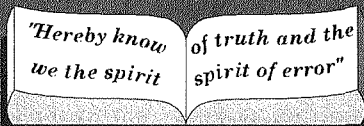


The Discerner



Volume 21, Number 4 October • November • December 2001

AN INTERDENOMINATIONAL HERESY-EXPOSING QUARTERLY

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EDITORIAL

By William A. BeVier

After the disaster of September 11 we thought to write another article presenting Islam (we had a series of three articles in The Discerner in 1996-97). However, after reading Dave Hunt's article in The Berean Call we decided he had done such a fine presentation we should share it instead. Dave Hunt is a member of our Board of Reference and some time ago gave us permission to reprint from The Berean Call.

There are some individuals who state that only fanatical, extreme fundamentalist Muslims could have done the destruction to the World Trade Center and the Pentagon, that the vast majority of Muslims are peace-loving, non-violent individuals. Anyone who has read the Koran, Islam's "holy book," knows that violence, killing of "infidels" (anyone not a Muslim), and martyrdom are taught. The one who gives his life for the cause of Islam is guaranteed "paradise," otherwise one's good works and bad works reviewed at the final judgment determine whether one goes to "hell" or "paradise." Most people, especially Americans, have never read the Koran so they have to take the words of others (who probably haven't read the Koran either) as to what Muslims are supposed to believe and practice. Those 19 Muslim men who crashed the planes on September 11 were orthodox Muslims, not weird fanatics. It is the same with the "suicide" bombers in Israel (incidentally, "suicide" is forbidden in the Koran, martyrdom is not). Those individuals are the true believers and are actively practicing their beliefs. It is difficult for Christians to believe this because it is not something we are taught in the Bible. We are taught to be merciful to our enemies, Muslims are not. In Islam even other Muslims can be considered your enemy. This is why Iraq and Iran, two Muslim countries, could fight such a bitter war some years ago, and why Northern Alliance soldiers show no mercy to captured Taliban soldiers. Many of us do not understand "foreign" religions. For another

example, we Westerners do not understand the traditional and "orthodox" practice of suttee, where a Hindu widow is cremated on the funeral pyre of her husband.

Another aside, there is no "separation of church and state" in Islam. Religion and the government are united, and neither is "democratic." Islam is viewed as one complete culture and there are to be no separate, distinct, and autonomous elements in society.

Our second major article in this issue is by Steve Lagoon. It is apparent from the content of his article he has been studying the subject for some time.

For those not familiar with the Hippocratic oath, it is ascribed to Hippocrates (but probably not written by him), an ancient Greek physician (ca. 460-377 BC). Many medical schools in their graduation ceremonies used the oath. Of interest today and relevant to Steve Lagoon's article are certain words in the oath. For example:

I will give no deadly medicine to anyone if asked, nor suggest any such counsel...[no assisted suicide]. I will not give a woman a pessary to produce abortion.... While I continue to keep this oath unviolated, may it be granted to me to enjoy life and the practice of the art [medicine] respected by all men in all times. But should I trespass and violate this oath, may the reverse be my lot. (The Encyclopedia Americana, 14.201, 1956).

Steve Lagoon's article is perceptive in what is going on currently in the fields of biological science and medicine. I hope you are informed by reading it.

The writer of our third article is Rev. John Ballentine, a respected and well-known pastor effective in evangelism. His salvation experience was in contrast to the ecumenism he encountered when he was searching for God's truth.

John Ballentine was converted to Christ while serving in Europe as a soldier during World War II. After he returned to the U.S. he attended Northwestern Schools (now Northwestern College) while Billy Graham was president. From there he entered the pastoral ministry, where he remained until his retirement. He first came into contact with Religion Analysis Service while a student.

Writing his article has not been easy for him. He was once a strong supporter of Billy Graham and his ministry, but what has occurred since Graham's early ministry has been a disappointment and disillusionment to Pastor Ballentine. He presents the "drift" in Billy Graham, which has been obvious to some people. Graham is without doubt the most widely known evangelist of the 20th century and many have come to know Jesus Christ as personal Savior through his preaching of the Gospel. But remember, it is the message that brings salvation, not the messenger. Others have recently spoken out

of concern about Billy Graham's current associations and public statements, some cited in John Ballentine's article and in our editorial comment at the end of the article. For example, Dr. John MacArthur is quoted as writing that Billy Graham has "some unorthodox views" ("Calvary Contender," Vol. XVIII, No. 21, Nov. 1). Dr. Graham is still very popular and acclaimed, almost an icon to some people. What has happened cannot be explained by age and infirmities. The pressures of his associations and recognition appear to be the primary causes. He is God's servant in a difficult position in the world.

We include one book review in this issue, dealing with the Word-Faith movement.

Please continue to pray for the ministry of RAS and we are grateful for your financial support. If your mailing label states XXI-4 or the cover of your copy states Volume 21, Number 4, your subscription expires with this issue. Remember that the cost is now \$5.00 per year in the U.S.

NOTICE

Because of staffing problems the Board of RAS has decided to reschedule the hours in which the office is open. The new hours are 9:30 am to 4:00 pm, Monday, Wednesday, and Friday. The answering machine is on 24-hours a day to receive messages and inquiries. Locally the number is: 763-535-8715. The 800 number is: 1-800-562-9153.

A Moment For Truth

By Dave Hunt

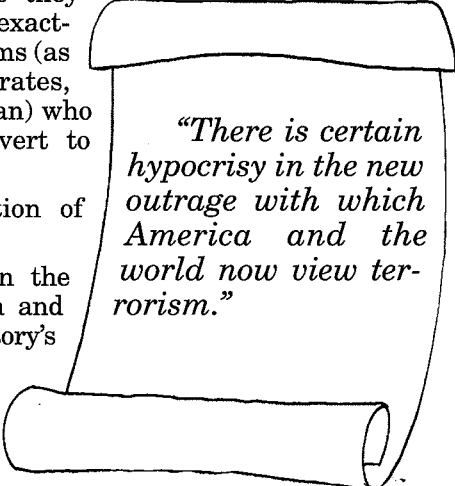
America awakened September 11 to appalling scenes on TV of passenger planes deliberately crashing into the towers of the World Trade Center and into the Pentagon. Stunned disbelief gave way to the question, who could so carefully plan and efficiently execute such incredibly inhumane destruction and slaughter? What cause could so powerfully motivate educated and trained individuals to sacrifice their own lives and the lives of so many total strangers in this manner? In the minds of civilized people these men were unbelievable fanatics. But were they?

