《Examining ‘Heavenly Man’ 》 (Chinese below)

本文為英文原文，跟著是 AI 的中文翻譯，未經校對。凡有意義不清者，以原文表達爲準。

Examining ‘Heavenly Man’: The Story Of ‘Brother Yun’>Liu Zhenying

scribalwell Uncategorized June 16, 2025 67 Minutes

Grounds For *Reasonable Doubt*

I began a spiritual detox journey 7 years ago, questioning the validity of some ***manifestations*** I had previously assumed and accepted as inspired by the Lord. In researching the ***holy laughter*** phenomena, the historical roots I discovered began to cast doubts on the legitimacy of the exp. The more investigations I pursued regarding various spiritual phenomena, other charismatic beliefs and practices, and certain well known figures, highly spoken of, the more I discovered evidence to give reasonable doubts to accept and believe many previous things.

The definition of reasonable doubt below, I have applied in the opposite manner, that is, that at times, evidence may be presented to establish reasonable doubt to believe some things. My own exp. in my spiritual detox journey, has been, that there is a tendency in charismatic circles to believe everything, not considering examining, to ascertain validity and genuineness, not even willing to consider looking at evidence provided. **This amounts to denial of even possible evidence to give doubt of validity.** This is where much research and examination begins, as does here, looking at possible evidence supporting reasonable doubt & to at least question some things & not just believe everything. May we be reasonable, at least allowing for consideration of possible evidence for questions and doubts.

Doubt Based On Reason & Common Sense

https://www.google.com/search?q=reasonable+doubt+meaning&rlz=1CATTSD_enCA795CA795&oq=Reasonable+Doubts&aqs=chrome.2.0i355i512j46i512j0i10i131i433i512j46i10i512l3j0i10i512l4.2740j0j7&sourceid=chrome&ie=UTF-8

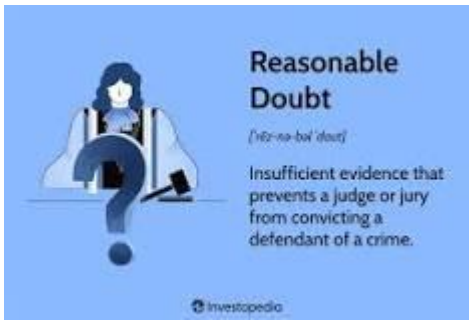
In a legal context, “***reasonable doubt***” means a doubt based on reason and common sense that arises from the evidence or lack of evidence. It’s not a mere possibility of innocence, but a doubt that convinces a juror that they are not sure of the defendant’s guilt, according to Daryl Royer.

Here’s a more detailed explanation:

- **Not based on sympathy or prejudice:**A reasonable doubt is not based on emotions or personal opinions, but on the evidence presented.
- **Logical and common sense:**The doubt must be logically connected to the evidence or lack thereof, and should be something a reasonable person would consider.

- **Not absolute certainty:**The prosecution doesn't need to prove guilt beyond any doubt, but beyond a reasonable doubt, meaning they must provide enough evidence to leave no doubt in the minds of the jury.
- **High standard of proof:**The standard of proof "beyond a reasonable doubt" is a higher standard than simply "probable guilt".

In essence, a "***reasonable doubt"*** means that the jury, after carefully considering all the evidence, cannot be sure that the defendant is guilty. If a reasonable doubt exists, the defendant must be acquitted.



Reasonable doubt is legal terminology referring to **insufficient evidence that prevents a judge or jury from convicting a defendant of a crime**. It is the traditional standard of proof that must be exceeded to secure a guilty verdict in a criminal case in a court of law.

AI Overview – *The Heavenly Man*

https://www.google.com/search?q=Heavenly+Man+-+Critiqued&rlz=1CATTSD_enCA795CA795&oq=Heavenly+Man+-+Critiqued&aqs=chrome..69i57j33i160.23148j0j7&sourceid=chrome&ie=UTF-8

"***The Heavenly Man,***" the autobiography of Brother Yun, is a book that has garnered both strong praise and significant criticism. While many readers find it inspiring and a testament to God's faithfulness, others question the accuracy of some accounts, particularly regarding miracles, and suggest it mirrors the Book of Acts too closely.

Here's a more detailed look at the critiques:

Praise for the book:

- **Inspiring and faith-affirming:** Many readers find the book deeply moving and inspiring, highlighting Brother Yun's unwavering faith and the power of God working in his life.

- **Insightful into Christian life:** Some appreciate the book's portrayal of what real Christianity entails, particularly in the context of persecution and suffering.
- **Compelling narrative:** The story is described as gripping and captivating, with readers often unable to put the book down.
- **Focus on God's power:** Some readers emphasize how the book demonstrates God's power working in and through Brother Yun's weakness.

Critiques of the book:

- **Miracle accounts questioned:** Some critics suggest that certain accounts of miracles, particularly those related to healings and escapes, are exaggerated or lack corroboration.
- **Possible mirroring of Acts:** Some reviewers note similarities between Brother Yun's experiences and events described in the Book of Acts, suggesting a possible attempt to emulate biblical narratives.
- **"Imperial" leadership style:** One critique focuses on Brother Yun's leadership style, which some found to be "imperial" and which led to conflict and division within his church.
- **Lack of transparency:** Some question the financial transparency of the "***Back to Jerusalem***" movement, which Brother Yun is associated with.
- **Controversial claims:**
- Some have raised concerns about the "***Born Again Movement***," which Brother Yun is part of, potentially veering into heresy.

In Conclusion:

"The Heavenly Man" remains a popular and widely read book, sparking both inspiration and debate. While some find it a powerful testament to faith and God's work, others question the accuracy of certain claims and the book's overall narrative structure. Ultimately, the book's message of repentance, faith, and perseverance in the face of suffering resonates with many, but readers are encouraged to approach it with a critical and discerning eye.

Book Review: *The Heavenly Man* by Brother Yun with Paul Hattaway (2003)

Posted on 2013-05-21 by thelittleman – Elliott's Blog

https://thelittlemanreviews.com/2013/05/21/897/#:~:text=In%20my%20opinion%2C%20it%20seems,realm%20of%20%E2%80%9Ctranslation%20mishaps.%E2%80%9D

"Nearly every page of ***The Heavenly Man*** recounts a miracle, dream, or vision experienced by either Yun, his wife, DaLing, or another believing friend during their evangelization of China or their run-ins with the Chinese PSB, and through every instance, the power of God's protective hand is evident. **One could argue that perhaps Yun and Hattaway both have tampered**

with Yun's history, inflating the accounts and embellishing his stories. Certainly, Yun's having fasted from food and water for 34 days LONGER than even Jesus ever fasted seems a bit extreme; virtually walking invisibly through a crowd of angry guards seems excessive; being able to flee China only to get arrested in a neighboring country because of "pride" is a bit far-fetched. Yet who will deny his claims? Rather than denials by anyone besides his enemies, there is a spring of testimony from Yun's associates, family, and friends which confirm these things actually happened over the past several decades. God is still actively saving humanity, supernaturally, from their lives of sin, so it not terribly far-fetched to believe that He is still actively showing Himself victorious over flesh and blood in other supernatural ways as well.

Truth be told, some items in the book left me figuratively scratching my head. For example, why did the authors have to use such high language to describe what should have been normal events (i.e. "*washed their feet with my tears," "our voices shook the house,"* etc.)? In my opinion, it seems that they wanted to make Brother Yun so much an apostle like the men of Acts that they were willing to inflate his already amazing story by mirroring some of the language from God's Book. Although I did not really appreciate that aspect of the book, I would not make it an issue of major contention, leaving it conveniently in the realm of "translation mishaps."

***'Open Letter'* by Paul Hattaway:*Heavenly Man* Author**

https://www.asiaharvest.org/open-letter-heavenlyman

'Smoke and Fire' Theology

"At the same time as these encouraging events have unfolded I have watched as a campaign has arisen strongly attacking Brother Yun's integrity and his testimony. At first I didn't think too much of the attacks, putting them down to the constant opposition that anyone serving God inevitably faces. Having known Brother Yun for a number of years and have seen the slander and opposition he has endured. Some of it could only be described as extraordinary.

Something To Take Into Consideration

The main source of these attacks is a website hosted by a Chinese man living in Hamburg, Germany. On the website he gives his name as Lin Mushe, but his real name is Titus Pan. This website is completely dedicated to trying to destroy one person – Brother Yun. It is in Chinese, English, and German, and spares no effort in trying everything possible to make Yun look bad. It is full of outright lies, slander, half-truths, and nonsense. It has even gone so far as to publish fake letters from Chinese believers denouncing Brother Yun. When these people were contacted they were shocked and distressed that their names had been falsely used to slander a brother whom they loved and respected. According to a statement issued by eight respected Chinese pastors who investigated the claims made on this website,

"Unfortunately, there is "someone" living in Hamburg, Germany, who keeps sending out accusations through the internet, email, letters, cassette tapes and CDs to discredit brother Yun's reputation. We have checked the accusations thoroughly and found the accusations to

be false, baseless and a distortion of the true facts. In addition, certain persons being quoted in the accusations also deny having discredited brother Yun in anyway. They also expressed their displeasure of being falsely used, out of context, and without their consent and by distortion of the true facts."

Dennis Balcombe, a well-known figure in China ministry and the pastor of Revival Christian Church in Hong Kong, says,

"I am aware of the attacks of Titus Pan against Brother Yun and the reasons behind them. From the very beginning I took a strong stand against these malicious attacks and have told Titus Pan my position on many occasions. It is sad and regretful that he would allow the enemy of the church to work through him in this way. All that he has said and is saying is totally false. We pray the Lord will work in the hearts of sincere people to see the truth and support Brother Yun, whom God has raised up."

Bizarre as these accusations were, many Christians (especially Chinese believers living outside China) have believed these accusations. Surprisingly, even some senior well-respected mission leaders were taken in by them. Various critics and opponents have emerged, some intent on doing all they can to destroy Brother Yun and his reputation through gossip and innuendo, content to pass on false information as fact without making any effort to verify it. This false information spread like wild fire not only among Chinese Christians, but to many Western missionaries and pastors have also jumped on the bandwagon, even though *"they do not know what they are talking about or what they so confidently affirm"* (1 Tim. 1:7). Almost every day I receive emails from people who have heard something via someone else, who in turn met someone who read it on the Internet!"

***> Daryl: Samuel Lamb's** account of concerns with brother Yun is entered at the end of this blog. Paul Hathaway's perspective on Samuel, and his response to brother Yun is strikingly different than others have related, who either know Samuel personally, or know of his reputation, as is mentioned thro' out the blog.

The Heavenly Man… or not?

July **25**, 2012 by jmichaelrios

https://jmichaelrios.wordpress.com/2012/07/25/the-heavenly-man-or-not/

*** Reasonable Doubts**

"Christian biography is one of my go-to genres for encouragement and refreshment; my delight, with the Psalmist's, lies with the Saints who are in the land (Ps 16:3). Consequently, I was excited when *The Heavenly Man*, the story of Brother Yun, was glowingly recommended to me. Perhaps here was another book to add to my list of greats—to place alongside Brother Andrew and Corrie Ten Boom on my shelf of Saints. However, as I worked my way through Yun's story a strange cadre of emotions followed me; this was a book that left me… uncertain. Let me see if I can explain why.

Brother Yun is a Chinese house church leader, and *The Heavenly Man* is his story, told with the help of Paul Hattaway. It begins in Yun's youth when he begins to earnestly pray for a bible. He prays fervently and faithfully—so fervently that his family begins to think him crazy. Then, one day, God miraculously provided a bible for Yun. He began to consume, then memorize the scriptures, and then was almost immediately called to preach. What follows (the remainder of his story) is an amazing account of miracles (among these were healings, miraculous transportation, provision, supernatural wisdom, and multiple divinely planned escapes from the authorities). In short, Yun travels, preaches, brings people to faith, spends time in prison, ministers to prisoners, is tortured, is released, is imprisoned more, is tortured more, and through it all is provided for by God on numerous occasions.

What I say next I want to say carefully: there is nothing wrong with Yun's book; ***but there is also something not quite right about it.*** The cadre of strange emotions that traipsed through his story with me nagged again and again, raising small flags here and there, that something didn't add up.

Let's begin with what was right with Yun's book. First, his life story, as one of commitment to Christ through suffering, is admirable. Yun's faithfulness is a wonderful testimony to Christ's goodness. Second, Yun is clear in that he gives glory to Christ for what has happened and not to himself. (Incidentally, **Yun's nickname, "*Heavenly Man*"** isn't about Yun's holiness, but about a time when the authorities asked him where he was from. He responded, in order to protect his village, by saying he belonged to Heaven, and the nickname stuck.) Third, and this is terribly important, whenever Yun quoted scripture—whether to teach, to explain a situation, or in defense of his actions—he quoted them accurately. There was no proof texting, but healthy interpretation of the bible. Often, I find that if a teacher is faulty, those faults show up first in the teacher's interpretation of scripture. So this factor—the accurate use of scripture—is one that gave, to my mind, the greatest credibility to Yun's story.

But alongside theses goods came, every few pages or so, the red flags which left me uncertain. ***And the first red flag was Yun's accounts of miracles.** Now before I go on let me be clear—abundantly clear—that *I believe in the power of the Spirit to do whatever He wants to do.* That is, I have no problem believing in miracles—in transportation, in fasting, in healings, in knowledge, in miraculous escapes. Jesus Christ is the same yesterday, today, and forever; he is the same one who acted in the past, he is the same who acts today. So my concerns about Yun's book have precisely nothing to do with a prejudiced dismissal of the miraculous. My concerns are different, so let me try to explain them. When I read about Brother Andrew's miraculously surviving Volkswagen, or his miraculous encounters at hostile borders, there are no questions in my mind. When I read about Corrie Ten Boom's miraculous bottle of vitamins while in the concentration camp, I am undeterred. When I read about Jack Hayford getting words from the Lord and having visions I am unfazed. And when I read about John Wimber's miraculous accounts I am encouraged. In each case one factor is consistent: the Spirit within me ratifies His own work. And this may seem unfairly subjective, but I have experienced the Spirit, know what He is like, and recognize the scent of His actions when I encounter them. That flavor was missing from Yun's book—and that lack of

confirmation troubled me deeply. * Do I believe that he was miraculously transported from one location to another? I'm not sure. Do I believe that he fasted from food and water for more than 70 days? I'm not sure. Do I believe that he miraculously walked out of a maximum security prison in China? Again, I'm not sure.

******Everybody* **Red Flag Exaggerations**

Still, my uncertainty shouldn't negate a book's testimony—especially without evidence!—otherwise it would just be my word against his. But other elements combined to create a deeper suspicion. ***One of these other red flags was the frequent use of what I'll call "everybody" language. Yun preaches, and "everybody" repents. Yun holds a meeting and "everybody" weeps. Yun shares the gospel in prison and "everybody" is enrapt. Now, this is, most likely, a blatant exaggeration.** There's always some Eutychus who nods off, even when the preaching is first-rate. ***And this idea of exaggeration began to lodge itself in my mind.** It is easy, as a preacher, to exaggerate—to make the story bigger, the salvation more poignant, the miracle more miraculous. I began to wonder if Yun had fallen into that trap.

Uncanny Mimicking Of Striking Biblical Similarities

Reflecting on both the miracles and the 'everybody' language, a new thought occurred to me: *Yun's book closely resembles the book of Acts. And not just 'closely resembles', but appears to be written as a copy of the book of Acts. Yun is saved, set apart for a mission like Paul, is miraculously transported like Philip, is part of healings and radical community like the early church, escapes from the authorities like Paul, escapes from prison like Peter—Yun is even met at the door by a girl who forgets to open it for him after his escape! Through this all my inner eye began to narrow more and more as I scrutinized Yun's book. Why does this book so closely parallel the story of Acts? Again, I must ask, is it possible for God to do these things? Certainly! But does this all add up?

In the end, I left Yun's book feeling like I had been fed a story I wanted to believe, as if this was just what I wanted to hear about the underground Chinese church, its size, its miracles, its freshness, *its closeness to the apostolic Church of Acts*. And because of all this, I'm not sure Yun's book was entirely truthful. Do I doubt that Yun has a ministry in China, possibly a highly effective one with the Spirit's power? No. But **I'm not sure that this book is an accurate picture of that ministry.** And for that reason I don't feel comfortable recommending it. Sadly, it won't go on my shelf of saints. Does that mean I won't be proved wrong? Far from it—nothing would please me more than to learn that I've made a misjudment about Yun and his story. But I don't think that's the case. And until that time, if you read his book, I suggest you read it with caution.

Comments Section In Article

July 22, 2015 Dana Roberts says:

Chinese tradition of making a story better than it is

My name is Dana Roberts. I have a few degrees from in Religion and New Testament Studies and some post-grad work (Gordon-Conwell Theological Seminary, Eastern Nazarene College, Trinity Evangelical Divinity School). My first book on Watchman Nee is one of the standard references to his theology. I learned much more by speaking to the surviving members of his church still living in Shanghai. **Not a *"Spiritual Man"* at all.** Chinese Christian outside China are divided about his work. Skepticism fights with those who regard him as God's seer. The facts are there. But you have to go to Shanghai and **in the case of Brother Yun you have to got to Zheng Zhou City, Henan Province to get the facts. There are Christians in Henan Province, from his own fellowship who have disassociated themselves from him. Why? I don't know. My own reservations begin with a comparison of Nora Lamb's 'China Cry' with Mr. Yun's testimony. It has the same level of super miracles.** My own estimation is that Yun was persecuted like many Christians there. *** But the Chinese have a long tradition of making a story better than it is** (I knew a Christian Deacon on Hainan Island who exaggerated his own claims.). It's saying what people want to hear. Outside China it is quite possible that Yun picked up the "want more" cues and added to his story. Why Brother Yun?

September 3, 2015 Chris says:

Thank you for your blog on The Heavenly Man. You related more than I found in the book since I put the book down after the tenth chapter. ***Your observations about parallels to the book of Acts is something I started to notice.**
But what bothered me is that *Brother Yun is evidently a man who suffered more torture than the apostle Paul without having any reason in his unbelieving life to warrant such from God, whereas Paul's suffering was based on his persecution of the church.

I also found it odd that God hardly ever tempered Yun's sufferings. Br. Yun suffered often unimaginably, excrutiatingly, without God doing for him what God did for others who suffered far less.

Finally, it seems that Br. Yun suffered not all, but many or most, of the methods of torture upon himself which Christians have suffered only in small part as individuals. As with experiencing the book of Acts, **he seems to have suffered much found in Foxe's Book of Martyrs all by himself,** again without help from God to temper the pain.The reason? Either his story is completely true and I really don't know what help from God for his people means, or he suffered enough that he is psychologically or physically brain damaged so that he no longer knows his own reality as distinct from that of other tortured Christians.
The book may be fully true, but I cannot believe at this point that it is. * It does not match the testimony of other historical Christian experiences that I know of, and doesn't match the promises of Scripture.

Ex's Of Faulty Mindsets Unwilling To Test All Things

Dec. 19, 2015 Donovan Bolton says: "I don't think articles like this help peoples faith, so why write it? If you don't have proof (as you said in the blog) then you should not be writing about it. I think its basically like gossiping."

Dec 19, 2015 jmichaelrios says: Hi Donovan, I think you raise some points that are worth discussing. First of all, in any book review, the "proof" one has is in the book itself. Whether I recommend a book, or condemn it, should be based on the evidence of the book itself. Anything else would be disingenuous (like giving a favorable review because it was a gift, or because you know the author). The very idea of a book review depends on reviewing, well, the book itself. So if we take your logic and apply it across the board, no one should write any reviews except those people with personal experience of the author's claims. I think that's a pretty big stretch.Second, I have been very careful not to question Brother Yun's character in this process. I have left the question open as to the veracity of his claims, but you have my opinion that something is off. In other words, in all reviews I make a point of addressing the argument and not the person. That's simply a principle of good critique.Third, gossip is the business of speaking behind someone's back, and sometimes of sharing people's secrets when we ought not to. I'm not dealing in hidden things, but in a book that is open and published. Go ahead, you can secure a copy and write your own review as well. Nothing that's been said is in secret, and we're not talking behind his back. So this isn't gossip at all. Fourth, **what you seem to suggest is that there is no place for Christian critique, or Christian criticism. I think this is also false. And if it were true, mind you, there would be no place for your critique of my critique. So why would you reserve the right to critique my review of Brother Yun's book, but restrict my critique of his book?** I hope you can see how this is self-defeating. Instead, we are called to "test the Spirits," and to "take every thought captive," and the Bereans are commended for searching the Scriptures diligently. My intention is to faithfully execute that task, and as for the above review, I continue to stand by my words. Blessings, Jeremy

Jan. 27, 2016 thinkadapt says: Hi Jeremy, Gossip is the wrong term – you are correct and I apologise. I still think what you have done is wrong. You can call it a critique, the bottom line is you have put doubt on someones account / character when you do not know for certain yourself – you just have a feeling *"that something is not quite right"*. You can stand by your words as much as you like – and I will stand by mine. You should not be writing articles that bring doubt on something when you don't know for sure yourself.

Oct. 10, 2016 Paul Ehrsam says: I completely agree with what 'thinkadapt' says. The Heavenly Man has in no way been shown as lying and the article only causes confusion, doubt, and mistrust. I suggest you check *"Open Letter Regarding 'The Heavenly Man' "* by Paul Hattaway of Asia Harvest. The enemy "Satan" does not need our help in casting doubt today any more than in new testament times. ie. Trial of Jesus, Early church and character of Apostle Paul — Some books require critiquing I agree, however, personal testimonies are not in that category when it comes to pure speculation, feeling, intuition, or what ever other not factual word you may use. To reiterate, you should not be writing articles that bring doubt on someone's personal testimony you don't know for sure yourself."

Faulty Mindset Dilemma

***> Daryl:** The dilemma here is that no amount of rational explanation will be acceptable to this mindset, that considers examining & testing in spiritual matters as anathema. Even facts

will not dissuade this mindset. What has to transpire, is presenting facts that are clearly unBiblical, and presenting the Biblical response to the unBiblical actions. Appealing to Biblical admonition to test and weigh all things, counter questioning with such as; *"Do we ignore such egregious actions, beliefs or practices?"* Getting people to see & understand the appropriate Biblical response is important.

More Comments

Eye Witness Account Of Questionable Manifestations

November 14, 2017 Deborah Nyberg says:

I saw Brother Yun preach this past Sunday. I found the sermon superficial and charismatic. At some point the whole audience was asked to bow down and pray for salvation, I remained firmly in my seat and prayed for protection. I have already been saved, so had every person in that room that had opened their hearts to Jesus Christ, so I had no idea what his prayer of salvation was for. All I knew is that I did not want to bow down and pray collectively with him. **There followed an intercession prayer for individuals after this which was very charismatic. People were gripped by the head, they fell on the floor, some shaking – very disturbing**. I prayed for guidance and felt the Holy Spirit. Brother Yun approached people that were sitting next to me and laid hands on them without even asking them first. I got an alarming feeling and felt urged to leave my seat and walk away before he put his hands on me next. I stood by the entrance door and watched what I considered to be a "circus". I prayed some more and this time the Holy Spirit gave me the opposite feeling – stand your ground as he approaches you and be prepared to look him straight in the eye. I felt strong and adamant – it was quite an overwhelming feeling. This was amazing, having had the message to flee some minutes before. I had prayed to God to send me a specific sign if this man was aided by the Holy Spirit of God – Brother Yun did not give that sign but hurried past me, without a glance.

I have had people lay their hands on me and pray for me and have never refused or felt the negative feeling I felt on Sunday. I had been looking forward to the sermon, so this experience surprised me, but nevertheless, I trust my personal connection with God more than I do the complete authenticity of Brother Yun's ministry.

So Many Smaller Unnecessary Inconsistencies

July 28, 2020 Mat says:

I was very excited about reading this book as I too enjoy learning about how God is active and working, doing extraordinary things through ordinary people in order to bring the message of Christ and His salvation to the lost all over the world. I unfortunately only made it to chapter 3. I am just sharing my experience of reading this book and in no way want to question Brother Yun. God knows all things and the only person Brother Yun has to answer to for any testimony he gives is to God Himself. This is just my own personal experience and observations.

I became troubled in my spirit as I read the book. Not so much by the sensational miracles but by **so many smaller unnecessary inconsistencies.** For the sake of time I will just give a

couple of examples. I found it unbelievably strange that after Brother Yun had finally been given a Bible after all of his prayer and fasting. And after he had been reading it for months and memorizing entire chapters and books that he had not shared any of it with his mother? Before he went out to witness to the South and West, he speaks with his mother but says she only knows a couple verses in the Bible and is completely illiterate biblically? In the same chapter he says that she is like the prophetess Anna and she spends her days fasting and praying. He had the time to read the entire Bible, using a dictionary because of his lack of education so it was painstaking, and then memorize the entire book of Matthew and half of Acts and in all of that time he didn't share anything with his mother? Just before he went out to start spreading the Gospel, she knew no more verses from the Bible than before the Bible ever arrived at their house?

Then he goes to the village of Gao and holds up his Bible above his head and shows it to all those gathered there (so we know he has his Bible with him) but then says he recites the entire book of Matthew – "quickly like a flowing river" so that he would not make any mistakes or forget anything? Could he not just open the Bible and read it? Was he trying to impress them by reciting it from memory? Why go through it so quickly as to not make any mistakes or forget any of it if it was there to reference? Then he goes on to say that the people asked him to stay longer so he then recited the first part of Acts which he had memorized and then told them he would come back when he had memorized more? Again – he had his Bible with him? Why could he not just have read the rest of Acts to them? Why could he not come back until he had memorized more when he could just come back and READ them more?

These are just 2 brief examples. **A careful read through the first 3 chapters will expose numerous inconsistencies just like this that make absolutely no sense**. There may be more throughout the book but I didn't read any further. **If the small details don't add up and seem sensationalized and stretched, it makes it hard for me to believe the viability of the larger events.** I'm sure there is truth all throughout Brother Yun's book I'm just not sure what is true and what isn't and that for me is sad and makes it difficult for me to finish the book.

Village Next To Brother Yun's Never Heard Of Him

April 7, 2021 Andrew says:

Good, careful review. Jesus told us to be wise as serpents and gentle as doves. Jesus and all the writers of the epistles also warned us that we should be on our guard. Miracles are no guarantee of being in the truth (Mt 7:21-23)

Here is another data point.

We loved the book ***"Heavenly Man"*** and read it many times. Moreover, we bought many copies in Chinese and took them to Henan Zhenzhou and gave to Christian friends there. They also loved reading it and spread it around. **One of them is from the village next to Brother Yun's. She took it to the village and they spread it around. Later, we received some feedback from her that people in the village were amazed that they had never heard of this man, or his wife or any of the miracles mentioned in the book. An old house church**

in this village is run by an elderly woman — she was surprised too that she has never heard of Brother Yun or his wife or any of the miracles mentioned, especially the miraculous harvest in the field given account by Brother Yun's wife.

