming trapped by any cult organization. The phrase Total Commitment Movement has been used to describe this group. We would like to suggest another phrase based on the Double Bind communication pattern, and that is the Total Control Movement.

We have looked at a method the Movement uses to psychologically trap an unsuspecting victim and the hold that it has on individuals within the Movement. Now let's look at the manipulation that goes on within the Movement. The evidence for this manipulation is based on

some research performed by the late Dr. Flavil Yeakley when he was at Abilene Christian University, Abilene, Texas.<sup>(15)</sup> The congregation used in the research was the Boston Church of Christ.

Dr. Yeakley gave the Myers-Briggs Type Indicator to the entire congregation. The Myers-Briggs is a leading non-psychological personality instrument. He used it in his research of various congregations to show that different congregations have different personalities.

This instrument has four scales on it.

**Extravert** (Outgoing)

**Intravert** (Reflection)

**Sensing** (Practical)

**Intuitive** (Theory Orientation)

**Thinker** (Left Brain, Logical)

**Feeler** (Right Brain, Subjective, Emotional)

**Judging** (Organization)

**Perceiver** (Flexible)

These traits are not right or wrong. They are strengths/weaknesses, preferences/non-preferences. All of us have strengths and weaknesses. The Myers-Briggs indicates the types we prefer. All members of the Boston Church of Christ were asked to take the Myers-Briggs three times by answering the following questions:

1. How would you have responded before conversion or five years ago for those who had been in the church that long. (Past)
2. How would you respond to the questions today? (Present)
3. How do you think you will answer the questions after you have been disciplined for five more years? (Future)

The results were very startling and show that the movement is cloning people, making them over after the image of the upper leadership. The data from the testing was shown to some psychologists and psychiatrists who are familiar with this instrument. They said, "If you keep that up for 5-10 years, you are going to have neurotics and psychotics coming out of the woodwork." You'll drive people crazy doing that.

As we usually understand it today, to manipulate means "to control or play upon by artful, unfair, or insidious means, especially to one's own advantage, and to change by artful or unfair means so as to serve one's purpose." Manipulation is certainly a part of the fruits of a cult. As this data shows, the members of the group were being manipulated, austensibility to being made over in the image of Christ. However, they were being made over in the image of the upper leadership of the group, especially the leader of the group.

The manipulating discipleship approach used by the Movement will be hierarchal in nature. Dr. Yeakley asked for each member to indicate on the Meyers-Briggs answer sheet the name of the person responsible for discipling them. When charted, all the arrows pointed straight up the hierarchy. He interviewed over 100 members and asked, “Who is discipling you?” and “Whom are you discipling?” They never gave the names of the same people except right at the top.

Let’s look at the organization of the Movement. This hierarchy in the Movement resembles a pyramid. Robert Coleman’s *THE MASTER PLAN OF EVANGELISM* is the blueprint for the scheme.<sup>(16)</sup> He tries to justify the scheme from the New Testament. Authors such as Milton Jones in his book, *DISCIPLING: THE MULTIPLYING MINISTRY*,<sup>(17)</sup> have tried to build on that same plan. Schematic drawings in these books portray passages such as II Timothy 2:2 as being a pyramid.

Brother Don Deffenbaugh makes the following observations: “We are told that the apostle Paul was a discipler and that he taught the system in II Timothy 2:2. ‘And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.’ They say that Paul taught faithful men, who taught faithful men, who taught faithful men, and thus the pyramid scheme is visualized. However, what Paul teaches in this passage in no way fits into the discipline pattern. The discipline pattern teaches that a strong discipler chooses a weaker Christian in order to make him a strong discipler. Paul teaches in this passage that the gospel was to be committed to men who were already strong ‘faithful men.’”<sup>(18)</sup>

As an example of this hierarchal structure in Multiplying Ministries, let’s look at the organization of the Boston Church of Christ. I submit to you it fairly represents the organizational structure within these Multiplying Ministries. We definitely see a pyramid structure. At the lowest level, we have the people. At the first level of leadership are the Assistant Bible Talk Leaders. At the next level are the Bible Talk Leaders, then come the House Church Leaders, Zone Leaders, Evangelists, Elders, and then the head man. In the case of the Boston Church of Christ, now known as the International Churches of Christ, it is Kip McKean at the top of the pyramid. They may also have Deacons who may or may not be House Church Leaders or Bible Talk Leaders. They also have something called “Women’s Counselors.” We are not sure where they fit in the pyramid scheme. At one time, on the back of the Boston bulletin, they listed the nine zones and their leaders and (as of December 7, 1986) the 64 House Churches and their leaders. The bulletin also notes that “there are over 260 Bible Talks being hosted in the Greater Boston Metropolitan area.” All of these positions are considered a part of the “Leadership.”

## SUMMARY

We have presented the material in this chapter to show how the Multiplying Ministries are using subtle, insidious, dangerous forms of psychological control and manipulation. We have also looked at the organization of a typical example of the Movement. I trust that you will continue to examine the evidence and the fruit produced by the Multiplying Ministry.

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## **CHAPTER FOUR**

### **How To Help Ex-Members Of Multiplying Ministries**

Years ago, there was a television program called “I’ve Got a Secret.” Each week various guests with a secret would try to stump a distinguished panel. Well, I’ve got a secret ... the secret as to how to either set the Multiplying Ministries aright or to end them altogether. ASK QUESTIONS! ASK TOUGH QUESTIONS! Ask “Why?” “What?” “Who?” “When?” You see, the system cannot stand close scrutiny. Those who ask questions are labeled as “Not Open,” or they are told that they have a bad attitude or that they are rebellious. As you ask questions, you will begin to hear ambiguous, indirect or evasive statements. Make those in the Movement accountable for the perversions of the Scriptures they teach. As I mentioned in the previous chapters, one of the things to be done in this chapter is to look at the recommendations our late brother Flavil Yeakley made to a discipline ministry to prevent them from manipulating those in their group.

First of all, as we have already seen, the manipulative discipline approach will be hierarchal in organization. There will be leadership, several levels, and then the people. There will be Junior/Senior Partners in the discipline relationships. Most, if not all, of these Movements will deny these Junior/Senior relationships. Brother Yeakley proved conclusively that they do exist in the Movement. What he recommended was Peer Discipling.<sup>(1)</sup>

This is a much healthier type of discipline. For the newer converts, you do need a teacher/student relationship. After people are in the church awhile, your discipling structure should not parallel your hierarchy or you will be making people over after one another, and not after Christ. The peer discipline concept is that a Christian needs several disciplers. This is crucial! If I identify with you, and you, and you, and you and all of you are helping me, I’ll notice that you are all different in a lot of ways, but that you are all alike in one important way, and that’s Christ in you. I will not be made over after one particular person’s personality.

A second area that needs correcting in these ministries is the junior partner confessing sins to a senior partner, getting chewed out and then prayed for. James 5:16 is quoted for this practice. In the NIV it reads, “Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.” I don’t believe it means what the Movement says it means. I don’t believe it can be used to teach the concept of confessing all your sins to a senior partner. Every other scripture on confession says you confess either to God or to the one you have wronged and to God. If I sin against you, I need to confess it to you and to God, and we need to pray about it and vice versa.

Don’t misunderstand me, I do believe in prayer for one another. We need to build relationships where trust exists and where we can go to one another and say, “Brother, I’m having a problem with this. Would you pray with me about it?” Brother Yeakley quotes William Wilmont in his book, *DYATIC COMMUNICATION*, about self-disclosure: “When there is too much self-disclosure that comes too soon in a relationship or under too much pressure, it creates a

potentially manipulative, harmful, destructive relationship.” It is very damaging to put pressure on people to do confession in a hierarchal structure.

The third area in which the cultic ministries need to change is the Biblical emphasis on evangelism. The Movement emphasizes evangelism in the wrong way. I believe there are two ways we have gone wrong in the church. One has been de-emphasizing evangelism. It’s “just do your own thing; you don’t really have to be involved.” The other approach has been that you must constantly and continually be teaching and/or sharing your faith. The Bible way is that all of us need to be involved in evangelism, but not all as the teacher. Yeakley notes that if you are telling people that, “Everybody must be an evangelism teacher and there’s something wrong with you if you are not out baptizing enough folks;” you can produce the conformity we see in these discipline ministries.

Isabell Meyers, co-author of the Myers-Briggs Type Indicator, notes that “If your environment does not reinforce your own preferences, you falsify types. You try to be something you are not and you end up being an inferior imitation of somebody else rather than yourself.” Everybody in the church can be evangelistic, but not everybody in the church can be an evangelism teacher. We all need to reach out to the lost, but we don’t have to do it in the same way.

Another facet of this area is the role models held up for the congregation. ESFJ’s (from the Myers-Briggs Test, Extravert, Sensing, Feeler, Judging personalities) do a tremendous job in evangelism. They make great teachers, but let’s brag on someone else once in a while! What about those who serve as treasurer, who care for the widows, who prepare and serve meals-on-wheels, who provide rides for others, who act as babysitters? The list is endless. In the United States, there are only eleven men from each team on a football field at a time. Yet, there is a tremendous support team helping them get onto that field. In Christ, we do not all have the same abilities, and we must be united on that, not united solely on the basis of conformity. It is a grotesque body that is only a reproductive system and not a body as God created.

There is an overemphasis on law without grace. I once heard an elder in this Movement, after being asked about this very issue, say: “Why, our preacher preached the best sermon on grace last Sunday I’ve ever heard.” I guess one sermon was sufficient to settle the matter. However, in practice, it is a different situation altogether. As you would suspect, with a hierarchal organizational structure plus the pressure to produce through evangelism, the system reeks of salvation by a system of works. If you don’t produce, you are out. Woe to the House Church Leader that doesn’t have frequent baptisms. He is soon replaced.

We know of the teaching of a Works Salvation attitude within the Movement. At least one evangelist in the Movement has taught that, “We need to pursue our salvation as it is based on works.” Again, this same evangelist noted that, “We are saved by works.”

Balance is the key here. Yes, we must be obedient to the Will of God. Ephesians 2:8 says, “For by grace are ye saved through faith...” We are saved by God’s grace. Knowing that, we will make the appropriate response to that grace through our obedient faith. We know there is the Will

of God that must be done (Matthew 7:21) as a response to God's grace. A proper understanding and teaching about grace and law will help remove some of the pressure on those in the ministry.

The Boston congregation uses a weekly House Church Report or an Accountability Sheet each week for the House Church Leaders. There is pressure to produce. If you don't produce, you are gone! What would be wrong with having an Activities Report? There still could be the statistical data, without pressure, but also other good works done by the members of the church could be included. What about the counseling sessions? The food taken to those who are bereaved? The blood donated for one in the hospital? Can you imagine a group of preachers from out of the Bible sitting around and telling about their week? Men like Paul, Timothy, Peter, Elijah, Jeremiah, and Noah. One of the items on the sheet says, "Names of the people to be baptized from your House Church by this Sunday." I wonder how Paul would answer that question. What about Peter? Timothy? Elijah? Jeremiah? Noah? I fear some of the greatest preachers in the Bible could not make it as a House Church Leader?