Could one call the spiritual leader of an entire major country a "fanatic," a man universally recognized as properly representing his religion? Who would know his religion better than the spiritual leader himself? Such was Iran's Ayatollah Khomeini when he declared, "The purest joy in Islam is to kill and be killed for Allah." (David Lamb, *The Arabs: Journey Beyond the Mirage*, Vintage Books, 1988, 287; David Reed, "The Unholy War Between Iran and Iraq," *Readers Digest*, 1984, 389). Is that fanaticism?

And could you call the founder of a major world religion a fanatic? Muhammad, who with his followers slaughtered thousands in establishing and spreading Islam, said of Muslims, "Who relinquishes his faith, kill him ... (Quoted on authority of Ibn 'Abbas in *Sahih of al-Bukhari*, Part 9, 19. Attested by numerous Islamic scholars). I have been ordered by Allah to fight with people till they testify there is no god but Allah and Mohammed is his messenger." (Op. cit., Part 1, 13). Was Muhammad a fanatic? Are they fanatics who obey him today in exacting the death penalty upon Muslims (as in Afghanistan, the Arab Emirates, Pakistan, Saudi Arabia, and Sudan) who for the sake of conscience convert to another religion?

Do we need a new definition of "fanatic"?

There is certain hypocrisy in the new outrage with which America and the world now view terrorism. History's bloodiest, most vicious and successful terrorist, Yasser Arafat, has been given the Nobel Peace Prize and embraced as a world statesman. He is proof to



"There is certain hypocrisy in the new outrage with which America and the world now view terrorism."

would-be imitators that terrorism pays big. The United Nations, European Union, and countless world political and religious leaders have sided with him in his terrorism against Israel. Arafat and his PLO held the record for the largest hijacking (four aircraft in a single operation)—which has just been equaled, the greatest number of hostages held at one time (300), the greatest number of people shot at an airport, the largest ransom collected (\$5 million paid by Lufthansa), the greatest variety of targets (40 civilian passenger aircraft, five passenger ships, 30 embassies or diplomatic ministries plus innumerable fuel depots and factories), etc. (John Laffin, *The PLO Connections*, Transworld, 1982, 18). Instead of being tried by an international tribunal, as were the Nazi and Serbian leadership, Arafat's bloody exploits gained for him acceptance as a leader for peace!

“Is it a mere coincidence that the freedom of speech, religion, the press, and of vote and conscience, which we hold so dear in America, are suppressed in every Muslim country?”

In his brief speech to the nation the morning of the 12th, President Bush declared that the attacks on New York and Washington, D.C. were “acts of war.” Indeed, they were jihad (“holy war”). He said that “freedom and democracy are under attack [but] we will not allow this enemy to win the war by... restricting our freedoms.” Is it a mere coincidence that the freedom of speech, religion, the press, and of vote and conscience, which we hold so dear in America, are suppressed in every Muslim country?

Who dares to make the obvious connection between this declaration of war against America, and the declaration of war against the entire world by Muhammad in the seventh century, a part of Islam ever since? Since its inception, jihad has been waged by Islamic warriors to spread that religion of violence and hatred. Islam does not change. Rioting Muslim mobs invariably chant in their “fanaticism,” “Allah is great! Allah is great!”

In the wake of this terrible act of “holy war,” our President and Congressional leaders referred to God numerous times and invoked His blessing in tracking down the perpetrators of this infamous deed. The God of the Bible to whom they referred is not Allah, the god of Islam, whom the attacking terrorists served so faithfully!

We may be certain that the hijackers were not Israelis or evangelical Christians. Never! The simple but horrible fact is that only the religion of Islam could supply the motivation for what they did. Why are Muslims responsible for most terrorism in the world today? There is a definitive and foundational reason.

It would be extremely naive to imagine that terrorists who are will-

ing to blow themselves up in Israel or to crash a plane at the loss of their own and many other lives do so for some commendable humanitarian cause. The courage comes solely from a unique doctrine of Islam. Abu-Bakr, the first Caliph to succeed Muhammad (and one of the few to whom Muhammad promised Paradise without martyrdom), declared that even if he had one foot in Paradise he could not trust Allah to let him in. The only sure way in Islam of achieving Paradise is to sacrifice one's life in jihad. Yes, suicide is forbidden as self-murder. But to sacrifice one's life in killing infidels carries the highest reward.

And what reward does Paradise bring to the jihad martyr? He is promised a palace of pearls in which are 70 mansions; inside each mansion are 70 houses and in each house a bed on which are 70 sheets and on each sheet a beautiful virgin. He is assured that he will have the appetite and strength of 100 men for food and sex. This is the fantastic dream that is fed to Muslim boys from earliest childhood. This motivation alone gives the reckless courage and determination to train and execute terrorist deeds in which they sacrifice their lives in bringing death and destruction to "the enemies of Allah."

America has been called "the Great Satan" by Muslim leaders around the world. Thus the strike at America was a strike for Allah against his chief enemy. Palestinians danced in the streets to celebrate the destruction in America, shouting victory to Allah. The day before the attack CNN showed routine footage of third-grade children in a West Bank school chanting death to Israel. Only indoctrination into Islam makes possible such incredible scenes and the terrorism they celebrate.

Though people of good will naturally recoil from attaching blame to a major world religion itself, we can no longer afford such sentimentality. No longer dare we allow Islam to escape its undeniable responsibility. Yet former President Bush called Islam a peace-loving religion.

The devastating acts of war by Islamic terrorists against the United States were greeted by naive statements from well-intentioned government leaders to the effect that we must distinguish *between* terrorism perpetrated by extremist groups and Islam *itself* which is peaceful. Yet there are more than 100 verses in the Qur'an advocating the use of violence to spread Islam. In the Qur'an, Allah commands Muslims, "Take not the Jews and Christians as friends.... Slay the idolaters [non-Muslims] wherever ye find them Fight against such ...as believe not in Allah..." (Surah 5:51; 9:5, 29, 41, etc.). Though most Muslims would shrink from obeying such commands, this is official Islam and it cannot change without admitting that Muhammad was a false prophet and murderer.

Several years ago Steven Emerson produced for PBS an excellent video titled *Jihad In America*. Its cameras went directly inside cell

groups associated with mosques here in America where eager young Muslims were being recruited for *jihad* against the United States. Muslim leaders are shown giving speeches about bringing America to its knees through terrorism and making cold-blooded statements such as the following from Fayiz Azzam in Brooklyn in 1989: "Blood must flow, there must be widows, orphans, hands and limbs must be severed and limbs and blood must be spread everywhere in order that Allah's religion stand on its feet!" Yes, *Allah's religion* is the motivation!