PS To the person who commented on Watchman Nee, the news from China is that he was deeply in sin, and his conviction and imprisonment were just. If you wish to learn more, read *"My Unforgettable Memories"* by Dr Lily Hsu.

***It was as if he was trying hard to look like he was living out every story from the Bible*...'to close for comfort'**

October 24, 2022 Daniel says:

Thanks for your review. I read Yun's book on his preaching and absolutely loved it. Someone lent me the heavenly man and without ever hearing any accusations about Yun before, some red flags started appearing to me. Something wasn't quite right. His mother apparently had very little teaching on the Bible and only knew about Jesus. But when Yun kept coming to her when he kept hearing a voice speak to him, she ended up calling him Samuel not long later after someone showed up who was in a dream of his. But it had come across like she wasn't well versed in the Bible. The story was so close to the story of Samuel in the Bible. He hears a voice a few times and each time his mother sends him away. Nearly too close. I decided to keep reading, a few other red flags started popping up, the book of Act all over again. But the final straw was the overly holy and identical to Christ carrying the cross. One of the gospels has Jesus telling some women not to weep over him while he was carrying the cross. Yun gets a cross strapped to his back. Is flogged, and tells some weeping women not to pity him etc. **It was as if he was trying hard to look like he was living out every story from the Bible**. I believe in miracles and accept many miraculous biographies. May God prove me wrong about this. But the stories and something in my spirit to not sit well with this.

June 16, 2023 judeshere01 says:

I too had great uneasiness about this book. A young man at church read the book the same time as me, and he was full of praise for it while I couldn't bring myself to even speak about it. Brother Yun being so doctrinally sound was what confused me about his story, I can't really explain it, it was like the sound doctrine and his stories didn't belong together.
I have watched a lot of his videos on you tube, and there is no trace of that sound doctrine, it's completely absent from his talks.
I also wonder why if God works so powerfully in his life, no miracles happen at the churches he visits, also why does he need an interpreter.

Samuel Lamb's Reputation Validated-Yun Unknown

https://img.sermonindex.net/modules/newbb/viewtopic_pdf.php?topic_id=5529&forum=35d
by Agent001 (), on: 2005/5/9 10:27
Hi all,
I am just a small brother in Christ, who is ethnically Chinese and currently resides in Toronto, Ontario. I speak fluently in Mandarin and Cantonese. I do have some personal acquaintances

who are Christians in the house churches in southern China...
From my own perspective, **the sufferings and ministry of Pastor Samuel Lamb (who also signed the letter renouncing the "heavenly man") are well known among Chinese Christians and many in the West.** He was one of the few house church leaders in China that Billy Graham visited during his trip to China. **In contrast, I have not heard of Brother Yun until I heard news about him through western Christian media in the last few years.**
(Quite extraordinary, because I have been following news on the Chinese churches for years)
In fact, according to the newsletter of CCI of Canada (which has been involved in ministry in China for 15 years), they did not know about this "Brother Yun" (really Zhenying Liu) until they started to receive inquiries from some western pastors. **It would seem to me that "Brother Yun" is only a phenom in the West.**
Whether you accept what I have said or not, I think the call to discernment is always appropriate. Beware of sensationalism (a problem that manifests itself in the western churches in many different ways). Be zealous, but also wise.
May God bless his Church in China!

Re: – posted by Chickpea, on: 2005/5/8 8:24
I heard Brother Yun speak 2 weeks ago, and I was greatly disappointed. He talked of God's power to heal, but did not mention grace, atonement, redemption, sin, righteousness or repentance. ***>I was sad that he then had an alter call, but with no clear message about what people were coming forward for.** It's true that some of what he said may have been lost in the translation, but I still found it wholly disappointing.

Brother Yun – posted by Paulus (), on: 2005/5/10 8:53
Brother Yun spoke here in Dublin last month and I must concur with another post here. The gospel was not preached, even allowing for the translation. The church sponsoring the event are deeply into prosperity and most other recent additions to the gospel. I had not read his book but my wife and daughters had been impressed with the story, mainly his sufferings of which his survival is a miracle.
The evening began with his interpreter retelling a story of the dead being raised by another brother. The dead man was a high official within the communist party but as no names can be given this becomes accepted on face value issue. Brother Yun then told his story. What struck me was just how parallel it was to the stories of Peter and Paul, complete with the miraculous opening of the prison and also Paul's many stripes and beatings. I am loath to not believe the brother but must say in my Spirit I had grave misgivings.
What concerned me more was the descriptions of how they intend to train young christians in the practice of Accupunture and eastern massage as this would allow them to "lay hands " on people without them knowing and thus propel them into the Kingdom. I can find no resonance with this in scripture and in fact hold that Accupuncture and most eastern medical practises are deeply rooted in the occult.
By the time we got to the "altar call" I was decidedly concerned. ***>The altar call was very unspecific** in that they were calling on **1)** the unsaved **2)** the backslidden **3)** anyone who wanted inner healing **4)** physical healing **5)** any one with a non specific need. I know the Lord can and does minister across all these areas but **one was left with the feeling that the intent**

was to get as many people on their feet as possible for the cameras. This was backed by the local pastor speaking of "thousands coming forward" when in fact the entire audience was around 1300.
My final impression was that either the brother was a con or had become conned by the churches in the west and been hijacked by their lust for celebrity. I would love to have had a contingent of Chinese Brothers all confirming each other.
Anyway I think I have said enough I merely relate what I saw and heard. Paul

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Lack of gospel message & ambiguous *altar calls,* highlighting '*more of God'* intentions with *charismatic manifestations*

> Daryl:** The **lack of an actual clear gospel message & ambiguous *'altar calls',* highlighting '*more of God'* intentions with '*charismatic manifestations' of falling, shaking etc., seems to be the fruit of brother Yun's ministry, as numerous reports have re-iterated. These questionable scenarios add reasonable doubt as to brother Yun's credibility. More book reviews bear this out.

More book reviews bear this out.

https://www.goodreads.com/book/show/79421

Stacia October 22, 2008

I didn't really enjoy this book. I knew there was a lot of controversy surrounding the book right about the time I started reading it. **I asked some missionaries that we know in China what they thought of him. Unfortunately, they know him through an American speaking engagement rather than the house church movement in China.**

Anyhow, while I want to keep my mind open to the possibility that God can/does work in miraculous ways I found this book over the top. I've read a couple other missionary biographies and those seem more realistic, God works miracles but its not on every page. **I also found that he continuously took verses out of context and never once in the entire book did he fully explain the gospel.** I think that to give at least one presentation of what he told others would be helpful... otherwise I'm lead to believe he simple told people to repent of their sins, which isn't sufficient, I believe.

There were also several times in which his story paralleled stories in the Bible a little TOO closely. For example, he escapes from prison passing 2 or 3 guards, and then the iron gates are from some reason open. He goes to a friends house, where they are praying, and the daughter is so excited to hear his voice that she forgets to open the door. Read Acts 12:6-19... minus the angel and change the servant to a daughter and its basically the same story. And that's not the only one.

While I'm not ready to call him a fake, a fraud, or a liar, I'm ready to put the brakes on and not

accept whole heartedly what he has said. I'm going to assume that for the most part his story is true, however, he maybe the events are exaggerated in his mind or something.

I could continue with my opinion, but I'll spare you.

Yun Avoids Responding To Request For Questions

Dana Roberts December 8, 2014

This story is not likely true. ***>I have attempted to contact Brother Yun about some of the issues I raise here. But his staff member says he will only answer questions at one of his programs.** Does that make sense? Can you imagine Billy Graham requiring this, surrounded by an adoring crowd, with a few hundred people wanting to thank him? Of course the offer was disingenuous. Yun is much more popular among Christians outside his own Henan Province.

***> Daryl:** Despite Dana's attempts to reach out to Yun, in Paul Hathaway's *'open letter',* he says; *Let's see what Yun says in a remarkable statement on the **Back to Jerusalem** website:*

In the presence of the Lord I would like to say I hold absolutely nothing against the men of God who wrote the booklet about me, and I have completely forgiven them. In fact, the booklet did not reduce the deep respect I have in my heart towards these men. I know that one day we will embrace before our Father in Heaven and any misunderstanding will be forgotten as we worship the Lamb of God together.
***>If anyone has any questions about my story, or any other inquiry, I am very willing to meet either publicly or privately and answer any questions that anybody may have.** Let's put aside all hindrances and march forward hand in hand for the sake of the kingdom of God!*
https://www.asiaharvest.org/open-letter-heavenlyman

"Here are the problems. 1) The larger fellowship of Christian leaders in Henan Province have distance themselves from Yun and his claims. Many of the independent churches in Henan first learn about Yun from Yun HIMSELF, during their testimony time. They just assumed that Christians do not lie (And just how many people has Benny Hinn healed through his anointed ministry?). 2)This is the second Chinese autobiographer that claimed a miraculous life akin to Paul in the Book of Acts. ***>**The first Chinese pop author to do so was **Nora Lam**. Her miraculous escape was made into a movie, ***"China Cry."* Alas she was exposed and admitted her lies.** 3)Those more familiar with the present situation in China say the Chinese tend to exaggerate to make for a better story. ***>Claims about Watchman Nee made outside of China do not accord with the testimony of those attending the Shanghai Christian Assembly in the 1940'a and 50's. One I spoke to attended his trail in 1956.** There are indeed great stories from China about faith in the midst of suffering. Yet they are without mighty power miracles. They read more like "*The Hiding Place,"* than "*The Heavenly Man.*" They are published by small Chinese presses. A further caveat: Christians need to remember the Bible requirement of witnesses. The greater the claims, the greater the need for evidence. Two witnesses for some things; 500 for the more wondrous.

***> Daryl: I researched Nora Lamb as well, & this statement is true, & Watchman Nee as well.**

According to the January 14, 1991 Christianity Today, the National Association of Evangelicals turned down Lam's ministry application for membership in 1989, and in 1977 the Assemblies of God warned its ministers that "Nora Lam is not endorsed" by its Division of Foreign Missions and is not recommended as a speaker at church services.
https://www.equip.org/PDF/DL065.pdf https://www.christianitytoday.com/1991/01/china-cry-critics-question-nora-lams-life-story/

"In 2001, I visited a Christian church in Xiaolin, Henan. That's the small city famed for "Gungfu." There were no seats in the sanctuary. Many stood before its walls praying. One of the Deacons told me that they wish I could stay and teach them Greek. They are concerned about false doctrine and misinterpretations of Scripture. They desire good seminary/ Bible school instruction more than short-term missionary/evangelists. [Reviewers note: Just checked a new book, "***China's Opening Door.***" **Author Dennis Balcombe details some of the mighty events of the Christian church in Bro. Yun's own Henan Province. Nothing about Yun's miracle exploits**. Why not? The author did meet him in China just before he left for America. Yun is shown in a picture looking healthy, even athletic. Balcombe details the faith of other Christians there, but not Yun. Why?

Amy July 25, 2021

Could God work the miracles listed in this book? I believe so. Did He in the manner described? I...don't know. I'm skeptical. But even if everything in this book happened exactly as stated, I don't think it made for a very interesting memoir. Certainly it left me feeling more icky than edified. And I'm a little bit embarrassed admitting that.
The problem I kept running into even when I accepted the words at face value: **considering everything God does, this book sure focuses a lot on Brother Yun.**
And yeah, maybe it is a language barrier, a translation thing. Maybe I expect too much. He's telling his story, so obviously he will play a central role. But again and again, I felt like the story emphasized Brother Yun and *his* actions and not the miraculous things around him. He obeyed, he spoke, he sassed, he suffered, he prayed. He miraculously did x, y, z. **But no amount of Scripture or token praise takes away the uncomfortable feeling that Brother Yun stands center stage here, not God.**
And if you're expecting me to believe God did these amazing things (which maybe He did!)...well, I'm going to expect to see emphasis placed more on God's might than Brother Yun's.

Exponentially greater, beyond all Biblical proportion!

***> Daryl:** This is the 1st full account I've read of Yun's 'prison break'. Exponentially greater, literally, beyond all Biblical proportion! **Reasonable doubt!**

Re: ANONOMOUS without wisdom	

Quote: I got a paperback of ***The Heavenly Man*** from one of the students. It claims to be a true account and is endorsed by Christian Solidarity International. It is best seller and widely publicised and makes a great deal of money. This book is an unending series of sensational miraculous healings, dramatic visions, exorcisms by the laying on of hands, and unbelievable escapes. Brother Yun claims to have voluntarily fasted for 74 days taking no food or water, page 124. He claims to have leapt over an 8 feet high prison wall with glass on the top and cleared a 10 foot wide septic tank – all in one bound, page 65. Then he runs through the night, climbs two mountains and crosses a river and returnes to the church where he was arrested which is praying for him! Both his legs were broken during an escape attempt, page 242. The guards crippled him permanently so that he needed to be carried by Brother Xu, page 244. But he was able to walk out of Zhengzhou Maximum Security Prison as if invisible to all the guards and passed through a series of the iron gates as the guards opened them, crossed the yard passing the guards, and stroll through the main gate of the prison, which happened to be open, page 257. In page 75, the insane brother of the Communist Party Secretary cuts off the head of his 80 year old mother. This tragic incident is interpreted as being the judgement of God on the Secretary's family for persecuting the Christians. Then the entire village became Christians and received baptism. I took a group of students to hear Brother Xu, when he spoke in the Chinese Church. It was a great mistake and I believe did them harm. I could not hear most of what he said but they told me afterwards that what he claimed to have happened was impossible. They told me that he was making it all up to impress people.

***> Daryl:** Numerous responses to **Yun's prison break** were willing to accept this account as true, because God can, & has done miraculous things thro' human history. This of course being true, in and of itself is not a reasonable response, when the entirety of evidence is presented, raising more questions. **The New Test. narrative is basically overshadowed by Yun's miraculous accounts, which to me is a sustainable red flag**, not a singular indictment, but reasonable grounds to esp. question the accumulative accounts, adding further evidence to the whole.

Concerns W/ Back To Jerusalem Organization

https://www.google.com/search?q=Concerns+with+the+Back+to+Jerusalem+organization%2C&rlz=1CATTSD_enCA795CA795&oq=Concerns+with+the+Back+to+Jerusalem+organization%2C&aqs=chrome..69i57j0i751j0i512i546j0i751j0i546i649j0i751.11720j0j7&sourceid=chrome&ie=UTF-8

AI Overview

The "Back to Jerusalem" (BTJ) movement, a Chinese Christian missionary initiative, has faced several concerns regarding its approach, including potential disregard for local laws and safety risks for missionaries, as well as theological and strategic criticisms. Some critics question the movement's millenarian focus and the idea that China has a special role in global evangelization.

Specific concerns include:

- **Disregard for local laws and safety:**Some worry about the movement's potential to send missionaries into countries with strict regulations and safety concerns without proper consideration for local contexts.
- **Missionary martyrdom:**The idea of sacrificing missionaries, while seen as a noble concept by some, is viewed by others as an unwise and potentially counterproductive strategy.
- **Theological issues:**Some scholars question the movement's theological underpinnings, particularly its emphasis on a Zionist theology and its potential to overlook the broader biblical theology of mission.
- **Ethnocentric claims:**Some critics argue that the movement's claim of China's unique role in global evangelization is ethnocentric and lacks a solid biblical foundation.
- **Practical challenges:**Concerns exist about the lack of adequate training and resources for missionaries, as well as the potential for the movement to be used for political purposes.
- **Suppression of information:**There are reports of the movement's followers being discouraged from seeking COVID-19 tests, potentially hindering efforts to control the spread of the virus.
- **Potential for division:**The movement's focus on a specific geographic area and its potential to marginalize other Christian communities could lead to division within the global church.

Theological Development of the China Church

https://www.chinasource.org/resource-library/articles/beyond-back-to-jerusalem/

The *Heavenly Man* not *official* spokesman for BTJ

The "*Heavenly Man*" is not an "*official*" spokesman for BTJ or the China church. Although many times in the last several years Brother Yun, known as the "***Heavenly Man,***" may have been introduced as a spokesman for BTJ or the China church, **there is now open recognition that he does not represent either one in any official capacity, and that such representation in the past was incorrect**.[4]

***Glorification Of Suffering & Martyrdom**

Many are concerned about the suggestion that BTJ workers will be sent with no regard to local government policy and restrictions, particularly in the Middle East. The talk of a large number of workers being put in prison and sacrificing their lives is frightening to all of us. Such a plan is certainly not strategic and can hardly achieve the goal of taking the gospel all the way to Jerusalem. The history of the China church gives us some insight into how such an idea came about. The China church has suffered tremendous persecution for the last 55 years,

particularly from the 1950s to the 1970s when the government adopted a hard-line religious policy. **Thus, the main theological development in the house church today is the theology of the cross. In this context, *there is also a glorification of suffering and martyrdom, almost to the point that one's dedication and commitment is measured by the length of imprisonment. In addition, there are also the mistaken notions of "*the further you go, the holier you are*" and "walking the gospel to Jerusalem" (as in the original BTJ vision) "*is superior to flying there*."**

We all appreciate the dedication and commitment demonstrated by the China churches. The Western churches should learn from the China churches on these matters. Nevertheless, the China church must also understand that the theology of the cross cannot answer all the questions of the Muslims. Moreover, a triumphal, high profile approach **highlighting suffering and martyrdom is not beneficial to the cause of the movement.** The most constructive approach is to work alongside the China church, to derive a workable plan within its context recognizing its strengths and weaknesses.

***> Daryl:** Mentioned several times has been **the erroneous glorification of suffering & martyrdom tendencies,** which may explain this recurring theme in Yun's autobiography. Another point made was **the tendency with Chinese people to exaggerate their stories.** These observation made, present more validation for reasonable doubt to accept some of the content of the book.

In researching and writing numerous blogs on the ***'Charismatic Folklore Legends'*** theme, another similarity has been the **auto-biography aspect**, wherein the subject person written about, is actually the one dictating the stories, much of the content unverifiable, sometimes suspiciously appearing exaggerated.

Brother Yun's Leadership & *The Born Again Movement*

Brother Yun* and Peter Xu, whom they regard as heterodox, as they come from the '*Born Again' movement

https://www.google.com/search?q=Brother+Yun%27s+leadership+and+the+%22Born+Again+Movement%22&rlz=1CATTSD_enCA795CA795&oq=Brother+Yun%27s+leadership+and+the+%22Born+Again+Movement%22&aqs=chrome..69i57j33i160l4.2049j0j7&sourceid=chrome&ie=UTF-8

Heterodoxy Concerns Of *Born Again* Movement

https://www.google.com/search?q=+heresies+of+%27Born+Again%27+movement+in+China&sca_esv=05c894fd792d1e12&rlz=1CATTSD_enCA795CA795&sxsrf=AE3TifOKHuJqVxNqrZezXc615_fo6sd72Q%3A1750011769890&ei=eQ9PaOyONqOkptQPybO-mQQ&ved=0ahUKEwisr5bvhfSNAxUjkokEHcmZL0MQ4dUDCBM&oq=+heresies+of+%27Born+Again%27+mov

AI Overview

The ***"Born Again"*** movement in China, also known as the ***"Word of Life" or "All Ranges"*** church, has faced accusations of heresy due to its unique interpretations of Christian doctrine and practices. Some of the key areas of concern include claims of a second Jesus or female Christ, a rejection of traditional Christian views on salvation, and a focus on apocalyptic prophecies. These beliefs and practices have led to the movement being labeled as a cult by some and have resulted in clashes with both the registered and unregistered Christian communities in China.

Here's a more detailed breakdown:

Heresies and Controversies:

- **Claim of a second Jesus or female Christ:**Groups like the Shouters and their offshoots, including the Lord God Sect, Anointed King, and Eastern Lightning, have been identified for their leaders' claims to be or support a "Second Jesus Christ" or a "Female Christ".
- **Rejection of traditional Christian views on salvation:**Some groups within the movement emphasize joining "Sanban" (a term with varying interpretations) for salvation, rather than through faith in Jesus Christ alone.
- **Emphasis on apocalyptic prophecies:**Doomsday predictions and an emphasis on an imminent end times scenario are also characteristic of some of these groups.
- **Emphasis on a one-off experience of being "Born Again":**Unlike some Christian denominations that see the "Born Again" experience as a continual process of spiritual growth, the movement in China has been associated with a belief in a single, defining event.
- **Practices involving violence and deception:**Some factions within the movement have been known for abduction, defrauding members, and even training in violent acts, according to ChinaSource.

Impact and Reactions:

- **Internal divisions within the Chinese Church:**The movement's deviations from traditional Christian teachings have caused significant friction within both the registered and unregistered Christian communities in China.
- **Government scrutiny and crackdowns:**The Chinese government has closely monitored and, in some cases, cracked down on these groups due to concerns about their potential for social disruption and their non-conformity with state-approved religious practices.
- **Accusations of cult-like behavior:**Due to the aforementioned factors, including strong leadership control, apocalyptic beliefs, and potentially manipulative practices, the movement has faced accusations of being a cult.

Key Figures and Groups:

- **Peter Xu Yongze:** The founder of the ***"Born Again Movement***" or "***Word of Life Church"*** in 1968.
- **Shouters:** A movement from which many of these groups emerged.
- **Eastern Lightning:** A group associated with the "Born Again" movement, known for its controversial practices and teachings.
- **Lord God Sect, Anointed King:** Other groups linked to the "Shouters" movement with similar theological divergences.

China: Leaders Distance Themselves From *The Heavenly Man* Brother Yun & Peter Xu

https://www.e-n.org.uk/features/2004-12-china-leaders-distance-themselves-from-the-heavenly-man/ **Date posted:** 1 Dec 2004

While the Lord has indeed brought millions of people to Christ in China over recent years, the character and some of the claims of 'Brother Yun' — whose story is told in the book **The Heavenly Man** — are being called into question by indigenous Chinese house church leaders.

Samuel Lamb (Lin Xiangao) has strongly attacked the *'heavenly man'* (Brother Yun) in a pamphlet issued in August. The two most respected house church leaders in Beijing, Moses Xie and Allen Yuan, have also come out strongly against him and Peter Xu. Allen Yuan, who is himself from a Pentecostal background, has said that they are '*black sheep disturbing the church*'.

In early April the **key leaders of the large rural Sinim Fellowship house churches met in Shanghai and all distanced themselves from Brother Yun and Peter Xu, whom they regard as heterodox, as they come from the '*Born Again*' movement which is widely regarded by most house church leaders in China as extreme, if not downright heretical.** Moses Xie has written an article in which he describes how the ***Born Again*** evangelists split existing churches with their extreme teaching.

Born Again Movement

https://en.wikipedia.org/wiki/Born_Again_Movement#:~:text=The%20Born%20Again%20Movement%20(%E9%87%8D%E7%94%9F,were%20officially%20closed%20by%20the

The **Born Again Movement** (重生派 Chongshengpai) **B.A.M.**, or Word of Life Church, or **All Ranges Church** (全范围教会 Quanfanwei jiaohui, "Total Scope Church") of China is a Christian religious movement founded by Peter Xu Yongze in 1968 during the Chinese Cultural Revolution, when all churches were officially closed by the Communist government under Chairman Mao.

The B.A.M. is a Henan-based house church network whose membership may run into the millions.[1] In 1998 there were an estimated 3 million followers independent of the official Three-Self Patriotic Movement churches in China. The magazine *Christianity Today* reports that "Spinoffs from BAM, one of the fastest-growing religious groups in China, have an estimated 20 million followers, nearly twice the size of the registered church, which

was re-established in 1979".[2] **Xu had taught that weeping was an essential evidence of repentance, though in recent years this has had less emphasis in the movement. Concern over this emphasis came not only from the official Three-Self Patriotic Movement church, but also from some Chinese house church leaders.**[2]

Xu was arrested by the Chinese government in 1998 on charges of "being a leader of a banned religious cult, disrupting public order, and spreading religious heresy about the imminent end of the world".[2]

The official Chinese news agency compared Xu to David Koresh.[2] Both registered-church and house church leaders, including **Samuel Lamb and Allen Yuan, have criticized Xu and his movement for unorthodox teaching, such as the expectation that new converts weep for three days to bring about forgiveness for their sins.**[2] He was set free in 2000.[1]

2)https://web.archive.org/web/20110814043615/http://www.ctlibrary.com/ct/1998/july13/8t8030.html

The Heavenly Man— A Big Con Man of China

Author: Samuel Lamb Lin Xiangao
House church in Guangzhou, China
Copyright free

https://jesusreturn.net/wp-content/uploads/2015/05/C125.book_.LinXiangao.C2.wP.Engl_.April05B.J5.pdf
This heavenly man has several names: Liu Zhenying was his real name. In China, he called himself "The Heavenly Man". After he arrived in the West, he called himself "Teacher Tian" among the Chinese but to the West he is "Liu Yun", "Brother Yun" in short . He was born on 22 Feb, 1958 in Hung Ni Wan, Nanyang, Henan Province.

These books **(see below -Yun' own books portray his persona),** have already become very popular among Christians in the West. Its Chinese version is for his Chinese supporters. Its content is different from that of the English version. The English, German, Norwegian versions state that he is "*The Appointed Chairman and Spokesman of the Sinim Fellowship, of the underground Church in China"*. On the book cover it is printed that he is a modern apostle of China. Also, on the back cover, he was introduced as the spokesman for the 70 million Christians who belong to the Chinese underground Churches.

He boldly spoke about his *"calling"* to the West and claimed to be *"The Apostle"* of the Chinese underground Churches. He frequently dreams and receives revelations from God who called him and sent him to the West and the South to be the pioneer preacher. This claim is to be seen, with drawings, in his book, *"The Heavenly Man"* (first edition English version). Later on, it turned out to be the basis for the training and orphanage ministry in Burma which attracted the Western Christians' donations. In his book, *"The Heavenly Man* — released" (English original version *"Free at Last"* ISBN 0-9732667-0-8), he said that "*The house churches had given approximately US $ 30,000 to these homes. Yun and his wife had also taken on the task of being intermediaries for this project."*

The new edition of his book in German version (The same as the original English version *"Free at Last"*) has added the event as to how he and his family were forced out of Burma due to the fact that the ***Dawn Ministry,*** a **Taiwanese Drug Rehabilitation Centre,** hung a Taiwan national flag in Burma which triggered an investigation by the Burmese military department. He had no choice but leave Burma. He was only a victim of other people`s politicking. But Rev. Simon Lau (Lou Min-Ho) and his wife, who are in charge of the ***Dawn Ministry*** **in Taipei,** categorically denied such event and they said, ***"We don't know the heavenly man."***

The English version of his book became the number one bestseller and book of the year 2003. It is also sold in Hong Kong. In 2004, its Dutch and Swedish versions were also published. In 2003, upon request, Br. Lin Mushi wrote a critique based on these two books in German called "Hidden Lies" (ref. http://www.Jesusreturn.net, with English translation, http://www.job3721.org).

Go West to Cheat

Not a lot of Chinese have been deceived and we ourselves did not know his self promoted claim to be the Chinese underground Churches leader. It would not be easy for him to cheat people out of their money in China but in the West his deception is hard to be detected and thus it is, relatively speaking, easy . He left China on Sept. 1997.