How do we help people resist mind control? To quote from an article which appeared in USA TODAY, November, 1980, "We must learn to be vigilant in seeing discrepancies between the ideals people espouse and their concrete actions. Separating the preacher from the practice, the promise from the outcome, the perceived intention from the consequence is at the crux of resistance. It is too easy to mistake the label for the thing labeled, to deal in symbols and concepts instead of people and their behavior."<sup>(2)</sup>

How can we resist the persuasion methods of a large scale system such as the Multiplying Ministries? What can we say or do to prevent being sucked into these groups? Going passively along on automatic is often our worst enemy. When we habitually take simple assumptions for granted in a setting, we fail to check out the reality. One reason these persuasion techniques are so effective in the church is that we want to think only the best about a fellow Christian. We don't want to become a judge of another brother's motives or intentions, so we don't check out what he/she might be saying until it is too late.

The best persuaders always appear to be just like us. They use our "lingo" and know the "inside jokes" in order to influence our attitudes. Attitude change is most effective when it goes unnoticed. Among some defenses, one should check for signs of ingratiation, for overemphasis on mutual interests, and for requests for just one small commitment now with an open-ended contract for later. How deeply do the stated similarities really go? How well does the persuader really know the common friend you supposedly share?

Susceptibility to mind control becomes greater when individuals are forced to focus attention on themselves, making them feel deviant or silly. Many of the most powerfully persuasive appeals are based on making people afraid or anxious. Gnawing feelings of guilt can also provide a powerful impetus for personal change. The differences between the Mainline churches and the Multiplying Ministries are exploited, and our desire for growth in the church is used to make us feel guilty that we haven't done more and are not doing more. Conflicts with ourselves are relived on a step-by-step basis until we accept a new reality. To counteract such tactics, learn to confront your frustrations

and fears. Don't let people make you feel indebted to them. When you feel grateful, be prepared to acknowledge the sacrifices of others with sincere thanks instead of the expected repayment in kind.

Following are some suggestions from the above mentioned article to help us be aware of and to resist these techniques:

1. Actively monitor social interactions. Practice thinking ahead, anticipating what will come next, checking discrepancies and noting how you feel about them.
2. At the very least, try to get more information. Carefully consider the consequences of saying "No" to something that could turn out essentially good or of saying "Yes" to something that could turn out essentially bad. Always seek outside information and criticism before joining a group or making a commitment to invest time, energy, or money.
3. Practice seeing through programmed responses to authority. Be aware of who is controlling whom, to what end and at what cost.
4. To the extent that it seems possible, refuse to accept the initial premise that someone else is more powerful, more competent, more in control than you.
5. State your arguments with conviction if the other person does so.
6. Never accept vague generalities and inadequate explanations in response to your pleas, questions or challenges.
7. Learn to recognize when a message is actually confused or ambiguous. This may be intentional, especially if someone suggests that you are just not committed enough to understand or that you are not spiritual enough.
8. Be sensitive to, and avoid, situations and people that put you on the spot, making you feel different, awkward or inadequate. Try to focus on what you are doing rather than on thoughts about yourself. Don't generate negative internal dialogue about yourself and never accept a chronically negative view from someone else.
9. Maintain some nonsocial interests that satisfy you while alone - painting, carpentry, working on cars, reading, writing, for example.
10. No matter what the relationship, avoid getting sucked into unwanted confessions that may later be used against you. These Multiplying Ministries use private and public confessions to catalogue the weaknesses of their followers for later exploitation.

11. Avoid making decisions when under stress. This is particularly true when in the presence of the person who has triggered the emotional reaction. Tell them you will decide tomorrow.
12. Be wary of people who overemphasize how free you are to choose among the options they have prescribed. Electing Anacin over Bayer is not the same as deciding whether you want an aspirin.
13. Test the limits of your options. This can be done by selecting none of the above or by proposing unexpected alternatives, especially when you create them yourself and think they are better.

### **HOW TO HELP EX-MEMBERS**

Finally, if after all our instruction and education a person decides to become a part of a discipline ministry and goes to Boston, Denver, Gainesville, or New York City and becomes Totally Committed, stays for awhile, then decides they want out and come to you for help, what do you do? There are going to be spiritual, emotional and psychological problems. How can you help?

First, you can just keep in touch during the time this person is caught up in the system. Be loving; be kind; be firm; but be there! When these people fall, and some of the best research available indicates that eventually, sooner or later, in one way or another, every member of the group will fall, we must be there to help.

Second, you may be dealing with a person who has been severely damaged psychologically. In these cases, I recommend that you find a professional, a counselor, psychologist or psychiatrist, that has expertise in helping ex-cult members. This is critical! There are therapy issues that almost all of these ex-cult members have that require very special treatment which are not seen in the general population. Dr. Margaret Singer has documented this need very well.<sup>(3)</sup>

Ted Patrick has developed a remedy for helping ex-cult members think and feel again. Ted Patrick was the first person to point out publicly what the cults are doing to America's youth. He was also the first to take action. In the early 70's he began a one-man campaign against the cults. He developed the term "deprogramming" - a remarkably simple and, when used properly, nearly foolproof process for helping cult members regain their freedom of thought.

Mr. Patrick is known by the cult world as "Black Lightning." He has made some daring daylight kidnappings of Ivy League cult members. He has made national news in the Northwest for his interstate car chases to elude both cult leaders and state troopers and has served time in jail for trying to free cult members from their invisible jails. While his methods for securing ex-cult members are rather bizarre and often illegal, his methods for deprogramming are very effective.

In the book, *SNAPPING*, by Conway/Siegelman, he notes: "The cults destroy the mind ... they destroy your ability to question things, and in destroying your ability to think, they also destroy

your ability to feel. You have no desires, no emotions; you feel no pain, no joy, no nothing.” He further notes that: “When they program a person ... they use repetition. They give him the same thing over and over again, day in and day out.” And again he says: “Thinking to a cult member is just like being stabbed in the heart with a dagger.”<sup>(4)</sup>

So, just what does he recommend to deprogram people? He emphasized, “You force them to think. The only thing I do is shoot them challenging questions. I hit them with things that they haven’t been programmed to ‘respond to.’ I know what the cults do and how they do it, so I shoot them the right question; and they get frustrated when they can’t answer. They think they have the answer; they’ve been given answers to everything. But I keep them off balance and this forces them to begin questioning, to open their minds. When the mind gets to a certain point, they can see through all the lies that they’ve been programmed to believe, and they realize that they’ve been duped and they come out of it. Their minds start working again.”

There is a growing body of knowledge in methods for working on the deeper psychological problems with these ex-members for those who are health professionals, but what about you and me? What can we do to help? Let me give you some general guidelines. First, you need to be an informed and competent teacher. Second, the attitude of the ex-member is all important. Third, the support of a strong congregation is vital.

### **SOME PRACTICAL HINTS**

Let me give you some practical hints that will be helpful to you as you work with those who don’t need the professional help. There are plenty of these individuals around.

1. Provide a loving, caring and gentle atmosphere.
2. Love the ex-member as they are, where they are.
3. Be sensitive to the comfort level of the victim.
4. Do not be judgmental.
5. Proceed at ex-member’s pace. Don’t push!
6. Let them talk.
7. Ask open-ended and challenging questions instead of questions that may be answered with a simple “Yes” or “No.”
8. Be careful about giving choices.
9. The victim needs structure, without control.

10. It could be slow going.

Our intention has been to educate and make you aware of the cultic nature of the Multiplying/ Discipling Ministries within our great and wonderful brotherhood. We have also looked at how these ministries trap, hold and manipulate their members. This is an insidious, destructive force within the church and will continue to wreak havoc unless we educate ourselves, and then do whatever we can to eliminate this real and present evil from among US.

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## CHAPTER FIVE

# Doctrinal Problems Of Multiplying Ministries

In this Chapter, we'll outline some of the doctrinal problems that are in Multiplying Ministries. Anytime there is an abuse of a system, particularly a system that is rooted and grounded in the Bible, you're going to have some doctrinal problems of that system. Multiplying Ministries are no exception. Anywhere we have seen the methodology used by these ministries, we find doctrinal problems. We find problems with their understanding and interpretation of Scriptures; we find problems with their exegesis; we find problems with some basic teachings they give.

One of the areas we are going to look at is the dangers of the book *THE MASTER PLAN OF EVANGELISM* by Robert Coleman. This book was first published in 1963. Robert Coleman is a so-called "Holy spirit-led theologian." You will see that if the principles of this book are carried to their logical conclusion, there will be many serious problems. That doesn't include the doctrinal problems that will occur when you begin to follow the patterns and principles that are outlined in the book. We will be quoting directly from the book.

First of all, the book is based upon a false foundation. No structure can stand for very long if its foundation is weak. This book has as its foundation a false foundation, which means that the principles in the book cannot stand. Let's notice on page 110 the following statement: "What really counts in the ultimate perpetuation of our work is the faithfulness with which our converts go out and make leaders out of their converts not simply more followers." Let's notice what he says, "Our converts; those we convert, need to go out and make leaders out of their converts. Now there is no room in this statement for option or opinion for somebody who wants to be a good follower. Everybody is expected to be a leader. We see this in the hierarchal structure of these Total Commitment, Multiplying Ministries. We need people who are followers of Jesus Christ, not simply more followers. Sure we need people to be evangelistic in nature; we've already discussed this, but not everyone has to be an evangelism teacher or be made to feel as if they have to become an evangelism teacher. Not everyone has to aspire to upper leadership or going up the organization as is taught in practice in Multiplying Ministries." The entire book, *THE MASTER PLAN OF EVANGELISM*, is based upon this false foundation.

A second area where there is a very severe danger is in the matter of control. Notice what Mr. Coleman says on page 123, "All of this is going to require a lot more supervision..." (Notice the control word.) "...both in the personal development of these men and in their work with others. This will mean seeking them out where they are, or counseling with them while they are with us in other activity. Carnal attitudes and reactions need to be detected early and dealt with decisively," (another control word) "...as also offensive personal habits, unfounded prejudices and anything else that would obstruct their priesthood with God and with man ... It might be wise in respect to our human memory to set up for ourselves a schedule of things to cover in the course of their training, and then to keep a record somewhere of their progress to be sure that nothing is left out." Notice the control terms. What we see here is control, control, control. On page 124 we also find this, "We must be sensible. As their guardian and advisor we are responsible for teaching our spiritual children

how to live for the Master ... Our strategy thus without their knowledge will have already been infused into their practice. However, not to leave it obscure, before withdrawing our supervision we should explain to them explicitly what has been our plan from the beginning.” Notice the word, “guardian” and the phrase, “strategy without their knowledge.” What happens if an individual wants to leave your control or your supervision before you have an opportunity to tell them what you have been doing to them? Let’s just suppose that one of your disciples gets a job transfer, what do you do, tell them they cannot have the transfer? It’s been done in the Movement. You can see the dangers here. From page 125, “Before they should be turned loose from our control they need to be thoroughly established in the faith.” In other words, we cannot turn them loose until they are thoroughly established in the faith. Who is to determine the establishment in the faith? Who is to determine IF they are established in the faith? Who is to determine if they are FIRMLY established in the faith? One of the complaints we have heard over and over from many people, both in and out of the Movement, is that there is too much control. If you put into effect the things taught in *THE MASTER PLAN OF EVANGELISM*, you’re going to have too much control.