In Kansas, in 1988, another leader recruiting Islamic holy warriors against the United States exults, "O, brothers! After Afghanistan [where Muslim "freedom fighters," aided by the CIA, drove out the Soviets and installed the brutal Taliban regime] nothing in the world is impossible for us any more! There are no superpowers or minipowers. What matters is *will power* that springs from our religious belief!" Yes, *religious belief*, the particular belief of Islam, is the only motivation capable of inspiring such "fanaticism."

At the beginning of the video, Emerson, who had tracked international terrorism for the prior ten years, reported on what he called "networks of Islamic extremists" inside the US. He accurately warned that "for these militants *jihad* is a holy war, an armed struggle to defeat nonbelievers, or infidels, and their ultimate goal is to establish an Islamic [worldwide] empire." Yet he later backpedaled into the incredible statement that "Islam as a religion does not condone violence; the radicals represent only themselves—an extremist and violent fringe...." That is simply not true. It is not because men are Arabs or extremists that they turn to terrorism, but *because they are devout Muslims*. Yet who will face this obvious fact?

Hatred of Israel and the call to destroy America for supporting her are also underlying themes of the terrorists seen in the documentary. Another Muslim leader in the US declares that Washington's Capitol Hill is "Zionist-occupied territory," that the Jews control Congress, and that the United States deserves what it gets so long as it continues to support Israel.

Referring repeatedly to "Islamic holy warriors," the video documented as clearly as could be done that Islam is the driving force behind terrorism. Astonishingly, however, the narrator and counterterrorism experts being interviewed repeatedly declared that Islam was not to be blamed but only the "fanaticism" of certain individuals. For example, Paul Bremer, former Ambassador-at-Large for counterterrorism for the State Department, said it is "important to make a distinction ...the vast majority of Muslims and Arabs are peace loving."

It is true that the vast majority of Muslims are peace loving and would protest that they oppose terrorism. Our sympathy is with them. However, should they not ask themselves why they follow a religion founded upon violence, which from its very inception has been spread with the sword? Under Muhammad's leadership in the seventh centu-

ry, thousands of Arabs (and many Jews and Christians) in the Arabian Peninsula were killed by Islam's fierce "holy warriors" to force that religion upon the Arab world. Upon Muhammad's death, most Arabians abandoned Islam, imagining that they were free at last. Swiftly, tens of thousands of Arabs were slaughtered in the Wars of Apostasy, which forced Arabia back under Allah. From that base Islam was spread everywhere with the sword.

On radio and TV, during that black Tuesday in September, which we can never forget, we were repeatedly told by well-intentioned government officials that we must be careful not to blame Islam for what a few fanatics had done. In fact, terrorists act in direct obedience to Muhammad, the Qur'an, Allah and Islam. While nominal Muslims reject the idea, all Islamic scholars agree that it is the religious *duty* of every Muslim to use violence whenever possible to spread Islam until it has taken over the world.

We need to face some simple questions: Is not the attempt to force them into Islam the cause of the cruel enslavement, torture and slaughter of millions in southern Sudan? Is not Islam the driving force behind the murderous and destructive riots against Christians in Nigeria, Indonesia, Pakistan and elsewhere? Is it not the enforcement of Islamic law that makes the Taliban deny all civil rights to those under its control in Afghanistan?

And what is it but Islam that unites the otherwise divided Arab world in an implacable and unreasoning hatred against Israel? No Arab map in the world admits Israel's existence. It is only Islam's *claim* that Ishmael, not Isaac, was the son of promise and that the Holy Land belongs to them which unites Arabs in the "fanatical" determination to destroy the Jews.

There is a natural reluctance to accept any statement which seems to be a prejudiced attack upon a world religion. *It is the fear of such prejudice which prevents the world from facing the truth.* But is it prejudice to state the plain facts? No, it is not—but it is difficult to face the truth that Islam itself is a religion of violence and that those who practice it are not extremists and fanatics in the ordinary sense of those words, but sincere followers of Muhammad.

The world has sided with Islam in its false claim to the land of Israel, which is now inaccurately called Palestine. This Promised Land, given to Israel by the God of the Bible, has been occupied by Jews continuously for the last 3,000 years, and they are the only people to have done so. In recognition of that undeniable historic fact, all of "Palestine" was to be given to the Jews for a national homeland by a 1917 ruling of the League of Nations. But steadily the Jews were betrayed by Britain's administration of this mandate (and the demise of the British Empire can be dated from that betrayal); the land was parceled out to Jordan, Syria, Lebanon, etc. Israel is now accused of "occupying" land which actually has been theirs for 3,000 years. The come-lately "Palestinians"

are sustained by the world in the lie that they are the original owners of this land. As a result, terrorism is perpetrated not only against Israel but also now in this latest act against the United States to apply pressure to force Israel out of its rightful land and to spread Islam around the world.

We have arrived at a defining moment when truth could triumph if the world would recognize that terrorists are not “fanatics” but *devout fundamentalist Muslims who are earnestly following their religion*. This recognition could bring fresh sympathy for Muslims of all nationalities who are tragically trapped in that system. The exposé of the truth could embarrass Muslim nations into opening the Islamic Curtain and allowing freedom to enter their borders. It could be a new day of open evangelism for the world where not force but love and reason permit each person to determine the faith he would embrace from his heart.

Let us pray to that end.

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear.... Psalms 46:1-2.

Whatever Happened to the Hippocratic Oath?

By Steve Lagoon

Since 1973, Americans have tolerated the killing of millions of unborn children through the practice of abortion. In America, the controversy over “partial birth abortions” in which a fully viable child is delivered up to its head and then murdered (the method is gruesome) has had a profound impact on opinion about abortion. The pro-life movement is winning the battle one person at a time, and I believe we will see abortion outlawed in America within the next generation. Nonetheless, the battle over the value of human life at all levels rages, and Christians need to be aware of the truly breathtaking developments happening around us.

Abortion Practices

In the area of abortion, one revolting practice is called “selective termination.” The Saint Paul Pioneer Press reported the following in its 8/6/96 issue. “A new surge of outrage swept Britain on Monday after a woman who is 16 weeks pregnant and her gynecologists agreed to abort one of two healthy twin fetuses because she says she is too poor to raise twins.” Tragically, it was reported the next day that the abortion had been performed (Saint Paul Pioneer Press 8/7/96). A variation of “selective termination” is the widespread practice called “sex-selection abortions,” in which parents have their unborn children aborted until they get the sex (usually a male) they desire.