If he really is the leader of the Chinese underground Churches, the most he could do is to visit other countries and not reside in the West leaving the underground Churches in China without his leadership! To our fellow Christians in the West, please consider this carefully! In China, many servants of the Lord have also been oppressed and imprisoned, but they remained loyal to the Lord until death. Pitifully, when he is out of China, he boasts about his sufferings and exploits, and he uses the catchword ***Mission from China*** to deceive.

In Germany

In Sept. 1997 he left China for Germany. On Oct. 10 in Hamburg, he officially applied for asylum and was allocated to the refugee camp in East Germany. He told the German government that there are four main networks among the underground Churches in China: **The Born Again, The Charismatics, The Shouters and The Fundamentalist (The Evangelistic). And he is the elected chairman of these four main networks.** The German government was deceived and granted him refugee status. Between 1997 and 1999 he hid himself in Br. Lin Mushi's home. Not long afterward, Br. Lin discovered his hypocrisy who in fact made false testimony to cheat people, created dissension and he is a big con man.

In Jan. 4, 1999, before the congregation of a big missionary organization AVC of the BFP Church in Germany, he introduced that there are five main networks among the underground Churches in China. Not only he is the leader of his own church, but he is also the leader of these five main networks. He was invited to speak to these churches and was elected, by raising of hands, to be the chairman representing them. He also claimed that there were records of the electing procedures but was confiscated by the police. Nanyang Church which he leads consists of 500,000 members whom he has entrusted to the 150 co-

workers who are under him. There are 10 elders under him. Under each elder there are 10 disciples and under each disciple there are another 10 disciples. On top of that, in his missionary field he has 300,000 believers.

The German organizations, through verbal testimonies, publications, and German and English websites publicly introduced *"The four main networks of underground churches in China and the number of their members: The Born Again 23 million members; The Local Churches 15 million members; The Charismatics 20 million members and The Independent Churches 17 million members. The first three main networks were jointly named as 'The Sinim Fellowship' which has 58 million believers and they are under the leadership of the heavenly man."*

On June 7, 2003, in Berlin, he, as the representative of the 70 million membered Chinese underground Churches, was very well received by a European Conference which had 15,000 attendants when he talked of his brave testimony of his sufferings in prison.

***> (See link for remainder of article)**

The Heavenly Man At An Edmonton Church

https://www.christiancourier.ca/the-heavenly-man-at-an-edmonton-church/

Emily T. Wierenga May 12, 2023

Brother Yun is known as the Heavenly Man. I heard him speak recently at The Summit West church in Edmonton, Alberta. Yun is one of the founding fathers of the Sithim Chinese Fellowship, a house church network of hundreds of millions. He also is one of the main directors of Back to Jerusalem, a Chinese missionary movement to the unreached parts of the world.

In his autobiography The Heavenly Man, Yun recounts the events of several imprisonments where he was repeatedly tortured with electric rods and other means of punishment. ***At one point, he says he fasted for 74 days without food or water.*** *Following that fast, every single man in his cell – murderers, rapists and thieves – came to Christ.*

https://www.christiancourier.ca/the-heavenly-man-at-an-edmonton-church/

Into China and Beyond: A Timeless Journey of Faith

Book Reviews: By Samuel Chiang · Sep 22, 2005 Issue: ChinaSource Quarterly, Autumn 2005

https://www.chinasource.org/resource-library/articles/into-china-and-beyond-a-timeless-journey-of-faith/

Jesus in Beijing: *How Christianity is Transforming China and Changing the Global Balance of Power* by David Aikman. Regnery Publishing, Washington, DC, 2003. ISBN 0-89526-128-6.

The Heavenly Man: *The Remarkable True Story of Chinese Christian Brother Yun* by Paul Hattaway. Monarch Books, UK & USA, 2003 edition. ISBN 1-85424-597-X; ISBN 0-8254-6207-X.

Back To Jerusalem: *Three Chinese House Church Leaders Share Their Vision to Complete The Great Commission* by Brother Yun, Peter Xu Yongze and Enoch Wang with Paul Hattaway. Piquant, Authentic Media, USA, 2003 edition. ISBN 1-884543-89-8

The Heavenly Man and Back to Jerusalem

Meanwhile, **Paul Hattaway** has written two books. One is ***The Heavenly Man*****,** written with **Brother Yun** (who is known as the "heavenly man"), and the other is ***Back to Jerusalem***. **Both books have raised the imaginations and ire of many**!

*T**he Heavenly Man*** **is a quasi autobiographical account of Liu Zhenying,** known as **Brother Yun** and also known as the "***heavenly man.***" (If you are curious about this title, you may wish to read the book to understand how it came to be). **In the broadest sense, this book is one man's perspective on how the church in China has developed. (Aikman provides a much better, deeper and broader perspective of the development of the church**.) From a purely spiritual-devotional literature viewpoint, this is a viable book since no one can, nor should, argue with someone's experience in Christ.

>** Brother Yun is the ***"authorized representative" to speak for the house churches around the world; in fact, **a grouping of house churches of 58 million adherents, called the *Sinim Fellowship* had drafted such a letter.**[5] Sadly, the Sinim Fellowship was only mentioned once in Aikman's book, and the authorized representative who is to speak for China, who is recognized by the "uncles," was missed in Aikman's book, as well as any mention of Paul Hattaway's two books. Shoddy journalism? Perhaps. Or did Aikman's journalistic instincts tell him more, informing him to stay away from the real, first-class controversies? I suspect the latter!

Some former reviewers of both of Hattaway's books have become resoundingly concerned with the books.[6] **The Sinim Fellowship no longer exists and depending on whom one believes, the Sinim Fellowship might have disbanded even prior to the publication of both of Hattaway's books**. Moreover, for argument's sake, let us suppose the Sinim Fellowship (if it ever did have a large a number of believers) did disband after the publication of the books. One would have thought that this fact would have been revealed in later reprints of the books—especially since there are three different versions of *The Heavenly Man* in the market place.

What about "***Back to Jerusalem"***? Is this a vision, or a legitimate movement, and what will be the future of the Mainland Chinese church in Central Asia and in the Middle East? The origin of the ***"Back to Jerusalem"*** vision came to several groups of people in China and is well documented in Aikman's book. However, in Hattaway's book, one may come away with the impression that the entire house church movement, especially in the rural areas, is all imbued with the "*Back to Jerusalem"* vision. I do not believe this is the case as asserted by the book.

The original vision to preach the gospel ***"Back to Jerusalem"*** was to involve seven countries including: Afghanistan, Iran, Arabia, Iraq, Palestine, Syria and Turkey. An original group formed and was called the *"Back to Jerusalem Evangelistic Band."* However, it was not a movement,

and, in fact, all activities stopped in 1949, 1950. Some of the Chinese Christians had gotten as far as Xinjiang.

In Hattaway's book, ***Back to Jerusalem*****,** the enlargement of the original vision is real; he provides a list at the back, which includes not only the Islamic world but also the Buddhist and Hindu worlds. There are a total of 51 countries. Is this the new vision or a self-serving vision from the West? Many Christian leaders in China have the desire and passion to take the gospel back to Jerusalem. I heard this passion voiced as early as 1991; however, if you were to ask the church leaders which countries are involved in this vision, not many can name 51 countries and even the original seven may be a stretch!

Chinese publications, such as the ***Great Commission Bi-Monthly Journal*** take the traditional meaning of the ***Silk Road*** as going through Central Asia and on into the Middle East.[7] This concurs with Aikman's research and understanding of the "***Back to Jerusalem***" intentions. However, in ***Back to Jerusalem*****,** Hattaway, along with his cohorts, insists on two additional silk routes which conveniently include the Hindu and Buddhist worlds. This enlargement of the vision will require people. Are there 100,000 Chinese cross-cultural missionaries prepared and ready to legally go into these difficult parts of the world?

Currently, the rural house church movement in China is facing tremendous challenges. Regionalization and globalization mean that the lure of money is located in the cities, and many of the younger house church leaders are migrating there. The rural house church is, once again, graying swiftly. These migrating house church leaders are discovering the challenges of the cities: educational differences, legal means of working and accountability. These new social-educational-legal realities are not small.

If the rural house churches are graying swiftly, and if the younger leaders are in a mode of urban migration, then what about the ***"Back to Jerusalem"*** movement which is, in fact, tied to the rural house churches? What about the 100,000 cross-cultural missionaries who are under training and ready to go? In fact, I ask the same question: "Where are they? How many are under training and may be able "to go" legally?"

Not a small amount of controversy exists with the "*Back to Jerusalem"* movement both in and outside of China with respect to human and financial resources. In fact, a formidable group of "Patriarchs," the same ones introduced in Aikman's book, are standing up against this movement with Samuel Lamb being the most vocal.

I believe the "*Back to Jerusalem"* vision is alive and is still in the hearts of many church leaders in China (comprised of people in house churches, official churches and Christians in the market place). This is why Aikman's chapter on *"Artists, Writers and Academics"* is significant and ties in well with China's Christian future. Could it be that God is creating several layered strategies to bring the gospel back to Jerusalem?

Aikman has excelled in bringing contemporary Christian history of China into the new century. ***Jesus in Beijing*** is a first-rate, timeless book that is a must read for anyone who is interested in what God is doing in China in the twenty-first century.

>** Brother Yun is the ***"authorized representative" to speak for the house churches around the world; in fact, **a grouping of house churches of 58 million adherents, called the *Sinim Fellowship* had drafted such a letter. *> 5) *The Heavenly Man*, p. 291**.

Paul Hathaway's Response To Yun's *Exaggerated Leadership Folklore*

https://www.asiaharvest.org/open-letter-heavenlyman

8. **"Brother Yun is not the leader of the Chinese Church."** Amen! He has never claimed to be, and anyone who did so would be crazy. Jesus Christ is the leader of the Chinese Church. After he left China, **Yun became an "authorized representative" of the *Sinim Fellowship* of house church leaders, who produced a letter which was translated and included in *The Heavenly Man* book** (p.291-292). Anyone who knows Yun realizes that he does not want any attention focused on himself, so in the past few years he has asked to be introduced simply as "a Christian brother from China." The lie that Yun is claiming to be some great leader originated on the website set up to discredit him. It has no basis in reality.

9. "Brother Yun was never a major house church leader in China." This is entirely true! Yun was not one of the major national house church network leaders (known as the 'Lao Da' in China), and has never claimed to be. Nor does his book suggest that he was. Yun was an evangelist who was renowned for his God-given ability to lead many people to Christ, as his book clearly portrays. He also was involved with leading some local training centers and meetings, but was never considered one of the big leaders in China. He has been a servant to God's people, as evidenced by his efforts to bring unity between the different church leaders, and has never put himself forward as anything else.

***> Daryl:** Does Paul Hathaway blame Lin Mushe/Titus Pan, for spreading this supposed misinformation, despite his own book's claims from the ***Sinim Fellowship* of house church leaders**? Time & again the claim is made of 50 million adherents to an organization he is an authorized representative of. The church in Edmonton AL. made that statement in 2023. If it was misinformation spread by Yun's detractors, why wouldn't he put a stop to it?

Yun's Own Book Portrays This Persona!

His Books
His verbal testimonies were published as books as follows:
(1) "The Heavenly Man's Testimony — God loves China"- The Asia Harvest Ministry as agents, in traditional Chinese only.
(2) "The Heavenly Man"- green cover. European edition ISBN 0953610006 translated into German, French, etc. North America edition ISBN 1-55306-160-8.
(3) "The Heavenly Man"- ISBN 185424597X the English version was published in Dec. 2002 and has become very popular.
(4) "The Heavenly Man – released" (German title "Der Himmelsbuerger – befreit") was published as the second edition to "The Heavenly Man" (see number 2 above) in Feb. 2003 which contains the story of his imprisonment in Burma "Free at Last".

These books have already become very popular among Christians in the West. Its Chinese version is for his Chinese supporters. Its content is different from that of the English version.

The English, German, Norwegian versions state that he is *"The Appointed Chairman and Spokesman of the Sinim Fellowship, of the underground Church in China"*. On the book cover it is printed that he is a modern apostle of China. Also, on the back cover, he was introduced as the spokesman for the 70 million Christians who belong to the Chinese underground Churches. He boldly spoke about his *"calling"* to the West and claimed to be ***"The Apostle"* of the Chinese underground Churches**. He frequently dreams and receives revelations from God who called him and sent him to the West and the South to be the pioneer preacher. This claim is to be seen, with drawings, in his book, *"The Heavenly Man"* (first edition English version). Later on, it turned out to be the basis for the training and orphanage ministry in Burma which attracted the Western Christians' donations.

Introduction To Summary Observations

I'm hoping that the numerous observations, concerns, data points communicated have not been simply dismissed one at time, but that the cumulative effect has been allowed to present a case for reasonable doubt, considering the validity of questions that could be asked. The advantage of examining the scope of brother Yun's life and ministry, is observing the fruit over time, not just the content & context of the book, as well as the observations and reviews of others who read the book.

A sensitive point in examining, & weighing such as the likes of brother Yun's personal testimony, is the subjective nature of such a task.

Honing Critical Thinking

In researching anything, honing critical thinking is a required task. Entering a spiritual detox journey forced me to start asking myself more questions, examining myself more intentionally, thinking more critically as per the description below.

Critical thinking is self-guided, self-disciplined thinking which attempts to reason at the highest level of quality in a fair-minded way. People who think critically consistently attempt to live rationally, reasonably, empathically. They are keenly aware of the inherently flawed nature of human thinking when left unchecked. They strive to diminish the power of their egocentric and socio-centric tendencies. They use the intellectual tools that critical thinking offers – concepts and principles that enable them to analyze, assess, and improve thinking. They work diligently to develop the intellectual virtues of intellectual integrity, intellectual humility, intellectual civility, intellectual empathy, intellectual sense of justice and confidence in reason. They realize that no matter how skilled they are as thinkers, they can always improve their reasoning abilities and they will at times fall prey to mistakes in reasoning, human irrationality, prejudices, biases, distortions, uncritically accepted social rules and taboos, self-interest, and vested interest. They strive to improve the world in whatever ways they can and contribute to a more rational, civilized society. At the same time, they recognize the complexities often inherent in doing so. They avoid thinking

simplistically about complicated issues and strive to appropriately consider the rights and needs of relevant others. They recognize the complexities in developing as thinkers, and commit themselves to life-long practice toward self-improvement. They embody the ***Socratic principle****:* ***The unexamined life is not worth living , because they realize that many unexamined lives together result in an uncritical, unjust, dangerous world.***

~ Linda Elder, September, 2007

https://www.criticalthinking.org/pages/defining-critical-thinking/766

Socratic principle*:*
https://www.google.com/search?q=Socratic+principle&rlz=1CATTSD_enCA795CA795&oq=Socratic+principle&aqs=chrome..69i57j0i512j0i22i30l8.2805j0j7&sourceid=chrome&ie=UTF-8

In a section below at bottom, ***'My Epiphany',*** I describe discovering that some things were not as they appeared to be, this funneling me into a different frame of mind, one in which I started purposefully examining various doctrinal beliefs & practices, specific ministries, movements etc. in a way I hadn't before, endeavouring to test & weigh information based more on Biblical comparison evidence, readjusting, relearning est. orthodox principles/rules of hermeneutics, calling upon the Lord for wisdom, to walk in His ways, honouring His Word, testing, weighing, examining all things against His Word, seeking the Lord for a renewed mind, transforming my thinking, eradicating erroneous ideas, perspectives and errors accumulated over the years. An urgent need to dig for, and est. facts was spawned within, an urgency to pull away from and deny emotional, emotive based responses, endeavouring more objective oriented pursuit for factual truth not validation.

Because this is such a hot button topic, I have prolonged the conclusion out of reticence of a hasty response. Before I began a more intense, intentional self-examination, busy & consumed with the reality I had allowed to form around me, ***> (a perceived reality, quick to believe & embrace all things supernatural, all things claimed, without question, or examination)**, before becoming intently aware, that not everything was as it appeared to be, my motivation was more validation of what I believed. Today it's discovery. What will evidential facts reveal? Having discovered that a lot of perceived perspectives were actually erroneous, incorrect in some way, for various reasons, has motivated me to pursue facts what ever they be, to hone critical thinking, to examine myself, my approach to research, as honestly as possible.

***>** https://scribalwell.wordpress.com/2022/06/28/how-prone-we-are-to-stories-of-the-supernatural-akiane-kramariks-story/

Some Reasons For Claiming Reasonable Doubt

> Brother Yun's accounts exceed all New Test. Biblical proportions, overshadowing the New Test. narrative. I think it's a fair assessment to say that this could be accepted as a red flag reasonable doubt, not a singular indictment, but reasonable grounds to esp. question the accumulative accounts. Even if some of his account is true and others embellished or even fabricated, this would call his whole story into question. I believe it's just as reasonable to

question much of his prison break account, as it would be to accept, because it exceeds and goes beyond any New Test. account.

> Many of the various comments and observations made from book reviews are valid.

- *Nearly every page of **The Heavenly Man** recounts a miracle, dream, or vision*
- *the lack of confirmation troubled me deeply.*
- ***everybody** exaggeration language.*
- *Christians in Henan Province, from his own fellowship disassociated from him.*
- *the Chinese have a long tradition of making a story better than it is.*
- *Brother Yun is evidently a man who suffered more torture than the apostle Paul, much found in Foxe's Book of Martyrs.*
- Current eye witness account of **oblique, unclear calls for prayer,** including salvation were likely most already saved. Questionable intentions for prayer, spiritual manifestations.
- *I also wonder why if God works so powerfully in his life, no miracles happen at the churches he visits.*
- *I heard Brother Yun speak 2 weeks ago, and I was greatly disappointed. He talked of God's power to heal, but did not mention grace, atonement, redemption, sin, righteousness or repentance. ***>**I was sad that he then had an alter call, but with no clear message about what people were coming forward for.*
- *Brother Yun spoke here in Dublin last month and I must concur with another post here. The gospel was not preached, even allowing for the translation.*
- *What concerned me more was the descriptions of how they intend to train young christians in the practice of Accupunture and eastern massage as this would allow them to "lay hands " on people without them knowing and thus propel them into the Kingdom...***>The altar call was very unspecific in that they were calling on** 1) the unsaved 2) the backslidden 3) anyone who wanted inner healing 4) physical healing 5) any one with a non specific need. I know the Lord can and does minister across all these areas but one was left with the feeling that the intent was to get as many people on their feet as possible for the cameras. This was backed by the local pastor speaking of "thousands coming forward" when in fact the entire audience was around 1300.*
- *Lack of gospel message & ambiguous altar calls, highlighting 'more of God' intentions with charismatic manifestations.*
- *So many smaller unnecessary inconsistencies. The people asked him to stay longer, so he then recited the first part of Acts which he had memorized and then told them he*

would come back when he had memorized more? Again – he had his Bible with him? Why could he not just have read the rest of Acts to them?

- *Copies of* ***Heavenly Man*** *taken to village next to Yun's home village. Later, we received some feedback that people in the village were amazed that they had never heard of this man, or his wife or any of the miracles mentioned in the book.*
- *It was as if he was trying hard to look like he was living out every story from the Bible.*
- *From my own perspective,* ***the sufferings and ministry of Pastor Samuel Lamb (who also signed the letter renouncing the "heavenly man") are well known among Chinese Christians and many in the West.*** *He was one of the few house church leaders in China that Billy Graham visited during his trip to China.* ***In contrast, I have not heard of Brother Yun until I heard news about him through western Christian media in the last few years.*** *(Quite extraordinary, because I have been following news on the Chinese churches for years)*
  In fact, according to the newsletter of CCI of Canada (which has been involved in ministry in China for 15 years), they did not know about this "Brother Yun" (really Zhenying Liu) until they started to receive inquiries from some western pastors. ***It would seem to me that "Brother Yun" is only a phenom in the West.***
- *I (author) have attempted to contact Brother Yun about some of the issues I raise here. But his staff member says he will only answer questions at one of his programs***.**
- *The larger fellowship of Christian leaders in Henan Province have distance themselves from Yun and his claims. Many of the independent churches in Henan first learn about Yun from Yun HIMSELF, during their testimony time.*
- *Considering everything God does, this book sure focuses a lot on Brother Yun. No amount of Scripture or token praise takes away the uncomfortable feeling that Brother Yun stands center stage here, not God.*
  *And if you're expecting me to believe God did these amazing things (which maybe He did!)…well, I'm going to expect to see emphasis placed more on God's might than Brother Yun's***.**
- Concerns W/ ***Back To Jerusalem Organization.***
- *The erroneous glorification of suffering & martyrdom tendencies, dedication & commitment measured by length of imprisonment.*
- Similarity to the **auto-biography aspect**, wherein the subject person written about, is actually the one dictating the stories, much of the content unverifiable, sometimes suspiciously appearing exaggerated.
- ***Yun's own books portray his exaggerated, influential persona****, which Paul Hathaway implied was rumours detractors were spreading.*

- *The new edition of his book in German version (The same as the original English version* ***"Free at Last")*** *has added the event as to how he and his family were forced out of Burma due to the fact that the* ***Dawn Ministry,*** *a* ***Taiwanese Drug Rehabilitation Centre,*** *hung a Taiwan national flag in Burma which triggered an investigation by the Burmese military department. He had no choice but leave Burma. He was only a victim of other people`s politicking. But Rev. Simon Lau (Lou Min-Ho) and his wife, who are in charge of the* ***Dawn Ministry in Taipei,*** *categorically denied such event and they said,* ***"We don't know the heavenly man.***
- *In Sept. 1997 he left China for Germany. On Oct. 10 in Hamburg, he officially applied for asylum and was allocated to the refugee camp in East Germany. He told the German government that there are four main networks among the underground Churches in China:* ***The Born Again, The Charismatics, The Shouters and The Fundamentalist (The Evangelistic). And he is the elected chairman of these four main networks.*** *The German government was deceived and granted him refugee status. Between 1997 and 1999 he hid himself in Br. Lin Mushi's home. Not long afterward, Br. Lin discovered his hypocrisy who in fact made false testimony to cheat people, created dissension and he is a big con man.*
- ***In Jan. 4, 1999, before the congregation of a big missionary organization AVC of the BFP Church in Germany, he introduced that there are five main networks among the underground Churches in China. Not only he is the leader of his own church, but he is also the leader of these five main networks.*** *He was invited to speak to these churches and was elected, by raising of hands, to be the chairman representing them. He also claimed that there were records of the electing procedures but was confiscated by the police. Nanyang Church which he leads consists of 500,000 members whom he has entrusted to the 150 co-workers who are under him. There are 10 elders under him. Under each elder there are 10 disciples and under each disciple there are another 10 disciples. On top of that, in his missionary field he has 300,000 believers.*
- The German organizations, through verbal testimonies, publications, and German and English websites publicly introduced *"The four main networks of underground churches in China and the number of their members: The Born Again 23 million members; The Local Churches 15 million members; The Charismatics 20 million members and The Independent Churches 17 million members. The first three main networks were jointly named as 'The Sinim Fellowship' which has 58 million believers and they are under the leadership of the heavenly man."*
- *On June 7, 2003, in Berlin, he, as the representative of the 70 million membered Chinese underground Churches, was very well received by a European Conference which had 15,000 attendants when he talked of his brave testimony of his sufferings in prison.*

- Yun's working/mentored relationship with **Peter Xu, the *Born Again & Back To Jerusalem*** *movements*

***> Daryl:** Any evidence of exaggeration, fabrication, deceit, lying, is valid for reasonable doubt, not mention questionable practices, beliefs, relationships with others that were of concern to various house churches & leaders. The discrepancies between Paul Hathaway and Samuel Lamb's accounts of Yun, are cause for questioning concern. **Paul denying exaggerated claims of Yun's large leadership influence, yet Yun's own books claiming those very things, is a clear red flag that things are not as they have been portrayed.**

> The AI overview below has valid points, not definitive proof but valid concerns/questions

- **Miracle accounts questioned:** Some critics suggest that certain accounts of miracles, particularly those related to healings and escapes, are exaggerated or lack corroboration.
- **Possible mirroring of Acts:** Some reviewers note similarities between Brother Yun's experiences and events described in the Book of Acts, suggesting a possible attempt to emulate biblical narratives.
- **"Imperial" leadership style:** One critique focuses on Brother Yun's leadership style, which some found to be "imperial" and which led to conflict and division within his church.
- **Lack of transparency:** Some question the financial transparency of the "***Back to Jerusalem*****"** movement, which Brother Yun is associated with.
- **Controversial claims:**
- Some have raised concerns about the "***Born Again Movement*****,"** which Brother Yun is part of, potentially veering into heresy.

Another *Charismatic Folklore Legend*?

"While watching ***"The Messenger,"*** the **story of Joan of Arc,** then researching her life story, I was further reminded and made more aware of **embellishment with historical figures.** Having already researched modern charismatic figures from the recent past, this story of Joan Of Arc intrigued me, as the tho't of ***'christian folklore'*** expanded in my mind.

Celebrity Christianity/False Charm

In this context and as I continued to research, the term ***'charismatic***' began to take on expanded meaning. '***Celebrity christianity***' is another term discussed at this time, where in, popular, prominent christian figures, are followed and held in **unBiblical high esteem. 'Charismatic' in the sense of popular, influential personality,** is trending in the church, as many in leadership hold sway over the masses, with their 'charismatic' personalities.

The 'charisma,' the charm, the strong influential personalities lend themselves to creating an aura about certain individuals, enabling them to influence others in what they think, believe and perceive. **This *'charisma*,' this charm, can be mistaken for '*anointing,'* esp. when the individual leans upon this charismatic charm, as soulish power to affect people, creating manipulation, thro' this charm, and demonstrating some kind of power.**

Troubling Roots

In researching ministries and prominent christian figures, common occurrences appeared in many, that I began to identify as roots that were possibly producing diseased trees. The '**celebrity' status and charm made it extremely difficult for many to consider or acknowledge anything other than 'highly anointed,' gifted ministers of the Lord**, yet the troubling corrupted roots, convinced me, that something other than 'anointing' was at work in these individuals.

The Creation of Folklore Legends

The charm, influence, the aura, the seemingly extra-ordinary results, has led to unquestioning status of high degree in the minds and hearts of many thro'out the years, propped up by biased, incomplete historical documentation, discrediting facts ignored, buried, discounted, justified, twisted, reality embellished, distorted, misunderstood, perceived erroneously, thus sowing seeds of folklore, and creating legends.