A third danger area we see is the area of deception. Notice this quote: “During these informal gatherings we can study the Bible, pray, and in general share with one another our deepest burdens and desires. It is not necessary to broadcast what is being done, or even at first to tell the group what our ultimate plan is,…” This is from page 118. You are deceived. It is not necessary to tell what is being done or even to tell the group what the plan is. That is deception. We have found, in tests conducted on campaigns and in examining the literature on persuasion, that when you let people know what is expected of them and what your plans are, the direction in which you are headed, your goals, and so forth, you have taken care of 50 percent of the persuasion process in helping them move towards the goals and aims you have set forth. That has been established in psychological research projects. Yet, this group practices deception. They don’t tell the group what the ultimate plan is. We know for a fact from interviewing former House Church Leaders that they are told one thing in private and told to say another thing in public.

A fourth danger area in the book is just to whom are they loyal? Notice this statement, “Jesus expected the men He was with to obey Him. They were not required to be smart, but they had to be loyal. This became the distinguishing mark by which they were known.” That is on page 50. Again from page 50, “No one will follow a person in whom he has no trust, nor will he sincerely take the step of faith unless he is willing to obey what his leader says.” In John 13:33-35, Jesus says that His disciples are to be known by the love that we have for one another. Now I will grant that our loyalty grows out of our love, but you see the subtle difference here is that the loyalty is to a leader. He has to be obedient to what his leader says. It is not obedience to Jesus Christ; it is obedience to a human leader, the leader of a group, and that is indeed the way it is practiced in Multiplying Ministries.

Fifth, the book advocates Social Darwinism. Notice this quote from page 35. “This principle of selectivity and concentration is engraved in the universe and will bring results no matter who practices it, whether the church believes it or not I categorically deny that statement. The principle of natural selection as put forth by Darwin is not engraved in the universe. That is not a principle the universe operates upon. We are here by creation, not by chance or any mechanistic organic evolution. We are here by God’s grace and His love and His mercy. We are here to do His will and

not be selected and concentrated into a select hierarchal group, a holier-than-thou group, a group of Super Christians, if you please. That is oftentimes the attitude that comes through when you talk with those in the Multiplying Ministries. This is why we hear statements such as ‘You are not spiritual enough to understand.’ The implication is that those in the Multiplying Ministries are spiritual enough, but you aren’t. You might hear ‘They’re a dead congregation’ implying that they are an alive congregation. We see this idea being practiced in the Multiplying Ministries.”

A sixth danger is, what do you do with leaders? “It is high time that the requirements for membership in the church be interpreted and enforced in terms of true Christian discipleship.” Let me make a note about that. Just who is to determine “true Christian discipleship”? Are you going to have a chart up on a wall somewhere and, if someone keeps all 20 of the criteria you have established, they will be a “true Christian disciple”? If they keep only 15, are they only going to be a “true Christian”? If they only keep 10, are they only going to be a “Christian”? Who’s going to set the standard? Who’s going to monitor it? Who’s going to determine these criteria? Continuing with the quote, “But this alone will not be enough. Followers must have leaders, and this means that before much can be done with the church membership something will have to be done with the church officials. If this task seems to be too great, then we will have to start like Jesus did by getting a few chosen ones and instilling into them the meaning of obedience.” That is on page 60 from *THE MASTER PLAN OF EVANGELISM*. Notice what he says, “Something will have to be done with the church officials.” In a lot of congregations where this method has gone, what has happened is that the person in charge, the campus minister, the evangelist, or someone trained in the methodology, will come in, develop a core of followers around them and, in most cases, eventually take over completely. They have split over 200 congregations of the Lord’s people in the United States alone.

I have named just six of the dangers in the book *THE MASTER PLAN OF EVANGELISM*. There are others that could be mentioned. What we see in these mentioned is that division has resulted everywhere this Movement has gone except in a few isolated cases where strong elderships have taken a strong position against the abuses in the Multiplying Ministry system.

Now let’s look at some areas that are definitely departures from the word of God. While these items may have started off as questionable, they have departed to the point of being unscriptural and, therefore, sinful. We are going to be looking at some of the concepts they teach and preach. We are also going to be looking at various passages of scripture that would indicate where these particular concepts have supposedly come from and how the Multiplying Ministries abuse and pervert these scriptures. We will look first at some issues of organizational matters.

## **ORGANIZATIONAL ISSUES**

### **Organizational Structure**

Figure 1 shows the organizational structure of the congregations of the Multiplying Ministry.



Figure 1

We see an organizational structure that is totally foreign to the New Testament. They claim that this structure is Biblical, that it is of God. This claim is made in an article by Jim Blough in the Boston Church of Christ bulletin of June 17, 1984. This article notes in part:

“The establishment of House Churches also marks one more step toward our goal of restoring the spirituality, discipleship, and evangelistic impact of the New Testament church ... The real value of the House Church unit however, is found in a principle of leadership which was first introduced in the ministry of Moses, described in Exodus 18:13-26 ... Fortunately for Moses, his father in law had the wisdom to suggest the appointment of several levels of leaders - men over thousands, hundreds, fiftys and tens - to help Moses meet the needs of the people more effectively. The beauty of God’s plan of church leadership is that a church of 1,000 members can remain united under one eldership and yet still retain the intimacy of a small group in each of its ... house churches ... It is clear that God’s plan for church leadership includes the House Church unit” <sup>(1)</sup>

The writer of this article is saying that this “principle” is “God’s plan of church leadership.” The strong implication is that for a congregation to restore the “spirituality, discipleship, and evangelistic impact of the New Testament church” one must have House Churches. This Old Testament incident in the life of the children of Israel is called the “beauty of God’s plan of church leadership” and is held up as God’s plan of organization for the church today. This is very poor exegesis. There is no way that this incident in the life of recently freed Israel can be understood as God’s plan for us today in the church.

The children of Israel were on their way to Mt. Sinai. Moses had yet to receive the Ten Commandments and the rest of the covenant that would be in effect until Christ died on the cross. This was a stop-gap measure until God gave the organizational structure and order of march to Moses on Sinai. It was a good suggestion made by Jethro, Moses’ father-in-law. It is a very effective, efficient method used to manage a large number of people. Today, many corporations, political organizations and religious organizations use the scheme. However, God never intended to use this plan in His church! It is totally foreign to the New Testament plan of church organization.

Mr. Blough also states that:

“This condition (Moses unable to keep up with the needs of the people, FHM) was clearly a thorn in Moses’ ministry, and it is precisely this same condition that keeps our churches today from growing to the size of some of the churches in the New Testament.”

Again, there is strong implication in these words that in order to grow to the size of the New Testament churches (the numbers 30,000 to 50,000 are provided by Mr. Blough) a congregation must have House Churches. Besides overlooking the fact that some cities and geographical areas do not even contain this number of people, it is sheer folly to say that a specific method will work in all situations. This is a very weak attempt to justify an organizational structure that is erroneous and foreign to the New Testament.

One other observation should be made at this time. According to Figure 1, there are no deacons in the organizational scheme. They make no provision in this organizational structure for this office as in the New Testament plan for God’s church (Philippians 1:1; 1 Timothy 3:8-10, 12-13). According to the Boston Church of Christ bulletin of February 28, 1988, they now have 12 deacons.(2) Studying the announcement of the new deacons and the back page of that same bulletin, on which are listed 61 House Churches, we find that eight deacons are House Church Leaders, one is a Zone Leader, one an elder intern/Bible Talk Leader, and two are Bible Talk Leaders. Evidently, the Zone Leaders, House Church Leaders, Bible Talk Leaders and elder intern are more important than deacons, as this article by Mr. Blough would suggest.

## **HOUSE CHURCHES**

The teaching of the Multiplying Ministries regarding House Churches has been adequately described by other authors.<sup>(3,4,5)</sup> This author wants to show that the Multiplying Ministries do not practice what they claim is “the New Testament pattern.” Kip McKean, Lead Evangelist for the Boston Church of Christ, has stated that:

“The pattern of the giant New Testament churches was to meet all together in one place if possible (Acts 2:41,44). However, many times this simply was not feasible given the large distances involved in the city and because of the death-threatening persecution. Therefore, the Christians often met in small units called House Churches (Romans 16:5; Philemon 2; Acts 8:3). The Bible pattern is abundantly clear that there was always one eldership in one city (Acts 15:2; Acts 20:17; Philippians 1:1). These God ordained men (Acts 20:28) were in authority over the different meetings of the one church in that city. The challenge is simply to return to scriptures and truly restore the New Testament pattern of worship.”<sup>(6)</sup>

McKean is saying that the Bible pattern is that there be one congregation in each city, under one eldership, meeting in House Churches. He further says that this Bible pattern must be restored in order to “truly restore the New Testament pattern of worship.” As we noted above in Jim Blough’s statements, McKean is again implying that those who don’t have House Churches have not

restored New Testament Christianity. Do these groups practice what they preach? No, they do not. All one has to do is read their bulletins.

In the Boston Church of Christ bulletin of April 22, 1984, 26 House Churches are listed.<sup>(7)</sup> Of these 26, only three are in the city of Boston. All others are located in other cities in the Boston area. One is located in Providence, Rhode Island, about 50 miles from downtown Boston. A House Church in another state! Would McKean have us believe that this House Church is necessary because of the "large distances involved in the city" or "because of the death threatening persecutions." Before the reader cries "foul", that we have used an example from 1984, what about current practice? The February 21, 1988, Boston Church of Christ bulletin(2) shows 61 House Churches. Of these about 12 are in the city proper of Boston. The others are in cities in the Boston area. One is located about 40 miles away in the city of Nashua, New Hampshire! One church in one city? Not hardly. They don't practice what they preach! You will find the same pattern in most, if not all, of the Multiplying Ministries congregations. Following the "Bible pattern" there ought to be over 40 churches in the various cities around Boston with elders in each of these churches, meeting in House Churches. According to their doctrine, why not?

We notice that McKean has stated that it was not feasible for the churches to gather in one place because of the "large distances involved in the city." We can understand that. However, we would have great difficulty understanding these "large distances" when they involve not only other cities, but other states as well. Have the Multiplying Ministries "truly restored the New Testament pattern of worship" if they do not practice what they say is "the pattern of the giant New Testament churches?"

## **PILLAR CHURCHES**

Regarding Pillar Churches Kip McKean has stated:

"I have been asked several times, 'What is the Boston strategy for evangelizing the world, especially given the changes in time, cultures and the polgulation?' Though not explicitly detailed in Scripture, I believe an overall strategy can be deduced. But first some definitions:

"Pillar Churches - These are churches established in the mega-population centers of the world. These cities, and correspondingly the churches built in them, influence more than the country in which they are located. Their sphere of influence is over several countries. It is upon these 'pillar' churches that the world brotherhood is built.

"Capitol City Churches - These are the churches established in the capitols of each country.

"Small City Churches - These are churches established in the towns and smaller cities. Not less important by any means and in fact usually more difficult to evangelize because of deep roots of tradition, more so than cosmopolitan larger cities.

“Countryside Churches - These churches are built among the people in the region around the small cities and would certainly include what missionologists call the “hidden peoples.