Social Surrogacy

There is also a growing practice called “social surrogacy” in which a couple pays another woman to carry and give birth to their child. “An increasing number of women are ‘renting’ wombs for reason of time, pressure and vanity.... They cite career pressure, the pain of childbirth and the prospect of stretch marks as the main reason for avoiding pregnancy” (Tessa Mayes, “Career Women ‘Rent’ Wombs to Beat Hassle of Pregnancy,” The Sunday Times, 7/8/2001). The same article quoted one such “mother” as saying, “I wanted a daughter, but I don’t want it to affect my career.” Can it be denied that the child develops a bond with the woman who carries it through pregnancy



*the battle over
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and gives birth to it? Will not the woman who rents her womb also feel attached to the baby, leading to inevitable custody battles? One wonders at the selfishness of women who will not carry and deliver their own biological children.

Human Embryos

Another very controversial practice is that involving human embryos. One source of human embryos is fertility clinics, which often create more embryos than is needed for implantation for those seeking pregnancy. These so-called leftover embryos are either destroyed (“killed”), frozen for later “use,” or are used in research. It was recently announced that “Although most cells used in stem cell research come from spare embryos left over from in vitro fertilization procedures, a Virginia group announced that it has created embryos solely for the purpose of stem cell research” (Gautam Naik and Antonio Regalado, “Alternate Method Could Avert Debate,” Wall Street Journal, 8/6/01). Some scientists believe that embryonic stem cells will eventually be effective in treating hundreds of medical conditions such as Alzheimer’s disease, Parkinson’s disease, and other neurological disorders.

Embryonic Cloning

Adding to the controversy is Britain’s consideration of a law to allow embryos to be cloned. Some scientists expect to be able to grow human body parts for transplantation into others. In all these cases, the lives of the human embryos are ended. This means that living human beings are used for research and/or for their body parts, and then killed (see UK News, “Human Embryos to be Cloned” by Kamal Ahmed and Gaby Hinsliff 7/30/2000, and Agape Press AFR News “Clinton Administration Okays Research on Cells from Human Embryos,” 8/23/2000, and Newsroom “Britain Debates Cloning Embryos to Treat Disease,” 1/1/2001).

Cloning itself is also controversial. Its net effect is to create a biological and genetic twin of the entity being cloned. The difference is that the clone will be of a different age. Should we allow a man to clone himself? What if he wants to clone himself 30 times or 300 times?

More shocking is the prediction of Dr. Patrick Dixon:

Dr. Patrick Dixon, author of *The Genetic Revolution*, has predicted that human “partial” babies will be grown to harvest organs for transplants sometime in the next decade. He believes that current cloning technology will be used to develop babies with missing appendages – including heads, arms, and legs – “as organ factories for tomorrow’s people.” British scientists have recently created a tech-

nique to create frog embryos without heads and experts believe that this same technique can be used to harvest human organs such as kidneys, livers and hearts in artificial wombs (“Unborn Babies May Be Grown to Harvest Organs in the Next Five to Ten Years,” Minnesota Citizens Concerned for Life News, December 1997).

Babies Without Mothers?

Another relatively new practice reported is that of harvesting eggs from female fetuses that have been aborted and then fertilizing and implanting them in infertile women (Arthur Caplan, “No Ethical Stance Could Back Idea of Fetal Egg Donation,” Saint Paul Pioneer Press, 1/17/94, and William Tuohy, “Plan to Use Eggs of Aborted Fetuses Fuels Ethics Debate,” Saint Paul Pioneer Press, 1/3/94). This could mean your mother had never been born, but was rather aborted by your grandmother.

Embryonic Cryogenics

Consider the growing practice of “embryonic cryogenics” in which human embryos, i.e., living babies, are frozen, and then later thawed, implanted, and born, while others are discarded (see Rick Weiss, “Freezing Method Allows Human Eggs to be Stored for Future Use,” Saint Paul Pioneer Press, 10/17/97). Bioethicist Arthur Caplan reports “More than 10,000 cryopreserved embryos are stored in fertility clinics in the United States. Those embryos could keep for hundreds of years” (Arthur Caplan, “The Brave New World of Babymaking, *Life Magazine*, 1993). Think what it would be like to find that you had been frozen for a hundred years, and learning that your parents were already dead.

How about the British couple, who are having one embryo implanted for birth, and yet freezing its identical twin for implantation and birth years in the future (Lois Rogers, “Couple Seek to Have Twins Born Years Apart,” *The Sunday Times*, 7/2/2000). One wonders how it would feel to have a twin that is years (or even decades) older or younger than you? The above-cited article even speculates that the twin embryos might be implanted in two different women. Furthermore, the twin embryos could be implanted into two different women, neither of whom is the biological mother.

Who is Daddy?

Another disconcerting practice is that which is reported in England, in which women married to infertile husbands are choosing to be impregnated by “reproductive donations” from their husband’s father (Jason Burke and Paul Harris, “Infertile Men Turn to Fathers for Sperm,” *The Observer*, 11/19/2000). This means that the children in these arrangements are actually the biological children of their

grandfathers and the half-brother of the man they call Dad.

Who is Mommy?

Another new technique for infertile women is being developed in mice, with hopes for eventual human use. It “involves taking a cell from an infertile woman’s body, and inserting it into an emptied donated egg. The resulting egg contains the genetic material of the woman wanting the baby, not the donor” (Emma Ross, “Manufacture Human Eggs,” *Associated Press*, 7/2001). The egg is then fertilized with sperm from the father by in vitro fertilization. This does not honor the sanctity of the gift God has given the woman. By allowing her own genetic material to be removed from her egg, she destroys the purpose for which she was given them by God. Her eggs were intended only for procreation with her own husband and no one else.

I Want a Daddy!

At almost the same time as the last technique was announced, another one that is very similar was announced. This one is unique, in that it would allow for children to be born without biological fathers. “Australian researchers said on Tuesday they may have found a way to fertilize an egg with cells from any part of the body, rather than sperm, in a new study which offers hope to infertile men and even lesbian couples.... Lachman-Kaplan said the research, if successful, also theoretically could allow babies to be born without any input from men, although she admitted that such an outcome could open up an ethical can of worms” (Marie McInerney, “Australian Research Fertilizes Eggs Without Sperm,” *Reuters*, 7/10/2001).

Ethicist Scott Rae Raises Questions

There are a number of other ethical questions facing couples that are unable to have children naturally, and are seeking the help of modern science. Quoting at length from Scott Rae, professor at Talbot School of Theology, who gives a brief synopsis of such moral dilemmas.

