

Preface

In the Gospel of Luke, the disciples ask Jesus to teach them how to pray. He responded with what we know today as the Lord's Prayer:

"²So He said to them, 'When you pray, say: Our Father in heaven, Hallowed be Your name. **Your kingdom come.** Your will be done on earth as it is in heaven. ³Give us day by day our daily bread. ⁴And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one.'" Luke 11:2-4 (emphasis added)

While the significance of this prayer and its application in our daily lives cannot be overstated, the purpose of this text is to look specifically at one line, "Your kingdom come." It doesn't say, "...has come", or "...may come". "Your kingdom come" points to the certainty of God's coming Kingdom—a spiritual kingdom presently dwelling in all who have trusted Jesus Christ as Lord and Savior (Matthew 5:3), and a future physical kingdom that will be established on earth according to God's sovereign plan (Daniel 2:44).

More than two centuries ago, John Wesley captured this dual aspect of the Kingdom in his Commentary on the Lord's Prayer¹: "In order that the name of God might be hallowed, we pray that His Kingdom, the Kingdom of Christ, may come ... We [also] pray for the coming of His everlasting Kingdom, the Kingdom of glory in Heaven ... the final renovation of all things, by God's putting an end to misery and sin, to infirmity and death, taking all things into His own hands, and setting up the Kingdom which endureth throughout all ages."

¹ Commentary on the Lord's Prayer, John Wesley, posted 1/1/2010, <https://www.cslewisinstitute.org/resources/commentary-on-the-lords-prayer/>

A kingdom, ruled by Jesus Christ from Jerusalem during the millennium and followed by an everlasting kingdom ruled by God and His Son, Jesus Christ in the new heaven and earth just as Scripture tells us in Revelation. A kingdom brought about by a Sovereign God in His mercy and through His grace.

"³And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him." Revelation 22:3

Yet a growing movement within the professing church teaches that believers must do more than await Christ's return. According to this view, the Church itself is responsible for establishing God's Kingdom on earth before Christ comes—a task often described as taking dominion over the world's institutions and cultures. That God requires our assistance in bringing this kingdom to fruition through a process called "dominionism". A process by which the Church is believed to play a central role in establishing God's rule over the nations before Christ's return.

These ideas—along with modern apostles, modern prophets, continuing revelation, strategic spiritual warfare, and the Seven Mountain Mandate—have become central features of a movement known as the New Apostolic Reformation (NAR).

But is it true? Does this theology conform to Scripture or contradict it? Does it confirm God's Sovereignty or deny it?

Does God need our help to bring about His plan of redemption?

Did God need our help when He created the world? Did God require our assistance when He created man in His image? Did He need Moses' assistance when He parted the Red Sea, or Noah's help when He brought the flood?

Did God need our help when He sent His only Son to be crucified on the cross in payment for our sins, and raised Him up three days later?

There are cracks in the foundation of the New Apostolic Reformation—cracks that become visible whenever its teachings are examined in the light of Scripture. The question is not whether these teachings are popular, but whether they are true.

Let us turn to God's Word and examine the evidence.

Section I

Building the New Apostolic Reformation

Do You Hear What I Hear?

The Charismatic Renewal had already accustomed millions of Christians, across denominational lines, to the idea that spiritual gifts (charismata²) continued into the current era. Many believers had become comfortable with healing ministries, speaking in tongues, and supernatural experiences.

By the early 1980s the Fort Lauderdale Five were in free fall, but the ideas promoted by them had spread far beyond the organizational boundaries of Christian Growth Ministries. Through conferences, recordings, books, and *New Wine* magazine, concepts such as spiritual authority, submission to leadership, accountability, and relational ministry networks had become deeply embedded within much of the Charismatic Movement.

The confluence of these two movements proved fertile ground for the rapid growth of modern prophetic ministry. As prophetic figures such as Bob Jones and Paul Cain gained prominence, many Christians were already predisposed to accept the idea that certain individuals possessed unique spiritual authority and access to divine guidance.

Enter the Kansas City Prophets

Mike Bickle (July 17, 1955 -) was a young Charismatic pastor living in St. Louis, Missouri when he received a “word from God” to move. He packed up and moved his family to Kansas City, Missouri where he founded the Kansas City Fellowship in

² **Charismata** (plural of the Greek word *charisma* – Strong’s.5436) refers to extraordinary, divinely conferred spiritual gifts or powers bestowed upon an individual by the Holy Spirit. It directly translates to “grace-gifts” or “free, undeserved favors”.

November, 1982. At that time, he was not a practitioner of any prophetic ministry and, in fact, when he first heard about Bob Jones (February 4, 1930 – February 14, 2014), a self-proclaimed prophet, he was suspicious of him. When asked if he would like to meet Bob Jones, the conversation reportedly went as follows:

“‘Who is he?’ asked Bickle. ‘He’s a true prophet of God,’ came the reply. ‘He’s been telling people for quite some time that a twenty-seven-year-old man would come to the south side of Kansas City, preaching on intercession and revival.’ Mike was not pleased with the request. ‘That’s all I need, a prophet to deal with,’ said Mike, with more than a little cynicism.”³

But they did meet in March 1983 and Bob Jones shared a vision he had of the time when Mike Bickle’s brother passed away and what Mike Bickle had said at his brother’s bedside.⁴ Primarily because of that vision, Mike Bickle was convinced Bob Jones was a real prophet of God and invited him to be a part of the Kansas City Fellowship.

