UFMCC and "other communions within the context of local and regional networks where the UFMCC is present." Will the NCC someday approve the UFMCC for membership? "No way," Kishkovsky said in an interview.
...The NCC approved a budget of $49.8 million for 1992, about 3.5% higher than 1991. Projected income includes $12.9 million from the NCC's 32 member denominations, $22.9 million through campaigns of its relief arm, Church World Service (CWS), $6.1 million from government contracts, and $4.2 million in sales and services. Most of the income and projected expenses ($42 million) are tied to CWS.

The nation's Catholic bishops granted an imprimatur to the New Revised Standard Version of the Bible, allowing Catholics to use the updated translation published last year by the National Council of Churches. At their semiannual meeting in Washington, D.C., the bishops addressed both parochial and universal concerns. They failed to muster a two-thirds majority to reduce from six to two the number of special holy days requiring attendance at mass. The days often fall during the work week, when it is difficult for many Catholics to attend, backers said. Surveys show that only a fourth of the nation's 55 million Catholics go to church on the holy days, while between one-third and one-half attend mass on Sundays. The bishops also rejected norms that would have allowed lay people to preach in special circumstances. In a statement on the needs of children, the bishops called for pro-family tax and welfare policies, divorce laws favoring children, and sexual abstinence and marital fidelity as solutions to AIDS and abortion. In a statement on environmental concerns, the prelates urged church members "to examine our lifestyles, behaviors, and policies, to see how we contribute to the destruction or neglect of the environment."

The so-called prophecy movement among charismatic churches suffered a blow last month when one of its principal leaders admitted to sexual misconduct and other offenses. Bob Jones, 61, has been associated with Mike Bickle's 3,000-member Kansas City Fellowship (KCF) since its founding in 1982. Jones was a central figure in the controversy that erupted last year when Ernest Gruen, pastor of Full Faith Church of Love in Shawnee, Kan., accused Bickle of promoting false prophecies and "charismatic heresies" (NIRR 4/23/90, 6/4/90). Many of Gruen's charges involved statements made by Jones from KCF's pulpit, often involving bizarre dreams, mystical interpretations of Scripture, visions, out-of-body experiences, and much talk of demons. John Wimber, founder of the Anaheim, Calif.-based Vineyard church network, placated Gruen and other KCF critics when he announced in May 1990 that he was stepping in to give oversight to Bickle and to help bring some theological accountability to KCF's six congregations. KCF later changed its name to Metro Vineyard, and Bickle announced that Jones would no longer play a prominent role as a conference speaker.
...Last month, Wimber announced that Jones had been removed from all ministry functions. In a letter from Wimber to Vineyard pastors, "serious sin" was cited as the reason for his ouster. The sin, aside from an unspecified sexual incident, included manipulation of church members through personally tailored prophecies.

ABC-TV's "Prime Time Live" raised serious questions about three Pentecostal preachers and how they heal the sick and spend ministry funds. The Nov. 21 telecast shined the spotlight on Robert Tilton, Larry Lea, and W.V. Grant, all based in Dallas. The ABC crew, armed with hidden cameras, spent four months conducting an investigation into charges that the three evangelists are misleading gullible donors and skirting federal laws. Prime Time anchor Diane Sawyer kicked off the broadcast with assurances that ABC was "in no way questioning faith or religious belief of any kind." She then presented 50 minutes of incriminating evidence against the three men. Among other things, the program alleged that: (1) Grant raised funds for a Haitian orphanage and then allocated most of the donations for other purposes; (2) Lea told donors he needed money to build a church in Auschwitz, Poland, which had actually been established two years earlier; (3) Lea gave viewers the impression that he and his family

November 10, 1991

Discipline Procedures & Pastoral Strategy (Bob Jones)

I Steps leading to Bob Jones' discipline

A. Paul Cain confronts Bob Jones -

1) Paul Cain's private word to Bob Jones - July 17, 1991:
Paul saw a satanic trap laid for Bob and the spirit of lust enticing Bob. Paul saw specific acts of sin but had no witnesses with hard evidence so he did not charge Bob with specific acts of sin. Note: Scripture forbids accusing a leader without hard evidence involving at least 2 witnesses - I Timothy 5:19.
2) Bob admitted having a problem with lust but made no admission of any acts of sin. Paul told Bob never to see a woman alone and never to lay hands on a woman. Bob made a commitment to Paul to obey both of these admonitions.
3) Bob requested and received prayer from Paul Cain, Mahesh Chavda and Rick Joyner. Bob claimed a significant change at this time in terms of his problem with lust. Therefore, Paul kept silent because of a lack of two witnesses (I Timothy 5:19) and in light of Bob repenting of the things Paul warned him of in private - this was in compliance with Matthew 18:15-18.
4) Paul warned Mike Bickle to wait and watch for details that God would make known. Paul spoke with Mike as the pastoral authority in Bob's life for the sake of pastoral accountability.
5) Mike spoke immediately with Bob and Bob admitted struggling with lust but repented and strongly claimed a sense of victory.
6) According to Paul Cain's warning Bob committed to Mike to never pray for women alone and never to lay hands on them. Mike never saw or heard of Bob violating this until late October.