Joan Of Ark

Having researched the life of Joan Of Arc, discovering numerous theories as to her 'exp's' and the events of her participation in the French- English battles, I found a striking resembles between her life story and numerous modern day **'christian icons.'**

Hindsight has made possible connections from the recent past to Joan Of Arc's 'exp's.' Investigating some modern prominent christian figures, has revealed some common occurrences. **Supernatural visitations attributed to angels of God, giving messages of 'great works to be done,' childhood trauma, extreme hardship, a common denominator, creating a 'messiah like complex,' where-in one feels an overwhelming sense of destiny, perhaps demonically inspired, thro' finding weakness in the individual from trauma/hardship.**

Joan's life fits this scenario. Her village was razed by the English several times. She was a self isolating, religiously minded, young girl. The movie, "***The Messenger,"*** portrays her as a fantasizing little girl. Her 'exp's,' the visions and voices could very well have been demonic, as some modern individuals that I have researched. Interestingly, I posted an article about the power of false prophecy influencing politics in past history, *"political action was guided by prophecy. Prophecies were invoked by rebel leaders, appropriated by ruling elites, and, ultimately, censored by a government fearful of their disruptive potential.*"...

During her life time a *'prophecy'* was commonly known among the people, of a woman who would rise to rescue France from the hands of the English! This story, '**Joan Of Arc'**– ***"The***

Messenger," has provoked me to pursue the theme, '**Christian/Charismatic Folklore And The Stuff Of Legends.'**

I have researched numerous christian figures, examining troubling roots that have allowed unGodly, soulish and demonic activity to be presented on stages and before millions of people, portrayed as supernatural works of God, creating folklore legends out of fallen humanity, **mesmerized by charismatic charm, and apparent powerful supernatural acts of God.**

Research has uncovered details of discrepancies with other documentation, troubling at times, as it seems intentional cover up of details was intended, to protect the image of particular groups, details which would dismantle legendary status. **It seems a good legend is often preferred over naked truth.**

This is my story, **'Christian/Charismatic Folklore And The Stuff Of Legends!'**

My Epiphany

Not everything is as it appears to be*!*

Embellishment, Exaggeration, Falsification, Manifestation

One reason I research, investigate, examine ministries, is because ***I've come to discover not everything is as it appears to be.*** *Falsified appearances create unrealistic expectations, 'chasing the wind' so to speak, in many cases. These 'falsified appearances' gain legendary status, producing unfounded hope in unBiblical exp.'s, feigned, falsified, counterfeited, exaggerated out of proportion realities.*

https://scribalwell.wordpress.com/2021/10/29/my-epiphany/

以上英文全部原文約 16,000 英文字 轉貼完畢。
Source： https://scribalwell.wordpress.com/2025/06/16/examining-heavenly-man-the-story-of-brother-yunliu-zhenying

下面是 AI 中譯文，未經校對。由於太長，值得一讀的我們加上紅色，被引述容易誤導人的內容用灰色：

審視《天上人》：Brother Yun（劉振營）的故事

Scribal Well
未分類
2025 年 6 月 16 日
閱讀時間：67 分鐘

合理懷疑的理由

七年前，我開始了一段「屬靈排毒」的旅程，開始質疑一些我以前所假定、並接受為是由主所感動而來的現象是否真實。

在研究「聖笑」（holy laughter）現象時，我所發現的歷史根源，開始使我對這種現象的正當性產生懷疑。隨著我對各種屬靈現象、其他靈恩派的信念與實踐，以及一些廣受推崇的知名人物進行更多調查，我越來越發現，有證據足以讓人對過去許多我所接受並相信的事情產生「合理懷疑」。

下面這個「合理懷疑」的定義，我所採用的是一種相反方向的應用方式；也就是說，有時候，所提出的證據可以形成「合理懷疑」，使人有理由暫時不要相信某些事情。

我自己在這段「屬靈排毒」旅程中的經驗是：在靈恩派圈子裡，有一種傾向，就是相信一切事情，而不去檢驗、不去查明其有效性與真實性，甚至不願意考慮查看別人所提出的證據。

這等於否定了任何可能使某件事情的真實性受到懷疑的證據。

這正是許多研究與查驗開始的地方；這篇文章也是如此——去尋找可能支持「合理懷疑」的證據，至少對某些事情提出問題，而不是凡事都照單全收。

願我們至少可以保持理性，願意考慮那些可能形成問題與懷疑的證據。

基於理性與常識的懷疑

https://www.google.com/search?q=reasonable+doubt+meaning

在法律的語境中，「合理懷疑」（reasonable doubt）是指根據理性與常識，從證據或證據的缺乏而產生的懷疑。

根據 Daryl Royer 的說法，它並不只是「被告可能是無辜的」這種可能性，而是一種足以使陪審員無法確定被告有罪的懷疑。

更詳細地說：

不是基於同情或偏見：

合理懷疑不是建立在情緒或個人意見上，而是建立在所提出的證據上。

符合邏輯與常識：

這種懷疑必須與證據，或證據的缺乏，在邏輯上有所關聯，而且應該是理性的人會加以考慮的事情。

不是要求絕對確定：

檢方不需要證明被告「完全沒有任何可能無罪」；而必須達到「排除合理懷疑」的程度，也就是提供足夠的證據，使陪審團對被告有罪一事不再存有合理懷疑。

高度的證明標準：

「排除合理懷疑」的證明標準，高於僅僅證明「很可能有罪」。

簡而言之，「合理懷疑」是指陪審團在仔細考慮所有證據之後，仍然不能確定被告有罪。

如果存在合理懷疑，被告就必須被判無罪。

「合理懷疑」是法律術語，指的是證據不足，以致法官或陪審團無法對被告的犯罪作出有罪判決。

它是刑事案件中傳統的證明標準；要取得有罪判決，所提出的證據必須超過這個標準。

AI 對《天上人》的概述

https://www.google.com/search?q=Heavenly+Man+-+Critiqued

《天上人》（The Heavenly Man）是 Brother Yun 的自傳，這本書獲得了強烈的讚譽，同時也受到相當程度的批評。

許多讀者認為這本書令人受激勵，是上帝信實的見證；但另一些人則質疑其中某些敘述的準確性，特別是有關神蹟的部分，並認為它與《使徒行傳》的相似程度過高。

以下是對這些批評的較詳細整理：

對本書的讚譽：

鼓舞人心、堅固信心：

許多讀者認為這本書深深感動人、激勵人，強調 Brother Yun 堅定不移的信心，以及上帝如何在他的生命中工作。

對基督徒生活有啟發：

有些人欣賞這本書對「真正的基督教生活」所作的描寫，尤其是在逼迫與受苦的背景下。

引人入勝的敘事：

這個故事被形容為扣人心弦、非常吸引人，許多讀者甚至捨不得把書放下。

強調上帝的能力：

一些讀者特別強調，這本書顯示了上帝如何透過 Brother Yun 的軟弱，在他身上以及藉著他彰顯自己的能力。

對本書的批評：

對神蹟敘述的質疑：

一些批評者認為，某些神蹟的敘述，尤其是醫治和逃脫的故事，被誇大了，或者缺乏其他證據的佐證。

可能仿效《使徒行傳》：

一些書評者注意到 Brother Yun 的經歷與《使徒行傳》中所描述的事件有相似之處，因而認為可能存在模仿聖經敘事的情況。

「帝王式」的領導風格：

有一項批評集中於 Brother Yun 的領導方式；一些人認為這種領導風格具有「帝王式」（imperial）的特徵，並因此在他的教會內導致衝突與分裂。

缺乏透明度：

有人質疑「Back to Jerusalem」運動的財務透明度；Brother Yun 與該運動有關聯。

有爭議的主張：

有人對 Brother Yun 所參與的「Born Again Movement」（重生運動）提出疑慮，認為它可能偏離正統基督教信仰，甚至涉及異端。

結論：

《天上人》至今仍然是一本流行且廣受閱讀的書，也持續引發激勵與爭論。

有人認為它是信心與上帝工作的有力見證；另一些人則質疑其中某些主張的準確性，以及整本書的敘事結構。

歸根結底，這本書所傳達的悔改、信心，以及在苦難中堅忍的信息，對許多人仍然具有共鳴；但讀者也被鼓勵以批判性和辨識力來閱讀這本書。

書評：《The Heavenly Man》——Brother Yun 與 Paul Hattaway（2003）

2013 年 5 月 21 日發表
作者：thelittleman —— Elliott's Blog

https://thelittlemanreviews.com/2013/05/21/897/

《天上人》的幾乎每一頁，都在講述一個神蹟、一個夢或一個異象；這些經歷可能是 Yun、他的妻子 DaLing，或者另一位相信主的朋友，在中國傳福音期間，或與中國公安（PSB）發生衝突時所經歷的。

在每一個事例中，上帝保護的手所彰顯的能力都是明顯可見的。

有人可以提出這樣的論點：也許 Yun 和 Hattaway 都曾經篡改 Yun 的歷史，把事情誇大，並為他的故事增添修飾。

當然，Yun 曾經禁食、禁水 **34 天**——這甚至比耶穌禁食的時間還要長——確實讓人覺得有些極端。

幾乎像隱形一樣穿過一群憤怒的守衛，也顯得過於誇張。

逃離中國之後，竟然因為「驕傲」而在鄰國被捕，這也有些難以置信。

然而，有誰能否定他的說法呢？

除了他的敵人以外，還有大量來自 Yun 的同工、家人和朋友的見證，確認這些事情確實在過去幾十年中發生過。

上帝今天仍然積極地拯救人類，使他們脫離罪惡的生活；因此，相信上帝仍然以其他超自然方式彰顯自己、勝過血肉之軀，也並非完全難以置信。

說實話，書中有些地方讓我不禁在心裡搖頭。

例如，為什麼作者要使用如此高度修辭化的語言，來描述本來應該是普通的事情？

例如：

「用我的眼淚洗他們的腳」

以及：

「我們的聲音震動了房子」

等等。

在我看來，似乎作者想把 Brother Yun 描寫得非常像《使徒行傳》中的使徒，以至於願意把他本來已經非常驚人的故事再加以誇大，並模仿上帝之書（聖經）中的語言。

雖然我並不太欣賞這一點，但我不會把它視為重大爭議，而方便地把它歸入「翻譯上的失誤」這一類。

Paul Hattaway：「公開信」——《天上人》作者

https://drive.google.com/file/d/1vYmJUM6SDdGRFRVfcOSgarWZsPxIhpJy/view

「煙與火」神學

與此同時，在這些令人鼓舞的事情發生之際，我也看到一場強烈攻擊 Brother Yun 的品格與見證的運動逐漸形成。

一開始我並沒有太在意這些攻擊，把它們歸因於任何服事上帝的人都不可避免會面對的持續反對。

我認識 Brother Yun 已經很多年，也親眼看過他所承受的誹謗與反對。

其中一些事情只能形容為非同尋常。

值得考慮的一點

這些攻擊的主要來源，是一個住在德國漢堡、由一名中國人經營的網站。

他在網站上使用的名字是 Lin Mushe（林慕實），但他的真實姓名是 Titus Pan（泰圖龐）。

這個網站完全致力於試圖摧毀一個人——Brother Yun。

網站使用中文、英文和德文，毫不放過任何機會，想盡辦法使 Yun 看起來很糟糕。

裡面充滿了徹頭徹尾的謊言、誹謗、半真半假的說法以及胡說八道。

甚至還曾經發表偽造的信件，假裝是中國信徒寫的、用來譴責 Brother Yun。

當這些人被聯絡之後，他們感到震驚與痛苦，因為自己的名字竟然被虛假地使用，用來誹謗一位他們所愛、所尊重的弟兄。

根據八位受尊敬的中國牧者所發表的一份聲明——這八位牧者曾經調查這個網站所提出的指控——他們說：

「令人遺憾的是，在德國漢堡住著一個『人』，不斷透過網際網路、電子郵件、信件、錄音帶和 CD 發送指控，試圖破壞 Brother Yun 的名聲。我們已經徹底查驗這些指控，發現這些指控是虛假的、沒有根據的，而且扭曲了真正的事實。此外，被引用在這些指控中的某些人士，也否認自己曾以任何方式詆毀 Brother Yun。他們也表達了自己的不滿，因為自己的名字在沒有得到同意的情況下，被虛假地使用、斷章取義，並且透過扭曲事實而被利用。」

Dennis Balcombe 是一位中國事工中知名的人物，也是香港 Revival Christian Church（復興基督教會）的牧師。他說：

「我知道 Titus Pan 對 Brother Yun 的攻擊，也知道這些攻擊背後的原因。從一開始，我就強烈反對這些惡意的攻擊，並且多次向 Titus Pan 表明我的立場。

很可悲，也很令人遺憾，他竟然容許教會的仇敵透過他，以這種方式工作。

他所說的，以及現在仍然在說的一切，完全是假的。

我們禱告，求主在真誠的人心中工作，使他們看見真相，並支持 Brother Yun，就是上帝所興起的人。」

這些指控雖然離奇，但許多基督徒——尤其是居住在中國以外的華人信徒——仍然相信了這些指控。

令人驚訝的是，甚至一些資深且受尊敬的宣教領袖也被這些說法所影響。

各種批評者與反對者出現了，其中有些人一心想盡一切辦法透過流言和影射摧毀 Brother Yun 及其名聲；他們滿足於把虛假資訊當成事實傳播，卻完全沒有努力去核實。

這些錯誤資訊不僅像野火一樣在華人基督徒中傳播，也傳到了許多西方宣教士和牧師那裡；他們也跟著加入這個行列，即使：

「他們不知道自己在說什麼，也不知道自己如此自信地肯定的是什麼。」

（提前 1:7）

幾乎每天，我都會收到一些人的電子郵件；他們聽到某件事情，是從某個人那裡聽來的，而那個人又是從另一個人那裡聽來的，而那另一個人又曾經讀過網際網路上的某篇文章！

Daryl：

Samuel Lamb（林獻羔）關於他對 Brother Yun 所持疑慮的敘述，收錄在這篇網誌的最後。

Paul Hattaway 對 Samuel 的看法，以及他對 Brother Yun 的回應，與其他認識 Samuel 本人、或者熟悉 Samuel 聲譽的人所描述的情況，有非常明顯的不同；這一點在整篇網誌中都有提到。

《天上人……還是並非如此？》

2012 年 7 月 25 日
作者：jmichaelrios

https://jmichaelrios.wordpress.com/2012/07/25/the-heavenly-man-or-not/

合理懷疑

基督教人物傳記是我用來獲得鼓勵與更新的首選類型之一；正如詩篇作者一樣，我以住在地上的聖民為喜樂（詩 16:3）。

因此，當有人大力向我推薦《天上人》——Brother Yun 的故事——時，我非常興奮。

也許這又是一本可以加入我「偉大人物」書單的書——可以和 Brother Andrew 以及 Corrie Ten Boom 一起放在我收藏「聖徒」的書架上。

然而，當我一路讀 Yun 的故事時，一系列奇怪的情緒一直跟隨著我。

這本書讓我感到.....不確定。

讓我試著解釋為什麼。

Brother Yun 是一位中國家庭教會領袖，而《天上人》就是他的故事，由 Paul Hattaway 協助整理、講述。

故事從 Yun 年輕時開始：他開始迫切地為得到一本聖經禱告。

他熱切而忠心地禱告——熱切到他的家人開始認為他瘋了。

然後有一天，上帝奇蹟般地為 Yun 預備了一本聖經。

他開始大量閱讀，然後背誦經文；幾乎立刻就蒙召傳道。

接下來的故事——也就是其餘部分——是一連串驚人的神蹟記載，包括醫治、奇蹟般的移動、供應、超自然的智慧，以及多次由上帝安排、使他逃離當局的經歷。

簡而言之，Yun 四處旅行、傳道、帶領人信主、坐監、向囚犯服事、受酷刑、被釋放、再次入獄、再次受酷刑；而在這一切過程中，上帝又多次以奇妙方式供應他。

接下來我要非常謹慎地說：

Yun 的書沒有什麼「錯」；但其中也確實有某些地方「不太對勁」。

在他的故事中不斷出現的一連串奇怪情緒，一次又一次地困擾我；這裡出現一個小小的警號，那裡又出現一個小小的警號，使我覺得有些事情對不上。

讓我們先從 Yun 的書中「正確」的部分開始。

第一，他的人生故事，是一個人在苦難中對基督忠誠的故事，這一點值得欽佩。

Yun 的忠心是對基督良善的美好見證。

第二，Yun 很清楚地把所發生的一切榮耀歸給基督，而不是歸給自己。

順帶一提，Yun 的綽號「天上人」並不是指 Yun 本身的聖潔，而是來自一件事情：

當局有一次問他來自哪裡時，為了保護自己的村莊，他回答說自己屬於「天堂」。

這個綽號後來就這樣留下來了。

第三——而這一點非常重要——每當 Yun 引用聖經時，不論是用來教導、解釋某種情況，或者為自己的行為辯護，他引用的經文都是準確的。

他沒有斷章取義式地引用經文，而是採用了健康的聖經解釋。

通常，我發現如果一位教師本身存在錯誤，那些錯誤最先會出現在他對聖經的解釋上。

因此，在我看來，這一點——準確使用聖經——是使 Yun 的故事具有最大可信度的一項因素。

但是，伴隨著這些優點的，是每隔幾頁便會出現的警號，使我一直無法確定。

第一個警號，就是 Yun 對神蹟的敘述。

在我繼續之前，讓我說清楚——非常清楚——我相信聖靈有能力按照祂自己的旨意做任何事情。

也就是說，我完全不反對相信神蹟——不論是奇蹟般的移動、禁食、醫治、超自然的知識，或者神奇的逃脫。

耶穌基督昨日、今日、一直到永遠都是一樣的；祂就是過去行事的那一位，也是今天仍然行事的那一位。

所以，我對 Yun 的書所提出的疑慮，**完全不是因為我帶著偏見而排斥神蹟。**

我的疑慮是另外一回事。

讓我試著解釋。

當我讀到 Brother Andrew 奇蹟般倖存的 Volkswagen，或者他在敵對國家邊境所經歷的奇妙遭遇時，我心中沒有疑問。

當我讀到 Corrie Ten Boom 在集中營裡奇蹟般得到一瓶維他命時，我也不會因此退縮。

當我讀到 Jack Hayford 從主那裡得到話語以及異象時，我也不會感到不安。

當我讀到 John Wimber 的神蹟故事時，我反而受到鼓勵。

在每一個例子中，都有一個因素是一致的：

我裡面的聖靈證實這就是祂自己的工作。

這可能看起來過於主觀、不公平；但是我經歷過聖靈，知道祂是怎樣的，也能在遇到祂的作為時辨認出那種氣息。

而這種「味道」在 Yun 的書中卻缺失了——而這種缺乏確認的感覺，使我深深不安。

我相信他曾經從一個地方奇蹟般地被帶到另一個地方嗎？我不知道。

我相信他曾經超過 70 天不吃食物、不喝水嗎？我不知道。

我相信他曾經奇蹟般地從中國一所最高安全級別的監獄走出去嗎？同樣，我不知道。

人人都如此——誇張的警號

然而，我自己的不確定，不應該使一本書的見證失去效力——尤其是在沒有證據的情況下！

否則，就只會變成我的話對他的話。

但是，其他因素結合起來，產生了更深的懷疑。

其中一個其他警號，就是我所謂的「人人式」語言（“everybody” language）經常出現。

Yun 傳道，然後「每一個人」都悔改。

Yun 舉行聚會，然後「每一個人」都哭泣。

Yun 在監獄裡分享福音，然後「每一個人」都被深深吸引。

這很可能就是明顯的誇張。

即使講道非常精彩，也總會有某個「猶推古」會打瞌睡。

於是，「誇張」這個概念開始在我的腦中留下痕跡。

作為一個傳道人，很容易誇大事情——使故事更大、使救恩更加感人、使神蹟顯得更加神奇。

我開始懷疑，Yun 是否也落入了這個陷阱。

離奇地模仿：驚人的聖經相似之處

在思考這些神蹟以及「人人」式的語言時，我產生了一個新的想法：

Yun 的書與《使徒行傳》非常相似。

而且不只是「非常相似」，它似乎是按照《使徒行傳》寫成的一個仿本。

Yun 得救了，像保羅一樣被分別出來接受使命；

像腓利一樣奇蹟般地被帶到另一個地方；

參與醫治與激進的群體生活，就像早期教會；

像保羅一樣逃離當局；

像彼得一樣從監獄中逃脫；

甚至在逃脫之後，還有一個女孩在門口迎接他，卻因為太興奮聽見他的聲音而忘記開門！

在這一切事情中，我內心的目光越來越集中，開始越來越仔細地審視 Yun 的書。

為什麼這本書與《使徒行傳》的故事如此高度平行？

我再次必須問：

上帝有可能做這些事情嗎？

當然可能！

但這一切放在一起，真的說得通嗎？

最後，我讀完 Yun 的書時，有一種感覺，好像有人給我講了一個我很想相信的故事。

好像這正是我想聽到的關於中國地下教會的故事：

它的規模、

它的神蹟、

它的新鮮活力、

以及它與《使徒行傳》中使徒教會的相似程度。

正因為這一切，我不確定 Yun 的書是否完全真實。

我是否懷疑 Yun 在中國有事工，而且可能是一個非常有效、具有聖靈能力的事工？

不。

但是，我不確定這本書是否準確地描繪了他的事工。

因此，我沒有辦法安心地推薦這本書。

很遺憾，它不會被放在我的「聖徒」書架上。

這是否表示我不可能被證明是錯的？

完全不是。

沒有任何事情比有一天發現自己錯誤判斷了 Yun 以及他的故事更令我高興。

但目前我不認為情況如此。

在那之前，如果你閱讀他的書，我建議你**謹慎閱讀**。

文章中的留言區

2015 年 7 月 22 日——Dana Roberts：

中國人把故事說得比實際情況更好的傳統

我的名字是 Dana Roberts。

我在宗教與新約研究方面取得了一些學位，並在 Gordon-Conwell Theological Seminary、Eastern Nazarene College、Trinity Evangelical Divinity School 做過研究生階段的學習。

我第一本關於 Watchman Nee（倪柝聲）的書，是研究他神學思想的標準參考資料之一。

我透過與仍然住在上海、並且是他教會倖存成員的人交談，學到了更多。

他根本不是一個「屬靈人」。

在中國以外的華人基督徒中，對他的工作有不同看法。

懷疑者與把他視為上帝先知的人彼此爭論。

事實是存在的。

但是，要找到事實，你必須去上海；而在 Brother Yun 的情況下，你必須去河南省鄭州市才能找到事實。

河南省有一些基督徒，來自他自己的團契，而他們已經與他斷絕關係。

為什麼？

我不知道。

我自己的保留，始於把 Nora Lamb 的《China Cry》(《中國哭泣》）與 Yun 先生的見證作比較。

兩者都有同樣程度的超級神蹟。

我自己的判斷是，Yun 確實像那裡的許多基督徒一樣遭受過逼迫。

但是，中國人有一個長久存在的傳統，就是把故事說得比實際情況更好。

（我曾經認識海南島的一位基督徒執事，他就誇大了自己的經歷。）

這就是說人們想聽的話。

Yun 在中國以外，很有可能從別人「想聽更多」的反應中得到暗示，於是又把自己的故事加以擴充。

為什麼是 Brother Yun？

2015 年 9 月 3 日——Chris：

謝謝你寫這篇關於《天上人》的網誌。

你所講的內容，比我在書中找到的還要多，因為我讀到第十章就把書放下了。

你對《使徒行傳》平行之處的觀察，是我自己開始注意到的事情。

但令我困擾的是：

Brother Yun 顯然承受了比使徒保羅更多的酷刑，而他在尚未信主的生命中似乎沒有任何理由，使上帝要讓他承受如此待遇；相反，保羅的受苦是因為他曾逼迫教會。

我也覺得奇怪，上帝幾乎從來沒有減輕 Yun 所受的苦難。

Brother Yun 經常遭受難以想像、極其痛苦的折磨，而上帝卻沒有像對待其他受苦、但痛苦遠比他輕的人那樣，為他減輕痛苦。

最後，似乎 Brother Yun 親身經歷了基督徒個別只會經歷其中一小部分的許多、甚至大多數酷刑方式。

就像《使徒行傳》的經歷一樣，他似乎一個人承受了《Foxe's Book of Martyrs》(《福克斯殉道者之書》）中大量的苦難；而且同樣沒有得到上帝的幫助來減輕痛苦。

原因是什麼？

要麼他的故事完全是真的，而我實在不知道「上帝對祂子民的幫助」到底意味著什麼；

要麼，他所遭受的苦難已經嚴重到使他在心理或身體上受到腦部損傷，以致他已經無法區分自己的現實與其他受酷刑基督徒的經歷。

這本書可能完全是真的，但在目前這個階段，我無法相信它。

它與我所知道的其他歷史性基督徒經歷的見證不相符，也與聖經的應許不相符。

不願凡事察驗的錯誤心態——例子

2015 年 12 月 19 日，Donovan Bolton：

「我不認為這類文章對人的信仰有幫助，那為甚麼還要寫呢？如果你自己都說沒有證據，那就不應該寫。我的看法是，這基本上就像是在說閒話。」

2015 年 12 月 19 日，jmichaelrios 回覆：

Donovan，我認為你提出了一些值得討論的觀點。

首先，在任何書評中，一個人所擁有的「證據」就是書本本身。無論我是推薦一本書，還是批評一本書，都應該根據書本本身所呈現的證據。其他做法都會是不誠實的（例如因為作者送了我一本書，或者因為我認識作者，就給予正面的評論）。

書評這個概念本身，就是要評論——沒錯，就是評論書本本身。

所以，如果把你的邏輯套用到所有情況，那麼除了親身經歷過作者所聲稱事情的人以外，沒有人可以寫任何書評。我認為這個推論太過頭了。

第二，在這個過程中，我一直非常小心，並沒有質疑 Brother Yun 的人格。我只是把他的說法是否真實這個問題保留下來，但我的確表達了自己的看法：有些地方不對勁。

換句話說，在我所有的評論中，我都刻意針對「論點」而不是「人」本身。這只是良好批判的一項原則。

第三，「說閒話」是指在某人背後談論他，有時候也是在不應該公開別人秘密的情況下，把那些秘密說出去。

我現在處理的並不是甚麼隱藏的事情，而是一本已經公開出版的書。你完全可以自己買一本，然後寫你自己的評論。這裡所說的一切都不是秘密，我們也不是在背後談論他。

所以，這根本不是「說閒話」。

第四，你似乎認為基督徒沒有進行基督教式批判或評論的空間。我認為這也是錯誤的。

如果真是如此，那麼你也不應該有權批評我的評論。

為甚麼你可以保留批評我對 Brother Yun 之書評的權利，卻又限制我批評他的書的權利？

我希望你能看出，這樣的立場本身是自相矛盾的。

相反地，我們被吩咐要「察驗那些靈」，並且要「將各樣的心意奪回，使它都順服基督」；庇哩亞人也因為殷勤查考聖經而受到稱讚。

我的意圖就是忠實地執行這項工作。至於上面的評論，我仍然堅持自己所寫的話。

願神賜福。

——Jeremy

2016 年 1 月 27 日，thinkadapt：

Jeremy，你說得對，「說閒話」這個詞用得不恰當，我為此道歉。

但我仍然認為你所做的是錯的。

你可以把它稱為「評論」，但歸根究柢，你是在一個自己並不確定的情況下，對某人的見證／人格提出懷疑——你只是有一種「有些地方不太對勁」的感覺。

你可以盡管堅持自己的話，我也會堅持我的話。

你不應該在自己並不確定真相的情況下，寫出會使人對某件事情產生懷疑的文章。

2016 年 10 月 10 日，Paul Ehrsam：

我完全同意「thinkadapt」所說的。

《The Heavenly Man》從來沒有被證明是在說謊，而這篇文章只會造成混亂、懷疑與不信任。

我建議你看看 Paul Hattaway（保羅・哈特威）代表 Asia Harvest 所寫的〈Open Letter Regarding “The Heavenly Man”〉(《關於〈The Heavenly Man〉的公開信》)。