1. A man who cannot produce sperm and his wife wants to have a child. She is artificially inseminated with the sperm from an anonymous donor, or a mixture of donors, conceives, and bears a child.
2. A woman who cannot produce eggs and her husband wants a child. They hire a woman to be inseminated with the husband’s sperm and to bear the child for them.
3. A woman is able to produce eggs but is unable to carry a child to term. She and her husband “rent the womb” of another woman to gestate the embryos that will be formed by laboratory fertilization of the husband’s sperm and his wife’s egg

4. A married couple desires to have a child, but the woman wants to avoid any interruption in her career for pregnancy, so her sister offers to carry the child for her. She accepts and the child is born successfully.
5. A lesbian couple wants to have a child. One of the women provides the egg, and after it is fertilized by donor sperm, the embryos are implanted in the uterus of her partner.
6. A couple desiring to have children cannot produce any of the sperm or eggs necessary for conception. So the woman's sister will donate the egg, and the man's brother will donate the sperm. Fertilization will occur in vitro, that is, outside the womb, and the embryo will be transferred to the wife of the couple, who will carry the child.
7. Two homosexual males want to rear a child. To do so, one man's female friend donates the egg and the other man the sperm (or it could be a mixture of both of their sperm). Another woman is hired to carry the child.
8. A postmenopausal woman in her early sixties with grown children wants to have another child. She is given a donated egg, has it fertilized by donor sperm, and the embryo is implanted in her body for her to carry and give birth to the child. (Scott Rae, Brave New Families, Grand Rapids, MI: Baker Books, 1996)

As Rae points out in his book, the number of people seeking the help of specialists at fertility clinics is immense, and Christians need to be wary of the "reproductive technologies" being employed. It is my opinion that God meant for the genetic material of each person to be used only in procreating their own child.

I share the opinion of many Christian bioethicists that any third party involvement in reproduction is a form of adultery. If a child cannot be conceived with only the genetic material of both marital parents, the child should not be conceived at all. This rules out any form of surrogacy, as well as using egg or sperm from outside the marriage.

On the other hand, I do not object to the use of in vitro fertilization as long as only the marital partner's genetic material is used, and no embryos are frozen or destroyed. However, I object to the use of fertility drugs on the following grounds. Often more embryos are conceived than are desired, which leads to two potential problems. One that "excess" embryos will be destroyed ("killed"), or they will all be implanted with great risk to each of them as the pregnancy develops. If these objections were met, I would lose my opposition to such drugs.

I Don't Want Two Mommies

Another concern is the recent announcement that children were born that had been "genetically altered," some of whom have *two biological mothers*.

In the technique, doctors take an egg from an infertile woman, the egg from a donor woman and the sperm from the infertile woman's mate. The doctors then suck out a little bit of the contents of the donor egg – the cytoplasm The cytoplasm is then injected into the infertile woman's egg along with the sperm to fertilize it.... Tests confirmed that two of the 15 babies produced by the technique at the institute were carrying genetic material from the birth mother, the father, and the woman who donated an egg, Cohen said. (Will Durham, "World's First Genetically Altered Babies Born," Reuter, Yahoo News, 5/4/2001).

Genetic Engineering

Concerns are also being raised by James Watson's (a Nobel prize winner for his co-discovery of the double helix in DNA) call for the legalization of genetic engineering "so that scientists can alter the genes of sperm, eggs and embryos and rid genetic defects from future generations" (Steve Connor, "Let Us Rid Society of Genetic Defects, Says DNA Pioneer," Independent News Co., UK, 4/16/2001). The same article went on to say; "There are also ethical and moral concerns about tinkering with human DNA to improve a family's genetic stock either by eliminating 'bad' genes or introducing 'good' ones. Critics say it raises the spectre of eugenics, as practiced by the Nazis."

Parents in the very near future may face decisions regarding "enhancement therapy," a form of genetic engineering in which parents would be able to choose the genetic make-up of their children. (See Michael McKenzie, "Genetics and Christianity: An Uneasy but Necessary Partnership," *Christian Research Journal*, Fall, 1995).

Man, Animals, and Hybrids

Some of the new biotechnology is even challenging our understanding of what it means to be a human being. For instance, consider the practice of Xenotransplantation, which is the practice of transplanting animal "parts" into humans. One effort underway is transplanting pig cells into Alzheimer patients' brains (E. David Cook, "Have a Heart...Even a Pig's?," A Center for Bioethics and Human Dignity Paper, 1/3/2001). Even more bizarre is the recent report that scientists have formed hybrid embryos combining pig and human cells although "whatever 'it' was that resulted, scientists reportedly destroyed it before it had barely begun" (Stuart Shepherd, "Pig/Man Embryo Renews Ethical Questions," *Pulpit Helps*, January, 2001).

"A biotech company has taken out a Europe-wide patent on a process which campaigners claim would allow 'chimeric' animals to be developed with body parts originating in humans. An Australian company, Amrad, was granted a patent last year, which covers embryos containing cells both from humans and from 'mice, sheep, pigs, cattle, goats, or fish' (Anthony Barnett, "Patent Allows Creation of Man-Animal Hybrid," *The Observer*, 11/26/2000).

Fitting into this pattern is the following report:

We are told it is technically feasible for animals to carry implanted human babies, and even more horrifying, that in the United Kingdom cow ova (eggs) have been impregnated with human sperm (where thus far the 'pregnancy' is terminated before it gets beyond the two-cell stage). In the United States, 20,000 cow-human embryos are created each month, supposedly for testing male fertility. (Dr. Carl Wieland, "Of Lettuces and Cow-Humans," *Creation Ex Nihilo*, September, 1987).

Organ Donation?

In the area of organ transplantation came the story of organs being harvested from Chinese prisoners being executed. A Chinese doctor, Wang Guoqi, seeking asylum in the United States, reported that prisoners were executed and their organs removed within two minutes, sometimes while the prisoners were still alive (Steve Mufson, "Chinese Doctor Tells of Organ Removals After Executions," *The Washington Post* on line, 6/27/2001).

Equally abhorrent was this headline: "Doctor 'had Child's head in a Jar.'" The story stated that:

The pathologist at the heart of a scandal over stockpiled human organs kept a child's head in a jar.... The report comes after a one-year's inquiry into how hundreds of children's organs, many taken at post-mortem examinations without parents' knowledge... up to 40,000 body parts are stored for teaching and research at hospitals throughout Britain, many without relatives' knowledge (Gaby Hinsliff and Anthony Browne, "Doctor 'Had Child's Head in a Jar,'" *The Observer*, 1/28/2001).