“Here then is our strategy. First, we must establish Pillar Churches of multiplying disciples in the major cities... Once these Pillar Churches are established, then they will send teams to the capitol cities of the nations in their influence. After the Capitol City Churches have disciplined leaders, they will be sent out to all the other cities in that nation. From these Small City Churches we will reach all the people in the surrounding countryside.”<sup>(8)</sup>

Notice that after McKean admits that the plan is not “explicitly detailed in Scripture” he goes on to outline a plan based upon some of his own definitions. This plan is to target certain large “pillar” cities, then smaller and smaller city units until “the world be evangelized in this generation.” This is a good strategy. It appears that the apostle Paul used the same strategy in the New Testament.

Elsewhere in this same article he makes some assumptions that cannot be proved. He states that through the influence of the church in Ephesus, the churches in Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea were established. They may have been. The Bible doesn’t say. McKean also has Paul going back to the church in Antioch to “check in.” Even if the church in Ephesus started the churches in the above mentioned cities, they did not become part of a pyramidal organizational structure. This entire article is an attempt to justify a scheme of the Boston church to continue their pyramid organizational structure, not just a strategy for world evangelism. See figure 2.

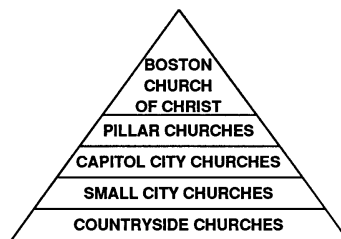


Figure 2

At the top of the organizational scheme is the Boston Church of Christ. This congregation has ascended to the pinnacle of the organization of the Multiplying Ministry. The Pillar Churches are at the next level, with the Capitol City Churches at the next level, then the Small City Churches and finally the Countryside Churches. All of the Pillar Churches would have “Capitol City Churches under their influence.” By implication, the Capitol City Churches would have Small City Churches under their influence, and these Small City Churches would have Countryside Churches under their influence. Is this strategy which McKean claims can be “deduced from Scripture” the plan the Multiplying Ministries are followings

Yes. In the Boston Church of Christ bulletin of August 30, 1987<sup>(9)</sup> we find a large map of the United States. On this map are marked the locations of the Boston Church of Christ and the current and future Pillar Churches of the United States. Listed elsewhere in the bulletin are the “spheres of influence” of these Pillar Churches and the spheres of influence of other Pillar Churches around the world. Since this bulletin was published, the Atlanta Church of Christ and the San Francisco Church of Christ have been designated Pillar Churches.<sup>(10)</sup> The Boston bulletin of December 20, 1987<sup>(11)</sup> names the San Diego Church of Christ as the Pillar Church for the Southwest portion of the U.S. The San Diego Church of Christ bulletin of December 27, 1987 (while it was still the Mission Church of Christ)<sup>(12)</sup> indicates that they will “seek discipling, direction, and ultimately, congregational reformation from the Boston Church of Christ.” Then, in the San Diego bulletin of January 10, 1988<sup>(13)</sup> we note that “it was with this conviction that our elders, acting on the invitation of Ronnie Worsham and other leaders in Phoenix, AZ, initiated a reconstruction of the East Valley Church of Christ beginning in late August of 1987.” This congregation is now known as the Phoenix Valley Church of Christ and is under the “sphere of influence” of the San Diego Church of Christ. What we see is that the Boston Church of Christ, the leading congregation in the Multiplying Ministries, is over the San Diego Church of Christ, the Pillar Church, and the San Diego Church of Christ is over the Phoenix Valley Church of Christ, a Capitol City Church.

This plan, “not explicitly mentioned in scripture,” is in full operation in the Multiplying Ministries. Eventually, **all** Pillar Churches will have these layers of organization under them. This is just not according to the Bible. There is NO WAY this organizational structure can be justified from the New Testament. While the apostle Paul may have used the strategy of starting churches in the larger population centers then spreading to the smaller cities, he at no time set up an organizational scheme in which the church in a large city had a “sphere of influence” (control) over smaller churches in smaller cities. Please note more on this subject in the section on Congregational Autonomy below.

What we find in the current organizational structure of the Multiplying Ministry is an extension of the Discipleship Partner relationship. Since they teach a hierarchal Discipleship Partner system with one person under subjection to a person above, it is the logical consequence of that false doctrine to have one congregation over another congregation. This accounts for the organizational structure we now see in the Multiplying Ministries.

Another point needs to be made. We can clearly see the dangers of the false Discipleship Partner system of the Multiplying Ministries. The natural and logical consequence of the Discipleship Partner system is congregation controlling congregation, just as in the Discipleship Partner system one Christian controls another Christian. Those who argue that we should retain the Discipleship Partner system but not adopt the level of one congregation controlling another congregation should be strongly warned. ANY system that looks good and may be effective can be judged to be false when the logical consequences result in false teaching. The logical consequences of the methods of Jesus do not result in false teaching. The Discipleship Partner relationships of the “old” Crossroads system were just as false as the “new” organization structure of the Boston system. The Discipleship Partner is still the basis of this false doctrine.

Jerry Jones, Richard Rogers and Marvin Phillips in the February, 1988 issue of the CHRISTIAN CHRONICLE have this to say about one of the areas of their concern of the Multiplying Ministries:

“One-OVER-one discipline: the demanding of one Christian being placed totally submissive under another Christian. We believe that Christians can be involved in a mutually discipline arrangement - both equally submissive to Christ and equally submissive to each other.”<sup>(14)</sup>

It cannot be escaped. The Bible nowhere teaches a system which would lead to the organizational structure of the Multiplying Ministries today. We must conclude, therefore, that the basic, underlying, Discipleship Partner relationship is false because of its natural and logical consequences.

## **AUTHORITY**

A question which needs to be asked at this point is: “How could an individual allow himself or herself to be controlled by another person to the extent that control is exercised in the Discipleship Partner relationship?” Another question coming to mind is, “How can one congregation allow itself to be controlled by another congregation?” These questions get to the heart of the matter within the Multiplying Ministry. The basic problem is a false teaching regarding submission to authority.

### **Submission to Authority**

On numerous occasions, Al Baird, one of the Boston Church of Christ elders, has taught on this question of submission to Authority.<sup>(15,16)</sup> His basic premise all along is that we must submit to authority. He sets five different relationships in which one must submit and calls them the “umbrella of authority.” Dr. Baird makes some valid points, and most of us could agree with some of his points. That’s not the problem.

In practice, the Multiplying Ministries teach submission to authority in a manner totally foreign to the New Testament. The Multiplying Ministries teach that authority of those in the leadership is total and absolute. This false teaching, that “leadership has total authority” is one of the most serious departures into error being taught by the Multiplying Ministries. The teaching is that not only are elders to have and exercise this total control, but that all those in positions of leadership are to be obeyed “totally.”

The verse used to try to justify this false doctrine is Hebrews 13:17. In the New International Version it reads:

“Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.”

Their teaching on this passage is a serious perversion of God's word. The faulty line of reasoning is as follows:

Step 1. This passage is obviously not speaking about direct commands of the Lord, because one would be expected to obey direct commands of the Lord.

Step 2. This passage is talking about matters of opinion or expedient matters.

Step 3. Therefore, the opinions of the leadership are to be accepted on an equal basis with the scripture, because whenever leaders give their opinion on the basis of this scripture, it has equal authority with Scripture for the Bible says to obey your leaders.

Dr. Flavil Yeakley notes the logical conclusion of this type of reasoning. He notes on pages 55-56 of his book *THE DISCIPLING DILEMMA* the following:

“The Boston Church of Christ now teaches that Christians must obey their disciplers even in matters of opinion where there is no biblical justification for the orders given. They claim that Hebrews 13:17 refers to matters of opinion and they claim that it includes the authority of evangelists, elders, zone leaders, House Church leaders, Bible Talk leaders, and disciplers. The Boston church claims that they have corrected any possible abuses of authority by giving their members the right of appeal. If a member is given an order by a discipler that the member does not want to obey, that member has the right to appeal to the Bible Talk leader. The appeal can be taken all the way up the hierarchy to the House Church leader, zone evangelist, and even to the elders and the lead evangelist. But if the order given by the discipler is approved by these leaders, that member is required to obey.”<sup>(17)</sup>

What a gross perversion of God's word! Based on this faulty line of reasoning one can authorize anything. The door is opened to any and everything a person in a leadership position might want to put into practice. A group that accepts this concept of authority by one in leadership will hold nothing sacred. With this approach to authority in those of leadership there will be total, absolute power and control by a few men, and tyranny will result. This is exactly the same teaching of authority by those in leadership that one will find in all exclusive, totalistic, mind control groups. It was this type of teaching and obedience to leadership that allowed Jim Jones to command over 900 men, women and children to commit murder and suicide at Jonestown in November of 1978.

Should you doubt that those in positions of leadership in the Multiplying Ministries assume that kind of sway over their groups, all you have to do is notice the various statements in their bulletins, sermons and seminars which would prevent their people from making a free choice. In the November 9, 1986, Boston Church of Christ bulletin the following announcement is on page 7: “The Holiday Concert will be held on December 13 at the Boston Opera House. There will be two performances: 4:OOPM and 8:OOPM. See your House Church Leader as to which performance *you will be attending*.”<sup>(18)</sup> (Emphasis supplied, FHM.) You will notice that some activities listed in the Boston bulletin, for instance, are listed as “optional.” All others would be mandatory. Individuals

have been told that they could not attend the funeral of their father or mother or other close relatives. Using the same line of reasoning, the Multiplying Ministries can turn out large numbers of people to “blitz” subways, malls, and other places where large numbers of people congregate in order to distribute their material and recruit new members. Individuals have been advised to quit their jobs, which college to attend or drop out of, change their course of study, etc. The list goes on and on.

### **Delegated Responsibility.**

The false teaching of Hebrews 13:17 must somehow be transferred to other members of the group. Basically, this has been done through delegating authority. When Jerry Jones was an elder at the Boston Church of Christ, he wrote an article entitled “Delegated Responsibility (House Churches and the Exodus 18 principle).” In that article he stated:

“To keep young Christians from falling away from the Lord and not receiving the proper nourishment, the elders had to devise a means to delegate their responsibility in order to have the needs of everyone met.”<sup>(19)</sup>

This author strongly agrees that young Christians need to be strengthened so that they will not fall away. Further, we would agree that the needs of every individual in the congregation need to be met. Still further, we would contend that this is a responsibility of the elders of the flock as they watch for the souls of the flock. The departure from Biblical truth is that the Boston elders “had to devise a means to delegate their responsibility.” This author also heard Al Baird, an elder of the Boston church, in October, 1985, tell the House Church Leaders that they were “to shepherd the flocks you are over.” We are not aware that an elder, any elder, can delegate their responsibility. Tasks can be delegated with appropriate authority to perform the task, but responsibility cannot be delegated, especially the God-given responsibility of elders to shepherd their flock.

It should also be noted that in the same article brother Jones observes that “what Moses did is not a pattern for the Lord’s church in the 20th century but can serve as an example of making it work.” Brother Jones takes exception with Jim Blough’s statements already mentioned above. We should remember that in June of 1984 Blough stated that Exodus 18 was a “principle of leadership.” He called it the “beauty of God’s plan of church leadership,” and that it was “clear that God’s plan for church leadership includes the House Church unit.” Jones takes exception and says that what Moses did “is not a pattern” for us today. We wonder which to believe. In practice they still believe that Exodus 18 is God’s pattern for us today.

