

Cult or Church?

The Analysis of an International Cult from Christian Perspective

A Case Study of the *Quan-neng-shen* (全能神)

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Preface

The panorama of the Christianity in today's China is historical in its diversity and remarkable in its size of number of Christians. However, urgent challenges are inevitable and serious. In China as in other countries like the US, the fundamentalist Biblicism with its literal interpretation of the Bible) has distorted the original meaning of the *Sola Scriptura* (the scripture alone) of the reformers such as Martin Luther and John Calvin. In addition, various cults with the cloths of the Christian religion are becoming more and more dangerous for the normal perception of the Church in the public in China. It affects the official churches CCC/TSPM, but especially creates misunderstandings from the authorities against the independent and free churches in China.

Quan-neng-shen (全能神) is one of the influential cults in China. It originated in the early 1990ies and is now also spread outside China. A cult or sect is a form of religion, which has not been accepted by the respective religion as a legitimate expression of it as it is not in line with its main foundation of faith. Quan-neng-shen has been proved judicially as a criminal group with the form of a cult, although it declares itself as part of the Christian religion in China and abroad.

The following study focuses on the essential character of this cult as a heresy from the perspective of the Christian theology, especially from the heritages of the reformers Luther and Calvin, who have been the main founders of the protestant churches in Reformation. Their Trinitarian and Christology Doctrine and the their definition of the characteristics of a church (*Notae ecclesiae*) are the foundation of protestant churches, both state and free churches. It is clear that it is just beginning for the whole Protestantism in China to understand the doctrinal orthodoxy and its importance for avoiding the disorders coming from the heresy and the criminal cults under the name of Christianity. In this way, this study shows the real meaning of Christian faith and helps to distinguish it from sects and cults.

The situation of the Protestantism in China is special at the socio-political level. The State authorities created the governmental organization with the name "China Christian Council/ Three Self Patriotic Movement" (CCC/TSPM) to govern the officially recognised churches in China. It is - apart from the Catholic church in China, the only legal Christian Church, outside which all kinds of denominations have been judged as illegal churches, some of which misjudged as the criminal sects. That is the reason, why the it is very necessary to distinguish not only between state churches and free churches, but also between free churches who are fully in line with the doctrine of the church and cults/sects, which claim to be Christian but deny fundamental characteristics of Christian faith. This distinction is vital for protecting the true churches and congregations, as well as for the credibility of the policies of state authorities and their governance in the public affairs.

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Summary: The *Quan-neng-shen*, literally, *Omnipotent Deity*, or *Almighty God*, which originated in China in the early 1990s, is a typical criminal cult and has exerted extensive influence at the grass-roots level in China. Furthermore, in recent years it has expanded rapidly overseas. One of the great controversies surrounding this group is whether *Quan-neng-shen* belongs to Christianity. Massimo Introvigne, the Italian scholar of sociology of religion, published an article titled *Ten Rumors about the Quan-neng-shen (i.e., Eastern Lightning)* in his own journal, *Bitter Winter* (《寒冬》). The ninth part of the article stated that whether *Quan-neng-shen* is Christianity is a theological question, and it quoted an American scholar, Holly Folk, to prove that it is indeed a kind of Christian group.

Reviewer's note for the English translation of this text: Unless noted with page numbers or a website, *Quan-neng-shen* quotations have not been verified.)

1. Introduction

This paper analyzes the religious nature of *Quan-neng-shen* and compares it with the historical Christian church in four areas: doctrines, leadership, believers, and ecclesiology. This paper arrives at the conclusion that *Quan-neng-shen* is quite different from Christianity in these four main aspects and even contradicts Christianity in its core beliefs; therefore, *Quan-neng-shen* is not Christian. The analysis and conclusion of this article serve as a response to Introvigne's viewpoint, particularly in the theological field, and provide, we believe, a valuable contribution to the study of *Quan-neng-shen*.

"What is religion?" This seemingly simple question is, in fact, a very complicated one. It can be said that there has never been a universally-accepted answer to this question since the emergence of religion, and the more understanding we gain of religions throughout history, the more difficult it appears to reach a scientific definition that is suitable for all religions while also preserving their essence.

Some scholars say that religion is a method to achieve ultimate transformation, while others believe that religion can improve a person's character. Cultural anthropologist Frazer believes that religion is a method to please the superhuman power and seek to reconcile with it. He says, "By religion, I mean to cater to or comfort the superhuman power that is considered to be able to guide and control nature and life process." Austrian anthropologist Wilhelm Schmidt (1868–1954) also gave a relatively complete definition of religion: "Religion can be defined into two aspects: the subjective and the objective. Subjectively speaking, it refers to a person's knowledge or feelings toward one or more supernatural forces with human characteristics. Based on this knowledge or feelings, the person then engages in communication with this force(s). Objectively speaking, religion is the synthesis of all the actions that express this subjective religion, such as prayer, sacrifices, sacraments, etiquette, practice, and ethical rules."¹

William James (1842–1910), an American philosopher and psychologist, studied the nature and function of religion from personal religious experiences. He regarded personal religious experiences as the foundation and essence of religion. He also put forward his own definition of religion: "Therefore, I now ask you to arbitrarily adopt my definition of religion, that is, the feelings, behaviors and experiences that everyone has from the relation with any kind of objects that he considers sacred when he is lonely."²

¹ Wilhelm Schmidt. *Comparative History of Religion*, translated by Xiao Shiyi and Chen Xiangchun, Furen Bookstore, 1948 edition, p. 2.

² William James. *All kinds of religious experience*, translated by Tang Cheng, 1947 edition of the Commercial Press, p. 30.

None of the explanations mentioned above is universally accepted because they either lack universal validity for all religions or are easily confused with other social and cultural phenomena. Therefore, Friedrich Max Müller (1823–1900), the founder of modern religious studies, not only lamented the difficulty of defining religion but also thought it was impossible to define religion. He believed that all we could do was put forward some characteristics: “Since it is impossible to find an appropriate definition or exhaustive description for all that can be identified as religion, the only thing we can do is just to put forward some characteristics.”³

On the question of what religion is, the academic community (in China) now generally accepts the “Four-Element Theory” of Mr. Lu Daji, who proposed that religion is a kind of social consciousness concerning a superhuman and supernatural power, which leads to believing and worshipping behavior, and it is a social and cultural system that integrates such consciousness and behavior and makes them standardized and institutionalized.⁴ In short, religion is the integration of four elements: religious thought, religious experiences or feelings, religious behavior, and religious organization or institution. Religion, as a whole, is a social and cultural system formed by a certain combination of these four elements. With the four elements in a certain kind of structure, religion comes into being. Without any one of these elements, it is not a religion. In other words, for it to be religion, there must be an integration of all four elements. Any partial composition or non-composition of these four elements does not constitute a religion.