Ethicist Singer at Princeton

Particularly troublesome to Christians is the appointment of bioethicist Pete Singer at Princeton University (Sylvia Nasar, "Princeton Appointment Creates an Uproar," *The New York Times* on the Web, 4/10/1999). Singer attacks what he calls "specie-ism," which he describes as the idea that human beings have a higher intrinsic value than animals. This despite the fact the Bible says in Genesis 1:26-28 that man has dominion over the animals, and that only man

was created in the image of God. Singer also approves of the practice of infanticide in cases in which infants are born with spina bifida and hemophilia. Further, Singer is against killing and eating animals, although the Bible explicitly allows for it, i.e., Genesis 9:3. Yet he approves of the killing of newborn children. Professor Singer advocated in his book The Essential Singer that parents should have thirty days after a child is born to determine "if they want to keep it" (The Sword of the Lord, "Newborn Infants are Not Persons?" 2/16/2001).

Infanticide

We would like to think that the practice of partial birth abortions is as bad as it can get, but we must be aware of the growing infanticide movement of which Singer is representative. For instance, is this statement by Singer: "If we compare a severely defective human infant with a dog or a pig... we will often find the nonhuman to have superior capacities... only that fact that the defective infant is a member of the species *Homo sapiens* leads it to be treated differently from the dog or pig. But species membership alone is not relevant.... If we can put aside the obsolete and erroneous notion of the sanctity of all human life, we may start to look at human life as it really is: at the Quality of life that each human being has or can attain (Peter Singer, "Sanctity of Life, Quality of Life," *Pediatrics*, Vol. 72, No. 1, 1983, p. 18).

Influential ethicist Joseph Fletcher states, "It is reasonable to describe infanticide as a post-natal abortion" (Joseph Fletcher, "Infanticide and the Ethics of Loving Concern," in Infanticide and the Value of Life, Marvin Kohl, ed., 1978, p. 17). Milton Heifetz said "Is life at birth more significant than at the second, fourth, or sixth month of pregnancy? It is not" (Milton Heifetz and Charles Mangel, The Right to Die, 1975, p. 51).

Euthanasia

Nor can I conclude this article without reference to the movement to devalue life in its closing stages. Dr. Kervorkian ("Dr. Death") and the so-called "right to die" assisted suicide movement has led an assault on our elderly and vulnerable. The Netherlands are leading the way in this effort as is reported in the Saint Paul Pioneer Press (Charles Trueheart, "Netherlands Close to Legalizing Euthanasia and Assisted Suicide," Saint Paul Pioneer Press, 8/16/99. [Editorial comment: This has now been done.]). In America, the State of Oregon has led the way with the nation's first law allowing for "Assisted Suicide" with their so-called "death with dignity act."

What is truly alarming is the practice of so-called mercy killing in which the patient is killed without their or their family's consent. Daniel Hanley reported for the Associated Press that: "One in five

intensive-care nurses responding to a survey admitted hastening the deaths of terminally ill people, sometimes without the knowledge of doctors, families or the patient.... Most nurses who intentionally killed patients said they had done it only once or twice. However, six nurses said they had hastened the deaths of 20 or more people" (Daniel Q. Hanley, "Critical Care Nurses Sometimes Hasten Death," Saint Paul Pioneer Press, 5/23/96).

Bioethics and Its Impact on Apologetics

The challenges addressed in the body of this article bring to mind important questions for Christian theologians and apologists. I will briefly raise a few, not to give specific answers, but rather to raise awareness and stir up discussions on these questions.

What makes a person a person? Is it the body, or soul, or memories, or all of the above? What if in the future, we could actually record, store and transfer human memories from one brain to another?

How do the practices described in this article affect our understanding of the resurrection of the body? Is cremation of the body an acceptable practice for the Christian at death?

When does a person receive their human soul (conception, implantation after twinning/recombination, gradually through pregnancy, at birth)?

How far can we allow organ transplantation to go? Would we approve of the transplantation of a head, a brain, or part of a brain? How far can we allow Xenotransplantation to go? For instance, should we allow humans to have orangutan hearts, heads, brains (perhaps for the purpose of making them slave workers)? Should we allow genetic hybrids of half-human, half monkey along the lines of the mythical, or maybe not so mythical, centaurs? Some of these questions may sound absurd, but do not be surprised if one day they become realities, perhaps in our lifetime.

Biblical Principles

Certain Biblical principles should guide us as we face these challenges of the future and the present. Here are a few basic ones:

Principle #1. Man alone is created in the image of God (Genesis 1:26-28). Therefore, man's (all mankind) value and worth does not depend on what he can do, but who he is. We must reject the notion that man's value is determined by subjective quality of life assessments. But rather on the objective and intrinsic value that man has inherently as a gift from God.

Principle #2. Man was given dominion over the earth (Genesis 1:26-28) including all animal and plant life (flora and fauna).

Therefore, man is superior in value to all other life on this planet and is to be a steward of it.

Principle #3. God is the creator of mankind, and is sovereign over the lives and deaths of mankind (Job 1:21; Jeremiah 10:23). Therefore, any form of suicide, including the oxymoron “assisted suicide” is a usurpation of the role only God should exercise.

Principle #4. The human body is a sacred gift of god that will be resurrected (1 Corinthians 15; Romans 8:23; Philippians 3:21). Therefore it should be treated with dignity. Any act, which goes against the purpose for which God created the body, is immoral. For example, using human beings for experiments and then killing them is unethical (this is what happens in embryonic stem cell research).

Principle #5. Just because we can do something doesn't mean we should. Some think that if we are scientifically able, or legally allowed to, then it is acceptable to do something. This idea is clearly wrong. Every year thousands are murdered with guns. Though this is scientifically possible, it is clearly wrong for the individual to do this. Also, millions of babies are killed every year in legalized abortions. Even though the law allows it (it also allowed slavery at one time), it is still wrong.

It is my hope that this article will awaken Christians to the very real ethical problems that face us now and in the near future. We must confront the challenges of this “Brave New World” with the power and truth of God's Word!

Ecumenism and Those Who Are Involved

*By John Ballentine
with Jo Ann BeVier*

Why are Christian leaders a part of this fallacy? The word “ecumenical” comes from the Greek word *oikoumene*, which denotes “this inhabited world.” In plain language the ecumenical church is the world church. The aim is to bring all churches, denominations, and ultimately all religions together in one world religion. At the first Ecumenical Assembly held in Amsterdam in 1948 the motto “One World – One Church” was adopted (Homer Duncan, The Ecumenical Movement). Is this a new development? No.

...The Ecumenical Movement had its rise in the World Student Christian Federation in 1895. Then there were conferences in 1925 and one in Lausanne in 1927. These movements resolved to unite in 1938. The first Ecumenical Assembly was held in Amsterdam in 1948 and the World Council of Churches was started in August of 1948 (J. Oswald Sanders, General Director of Overseas Missionary Fellowship, OMF).