B. Mike Bickle speaks with Bob Jones

1) Mike meets with the victims fulfilling the Scriptural requirement to receive accusations from at least two witnesses (I Timothy 5:19). Several days later Mike confronts Bob.
2) Mike confronts Bob Jones privately (Matt. 18:15-18) in late October and Bob Jones gives a partial confession.
3) Mike tells Bob to tell John Wimber - November 1, 1991 (Bob was in Anaheim at the time).
4) Mike discusses the full situation with John Wimber - November 2, 1991.

C. Ken Gulliksen's involvement -

1) John Wimber sends Ken Gulliksen (North American director for the Association of Vineyard Churches) to Kansas City to investigate the matter - Nov. 3, 1991.
2) Ken meets with victims along with Mike Bickle and Tim Johns - Nov. 3, 1991.

D. Bob Jones meets with Ken and MVF leaders November 4, 1991 -

1) Bob gives a more extensive confession to Ken and MVF senior leaders.
2) Bob repents to the MVF leadership for slander, divisiveness, and rebellion related to John Wimber's prescribed discipline related to Bob in July 1990.
3) Bob Jones hears and agrees to the full discipline prescribed by John Wimber for this recent sexual misconduct. See John Wimber's letter dated Nov. 7, 1991.
4) During the meeting, Bob Jones dictates a letter to MVF leaders admitting sins of slander, manipulation and sexual misconduct and expressing his repentance and then stating his agreement with the present discipline.

II. Bob Jones' admission of sin - November 4, 1991

A. Abuse of spiritual power - manipulation of 2 women using his position of ministry, starting in March 1991.

B. Rebellious, divisive, and slanderous activities starting from July 1990 - September 1991.

C. Sexual misconduct with 2 women (not adultery) from March 1991 - July 1991.

NOTE: 1) Bob admits deep jealousy, bitterness, resentment growing strong in him since Jan. 1990.
2) Bob's initial response to the November 4 meeting was one of being contrite, honest, humble and agreeable.

III. Specifics of Bob Jones' discipline (prescribed under the leadership of John Wimber)

A. Public statements:
1) John Wimber makes a general statement with national and international circulation.
2) MVF leaders make a more personal statement to the local church (MVF).
a) Elders/staff (private settings which include an in depth disclosure of Bob's sin).
b) Entire local church recieves John Wimber's written statement - November 10, 1991.

B. Total ministry restraints (for undefined period of time) includes:
1) No personal prophetic ministry (includes no phone calls, personal visits).
2) No public local church ministry (prophetic ministry after or during meetings).
3) No traveling ministry (conferences, leaders' retreats, etc.).
4) For integrity and accountability purposes, we earnestly request (throughout the entire discipline/restoration process) that if Bob calls you or you call him that you immediately notify one of the lead pastors.

IV. Restoration of Bob Jones

A. Personal care for Bob and Viola - our first concern is the restoration of Bob's relationship with God.
1) Regular counseling appointments (Viola and Bob together). Several levels of counsel are being made available to the Jones - professional, pastoral, retreat settings, etc.
2) Bob and the counselors will give a monthly report to Mike Bickle (Mike relates it to John Wimber).
3) The pastoral team communicates, fellowships and visits to pray for Bob and Viola regularly. The wives of senior leaders will seek to meet regularly with Viola.
4) The MVF leadership specifically picks 10 couples, who are currently close to the Jones, to relate to Bob & Viola on a regular friendship basis. All others are asked <u>not</u> to contact Bob without first communicating with a lead pastor.
5) Bob changed his phone number and made a request not to come to the MVF services at this time.
6) Bob may move from Kansas City - undecided.

B. Financial support -
1) Bob said he would need some monthly support to meet his financial needs since he will no longer receive honorariums (Bob has some personal income from personal investments and retirement).
2) MVF agrees to give monthly financial support to the Jones (starting January 1, 1992) as long as Bob submits to the discipline process. We welcome all who desire to help us provide this support to send checks to MVF with a note designating the check for the Jones'.
3) The Jones personal savings are currently sufficient for emergencies (MVF also available to help).
4) All financial gifts to help support Bob and Viola during the restoration process are welcome and encouraged yet we ask that you send them to the Jones' through the MVF general offices for the sake of accountability and integrity.

C. John Wimber will widely distribute a written statement in the event of Bob being restored to public ministry.

D. Time of restoration - we anticipate a prolonged restoration process.

E. Bob Jones' mother and son will be visited and ministered to in a personal way.

V. Pastoral strategy for the victims

A. Mike and Diane Bickle's personal involvement with the two women (family included) for the purpose of making available prayer, counseling, help in processing the events, and for emotional and spiritual healing.