The Shift

Prior to Bob Jones invitation, the Kansas City Fellowship had focused on:

- Prayer
- Worship
- Evangelism
- Discipleship

³ **The Rise and Fall of the Kansas City Prophets**, Sam Storms, 1/30/26, Amazon, pg 121

⁴ **The Rise and Fall of the Kansas City Prophets**, Sam Storms, 1/30/26, Amazon, pg 126

In short, those things on which most Charismatic churches focused. After Bob Jones became established, the priorities shifted and members began seeking:

- Personal prophecies
- Words of knowledge
- Revelatory guidance
- Confirmation of life decisions

Bob Jones' influence spread and the Kansas City Fellowship became known as a center of prophetic movement, but they had not yet become elevated to national prominence.

Enter Paul Cain

Paul Cain (June 16, 1929 – February 12, 2019) had ministered during the era of both the Healing Revival and the Latter Rain Movement and was closely associated with many of the figures who shaped those movements. He had worked with such leading figures within the Healing Revival as William Branham, Oral Roberts, Jack Coe, and others. Many supporters of William Branham saw Paul Cain as the heir to Branham's ministry.

Paul Cain chose, instead, to retire from ministry and move to Arizona, where he remained for nearly thirty years. By the time of Mike Bickle's ministry, Paul Cain's name had been lifted to the ranks of superstar within the charismatics. Among many charismatics, Paul Cain had become a legendary figure.

How and exactly when Paul Cain met Mike Bickle and Bob Jones is unclear. Some say it was at a Charismatic conference in Birmingham, Alabama; others claim that isn't accurate. Wherever and whenever they met, Paul Cain joined the leadership team of Kansas City Fellowship in 1987.

Paul Cain was a link back to the Latter Rain Movement as he embraced the concept of Joel's Army and frequently preached about the coming generation of miracle workers who would achieve extraordinary spiritual power. His famous "Dread Champions" message, a culmination of multiple passages over the years and not a single sermon, reflected the passion he had for this end-times scenario. The core of his message was:

- God is raising up a "New Breed" of believers.
- This generation will operate in extraordinary power.
- Signs and wonders will surpass previous revivals.
- A worldwide harvest of souls is coming.
- Joel's Army is being prepared.
- The powers of darkness will "dread" these champions.

Bob Jones brought a prophetic ministry to Kansas City Fellowship, but Paul Cain gave it national recognition and historical credibility.

With the addition of Paul Cain and the prophetic ministry of Bob Jones, the Kansas City Fellowship became known throughout charismatic circles.

The Vineyard

John Wimber (February 25, 1934 – November 17, 1997) was one of the most respected and well-known leader in the Charismatic world. He had built the rapidly expanding Vineyard Churches and was viewed by many evangelicals as more balanced and credible than some of the more extreme charismatic leaders.

When he brought the Kansas City Fellowship under the umbrella of the Vineyard Churches, he gave them national, and

eventually international, credence and legitimacy that crossed over even into the non-Charismatic realm.

The Kansas City Prophets were no longer just “those prophets in Kansas City.” They became “the prophets endorsed by John Wimber.” And that changed everything.

Prophecy moves into the Mainstream

Before they were associated with the highly respected Vineyard Churches, the Kansas City Prophets had been somewhat confined to charismatic circles, and, in some cases, evangelical churches already receptive to prophetic ministry. They reached out through local networks, by conferences, and by word of mouth. While they had a level of acceptance outside of their immediate region in and around Kansas City, there were still many churches and church leaders who remained skeptical.

That skepticism was dramatically lessened with John Wimber’s endorsement. His credibility extended far beyond Kansas City and he was highly respected for his emphasis on biblical authority and practical ministry. Of course, the evidence of this level of respect was in the astonishing growth of his church network – the Vineyard Churches. His approval and acceptance of the Kansas City Fellowship implied they had been tested and passed.

The result was that prophetic ministry gained a level of legitimacy it had never previously enjoyed. Conferences featuring the Kansas City Prophets drew large crowds. Their teachings spread through Vineyard churches across the United States and into other nations. Prophetic ministry moved from the margins into the mainstream of charismatic Christianity.

Just as important, the Vineyard connection normalized ideas that would become foundational to the New Apostolic Reformation. The expectation that God was raising up modern prophets became increasingly accepted. Personal prophecy, prophetic presbytery⁵, dreams, visions, and ongoing revelation became common features in many charismatic churches. What had once been questioned was now embraced.

The significance of this level of recognition cannot be overstated. For centuries, most Christians had understood prophets to be unique figures belonging to pages in the Old Testament. By the early 1990s, large numbers of believers had become comfortable with the idea that God was once again speaking through modern prophets. Once that assumption was accepted, the next step seemed almost inevitable. If God was restoring prophets to His Church, why not apostles as well?

The prophetic movement had prepared the ground. The restoration of prophets would soon be followed by calls for the restoration of apostles. The stage was set for the emergence of the New Apostolic Reformation.

The Shepherding Movement had taught believers to follow shepherds. The Kansas City Prophets taught believers to follow prophets. The movement that followed would ask them to follow both.

⁵ **Prophetic Presbytery** is a formal church gathering where a council of spiritually mature leaders—such as elders, pastors, and recognized prophets—gather to pray, impart spiritual gifts, and deliver prophetic words to individuals or congregations.