仇敵「撒但」今天不需要我們幫忙散播懷疑，就像新約時代一樣。

例如耶穌受審、早期教會，以及使徒保羅的人格——我同意，有些書確實需要受到批判；但是，就「純粹的猜測、感覺、直覺」或者任何其他你可以用來形容「非事實性」的方法而言，個人見證並不屬於那一類。

再說一次：你不應該在自己並不確定的情況下，寫文章使人懷疑某人的個人見證。

錯誤心態所造成的困境

Daryl：

這裡的困境在於：對於這種把「在屬靈事情上查驗與察考」視為禁忌的心態，再多理性的解釋也不會被接受。

甚至連事實都無法改變這種心態。

真正需要做的是，提出那些明顯違反聖經的事實，並且提出聖經對這些非聖經行為的回應。

可以引用聖經對我們「察驗、衡量萬事」的教導，反問：

「難道我們要忽略這些嚴重的行為、信念或做法嗎？」

幫助人看見並明白合乎聖經的適當回應，是非常重要的。

更多留言

親眼見到的、令人質疑的屬靈現象

2017 年 11 月 14 日，Deborah Nyberg：

上個星期天，我親眼看見 Brother Yun 講道。

我覺得那篇講道很膚淺，而且非常靈恩派。

在某個時候，整個會眾都被要求低頭，為「得救」禱告。我堅定地留在自己的座位上，並為自己得到保護而禱告。

我已經得救了；事實上，房間裡每一個已經向耶穌基督敞開心的人也都已經得救了，所以我完全不知道他的「得救禱告」到底是為了甚麼。

我唯一知道的是，我不想和他一起跪下來作集體禱告。

接著是一段為個人作代禱的禱告，整個過程非常具有靈恩派色彩。

有人被抓住頭部，有人倒在地上，有些人不停顫抖——非常令人不安。

我禱告求神引導，並感受到聖靈。

Brother Yun 走近坐在我旁邊的人，甚至沒有先徵求他們同意，就按手在他們身上。

我感到一種令人警覺的不安，而且覺得自己應該離開座位，在他下一個按手到我身上之前走開。

我站在入口門旁，看著我所認為的「鬧劇」。

我又禱告了一會兒，而這一次聖靈給了我完全相反的感覺——要站穩，當他走近我的時候，不要逃避，要準備好直視他的眼睛。

我感到非常堅定，那是一種相當強烈的感受。

這很奇妙，因為幾分鐘之前，我所得到的訊息明明是要逃離。

我曾經求神，如果這個人確實是受到神的聖靈幫助，就給我一個明確的記號。

Brother Yun 並沒有給我那個記號；他只是匆匆從我身旁走過，連看我一眼都沒有。

以前也有人按手在我身上，為我禱告，我從來沒有拒絕過，也從來沒有像星期天那樣感到負面的感覺。

我原本非常期待這篇講道，所以這次經歷令我很驚訝。

然而，我仍然相信自己與神的個人關係，勝過相信 Brother Yun 的事工完全是真實的。

許多較小、卻沒有必要的矛盾

2020 年 7 月 28 日，Mat：

我原本非常期待讀這本書，因為我也喜歡學習神如何在普通人身上工作，透過平凡的人做出非凡的事情，把基督的信息以及祂的救恩帶給失喪的人。

可惜，我只讀到了第三章。

我只是分享我自己讀這本書的經驗，絕對不是要質疑 Brother Yun。

神知道一切，而 Brother Yun 對自己所作的任何見證，最終只需要向神自己交帳。

這只是我個人的經歷和觀察。

當我讀這本書時，我的靈裡開始感到不安。

問題倒不主要是那些聳人聽聞的神蹟，而是許多細小、沒有必要的矛盾。

為了節省時間，我只舉兩個例子。

我覺得非常奇怪的是，Brother Yun 經過那麼多禱告和禁食，終於得到一本聖經以後，已經讀了幾個月，也背誦了整章甚至整卷的經文，卻竟然沒有把其中任何內容分享給他的母親。

在他向中國南部和西部出去作見證以前，他與母親談話；但是他說，他的母親只知道聖經中的幾節經文，而且在聖經方面完全沒有文化基礎。

在同一章裡，他又說他的母親像女先知亞拿一樣，每天都禁食禱告。

他有時間讀完整本聖經，因為教育程度不高，還需要使用字典，所以讀起來非常艱辛。

之後他甚至把《馬太福音》整卷以及《使徒行傳》的一半都背了下來。

可是，在這段時間裡，他卻沒有把這些內容分享給他的母親？

就在他出去開始傳福音以前，他的母親對聖經所知道的經文，竟然沒有比聖經第一次來到他們家以前更多？

然後，他到了高村，把手中的聖經舉過頭頂給聚集在那裡的人看。

所以我們知道，他當時身上有聖經。

但是接著他說，他把整卷《馬太福音》背誦出來——「像流動的河水一樣快速」，為的是不犯任何錯誤，也不會忘記任何內容。

問題是：他為甚麼不能直接打開聖經來讀？

他是不是想藉著背誦來給人留下深刻印象？

既然聖經就在那裡，為甚麼還要讀得那麼快，以至於「不犯錯誤或忘記任何內容」？

接著他又說，人們要求他留下來更久，因此他就背誦了自己已經背熟的《使徒行傳》前面一部分，然後告訴他們，等他背更多之後，他會再回來。

問題又來了——他的聖經就在身上。

為甚麼他不能直接把《使徒行傳》剩下的部分讀給他們聽？

既然他可以回來，為甚麼一定要等到背更多經文以後才能回來，而不能回來直接「讀」更多給他們聽？

這只是兩個很簡單的例子。

如果仔細讀這本書的前三章，就會發現許多類似的矛盾，這些事情完全說不通。

整本書後面可能還有更多，但我沒有再讀下去。

如果連這些小細節都對不上，而且似乎被渲染、誇大，那麼就很難讓我相信那些更大的事件確實可靠。

我相信 Brother Yun 的書中一定有許多真實的事情，只是我不知道哪些是真的、哪些不是。

對我來說，這是一件令人難過的事，也使我很難把這本書讀完。

Brother Yun 家鄉隔壁的村莊竟然從未聽過他

2021 年 4 月 7 日，Andrew：

很好的、謹慎的評論。

耶穌告訴我們，要「靈巧像蛇，馴良像鴿子」。耶穌以及書信中的所有作者也都警告我們，要保持警醒。

神蹟並不能保證一個人就在真理之中（太 7:21–23）。

這裡還有另一項資料。

我們非常喜愛《The Heavenly Man》，讀過很多次。

此外，我們買了許多本中文版本，帶到河南鄭州，送給那裡的基督徒朋友。

他們也很喜歡讀，並且把書傳開。

其中一位朋友來自 Brother Yun 家鄉隔壁的村莊。

她把書帶到那個村莊，他們就在那裡傳閱。

後來，我們從她那裡得到一些回應：村裡的人非常驚訝，因為他們從來沒有聽過這個人，也從來沒有聽過他的妻子，更沒有聽過書中所描述的那些神蹟。

這個村莊裡有一個古老的家庭教會，由一位年長的婦女帶領。

她也感到驚訝，因為她從來沒有聽過 Brother Yun 或他的妻子，也沒有聽過書中任何一個神蹟，尤其是 Brother Yun 的妻子所描述的那個神奇的田地豐收。

附註（PS）：

對之前那位評論 Watchman Nee（倪柝聲）的人：

來自中國的消息是，他深陷罪中，因此他的定罪和監禁都是公正的。

如果你想進一步了解，可以閱讀 Lily Hsu 博士的《My Unforgettable Memories》(《我難忘的回憶》)。

「他好像努力要活出聖經中的每一個故事……」——太接近了

2022 年 10 月 24 日，Daniel：

謝謝你的評論。

我讀過 Yun 的那本關於他講道的書，非常喜歡。

有人借給我《The Heavenly Man》，在此之前，我從來沒有聽過任何針對 Yun 的指控；但是，我開始讀這本書以後，一些「紅旗」逐漸出現。

有些事情就是不太對勁。

據說他的母親幾乎沒有接受過聖經方面的教導，只知道耶穌。

可是，當 Yun 不斷因為聽見一個聲音而跑去找她時，過了不久，她竟然把他叫作「Samuel」，而且後來又有一個人在他的夢中出現。

但整個故事給我的感覺是，他的母親對聖經其實並不熟悉。

這個故事與聖經中的撒母耳故事太接近了。

撒母耳聽見一個聲音好幾次，而每一次，他的母親都叫他離開。

實在太接近了。

我決定繼續讀下去。

後來又出現了幾個「紅旗」——整本《使徒行傳》又重新出現了一遍。

但是，最後真正令我無法接受的是，那種過度神聖化、而且與基督背十字架極為相似的情節。

其中一卷福音書記載，耶穌背著十字架時，告訴那些哭泣的婦女不要為祂哭泣。

Yun 則被把十字架綁在背上，被鞭打，並且告訴那些哭泣的婦女不要為他感到可憐等等。

就好像他正在努力活出聖經中的每一個故事。

我相信神蹟，也接受許多具有神蹟色彩的傳記。

願神證明我是錯的。

但這些故事，以及我靈裡的某種感受，實在讓我無法安心接受這一切。

2023 年 6 月 16 日，judeshere01：

我對這本書也有很深的不安。

教會裡有一個年輕人和我同時讀這本書。

他對這本書充滿讚賞，但我甚至無法開口談論它。

最讓我困惑的是，Brother Yun 的教義似乎非常正確，但這與他的故事卻讓我感到不協調。

我真的無法解釋，就好像那些「健全的教義」與他的故事根本不屬於同一個人。

我在 YouTube 上看過他的許多影片，卻完全看不到那種健全的教義。

在他的講論中，那些東西完全不存在。

我也想知道，如果神真的如此大有能力地在他的生命中工作，為甚麼他所去的那些教會裡卻沒有發生神蹟？

另外，他為甚麼需要翻譯員？

Samuel Lamb 的聲譽得到印證——Yun 卻無人知曉

https://img.sermonindex.net/modules/newbb/viewtopic_pdf.php?topic_id=5529&forum=35

Agent001 發表，2005 年 5 月 9 日 10:27

嗨，我只是一位在基督裡的小弟兄。我是華裔，目前住在加拿大多倫多。

我能流利地說普通話和廣東話。

我確實認識一些中國南方家庭教會的基督徒……

就我個人而言，Samuel Lamb（林獻羔）牧師的受苦以及他的事工，在中國基督徒以及西方許多基督徒當中都是眾所周知的。

他是 Billy Graham（葛培理）訪問中國期間，少數幾位 Billy Graham 曾經拜訪過的家庭教會領袖之一。

相較之下，我直到最近幾年透過西方基督教媒體聽到有關 Brother Yun 的消息之前，從來沒有聽說過 Brother Yun。

（這非常不尋常，因為我多年來一直在關注中國教會的消息。）

事實上，根據加拿大 CCI 的通訊——這個組織已經在中國從事事工十五年——他們原本甚至不知道這個「Brother Yun」（實際上就是 Zhenying Liu／劉振營），直到一些西方牧師開始向他們詢問。

在我看來，「Brother Yun」似乎只是在西方成為一種現象。

不管你是否接受我所說的，我認為呼籲人進行分辨永遠都是適當的。

要提防煽情主義——這是西方教會中以不同方式出現的一個問題。

要熱心，但也要有智慧。

願神祝福祂在中國的教會！

回應

Chickpea 發表，2005 年 5 月 8 日 8:24

兩個星期前我聽 Brother Yun 講道，我非常失望。

他談到神醫治的能力，卻沒有提到恩典、贖罪、救贖、罪、公義或悔改。

我很難過，因為之後他竟然進行了呼召，卻沒有清楚說明人們到底是為甚麼而走到前面。

的確，他所說的一些內容可能在翻譯過程中遺失了，但即使如此，我仍然覺得整件事令人非常失望。

Brother Yun

Paulus 發表，2005 年 5 月 10 日 8:53

Brother Yun 上個月在都柏林這裡講道，我必須同意另一篇留言所說的。

即使考慮到翻譯的因素，福音仍然沒有被傳講。

主辦這次活動的教會非常受到成功神學以及其他近年加入福音的信息所影響。

我之前沒有讀過他的書，但我的妻子和女兒讀過，而且對他的故事印象深刻，主要是因為他所受的苦難，以及他能夠活下來本身就像是一個神蹟。

那天晚上，首先是他的翻譯員重新講述另一位弟兄使死人復活的故事。

據說那個死人是一位共產黨的高級官員，但因為不能提供名字，所以這件事只能讓人按照原說法接受。

接著 Brother Yun 講述自己的故事。

令我印象深刻的是，他的故事與彼得和保羅的故事是何等平行，包括神奇地打開監獄，以及像保羅一樣多次被鞭打、毆打。

我不願意不相信這位弟兄，但我必須說，在我的靈裡有非常嚴重的疑慮。

更令我感到不安的是，他們描述如何打算訓練年輕基督徒學習針灸和東方按摩，這樣他們就可以在對方不知道的情況下「按手」在他們身上，從而把他們推進神的國。

我在聖經中找不到任何與此相符的內容；事實上，我認為針灸以及大部分東方醫療做法都深深植根於 occult（神秘術／玄學《？》）。

到了「呼召」的時候，我已經非常擔心。

那個呼召非常不明確，因為他們呼召：

1. 尚未得救的人；
2. 退後、離開主的人；
3. 任何希望得到內在醫治的人；
4. 身體需要醫治的人；
5. 任何有某種不明確需要的人。

我知道主確實能夠、也確實會在所有這些方面作工。

但是，給人的感覺卻是，他們的目的似乎是要讓盡可能多的人站起來，好讓攝影機拍到。

當地牧師還說「有成千上萬的人走到前面」，但事實上整個會場大約只有 1,300 人。

我最後的印象是：要麼這位弟兄是一個騙子，要麼他自己被西方教會欺騙了，並且被西方教會對名人的渴望所挾持。

我多麼希望當時有一群中國弟兄在場，可以彼此確認他所說的一切。

總之，我想我已經說得夠多了。

我只是陳述自己所看見和聽見的事情。

——Paul

缺乏福音信息與含糊的呼召——強調「更多神」以及靈恩現象

Daryl：

Brother Yun 的事工所呈現出來的果子，似乎包括缺乏真正清楚的福音信息，以及含糊的「呼召」；同時又強調「更多神」的意圖，以及「靈恩現象」，例如倒下、顫抖等等。

正如許多報告一再重複指出的，這些令人質疑的情況增加了對 Brother Yun 可信度的合理懷疑。

更多書評也支持這一點。

更多書評也支持這一點

https://www.goodreads.com/book/show/79421

Stacia，2008 年 10 月 22 日：

我其實不太喜歡這本書。

就在我開始讀這本書的時候，我已經知道這本書存在很多爭議。

我問過一些我們認識、在中國工作的宣教士，他們怎麼看他。

可惜，他們對他的認識是來自他在美國的講道活動，而不是來自中國家庭教會運動。

無論如何，雖然我願意保持開放態度，相信神確實能夠、也確實會以神蹟奇事工作，但我覺得這本書實在太過頭了。

我讀過其他幾本宣教士的傳記，那些書似乎比較真實：神會施行神蹟，但不是每一頁都有神蹟。

我還發現，他一直把聖經經文斷章取義，而且整本書從頭到尾一次都沒有完整解釋福音。

我認為，至少應該提供一次他到底向人傳講甚麼的信息，否則我只能推測，他只是告訴人要為自己的罪悔改；而在我看來，這是不夠的。

此外，他的故事有好幾次與聖經中的故事平行得「太過分」。

例如，他從監獄逃脫時經過兩、三名守衛，然後鐵門不知為甚麼都開著。

他來到一位朋友的家，而他們正在禱告；那家的女兒聽見他的聲音非常興奮，竟然忘了開門。

讀《使徒行傳》12:6–19——把天使拿掉，把使女改成女兒，基本上就是同一個故事。

而且這不是唯一的一個例子。

我還沒有準備好稱他為假冒者、騙子或說謊者。

但我已經準備踩煞車，不再全心全意接受他所說的一切。

我暫時假定他的故事大部分是真的；然而，有可能那些事件在他的記憶中被誇大了，或者有其他類似的情況。

我還可以繼續談我的看法，但就先說到這裡。

Yun 避免回應要求提問

Dana Roberts，2014 年 12 月 8 日：

這個故事很可能不是真的。

我曾經試圖聯絡 Brother Yun，詢問我在這裡提出的一些問題。

但他的工作人員說，他只會在他的其中一場活動中回答問題。

這合理嗎？

你能想像 Billy Graham 要求大家只能在他被一群崇拜他的群眾包圍、幾百人等著向他表示感謝的場合，才能向他提問嗎？

當然，這樣的邀請是不真誠的。

Yun 在中國河南省以外的基督徒當中，比在他自己的河南省更受歡迎。

Daryl：

儘管 Dana 試圖聯絡 Yun，Paul Hattaway 在他的〈Open Letter〉（公開信）中卻說：

讓我們看看 Yun 自己在 Back to Jerusalem 網站上的一段非常值得注意的聲明：

在主的面前，我願意說，我對那些寫小冊子批評我的神人們絕對沒有任何怨恨，我已經完全饒恕了他們。

事實上，那本小冊子並沒有減少我心中對這些神人的深深敬意。

我知道有一天我們會在天父面前彼此擁抱，所有誤解都會被遺忘，而我們會一同敬拜神的羔羊。

如果任何人對我的故事，或者其他任何事情有疑問，我非常願意公開或私下與他見面，回答任何問題。

讓我們把所有攔阻放在一邊，為了神國的緣故，手牽手向前行！

https://drive.google.com/file/d/1vYmJUM6SDdGRFRVfcOSgarWZsPxIhpJy/view

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「這裡就是問題所在：

1）河南省較大的基督教領袖群體已經與 Yun 以及他的說法保持距離。

河南許多獨立教會第一次認識 Yun，是 Yun 親自在他們當中作見證的時候。

他們只是理所當然地認為基督徒不會說謊。

（那麼，Benny Hinn 在他那『受膏的事工』中到底醫治了多少人呢？）

2）這是第二位聲稱自己擁有類似《使徒行傳》中保羅那種神蹟生命的中國自傳作者。

第一位這樣做的中國流行作家是 Nora Lam（林？）。

她神奇逃亡的故事後來被拍成電影《China Cry》。

可惜，她後來被揭露並承認自己說了謊。

3）那些比較熟悉中國現況的人說，中國人往往會誇大故事，使故事變得更好聽。

關於 Watchman Nee（倪柝聲）的一些在中國以外流傳的說法，與那些在 1940、1950 年代參加上海基督徒聚會處的人所作的見證並不一致。

我曾經訪問過一個人，他在 1956 年親自參加了他的審判。

中國確實有許多關於人在苦難中持守信仰的偉大故事。

但那些故事沒有強大的神蹟奇事。

它們比較像《The Hiding Place》(《藏身處》)，而不是《The Heavenly Man》。

這些故事都是由一些規模很小的中國出版社出版的。

另外還有一點需要注意：

基督徒需要記得聖經對「見證人」的要求。

聲稱越大，就越需要證據。

有些事情需要兩個見證人；更加奇妙的事情，則需要五百個見證人。」

Daryl：

我也研究了 Nora Lamb，而這項說法是真的；Watchman Nee 的部分我也研究過。

根據 1991 年 1 月 14 日的《Christianity Today》，National Association of Evangelicals（美國全國福音派協會）在 1989 年拒絕了 Lam 的事工加入申請；而 Assemblies of God（神

召會）早在 1977 年就警告其牧者：「Nora Lam 並未獲得認可」，其海外宣教部門也不推薦她在教會聚會中擔任講員。

https://www.equip.org/PDF/DL065.pdf

https://www.christianitytoday.com/1991/01/china-cry-critics-question-nora-lams-life-story/

「2001 年，我訪問了河南的小林（Xiaolin）一間基督教會。

那是一個以『功夫』聞名的小城市。

聖所裡沒有座位。

許多人站在牆前禱告。

一位執事告訴我，他們希望我能留下來教他們希臘文。

他們非常關心錯誤的教義以及對聖經的錯誤解釋。

與短期宣教士／傳道人相比，他們更渴望接受良好的神學院／聖經學校訓練。

【評論者附註：我剛剛查了一本新書《China's Opening Door》(《中國敞開的門》)。

作者 Dennis Balcombe 詳細描述了 Brother Yun 自己所在河南省基督教會中許多強大的事件。

但對 Yun 的神蹟經歷卻隻字未提。

為甚麼？

作者確實在 Yun 離開中國前不久於中國見過他。

書中還有一張照片，Yun 看起來健康，甚至很健壯。

Balcombe 詳細描述其他基督徒的信心，卻沒有提到 Yun。

為甚麼？】

Amy，2021 年 7 月 25 日

神真的能夠施行這本書所列出的那些神蹟嗎？

我相信可以。

祂是否真的以書中所描述的方式行了這些神蹟？

我.....不知道。

我持懷疑態度。

但即使這本書中的每一件事都真的完全按照所描述的方式發生，我仍然不認為這是一本非常有趣的回憶錄。

毫無疑問，它給我的感覺更多是「不舒服」，而不是得到造就。

承認這一點讓我有一點尷尬。

我一直遇到的一個問題，即使我接受書中的話完全按照字面意思是真的：

考慮到神所做的一切，這本書實在太過集中在 Brother Yun 身上。

當然，也可能是語言障礙，也可能是翻譯問題。

也許是我期待太多。

他是在講述自己的故事，所以很自然地，他會成為故事的中心。

但是一次又一次，我感覺故事強調的是 Brother Yun 以及他的行動，而不是發生在他周圍那些神奇的事情。

他順服，他說話，他回嘴，他受苦，他禱告。

然後，他奇蹟般地做了某件事、某件事、又某件事。

但是，不管引用多少聖經，或者口頭上多麼稱頌神，都無法消除那種令人不舒服的感覺：

站在故事中心的似乎是 Brother Yun，而不是神。

如果你希望我相信神真的做了這些令人驚奇的事情——也許祂真的做了！——那麼，我會期待故事更多地把重點放在神的大能，而不是 Brother Yun 身上。

遠遠超越聖經比例的巨大程度！

Daryl：

這是我讀過的第一個完整的 Yun「越獄」故事。

它在程度上呈指數級地更大，實際上已經超越了聖經中所有相關故事的比例！

合理懷疑！

回應：「沒有智慧的匿名者」

我從一位學生那裡得到一本平裝版《The Heavenly Man》。

書中聲稱這是一個真實的故事，並得到 Christian Solidarity International 的認可。

它是暢銷書，而且被廣泛宣傳，也賺了很多錢。

這本書是一連串永無止境、聳人聽聞的神奇醫治、戲劇性的異象、藉按手趕鬼，以及難以置信的逃脫故事。

Brother Yun 聲稱自己曾經自願禁食 74 天，不吃食物也不喝水，第 124 頁。

他聲稱自己曾經一躍跳過一堵 8 英尺高、頂部有玻璃的監獄圍牆，同時越過一個 10 英尺寬的化糞池——全部只用一次跳躍，第 65 頁。

然後，他在夜間奔跑，翻越兩座山，渡過一條河，又回到他被捕的那間教會；而那間教會當時正在為他禱告！

在一次逃跑企圖中，他的雙腿都被打斷，第 242 頁。

守衛使他永久殘疾，以至於他需要 Brother Xu 扶著或背著他，第 244 頁。

但是，他後來竟然能像隱形人一樣走出鄭州最高戒備監獄。

他經過一連串鐵門時，守衛竟然把門打開；他穿過院子，從守衛身旁走過，最後「漫步走出監獄的大門」——而那道大門碰巧也是開著的，第 257 頁。

在第 75 頁，共產黨書記的瘋狂弟弟砍下了自己八十歲母親的頭。

這個悲慘事件被解釋為：因為這位書記逼迫基督徒，所以神的審判臨到他的家庭。

然後，「整個村莊的人都成為基督徒並接受了洗禮」。

我曾經帶一群學生去聽 Brother Xu 在華人教會裡講道。

那是一個很大的錯誤，我相信這對他們造成了傷害。

我大部分時間聽不懂他在說甚麼，但他們後來告訴我，他所聲稱發生的事情是不可能的。

他們告訴我，他只是把這些事情編造出來，好讓人留下深刻印象。」

Daryl：

許多對 Yun 越獄故事作出回應的人，都願意接受這個故事是真的，因為神確實能夠、也確實曾經在整個人類歷史中，透過人行出神蹟。

這一點本身當然是真的。

但是，當整體證據都被列出來、並且提出更多問題時，單單因為「神能夠行神蹟」就接受這個故事，本身並不是一個合理的回應。

新約聖經的敘事基本上被 Yun 的神蹟故事所遮蓋。

對我而言，這是一個可以持續成立的「紅旗」——不是單獨足以定罪的證據，但卻是有合理理由特別去質疑這些累積起來的故事，並把它們視為整體證據中的另一項資料。

對「回耶路撒冷」組織的疑慮

「回耶路撒冷」（Back to Jerusalem，簡稱 BTJ）運動是一項由中國基督徒發起的宣教倡議。這個運動在其做法方面面臨若干疑慮，包括可能不理會當地法律、使宣教士面臨安全風險，以及神學和策略方面的批評。

有些批評者質疑這個運動對千禧年觀念的重視，以及中國在全球福音傳播中具有特殊角色的說法。

具體的疑慮包括：

不理會當地法律與安全問題： 有人擔心，這個運動可能會把宣教士派往法規嚴格、存在安全風險的國家，卻沒有充分考慮當地的實際情況。

宣教士殉道： 對某些人來說，犧牲宣教士是一種崇高的理念；但另一些人則認為，這是一種不明智、甚至可能適得其反的策略。

神學問題： 有些學者質疑這個運動的神學基礎，特別是它對錫安主義神學（Zionist theology）的強調，以及它可能忽略了聖經中更廣泛的宣教神學。

民族中心主義的主張： 有些批評者認為，這個運動聲稱中國在全球福音傳播中具有獨特角色，是一種民族中心主義的主張，而且缺乏穩固的聖經根據。

實際執行上的挑戰： 有人擔心宣教士缺乏足夠的訓練與資源，也擔心這個運動可能被用作政治用途。

壓制資訊： 有報告指出，這個運動的追隨者曾被勸阻不要接受 COVID-19 檢測，這可能妨礙控制疫情擴散的工作。

可能造成分裂： 這個運動把焦點放在特定地理區域，並可能使其他基督教群體受到邊緣化，因此有可能造成全球教會內部的分裂。

中國教會的神學發展

原文連結：

https://www.chinasource.org/resource-library/articles/beyond-back-to-jerusalem/

「天上人」並非 BTJ 的官方發言人

「天上人」並不是 BTJ 或中國教會的「官方」發言人。

雖然在過去幾年裡，Brother Yun（人稱「天上人」）曾多次被介紹為 BTJ 或中國教會的發言人，但如今已公開承認，他在任何官方身份上都不代表這兩者；過去那樣介紹他是不正確的。〔4〕