The Four-Element Theory is our standard to distinguish religion from non-religion. We divide these elements into two categories, each of which is divided into two parts. The first category is internal elements, including religious ideas (or thoughts) and religious experiences (or feelings); the second category is external elements, including religious behavior (or activity) and the religious organization and institution. A relatively complete and well-formed religion is the synthesis of both internal and external elements. Religious ideas and religious experiences are two unified interdependent aspects of religious consciousness. Knowledge and feelings co-exist with each other. The feelings and knowledge of religious consciousness are bound to be expressed outwardly, and are reflected in religious beliefs and worship; all the aspects are gradually standardized into religious organizations and institutions. Therefore, the internal and external elements that constitute religion are two aspects of the same thing. Conceptually they are two, but in essence they are integrated, mutually extant and confined.

Academic communities have varying views on whether *xiejiao* (“*criminal/evil cult*”), in the Chinese context, is religion. Some people think not. For example, Duan Dezhi

³ Friedrich Max Müller. *Origin and Development of Religion*, Translated by Jin Ze, Shanghai People's Publishing House, 1989 Edition, p. 14.

⁴ Lu Daji. *New Edition of General Theory of Religion*, Social Science Publishing House, 1998.

of Wuhan University suggests that *xiejiao* is not religion; it refers to illegal organizations that carry out political activities in the name of religion.⁵ However, some people think that it is religion. For example, Dai Kangsheng thinks that *xiejiao* belongs to the new religious movement that is characterized with absolute leader-worship and definite eschatological ideas.⁶ There are still others who take a middle position. For example, Zhao Kuang thinks that *xiejiao* is “religious” in nature, but that it differs essentially from traditional religion while still having a certain connection to traditional religions. Zhao suggests that a *xiejiao* group will steal and utilize familiar items such as deities, doctrines, beliefs, and forms from traditional religions to establish the authority of its leader among its believers, thereby developing and strengthening its power base. Since the whole process involves some religious characteristics, this can be regarded as the “religious nature” of *xiejiao*. This same process also brings confusion to *mobaituanti* (lit. “worship group”).⁷ Some scholars suggest that using the name *mobaituanti*, instead of *xiejiao*, better maintains the neutrality of academic research.⁸

The *Quan-neng-shen* (also known as Eastern Lightning, Practical God, and Seven Spirit Jiao) came into being in China in the early 1990s. It bears typical characteristics of Eastern mysticism combined with theological and metaphysical characteristics of Western Christianity. At the same time, it has some strongly destructive characteristics that are anti-social and anti-moral; it has had a wide and profound impact on Chinese society. In recent years *Quan-neng-shen* has even expanded rapidly overseas.⁹ Yan Kejia called *Quan-neng-shen* a typical indigenous cult.¹⁰ It originated from Christianity but is essentially different from traditional Christianity; it is obviously religious and beguiling, which is the reason for its rapid expansion in recent years. In the following sections we will analyze the differences between *Quan-neng-shen* and Christianity from the perspectives of doctrines, leadership, believers, and ecclesiology.

⁵ *Journal of Jiangnan Forum*, Hubei Academy of Social Sciences, No. 12, 2001, p. 89.

⁶ Dai Kangsheng, *Contemporary Emerging Religions*, Oriental Publishing House, 1999, Chapter 7, pp. 312–314.

⁷ Chen Aihua, *Analysis of the Causes of the Breeding and Spread of Cults in the Context of Modernization*, Master's Thesis in Religion of Xinjiang Normal University, 2006, p. 2.

⁸ Gao Shining, *Preliminary Exploration of Emerging Religions*, Beijing, China Social Science Publishing House, 2006, p. 6.

⁹ Bai Yun, *Restore the Quan-neng-shen of the Worship Group, Gospel and Contemporary China*, Hong Kong, Shiji Huawen Media Co., Ltd., No. 3, 2018, p. 118.

¹⁰ Yan Kejia, *Preliminary Exploration of Local Worship Groups - Taking Quan-neng-shen as an Example, Proceedings of the Academic Symposium on the Development of Native Christian Theology in Modern China*, New Taipei City, Bible Resource Center, 2014, p. 194.

2. Doctrines

The “doctrines” of a cult are its spiritual pillar and “ideological resource”.¹¹ Generally, the standard function of doctrine, for any religious group, is to solidify and preserve traditions and to unify the beliefs of believers. The same principle applies to a cult. The doctrine of a cult is the ideological resource for its establishment, survival, and development. By promoting its doctrine, the cult attracts believers and gradually realizes ideological control over them, causing the believers to develop an absolute sense of dependence and reverence toward the group. Moreover, a cult will stand on its own doctrinal position to “deny, belittle, or distort one or more basic theological beliefs of traditional religions, including denying the Bible and so on. It has an exclusive belief system and distorts the parousia.”¹²

Quan-neng-shen’s doctrinal classic is their book, *The Word Appears in the Flesh*. This book contains 1,201,312 words and is divided into three parts. The first part, “Utterances of Christ in the Beginning”, contains a record of the “utterances” of the Almighty God, totaling 120 articles, of which the first was published on February 11, 1991. This part of the book contains the message of the Holy Spirit to the churches during the transitional period, that is, from the end of the Age of Grace to the start of the Age of Kingdom. This is also the period during which the Holy Spirit publicly testifies about the Son of Man to the churches. This is God’s initial work in the Age of Kingdom.¹³

The second part, “God’s Words to the Entire Universe”, includes 47 utterances dated from February 20, 1992 to June 1, 1992. This part begins with “Ending the status of the human servants and starting the new life as the people of God” and leads people through several steps into the second climax of God’s work. These steps include the test of the lake of fire, the test of death, and the time of loving God; they completely expose people’s ugliness and true condition before God. The last discourse in this part ends with God separating from humanity and completing all the steps He took in His incarnation to conquer the first group of humanity.¹⁴

The third part, “The Words of the Son of Man Incarnate as He Walked in the Churches”, includes the words of the Female Christ from the end of 1992 to 1997. Most of these are the sermons given by the Female Christ and a few documents

¹¹ Wu Dongsheng, *Secret of Cults - Research on the Convergence Mechanism of Cults in Contemporary China*, Social Science Literature Publishing House, 2005, p. 23.

¹² Editor-in-Chief Kong Xiangtao, *On Cults*, Guangxi People's Publishing House, 2001, p. 2.

¹³ *Quan-neng-shen*, *The Word Appears in the Flesh* (Due to the difficulty of obtaining material in China, the books of *Quan-neng-shen* quoted in this article are all electronic Chinese versions downloaded on the website—<https://www.kingdomsalvation.org> in May 2019. Relevant material has not been published, the same as below), p. 4.

¹⁴ *Quan-neng-shen*, *The Word Appears in the Flesh*, p. 153.

written by herself. This part is divided into four sections. It is believed that these are the words of the Female Christ and they are presented in different ways and from various angles: sometimes in an ironic way, sometimes in the form of direct teaching, sometimes in the form of examples, sometimes in the form of severe reprimands, sometimes addressing people from God's own perspective, sometimes speaking from a third party's perspective, and sometimes speaking from a human perspective. No matter from what angle she speaks, what she has presented is considered the essence of God, the truth, and what humanity needs.¹⁵

The main doctrine of *Quan-neng-shen* is based on the so-called "three-step work in six thousand years", which they think is God's whole plan for the entire universe. The six-thousand-year work can be divided into three periods, namely, the Age of Law, the Age of Grace, and the Age of Kingdom. In each of these three periods, God's work, purposes, and methods are all different. God also has different names, different dispositions, and even different genders. Those who do not understand and believe in God's work in these three ages will not receive salvation from God.¹⁶ Therefore, the three-step work in six thousand years is the main doctrine of *Quan-neng-shen*, from which its unique beliefs concerning the Bible, God, Christology, salvation, eschatology, and the church were developed.