We note that Jones also said that what Moses did “can serve as an example of ‘making it work.’” Does this mean that the end justifies the means? Does it mean that we are allowed to use as a “principle of leadership” any example that works, as long as it works? Using this “logic,” could we include things that “make it work” that are not a part of God’s word? It would appear that to use any principle or method simply to “make it work” sets a dangerous precedent. This is not a very subtle form of the end justifying the means.

Howard Norton makes the same point in his Editorial of the CHRISTIAN CHRONICLE in April, 1988, when he states:

“Our brotherhood is in great need at this very hour of both serpent-like wisdom and dove-like innocence. For example, we need these two qualities in the areas of evangelism and church growth. We need to be wise as serpents as we evaluate methodologies that are heralded as sure-fire church growth producers. God wants his church to grow, but he does not want that growth to come about at the expense of truth.

“He does not want individual members to lose their freedom in Christ so the church will grow. He does not want one eldership that is skilled in church growth to exercise control over numerous congregations so the church will grow. He does not want elders binding their own human opinions on the flock and ruling the sheep with a heavy hand so the church will grow. He does not want evangelists to make penitent, baptized believers feel so guilty that they beg to be re-baptized. God does not want leaders of the local congregation to teach and preach a works righteousness so the church will grow.

“God’s vision of church growth is the addition of new members to the body within the framework of biblical truth. While our dove-like quality rejoices over each addition to the body of Christ, our serpent-like quality requires us to warn against any and every method - no matter how effective for growth - that is a departure from the Word of God.”<sup>(20)</sup>

Evangelistic Authority.

In *Multiplying Ministries*, the Lead Evangelist is in the position of absolute authority in a congregation. Yeakley<sup>(17)</sup> notes:

“In the discipline movement among churches of Christ, preachers appear to have more decision-making and administrative authority than the elders have. In Boston, for example, decisions are made in meetings of the elders and evangelists. I attended all of those meetings for two weeks on my first visit to Boston. I have interviewed many others who have observed these meetings. One that all of us notices is that Kip McKean presides at these meetings, makes virtually all of the decisions, and gives instructions to the other evangelists and elders” (page 57).

Yeakley further notes on page 59:

“According to the doctrine of evangelistic oversight, the evangelist is in charge of a congregation until elders are appointed. When elders are appointed, the evangelist does not just appoint those elders selected by the congregation - following the selection pattern of Acts 6. Instead, the evangelist selects the elders. In the Boston version of the old evangelistic oversight doctrine, the evangelist continues to make most of the decisions even after elders are appointed. Whether in doctrine or

just in practice, the elders of the Boston Church of Christ function primarily in an advisory role.”<sup>(15)</sup>

Concerning the matter, Al Baird has noted in reference to Ephesians 4:16 that:

“(Paul) talks about the whole body being joined and linked together by every supporting ligament... What I normally use there for the ligaments is relationships in your local congregation... But you know in the context of Ephesians chapter four he’s not talking about local congregations. He’s talking about the church worldwide. And he says somehow in this universal body there are ligaments that tie it all together... What were the ligaments in those situations (relationships between congregations in the first century)? I suggest that the ligaments that you find in those situations were the evangelists that kept going back and forth between those congregations. Those were the common ties... How do you suppose that evangelists interacted with those churches that had elders? There aren’t many verses in the Bible that show the relationship between evangelists and elders. There are very few. But every one of them that you find are not what we expect. Because, first of all, what happens? Evangelists are to appoint elders. Also, evangelists are to accept charges against elders. Evangelists are to publicly rebuke elders. You don’t ever find a situation where you find an elder doing something to an evangelist. Now, what does that suggest? Does it suggest perhaps that we’ve got the order wrong in the sense of authority? I really believe that we have. And, in fact, if you look at Ephesians 4, even the order of the offices of the church, what do you have? He gave some first to be apostles, prophets, evangelists, and then pastor/teachers... We need to see if we have been far too restrictive in the role in the way that we have used evangelists. Even from a reasoning standpoint it sorta makes sense, because once we start to understand discipline and the discipling process it is really sorta the evangelist in the sense of a church planting who raises up elders. He disciplines elders. Men almost from conversion, he disciplines them into leadership, into maturity, and then he appoints them as elders. It doesn’t make any sense that on the day that he appoints them as elders he suddenly starts being disciplined by them. You don’t switch relationships like that.”<sup>(16)</sup>

Baird’s main points seem to be that:

1. Evangelists are the ligaments holding the universal church together.
2. The evangelists are to choose and appoint the elders of a congregation.
3. The evangelist is the one to receive accusations against an elder.
4. Evangelists are the ones to publicly rebuke elders.
5. In the order listed in Ephesians 4 the evangelists come before the elders (pastors).

We would like to remind Dr. Baird that just because the Bible doesn't agree with something he might "believe to be reasonable" he does not have the authority to change what the Bible says. All of the false teachings regarding the Lead Evangelist and the responsibility of an evangelist are attempts to justify what the Multiplying Ministries already practice, and have for years. You will notice that this false doctrine has also arisen out of the false doctrine of the Discipleship Partner relationship. These congregations have handed into the hands of men an authority and power they were never intended to have. They have created an hierarchal system in which one man ultimately is at the top of a world-wide organization, just like other leaders of a manipulative, mind control group.

### **CONGREGATIONAL AUTONOMY**

In April of 1988, this author was in Kingston, Jamaica. During the visit, we had an opportunity to speak with a member of the Kingston Church of Christ, the Pillar Church for the Caribbean under the Boston Church of Christ. At that time, Jimmy Rogers was the Lead Evangelist for the group. During the discussion, a member of the Kingston church brought up the matter of congregational autonomy and stated that Jimmy Rogers was teaching that each congregation of the church of Christ was autonomous. This is an unusual comment from one of their Lead Evangelists considering the evidence and the position of the Boston church. Please notice the following comments from several of their bulletins:

1. Concerning the work of the Kingston Church of Christ, the Elders of the Boston church of Christ have stated: "We are excited to announce that the Elders of the Boston congregation have assumed over-sight of the Kingston Church of Christ ... Barry Mahfood ... approached the leadership in Boston with an appeal that we assume oversight and provide him and his wife, Beth, with the kind of training which would allow the work to grow into a powerful Multiplying Ministry. After discussion and prayer, and with the consent of the Miami-Gables congregation, the Elders decided to take on this responsibility. In December, Jim and Maria Rogers will move to Jamaica to prepare to take over the leadership of the congregation in Jamaica."<sup>(21)</sup>
2. Concerning the San Francisco Church of Christ, Kip McKean has written: "In June, at the invitation of Tom Brown and the other evangelists of the Berkeley Church of Christ, the Elders and I sent Scott and Lynn Green to initiate the 'rebuilding' of the Berkeley congregation... Tom and the evangelists asked the Boston leadership to officially direct the work..."<sup>(22)</sup>
3. Tom Bogle has written: "Replacing 'Congregational Autonomy' with 'Congregational Cooperation.' The traditional idea that each group of disciples in a city is entirely autonomous from other disciples is not found in the Bible and has severely damaged efforts to win the world for Christ. Those with a heritage in the restoration movement have wrongly used the false teaching of 'congregational autonomy' to justify disunity and non-cooperation with other brothers... God never

intended there be autonomy in relationships between brothers and sisters in Christ. This concept is just not in the Bible!”<sup>(23)</sup> (Emphasis by Tom Bogle)

4. Kip McKean has further written about autonomy. “The pattern in the first century was for each church to have as its local leadership - elders (Acts 14:23; Titus 1:5). However, these congregations were never to be isolated and separate from each other. (Autonomy is not even mentioned in the Bible.)”<sup>(24)</sup>
5. The elders of the San Diego Church of Christ have given up their congregational autonomy to the Boston church: “The goals for the perfecting of each individual, though, brought the body to its knees as each disciple began to take painful looks at what was lacking in faith, and sought help. It was this deep inner wrestling with God that provoked us, as leaders, to seek discipling, direction, and ultimately, congregational reformation from the Boston Church of Christ. This reconstruction that is presently underway...”<sup>(25)</sup>
6. Dave Eastman has written how a congregation in Arizona has given up its congregational autonomy to the San Diego Church of Christ: “...It was with this conviction that our elders, acting on the invitation of Ronnie Worsham and other leaders in Phoenix, Arizona, initiated a reconstruction of the East Valley Church of Christ beginning late August of 1987.”<sup>(26)</sup>
7. Finally, Wyndham Shaw has written concerning autonomy: “In the First Century, church leaders and individual congregations were a working, relating, involved ‘world brotherhood.’ Individual congregations did not own or possess individual leaders nor did leaders own or possess a congregation. They both belonged to God as His ‘fields’ or His ‘fellow workers.’ Unfortunately churches of Christ have accentuated autonomy over brotherhood. This has hindered growth on the congregational as well as the brotherhood level. Instead of each congregation getting the best input from Twentieth Century brotherhood leaders, they have been afraid of such cooperative cultivation by the most effective and experienced among us. Congregational leaders have paid for this exalting of autonomy over brotherhood with fruitlessness, lack of spiritual growth and emotional stress on themselves and their families. This has been wrong, destructive and undermining to the movement of God.”<sup>(27)</sup>

These clear statements should make it obvious what the teaching of the Multiplying Ministry is not toward congregational autonomy. In their unbiblical hierarchal scheme of organization, it is absolutely necessary that they destroy the concept of congregational autonomy. This is necessary in order to have congregations reporting to congregations.

Notice that McKean says that “Autonomy is not even mentioned in the Bible.” Neither is the word “trinity.” Do we then conclude that we throw out the concept of three persons in the Godhead because the word “trinity” is not mentioned? It should also be pointed out that “Pillar

Church,” “Capitol City Church,” “Small City Church,” “Countryside Church,” “Zone Evangelist,” “Lead Evangelist,” “Associate Evangelist,” “church planting,” “plantership,” “replanting,” “multiplying ministries,” “congregational reformation,” “discipleship partner,” and many, many other terms prominent in the Multiplying Ministries are “not even mentioned in the Bible.” Using McKean’s logic, we should, therefore, throw out these and all other words not specifically mentioned in the Bible. Of course, this would be devastating to the Multiplying Ministries because they would then have to return to the pure gospel of the New Testament.

To illustrate how one congregation of the Multiplying Ministry exercises control over another congregation and robs it of its autonomy, we cite from a letter to the CHRISTIAN CHRONICLE in the March, 1988, issue. The letter is written by brother Jim Krause of St. Louis. In his letter he details the events leading up to his “firing.” He states:

“As a result of my discussions, I was quickly ‘fired’ by three Chicago (Church of Christ) leaders. I do not believe they had the authority to summarily dismiss me as evangelist of the financially independent congregation in St. Louis. Even if such authority could be claimed, I believe that scriptural guidelines were certainly not followed in the coup-like execution of my dismissal. The members of the congregations in St. Louis and Chicago were given a carefully manipulated misrepresentation of these events without the brotherly courtesy of having me present to answer charges of divisiveness and sins of the heart.”<sup>(28)</sup>

## CLOSING

Many other practices could have been mentioned. Other authors have covered different unscriptural matters. As we see from these mentioned, false doctrines are being taught by the Multiplying Ministries. These teachings need to be given up. The proper understanding and teaching of these passages needs to be made. Repentance needs to be made by the leaders and those who are teaching these, and other, perversions. Until they do, this Movement will continue to move further and further away from the Word of God. It is my fear that they have already become a totally apostate group that is no longer recognized by the church and by God as part of the church. It is my fervent prayer that those who are in the Movement will give these things up before it is everlastingly too late.