將受苦與殉道理想化

許多人對一種說法感到擔憂：BTJ 的工作人員將會被派往各地，完全不理會當地政府的政策與限制，尤其是在中東地區。

談到要讓大量工作人員被投入監獄，甚至犧牲自己的生命，這令我們所有人都感到害怕。

這種計畫肯定不是一種策略性的做法，而且幾乎不可能達成把福音一路帶到耶路撒冷的目標。

中國教會的歷史，讓我們對這種想法是如何形成的有一些了解。

過去五十五年來，中國教會遭受了極大的逼迫，尤其是在 1950 年代至 1970 年代，當時政府採取強硬的宗教政策。

因此，今天家庭教會在神學方面的主要發展，是「十字架神學」（theology of the cross）。

在這個背景下，**受苦與殉道也被理想化，幾乎到了以一個人坐牢的時間長短，來衡量他對信仰的奉獻與委身程度的地步。**

此外，還有一些錯誤的觀念，例如：

- 「走得越遠，就越聖潔。」
- 「把福音一路走到耶路撒冷」（這是 BTJ 最初異象中的說法），「比搭飛機到那裡更優越。」

我們都很欣賞中國教會所展現的奉獻與委身。西方教會應該在這些事情上向中國教會學習。

然而，中國教會也必須明白，十字架神學並不能回答穆斯林所有的問題。

此外，一種帶有勝利主義色彩、刻意提高曝光度、並強調受苦與殉道的方式，對這個運動的目標並沒有幫助。

最有建設性的做法，是與中國教會並肩工作，在了解其優點與弱點的前提下，按照中國教會的實際處境，制定一個可行的計畫。

Daryl：

前面已經數次提到，錯誤地把受苦與殉道理想化，可能可以解釋為甚麼這個主題會一再出現在 Yun 的自傳中。

另一個提出過的觀點是，中國人有把故事誇大的傾向。

這些觀察提供了更多理由，使人可以合理地懷疑書中某些內容是否應該被接受為真實。

在我研究並撰寫許多以「靈恩派民間傳奇」（Charismatic Folklore Legends）為主題的網誌文章時，我還發現另一個相似之處：自傳的形式。

也就是說，書中所描寫的那個人物，本身就是故事的講述者；其中許多內容無法核實，有時甚至令人懷疑，似乎經過了誇大。

Brother Yun 的領導地位與「重生派」運動

Brother Yun 與 Peter Xu（徐永澤）都來自「重生派」（Born Again Movement），而有些人認為這個運動的教導並不符合正統教義（heterodox）。

原文搜尋連結：

https://www.google.com/search?q=Brother+Yun%27s+leadership+and+the+%22Born+Again+Movement%22

對「重生派」非正統教義的疑慮

原文搜尋連結：

https://www.google.com/search?q=+heresies+of+%27Born+Again%27+movement+in+China

AI 摘要

中國的「重生派」運動（Born Again Movement），也稱為「生命之道教會」（Word of Life）或「全範圍教會」（All Ranges Church），因其獨特的基督教教義解釋與實踐方式，而面臨異端指控。

其中一些主要疑慮包括：聲稱有第二位耶穌或女性基督、拒絕傳統基督教對救恩的看法，以及強調末世預言。

這些信念與做法，使這個運動被一些人稱為邪教，也導致它與中國登記及未登記的基督教群體發生衝突。

以下是較詳細的說明：

異端與爭議

聲稱有第二位耶穌或女性基督：

像呼喊派（Shouters）及其分支，包括主神教（Lord God Sect）、受膏君王（Anointed King）和東方閃電（Eastern Lightning）等團體，曾因其領袖聲稱自己是、或支持一位「第二位耶穌基督」或「女性基督」，而受到指認。

拒絕傳統基督教對救恩的看法：

這個運動中的某些群體強調，人必須加入「三班」（Sanban，這個詞有不同的解釋）才能得救，而不是單單藉著對耶穌基督的信心而得救。

強調末世預言：

世界末日的預言，以及強調末日即將到來的觀念，也是其中一些團體的特徵。

強調一次性的「重生」經歷：

有些基督教宗派把重生看作一個持續的屬靈成長過程；但中國的這個運動則被認為與一種觀念有關：重生是一個單一、決定性的經歷。

涉及暴力與欺騙的做法：

根據 ChinaSource 的資料，這個運動中的某些派別曾涉及綁架、詐騙信徒，甚至訓練暴力行為。

影響與反應

中國教會內部的分裂：

這個運動偏離傳統基督教教導的做法，已經在中國登記及未登記的基督教群體中造成相當大的摩擦。

政府監控與鎮壓：

中國政府密切監控這些團體，在某些情況下也對其採取鎮壓行動，原因是政府擔心它們可能造成社會混亂，以及不符合國家批准的宗教活動方式。

被指控具有邪教式行為：

由於上述因素，包括對領袖的高度控制、末世論信仰，以及可能具有操縱性的做法，這個運動受到一些人的指控，被認為具有邪教式的行為。

主要人物與團體

- **Peter Xu Yongze（徐永澤）：** 1968 年創立「重生派」運動，又稱「生命之道教會」。
- **呼喊派（Shouters）：** 許多這類團體都是從這個運動衍生出來的。
- **東方閃電（Eastern Lightning）：** 一個與「重生派」運動有關的團體，以其具爭議性的做法與教導而聞名。
- **主神教（Lord God Sect）、受膏君王（Anointed King）：** 其他與呼喊派運動有關、在神學上有類似偏差的團體。

中國：教會領袖與「天上人」Brother Yun 及 Peter Xu 劃清界線

原文：

https://www.e-n.org.uk/features/2004-12-china-leaders-distance-themselves-from-the-heavenly-man/

刊登日期：2004 年 12 月 1 日

雖然主近年確實在中國帶領數百萬人歸向基督，但中國本土家庭教會領袖開始質疑「Brother Yun」的人格，以及他的一些說法；他的故事正是《The Heavenly Man》一書所記述的內容。

Samuel Lamb（林獻羔）在八月份發表的一本小冊子中，強烈批評這位「天上人」（Brother Yun）。

北京兩位最受尊敬的家庭教會領袖 Moses Xie（謝模善）和 Allen Yuan（袁相忱），也公開強烈批評他與 Peter Xu。

Allen Yuan 本身具有五旬節派背景，他稱他們是「擾亂教會的害群之馬」。

四月初，Sinim Fellowship 大型農村家庭教會的主要領袖在上海聚會，所有人都與 Brother Yun 和 Peter Xu 劃清界線。

他們認為這兩人屬於「重生派」運動，而中國大多數家庭教會領袖普遍認為這個運動走得太極端，甚至可以說是異端。

Moses Xie 曾撰寫一篇文章，描述重生派傳道人如何以極端教導分裂原有的教會。

重生派運動

原文連結：

https://en.wikipedia.org/wiki/Born_Again_Movement

中國的重生派運動（Born Again Movement，重生派，Chongshengpai），簡稱 B.A.M.，也稱為「生命之道教會」（Word of Life Church）或「全範圍教會」（All Ranges Church，全範圍教會，Quanfanwei jiaohui），是一個基督教宗教運動。

它由 Peter Xu Yongze（徐永澤）於 1968 年創立，當時正值中國文化大革命期間；在毛澤東領導下，共產黨政府已正式關閉所有教會。

重生派是一個以河南為基地的家庭教會網絡，信徒人數可能達到數百萬。

1998 年，估計有三百萬名信徒，並且獨立於官方的三自愛國運動教會之外。

《Christianity Today》雜誌報導：

「重生派衍生出來的團體，是中國成長最快的宗教群體之一，估計有兩千萬名信徒，幾乎是 1979 年重新建立的登記教會規模的兩倍。」〔2〕

徐永澤曾教導，哭泣是悔改不可或缺的證據；不過，近年來這個運動對此已經較少強調。

不僅官方三自愛國運動教會，也有一些中國家庭教會領袖，對這種強調方式表示關切。〔2〕

1998 年，中國政府以「領導被禁止的宗教邪教、擾亂公共秩序，以及散播有關世界末日即將來臨的宗教異端」等罪名逮捕徐永澤。〔2〕

中國官方通訊社曾把徐永澤比作 David Koresh（大衛・考雷什）。

登記教會與家庭教會的領袖，包括 Samuel Lamb 和 Allen Yuan，都曾批評徐永澤及其運動的非正統教導。

其中一項例子是：要求新信徒連續哭泣三天，以取得罪的赦免。〔2〕

徐永澤於 2000 年獲釋。〔1〕

〔2〕原文另附連結：

https://web.archive.org/web/20110814043615/http://www.ctlibrary.com/ct/1998/july13/8t8030.html

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《天上人——中國的大騙子》

作者：Samuel Lamb（林獻羔）

中國廣州家庭教會

原文標示：Copyright free（可自由使用版權內容）

原文 PDF：

https://jesusreturn.net/wp-content/uploads/2015/05/C125.book_.LinXiangao.C2.wP.Engl_.April05B.J5.pdf

這位「天上人」有好幾個名字：

劉振營（Liu Zhenying）是他的真實姓名。

在中國，他稱自己為「天上人」。

來到西方以後，他在華人當中稱自己為「田老師」（Teacher Tian），但對西方人則稱為「Liu Yun」，簡稱「Brother Yun」。

他出生於 1958 年 2 月 22 日，地點是河南省南陽的紅泥灣（Hung Ni Wan）。

以下這些書籍（見下文）描繪了 Yun 本人所塑造的形象。這些書在西方基督徒當中已經非常受歡迎。

中文版是給他的中國支持者閱讀的，其內容與英文版不同。

英文、德文及挪威文版本都聲稱，他是「中國地下教會 Sinim Fellowship 所指定的主席及發言人」。

書籍封面上印著，他是中國當代的使徒。

封底則介紹他是中國地下教會七千萬基督徒的發言人。

他大膽地談到自己被呼召到西方，並聲稱自己是中國地下教會的「使徒」。

他經常作夢，並從神那裡領受啟示；神呼召他，差派他到西方及南方，成為先鋒傳道人。

這項主張可以在他的《The Heavenly Man》一書（第一版英文版）中看到，書中甚至附有相關圖畫。

後來，這項主張成為他在緬甸開展培訓及孤兒院事工的基礎，並吸引了西方基督徒的捐款。

在他的書《The Heavenly Man – Released》（英文原著《Free at Last》，ISBN 0-9732667-0-8）中，他說：

「家庭教會已經向這些收容之家捐出了大約三萬美元。Yun 和他的妻子也承擔了這個計畫的中間人工作。」

德文版的新版本（內容與英文原著《Free at Last》相同）增加了一段事件描述：

Yun 和他的家人被迫離開緬甸，原因是台灣的一個戒毒中心 Dawn Ministry 在緬甸懸掛台灣國旗，引起緬甸軍方調查。

他別無選擇，只能離開緬甸。

他只不過是其他人政治活動的受害者。

然而，負責台北 Dawn Ministry 的 Rev. Simon Lau（劉民和）及其妻子，卻斷然否認曾發生這件事。他們說：

「我們不認識這位天上人。」

他的英文版在 2003 年成為第一名暢銷書及年度好書，也在香港銷售。

2004 年，荷蘭文版及瑞典文版也出版了。

2003 年，應邀請，林慕實弟兄根據這兩本書撰寫了一份德文批判文章，題為《Hidden Lies》（《隱藏的謊言》）。

參考資料：

http://www.Jesusreturn.net

英文翻譯：

http://www.job3721.org

到西方去行騙

在中國，被欺騙的人並不多；而我們自己以前也不知道，他自我宣傳聲稱自己是中國地下教會領袖。

在中國，要騙取人們的金錢並不容易；但在西方，他的欺騙行為很難被察覺，因此相對而言就容易得多。

他於 1997 年 9 月離開中國。

如果他真的是中國地下教會的領袖，那麼他最多只能到其他國家訪問，而不應該留在西方定居，把中國的地下教會留在那裡，失去他的領導！

請西方的弟兄姊妹仔細考慮這一點！

在中國，也有許多主的僕人受到壓迫和監禁，但他們直到死亡都仍然忠心於主。

可悲的是，他離開中國以後，卻大肆吹噓自己所受的苦難與功績，並利用「來自中國的宣教使命」（Mission from China）這個流行口號來欺騙人。

在德國

1997 年 9 月，他離開中國前往德國。

10 月 10 日，他在漢堡正式申請政治庇護，並被安排到東德的一個難民營。

他告訴德國政府，中國地下教會有四個主要網絡：

1. 重生派（The Born Again）
2. 靈恩派（The Charismatics）
3. 呼喊派（The Shouters）
4. 基要派／福音派（The Fundamentalist／The Evangelistic）

他並聲稱自己是這四個主要網絡經選舉產生的主席。

德國政府受到欺騙，批准了他的難民身份。

1997 年至 1999 年期間，他藏身在林慕實弟兄的家中。

不久之後，林弟兄發現了他的虛偽；林弟兄認為，他事實上作了虛假的見證來欺騙人、製造分裂，而且是一個大騙子。

1999 年 1 月 4 日，在德國 BFP 教會的一個大型宣教組織 AVC 的會眾面前，他介紹說，中國地下教會有五個主要網絡。

他不僅是自己教會的領袖，也是這五個主要網絡的領袖。

他受邀到這些教會講道，並且透過舉手表決，被選為代表他們的主席。

他還聲稱，選舉程序有相關紀錄，但那些紀錄已被警方沒收。

他所帶領的南陽教會有五十萬名成員，並由他手下的一百五十位同工負責管理。

他下面有十位長老。

每位長老下面有十位門徒，而每位門徒下面又有另外十位門徒。

除此之外，他在自己的宣教區域還有三十萬名信徒。

德國的組織透過口頭見證、出版物，以及德文和英文網站，公開介紹中國地下教會四個主要網絡及其成員人數：

- 重生派：二千三百萬人；
- 地方教會（The Local Churches）：一千五百萬人；
- 靈恩派：二千萬人；
- 獨立教會：一千七百萬人。

前三個主要網絡合稱為「Sinim Fellowship」，共有五千八百萬名信徒，並且由這位「天上人」領導。

2003 年 6 月 7 日，在柏林，他以七千萬名中國地下教會基督徒代表的身份，出席一個有一萬五千人參加的歐洲會議。

當他講述自己在監獄中勇敢受苦的見證時，受到與會者熱烈接待。

原文註：

（請參閱連結，以閱讀本文其餘部分。）

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「天上人」在 Edmonton 一間教會

原文：

https://www.christiancourier.ca/the-heavenly-man-at-an-edmonton-church/

Emily T. Wierenga，2023 年 5 月 12 日

Brother Yun 被稱為「天上人」。

最近，我在加拿大亞伯達省 Edmonton 的 The Summit West 教會聽他講道。

Yun 是 Sithim Chinese Fellowship（Sinim 希尼團契）的創始領袖之一。這是一個由數以億計的人組成的家庭教會網絡。

他也是 Back to Jerusalem 的主要董事之一。這是一個由中國基督徒發起、向世界尚未得聞福音的地區傳福音的宣教運動。

在他的自傳《The Heavenly Man》中，Yun 描述自己曾經多次被監禁，並反覆遭受電棍及其他方式的酷刑。

有一次，他說自己曾經禁食七十四天，期間沒有吃任何食物，也沒有喝水。

在那次禁食之後，他牢房裡的每一個人——包括殺人犯、強姦犯和小偷——都歸向了基督。

走進中國及更遠之處：一段永恆的信心旅程

書評：Samuel Chiang

刊登日期：2005 年 9 月 22 日
刊物：ChinaSource Quarterly，2005 年秋季號

原文：

https://www.chinasource.org/resource-library/articles/into-china-and-beyond-a-timeless-journey-of-faith/

書目資料：

《Jesus in Beijing: How Christianity is Transforming China and Changing the Global Balance of Power》

作者：David Aikman
出版社：Regnery Publishing，華盛頓特區，2003 年
ISBN：0-89526-128-6

《The Heavenly Man: The Remarkable True Story of Chinese Christian Brother Yun》

作者：Paul Hattaway
出版社：Monarch Books，英國及美國，2003 年版
ISBN：1-85424-597-X；ISBN：0-8254-6207-X

《Back To Jerusalem: Three Chinese House Church Leaders Share Their Vision to Complete The Great Commission》

作者：Brother Yun、Peter Xu Yongze、Enoch Wang，與 Paul Hattaway 合著
出版社：Piquant、Authentic Media，美國，2003 年版
ISBN：1-884543-89-8

《The Heavenly Man》與《Back to Jerusalem》

與此同時，Paul Hattaway 寫了兩本書。

一本是與 Brother Yun 合作撰寫的《The Heavenly Man》，其中 Brother Yun 被稱為「天上人」；另一本是《Back to Jerusalem》。

這兩本書都激發了許多人的想像，也引起了不少人的憤怒！

《The Heavenly Man》是一部帶有自傳性質的敘事作品，內容是關於劉振營（Liu Zhenying），也就是人稱 Brother Yun、又被稱為「天上人」的人。

（如果你對這個稱號感到好奇，可以閱讀這本書，了解這個稱號是如何產生的。）

從最廣泛的角度來看，這本書是以一個人的觀點，描述中國教會如何發展。

（Aikman 對中國教會發展的描述，提供了更好、更深入、也更全面的觀點。）

如果單純從屬靈勵志文學的角度來看，這是一本可以成立的書，因為沒有人能夠、也不應該與別人在基督裡的個人經歷爭辯。

Brother Yun 是代表世界各地家庭教會發言的「授權代表」；事實上，一個擁有五千八百萬名信徒的家庭教會組織，名為 Sinim Fellowship，曾經草擬了一封這樣的信。〔5〕

令人遺憾的是，Aikman 的書中只提到 Sinim Fellowship 一次。

那位被「叔叔們」（uncles）認可、代表中國發言的授權代表，在 Aikman 的書中卻被忽略了；Paul Hattaway 的兩本書也完全沒有被提及。

這是粗劣的新聞報導嗎？

也許吧。

或者，Aikman 的新聞工作者直覺是否讓他察覺到更多事情，因而告訴他應該避開那些真正重大、最具爭議性的問題？

我懷疑是後者！

Paul Hattaway 兩本書的一些早期評論者，後來對這兩本書表達了強烈的關切。〔6〕

Sinim Fellowship 已經不存在了。

而且，取決於你相信誰，Sinim Fellowship 甚至可能在 Hattaway 的兩本書出版之前就已經解散。

此外，姑且假設 Sinim Fellowship（如果它真的曾經擁有如此龐大的信徒人數）是在這兩本書出版之後才解散的。

人們原本會以為，這個事實應該在後來的再版中被披露出來——尤其是市場上有三種不同版本的《The Heavenly Man》。

那麼，「回耶路撒冷」呢？

這究竟是一個異象，還是一個真正的運動？

中國大陸教會在中亞及中東的未來又會如何？

「回耶路撒冷」異象的起源，是中國幾個不同群體各自領受的，並且在 Aikman 的書中有充分記載。

然而，讀了 Hattaway 的書以後，讀者可能會得到一種印象：整個家庭教會運動，尤其是農村地區的家庭教會，都充滿了「回耶路撒冷」的異象。

我不認為這是書中所聲稱的實際情況。

最初的「回耶路撒冷」傳福音異象，涉及七個國家：

- 阿富汗；
- 伊朗；
- 阿拉伯；
- 伊拉克；
- 巴勒斯坦；
- 敘利亞；
- 土耳其。

當時成立了一個最初的團體，名為「回耶路撒冷佈道團」（Back to Jerusalem Evangelistic Band）。

然而，它並不是一場運動；事實上，所有活動在 1949 至 1950 年間便已停止。

有些中國基督徒最遠只走到了新疆。

在 Hattaway 的《Back to Jerusalem》一書中，原有異象的擴大確實存在。

他在書末提供了一份名單，除了伊斯蘭世界以外，還包括佛教及印度教世界。

總共涉及五十一個國家。

這是新的異象嗎？

還是西方人為了自身目的而創造出來的異象？

中國許多基督教領袖確實有把福音帶回耶路撒冷的願望與熱情。

我早在 1991 年就聽過這種熱情的表達。

然而，如果你問教會領袖，這個異象究竟涉及哪些國家，能夠說出五十一個國家的人並不多；甚至連最初的七個國家，也可能已經超出不少人的認知範圍！

中國出版物，例如《大使命雙月刊》（Great Commission Bi-Monthly Journal），採取絲綢之路的傳統含義，也就是經過中亞，再延伸到中東。〔7〕

這與 Aikman 對「回耶路撒冷」意圖的研究和理解一致。

然而，在《Back to Jerusalem》一書中，Hattaway 與他的同伴堅持增加另外兩條絲綢之路，而這兩條路線恰好把印度教和佛教世界也包括進去。

這種擴大的異象需要大量人力。

究竟有沒有十萬名中國跨文化宣教士，已經準備好並且能夠合法進入世界上這些困難的地區？

目前，中國農村家庭教會運動正面臨極大的挑戰。

區域化與全球化意味著，金錢的吸引力集中在城市裡，因此許多年輕的家庭教會領袖正遷往城市。

農村家庭教會再一次迅速老化。

這些遷往城市的家庭教會領袖，正在發現城市生活所帶來的挑戰：

- 教育程度上的差異；
- 合法工作的方式；
- 問責制度。

這些新的社會、教育與法律現實，都不是小問題。

如果農村家庭教會正在迅速老化，而年輕領袖又正在遷往城市，那麼，與農村家庭教會實際上密切相關的「回耶路撒冷」運動又會如何？

那些正在接受訓練、準備出發的一百萬名跨文化宣教士呢？

事實上，我也要問同一個問題：

「他們在哪裡？究竟有多少人正在接受訓練，而且能夠合法地前往那些地方？」

「回耶路撒冷」運動在中國境內外，都存在相當多的爭議，尤其是在人力資源與財務資源方面。

事實上，一群相當有影響力的「教父級領袖」（Patriarchs）——就是 Aikman 的書中介紹過的那一群人——正在公開反對這個運動，其中 Samuel Lamb 的聲音最為強烈。

我相信，「回耶路撒冷」的異象仍然存在，而且仍然活在中國許多教會領袖的心中。

這些人包括家庭教會、官方教會，以及在市場上工作的基督徒。

這也是為甚麼 Aikman 書中有關「藝術家、作家與學者」的那一章如此重要，並且與中國基督教的未來有很好的關聯。

會不會是神正在創造幾個不同層次的策略，好把福音帶回耶路撒冷呢？

Aikman 成功地把中國當代基督教歷史帶進了新的世紀。

《Jesus in Beijing》是一本一流、歷久彌新的書；任何對神在二十一世紀中國所做的事情感興趣的人，都必須閱讀這本書。

〔5〕《The Heavenly Man》，第 291 頁。

Paul Hattaway 對 Yun 領導地位被誇大之說的回應

原文：

https://drive.google.com/file/d/1vYmJUM6SDdGRFRVfcOSgarWZsPxIhpJy/view

第 8 點

「Brother Yun 並不是中國教會的領袖。」

阿們！

他從來沒有聲稱自己是中國教會的領袖；任何這樣聲稱的人都很荒謬。

耶穌基督才是中國教會的領袖。

離開中國以後，Yun 成為 Sinim Fellowship 家庭教會領袖的「授權代表」。這些領袖曾經製作一封信，並把它翻譯後收錄在《The Heavenly Man》一書中（第 291 至 292 頁）。

任何認識 Yun 的人都知道，他並不希望別人把注意力集中在他自己身上。

因此，在過去幾年裡，他要求別人只把他介紹為「一位來自中國的基督徒弟兄」。

有關 Yun 聲稱自己是某個偉大領袖的謊言，是從一個專門設立來抹黑他的網站開始的。

這種說法沒有任何現實根據。

第 9 點

「Brother Yun 從來不是中國家庭教會的重要領袖。」

這完全正確！

Yun 並不是中國主要家庭教會網絡的領袖（在中國稱為「老大」），而且他從來沒有聲稱自己是這樣的人。

他的書也沒有暗示他曾經是這種領袖。

Yun 是一位傳道人，以神所賜給他的帶領許多人歸向基督的能力而聞名；他的書清楚地描寫了這一點。

他也曾參與帶領一些地方性的培訓中心和聚會，但從來沒有被視為中國那些大型教會領袖之一。

他一直是神子民的僕人，這可以從他努力促進不同教會領袖之間的合一看出來。

他從來沒有把自己塑造成其他任何身份。

Daryl：

Paul Hattaway 是否把這些據稱錯誤的資訊歸咎於林慕實／Titus Pan，儘管他自己的書也引用了 Sinim Fellowship 家庭教會領袖所作的聲明？

一次又一次，人們都聲稱有五千萬名信徒隸屬於一個組織，而 Yun 是這個組織的授權代表。

2023 年，Edmonton 的那間教會也作出了這樣的陳述。

如果這些錯誤資訊是由 Yun 的批評者散播的，那麼他為甚麼不出面制止這種說法？

Yun 自己的書描繪了這種形象！

他的書籍

他的口述見證曾經以以下書籍形式出版：

（1）《The Heavenly Man's Testimony — God loves China》

《天上人的見證——神愛中國》

由 Asia Harvest Ministry 擔任代理發行，只出版繁體中文版。

（2）《The Heavenly Man》

綠色封面。

歐洲版 ISBN：0953610006，並被翻譯成德文、法文等語言。

北美版 ISBN：1-55306-160-8。

（3）《The Heavenly Man》

ISBN：185424597X。

英文版於 2002 年 12 月出版，並且非常受歡迎。

（4）《The Heavenly Man – Released》

德文書名為《Der Himmelsbürger – befreit》。

這是《The Heavenly Man》（上面第 2 項）的第二版，於 2003 年 2 月出版，其中包含他在緬甸被監禁的故事，也就是《Free at Last》。