In inter-mission relationships the Edinburgh Missionary Conference in 1910 marked the beginning of another area of compromise and cooperation. This led to the formation of the International Missionary Council which climaxed with its merging into the World Council of Churches (WCC) as its Division of World Missions and Evangelism.

Forgotten in all of this graying of areas is what the Reformation meant to the Church. It primarily meant the end of control of a universal church – the Roman Catholic Church. It brought about great doctrinal changes: salvation by faith alone, sole authority of the Scriptures as an infallible rule of faith and life, and the priesthood of believers. These things are most important to state because the decline of these tenets are what we have begun to touch on (Earle Cairns, Christianity Through the Centuries).

The interdenominational cooperation and desire for unity has led to an organizational type of unity, not a spiritual unity, as Christ spoke of in Scripture, e.g., Eph. 2:16-18; 4:4-6; 1 Cor. 12:12-20, 27; Col. 1:18. The Body of Christ, of which Christ is the head, is made up of individuals placed into the Body by the Holy Spirit. This Body is the Church as stated in Col. 1:18, “and He is the head of the body, the church....” This is very clear but has been lost sight of as local churches were established. Local groups of believers were established in the days of the Apostles. The Apostle Paul especially took the Gospel into the then known world. The letters Paul wrote concerning various doctrinal matters written to the individual local churches establishes

this, i.e., church at Corinth (1 Cor. 1:2); Rome (Rom. 1:7); Galatia (Gal. 1:2); Ephesus (Eph. 1:1); Philippi (Phil. 1:1); Colossi (Col. 1:2); Thessalonica (1 Thess. 12:1; 2 Thess. 1:4). All these local churches were assumed to be made up of believers.

The Reformation, as stated before, had great impact on doctrine, creeds, establishment of denominations, preaching, morals, education, etc. By 1648 the main churches of the Christian religion in the West were in place. The Peace of Westphalia in 1648 is a dividing point between religious patterns developed in the Reformation and what happened in church history since that time. Rationalism developed which gave birth to liberalism, which led to a break with the Bible and the tenets held in the Reformation. Evangelism became important as a means to win people (formerly in state churches) to Christ.

The foes of the faith appeared in the 19th century, some of which were: Biblical criticism (perpetuated by Kant, Hegel and others); commercialism (especially American materialistic standards of living); evolution (Darwin's influence); communism (following Karl Marx) all threatening the faith the church has endeavored to hold which is revealed in the Bible.

These movements and changes led to a turning away from conservative or fundamentalist theology to liberalism, which said that the Scriptures only contain the Word of God; they proclaimed Christ as a man rather than God; the doctrine of original sin gave way to the goodness of man; and the prophetic view of Christ's second coming was replaced by making the task of the church to create the Kingdom of God by social action.

The controversy (or rather the fight) between liberalism and fundamentalism raged during the 1900's, especially in the Presbyterian Church USA, resulting in forcing conservative pastors out of their churches. Also various Baptist churches were split during the struggle.

Neo-orthodoxy became prevalent. Cults developed and the rise of the ecumenical movement began to influence the church. It's objective was to unite all denominations into one world church.

My personal experience in all this starts at this point. In the 1950's while a student at Northwestern Schools in Minneapolis another student and myself decided to "evangelize" during the Christmas vacation. On a Saturday morning I went to St. Mark's Episcopal Cathedral. The door was open so I went in and found someone in the study. I told him what I was doing, telling others of the good news of the gospel of Jesus Christ. I was told to "get out of the church and go back to your own people!" I went to another church close by and found he pastor of the church (a Methodist church). I told him why I was there and with vulgar language he told me to get out. I also had an appointment with the head of the YMCA and his response to my testimony was, "I am like a chicken that molts [loses feathers]. As I live each day I get better and better." I had never heard this philosophy

before. He was a member of a liberal Presbyterian church. These liberal churches are a part of the World Council of Churches.

At Northwestern Schools during my tenure there the classes on "Power for Christian Living" were taught by Mrs. Ethel Jones Wilcox. For me, a "new born believer at age 30+," her class was just what I needed. She was enthusiastic, and full of knowledge about the power of a life in Christ. Roger Youdarian, one of the five missionaries martyred by the Auca Indians, was in this class. Mrs. Wilcox also spoke of marriage and stressed the "unequal yoke" spoken of in 2 Cor. 6:11-18.

In 1948 Billy Graham became President of Northwestern Schools in Minneapolis, Minnesota. Dr. Graham makes it very clear in his writings that it was not his calling to be President of Northwestern Schools (now Northwestern College in Roseville, MN). He was happy when his term ended in 1952. He felt he was called to be an evangelist. His first citywide evangelistic campaign was in 1949 in Los Angeles. There is little doubt that God has used Dr. Graham in evangelism. About the time of the Portland, Oregon meetings (Nov. 1950) the need for an organization to handle financial and other business brought the Billy Graham Evangelistic Association into being. George Wilson, a businessman, did this. This expanded into an organization handling millions of dollars.

Billy Graham and I were raised during the Great Depression; he was from a Christian home, I was not; he played baseball and so did I; he learned how to work and so did I; we are both in our 80's.

When he became an evangelist his answer to the question, "Is the ecumenical movement of God?" was "We have to learn to live with it" (History of Minnesota Baptist Convention). Has Billy changed in his message or position? From my perspective, and that of many others, he has unfortunately compromised his position by joining with liberals, godless governments (i.e., communism), political leaders with spiritual problems (i.e., Bill Clinton and others), Roman Catholics, the World Council of Churches, etc. These organizations, people, churches, etc., can be classed as liberals, anti-God, not holding true to the fundamental doctrines we believe in. True, this did not come all at once. While I was a counselor in the Graham Crusades, converts who signed a decision card were advised to go to the church of their choice which meant for some going into liberal or spiritually dead churches. No place for a "new born."

Early in his ministry (in 1950's) men who loved and knew him personally told him that he was signally blessed of God and had won many to Christ and that he should not collaborate with those who do not believe in the cardinal doctrines of the Christian faith. That when he was addressing liberals he "threw bricks at the fundamentalists and roses at the modernists." Billy Graham accepted the sponsorship of modernists (i.e., the National Council of Churches, NCC). He was told that the liberals were using him and though he was doing well, it was being neutralized. A number of Christian leaders were sending

this message in the 1950's. Among these were Dr. Carl McIntyre, Dr. John R. Rice, Dr. Monroe Parker, Dr. Carl Henry, Conservative Baptist Association, and others. (See article "What is New Evangelicalism?" by Dr. Monroe Parker, former President of Pillsbury Baptist Bible College Owatonna, MN).