B. Bob confesses and takes responsibility for his sin towards them.

C. Professional counseling made available to the women.

D. Keeping their names private - to avoid unnecessary embarrassment and further pain.

VI. Pastoral strategy for believers at MVF

A. Public services -
   1) Teaching on church discipline (its purposes and procedures) - Sunday morning, Nov 10.
   2) Question and answer sessions and open dialogue after Sunday night services for three successive weeks.
   3) Sunday nights - 3 weeks of processing theological and emotional issues through the public teaching format. Personal ministry offered to individuals at each meeting.
   4) John Wimber (possible visit).
   5) Paul Cain speaks to MVF (December 1-2).

B. Mike and Lead Pastors will visit each local congregation together for communication and personal ministry for individuals. Note the following schedule:
   1) Monday, November 11 - GWC, 7:30 pm
   2) Tuesday, November 12 - NWC, 7:30 pm
   3) Wednesday, November 13 - LSWC, 7:30 pm
   4) Thursday, November 14 - NAFC, 7:30 pm
   5) Friday, November 15 - WFC, 7:30 pm
   6) Saturday, November 16 - OWC, 7:30 pm

   These are open meetings - all are invited for the purpose of dialogue and personal prayer for anyone requesting it.

C. Home meetings visited by Lead Pastors to offer extensive communication and personal ministry to help individuals process these events in a more personal way - November 11-22 - see the schedule on the back of this page.

D. Children - special communication and personal prayer for them.
   1) Mike Bickle and Michael Sullivant will immediately minister to the children at Dominion Christian School.
   2) Lead Pastors will offer to speak to the older children in special ministry settings designed for them during the church services. Question and answer time and personal prayer available for the children. These sessions will be optional and parents are invited.

E. Personal follow up with counsel sessions will be available with the elders for anyone requesting more personal help in the healing process.

(Schedule of special meetings with MVF leaders is on the back of this page)

METRO VINEYARD
FELLOWSHIP

November 4, 1991

Dear Brothers,

I have held resentment against you and have spoken slanderously against you, and I now repent for this.

In recent months, I have manipulated certain people for selfish reasons on the basis of my prophetic gifting. I have been guilty of sexual misconduct, and I deeply regret this. (I have not committed adultery).

I deeply resented the published restraints placed upon me in my ministry by John Wimber in July 1990, and this resentment created an imbalance in my reasoning ability. Now I believe that these restraints were right.

I embrace the present disciplinary process given by John Wimber and you, and I'm thankful for it.

I ask forgiveness for those I have hurt, for I love each and every one of you, and I wish you well.

Sincerely,

Bob Jones

Bob Jones

(This statement was dictated by Bob Jones in the presence of the Metro Vineyard Fellowship Senior Leadership on November 4, 1991)

RW/lm

ASSOCIATION OF
VINEYARD CHURCHES

November 7, 1991

Dear ,

When a leader falls into sin, the Word tells us that elders "who sin are to be rebuked publicly, so that the others may take warning" (I Timothy 5:20). We, the national Vineyard leadership, believe that the rebuke of a leader discovered sinning should be published at a level commensurate with his visibility and ministry. Therefore, with much sorrow, we are writing this letter to you.

I has been discovered, confirmed, and confessed to, that Bob Jones, a recent associate of the Vineyard, and with a nationally recognized prophetic ministry, has been involved in serious sin. His actions have necessitated his being removed from all ministry at this time. The sins for which Bob has been removed from ministry include using his gifts to manipulate people for his personal desires, sexual misconduct, rebelling against pastoral authority, slandering leaders and the promotion of bitterness within the body of Christ.

Regarding our pastoral concerns, our goal at this time is not Bob's restoration to ministry, but his restoration to his walk with Christ. Presently, Bob is fully cooperating with honesty and humility, and we are choosing to believe that his repentance is sincere. We ask you to pray for Bob and his wife and for us as we work together with them. A second, just as significant, pastoral concern is for those who have been sinned against. They are receiving pastoral counseling and are being helped in every way possible.

With any moral failure - whether it's done by a home fellowship leader, pastor, evangelist, etc. - it's important to distinguish the ministry from the sin. In this instance, we encourage those of you who have been positively ministered to by Bob to hold onto those good things God has done in you.

We encourage you not to make judgments against the value of the prophetic based on this incident, but would rather ask you to rejoice with us as we obey the word of the apostle Paul, "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourselves or you also may be tempted. Carry each others' burdens, and in this way you will fulfill the law of Christ" (Galatians 6:1-2).

Sincerely in Christ,

John R. Wimber
for the National Board and Council

JRW/rm

Kansas City Fellowship

Transcript From Mike Bickle's Tape Ref'Bob Jones Discipline. (This is NOT a word-for-word transcript & only covers the first side of the tape.