Concerning the three-step work, historic Christianity is very different from *Quan-neng-shen*. In Christianity, God is believed to be immutable. Jehovah is immutable;¹⁷ and His righteousness,¹⁸ His love,¹⁹ His will, and His disposition do not change. He is the same yesterday, today, and forever.²⁰ There is no shadow of turning in Him.²¹ Moreover, God is the master of history and has absolute sovereignty over time. Different "ages" are merely parts of the process of history and people's observation of history. God's work in each age is continuous and consistent. On specific "ages", Christians, over the course of history, have held different views concerning dispensations; hence, one cannot make any generalization hastily. The pre-Millennium school, for example, believe history is divided into six ages, namely, the age of creation, the age of conscience, the age of Law, the age of the church, the age of millennium, and the age of perfection. But it's impossible to limit God to mere ages because, in the eyes of the God, one day is like a thousand years and a thousand years are like one day.²²

¹⁵ *Quan-neng-shen, The Word Appears in the Flesh*, p. 343.

¹⁶ *Quan-neng-shen, The Word Appears in the Flesh*, p. 809.

¹⁷ Malachi 3:6(The Bible verses quoted in this article are Chinese Union Version published by the Chinese Christian Council, the same as below).

¹⁸ Malachi 2:17.

¹⁹ Malachi 1:2-5.

²⁰ Tang Youzhi, *Twelve Prophets*, Hong Kong Tiandao Bookstore Co., Ltd., p. 408.

²¹ The Epistle of James 1:17.

²² The Second Epistle of Peter 3:8.

Quan-neng-shen is also positioned very differently from historic Christianity concerning beliefs about God; *Quan-neng-shen* denies the doctrine of the Trinity and insists that Jesus is not the Son of God. They say, “Jesus is the incarnation of the God but not His Son in heaven, do you understand?” and “Jesus is just a man chosen by God on the earth. One cannot prove that he is the Son of the Spirit of God in heaven. He is just a man who is restricted by the flesh and does not have all the authority of the Spirit.”²³

The following quotations, taken from *Quan-neng-shen*, show fully what they think of the Trinity.

“You have become too grievously infected by religious notions. You have accepted too deeply these conventional notions of religion, and this poison has seeped too deep within you. Therefore, so too in this matter have you succumbed to this pernicious influence, for the triune God simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist. These are all conventional notions of man, and the fallacious beliefs of man. Throughout many centuries, man has believed in this Trinity, conjured up by notions in the mind of man, fabricated by man, and never before seen by man.”²⁴

“Let Me tell you that, in truth, the triune God does not exist anywhere in this universe. God has no Father and no Son, and much less is there a concept that the Father and Son jointly use the Holy Spirit as an instrument. All of this is the greatest fallacy in this world and simply does not exist!”²⁵

“If any among you says that the Trinity indeed exists, then explain what exactly this one God in three persons is. What is the Holy Father? What is the Son? What is the Holy Spirit? Is Jehovah the Holy Father? Is Jesus the Son? Then what of the Holy Spirit? Is not the Father a Spirit? Is not the essence of the Son also a Spirit? Was not the work of Jesus the work of the Holy Spirit? Was not the work of Jehovah at the time carried out by a Spirit the same as Jesus’?”²⁶

“How many Spirits can God have? According to your explanation, the three persons of the Father, the Son, and the Holy Spirit are one; if this be so, then there are three Spirits, but to have three Spirits means there are three Gods. This means that there is no one true God.”²⁷

²³ *The Word Appears in the Flesh*, p. 558.

²⁴ *The Word Appears in the Flesh*, p. 243.

²⁵ *The Word Appears in the Flesh*, p. 244.

²⁶ *The Word Appears in the Flesh*, p. 245.

²⁷ *The Word Appears in the Flesh*, p. 245.

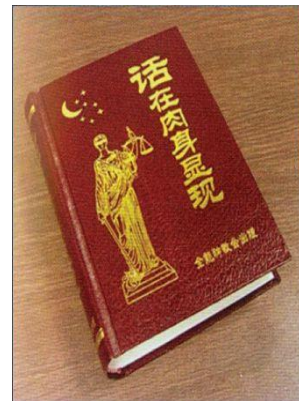
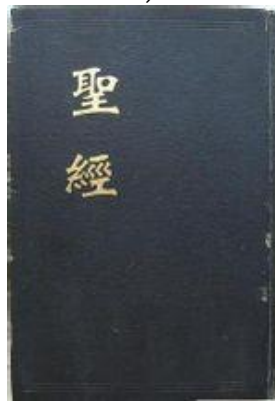
“This concept of the Father, the Son, and the Holy Spirit is most absurd!”²⁸

Quan-neng-shen’s teaching concerning the Bible is also in conflict with Christianity. *Quan-neng-shen* thinks that the Bible is an outdated product that has been replaced by the words of the Female Christ. However, they do often quote the Bible, while denying, slandering, disparaging, and even attacking it at the same time. For example, *Quan-neng-shen* says, “Thus, today the words of life in the New Testament... have become historical books, they have become old almanacs, and how could the old almanacs take people into the new age? No matter how capable these almanacs are of providing people with life, no matter how able they are to lead people to the cross, are they not outdated? Are they not bereft of value? Thus, I say you should not blindly believe in these almanacs. They are too old, they cannot bring you into the new work, and they can only burden you.”²⁹

“Even many obsolete words of Jesus will pass away.”³⁰ “So, regardless of how much of a help the Bible was to people in the past, it has become an obstacle to God’s latest work... The Bible has become a great obstacle to people’s acceptance of God’s new work, and a difficulty to God’s broadening this new work.”³¹ “Those who believe in the Bible believe in rumors.”³² “Those who hold to the concepts of the Bible are the class enemies of God.”³³

“The classics” generally refers to the fundamental works on which a religion preaches its doctrines; the classics are usually standard and authoritative works, especially those that are most original or foundational.³⁴ They can stand the test of history. The following is a comparison between *Quan-neng-shen*’s classic *The Word Appears in the Flesh* and the Christian classic, the Bible.

Chart 1: *The Bible* and
*The Word Appears in
the Flesh*



²⁸ *The Word Appears in the Flesh*, p. 246.

²⁹ “Concerning the Bible (4)”, *The Word Appears in the Flesh*, p. 642.

³⁰ *The Word Appears in the Flesh*, p. 1239.

³¹ *The Word Appears in the Flesh*, p. 939.

³² *Lightning from the East*, pp. 417, 419.

³³ *Lightning from the East*, p. 246.

