

February 13, 1978

Fuller Theological Seminary  
Academic Affairs Committee  
135 N. Oakland Ave.  
Pasadena, California

Dear Committee:

This letter is to confirm the telephone conversations I have had with Mel Roebeck and Jim Bradley relative to my status and acceptance at the Seminary. In our conversations a few points were brought to my attention that need clarification. According to my understanding the issue of my acceptance at Fuller revolves around my involvement with the local churches. Therefore, I felt it would be profitable to the committee if I briefly stated my attitude concerning the points that have been raised. I trust this information will provide a better understanding of the points in question as well as help the committee in making the proper decision concerning my status with the Seminary. The following are the points and issues that need to be clarified according to my knowledge:

1. Concerning the orthodoxy of the local churches. From the telephone conversation, I am under the impression that the committee feels that there is no question concerning the orthodoxy of the local churches. Our understanding of orthodoxy includes those truths revealed in the Bible which are necessary and essential to being a saved, born-again child of God. The specific points of our belief are listed in the pamphlet, A Brief Presentation which I have recently submitted to the committee. However, inasmuch as the committee is utilizing as a source of information the material published by the Spiritual Counterfeits Project (SCP) on the local churches, there still may be some reservations over our orthodoxy. For example, the booklet entitled The God-Men indicates on p. 31 that concerning the Trinity we talk orthodoxy while we mean modalism.

In answer to this charge we in the local churches have written a number of booklets denying in detail this misunderstanding. In fact, I have compiled two booklets concerning the two most misunderstood truths of the local churches, that is, the Trinity and the usage of the term "mingle," in order to explain what we mean. I also went to Dr. Geoffrey Bromiley for his evaluation of our writings on the Trinity and mingling to find out whether he felt we were historically accurate on these two points. In other words we have attempted to clarify ourselves concerning the points of orthodoxy and will continue to do so.

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If there are any questions concerning our orthodoxy or the meaning of our usage of Biblical terminology, I would be more than glad to appear before the committee to attempt to answer, if necessary, any further questions.

2. Concerning cooperation. Through the telephone conversations, I am also under the impression that the committee may feel that we in the local churches are not willing to cooperate with other Christian organizations who are seeking to find out our beliefs. This is certainly the judgment from the preface (p. 9) of the book, The God-Men. The impression is left that the Spiritual Counterfeits Project has "...earnestly sought an opportunity...." to speak with Witness Lee and other representatives of the local churches, but there has been a lack of cooperation. However, what the readers of the preface do not know are the actual facts behind SCP's contacts with Witness Lee and local church representatives. The following may help to clarify the situation.

Firstly, prior to the SCP's certified letter and telegram to Witness Lee seeking to secure information concerning his teaching and practices, they publicly published materials attacking him and the local churches by associating us with non-Christian cults. They themselves admit this in their April 1977 edition of The Journal of the Spiritual Counterfeits Project. (See Exhibit A).

Secondly, on September 9, 1976 a certified letter (See Exhibit B) was sent to Witness Lee from SCP without any indication of Christian fellowship or apology concerning the previous offenses and public attacks upon him. The letter was a request that he appear in Berkeley for a meeting in which they wanted to secure more information about the local churches. This information was announced by them to get wide distribution in the United States. The nature of the letter was not one of brothers in the Lord seeking fellowship, but, rather a summons to provide information for their research in order for more written attacks to be publicly circulated. Obviously, Witness Lee would not go to Berkeley nor respond to them while they held such an attitude. However, if SCP would have apologized for their previous public attacks, Witness Lee would have immediately made arrangements to meet with them.