"This is the greatest blow we have ever had in our history. John Wimber says it is the greatest blow he has had to his ministry.
"I feel very uncomfortable, nervous, uncertain, scared. I have a hundred different emotions like many of you. Tremendous emotional swings, every hour a have a different feeling. I have said,"Lord,don't let the emotion of the last twenty minutes color the evening.

Our first concern & first responsibility is to obey the Lord & take control of the flock. We have to make sure that unnecessary harm does not come...I've been in a bad emotional state-they(the team) keeps calm for me...Ive been in a mess. John Wimber's greatest concern is that we would feel affirmed & assured. The Lord has blessed us greatly with John Wimber's oversight. Paul Cain was trying to get ahold of us from New Zealand & he made some phone calls from Hawaii & has called me a number of times with tremendous prophetic strength, but showing again his deep concern for his dear friend Bob"

I appreciate that God put us in a national family. It would be horrific right now to stand alone without brothers of mature stature of a national level standing with us right now. We would be far over our heads in problems right now. I am deeply grateful for our place in the Vinyard family..Eli was judged because he did not judge sin properly On the other hand, Noah sons were judged because they judged sin improperly. Phinehas was deeply rewarded because he had jealousy for the purity of God's purpose in the camp. I said"God I don't know who I am..which one". I believe this is a major divine test of our this body of believers in our leadership. A major test of our integrity, a major test of our character before God because crisis always reveals the character or the lack of".

John discusses Bob Jones sin. He talks about manipulation, sexual misconduct, rebellion against pastoral authority, slandering leaders for the promotion of bitterness in the body of Christ.. He says regarding our pastoral concerns our goal at this time is NOT Bob Jones restoration to ministry-certainly we would love to see that-but it is restoration to his walk with Christ.

This letter is being sent on a national & international circulation... I think that is an excellent decision because John said " I would rather have our statement be published not someone else's statement I do not want a statement of our enemies or the statement of the uninformed. I want an accurate statement published". He is sending it to major magazines that knows him across...(Next page)

Europe, Austrailia, Canada and all over the Western World because of Bob Jones' visibility so this thing is going to be no small issue and the repercussions in terms of all kinds of things are going to be vast.

Bob Jones dictated the next letter - word for word. Twelve of us were there. Basically Bob owns up. He confesses in his own words that he has done these things. You can read that yourself. I do not have the heart to read that.

THE DISCIPLINE PROCEDURES.

They felt that you deserve as members of the family....some understand of what took place. You have a right to now to help you process. There are a hundred emotions going on . . . . we care and Bob is a integral part of the spiritual family. . . . . We want to trust you, to include you and inform you because you care. The first step that happened leading to Bob Jones' discipline is that Paul Cain in July confronted Bob Jones. I think it very significant that it is the prophetic is what reveals and protects the prophetic. . . . .

It is the prophetic ministry that made this thing known. But people said, "Where was God, why didn't God stop Bob?" . . . . God did stop Bob. That is what is happening right now. Bob stopped short of what any of us in that frame of mind could have gone further beyond where he went. . . . . Paul Cain. . . in a fatherly caring way made known this. . . . He met Bob, told him some stuff, Bob agreed with it . . .

October, It took until October to get hard evidence. Only on the basis of two witness can you receive an accusation against a leader. I heard a few concerns, but I said I need the hard evidence. I can not bring an accusation to a leader without evidence of a witness. Even Paul Cain's revelation to me - he understood it and I understood it, but I said, "Paul this is not evidence - . . . I can't go by revelations just like this". . . . Paul said, "wait and see and the Lord will bring evidence and then you will act when the Lord brings." That happened in mid-October or a little later. I'm not sure of the date.

I called Bob. He confesses partially to the thing that happened - then Ken Gullikson was asked to come and investigate the matter. Ken came and met with the victims. He met with one of the women and others who were involved very close in the situation and had sufficient evidence. One woman had the full story of the second woman as well in a very personal way. We are very sure of that as Bob even agreed with it later.

Bob meets with Ken and the senior leaders and basically

confesses to it and he agrees to the discipline that is outlined in the letter. . . . .

II. It is important that you know that Bob made very clear admissions of sin in the presence of thirteen men. Those are the three things he confessed. The abuse of power which is by far the most signficant. Secondly, the rebellious divisive etc. those activities; Thirdly, the sexual misconduct. I want to say very clearly that he did not commit adultery. It is important that you know this - Fondling - it involved disrobing. It is serious - it is not accidental - that is the point I'm trying to make. It is important to note that Bob told us that he had deep jealously, bitterness and resentment growing in him. That was the root. The abuse of spiritual power was the most significant sin - but the root was right there and he gave us the details why he had that jealously and how that resentment goes and I'll talk a little about that later.

Bob's initial response to the meeting was he was very contrite, he was humble, agreeable and very very cooperative.