³⁴ Baidu vocabulary entry, <https://baike.baidu.com/item/%E7%BB%8F%E5%85%B8/3252?fr=aladdin>

Comparison	<i>The Bible</i>	<i>The Word Appears in the Flesh</i>
Author	More than 40 people of various occupations	“Female Christ”
Completion time	Written over 1,600 years	February 11, 1991 – August 18, 2014
Nature of composition	Historical letters written in various contexts	Recorded utterances from various occasions
Original language	Hebrew, Aramaic, and Greek	Chinese
Are there translations?	More than 14,000 versions in 2,287 languages	English
Are there supporting archaeological discoveries?	Yes, and they continue to be unearthed	No
Is there supporting literature?	There are countless texts	Quan-neng-shen has additional titles and web resources on their website
Teaching themes	Mercy, grace, righteousness, love, light, holiness, morality	Conviction, judgment, elimination, curses, intimidation
Continuity and consistency	Different authors, different times and places, but the content is consistent	Single author, but one who speaks differently at different times
Authority and reliability	Clear text, true records, and comprehensive content	Vulgar, repetitive, and curt
Apriority and accuracy	There are 1,817 prophecies, and more than 97% of them have been fully fulfilled.	No

Chart 2: Comparison table between The Bible and The Word Appears in the Flesh

At present, *Quan-neng-shen* has more than 50 books, with the content of *The Word Appears in the Flesh* (WAF) as its core doctrine and most of the other books being simple volumes containing excerpts from WAF. Generally speaking, the content of these books is vulgar in language, confusing in logic, self-contradictory, and unjustifiable. Below are more quotations that demonstrate this fact.

“My words have been spoken in the hundreds of thousands, yet you have done a great many bad things. Why do you repeatedly try to cheat Me? Beware of losing your life! If you provoke My anger to a certain level, then I will show you no mercy, and you will get kicked out. I will not take into account how you were before, whether you were loyal or zealous, how much you have run around, or how much you have expended for Me; I will not look at these things at all. You need only provoke Me now, and I will cast you into the bottomless pit. Who still dares to attempt to cheat Me? Remember this! From now on, whenever I get angry, regardless of whom it is with, I will purge you immediately so that there will be no future trouble and so that I do not have to see you anymore. If you defy Me, I will instantly chastise you. Will you keep this in mind? The smart ones among you should repent at once.”³⁵

“Upon hearing My words, all are terrified; every single person is filled with trepidation. What are you afraid of? I am not going to kill you! It is that you have a guilty conscience; what you do behind My back is so frivolous and worthless. This has made Me hate you so much that I fervently wish I had thrown everyone I had not predestined and selected into the bottomless pit, to be smashed to pieces. However, I have My plan; I have My goals. I shall spare your petty life for the time being, and refrain from kicking you out until after your service to Me is finished.”³⁶

“Even those demons, big and small, behave like jackals at the heels of the lion, and follow the evil current, contriving disturbances as they go. Knowing the truth, they deliberately oppose it, these sons of rebellion! It is as if, now that their king of hell has ascended to the kingly throne, they have become smug and complacent, treating all others with contempt. How many among them seek the truth and follow righteousness? They are all beasts, no better than pigs and dogs, at the head of a gang of stinking flies, wagging their heads in smug self-congratulation and stirring up all kinds of trouble, in the middle of a dung heap. They believe that their king of hell is the greatest king of all, little knowing that they themselves are no more than stinking flies. And yet, they take advantage of the power of the pigs and dogs they have for parents to malign the existence of God. As diminutive flies, they believe their parents to be as large as toothed whales. Little do they know that, while they themselves are tiny, their parents are unclean pigs and dogs hundreds of millions of times larger than they. Unaware of their own lowliness, they rely on the stench of putrefaction exuded by those pigs and dogs to run amok, vainly thinking to procreate future generations, oblivious to shame! With green wings upon their backs (this refers to their claiming to believe in God), they are full of themselves and boast everywhere of their own beauty and allure, while they secretly fling the impurities on their own bodies onto man. Furthermore, they are exceedingly pleased with themselves, as if they can use a pair of rainbow-colored wings to conceal their own impurities, and by these means they bring their oppression to bear on the existence

³⁵ *The Word Appears in the Flesh*, p.120.

³⁶ *The Word Appears in the Flesh*, p.128.

of the true God (this refers to what goes on behind the scenes in the religious world).”³⁷

There are also many other vulgar statements in the book and many self-contradictory and logically confusing statements, which are far from the orthodox doctrine.

3. Leadership

The leader of a cult sits at the top of its organization and is the creator and manipulator of its organizational structure and internal operational mechanism. Therefore, if we want to study the constitution of a group, we cannot avoid analyzing its leadership. The leader of a cult is usually charismatic; that is, he is extremely charming and has great drawing power.

Max Weber once elaborated on this issue in detail. He thought that religious endowment varies from person to person. For example, a Shaman, a wizard, or a medium may possess the uncommon ability, which others do not have, of reaching ecstasy and second-sight. Possessing such an ability is a kind of charisma.

According to Weber, there are three main characteristics of charisma. First, it is extraordinary. Charisma is fundamentally different from conventional and daily phenomena. Second, it is spontaneous. Charisma is spontaneous and often incompatible with the current stable form of a society; charisma is often the root of social instability or innovation. Third, it is creative. Charisma can break through normal routines and is sometimes the source of new social forms and social movements.³⁸

In a modern society, charismatic leaders of cults adapt to the modern living environment. In order to attract the masses more effectively, a leader may appear as a “spiritual advisor,” packaging himself with advanced science and technology and with modern fashion and cultural elements. Additionally, he may develop a comprehensive theory and system, which makes him more attractive and beguiling, to control his believers. The charismatic leader of a *mobaituanti* often dresses himself up as the God, the master over everything; by doing so he steals the name of God from traditional religions in order to expand his own believer base.

The leader of *Quan-neng-shen* is the Female Christ. However, it is not completely clear who this Female Christ is. At present, she can only officially be known from the self-introduction on *Quan-neng-shen*’s website:

³⁷ *The Word Appears in the Flesh*, p.892.

³⁸ Max Weber, *Theory of Social and Economic Organization*, quoted from Luo Weihong, *Research on World Cults and Anti-cults*, 2002, p. 46, Religious Culture Publishing House.

“Christ was born into an ordinary family in northern China. From childhood, He had believed in God with all His heart. He gradually grew up as an ordinary person does. In 1989, just as the Holy Spirit was working on a large scale in the house church, Christ gave up His studies and formally entered the house church. At the time, Christ was fervent in His heart and He yearned to serve God and perform His duty. Two years later, Christ began to express words, writing down the words in His heart and giving them to the churches. Afterward, as Christ expressed more and more truths, people were attracted by Christ’s words, and hungered to read what He had expressed... [Christ was] accepted, known, and exalted by people, and became the practical God venerated, loved, and esteemed by mankind. Christ is possessed of both normal humanity and full divinity. He can express the truth at any time and in any place, and disclose the substance of mankind’s corruption. His words and outlook are full of the truth and wisdom, just like the Lord Jesus. What Christ speaks and has is not learned from books but comes entirely from the divine substance He possesses. Christ was begotten from God. In His life people see His completely normal humanity. From His work and His patience with mankind, people can see His divine substance and His disposition that is intolerant of offense by man. Although, like the Lord Jesus, Christ has the weaknesses of humanity, He also has the substance of obedience to God’s Spirit. He is full of truth and wisdom, inspiring utter conviction in people in both their hearts and words. Christ is the truth, the way, and the life in name and in reality!”³⁹