Thirdly, in March 1977 a letter (See Exhibit C) was sent personally to me from Jack Buckley of SCP confirming a phone call in which I had expressed a willingness to meet with him or others in order to clarify and explain our beliefs. The nature of the phone call was one of fellowship, however, the nature of the letter was official requesting information similar to the letter sent to Witness Lee on September 9, 1976. I was surprised in the change of attitude from what was expressed on the phone and what

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was expressed in the letter. Therefore, on March 9, 1977 I made five phone calls (See Exhibit D) to SCP and Jack Buckley in order to let them know my response to their letter. Based upon what was written to me and the previous letter sent to Witness Lee, I indicated to Mr. Buckley that unless SCP apologized to Witness Lee for their previous public attacks upon him neither he nor I would come to Berkeley on the basis of their intention expressed in the letters. This response I told him was based on an ethical principle. However, after I had talked with Brother Lee concerning this matter, we decided that even if they didn't apologize we would still open the door for them to come to Anaheim if they desired to fellowship with us. Therefore, I said to Mr. Buckley at least two times, "the door is wide open in Anaheim, if you brothers want to come here and talk with us, we will be more than happy to meet with you." Mr. Buckley indicated he would need to check with others at SCP and see if they would agree. I never received any further communication from Jack Buckley or Spiritual Counterfeits Project as to their response to our open invitation. Apparently they did not feel the need to earnestly seek this opportunity to meet with us. The only communication from Mr. Buckley was on April 2, 1977, when he sent me The Journal of the Spiritual Counterfeits Project with an arrow pointing to the article which is found in Exhibit A, indicating their intention to publish material to clarify what they termed "the deviations of the Local Church."

Since it was expressed that the committee was under the impression that the local churches would not cooperate with others in order to explain our beliefs, I felt it was necessary to review our side of the story in regards to our contact with SCP.

3. Concerning the book, The God-Men. I understand that the committee would like to have a written answer from the local churches to the book The God-Men. All I can say at this time is that a book is now in the process of being written. It may be two or three more months before it is published. If the committee is basing their judgment of the local churches on this book, then I would request that at least a fair opportunity be given to evaluate us by waiting to examine point by point our refutation of this book.

I'm sure the members of the faculty and administration of Fuller Theological Seminary would not like to be judged about the Seminary's stand on the inspiration of the Bible merely on the basis of Harold Lindsell's book The Battle For The Bible. Obviously there are two sides to the story as has been expressed by Dr. Daniel Fuller in his recent pamphlet. I am asking as a brother in Christ for the same consideration.

4. Concerning our standing, attitude and intention. I submitted to the committee the leaflet, A Brief Presentation, in which our standing is expressed as being neither denominational, non-denominational, nor interdenominational, but rather that of the One Body with its practical expression of one church in each city. Although this is our standing and sincere conviction from Scripture concerning the practice of the church, our attitude is one of openness and fellowship with all Christians regardless of their affiliation. We also do not intend to impose our standing upon others that do not feel the same as we do. Therefore our intention in attending Fuller Theological Seminary, an interdenominational school, is not to interfere or conflict with any of the stated goals of the Seminary. But simply to get a theological education under some of today's finest biblical scholars. In fact, one of my goals in desiring to enter the Th.M. program is to be able to write a thesis under Dr. Geoffrey Bromiley on the subject of the organization of the early church and its development in the first six centuries.

I am hopeful that the committee will take into consideration the difference between our standing as to our scriptural conviction and our attitude and intention in attending Fuller. I felt it necessary to point this distinction out lest there be any that might misunderstand and think that we would impose our standing on the Seminary. Ethically this would not be right or proper. Our intention is not to violate any of the policies of Fuller Theological Seminary.

5. Concerning any negative personal experiences. I am aware that some on the committee may have had an unfortunate negative personal experience with one of the local churches or with brothers and sisters in the churches. As to this problem, I personally will try my best to explain any situations that may not represent what the elders of the churches actually feel in relationship to some unfortunate cases, and we admit we have had some, as well as apologize for any offenses. I would be more than willing to appear before the committee in order to clarify or repent for any offenses caused to any brothers or sisters in Christ.