III. The specifics of his discipline. The discipline is being prescribed under the leadership of John Wimber which is a great relief for our team here. Like I said, I was over my head. . . . . .

Discipline in two parts: Public statements and general statement that is going to have national and internation circulation and the more intimate statements here. We have given our elders a full disclosure. . . .We don't want a disclosure that is unnecessary and any of you that feel that you cannot receive the discipline, you need to go talk to the elders. The elders do not have the liberty to tell you details but you need to talk to two or three of them that you know and love - they'll look you right in the eye and say, "Trust me you need to know receive the _____". It is severe - what he has done - in our estimation. Our elders in our knowledge are in great agreement with that. There might be an exception or two, that I don't know about.

The second part of the discipline being ministry restraint - total ministry restraint. . . . we are not trying to play christian gestapo. . . . I wanted to minimize this and forgive him. Everything we are doing is going totally against what my emotions are to do. . . . for accountability purposes we earnestly ask you throughout the entire process of discipline - if Bob calls you or you call him, we want you to come immediately and notify one of these pastors. . . . I mean soon. . . there are important issues at stake. You can't understand all the issues as you don't have all the information.

The restoration of Bob Jones. We have a deep concern

for Bob Jones. I love him as much as I ever loved him. Many of you do as well. Love for Bob is the thing that is partially motivating us. Love for God, love for the flock and deep love for Bob and the deep love for victims that could be in the future if not corrected. I have tremendous care for the future people who haven't even been touched by it - but could be. . . . . we have a deep concern for Bob and Viola.

Bob's counseling needs. . . You do not have the liberty to chose yourself to visit Bob.

Bob may move from Kansas City. I personally think he needs to. I strongly urged him to because of the nature of the relationships . . . he needs to leave for a season of cleansing and he agreed, then disagreed and agreed. . . . for a while he needs to do that.

. . . . we want no communication with the rank and file with Bob. . . . John Wimber will issue a written statement - in the event of Bob being restored.

The Time of Restoration - we expect a prolonged restoration. I do think it is going to be over in a year. . . . I'm interested in Bob's soul. Bob's life. I'm not interested in somebody getting a prophecy. There's something alot bigger than Bob getting to give a vision and feeling good about it. There something immensely bigger than that before us.

Pastoral Strategy with victims. Myself and my wife will be meeting with them. We will make official counseling available. . . . don't try and find out their names.

John Wimber may come and Paul Cain is coming Sunday and Monday - December 1 & 2. . . . .the children are very confused by this. Some of them are very disillusioned. They are thinking, "how did this happen". . . . . .

We don't want to minimize the trauma on some of you people. . . . to some people this is one of the most traumatic experiences of their entire life. This is certainly one of the most traumatic experiences of my life. . . . I can't think of too many things that would equal this.

. . . we need to help you process this because of Bob's great impact on your life. This is not just not a good buddy down the road. This is a spiritual significant influence in many of our lives. . . clearly one of the most influential man in my life. I don't even know who could be the equal to Bob. Signficant understanding I received in 83, 84, 85 and 86. It changed my whole understanding of many things in ways I'm deeply grateful for and I have no question of the validity of it.

. . . . I think we can learn some very personal lessons from his mistakes. I want this thing to have the ultimate redemptive value . . . It is hurtful, it is hard, it is embarrassing - but I want us to do what we have to do.

Bob Jones' response. He has been denial in terms of the gravity. . . Bob says he is as clean as he understands he is dirty. He doesn't understand how dirty he is. Bob is right now talking about . . . . being ready for ministry. He says he is more anointed than ever. He came back from a ministry trip and the reports were unbelievable. It wasn't the devil anointing him. It was God anointing him. Demons were cast out of people. People were healed in the name of Jesus. . . not in the name of Satan. I'm going to spend some time in the next couple of weeks and so are the other teachers giving a theological understanding how a person can be off for a season and still function in the legitimate power of God before it turns evil. There is a line where it becomes evil. But there is a period, an overlap where a person is in sin who had the anointing of God in an unique way in their life where it still is the anointing of God - it is not the devil doing it. We are going to understand that from the Word. It is a thoroughly biblical concept - for a season. But then that season changes and it gets real serious. We don't want to be naive. I think he is in serious denial right now."

. . . He says, "I'll confess to the people and praise God the power is greater than ever." . . . . I said, "Don't you understand it is God's affirmation and kindness to get you to repent. It is a total misinterpreation to think it is liberty to understand that God is endorsing what you are doing right now. That is not an endorsement, that is a wooing of the Father's spirit. Lay your ministry down and get healed. God is for you, Bob. Don't you see." He doesn't fully agree with my assessment of that. I think he is seriously misinterpreting the power of God on his life right now. . . . He is confusing the way God has used him and God still loves him - it is not a license to continue in ministry. Do not be deceived about that.