“At the beginning of February 1991, someone in the church seemed to receive the Holy Spirit’s enlightenment and began to speak, testifying to the name of God and the coming of God. These words were sent out to the churches, and, after reading them, everyone grew very excited, they were all overjoyed and believed that this surely was the enlightenment and words of the Holy Spirit. From then on, Christ began to speak... the utterances became more and more frequent. Everyone passed them around and felt extremely excited, meetings were full of enjoyment, and everyone was immersed in happiness. As Christ expressed more and more words, all people paid attention to enjoying God’s words, and their hearts were completely gripped by God’s words. And so, during the assemblies, they formally began to enjoy the present words of the Holy Spirit. At that time people had yet to realize that God had been incarnated and this was the appearance of Christ. They only regarded Christ’s expression as the enlightenment of the Holy Spirit received by an ordinary person, because in Christ’s expression, He had not formally testified to God’s incarnation. No one understood what the incarnation was all about and knew only that these words were the enlightenment of the Holy Spirit. Therefore, they still treated Christ as an ordinary person. Only when Christ’s utterances reached their peak did God begin to testify to God’s incarnation, explaining the differences between the Holy Spirit’s descent unto man and the Holy Spirit’s work in man and disclosing the

³⁹ “A Brief Introduction About the Background of the Appearance and Work of Christ of the Last Days in China” www.holyspiritsspeaks.org/about-us-02/#sw=Background

mystery of the Spirit's realization in the flesh. Only then did people know that this ordinary person who lived among them and expressed the words to shepherd and supply the churches was God incarnate, Christ, and God who had appeared.”⁴⁰

From the above information, we know the basics about this Female Christ; she was born an ordinary girl in northern China and joined a house church in 1989. In 1991, she was moved by the Holy Spirit and began to give many different utterances.

We also know that in June 2001, a Chinese man who claimed to be the founder of “Eastern Lightning” applied for political asylum in New York City, USA, on the grounds of “escaping from religious persecution”. His name was Zhao Weishan and Eastern Lightning was the original name of *Quan-neng-shen*. In 1993, Zhao Weishan had married Yang Xiangbin, and in 1995 they gave birth to their son Zhao Ming. Based on this, it is speculated that Yang Xiangbin is the Female Christ of *Quan-neng-shen* and Zhao Weishan is the mastermind.⁴¹ For more on the origin and development of *Quan-neng-shen*, please refer to this author's book: *The Revelation of a cult—the Quan-neng-shen*.⁴²



Chart 4: Marriage photo of Zhao Weishan and Yang Xiangbin

Yang Xiangbin, believed to be the Female Christ, was born on November 18, 1973 in Xiping Village, Xiping Town, Datong county, Datong City, Shanxi Province. She has a nickname, Jiu-jiu, and a given spiritual name, Quenching (lit. all sincerity).

⁴⁰ “A Brief Introduction About the Background of the Appearance and Work of Christ of the Last Days in China” www.holyspiritspeaks.org/about-us-02/#sw=Background

⁴¹ Please refer to Baidu Encyclopedia entry, <https://baike.baidu.com/item/%E5%85%A8%E8%83%BD%E7%A5%9E/1048254?fr=aladdin>

⁴² Bai Yun, Restore the Quan-neng-shen of the Worship Group, *Gospel and Contemporary China*, Hong Kong, Shiji Huawen Media Co., Ltd., No. 3, 2018, p. 118.

Quan-neng-chen believe that the Female Christ fulfilled the prophecy of the prophets; she was the queen of the south that came from where the sun rises, from the land of the East (that is, China). This is how they introduce her:

“During the last days, God once more became flesh, and with this incarnation He ended the Age of Grace and ushered in the Age of Kingdom. All those who are able to accept the second incarnation of God will be led into the Age of Kingdom, and will moreover become able to personally accept the guidance of God.”⁴³

“Back then, when Jesus came, He came in male form, and when God comes this time, His form is female... God became flesh twice, and it is self-evident that His incarnation during the last days is the final time. He has come to make known all His deeds. If in this stage He did not become flesh in order personally to do work for man to witness, man would forever cling to the notion that God is only male, not female.”⁴⁴

“This is My second time working in the flesh. In the final two stages of work, what people engage with is no longer the invisible, intangible Spirit, but a person who is the Spirit realized as flesh. Thus, in the eyes of man, I again become a human, with none of the look and feel of God. Moreover, the God that people see is not only male, but also female, which is most astounding and puzzling to them.”⁴⁵

“This time I come here not to heal diseases, cast out demons, perform miracles, preach the gospel of repentance, or to save people. Jesus has done that, and God does not repeat. The God of present days does not show signs or wonders, neither does He heal diseases or cast out demons. The work Jesus did when he came represented a part of God and this time God comes to do this part of the work because God doesn’t repeat his work. He is the God that is always new and never old.”⁴⁶

“He uses the method of speaking to change the notions of man and remove the image of the vague God from man’s heart. This is the main work done by God. Because man believes that God has come to heal the sick, to cast out demons, to perform miracles, and to bestow material blessings upon man, God carries out this stage of work—the work of chastisement and judgment—in order to remove such things from the notions of man, so that man may know the reality and normality of God, and so that the image of Jesus may be removed from his heart and replaced by a new image of God.”⁴⁷

⁴³ *Did You Hear the Voice of God*, Preface, p. 6.

⁴⁴ *The Word Appears in the Flesh*, p.860.

⁴⁵ *The Word Appears in the Flesh*, p.1175.

⁴⁶ *Did You Hear the Voice of God*, p. 175.

⁴⁷ *The Word Appears in the Flesh*, p.179.

The table below provides a comparison between the Female Christ of *Quan-neng-shen* and Jesus Christ in Christianity:

Name	Jesus Christ	Female Christ
Gender	Male	Female
Birthplace	Bethlehem in the land of Judah	Xiping Village, Xiping Town, Datong County, Shanxi Province
Dates of birth and death	Born around 0 A.D., died around 33 A.D., and resurrected three days later.	Born on November 18, 1973, now living in the United States
Family	Father: Joseph; Mother: Mary; Brothers: Jacob, Joseph, Simon, and Judah	Father: Yang Maorong; Mother: Xu Zhenlin; Sister: Yang Zhibin
Maturing process	Learned to be a carpenter and to worship with His parents.	After failing the college entrance examination, she married Zhao Weishan and had a son, Zhao Ming.
Faith	Grew up in the Jewish faith	She joined the Christian Church in 1989 and began to speak in 1991.
Miracles	Four Gospels record his life and many miracles.	None
Divine distinction	He was a child of the Holy Spirit, and the Father rejoiced; He fulfilled prophecies of the Old Testament.	None
Transcendence	He was resurrected three days after being crucified and buried, and He appeared to His disciples.	None
Prophecies	Predicted His own death and the weakness of His disciples.	None
Universality	Tasted death on behalf of everything and loved all the world.	No

Chart 5: Comparison table between Jesus Christ and the Female Christ

Quan-neng-shen also threatens its believers, saying: “Those who only believe in Jesus and consistently resist the Female Christ as well as the prophets and apostles of all ages are sons of Satan and cannot enjoy the blessings of the kingdom. After they die, they will be reincarnated again and serve God perpetually.”⁴⁸

“Do not pass judgment on God nor casually discuss matters related to God. Do as man ought to do, and speak as man ought to speak, and do not overstep limits nor transgress boundaries. Guard your own tongue and take care where you step, to avoid doing anything that offends God’s disposition.”⁴⁹

4. Believers

The leader of a cult occupies the absolute center of power, and surrounding this center are many obsessed believers. Believers are the basic constituents of a *mobaituanti*. If a cult fails to attract many devoted believers, then no matter how “powerful” the leader may be, they are not taken seriously by wider society and their preaching does not pose a threat. Therefore, studies of cults have always focused on believer psychology and motivation, types of believers, and meeting structures.