I am hopeful that the committee will take these points into consideration while making the proper decision. Again, I would repeat my willingness to appear before the committee in order to answer any questions that will aid in a genuine understanding of

Fuller Theological Seminary  
Academic Affairs Committee

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the local churches. May the grace of the Lord Jesus be with  
you all.

Sincerely in Christ,

*Bill Freeman*

Bill Freeman  
1770 Goodhue Avenue  
Anaheim, California 92804  
(714) 635-5029

WF:cm  
Attachments

# Announcements

## TM CONTROVERSY IN WASHINGTON

A huge controversy over whether TM should be taught in local public libraries is taking place in Bellingham, Washington. It all started recently when the TM organization which had been regularly using the library facilities submitted a routine request for future use. The request was stamped "not approved" by a Christian woman who was the new director of libraries for the area. She stated that TM, being a religious group, was ineligible to use library facilities according to regulations. The TM people responded with the usual claim that their organization is in no way religious, and even threatened a lawsuit against both the director personally and the City of Bellingham.

As it now stands, the Bellingham Library Board will be making the final decision on the controversy. The TM folks presented their side before the board in early March. On April 11, several Christians will share with the board evidence that TM is indeed a religious practice. Please be in prayer concerning this matter. In addition, be on the alert to get involved in similar action in your area if the situation arises.

## LOCAL CHURCH LITERATURE

The Spiritual Counterfeits Project has stopped distribution of all of our published materials on the Local Church of Witness Lee. We are nearing completion of an extensive and detailed examination of the Local Church's teaching and practice. The new material will be booklet length and will far surpass as well as supersede our previous leaflets on this group.

In the meantime, however, we are also asking that those of you who have copies of the earlier tracts please not circulate them to the general public. The reason for this request is that due to their very brevity, the Local Church leaflets summarize discernments and conclusions without setting forth all the facts and reasoning which produced them, or any considerations which might qualify them. Unfortunately, because of this, some people have apparently misunderstood our critique of Lee's theology and made unwarranted assumptions on the basis of it. In particular, the references to "Eastern mysticism," "pantheistic philosophy" and "the chanting of a mantra" were intended to draw parallels and illustrate

tendencies, not to indicate identities. Because of the potential for misunderstanding (and through it, for confusion rather than clarification of the deviations of the Local Church) in these and other respects, we ask that the leaflets not be disseminated. Thank you for your patience and cooperation.

## REPRINTING OUR LITERATURE

People have sometimes found it advantageous to reprint our literature in their locality. The Spiritual Counterfeits Project encourages this, but asks that the following guidelines be followed:

1. The article must be reprinted in its entirety.
2. The name and address of the SCP must appear on each copy.
3. The copyright notice must appear on each copy, if it appeared on our literature: "© Spiritual Counterfeits Project, Inc. 197\_\_." (All articles in our newsletters are copyrighted—see the © notice on page 1.)
4. The reproduction job must not be of sloppy quality.
5. No booklet, book, or tape may be reproduced.

We also recommend that anyone passing out our literature read "Spiritual Counterfeits in Context: An Open Letter" from our September 1976 newsletter. (Write to us if you need a copy.)

The Spiritual Counterfeits Project is a non-profit corporation registered under the laws of the State of California. Contributions to the Project are tax-deductible. Please make checks payable to *Spiritual Counterfeits Project* for tax receipt.