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## CHAPTER SIX

# Questions And Answers About Multiplying Ministries

There have been many questions about the Multiply Ministries. What we will try to do in this chapter is answer some questions according to the best information available.

### **Should we consider them as brethren? If so, how do we treat them?**

In view of the very serious nature of the material presented earlier in this booklet, I believe that we need to be careful in how we deal with those in the Multiplying Ministries, especially those in the Boston model of the Movement. There seems to be at least three distinct models within the Multiplying Ministries. There are:

1. The Boston Model - Those congregations who want to pattern themselves after the Boston model and have aligned themselves under the Boston umbrella of authority.
2. The “Old” Crossroads Model - Those congregations that want to return to the days of Crossroads and do things the way they were done before Boston took control. The problem with this model is that all of the problems of the “Old” Crossroads methods are still present. It is these very problems which have led to the present Boston model.
3. The “New” Model - This model is still in the formative stages. At this writing (Spring, 1988), it has yet to define where it is going and what it will look like. It will probably pattern itself after the points made by Marvin Phillips, Richard Rogers and Jerry Jones<sup>(1)</sup> as follows:
  - a. Attempts will be made to eliminate the abuse of authority: One individual or a small group of individuals assuming dictatorial authority over the thoughts, actions and lives of one or more congregations.
  - b. Prerequisites of baptism will be no more than what the Scriptures teach.
  - c. The elitism attitude will probably not exist. The attitude will probably be one of peers, equal in the gospel.
  - d. The One-OVER-one discipline relationship will probably be modified to a peer discipline relationship.

Time will tell whether the “Old” Crossroads Model will really change and the “New” Model will survive.

In dealing with the Boston Model of the Movement, I feel that we can no longer consider them brethren. This is a very painful and difficult decision. In my investigation, I have had to come to this decision because of the error being taught and the departures from the Word of God. They have totally and completely apostatized from the teaching of the Word of God on so many doctrines we can no longer afford to count them as brethren. This is especially true when it comes to the matter of baptism. As brothers Jones, Rogers and Phillips imply, the Boston Model of the Movement is “demanding more of a potential convert before baptism than taught in Scripture.”

The evidence for this serious statement is clear and well documented. The Boston Model is requiring of individuals and binding, as scripture, on all their members and prospective members, requirements in addition to what Scripture teaches. These requirements are made upon individuals whether they be prospective converts or individuals coming to Boston from other Churches of Christ. Those coming from other Churches of Christ are “on probation” until such time as they agree to these requirements. The additional requirements are as follows:

1. A person MUST accept a Discipleship Partner. Discipleship Partners are MANDATORY for every one. Before baptism, a person MUST accept this Discipleship Partner. If a person moves to a Multiplying Ministry from another church of Christ, that person MUST accept a Discipleship Partner.
2. A person must confess that “Jesus is Lord” at baptism. These are the ONLY WORDS that they REQUIRE to be said in response to the question “What is your good confession?” or the baptism is NOT VALID. Individuals coming to the Multiplying Ministries from other Churches of Christ are always asked about the confession that they made at the time of their baptism. Most, if not all, of these individuals are rebaptized.
3. A person MUST agree to attend all church services, Bible Talks, special events, and any other activity which is considered a meeting of the body and so designated by the leaders of the group.
4. A person MUST agree to accept the leadership scheme of the Multiplying Ministry group as it has been established by them. This means that everyone coming into the Multiplying Ministries must accept their definition of leadership which means any and everyone from the Discipleship Partner, to the Assistant Bible Talk leader, Bible Talk Leader, House Church Leader, Assistant House Church Leader, Zone Leader, Women’s Counselor, Evangelist, Teen Evangelist, Campus Minister, Singles Minister, Deacon, Elder, and/or any one else designated as a “leader” within the Ministries.
5. A person MUST accept that their method of evangelism is the only method and MUST agree to be constantly and continually evangelizing. In the Movement, it is required that everyone be an evangelism teacher.

6. A person MUST engage in a daily period of Bible study, prayer and meditation called Quiet Time.
7. A person MUST have some sort of daily contact with another member of the Multiplying Ministries.

Any ONE of these seven reasons would be enough to show that the Boston Model has completely turned its back on the clear and simple teaching of the New Testament concerning membership in the Lord's church. They are adding to and taking away from the Word of God. They are teaching for commandment the doctrines of men. They are removing the Lord Jesus from those who would seek and find Him. The commitment that they ask an individual to make is not to the Lord but to the Boston organization. They are not seeking the kingdom of God and His righteousness first, but the kingdom of the Boston Church of Christ and its leadership.

**Do they consider us as brethren, not necessarily in words, but in actual fact?**

When we have talked with any of the leadership of any Multiplying Ministry, they all say, and they say quite strongly and with some seeming conviction, "Yes, we consider you to be brethren." They say, "Yes, we believe that you are in faithful congregations." In fact, I have been told by one in leadership in a Multiplying Ministry, "I believe that you are a preacher for a bona fide congregation of the church of Christ." Now, how do they treat us? That is something else again.

From the Boston bulletin of July 6, 1986, we find the following quote: "A real effort is being made to work in unity with the other congregations in the Johannesburg area and around the nation and to build strong relations with these leaders of the church in South Africa; we appreciate all of the hard work that has been done by the missionaries who have preceded us as well as those still there." However, the real case is that, in South Africa, one of the elders of the Boston Church of Christ told elders from the Benoni congregation and the Kempton Park congregation that any members of either congregation coming to the Johannesburg Church of Christ would be on probation. That is also the case in Multiplying Ministries here in the United States. These elders in the Johannesburg area were also told that if the Johannesburg group baptized any souls near the local congregations, those individuals would be required to go through to the Multiplying Ministries congregation in Johannesburg. Now, if they consider us to be faithful Christians, and if they consider us to be faithful congregations of the Lord's people, why would someone coming in from another congregation be on probation, and why would someone be required to drive 20-25 miles one way to worship at their congregation? They call us the Mainline churches. They call themselves the Restoring churches or Multiplying Ministries. They often say that congregations of the Mainline are dead and unspiritual. They do not consider those of the Mainline churches to be saved. Tom Brown(2) has stated:

“...The church of Christ has let go of the command of God to go out and make disciples and baptize and disciple other people. They have let it go!... But we have let go of the command of God to bicker over our traditions... I was a fired up young Christian and after I graduated from college I went to graduate school. I went to a

Christian college. (Abilene Christian University, FHM.) And I was there and was puzzled at first. Kip McKean, Dan Allison and I... went there for a summer missions seminar... I was all fired up about seeing all the teachers and those that really knew the Word and older Christians and seeing their lives and talking about missions... While we were going to classes Kip was over there arguing with all the professors... That puzzled me why they were arguing... But I didn't understand what the argument was about... Then as I went on and started my Fall semester there... I was impressed for awhile with the teaching learning Greek and all that stuff... Of all the people I came into contact with there was only one teacher that I knew was out there knocking doors and getting in Bible studies and trying to lead the lost to Jesus... I couldn't understand this, that confused me... I'm not confused any more. It all makes sense. They were not disciplined. They were not Christians. They were not saved according to the Bible. I don't really look down on those people I don't believe they were even instructed right..."

Yes, they SAY that we are brethren and that they consider us as members of the church of Christ and faithful congregations, and yet they treat us entirely differently.

### **What are "rebaptisms?" Is this a practice of the Movement?**

Let me answer the second question first. Yes, it is a practice of the Movement. The Boston elders report that seven percent of their total baptisms are rebaptisms. These are individuals from other congregations of the church of Christ who have moved to Boston and are then "rebaptized" or those already within the Boston congregation who are "rebaptized" for a variety of reasons. The Boston congregation reported 1,227 baptisms in 1987. Since they have a rebaptism rate of seven percent of the total number, that means that over 85 of these 1,227 baptisms are what they call "rebaptisms." Of the large number of baptisms at the Atlanta Church of Christ (not to be confused with the Atlanta Highlands Church of Christ), over 90 percent of their reported baptisms were rebaptisms. For 1987, the Chicago Church of Christ reported over 600 baptisms, over 25 percent were rebaptisms. This, however, is not the accurate statistic. It does not express the real percentage of rebaptisms. All it gives us is a percentage of the total number of baptisms. It does not give us the percentage of those of the church of Christ who move there and are "rebaptized." That is the more accurate number. What they need to do is count those coming to Boston from another congregation of the church of Christ and then give a percentage of that number to express the percentage of "rebaptisms." I strongly feel that the rebaptism rate is much higher than seven percent. For example, one congregation near Boston has lost fourteen individuals to the Boston congregation. Of that number, twelve have been rebaptized. Another congregation has lost twelve individuals to the Boston congregation, and all twelve have been rebaptized. I suspect that the percentage of rebaptisms is closer to that percentage of 85 percent than five percent. I tend to believe the higher percentage until they give us more reliable numbers. It is also worthy of note that Al and Gloria Baird have both been rebaptized. (Al serves the Boston congregation as one of its two elders.) Gloria was rebaptized in late 1986 and Al in April, 1987.

## **What is “Lordship baptism?”**

We have been asked this question numerous times. As expressed in the Movement and as we have been able to find out from interviewing various individuals and talking with leaders in the Movement, “Lordship baptism” is that the person being baptized MUST understand that Jesus is Lord and MUST make that confession at baptism or the baptism is not valid. Emphasis is placed on the fact that you MUST understand “Lordship” and all that the word means before you are baptized. In a meeting between the elders of the Cape Cod Church of Christ and the elders and Kip McKean of the Boston church, we asked them about the Lordship baptism. Kip McKean said, “I introduced it here at Boston.” He said, “When I came to Boston, it was obvious that they did not understand the Lordship of Jesus Christ. I emphasized the second confession before baptism. I required that they confess that ‘Jesus is Lord’ before baptism in order to emphasize the Lordship of Jesus Christ.” When we asked them how this would be done at baptism, Kip replied that, “At baptism a person is asked, ‘Do you believe that Jesus Christ is the Son of God?...’ (This is a fairly standard question among churches of Christ.) Then the person is asked, ‘What is your good confession?’ The person is then to say, ‘Jesus is Lord.’” We understand from talking with individuals who have been in the Movement that before baptism, and while they are being studied with, candidates for baptism are coached to say, “Jesus is Lord” when they are asked the question, “What is your good confession?”