Pepe Rodriguez, a Spanish anti-cult expert, said: “The inducement that determines a person to be finally convinced by a certain sect—to be exact, a cult—is not a specific situation, but the result of the joint action of many factors with different origins. Moreover, after joining a cult, people’s behavioral characteristics will change greatly, and these characteristics are determined by the doctrines.”⁵⁰

According to Wu Fan’s research, conducted by following *Quan-neng-shen* members over a long period of time, the doctrine promoted by *Quan-neng-shen* caters especially to the needs of vulnerable and paranoid groups in society. Wu believes that the groups targeted by *Quan-neng-shen* can be characterized as “six mores”: more women, more people aged 30 to 60, more people with a low education level, more low-income groups, more people with disharmony in their family lives, and more people with paranoid personalities.⁵¹ Wu’s description of *Quan-neng-shen* believers describes those who left their families to join *Quan-neng-shen*. Some of these families formed a civilian alliance against *Quan-neng-shen*.

“Anti-*Quan-neng-shen* Alliance” is a non-government website voluntarily organized

⁴⁸ *Lightning from the East*, p. 193.

⁴⁹ *Quan-neng-shen*, Article 5 of *The ten administrative decrees*.

⁵⁰ Pepe Rodriguez, *Obsessed with Cult*, Xinhua Press, 2001, p. 33.

⁵¹ Kaifeng.com, The characteristics of and rescue strategy for members of *Quan-neng-shen* cult http://anticult.kaiwind.com/xingao/201407/02/t20140702_1738685.shtml

by the families of victims of *Quan-neng-shen*. The website keeps a national database of information on all missing persons who are believed to have joined *Quan-neng-shen*, and the website also assists families in searching for missing members. According to the information published under the search function of the website, over 90% of the believers who left home between 2014 and 2018 were women with low educational backgrounds in the age range 30–60 years.⁵²

In recent years, this author has interviewed some believers who broke away from *Quan-neng-shen*. Most of them reported that they joined the group when their family or social relationships were strained. Many admitted that they were deceived when they first joined *Quan-neng-shen*, and most of them left because they “woke up” or because they were abandoned by *Quan-neng-shen* because of poor health. Most of them changed a great deal after joining *Quan-neng-shen*; their behavior became secretive and they became less positive. They had less contact with the outside world except for with a few people from the group. They did not disclose their real names and addresses and were unwilling to even show their own pictures. Their attitude towards family and society became negative; they even cursed unbelieving family members and abandoned their own families, bringing great hardship on them.

These characteristics are quite different from the behavior of orthodox Christian believers, which are summarized and compared in the following table:

Comparison	Traditional Christians	Believers of <i>Quan-neng-shen</i>
Demographics	Random distribution of men and women of all ages	Mostly middle-aged and elderly; education level is low; mostly women.
Name before and after professing religion	There are no special changes before and after professing faith	After professing faith, believers change to a spiritual name, no longer disclose their original name and do not use it again
Addresses and photos before and after professing faith	Consistent, no special changes	After professing religion, believers concealed addresses, their whereabouts were uncertain, and they were afraid of taking photos.

⁵² Search results, Anti-*Quan-neng-shen* Alliance <http://www.fqnsim.com/class.asp?id=16>. Full details too extensive to include here.

Personal autonomy before and after professing faith	Consistent, no special changes	Personal autonomy is reduced or lost after religious belief.
Attitude towards family after professing faith	Believers become more harmonious and loving towards their family after professing faith	Believers don't care about their families, and even abandon family and run away from home after professing faith
Time taken to participate in religious activities	Generally, spare time is used, such as at weekends, holidays, and evenings.	Believers devote all their time to the religion, irrespective of mornings/evenings and holidays.
Degree of financial offering	Not reluctant or uncertain; believers give according to their own wishes and measures	The Lord has come again. Money is useless. You should do your part and give it all
Social behavioral characteristics	Freedom, openness, kindness, love, frankness	Hidden, negative, closed, hostile to the government, demonizing unbelievers
Style of preaching	Mainly aimed at those who don't believe, out of love, non-coercive.	Mainly aimed at believers, makes use of doubt, deception, and even intimidation and house arrest.
The scope of social contact after professing faith	The scope is expanded and opened	The scope is narrowed and hidden
The degree of access to external information	Increased number of channels	Becomes singular—external information arrives only through the upper classes and minorities in the group

Chart 6: Comparison between traditional Christians & believers of Quan-neng-shen

After this research was completed, a *Quan-neng-shen* doctrinal document was uncovered, and it sheds light on the abnormal behavior of believers.

“There is no relationship between a believing husband and an unbelieving wife, and there is no relationship between believing children and unbelieving parents; these two types of people are completely incompatible. Prior to entering into rest, one has

physical relatives, but once one has entered into rest, one will no longer have any physical relatives to speak of. Those who do their duty are enemies of those who do not; those who love God and those who hate Him are in opposition to one another. Those who will enter into rest and those who will have been destroyed are two incompatible types of creatures. Creatures that fulfill their duties will be able to survive, while those that do not fulfill their duties will be objects of destruction; what is more, this shall last through eternity. Do you love your husband in order to fulfill your duty as a created being? Do you love your wife in order to fulfill your duty as a created being? Are you dutiful to your unbelieving parents in order to fulfill your duty as a created being? Is the human view on believing in God right or wrong? Why do you believe in God? What do you wish to gain? How do you love God? Those who cannot fulfill their duties as created beings, and who cannot make an all-out effort, will become objects of destruction. There are physical relationships that exist between the people of today, as well as associations by blood, but in the future, these will all be shattered. Believers and unbelievers are not compatible; rather, they are opposed to one another. Those in rest will believe that there is a God and will submit to God, whereas those who are disobedient to God will all have been destroyed. Families will no longer exist upon earth; how could there be parents or children or spousal relationships? The very incompatibility of belief and unbelief will have utterly severed such physical relationships!”⁵³

Doctrines like these can be found in *Quan-neng-shen's* books. They have caused believers not only to become cold and hostile toward their families but also to give up all their material possessions, their time, and even their own lives to “perform their duties” and “offer up love” to *Quan-neng-shen*.