**MOVING?**  
Please let us know at least  
3 weeks in advance

name \_\_\_\_\_

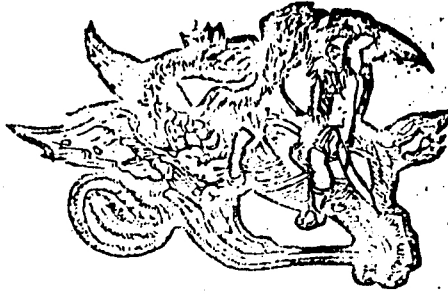
new address \_\_\_\_\_

city, state, zip \_\_\_\_\_

former  
zipcode

Spiritual Counterfeits Project  
Box 4308, Berkeley, CA 94704

# SPIRITUAL COUNTERFEITS PROJECT



Box 4308  
Berkeley, CA 94704  
Phone 415-548-7947  
  
a ministry of  
Berkeley Christian Coaliti

Director Brooks Alexander

Research David Fetcho

Administration Marcia Anderson Bill Squ

September 9, 1976

Witness Lee  
1817 W. Ball Road  
Anaheim CA 92804

Dear Mr. Lee:

Our organization is currently preparing materials on your group referred to by many as "The Local Church." We expect this material to get wide distribution in the United States, and so want the information to be as accurate as possible.

Would it be possible for three of our project research workers to meet with you and two representatives of your group to discuss your doctrine and practice? We would prefer that you yourself be present since we wish to discuss the teaching found in several of your books and pamphlets.

Any one of the following times would be convenient for us to meet with you:

Wednesday, October 13, 1976, 2 p.m.

Wednesday, October 20, 1976, 2 p.m.

Thursday, October 28, 1976, 2 p.m.

The meeting place will be a conference room at the Marriott Hotel, Berkeley Marina, Berkeley, California.

We would like to tape the meeting and use the transcript as a main source of information for our research.

It would also be very helpful to us if your group could provide the following statistics for the years 1955, 1960, 1965, 1970, 1975:

How many countries of the world your churches were located in.

What major cities they were in (especially the U.S.)

How many church members were in each country (especially the U.S.)

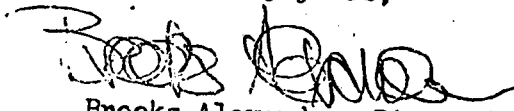
Your operating budget (for the year 1975 only)

Witness Lee  
Page 2  
September 9, 1976

I realize some of these statistics may have to be "rough estimates," but we would still like to know, to the best of your knowledge.

Please let us know at your earliest convenience your choice of a meeting time. We intend to start preparing information for public distribution very soon. Thank you for your cooperation.

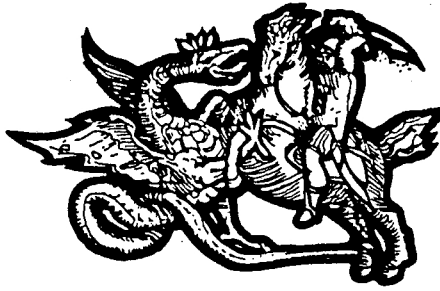
Respectfully yours,

A handwritten signature in dark ink, appearing to read "Brooks Alexander". The signature is fluid and cursive, with the first name "Brooks" being more prominent than the last name "Alexander".

Brooks Alexander, Director  
Spiritual Counterfeits Project

BA/PO

# SPIRITUAL COUNTERFEITS PROJECT



Box 4308  
Berkeley, CA 94704  
Phone 415-548-7947

a ministry of  
Berkeley Christian Coalition

Director Brooks Alexander

Research David Fetcho

Administration Marcia Anderson Bill Squires

March 3, 1977

Bill Freeman  
1579 Sumac Lane  
Anaheim CA 92802

Dear Bill:

It was good to talk with you on the telephone Monday. I am especially glad you are willing to meet with me and others here in order to clarify questions which have been raised about Witness Lee and the Local Church. This letter is meant to pave the way for such a meeting.

I am enclosing a copy of our letter to Mr. Lee, dated September 9, 1976. We were greatly disappointed to receive no answer whatever from him to our request for a meeting and information which would help us accurately answer inquiries. He can now help us by sending a note to verify that you are authorized to represent him in meeting with me.

Here are the most convenient times for such a meeting to fit into my calendar:

Tuesday, March 15, 1977  
Tuesday, March 22, 1977  
Monday, March 28, 1977

The meeting place can easily be arranged once you indicate when we can get together.