It might be well to point out that there are over 100 names, designations and titles for Jesus Christ in the Bible, both Old and New Testament. He is called “Rose of Sharon,” “Bright and Morning Star,” “Savior,” “Redeemer,” “Lord,” “Master”... the list goes on and on. Do we have to understand that every one of these designations is of Jesus Christ? Do we have to understand the full significance of each one of these before we can be baptized? I really think not. When Peter made the good confession, “Thou art the Christ, the Son of the living God,” that confession embodied ALL of the meanings and understanding of just exactly who Jesus is, regardless of how He is designated or titled in either the Old or New Testament.

## **Just exactly what is the role of the House Church Leader?**

On page 146 of the book, *HOW CHRISTIANITY GROWS IN THE CITY* by Alvin Jennings (3), is a reprint of a letter written by Kip McKean to Alvin Jennings. The third point in the letter defines the role of the House Church Leader as expressed at Boston. A quote from the letter as reproduced in the above mentioned book reads, “The House Church Leaders are to disciple the people in their house church and make sure their physical, emotional and spiritual needs are being met.” Also, in an article on page three of the Boston bulletin of September 28, 1986, written by Jerry Jones and titled, “Delegated Responsibility - House Churches and the Exodus 18 Principle,” one of the sentences says, “To keep young Christians from falling away from the Lord and to receive proper nourishment, the elders had to devise a means to delegate their responsibility in order to have the needs of everyone met.” In a House Church Leaders’ Meeting in October, 1985, one of the elders stood up and told the House Church Leaders “to shepherd the flock you are over.” I was present at that meeting. It appears, very clearly, that shepherding responsibilities of the eldership have been delegated to the House Church Leaders. Individuals with whom we have talked and those we have

interviewed both in the Movement and those who have left, have answered the question, “Who is in charge?” as either “Kip McKean” or “The House Church Leader.” The House Church Leader is the one perceived to be in charge; he gives the direction and, as Kip McKean pointed out in the letter to Alvin Jennings, he is the one responsible for the physical, emotional and spiritual needs of the members of his house church. So it would appear that the role of the House Church Leader is that he function pretty much as an elder or shepherd of the flock.

**The Movement claims that there is a pattern in the Bible that must be followed concerning one church in one city made up of House Churches all under one eldership. Do they follow this pattern?**

This is a very interesting study. As we look at the Movement, we see that it does not follow its own pattern as it says is required according to the Bible. Look at the book, *HOW CHRISTIANITY GROWS IN THE CITY* by Alvin Jennings.<sup>(3)</sup> On page 141 is a quote by Kip McKean from a bulletin article written January 29, 1984, “The Bible Pattern is abundantly clear that there was always one eldership in one city (Acts 15:2; 20:17; Phil. 1:1). These God ordained men (Acts 20:28) were in authority over different meetings of the one church in that city.” Quoting from other places in the book, we see on page 55, “The most striking truth that seems to emerge is that so far as the New Testament record reveals, there was never a plurality of independent congregations within the same city. Whether the city was large or small does the reader see the Christians were functioning as one church under one eldership?” Again on page 57, “There is no record of groups of elders or groups of churches within any city in the New Testament record.” Then again on page 71, we find this statement: “To sum it up, the church, the treasury and elders will be one in the urban area.” Going over to page 74 we find this statement, “But we have found no scholars who affirm the Temple gatherings to have constituted the orderly and regular Lord’s Day worship assemblies including the Lord’s supper, contributions, prayers, singing, and preaching. Rather their consensus indicates these regular assemblies of devotion and thanksgiving were in the homes of the saints.” And then on page 75, we find, “The reader might bear in mind also that there was never a plurality of separate and autonomous ‘churches’ within any city so far as the New Testament record reveals.” Further, turning over to page 77, “It is our firm conviction that the problems faced can be solved best with work and sacrifice through the power of God working in us (Eph.3:20), by one church in the city meeting in numerous house groups under one leadership as was evidently the case in the first century.”

What we see from all this is that the Movement teaches that the New Testament pattern was one church in one city, meeting in house churches and all under one eldership. Let’s use the Boston Church of Christ as an example. As of April 3, 1988, they had 61 House Churches with two elders. If you will look at the back page of the Boston bulletin, you will see the listing of the house churches. You will also see the various zones into which they are divided and a location for each house church, a city or area in which they meet and phone numbers for each house church. If you examine very carefully the list of house churches in and around Boston, you will notice that there are 54 different cities listed. Yes, there are some in the city of Boston, but also some that meet in the cities of Lynn, Methuen, Peabody, Reading, Tewksbury, Arlington, Lexington, Newton, and so on. All of these are separate, independent cities, separate and apart from the city of Boston. These other cities have their own municipal governments, fire departments, etc; and what is interesting, if you will look very

carefully at this list of house churches, ONE IS IN AN ENTIRELY DIFFERENT STATE... the state of New Hampshire... in the Merrimack Valley ... over 40 miles away from downtown Boston! How in the world can they justify and say that the Bible pattern is one eldership over one church in one city shepherding a multiplicity of house churches in that city and then go over 50 miles outside that city into another state and still say that that is Bible pattern?

Some of these distances from downtown Boston approach 50-60 miles. We need to remember that a Bible pattern is not a pattern for us today unless there is a corresponding command that would make that pattern binding on us. If you will study very carefully chapters two, three, four, and five of the book of Acts, you are going to see that the early church met in the Temple daily and house to house daily. Why don't Multiplying Ministries follow that pattern? Why don't they meet in the Temple every day? We see some gross inconsistencies, some stretching, some bending, some perversion of Bible passages in order to maintain that the Bible pattern is something they want it to be. To top it all off, they demand that this is the Bible pattern and then don't follow that pattern themselves.

### **How many full time workers do these ministries have?**

The answer is, they have numerous workers. If you will look at the *CHRISTIAN CHRONICLE* of March, 1986, you will see there a chart listing numerous congregations and their full time workers. For instance, the Boston Church of Christ has 60 full time workers; the Central Park congregation in New York City has 24; the Chicago congregation which has been planted by the Boston church has nine, and the Crossroads congregation in Gainesville, Florida has 31. Other congregations listed are Highland Oaks with eight, Central congregation in Baltimore with three, Windsor Park congregation in Corpus Christi, Texas with three, and so forth. Wouldn't you expect a large number of baptisms with a large number of full time workers? That's exactly what we find. With 60 full time workers in 1985, the Boston Church of Christ had 703 baptisms. The Central Park congregation in New York City had 218 baptisms; the Chicago group had 200 baptisms, and Crossroads in Gainesville, Florida had 149. However, when you begin to look at the ratio of full time workers to number of individuals baptized, we see a very interesting situation. If you take the 60 full time workers and divide that into the 703 baptisms at Boston in 1985, you arrive at a worker-to-person baptized ratio of 1 to 11.7. In other words, for every full time worker there were 11.7 baptisms. The Central Park congregation had a ratio of 1 full time worker to 9.1 baptisms. Chicago seems to be the best of the Multiplying Ministries with 1 worker to 22 baptisms. At Crossroads, they end up with one worker for every 4.8 baptisms. Now take a congregation like Highland Oaks, usually considered to be a "Mainline" congregation. With eight full time workers and 415 baptisms, you end up with a ratio of one full time worker to 51.9 baptisms. The Central congregation in Baltimore has a ratio of one worker to every 58.7 baptisms, and the Windsor Park congregation in Corpus Christi has a ratio of one worker for every 49 baptisms. So, while you have large numbers of baptisms, you also have large numbers of workers. The large numbers can be a little bit misleading if you look at only the large numbers. You give me 60 full time workers in a large metropolitan area and you should expect a large number of baptisms. There are several congregations in and around the Boston area that are doing as well as and some better than the ratio at Boston. For instance, one "Mainline" congregation near Boston has had over 17 baptisms in the

first eight months of 1986 and they have only one full time worker. Looking at the ratio for the Boston church for the same time period, you arrive at a ratio of only one full time worker for 10 baptisms. The ratio of full time worker to number baptized in Multiplying Ministries is not significantly greater than what they call “Mainline” congregations. So the large numbers may not reflect an accurate picture of what is going on.

### **Are these Multiplying Ministries really multiplying ministries?**

I would submit to you that the answer is “No.” Just what does the term “Multiplying Ministry” imply? It seems to imply that we are talking about geometric growth. You start with one, then two, then four, then eight, then 16, and so forth as opposed to arithmetic growth where you have one plus one plus one plus one. In the Multiplying Ministries, you would expect that a congregation baptizing 100 this year ought to double that number; they ought to go to 200 the next year. Using the Boston congregation as a typical example of these Multiplying Ministries, as they seem to have the highest number of baptisms and they call themselves a Multiplying Ministry, let’s see if they really are a Multiplying Ministry.

In February, 1985, it was reported in the book by Alvin Jennings, *HOW CHRISTIANITY GROWS IN THE CITY*, that the Boston Church of Christ had 1,800 members. In a meeting between the elders and Kip McKean and the elders and evangelist of the Cape Cod church in July, 1985, we were told that they had 1,800 members at Boston. In February, 1986, we again met with the elders of Boston and were told at that time that they had 1,800 members. In September, 1986, the elders of the Boston church told a meeting of men at a near-by congregation that they had 1,800 members. Now, in 1985, it is reported that the Boston congregation had 703 baptisms. At the end of August, 1986, Kip McKean reported over 500 baptisms. That is well over 1,200 baptisms in 20 months, and yet in that same 20-month period, they have reported the same level of members. Don’t you just wonder where the other 1,200 people have gone? Adding the 1,200 to the 1,800 claimed, you arrive at a figure of 3,000 members. Now they might say, “What we are doing is sending people out on church plantings.” In 1985, they made five church plantings, and in 1986, they made five church plantings. According to their bulletin, they send about 25 to 30 on each church planting. That’s only 300 at the most and leaves over 900 people for which to account. Where are they? It would appear that we are not talking about Multiplying Ministries any longer but about congregations that are growing fairly consistently along the lines of what they call “Mainline” congregations with large numbers of full time workers.

Another question arises out of this situation. What is their retention rate? The Multiplying Ministries are claiming a 90 percent retention rate. We need to look at this figure in light of their numbers. Let’s look at this from another stand point. In 1985, the average attendance at the Boston congregation was 2,118 according to figures published weekly in their bulletin. At the end of August, 1986, the average attendance was 2,227. The difference between those two numbers is only 109, and yet in that length of time, Kip McKean stated that they had over 500 baptisms. To that date, there had been only two church plantings made. Where have all these people gone? Are they coming in the front door and out the back? It would appear that their claimed retention rate of 90 percent is very suspect. In fact, if you work out the retention rate, just on the numbers available, the

drop-out rate comes to 32.5 percent.<sup>(4)</sup> One of the Boston elders has admitted that the retention rate is now closer to 65 percent than 90 percent as once claimed.

The above have been some of the most frequently asked questions concerning this Movement. I hope my answers will prove to be helpful in your search for the Truth.

In closing, I would like to again state that this material has been prepared with much prayerful consideration, in love, and with deep concern for the future of the work of God. May you be encouraged to study the material and the problem. We have every faith that the true church will prevail. May God bless us all as we strive to serve Him.