這些書在西方基督徒當中已經非常受歡迎。

中文版是給他的中國支持者閱讀的，內容與英文版不同。

英文、德文及挪威文版本都聲稱，他是「中國地下教會 Sinim Fellowship 所指定的主席及發言人」。

書籍封面上印著，他是中國當代的使徒。

封底則介紹他是中國地下教會七千萬名基督徒的發言人。

他大膽地談到自己被呼召到西方，並聲稱自己是中國地下教會的「使徒」。

他經常作夢，並從神那裡領受啟示；神呼召他，差派他到西方及南方，成為先鋒傳道人。

這項主張可以在他的《The Heavenly Man》一書（第一版英文版）中看到，書中甚至附有相關圖畫。

後來，這項主張成為他在緬甸開展培訓及孤兒院事工的基礎，並吸引了西方基督徒的捐款。

對總結觀察的介紹

我希望，這裡提出的眾多觀察、疑慮和資料點，不是被人逐項簡單地駁回或忽略，而是讓它們累積起來，形成一個可以合理懷疑的論證，使人認真考慮這些問題是否值得提出。

檢視 Brother Yun 一生與事工的整體範圍，其好處在於：我們可以觀察長時間以來所呈現的果子，而不只是看書本中的內容與背景，也可以考慮其他讀過這本書的人的觀察和評論。

在檢視並衡量像 Brother Yun 這樣的個人見證時，有一個敏感的問題，就是這項工作本身帶有主觀性。

培養批判性思考

研究任何事情，都必須培養批判性思考。

我開始了一段屬靈排毒的旅程，這迫使我開始向自己提出更多問題，更有意識地檢視自己，並且按照以下所描述的方式，更加批判性地思考。

批判性思考是一種由自己引導、自己約束的思考方式，目的是以公平的態度，盡可能在最高品質的層次上進行推理。

具有批判性思考能力的人，會持續努力以理性、合理及富有同理心的方式生活。

他們敏銳地意識到，如果人類的思考不受到檢查，本身就具有根深蒂固的缺陷。

他們努力減少自我中心及社會群體中心傾向所帶來的影響。

他們運用批判性思考所提供的知識工具——各種概念與原則——來分析、評估並改善自己的思考。

他們努力培養各種知識上的美德，包括：

- 知識上的誠實；
- 知識上的謙卑；
- 知識上的文明與尊重；

- 知識上的同理心；
- 知識上的正義感；
- 對理性的信心。

他們明白，無論自己在思考方面有多麼熟練，仍然可以繼續改善推理能力。

他們也知道，自己有時仍然會陷入推理錯誤、人類的不理性、偏見、成見、扭曲、未經批判便接受的社會規則與禁忌、自身利益，以及既得利益等問題。

他們努力以自己所能做到的方式改善世界，並為建立一個更理性、更文明的社會作出貢獻。

同時，他們也承認，要做到這一點，往往涉及複雜的問題。

他們避免以過分簡單的方式看待複雜問題，並努力適當考慮其他相關人士的權利與需要。

他們明白，培養思考能力本身也有其複雜性，因此承諾終身持續練習，努力自我改善。

他們實踐蘇格拉底的原則：

「未經省察的人生是不值得活的。」

因為他們明白，許多未經省察的人生加在一起，就會形成一個缺乏批判性思考、不公義而且危險的世界。

——Linda Elder，2007 年 9 月

原文：

https://www.criticalthinking.org/pages/defining-critical-thinking/766

蘇格拉底原則：

https://www.google.com/search?q=Socratic+principle

在下文接近文章末尾的「我的頓悟」（My Epiphany）一節中，我會描述自己如何發現，有些事情並不像表面看起來那樣。

這件事使我進入一種不同的思考模式。

我開始有意識地檢視各種教義信念與實踐、特定事工和運動，採取一種以前從未有過的方式。

我努力更多地根據聖經比較所提供的證據，來察驗和衡量資訊。

我重新調整自己的觀點，重新學習正統釋經學的原則與規則。

我求主賜我智慧，使我能行在祂的道路上，尊重祂的話語，按照祂的話語察驗、衡量並檢視萬事。

我尋求主更新我的心思意念，改變我的思考方式，除去多年來累積的錯誤觀念、觀點和錯誤。

我內心產生了一種迫切的需要，要挖掘並確立事實。

我迫切地想要遠離並否定以情緒、感受為基礎的反應，努力採取更客觀的態度追求事實真相，而不是尋求對自己原有觀點的肯定。

因為這是一個如此敏感、容易引起強烈反應的主題，我一直延後作出結論，原因是我不希望草率回應。

在我開始更加深入、有意識地自我檢視以前，我一直忙碌於自己所允許形成的那個現實，並且完全被它佔據。

那其實是一種我所感知到的現實：

我很容易相信並接受所有超自然的事情，以及所有別人所聲稱的事情，從來不提出問題，也不作任何檢查。

直到我開始非常清楚地意識到，**並不是所有事情都像表面看起來那樣。**

以前，我的動機更多是為自己相信的事情尋求肯定。

今天，我的動機則是尋求發現。

證據與事實究竟會揭示甚麼？

我已經發現，許多我原本認為是真實的觀點，其實在不同程度上是錯誤的、不正確的，原因也各不相同。

這促使我追求事實，不管事實最後呈現出來的是甚麼。

我希望培養批判性思考，並且盡可能誠實地檢視自己、自己的研究方法，以及自己處理事情的方式。

原文：

https://scribalwell.wordpress.com/2022/06/28/how-prone-we-are-to-stories-of-the-supernatural-akiane-kramariks-story/

提出「合理懷疑」的若干理由

Brother Yun 所講述的故事，超越了新約聖經所有神蹟故事的比例，甚至遮蓋了新約聖經本身的敘事。

我認為，公平地說，這可以被視為一個值得合理懷疑的「紅旗」。

這並不是單獨足以定罪的證據，但卻是有合理理由特別質疑那些累積起來的故事。

即使他的部分故事是真的，而其他部分被誇大，甚至是捏造的，這也會使他的整個故事受到質疑。

我認為，對他許多越獄故事提出質疑，是合理的；正如接受那些故事為真實，也同樣需要理由。

因為這些故事超越了新約聖經中的任何記載。

許多書評中提出的不同評論與觀察，都是有效的。

《The Heavenly Man》幾乎每一頁都在描述神蹟、夢境或異象

- 缺乏證實，令我深感不安。
- 人人都使用誇大的語言。
- 河南省的基督徒，甚至包括他自己所屬團契中的人，都與他保持距離。
- 中國人有長期把故事說得更精彩的傳統。
- Brother Yun 顯然是一個經歷了比使徒保羅更多酷刑的人；這些苦難甚至有許多出現在 Foxe's Book of Martyrs（《福克斯殉道者名錄》）中。
- 當前有目擊者報告，指出他的禱告呼召含糊不清，包括呼召人接受救恩，而當中很可能大部分人早已得救；這些禱告的目的以及隨之出現的屬靈現象，都令人質疑。
- 我也想知道，如果神真的如此大有能力地在他的生命中工作，為甚麼他所去的教會裡卻沒有發生神蹟？
- 「兩個星期前我聽 Brother Yun 講道，我非常失望。他談到神醫治的能力，卻沒有提到恩典、贖罪、救贖、罪、公義或悔改。我很難過，因為之後他竟然進行呼召，卻沒有清楚說明人們到底是為甚麼而走到前面。」
- 「Brother Yun 上個月在都柏林這裡講道，我必須同意另一篇留言所說的。即使考慮到翻譯的因素，福音仍然沒有被傳講。」
- 「更令我感到不安的是，他們描述如何打算訓練年輕基督徒學習針灸和東方按摩，這樣他們就可以在對方不知道的情況下『按手』在他們身上，從而把他們推進神的國.....那個呼召非常不明確，包括尚未得救的人、退後離開主的人、希望得到內在醫治的人、需要身體醫治的人，以及任何有某種不明確需要的人。我知道主確實能夠、也確實會在所有這些方面作工；但是，給人的感覺卻是，他們的目的似乎是要讓盡可能多的人站起來，好讓攝影機拍到。當地牧師還說『有成千上萬的人走到前面』，但事實上整個會場大約只有 1,300 人。」
- 缺乏福音信息與含糊的呼召，並強調「更多神」的意圖以及靈恩現象。

- 許多細小、沒有必要的矛盾。例如，人們要求他留下來更久，所以他背誦了自己已經背熟的《使徒行傳》前面一部分，然後告訴他們，等他背更多之後，他會再回來。可是，他當時明明帶著聖經，為甚麼不能直接把《使徒行傳》剩下的部分讀給他們聽？
- 有人把《The Heavenly Man》帶到 Yun 家鄉隔壁的村莊。後來得到的回應是，村裡的人非常驚訝，因為他們從來沒有聽過這個人、他的妻子，以及書中所描述的任何神蹟。
- 「就好像他正在努力活出聖經中的每一個故事。」
- 「就我個人而言，Samuel Lamb 牧師（他也簽署了否定『天上人』的信）的受苦以及他的事工，在中國基督徒以及西方許多基督徒當中都是眾所周知的。他是 Billy Graham 訪問中國期間，少數幾位 Billy Graham 曾經拜訪過的家庭教會領袖之一。相較之下，我直到最近幾年透過西方基督教媒體聽到有關 Brother Yun 的消息之前，從來沒有聽說過 Brother Yun。（這非常不尋常，因為我多年來一直在關注中國教會的消息。）」
- 「事實上，根據加拿大 CCI 的通訊——這個組織已經在中國從事事工十五年——他們原本甚至不知道這個『Brother Yun』（實際上就是 Zhenying Liu／劉振營），直到一些西方牧師開始向他們詢問。在我看來，『Brother Yun』似乎只是在西方成為一種現象。」
- 作者曾經試圖聯絡 Brother Yun，詢問文章中提出的一些問題，但他的工作人員說，他只會在其中一場活動中回答問題。
- 「河南省較大的基督教領袖群體已經與 Yun 以及他的說法保持距離。河南許多獨立教會第一次認識 Yun，是 Yun 親自到他們當中作見證的時候。」
- 「考慮到神所做的一切，這本書實在太過集中在 Brother Yun 身上。不管引用多少聖經，或者口頭上多麼稱頌神，都無法消除那種令人不舒服的感覺：站在故事中心的似乎是 Brother Yun，而不是神。」
- 「如果你希望我相信神真的做了這些令人驚奇的事情——也許祂真的做了！——那麼，我會期待故事更多地把重點放在神的大能，而不是 Brother Yun 身上。」
- 對「回耶路撒冷」組織的疑慮。
- 錯誤地把受苦與殉道理想化，以及以被監禁的時間長短來衡量奉獻與委身程度。
- 自傳形式的相似之處：書中所描寫的人物本身就是故事的講述者，其中許多內容無法核實，有時甚至令人懷疑，似乎經過了誇大。
- Yun 自己的書籍塑造了他那個被誇大、具有影響力的形象；然而 Paul Hattaway 卻暗示，這些只是他的批評者所散播的謠言。
- 德文新版的書（內容與英文原著《Free at Last》相同）增加了一段故事，說他和家人因為台灣戒毒中心 Dawn Ministry 在緬甸懸掛台灣國旗，引起緬甸軍方調查，而被迫

離開緬甸。他別無選擇，只能離開；他只是其他人政治活動的受害者。然而，負責台北 Dawn Ministry 的 Rev. Simon Lau（劉民和）及其妻子，卻斷然否認曾發生這件事，並表示：「我們不認識這位天上人。」

- 1997 年 9 月，他離開中國前往德國。10 月 10 日，他在漢堡正式申請政治庇護，並被安排到東德的一個難民營。他告訴德國政府，中國地下教會有四個主要網絡：重生派、靈恩派、呼喊派和基要派／福音派。他並聲稱自己是這四個主要網絡經選舉產生的主席。德國政府受到欺騙，批准了他的難民身份。1997 至 1999 年期間，他藏身在林慕實弟兄的家中。不久之後，林弟兄發現他虛偽，認為他作了虛假的見證來欺騙人、製造分裂，而且是一個大騙子。
- 1999 年 1 月 4 日，在德國 BFP 教會的一個大型宣教組織 AVC 的會眾面前，他介紹說，中國地下教會有五個主要網絡。他不僅是自己教會的領袖，也是這五個主要網絡的領袖。他受邀到這些教會講道，並透過舉手表決，被選為代表他們的主席。他還聲稱選舉程序有相關紀錄，但那些紀錄已被警方沒收。他所帶領的南陽教會有五十萬名成員，並由他手下的一百五十位同工負責管理。他下面有十位長老；每位長老下面有十位門徒，而每位門徒下面又有另外十位門徒。此外，他在自己的宣教區域還有三十萬名信徒。
- 德國組織透過口頭見證、出版物，以及德文和英文網站，公開介紹中國地下教會四個主要網絡及其成員人數：重生派二千三百萬人、地方教會一千五百萬人、靈恩派二千萬人、獨立教會一千七百萬人。前三個主要網絡合稱為 Sinim Fellowship，共有五千八百萬名信徒，並且由這位「天上人」領導。
- 2003 年 6 月 7 日，在柏林，他以七千萬名中國地下教會基督徒代表的身份，出席一個有一萬五千人參加的歐洲會議，並講述自己在監獄中勇敢受苦的見證，受到與會者熱烈接待。
- Yun 與 Peter Xu 的工作／受指導關係，以及他們與重生派和「回耶路撒冷」運動的關係。

Daryl：

任何誇大、捏造、欺騙或說謊的證據，都足以構成合理懷疑。

此外，還有一些令人關切的做法、信念，以及他與其他人的關係；這些人曾受到不同家庭教會及領袖的關切。

Paul Hattaway 與 Samuel Lamb 對 Yun 的描述存在差異，這也是值得質疑的原因。

Paul 否認 Yun 曾經擁有被誇大的大型領導影響力，但 Yun 自己的書卻聲稱了那些事情。

這是一個明顯的「紅旗」，顯示事情並不像人們所描述的那樣。

以下 AI 摘要所提出的觀點有其有效之處；它們並不是決定性的證據，但確實提出了值得關注的疑慮與問題。

AI 摘要

神蹟故事受到質疑：

一些批評者認為，某些神蹟故事，尤其是有關醫治及逃獄的事件，可能被誇大，或者缺乏佐證。

可能模仿《使徒行傳》：

一些書評者注意到，Brother Yun 的經歷與《使徒行傳》所描述的事件有相似之處，因此懷疑他可能試圖模仿聖經中的敘事。

「帝王式」的領導風格：

一項批評集中在 Brother Yun 的領導方式，有些人認為他的領導風格帶有「帝王式」特徵，並且因此在他的教會內部造成衝突與分裂。

缺乏透明度：

有人質疑 Brother Yun 所參與的「回耶路撒冷」運動，在財務方面是否透明。

具爭議性的主張：

有些人對 Brother Yun 所屬的「重生派」運動表示關切，認為它可能偏離正統教義。

另一個靈恩派民間傳奇？

「當我觀看電影《The Messenger》(《聖女貞德傳奇》)，並進一步研究聖女貞德的一生時，我再次想起並更加意識到，歷史人物的故事也可能經過潤飾與誇大。

在此之前，我已經研究過一些近代的靈恩派人物；這次聖女貞德的故事引起了我的興趣，因為『基督教民間傳奇』這個想法在我的腦海中進一步擴大。」

名人式基督教／虛假的魅力

在這個背景下，當我繼續研究時，「靈恩」（charismatic）這個詞開始具有更廣泛的含義。

「名人式基督教」（celebrity Christianity）是當時討論的另一個詞語。

它指的是一些受歡迎、具有知名度的基督教人物，受到追隨者不符合聖經教導的高度尊崇。

「靈恩」在這裡所指的是受歡迎、具有影響力的人格魅力；這種現象正在教會中流行。

許多領袖憑著他們具有「魅力」的人格特質，對大眾產生強大的影響力。

這種「魅力」、吸引力，以及強烈而有影響力的人格特質，能夠為某些人創造一種特殊的光環，使他們可以影響其他人的思想、信念與看法。

這種「魅力」與吸引力，有可能被誤認為是「恩膏」。

尤其當某個人依靠這種人格魅力，把它當作一種屬魂的力量來影響他人時，就可能透過這種魅力操縱別人，並表現出某種力量。

令人不安的根源

在研究各種事工與知名基督教人物時，我發現許多人身上都出現一些共同現象。

我開始把這些現象辨認為可能正在產生病樹的根源。

「名人」地位與個人魅力，使許多人極難考慮或承認任何與「高度受膏」、「蒙主恩賜的傑出事奉者」不同的看法。

然而，那些令人不安、已經腐敗的根源，卻使我相信，在這些人身上運作的可能不是恩膏，而是其他東西。

民間傳奇的形成

魅力、影響力、特殊光環，以及看似非凡的成果，多年來使許多人在思想與內心中，毫無疑問地給予某些人物極高的地位。

這些地位又受到帶有偏見、不完整的歷史記錄所支持。

使人失去信用的事實被忽略、埋藏、打折扣、合理化、扭曲；現實被潤飾、歪曲，或被誤解，人們也可能錯誤地理解事情。

如此一來，民間傳奇的種子便被播下，傳奇人物也就形成了。

聖女貞德

在研究聖女貞德的一生時，我發現人們對她的「經歷」以及她參與法國與英格蘭戰爭的事件，有許多不同的理論。

我發現，她的生命故事與許多現代的「基督教偶像」有著驚人的相似之處。

回顧過去，使我能夠把近代人物的經歷與聖女貞德的「經歷」聯繫起來。

調查一些現代知名的基督教人物，揭示了一些共同現象：

他們聲稱自己曾經得到神的天使超自然地造訪，並從天使那裡領受「將要完成偉大工作」的信息。

他們有童年創傷，也經歷極端的困苦。

這些共同因素可能形成一種「彌賽亞式情結」（messiah-like complex）：一個人感到自己肩負著壓倒性的使命與命運，而這種感受也許是受到魔鬼啟發的；魔鬼可能透過個人的創傷或苦難，找到他們的弱點。

聖女貞德的一生符合這種情況。

她的村莊曾經多次被英格蘭人夷為平地。

她是一個喜歡獨處、具有宗教思想的年輕女孩。

電影《The Messenger》把她描繪成一個愛幻想的小女孩。

她的那些「經歷」、異象與聲音，完全有可能是來自魔鬼的；就像我所研究過的一些現代人物一樣。

有趣的是，我曾經發表一篇文章，談到虛假預言如何影響歷史上的政治：

「政治行動曾受到預言引導。叛亂領袖引用預言，統治精英也利用預言；最終，一個害怕預言可能造成破壞性影響的政府，便對這些預言進行審查。」

在她生活的年代，人們普遍知道一個「預言」：

有一位婦女將會出現，拯救法國，使它脫離英格蘭人的控制！

這個故事——聖女貞德、《The Messenger》——促使我繼續追求「基督教／靈恩派民間傳奇與傳奇故事的形成」這個主題。

我研究過許多基督教人物，檢視那些令人不安的根源；這些根源讓不敬虔、屬魂，甚至屬魔鬼的活動，得以在講台上以及數百萬人面前呈現，並被描繪成神的超自然工作。

如此一來，墮落的人類便在靈恩式魅力的迷惑下，把自己塑造成民間傳奇人物。

我的研究發現，某些人物的故事與其他文獻記錄之間存在不一致的細節。

有時候，這些情況令人不安，因為看起來似乎有人刻意隱瞞某些細節，以保護特定團體的形象；如果那些細節公開，便可能摧毀他們的傳奇地位。

看來，人們往往寧願要一個美好的傳奇，也不願意面對赤裸裸的真相。

這就是我的故事：

「基督教／靈恩派民間傳奇與傳奇故事的形成！」

我的頓悟

並不是所有事情都像表面看起來那樣！

潤飾、誇大、偽造、現象

我研究、調查及檢視各種事工的其中一個原因，是我逐漸發現：並不是所有事情都像表面看起來那樣。

虛假的表象會製造不切實際的期待，在許多情況下，讓人像是在「追逐捕風」一樣。

這些「虛假的表象」獲得傳奇地位，產生沒有聖經根據的盼望，使人追求不合乎聖經的經歷；那些經歷可能是偽裝的、捏造的、仿冒的，或者被誇大到完全不成比例的程度。

原文：

https://scribalwell.wordpress.com/2021/10/29/my-epiphany/

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《各地華人診斷天上人》

本來天上人父子和背後的美英 BTJ 慈善免稅法人都不敢向華人宣傳，但是一個不明真相的大陸人自媒體張某，想要幫助翻轉天上人及徐永澤的惡形象，就透過采訪美化他們，欲爭取華人認同，卻不知道在采訪裏面這二人都對他及觀衆撒了謊，他也變成了好心做壞事的工具人！跟著日本另一位大陸自媒體也發了幾個視頻，成爲吹哨人。

這事件此時發生，有神的美意，讓全球華人警覺起來。我們把這事件稱爲

“吹哨人對工具人 Moxi vs. Boli” 。

以下為 Moxi 摩西幾個關於天上人的視頻的若干留言截圖，全部中文，不完整，因爲留言會增加。可以看成診斷的報告或參考。其他不健康的留言容易誤導人，就不截圖了。

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顯然絕大多數留言者都沒有看過 jesusreturn.net 的各種文章，現在慢慢補看還來得及，然後發言會更成熟。
下面每個截圖都加入頁碼，方便大家容易找出來，做可能的引用討論。或者留言者有神的感動願意做**匯員**（https://jesusreturn.net/video）支持先求義的，給我們留言（https://jesusreturn.net/feedback/）時做自我介紹用比較方便。**未被截圖的留言者，以及任何人，當然也可以自我介紹，若有視頻留言內容附上更好但非絕對必須。**

歡迎您成爲匯員 ，才可能撥雲見日，（也能得以被分享到在截圖 P。12 裏， 一位觀衆提到的中國教會寶貴屬靈財富，是 YouTube 演算法不會推薦給您的，因爲只給真正關心的人），不至於瞎子摸象或胡猜亂測，反而可以最後真正明白整個天上人事件，和神的作爲！

留言節錄若干：

B

@blihawaii66 11 天前

我在1998年左右就见过这位天上人，当时他来夏威夷的一个教会讲道。他的信息中很少讲神的道，都是讲自己是中国家庭教会的领袖，如何受到迫害，如何经历神迹，类似于法轮功的叙事。问题是很多叙事不太经的起推敲。印象最深的是他说是被关在死牢里，还唱了一首据说是死囚自己作的歌，听着相当不可思议。还说是神亲自给他打开了监狱的好几道严格看管的门，他就在众多的看守都没有意识的情况下没有得到批准就自己走了出来，就像使徒行传中那样，后来还被追捕。我当时就觉得非常怀疑，因为他有很多方面都不说清楚，只是强调这种所谓的神迹。就想问问他，难道他后来离开中国的时候也是这样，没有护照签证甚至机票就被神直接带上了飞机吗？他是如何离开中国的？后来我查了网上的信息，包括林牧师和谢牧师等人的证明。90年代就有很多的信息告诉我们他就是一个骗子，到处不讲别的，只讲他是中国家庭教会的领袖。

只顯示部分內容

P · 1

P · 2

@zouhuang 11 天前

神迹确实有，也有些弟兄经历神迹，我也有，问题是这种事情一直强调却不说 神的事情，关注自己这就有问题了

翻譯成中文（台灣）

1 回覆

@kathylin7586 6 天前

他是在首都机场出境的，用的就是他的真人头像的护照，每一关口都非常顺利，没有人盘问他，他书里面编造的怀疑，讯问等情节是不存在的，陪伴他出境的德国汉堡的潘天成摄影师，在排队，过关，通关后他打电话报告给台湾长期支持他的牧师，说一切顺利，都是有照片的。你们不用跟他再计较了，他有严重的幻想型精神分裂症，无法自控地想象和编剧，所以没有一处可以对得上的，每一件事情都有一百个版本，全世界讲道情节都不同，跟一个这样的患者计较，对你们的信仰追求和生命圣洁毫无意义。保重！

只顯示部分內容

翻譯成中文（台灣）

1 回覆

隱藏回覆

@lindacheung6992 12 天前

揭露教會中的假先知是應該的！

P · 3

@三姐-c8o 11 天前

谢谢弟兄坚持真理，愿神继续眷顾膏抹弟兄🙏🙏🙏🙏

翻譯成中文（台灣）

4 回覆

@冀珍珍的厨房日记 12 天前

太震撼了，摩西牧师，我差点哭了😭😭😭

翻譯成中文（台灣）

10 回覆

@冀珍珍的厨房日记 12 天前

你太不容易了

翻譯成中文（台灣）

2 回覆

隱藏回覆

@ssddcheung918 12 天前

摩西弟兄的告誡，好!好!好!

P. 4

@silverwind138 12 天前 (已編輯)
基督徒需要有辨别的能力，听这个人的说话就可以感受到他生命里的做作和假装，感谢摩西
翻譯成中文（台灣）
13 回覆

@richardtse8877 12 天前
为什么要派十万人出国去欧洲宣教？ 难道中国国内已经传够了？ 这些中国人传教士能向欧洲人传教？ 还是传给欧洲的华人？ 你信吗？
翻譯成中文（台灣）
8 回覆

@michalwang6479 12 天前
摩西傳道人加油
9 回覆

@yanliwang-s3r 11 天前
天上云，开心，因为假见证可以获得外国几万人的追捧，享受万人膜拜。当然他们不会放弃。
但是最大的危害会让外国人以为所有中国人就像天上人一样😰😰😱
我支持摩西弟兄
翻譯成中文（台灣）

P・5

@thomaschiew4958 12 天前
感谢神有个仆人放胆说真理。
翻譯成中文（台灣）
12 回覆

@yanliwang-s3r 11 天前
中国教会不容易，中国基督徒也不容易，不管在国内还是国外
摩西的言语尖刻，但是可以感受他内心的对中国教会的爱，以及对仍然被迷惑的人的痛❤️
翻譯成中文（台灣）
6 回覆

@摩西講經 11 天前
求神怜悯😭
翻譯成中文（台灣）
1 回覆

隱藏回覆

@ymnl7777 11 天前
感谢弟兄的分享❤️ 愿神继续兼顾您

P · 6

@SarahYoung-p4r 8 天前

那个时代的人还依然可以出来见证！这是时代的瑰宝！中国人基督徒的财富！是活的！！！！

翻譯成中文（台灣）

1 回覆

@haijunchen8407 12 天前

二十多年前和一位弟兄在网络上看到多名家庭教会牧者联合签名 天上人是骗子，其中就有我们教会的牧者领袖

翻譯成中文（台灣）

9 回覆

@摩西講經 11 天前

你教会有位好牧者

翻譯成中文（台灣）

1 回覆

隱藏回覆

@haijunchen8407 12 天前

这个签名是中国教会的代表

P · 7

@ShulammiteTu-m1v 12 天前

应该把这份文件翻译成英文

翻譯成中文（台灣）

3 回覆

@摩西講經 11 天前

有英文的

翻譯成中文（台灣）

1 回覆

@ShulammiteTu-m1v 11 天前

@摩西講經 有网站地址吗？

翻譯成中文（台灣）

1 回覆

隱藏回覆

@jennyfrank3241 11 天前

不讲基督救赎，炫自己的功劳就不敬畏上帝了，“天上人”要反省

P · 8

@Gigi-i8g 11 天前

谢谢弟兄用爱心说Truth！这段经文英文比中译更准确清晰。 弗4:14-15

翻譯成中文（台灣）

2 回覆

@alinay2048 8 天前

这个“天上人”在十几年前也来过我在美国南加州的超大型教会。当时听了他的见证很感动，但又觉得奇怪，他做为不讲英文的华人，怎么来圣地亚哥不去华人教会分享，而去美国教会，中国人却没几个人知道。他说警察来抓他时问他是什么人，他说是天上人，问他从哪来，他说福音村。我先生说听起来很属灵,但如果他连名字和地址都不愿真实交待，警方可以合理地认为此人是在忽悠他...