. . . . Bob is going to be more vulnerable to other attacks now that there is a public discipline. . . I am more concerned for Bob now more than ever. I believe despair is going to tempt him in a big way. All kind of things will tempt. . . it is merely the beginning of redemption. He is extremely vulnerable.

Bob is in denial. He is minimizing his present condition. That is not a sin, but it is alarming sign of deception that continues to work in. . . . . There is a pollution in his spirit. . don't you dare believe that because there is power on him that it is God's endorsement to go forward. . . you are at the height of naivity if you

belive that.

Abusive power. This is the most serious and weighty sin in his life. He used his ministry gift and position to win the confidence of two women and then he did things to them. . . not adultery - but the other stuff we talked about earlier. He said, "The Lord showed me, this is the way".

I said, "Bob, did you say that?" He said, "Yeah". I just wept in my heart. . . I go from anger to betrayal to grief to weeping - every emotion. . . I'm at the mercy of my latest mood.

Jealously and Slander. That is the root problem. He had jealously over other things going on. . . he was bitter at John Wimber. I understood that.

The sexual misconduct is the most sensational - but it is merely a surface issue. . . . . It is the abuse of spiritual authority that is far more than the actual deeds of misconduct. That Bob Jones had just fondled a woman - we wouldn't be doing it this way at all - we would have an entirely different way of doing this.

PASTORAL CONCERNS RELATED TO BOB JONES' DISCIPLINE

November 10, 1991

I. Introduction

A. Purpose tonight
- To present the discipline and restoration of Bob Jones
- To help MVF process this corporate trauma and grief
- To introduce and process this discipline in godliness and then to commit to eventually to bring a godly "conclusion" to the matter in the future for the welfare of MVF.

B. Plan tonight
- To touch several areas briefly with direct summary statements
- To offer immediate processing of spiritual/ emotional/ theological tensions
- More in depth development - these tensions will be addressed over the next several weeks

C. Tensions
1. Too harsh - results in destroying Bob and his ministry
2. Too easy - results in enabling Bob to sin and this results in trauma to others
3. Goal - to confront Bob with his sin unto genuine repentance without breaking his spirit. The goal of church discipline is to protect, heal and restore the fallen brother and those he influences.

D. Commitment to integrity
1. To deal openly and honestly with our sins and mistakes
2. To offer truthful communication regardless of what it costs us

II. A closer look at Bob Jones

A. Why look at Bob Jones?
1. We must understand several issues to help process Bob Jones' impact on our lifes and to help us to combat the temptation to throw Bob's contribution away.
2. We can learn very personal lessons from from Bob Jones' mistakes

B. Bob Jones' response
1. He has been agreeable, passive, and expressing gratitude that his sin is exposed and is now over.
2. "He came as clean as he could perceive his sin" - Ken Gulliksen
3. We believe he is in denial of the gravity of his sin - he feels ready to continue in ministry and to explain his sin away too quickly. We believe he is out of touch with unresolved emotional and spiritual issues in his life.
4. He misinterpreted the continued anointing on his life as God's endorsement of his ministry instead of seeing it as God's kindness leading him to repentance (Rom. 2:4).
5. Bob complained of having the anointing yet without the intimacy of God that he so often experienced. He called it the darkest, most painful days in his Christian life.
6. Bob's ability to sustain an attitude of submission will be the thermometer that reveals his true spiritual condition.
7. Bob's vulnerability to Satan's attack is not over just because of public discipline. He may experience very severe attacks of depression and despair with recurring temptations to all his recently admitted sins. We must deeply watch over, care for and intercede for Bob and Viola at this critical time of vulnerability in their lives.

C. Five different problems characterizing Bob Jones
1. Denial -
   Minimizing of his present condition. Bob claims he is healed, freshly anointed, and ready for ministry. This reflects his unhealthy present spiritual condition. This is not a sin in itself but is an alarming sign of deception which is the result of other sins.
2. Abuse of power -
   This must be the major sin that we focus on to understand the full gravity of his situation.

3. Rebellion against authority -
   A person who continually refuses to submit to ministry restraints by those over them is one who is revealing impure motives and wrong foundations.
4. Bitterness, jealousy, slander and divisiveness -
   This is perhaps the root problem that opened Bob up to all the other sinful manifestations.
5. Sexual misconduct -
   This is the most graphic and sensational sin but is merely a surface issue of deep unresolved issues in Bob's life.

D. Our attitude to Bob Jones - temptations to two extreme responses
   1. Tempted to excessive bitterness with unforgiveness and a failure to trust any leader again.
   2. Tempted to unsanctified mercy and a desire for Bob's premature restoration.
   3. Remember the Father's heart is wounded for Bob and the Father loves Bob deeply and will pursue him.
   4. We tend to make heroes and martyrs out of fallen leaders that we've loved and respected.
   5. Note David's attitude toward Saul's death (2 Sam. 1:17-27). David remembered Saul as one who fought God's enemies and did not despise all the victories Saul experienced in earlier days. Bob has been used mightily of God in many of our lives and we must never despise or forget this fact. We will always honor what God did through him over the years.
   6. We can't fully understand the diverse pressures related to the gift and power that God entrusted to Bob. We must not despise Bob and create an excessive burden on him if he continues in submission (2 Cor. 2:1-11).
   7. Will Bob be written off and forgotten? Is all his past ministry invalid? No.