It is very important to me that our research include accurate information from reliable Local Church sources. Therefore our conversations will be tape recorded and transcribed. We intend to publish a report of our findings as soon as possible, in order to answer the many inquiries we have received. I appreciate your willingness to help.

Sincerely,

Jack Buckley

JB/PO

# EXHIBIT D



**Pacific Telephone**

**PREVIOUS CHARGES AND CREDITS**

BALANCE FROM PREVIOUS BILL	55.29	
PAYMENTS AND ADJUSTMENTS	55.29	
	.00	
BALANCE		.00

**CURRENT CHARGES AND CREDITS**

MONTHLY SERVICE	11.40	
LONG DISTANCE (SEE DETAIL)	83.33	
TAXES 4.62 US	4.62	
	99.85	

CURRENT CHARGES DUE BY APR 21 99.85

TOTAL AMOUNT DUE 99.85

WM. I FREEMAN  
1579 W SURAC LN  
ANAHEIM CA 92802

FOR BUSINESS OFFICE CALL (714) 636-5330

If you pay by mail, please return the enclosed card. Please bring your bill and the enclosed card when paying in person.

You may keep this entire statement for your record.

A 9200 (1-75)

714 636-5029      MAR 29 77      PAGE 1

**LONG DISTANCE DETAIL**

DATE	TIME	MIN	+ PLACE CALLED	NUMBER CALLED	CHARGE
B 23		2	SD WHIR CA	213 941 9617 CULL	.70
B 27		2	SN WHIR CA	213 941 9617 CULL	.70
R 1	8:00A	1	SD PASADENA CAL	213 449 1745	.19
R 1	10:00A	2	SD MONTEBELLO CAL	213 728 8922	.27
R 1	4:15P	24	DE SEATTLE WASH	206 524 3355	5.72
R 2	7:32P	8	DN RICHMOND WASH	206 885 2847	1.21
R 2	10:00P	9	DE BERKELEY CAL	415 841 3268	2.44
R 3	7:00A	5	DN MONTEBELLO CAL	213 728 8922	.45
R 3	10:01A	1	SD WHITTIER CAL	213 692 1296	.14
R 3	2:03P	5	SD LONG BEACH CAL	213 591 0571	.40
R 4	7:45A	8	DN RICHMOND WASH	206 885 2847	1.21
R 4	8:40A	14	LD HUNTINGTON CAL	- 842 0270	1.18
R 4	3:09P	4	LD WHITTIER CAL	213 941 9617	.38
R 4	4:42P	1	SD WHITTIER CAL	213 692 1296	.14
R 5	2:35P	11	DN RICHMOND WASH	206 885 3223	1.64
R 5	7:03P	15	DN RICHMOND WASH	206 885 3223	2.22
R 7	9:12A	2	SD WHITTIER CAL	213 692 1296	.22
R 7	8:58P	2	DE RICHMOND WASH	206 885 2847	.57
R 8	8:14	5	LD PANA POINT CAL	- 498 8419	.74
R 9	8:58A	1	SD BERKELEY CAL	415 841 3268	.61
R 9	9:04A	2	LD BERKELEY CAL	415 841 3268	1.02
R 9	10:07A	1	LD BERKELEY CAL	415 841 3268	.61
R 9	4:12P	1	SD BERKELEY CAL	415 841 3268	.61
R 9	5:03P	20	DE BERKELEY CAL	415 841 3268	5.30
R 9	6:17P	15	DE SEATTLE WASH	206 524 3355	5.14
R 9	9:55P	26	DE SEATTLE WASH	206 524 3355	6.18
R 10	8:44A	2	LD WASHINGTON DC	202 347 1753	.92

If you pay by mail, please return the enclosed card. Please bring your bill and the enclosed card when paying in person.

You may keep this entire statement for your record.

A 9200 (1-75)



**Pacific Telephone**