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## **CHAPTER SEVEN**

### **Where Is This Group Headed?**

From time to time, we are asked the question, “Where is this group headed?” Almost without exception this type of group proceeds in a predictable fashion. The author would like to suggest some possible areas into which the Multiplying Ministries may move in the future. I am not attempting to be a prophet. These manipulative, mind control, totalistic groups do follow certain patterns. The Multiplying Ministries with the Churches of Christ are no exception. In any movement of this kind, there are certain periods through which a group moves. These are transition periods and could roughly be listed as: a period of beginning, a period of rapid expansion, a period of disenchantment, a period of reformation, a period of divisions and, finally, a period of settling in. In recent months, there has been a great deal of disenchantment, reformation, and division. Only time will tell the final outcome of all that is going on. Let me now suggest some possible areas of further departure by the Multiplying Ministries, especially the Boston model.

#### **THE ROLE OF THE LEADER**

Typical of groups like this is that the main leader declares himself /herself to be God or God’s direct and only contact on earth. In every Shepherding group there is a supreme leader. This leader takes on the aura of divinity. They begin not only to reinterpret scripture but to rewrite scripture and even to add new revelations to scripture. A recent example of this is one of their evangelists who is quoted as saying that the baptism of the Ethiopian eunuch was a “mistake” because he had not been disciplined before his baptism.

Power corrupts, and absolute power corrupts absolutely. At some point in time, someone will be appointed as “The Leader” of the group. The title doesn’t matter. It could be “Apostle” or “Shepherd” or whatever. This person will then be looked upon as having a direct line to God, will probably claim to be “raised up by God for the present task;” and may even claim to be God. This is what Jim Jones did, claimed that he was God.

There is indication that this has already begun. We have heard members of the Boston Church of Christ say that Kip McKean is the closest person to God “I’ve ever seen.” In September, 1988, Kip McKean appointed nine men as the “Focused Few.” In appointing these men, McKean stated that: “To accomplish God’s task in each generation - from delivering the people from Egypt’s bondage, to unifying and building physical Israel to conquering the world evangelistically - has always required a focused few. In the past several months, the ever-increasing responsibilities of Boston, the domestic churches and the foreign plantings have not allowed me to meet all the churches’ physical, emotional, financial and spiritual needs. Therefore, by counsel, study, fasting and prayer it has become clear to me that a focused few is needed to forcefully advance God’s Multiplying Ministry Movement. In turn, each of these men will focus their energies on the leaders in a specific geographic sector of the world.”<sup>(1)</sup>

So, Kip McKean has set himself up as the head of an international organization and is taking on the characteristics so common of the leaders of totalistic mind-control groups. It has also been reported that Kip is serving in the “apostolic role” for the church. If this were not so serious it might be funny, but this is not funny! This is serious. These people really believe! They are living their lives according to these beliefs. This process is very consistent with all mind-control, totalistic, manipulative groups.

### **THE ROLE OF THE HOLY SPIRIT**

There is one very strong difference between the Boston Church of Christ and other Shepherding/Discipling groups at the present time: the Boston Church of Christ does not hold a doctrine of direct, miraculous operation of the Holy Spirit; all other Shepherding groups do. People working in this area are surprised to hear that Boston does not hold such beliefs.

Eventually, the group will probably adopt such a false doctrine. As the leader becomes infallible, he will need the direct operation of the Holy Spirit. This would be consistent with what Kip McKean has taught and practiced in the past. In April, 19?? the elders of the Memorial Church of Christ in Houston, Texas, withdrew their financial support from Kip McKean and Roger Lamb. These two men were working with the church in Charleston, IL. One of the fourteen reasons listed for this withdrawal of support was the... Personal “Indwelling of the Holy Spirit.”<sup>(2)</sup> McKean and Lamb were teaching that the Holy Spirit miraculously indwells the Christian to sustain him individually. Currently, you will hear about the “Spirit leading,” “being directed by the Spirit;” and other such statements by those of the group. It would not be surprising to see in the future, speaking in tongues, healings, prophecys, and even raising the dead, coming from this group.

### **THE ROLE OF FORMER LEADERS**

It is difficult to regain one’s status as a leader after one has been “reassigned” or “recalled to Boston for more training.” “As an example of this, Doug Lightening, an evangelist of the Johannesburg Church of Christ, has stepped “down” to become an elder in training under Ron Drabot who is being sent from Boston. The two other evangelists, Steve Richards and Gary Knutson are back in Boston for retraining.<sup>(3)</sup> If these men are not able to perform as the group expects, then they will find themselves with less and less responsibility and authority.

Along these lines, we are often times asked about Chuck Lucas, formerly the evangelist of the Crossroads congregation. He resigned as the evangelist in August, 1985 because of “recurring sins in his life.”<sup>(4)</sup> Since that time, he has been living in Thomasville, GA. We will probably see more of Chuck Lucas in the future. He seems to have some attachment to the Boston Church of Christ since they have been paying a part of his annual salary. Reportedly, he is lecturing at some of the Multiplying Ministry congregations on weekends. He could be brought back as an elder or some other leader in one of these congregations.

## **HOW WILL THEY DEAL WITH THOSE OUTSIDE THEIR GROUP?**

The Multiplying Ministries have consistently, over the years, stated that those in the Mainline churches were unspiritual, dead, didn't understand, couldn't understand, or were not committed enough. They are now beginning to say that we are not even saved.

Through the years, they have tried to discredit their critics. A mind-control organization cannot tolerate ANYONE being critical of the leaders, the doctrine or the group. They will not allow that from within the organization, and they will try to discredit anyone from outside the group who does.

There are numerous individuals around the world who have expressed concerns and raised questions about the Multiplying Ministries. Some of us have been involved in helping those who are getting out of the Ministries put their lives in order during that process. A few of us working in the Boston area have been involved in this type work for at least three years. In May, 1988, this author received the following letter from the elders of the Boston Church of Christ:

April 29, 1988

F. H. (Buddy) Martin  
Cape Cod Church of Christ  
624 Lumbert Mill Road  
Centerville, MA 02632

Dear Brother,

You and your campaign against the Boston Church of Christ has caused and is causing a number of weak Christians to lose faith and has created division.

Because of that, we are warning all of our members to keep away from you and your influence. We are saddened to have to take this action and pray that God will create the circumstances in your life and touch your heart in such a way that you will repent.

Because of your actions and attitudes, we have no choice but to follow Romans 16:17,18, "I urge you, brother, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people."

Your brothers in Christ,  
Al Baird and Bob Gempel  
Elders of the Boston Church of Christ

They will continue to send letters like this to those they deem as undesirable. Why did I get one? I believe it was because I counseled with a young lady who was Stacy Baird's discipleship partner. (Stacy is Al Baird's daughter.) The young lady decided to leave the Boston Church of Christ. The plans were for this young lady to be on the Washington, D.C. church planting in a

leadership role. She was very active in the teen ministry and was being groomed for a leadership role with the teens.

They addressed me as brother, but they did not follow the Bible pattern in dealing with someone who is a brother. I was NEVER contacted about the specific items mentioned in this letter. In the past, they have put heavy stress on working things out between brothers. They have said that individuals should not leave Boston until they have worked things out with those with whom they may be having difficulty. They have put heavy stress on following Matthew 18:15-18. They didn't follow Matthew 18:15-18. If I am a brother, why didn't they follow the accepted Biblical method of dealing with problems between brothers? I am really surprised that they consider me a brother.

If we take into account the following statement by Tom Brown, we get a picture of how they consider those of us in the Mainline churches:

“...The church of Christ has let go of the command of God to go out and make disciples and baptize and disciple other people. They have let it go!... But we have let go of the command of God to bicker over our traditions... I was a fired up young Christian and after I graduated from college I went to graduate school. I went to a Christian college. (Abilene Christian University, FHM). And I was there and was puzzled at first. Kip McKean, Dan Allison and I... went there for a summer missions seminar... I was all fired up about seeing all the teachers and those that really knew the Word and older Christians and seeing their lives and talking about missions... While we were going to classes Kip was over there arguing with all the professors... That puzzled me why they were arguing... But I didn't understand what the argument was about... Then as I went on and started my Fall semester there... I was impressed for awhile with the teaching learning Greek and all that stuff... Of all the people I came into contact with there was only one teacher that I knew was out there knocking doors and getting in Bible studies and trying to lead the lost to Jesus... I couldn't understand this, that confused me... I'm not confused any more. It all makes sense. They were not disciples. They were not Christians. They were not saved according to the Bible. I don't really look down on those people I don't believe they were even instructed right...”<sup>(5)</sup>

Why haven't they sent letters to Flavil Yeakley, Danny Dixon, Bob Hendren, Maurice Barnett, Jackie Stearsman, Wayne Coates, Don Deffenbaugh, and Roy Davison? All have written books very critical of the Multiplying Ministries. I believe it is because of my counseling with individuals getting out of Boston that I received the letter. This practice will only intensify as more and more people begin to speak out about the abuses of this group.

### **WILL REBAPTISMS INCREASE?**

Yes, I believe that they will. More and more, baptism is becoming a tool to control people within the group. As we have heard for years, they refuse to baptize anyone who will not be totally

committed to the group and what the group demands. Rebaptism now seems to be a way of controlling those already in the group to adhere to the party line.

As the members of the group are not going to be able to keep up with the increased demands of the group, they are going to be made to feel guilty that the group is not growing as it should. Since their spirituality is based on how much they grow, it will be suggested that maybe they weren't baptized properly. After speaking with a preacher in South Africa, this seems to have been what happened to Steve Richards in Johannesburg.

As previously mentioned, Al and Gloria Baird were rebaptized at the Boston Church of Christ. We wonder why these "baptisms" were not announced as are other baptisms? Isn't baptism for the purpose of washing away your past sins? At the time of baptism, aren't you washed and made clean by the blood of Christ? Isn't baptism a joyful time? Why did Al and Gloria feel the need to be rebaptized after so many years? Did they feel that their original baptism was not valid? If so, does that mean that they weren't really Christians all those years? How could Al continue to serve as an elder? If Al's baptism of April, 1987 is the valid one, how is it possible that he can serve as an elder of a congregation of over 2,500 people? These are questions that need to be answered.

We will see many more rebaptisms. They will increase. Someone has said that rebaptism is a form "of higher commitment." If that be the case, the Multiplying Ministries are using baptism for a purpose other than Biblical.

## **THEIR GROWTH**

It appears that they will continue to grow. Maybe not at the rate of the past, but growth will occur. The rate of growth will be fastest in cities other than Boston. New York, Paris, and maybe other cities will have a faster growth rate than Boston. Presently, Boston's rate seems high, but remember that it is also the largest congregation of the Multiplying Ministry at the present time. When church plantings in other cities reach the size of Boston, they may even surpass Boston's growth rate. This would be especially true of Multiplying Ministry congregations in foreign cities.

One additional comment about their growth. From time to time, congregations of the church of Christ will desire to join the Boston Model of the Multiplying Ministry. The reasons for doing so will vary from congregation to congregation, but the main reason seems to be "look at how much they are growing." Let us say it again, "Success does not validate ministry." These congregations are saying that the end justifies the means. It is our opinion that the dangers of the Multiplying Ministry methods are so severe that they need to be left strictly alone. We cannot and dare not dictate to any congregation. However, the old maxim, "let the buyer beware" certainly applies in this case. We need to beware of what these Ministries have to offer.

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