F. Necessity of upholding the discipline process with Bob
   1. The Noah and Phineas tension - both responses are valid. Noah's sin was covered by his sons (Gen. 9:21-24) Noah was a righteous man (Gen. 6:9; Ezek. 14:14). We sought to do this with Bob over the years, but it did not lead Bob to repentance. Phineas was jealous for purity in God's camp and for God's honor (Num. 25:6-9).
   2. False comfort and a premature restoration to ministry will nullify Bob's healing process and his preparation for future ministry.
   3. The greatest mercy that can be shown to Bob is to heal him thoroughly before sending him back into the battle. "Tough love" is necessary for a genuine healing.
   4. We will share responsibility before God and man for any future sin and trauma caused by Bob's premature release into ministry.
   5. The MVF leaders trust John Wimber and his team to determine the specifics of a future restoration.
   6. Satan wants to inspire "unholy sympathy" to embolden Bob to "break rank" resulting in a greater destruction and downfall.
   7. Power in ministry is <u>not</u> the sign of Bob's restoration. Do not be foolish and naive! The sign of Bob's spiritual wholeness will be meekness, patience, and submission as he enjoys God in his personal life and trusts God to give ministry to him in God's timing. The ability to enjoy and trust God with purity of heart and righteousness in <u>all</u> his relationships is the true criteria that releases Bob.
   8. Viola - she is hurting, yet her faith in Jesus is genuine and steadfast.

III. Emotional Tensions

A. Corporate grief and trauma. We must take time to properly process this trauma with honest communication and transparency. To minimize this trauma with denial is to create a situation with far greater spiritual complexities and pain for MVF in the future. We must not yield to the temptation to rush this healing process nor to minimize the corporate trauma. We are suffering a great loss. We are closing a major "chapter" in our history together and preparing for a new one.

B. Corporate shock and disillusionment. This is a very normal response that only can be healed by God's grace a proper pastoral strategy over time.

C. Sense of shame. It will be difficult at first to balance our sense of appreciation of Bob with our shame . We will be ridiculed by many due to this.

D. Sense of betrayal. We deeply trusted Bob as a friend and in some ways as a father-figure.

E Weariness and isolation. The desire to run, hide and quit is a natural reaction. MVF has had an extreme amount of accusation, uncertainty, controversy and persecution. This type of activity can wear us down yet is also can be used of God to bind us together.

F. Remember - we all hurt because of love - for God, Bob, friends, family, etc.

G. Bob related to us corporately in several ways. To some Bob was a prophetic leader, to others a father-figure, and to others a friend. We will process this differently according to each relationship.

H Many emotions will surface in the days to come. A wide range of emotions may be experienced by many individuals. Hurt, grief, shame, loss, rage, anger, isolation, uncertainty, cynicism, betrayal, fear, despair are only a few of the different emotions.

IV. Theological Tensions

A. Can a righteous anointed man turn evil or is he evil from the beginning? In other words, is Bob Jones a good man who fell or an evil deceiver who was finally exposed? Was Bob Jones a false prophet? Was he operating in the past by the occult? We believe Bob has a long past filled with genuine faith and experience of Jesus.

B. Can impure people operate in the gifts of the Holy Spirit? How can power gifts continue to operate when a person walks in sin and compromise?

C. If the man was good, is his contribution in ministry still valid after he falls or does it all suddenly become invalid? Are the prophetic promises given through Bob Jones still valid?

D. Why does God allow such disasters since He possess all power and perfect foreknowledge? Could God have stopped Bob from sinning? Was it a mistake to ever have received Bob? Where was God when Bob fell? One way God did protect Bob was by exposing him. Did God visit or warn him? Was there prophetic warning to him?

E What are Satan's purposes and strategies in such an event as this? What can we discern from this?

F. Why does power flow through unusually strange personalities?. Why are so many anointed people unusual? They often have difficult childhoods. Why does God allow Satan to attack such people from their youth?

G. Alexander - can an anointed man turn rebellious? (Acts 19:33; Mk. 15.21; I Tim. 1:19-20; 2 Tim. 4:14-15)

H King David - can valid ministries fail and recover? David didn't cross the same line that Alexander did. Alexander had a hardened heart with a defiled conscience.

I Peter and John Mark - can valid ministries make mistakes and recover?