Quan-neng-shen believers were told, “If you love, then you will not deceive, complain, betray, rebel, exact, or seek to gain something or to gain a certain amount. If you love, then you will gladly dedicate yourself, will gladly suffer hardship, you will be compatible with Me, you will forsake all that you have for Me, you will give up your family, your future, your youth, and your marriage. If not, your love would not be love at all, but deceit and betrayal! What kind of love is yours? Is it a true love? Or false? How much have you forsaken? How much have you offered up? How much love have I received from you?... I admonish you: Those I call to Me are not the ones who have never been corrupted; rather, those I choose are the ones who truly love Me. Therefore, you must be vigilant in your words and deeds, and examine your intentions and thoughts so that they do not cross the line. At the time of the last days, do your utmost to offer up your love before Me, lest My wrath never depart from you!”⁵⁴

Quan-neng-shen also requires believers to obey absolutely: “In work and matters of the church, apart from obeying God, follow the instructions of the man who is used

⁵³ “God and man will enter into rest together”, *The Word Appears in the Flesh*, p. 781.

⁵⁴ “Many are called but few are chosen”, *The Word Appears in the Flesh*, p. 1437.

by the Holy Spirit in everything. Even the slightest infraction is unacceptable. Be absolute in your compliance, and do not analyze right or wrong; what is right or wrong has nothing to do with you. You must concern yourself only with total obedience.”⁵⁵

“If people can truly see clearly the right path of human life, as well as the purpose of God’s management of mankind, they would not hold their individual future and destiny as a treasure in their heart. They then would no longer be interested in serving their parents, who are worse than pigs and dogs.”⁵⁶

“Why do I say that I am the God who examines people’s innermost hearts? I am well aware of every person’s situation. Do you think I do not know what to do or what to say? This is not your concern. Be careful not to be killed by My hand; you would suffer loss that way. My administrative decrees are unforgiving. Do you understand? All of the above are parts of My administrative decrees. From the day I tell them to you, if you commit any further transgressions, there will be retribution, because previously you did not understand. Now I promulgate My administrative decrees for you (effective from the day of their promulgation, assigning different chastisements to different people): I keep My promises, and everything is in My hands: Whosoever doubts will certainly be killed. There is no room for any consideration; they will immediately be exterminated, thus ridding My heart of hatred. (From now on it is confirmed that whosoever is killed must not be a member of My kingdom, and must be a descendent of Satan.)”⁵⁷

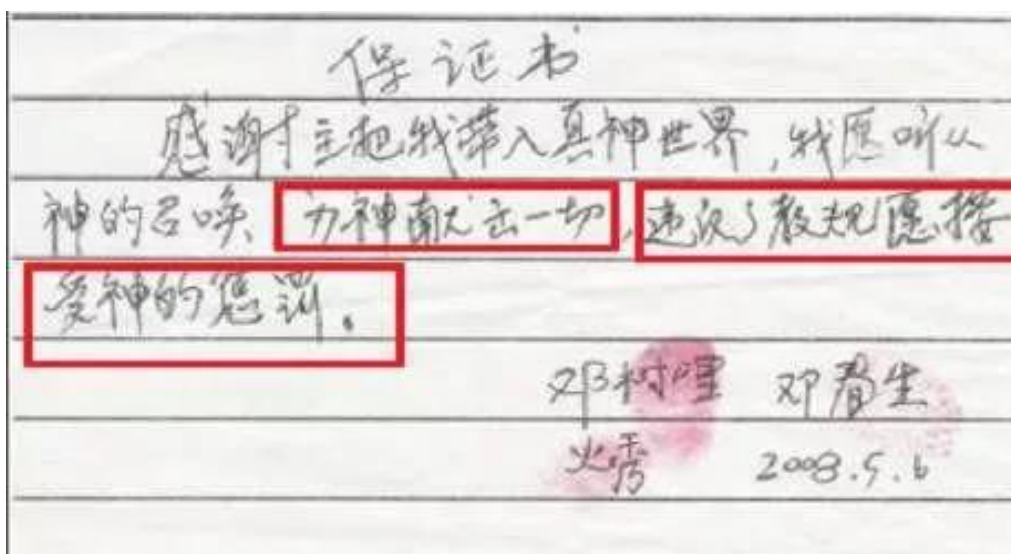
Many believers, after joining *Quan-neng-shen*, have to make various kinds of pledges, even death vows, meaning that even long after they break away from *Quan-neng-shen*, they still bear heavy mental shackles in the depths of their souls. The following are examples of different pledges, some containing curses, made by the believers.

⁵⁵ “The Ten Administrative Decrees”, *The Word Appears in the Flesh*, p. 1492.

⁵⁶ “The Purpose of Managing Mankind”, *The Word Appears in the Flesh*, p. 643.

⁵⁷ *The Word Appears in the Flesh*, Chapter 88, p.697.

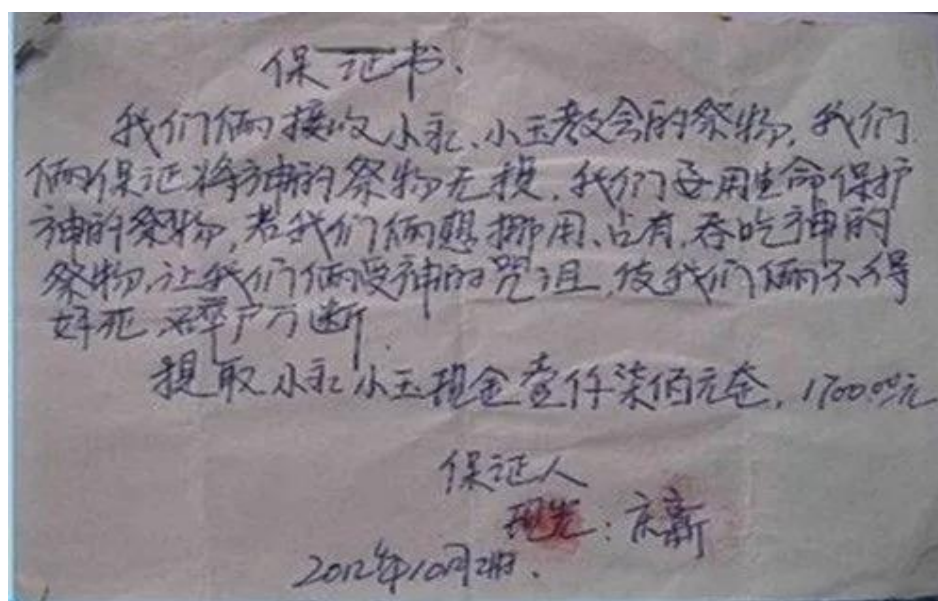
Chart 7: Two different guarantees signed by Quan-neng-shen believers



I thank the Lord for bringing me into the world of the true God. I am willing to listen to God's call, offer everything for God, and accept God's punishment for violation of the canon.

Deng Shuli Deng Chunsheng

HuoXiu 2008.5.6



"We both receive the church offerings from Xiaoyong and Xiaoyu. We promise that God's sacrifices will not be damaged, and we will protect God's sacrifices with our lives. If we choose to misappropriate, possess, or devour God's sacrifices, let us both be cursed by God to not die well, but be torn to pieces. Received 1,700 Yuan in cash from Xiaoyong and Xiaoyu. Warrantor: XianXian QinXin October 21st, 2012."