When asked in a TV interview in 1997 by Robert Schuller what he thought is the future of Christianity, Billy Graham responded he believed there is a Body of Christ that comes from all Christian groups around the world.

I think Muslims, Buddhists or the non-believing world are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts they need something that they don't have, they turn to the only light they have and I think they are saved and that they're going to be in heaven ("The Christian News," Oct. 1997).

In the spring of 1994, a group of evangelical and Roman Catholic leaders met and signed a document called "Evangelicals and Catholics Together" (ECT). This document asserts there is one church and we must work together. This is something Billy Graham has done over the past decades.

There are certainly denominations, movements, para-church organizations which have followed this same path of ecumenism, neo-evangelicalism and the like but their influence has not been as prominent as Dr. Graham's. He has been an internationally accepted figure.

In the light of the September 11th tragedy, America has been awakened out of sleep and hopefully will repent of their sins of moral degradation, political corruptness and turn to the one true God and accept the work of the Lord Jesus Christ on the cross for our sin.

In this light we conclude that God is in control – He is sovereign. It is He who rules and overrules.

Editorial comment: There are a number of books written, or being written about ecumenism, Billy Graham, and One World –One world church. Just a few books we call to your attention are: The Ecumenical Movement in the light of the Holy Scriptures by Homer Duncan (available from RAS); Under the New World Order by Wilson Ewin (available from RAS); The Legacy of Billy Graham by Brad Gsell; Billy Graham and His Friends (new books) by Dr. Cathy Burns, and a number of other books and pamphlets listed in the catalog of Religion Analysis Service.

Rev. Ballentine has a vast amount of material, copies of articles, and firsthand knowledge of the subject of this article. For further information you may contact him at:

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BOOK REVIEW

The Word-Faith Controversy: Understanding the Health and Wealth Gospel

By Robert Bowman, Jr.

Reviewed by Steve Lagoon

This long awaited book is finally available (Baker Books, 2001, 254 pages, \$15.99) and overall it was well worth the wait. Robert Bowman has a well-deserved reputation for writing well-researched and thoughtful books in the area of counter-cult apologetics. Religion Analysis Service carries three excellent books by him of the Jehovah's Witnesses. These titles are Jehovah's Witnesses, Jesus Christ the Gospel of John (JW-25); Understanding Jehovah's Witnesses (JW-36); and Why You Should Believe in the Trinity (JW-45). Bowman is the president of the Institute for the Development of Evangelical Apologetics (IDEA). He also has worked with the Christian Research Institute and Watchman Fellowship.

This book is an instant standard for those who want an appraisal of the Word-Faith movement. His goal is to present a balanced and fair critique of the movement that avoids the extremes of sensationalism on the one hand, and leniency on the other. For the most part he succeeds in his goal.

Bowman structured the book around the theme "the roots and shoots of the Word-Faith movement." The first half of the book deals with the "roots" or historical origins of the movement. The second half of the book deals with the "shoots" or teachings of the movement. There are a total of 15 chapters in the book, along with indexes and a helpful bibliography. In the first half of the book, Bowman attempts to refute the popular theory that the Word-Faith movement springs from the ministry and works of E. W. Kenyon and that Kenyon in turn a product of the metaphysical mind science cults of the late nineteenth century (i.e., Mary Baker Eddy's Christian Science). Bowman gives a convincing argument that Kenyon was more orthodox than was suggested by earlier researchers (i.e., D. R. McConnell) and that origins of the Health and Wealth movement should be placed less in metaphysical cults, and more in the broad Pentecostal movement itself, and in other nineteenth century movements such as the Holiness movement.

Bowman traces the origins of the movement through the twentieth century with excellent information of the "ministry" of faith healer William Branham, who rejected the doctrine of the Trinity, and televangelist Oral Roberts.

Some of the doctrinal distinctives of the Word-Faith movement

that Bowman assesses in the second half of the book include the so-called "little gods" doctrine that suggests that Christians are "little gods" created in the image of Jehovah God. He refutes the incredible claim Christians are as much an "incarnation" as Jesus Christ. He also examines the Word-Faith claim that Jesus took upon Himself a "Satanic nature" on the cross, went to hell, and was born-again. Bowman also answers such Word-Faith ideas as the claim that faith is a force that anyone (including unbelievers) can use to achieve their goals, and that even God has to use faith. Finally, in the last two chapters, he critiques the heart of the Word-Faith message that healing and prosperity are the birthright of all Christians.

Some criticisms are in order. Bowman seems to spend a bit too much time criticizing Christian Research Institute president Hank Hanegraaff (see examples pp. 18-19, 30, 52, 152, 154, 176, 246). It is hard to escape the conclusion that personal conflicts between Bowman and Hanegraaff have colored Bowman's critique. This seems most clear on page 149 where Bowman states, "on the other hand, he [Michael Bruno] is right about Hanegraaff's language being susceptible to misunderstanding as endorsing a kind of oneness view." The statement that Hanegraaff made that is supposedly "akin to that of the Oneness Pentecostals" is "Hanegraaff's definition of the Trinity as an affirmation of 'one God revealed in three persons'" (p. 148). Anyone who is the least bit familiar with Hanegraaff knows that he is perfectly orthodox in his Trinitarian beliefs, and that the quoted statement itself is perfectly orthodox (though not an exhaustive definition). In my opinion Bowman spends too much time critiquing the more esoteric and extreme statements and ideas of the movement (the little gods doctrine, etc.), and too little space on the heart of the Word-Faith teaching that suggests that all Christians should be healthy and prosperous.

I must also disagree with Bowman's statement on page 131 in which he states, "Both Mormonism and Jehovah's Witnesses teach henotheism...." Mormons are pure polytheists because, even though it is true that they do not worship the supposed gods of other worlds, they do teach that the Father, Son, and Holy Spirit are each a separate and distinct God, each worthy of worship.

On the other hand, I think it is unfair to classify Jehovah's Witnesses as henotheists [Belief in one god without denying the existence of others.]. Bowman knows full well that Jehovah's Witnesses teach that only the Father is Jehovah or Almighty God. Furthermore they do not consider Jesus Christ to literally be God by nature. A Christian dialoguing with a Jehovah's Witness would be laughed out of the Kingdom Hall for suggesting that J.W.'s are anything but strict monotheists. Bowman's assessment of the movement (pp. 219-228) is slightly more favorable than my own, but essentially accurate.

These minor criticisms should not be supposed to take away from

the overall value of the book. It is clear that Bowman has worked on this project for years, and this book should now be the starting point for anyone doing research on the Health and Wealth Word-Faith movement. I strongly recommend this book to anyone interested in the subject, including those in the movement itself.

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