V Practical Issues

A. Inevitable consequences

1. Against people - recognition of others' pain, ridicule, sorrow, help, etc.
   Those who stood with us in our earlier controversies will be shamed, ridiculed and accused. We need to deeply appreciate these people for the weight of pressure they will bear because of standing with us. We feel hurt and pain for them as "innocent" parties who stood by us in love. We must remember to pray for them to be filled with grace.
   a. John Wimber
   b Association of Vineyard Churches
   c. Paul Cain
   d Many other national ministries
   e Personal friends of MVF

2 Against truths that are related closely to the prophetic
Some truths will be undermined and ridiculed by other believers. This "ripple effect" is unavoidable. Ask God to minimize this so that the truths related to the prophetic will not be hindered.
a Prophetic ministry
b Supernatural gifts
c Holiness emphasis of the prophetic
d Revival emphasis of the prophetic

3. Loss of Bob Jones great contribution to the body - reproduction and release of the prophetic over the years has been an very effective. aspect of Bob's ministry.

B. Prophetic perspective
1. Jn. 17:26 - holy passion challenged by immorality
2 Satan wants to keep the catalytic parts of the body of Christ apart to hinder a divine combustion.

C. Is MVF still a prophetic people? Jesus Christ is the cornerstone of the church and not Bob Jones.

D. The vital question -
Is this discipline, God's mercy to save Bob from further destruction and to protect potential future victims or is this Satan's deception in the leadership to silence an anointed prophet who is pleasing God.
1. Do not underestimate the value of this question and Satan's desire to exploit us with it.

VI. Pastoral Tensions and teachings

A. Heart responses
1. Trust - how much, how soon - who can I trust
2 Loyalty - how much, to whom
3. Is it safer never to trust - No! Proper balance is needed. We naturally seek self-protecting mechanisms. We will never escape the risks that might sometimes lead to pain.

B. There is a tension between hearing from God for yourself and receiving from others in faith we must imitate the Bereans who took personal responsibility for the word. (Acts 17:11).

C. Understanding the tension between honoring the anointed vessel as God's gift without idolizing them.

D. Understanding the tension between cautiously testing an anointed vessel as God's gift without. despising them with cynicism and unbelief.

E Who can stand if a prophet can't when he has great revelation?

F. Future responses as a corporate people. We must not overreact and resist the genuine prophetic.

G. The entire context of divine protection must be discerned.

H. There can be a desire to quit and be isolated as way of coping - denial vs. facing issues

I Is MVF still a prophetic people? Is the prophetic too much hassle? Does the supernatural involve too much risk? The historical response is to retreat into the comfort zone.

J. Some are tired of living in controversy and persecution? 2 Cor. 4-6
We must avoid a false martyrdom complex.

VII. The necessity to fix our eyes on Jesus

A. Rom. 8:28 - God's awesome ability to overrule evil for good in the midst of those who love Him (Rom. 8:28). Why is God allowing such a "drama" to be played out with such pain, disappointment and anguish? Is this really a divine drama or just a human accident?

B. Catalyst for good - speeding up the process to gain wisdom, character and depth of relationship together. We will be "seasoned and matured" by crisis and pain. These events will refine MVF for future usefulness

C. Confidence in God's ability - Ps. 127:1-3 rest

D Covenant of trust - Ps. 45:8
Refusal to challenge God's character in allowing Bob to have such a role in MVF and a world wide ministry.

VIII. Our MVF mistakes

We are carefully inquiring into this and asking counsel from other leaders in the body of Christ. We want genuine insight and do not want to yield to false humility or defensiveness.

IX. Future responses and practical lessons (in light of Bob's sin)

A. MVF must not draw back from God and His purpose.
1. We are committed to the prophetic and the supernatural realm.
2 We are committed to our past history and the value of the prophetic.
3. We are committed to "getting out of the boat" to continue to take risks! By God's grace, we will not quit and retreat into the comfort zone in fear and cynicism.
4. We will continue to believe in God's ability to raise up holy and genuine vessels in the prophetic.

B. Shiloh - "Prophetic Community"
This is still a firm conviction for the future. We in no way doubt this promise.

C. MVF a prophetic people
We stand strong on God's promises to make us a prophetic church, along with multitudes of other churches in Kansas City and the world.

D. We must continue with even greater urgency to train people to take responsibility for what they "receive" from prophetic vessels. The Bereans set our example (Acts. 17:11)

E. We must continue to learn a more excellent way to honor God's unusual gift in people yet without destroying or idolizing the vessel.

F. We must continue to teach people to be more discerning and cautious yet without falling into unbelief, fear, and cynicism.

G. We must continue to avoid all unholy communication and touching members of the opposite sex in ministry situations - regardless of how "strong the anointing is."

H. We must continue to avoid unsanctified mercy that allows anointed vessels to operate with a double standard that compromises integrity and holy character. It is not enough to confront and warn them but the firm "consequences of discipline" must be enforced without partiality.

I Eccentric, secret, non-biblical methods of ministry are too be rejected. All special and secret ministry techniques must be rejected.