閱讀完整內容

翻譯成中文（台灣）

1 回覆

@LiangAmanda-j1y 7 天前

撒旦是撒谎人的父，帮助传播他们的神也必惩罚，揭露他们的神也必纪念。

翻譯成中文（台灣）

2 回覆

@寄居客 11 天前

感谢

P · 9

@Garycando 8 天前

从他们撒谎开始，他们以前所作的一切都无法遮盖他们的罪！

翻譯成中文（台灣）

1 回覆

隱藏回覆

@alexmachine8251 12 天前 (已編輯)

有些人就是处在岁月静好的幻觉里，喜欢听不痛不痒的福音，见不得真刀真枪的干！真理不仅是脚前的光，也是灭世的洪水和焚烧罪恶之城的烈焰！这样的人接不住真理的重量，取关就取关吧🤮

翻譯成中文（台灣）

3 回覆

• 1 則回覆

@白昼提灯 11 天前

我明确支持摩西摩西牧师。并为摩西摩西牧师勇于为神的真道争辩、为大陆地下教会发声、不计个人为神摆上的精神深为钦佩。节目内容有理有据，这段中国地下家庭教会的（过去已有确定）的公案应该在这个时代重新回顾了。

P · 10

@josie1633 11 天前

天上人，我不知道他的过去也从来没有听过关于他的一切，但张牧师采访他时在祷告时，不停的说“阿门”这是很不严警的行为。

翻譯成中文（台灣）

2 回覆

@kathylin7586 6 天前

阿门算什么，是为了给他需要的人面子。 他最擅长的是动不动就哈利路亚，去听他在秘鲁的讲道，讲一句就跟一句哈利路亚，可怜了那个翻译。

翻譯成中文（台灣）

1 回覆

隱藏回覆

@brazhans 12 天前

奇怪的是，如此重要的聲明，為什麼其他國外教會肢體看不到或是不知道這份中國教會聲明，2004年的網絡已經很發達了。

3 回覆

@yungwan7544 12 天前

謝謝摩西弟兄的真理看見！

P.11

@SamuelXiaWJ 11 天前

€11.99 谢谢！

翻譯成中文（台灣）

1 回覆

• 1 則回覆

谣言

@zhang8384 12 天前 (已編輯)

后来听说那位（天上人）和在德国这边一位潘姓的，因为奉献款的事起了争执，我在想，一个真正神的仆人会因为这种事跟别人发生争执吗？！难道不应该放在祷告中，求神显明公义吗！另外，他阐述他自己那些离奇的经历，实在让人无法接受！

我们老家有一家庭教会，之前有请过从河南来的几位传道人，当时去聚会的人很多。听说聚会时一位老人被鬼附了，极其难受。居然这些所谓的传道人没有一个能把他身上的鬼赶出去，后来那位老人就死在了会场上。所以我一听河南来的传道人，我就特别警惕，因为骗子太多！(真是万事互相效力,骗子被曝光的时候到了!谢谢摩西弟兄，你护卫真道被人攻击，愿主祝福你！)

只顯示部分內容

翻譯成中文（台灣）

5 回覆

@love 12 天前

Donot believe what you Heard about Pan because IT IS Rumor from heavenly man against the Person WHO helped him

P.12

@kathylin7586 6 天前 (已編輯)

谁告诉你潘弟兄与他有奉献款项之争？潘进去中国的时间非常早，去过的农村和各地教会远远超过刘振营，潘拍摄的历史纪录片才是最真实可信的中国教会宝贵的属灵财富，他是一个会讲汉语的完全西方教育洗礼的资深信徒，难以想象他怎么会让刘在他家里住两年。刘在泰国被判刑7年，难道不是潘筹集款项将刘保出来，是他自己神迹般从泰国监狱提前释放的吗？他是个毫无感恩过河拆桥的精神病，根本无法自控的幻想狂人。

只顯示部分內容

翻譯成中文（台灣）

回覆

隱藏回覆

@晓晓-j3n 10 天前

信主的人啥样的人都有，弟兄说的不一定不对，以前看过介绍他的书，等到油管，或zoom里看到这个人，直觉不喜欢他，没接触不知道，总之基督教世界比世界上的人更复杂

翻譯成中文（台灣）

2 回覆

@YanbingXu 11 天前

謝謝你！

P.13

@yanliwang-s3r 10 天前

真理越辩越明，神的话是经得起查验的，神也许可兄弟姐妹互相警醒，用爱心讲诚实话。
假的真不了，真的假不了。
万事相互效力，叫爱神的人得益处❤️
天上人，已经从大陆出来出来几十年了。不管最初是怎样出来的，仍然一本旧黄历卖几十年，没有更新，没有自我悔改，而是添油加醋胡编乱造，自己以为这样可以为神做"好"的见证，让众人在他身上看到神的作为，这是可笑的
为什么要在几万人面前不断宣讲几十年前的经不起查验的旧闻呢？神不是做新事的神吗？他通过类似有特异功能的属灵见证，想让众人从他身上看到怎样的神呢？
被万人追评真的是一种恩典吗？爬的高摔得重，他若继续在错误的道路上越陷越深，那么将来神的管教也会越来越重😱😰😨影响力是一把双刃剑

只顯示部分內容

翻譯成中文（台灣）

1 回覆

@lighthouse3957 10 天前

摩西弟兄有失公允，没有历史地，全面地看问题，那两位弟兄功大于过。

翻譯成中文（台灣）

回覆

@Garycando 8 天前

从他们撒谎开始，他们以前所作的一切都无法遮盖他们的罪！

P.14

@SarahYoung-p4r 8 天前

那份文件又算什么呢？耶稣还不是被名正言顺钉死十字架！！！！

翻譯成中文（台灣）

回覆

@willshao1720 12 天前

不知張伯笠出何動機為這騙子站台，這些年張雖頂了個牧師名號，但仍活脫民運人士一個，也許他回去搞民運更適合。

8 回覆

• 1 則回覆

@cpbi 11 天前

中国家庭教会这封签名信，是否有英文和德文翻译版，这样可以提醒西方教会。

翻譯成中文（台灣）

2 回覆

@摩西講經 11 天前

有英文的

翻譯成中文（台灣）

P.15

@Joshua2401 13 天前

天上人的信息恐也是另類變相的成功神學。

8 回覆

@SarahKing-d3f 12 天前

聽他看他只需幾秒就能辨識不對，有聖靈內住，認識耶穌的人絕不會被他蒙蔽。

4 回覆

@DavidSun-e5y 12 天前

好多年以前，我在菲律賓，恰逢你說的這位雲弟兄和張榮亮來做見證，因為有很多本地人只會聽英語，我於是自告奮勇，提出為他做傳譯。他沒等我說完，就搶著說：他們有聖靈，不用你翻譯，他們能聽懂。我於是知道，他不懂得尊重為何物。他其實可以問問在場的人是否需要，然後再决定要不要有人翻譯。此後沒再和他有交集。从前有人送我的《天上人》英文本再也提不起興超去讀了，不知丟到哪去了。感覺他就是不在人間。

只顯示部分內容

6 回覆

• 1 則回覆

@junliliu6419 13 天前

谢谢弟兄提醒❤️

@VCLHK11 13 天前

20年前、曾親自在廣州與林獻羔見面、當時親見林獻羔談及天上人事件！也許你視頻上林獻羔的照片、正是當日同行弟兄拍攝！慶幸你也為神家發聲！

5 回覆

@摩西講經 12 天前

感谢神❤️你也有这般经历！

翻譯成中文（台灣）

1 回覆

@VCLHK11 11 天前

@摩西講經

1 回覆

@VCLHK11 11 天前

剛才給你發了一個補充留言、是昨晚與一位主內領袖的交談：有關天上人事件的，上傳立即秒刪了! 請問是摩西你立即刪掉還是其他原因？

1 回覆

P.16

@highadfuk6699 11 天前

很感恩摩西弟兄这一期的视频，对摩西弟兄所讲的这个人有一些了解(接触过，共事过，为了他所谓的.....把家人都卖过)，不想用"骗子"来定义他，只有怜悯，一个需要怜悯和恩典的人

翻譯成中文（台灣）

1 回覆

@engan1425 13 天前

监狱怎么可能74天禁食，三天不进食就要被强行进食了。

翻譯成中文（台灣）

15 回覆

@chamainewong7975 13 天前 (已編輯)

对呀，74天禁食！比耶稣基督还厉害呀！？😅

翻譯成中文（台灣）

3 回覆

@Jing-f5x 13 天前

They are liars and they are preaching gospel for money

翻譯成中文（台灣）

3 回覆

P.17

P.18

@mplau2475 10 天前

我犹记得约在2000年左右，悉尼曾有几位华人牧师正面的挑战所谓“天上人"的访谈，云弟兄承认他书上所言，有许多处的确是有不实之处，并承诺之后会修正，但却未曾履行所承诺的。我也亲自到悉尼著名的基督教书局Koorong(West Ryde)数据经理助理正面提出此书内不实之处，但该经理助理告诉我，此书局不会处理，因为此书局营业是为盈利。正式从此之后我基本上不去光顾此书局...

閱讀完整內容

翻譯成中文（台灣）

2 回覆

@象形文字-m3e 13 天前

魔鬼就喜欢看这信耶稣的人互相打

翻譯成中文（台灣）

4 回覆

@HuangWanmin 13 天前

不喝水 74天， 都成僵尸了

翻譯成中文（台灣）

6 回覆

@羽硕爸爸育儿记 13 天前

正常人要是不吃饭也不喝水完全禁食最多的极限也就7天，最后会因为脱水死亡，而这个天上人可以不吃不喝74天比耶稣还牛，他还是人吗？简直是把自己当神了，我完全不相信

@alienrobotx4454 13 天前

共产党的监狱我是进过的，别说禁食74天，禁食一天警察就绕不了你，不吃？不吃就给你硬灌，忽悠大多数人没进过监狱🤣🤣🤣

翻譯成中文（台灣）

12 回覆

• 1 則回覆

@helenatracy8482 13 天前 (已編輯)

現今有太多神棍到處騙信徒。彼得後書 2:1「從前在百姓中有假先知起來，將來在你們中間也必有假師傅（教師），私自引進陷害人的異端，連買他們的主他們也不承認，自取速速的滅亡。」

8 回覆

• 3 則回覆

P.19

@jeremia2046 10 天前
他用假见证荣耀自己也没错嘛？
翻譯成中文（台灣）
2 回覆

@Jing-f5x 8 天前
@jeremia2046 'heavenly man' had worst fruits of lies and laziness
翻譯成中文（台灣）
1 回覆

隱藏回覆

@gracefeng2168 13 天前
林牧师的名字当年我还在广州生活时候听过他的一些故事。
翻譯成中文（台灣）
4 回覆

@gwc1314 13 天前
你说得对！完全支持！

P.20

@Evan-Dryer 12 天前
用圣经话语讲世界的好处，都是耍流氓
翻譯成中文（台灣）
4 回覆

@Paul-p3s4y 12 天前
1)恕我直言，所謂的異端，極端都是沒有把 主耶穌基督當作「人類真正的救贖 主」！唯有透過相信 主耶穌基督作個人救主，我們才能夠到天父那裡去！

2）當然真正重要是（馬太福音7章21至23節）：「唯獨遵行天父旨意的人才能夠進入天國（神的國...
閱讀完整內容
1 回覆

@qz3700 11 天前
聽他的分享的確怪怪的
2 回覆

@WuTimotheus 13 天前
你们禁食不可让人知道
翻譯成中文（台灣）
4 回覆

P.21

P.22

@ESTHER-vc4zv 13 天前

讲的太过瘾了，很多这跑出来的这些假牧师，还有张伯笠牧师天天煽动，我们很多弟兄姊妹在中国啊

翻譯成中文（台灣）

4 回覆

• 1 則回覆

@willshao1720 13 天前

向摩西弟兄認真求證一件事，中國有沒有過百萬人的家庭教會？此事已過二十來年但心中一直揮之不去：一次在紐約的大教會Redeemer Church參加會議偶遇他們支持的中國教會領袖一行十幾人，操著河南口音，由一位老牧師代表報告他的教會因著美國教會慷慨奉獻已從河南擴展至沿海十來個省市，總人數已超過一百萬，同行的就是各省領袖。接下來就開出一張清單，再給他們多少，事工又可如何如何。最令我生疑的是其中一項給每位領袖配備汽車，還指定要奔馳，看那老牧師嬉皮笑臉解釋中國經濟發達了不能給上帝丟臉……事后我去國內問過幾次都說未聽說過有如此大家庭教會，也許我孤陋寡聞，故此向詢。

只顯示部分內容

4 回覆

@xujackson8003 12 天前

诚实地说你提到的所谓的教会领袖绝对是骗子！

P.23

@LuLiqiong 13 天前

我是在林献羔教会信主的，也在那里聚会约十年，他写了很多很多的书，是一个神忠心的仆人，讲圣经讲得很细很清楚，但是传统福音派忽略了圣灵，不讲方言，不相信现在有神迹奇事，所以正如一个身体，功用不一样，不要彼此论断。

翻譯成中文（台灣）

11 回覆

1 則回覆

@eileenz2971 1 天前

74天不吃喝，不可信

翻譯成中文（台灣）

1 回覆

@白昼提灯 12 天前

摩西摩西牧师的节目真的是越做越好了：有理有据有事实有真理根据有历史有当下对比有福音引导在真道中引导听众，赞赞赞！！！在大陆，洪秀全不彻底否定，还会借尸还魂。高举福音彻底否定洪秀全及各种洪秀全的变种。

翻譯成中文（台灣）

1 回覆

@摩西講經 12 天前

白昼兄最近可好？

翻譯成中文（台灣）

2 回覆

P.24

@BF微光 12 天前

阿們！贊成弟兄的觀點，聽名字就是騙子，正如主說的，天國不在地上，天上人也不可能在地上

1 回覆

@stevenjacob2464 12 天前

😮 😮 😮

这天上人的问题，不在他的名字，却在他的教训。

耶稣说，若有人要跟从我，就当舍己，背起他的十字架来跟从我。

天上人却把天上的梯子作为得到地上利益的工具。

😢 😢 😢

只顯示部分內容

翻譯成中文（台灣）

1 回覆

P.25

P.26

@winnieko7647 13 天前

約翰壹書撒但是説謊之人的父.！這是約翰福音十章十筇盜賊來是偷毀壞殺害。：

2 回覆

獨攬

@獨攬明 11 天前

現代“基督徒”大部分都這樣。自己不讀聖經，要聽其他人說。然後就被騙。甚至一大群人被騙捐完財產去雲南等升天的。當然就沒升天啦。

對於捐錢神祝福這個道理聖經裡面有。但自己讀清楚喔，捐給窮人，捐給有需要的弱勢群體。不是捐給牧師買豪宅喔。

1 回覆

@Steven-hv1sl 12 天前 (已編輯)

“天上人”所講的內容和我親身經歷的異端“中國以馬內利”即“馬可樓”有很多相似點。都是和機要真理衝突不大，但歪曲信徒人生意義，曲解上帝的心意和神國的公義，扭曲信徒對真理的理解。不求上帝的國與義，不悔改，不求聖潔，不求公義，無須憐恤人，不須要得勝，也不承認信徒要捨己背十字架。卻以神兒女的身份自居且稱義得益處，什麼品行無所謂都稱義，無論如何做都是神的計畫，如何犯罪也無須痛心悔改，到處作為都是上帝的安排。大家真的要小心這類混亂人心的道，不是耶穌的真道。他們人格表現，不理性且不容置疑，他們會稱不信他們那套的全是不信仰的，或者不懂信仰生活的。他們在神前和人前都非常強勢且權威。我們要謙卑且勇敢，若是得了恩典卻回過頭來踐踏神的兒子，神的憤怒要多大呢。

只顯示部分內容

1 回覆

@xuzhehuang1358 11 天前

成功神学: 满足人的基本需求。这不是基督教。

翻譯成中文（台灣）

1 回覆

@WuTimotheus 12 天前

摩西弟兄，这个天上人的书流传蛮广的，我记不得在哪个场合我也看到过，可能是洛杉矶的一个中文福音书店。

由于时代的缘故，中国一代传道人牧师和教会宣道人员文化不高，说话常有悖谬和妄言。例如我有次在云南听传道人和少数民族传福音，说如果不信耶稣我们就要下十八层地狱。我很难纠正这位弟兄，因为他是他的环境和背景造就的。

我的问题是这位云弟兄天上人，是哪种跌倒?一种是信仰的异端，我们很难将他称呼为弟兄了。还有是行为存心的偏离，例如爱世界，爱权势。这种情况我们敬而远之，但还认这个弟兄。

只顯示部分內容

翻譯成中文（台灣）

1 回覆

@摩西講經 12 天前

你要想清楚，多了解了解

翻譯成中文（台灣）

1 回覆

@ACECchristianwatchthenew-ng4sj 12 天前

你们夫妇了解张伯笠牧师吗？他干的冒失事情够严重了，劝人打疫苗，自己受害开刀两次，幸亏他肯悔改，上帝让他继续服侍。不要仰望他，有错就要指出来，你太太怕人超过怕神。

翻譯成中文（台灣）

1 回覆

• 1 則回覆

@YiNuoYang-r8b 13 天前

总有一些傻里傻气基督徒相信这两位徐，云所谓的牧师说的 😢 😢

翻譯成中文（台灣）

1 回覆

P.28

@KgfGzbj 10 天前

你要想弄清楚一件事情，就要收集这件事情的前因后果，各种原始资料的辨析，当事人的话语，很费功夫的，不是想起来就开一个直播能够解决问题的

翻譯成中文（台灣）

1 回覆

@joanzhuang5638 13 天前

你没有见过与他相处过，然后道听途说，来攻击神的仆人，实在恶心

翻譯成中文（台灣）

2 回覆

@highadfuk6699 11 天前

我见过也接触过， 建议你听从摩西弟兄的教导。

翻譯成中文（台灣）

2 回覆

@jeremia2046 10 天前

林献膏牧师不是写的很清楚了吗？

翻譯成中文（台灣）

1 回覆

P.29

@willshao1720 13 天前

那個天上人我還是從美國基督徒聽說的，他的書翻成英語，被爭相傳閱。在過去中國基督徒高呼「上帝把福音最後一棒交給中國人」熱潮中，這本書幾乎成了支持中國教會經典，讓多少美國人熱淚盈眶。

3 回覆

@greenv.3218 13 天前

我在加拿大西人教会也看到他的书，骗子

翻譯成中文（台灣）

1 回覆

P.30

@品味人生-y6u 12 天前

张伯笠牧师，在采访天上人时，说自己也不相信一个人可以禁食72天。

翻譯成中文（台灣）

1 回覆

@ymnl7777 12 天前

像天上人 这样装作光明的这个魔鬼 张牧师 开口和他说话 就已经顺着他了

翻譯成中文（台灣）

1 回覆

@DianaYeung-h3m 11 天前

他不信，就是他認為天上人說謊。
那他為何一再採訪他？

1 回覆

@highadfuk6699 11 天前

@DianaYeung-h3m 你自己已经有答案了

翻譯成中文（台灣）

1 回覆

P.31

@laxniyo 12 天前

哇！原來張伯笠是騙子啊！😮 😮 😮之前看他敘述怎麼逃出中國，怎麼受神幫助，整個感動到不行欸！原來都是假話！！！好扯！

2 回覆

@DavidSun-e5y 12 天前

張伯等不是騙子！這位雲才是

2 回覆

@DianaYeung-h3m 12 天前

張牧師不是騙子。他的經歷是真實的。

1 回覆

P.32

P.33

@Joshua2401 13 天前

天上人的信息恐也是另類變相的成功神學。

8 回覆

@SarahKing-d3f 12 天前

聽他看他只需幾秒就能辨識不對，有聖靈內住，認識耶穌的人絕不會被他蒙蔽。

4 回覆

@DavidSun-e5y 12 天前

好多年以前，我在菲律賓，恰逢你說的這位雲弟兄和張榮亮來做見證，因為有很多本地人只會聽英語，我於是自告奮勇，提出為他做傳譯。他沒等我說完，就搶著說：他們有聖靈，不用你翻譯，他們能聽懂。我於是知道，他不懂得尊重為何物。他其實可以問問在場的人是否需要，然後再決定要不要有人翻譯。此後沒再和他有交集。从前有人送我的《天上人》英文本再也提不起興超去讀了，不知丟到哪去了。感覺他就是不在人間。

只顯示部分內容

6 回覆

• 1 則回覆

@junliliu6419 13 天前

谢谢弟兄提醒❤️

@VCLHK11 13 天前

20年前、曾親自在廣州與林獻羔見面、當時親見林獻羔談及天上人事件！也許你視頻上林獻羔的照片、正是當日同行弟兄拍攝！慶幸你也為神家發聲！

5 回覆

@摩西講經 12 天前

感谢神❤️你也有这般经历！

翻譯成中文（台灣）

1 回覆

@VCLHK11 11 天前

@摩西講經

1 回覆

@VCLHK11 11 天前

剛才給你發了一個補充留言、是昨晚與一位主內領袖的交談：有關天上人事件的，上傳立即秒刪了! 請問是摩西你立即刪掉還是其他原因？

1 回覆

@highadfuk6699 11 天前

很感恩摩西弟兄这一期的视频，对摩西弟兄所讲的这个人有一些了解(接触过，共事过，为了他所谓的.....把家人都卖过)，不想用"骗子"来定义他，只有怜悯，一个需要怜悯和恩典的人

翻譯成中文（台灣）

1 回覆

@engan1425 13 天前

监狱怎么可能74天禁食，三天不进食就要被强行进食了。

翻譯成中文（台灣）

15 回覆

@chamainewong7975 13 天前 (已編輯)

对呀，74天禁食！比耶稣基督还厉害呀！？😅

翻譯成中文（台灣）

3 回覆

@Jing-f5x 13 天前

They are liars and they are preaching gospel for money

翻譯成中文（台灣）

3 回覆

P.35

@mplau2475 10 天前

我犹记得约在2000年左右，悉尼曾有几位华人牧师正面的挑战所谓“天上人"的访谈，云弟兄承认他书上所言，有许多处的确是有不实之处，并承诺之后会修正，但却未曾履行所承诺的。我也亲自到悉尼著名的基督教书局Koorong(West Ryde)数据经理助理正面提出此书内不实之处，但该经理助理告诉我，此书局不会处理，因为此书局营业是为盈利。正式从此之后我基本上不去光顾此书局...

閱讀完整內容

翻譯成中文（台灣）

2 回覆

@象形文字-m3e 13 天前

魔鬼就喜欢看这信耶稣的人互相打

翻譯成中文（台灣）

4 回覆

@HuangWanmin 13 天前

不喝水 74天， 都成僵尸了

翻譯成中文（台灣）

6 回覆

@羽硕爸爸育儿记 13 天前

正常人要是不吃饭也不喝水完全禁食最多的极限也就7天，最后会因为脱水死亡，而这个天上人可以不吃不喝74天比耶稣还牛，他还是人吗？简直是把自己当神了，我完全不相信

P.36

所有的信徒都应该审视自己的良心: 你究竟信靠的是某位牧者，还是唯独基督。虚妄的言辞网罗人心，但...
閱讀完整內容
翻譯成中文（台灣）

5 回覆

@alexmachine8251 3 週前
摩西弟兄上一个视频里已经展示了签字文件，可还有人这么固执地认为摩西弟兄在无端的攻击天上人，说话还那么难听。证据放出来了，有些人就是偏要做睁眼瞎！
其实生活中遇到过几次这样的人。当真相太丑陋太让人震惊的时候就会发现有些人会拒绝去看去探究，情愿被欺骗，情愿生活在谎言编织的假象之中，可怜又可悲。这世上不是所有人都能接受所有的真相，或是...
閱讀完整內容
翻譯成中文（台灣）

15 回覆

@ymnl7777 3 週前
感谢主 谢谢弟兄分享 说得很明白 真理不怕讨论 越说越明
翻譯成中文（台灣）

12 回覆

P.38

德国与欧州教会界： 德国福音派联盟（Evangelical Alliance in Germany）以及多个欧洲宣教机构，在接到各方反馈后都曾进行过内部核查，随后不少机构选择停止邀请云弟兄，或对其宣传的“传回耶路撒冷”巨额筹款项目保持距离。

宣教学者与历史学家： 许多深入研究中国基督教史的西方学者（如撰写《Jesus in Beijing》的 David Aikman 等）也指出，海特威书中所描绘的数字（如“十万宣教士”）和神迹缺乏起码的客观统计和历史严肃性。
只顯示部分內容
翻譯成中文（台灣）

4 回覆

@摩西講經 11 天前
这样不合逻辑的事情，还是有那么多基督徒相信
翻譯成中文（台灣）

1 回覆

P.39

@ZZR2024 3 週前

这个“天上云”20年左右来过我们的小城市的一个英语教会！ 我也去听了，忘了他那时讲的是什么，但记得我们听了以后就觉得他讲的很扯！我觉得这个人在美国的audiance 多是liberal和灵恩派的白人教会！中国人的教会好像都注意和他保持距离！ 张牧师采访他但估计不会请这个徐永泽去他的教会讲道的！

翻譯成中文（台灣）

8 回覆

@摩西講經 11 天前

绝对不会

翻譯成中文（台灣）

1 回覆

@IrisNie-px3br 10 天前 (已編輯)

他们就是靠撒谎和装穷用宣教工作来骗奉献维生，他们哭重生派的牧者大多初中学历，多喜欢用假名字和装属灵那一套，迷惑西方天真单纯的信徒们，主要是骗奉献！

翻譯成中文（台灣）

1 回覆

P.40

徐和天上人在這個視頻都說了謊言。但是張伯笠沒能夠看出來，只想推銷他們，傅也是。以後他們會知錯。

4 回覆

@love 3 週前

謝模善大力反對徐永澤（和天上人），趙天恩早期曾經 支持過徐但是後來反對他。

2 回覆

@摩西講經 3 週前

没错

翻譯成中文（台灣）

1 回覆

隱藏回覆

@Beaver00a 3 週前

感恩摩西弟兄的分享！支持你！！！

Moxi 視頻的截圖暫時到 40 張爲止，相信已經足夠讓還很大量的，不知道的華人稍微知道事態嚴重了。然後人只要肯讀本網頁的各種資料就可以更多明白，知道該如何禱告了。天上人云弟兄人如其名，是**黑雲**變化不停，散播謠言保護自己。

歡迎您成爲匯員 （看 https://jesusreturn.net/video）和在本網站留言，才可能撥雲見日可以最後真正明白整個天上人事件，和神的作爲！