5. Ecclesiology

Quan-neng-shen attacked mainstream Christianity, so for this reason we also do not consider it a part of Christianity. Here are some of their ecclesiological beliefs:

“From now on, no one may speak of the construction of the church... it is the time to build the kingdom.”⁵⁸“There is no need to receive the Holy Communion or be baptized, because the door of grace has long been closed and you cannot meet the demands of the God of last days no matter how well you behave or how much you have done. You should know that God’s demands on mankind are constantly changing with times.”⁵⁹

“Those in the Age of Grace had to be baptized, and they were further asked to fast, break bread, drink wine, cover their heads and wash the feet of others for them. Now, these rules have been abolished, but greater demands are made of man, for the work of God grows ever deeper and the entry of man reaches ever higher.”⁶⁰

“Your co-worker meetings, as well as congregations large and small, are all abhorrent to Me, and I have never felt any interest in them. This is the principle by which I work: I am not willing to preach during congregations... I do not find it agreeable that you should all sit, prim and proper, at a gathering... not that your arrangements are unsuitable or that you are too low; it is that I detest your manner of living and, even more, I am unable to become accustomed to it.”⁶¹

Therefore, *Quan-neng-shen* not only has no sacraments, such as baptism and Holy Communion, but also has no formal sermons, both of which are important parts of a traditional Christian church. Their meetings are very hidden, usually with three to five people, not exceeding seven, and the meeting locations also change regularly. There is a strict internal organization and division of labor, and each member only comes in contact with a very small number of people immediately above or below them. Information exchange between believers is through word of mouth or slips of paper. In the meetings, believers mainly study the latest messages and receive work assignments from the upper rank (which are updated twice a month and can be downloaded from the website). They don’t use the Bible or sing hymns, neither do they pray to the Lord Jesus.

Quan-neng-shen teaches that it is the church of Philadelphia and that other churches should be eliminated. They say, “You have made complete all churches—the church

⁵⁸ *The Word Appears in the Flesh*, p. 237.

⁵⁹ *The Word Appears in the Flesh*, p. 793.

⁶⁰ *The Word Appears in the Flesh*, p. 1054.

⁶¹ *The Savior has already returned on a cloud*, pp. 437-439.

of Philadelphia—and thus fulfilled Your 6,000-year management plan. The saints can humbly submit themselves before You, connected in spirit and following along in love, joined to the source of the fountain. The living water of life runs without cease, washing away and purging all the mud and filthy water in the church, once again purifying Your temple... We let God reign supreme in our spirits, walk with Him and so gain transcendence, overcoming the world, and our spirits fly free and attain release: This is the outcome when Almighty God becomes King... Actively cooperate with God, coordinate in service and become one, fulfill Almighty God's intentions, hasten to become a holy spiritual body, trample over Satan, and put an end to Satan's fate."⁶²

Quan-neng-shen opposes St. Paul and his epistles in the Bible, believing that St. Paul has been punished by God. This is quite different from the position of traditional Christian churches, who highly respect St. Paul's writings. *Quan-neng-shen* says the apostle Paul's "one imperfection was that, because of his talents, he would often be glib and boastful"⁶³... He was one of those who do not know My words, and My place in his heart had already vanished. Such people directly oppose My divinity, and are struck down by Me, and only bow down and confess their sins at the very end. Hence, after I had utilized his strong points—which is to say, after he had worked for Me for a period of time—he once more fell into his old ways, and although he did not disobey My words directly, he disobeyed My inner guidance and enlightenment, and thus all that he had done in the past was futile; in other words, the crown of glory he spoke of had become empty words, a product of his own imagination, for even today he is still subjected to My judgment within the captivity of My bonds."⁶⁴

Believers are told, "Unless you make every effort to deal with yourself, to subdue your own body—unless you do this, you will assuredly become an object that I despise and reject, to be cast down into hell, just as Paul received chastisement directly from My hands, from which there was no escape."⁶⁵

In addition, *Quan-neng-shen's* attitude towards other religious groups and toward the government is completely different from that of traditional Christian churches. The following provides a comparison between *Quan-neng-shen* and the Christian Church:

⁶² *The Word Appears in the Flesh*, p. 5.

⁶³ "Mythical Poetry Paul's Failure", *Sing a New Song with the Lamb*, p. 32.

⁶⁴ *The Word Appears in the Flesh*, p. 159.

⁶⁵ *The Word Appears in the Flesh*, p. 174.

Chart 8: Comparison table between the traditional Christian Church and Quan-neng-shen's worship groups:

Church Comparison	Traditional Christian Church	Quan-neng-shen
Prayer	Pray to the Lord Jesus in the name of the Lord Jesus.	Pray to <i>Quan-neng-shen</i> , not in the name of the Lord Jesus.
Hymns	Mainly classical or classic psalms and hymns.	Mainly new poems composed by themselves and "cool" pop music tunes.
Time and place of meetings	Relatively fixed time and place.	The times are uncertain. Meetings can be carried out at any time and the locations are secret
Number of people attending meetings	The number of people is uncertain; anyone is free to participate.	3–5 people; generally no more than seven people. Fixed attendees.
Meeting activities	Singing, praying, preaching, and listening.	Singing, dancing, eating and drinking the word of <i>Quan-neng-shen</i>
Spoken content	Content is mainly related to the Bible	Updated weekly from the latest information and work arrangements
Is there baptism?	Yes	No
Is there Holy Communion?	Yes	No
Organizational form	Loose governance model; personnel and financial disclosure	Strict and hidden organizational division of labor, personnel and finances are not disclosed and information is concentrated at the upper level
Attitudes towards other religious groups	Respect and inclusion	Hostility and exclusion
Attitudes towards society	Open, caring, loving	Convicting, judgmental, detesting
Attitudes towards the government	Obey	Curse

6. Conclusion

From the above analysis and comparison of the doctrines, leadership, believers, and ecclesiology of *Quan-neng-shen* and the historical Christian Church, we can see that *Quan-neng-shen* may appear to be Christian but is essentially different.

First, *Quan-neng-shen* does not recognize the Trinity. They only recognize the fictional Female Christ that they manufactured. Second, they deny the Bible, saying that it is out of date. They only read their own materials, such as *The Word Appears in the Flesh*. Third, they have no initiation ceremony; believers can join the group without being baptized. Fourth, they do not have important Christian worship activities such as Holy Communion (or equivalent bread-breaking meeting). Fifth, they do not pray to the Lord Jesus; they only pray to the Almighty God, the self-declared Female Christ.

All of these points are central tenets of Christianity. Not only does *Quan-neng-shen* not ascribe to them, but even goes against them. For this reason, the cult of *Quan-neng-shen* is not part of Christianity.

Finally, they themselves make this same claim: “Christianity, Catholicism, and Orthodox Church were all begotten by the redemptive work of the Lord Jesus. The *Quan-neng-shen* is created by the judging work of the incarnate Omnipotent Deity of the last days... Therefore, the *Quan-neng-shen* definitely does not belong to any Christian sect. The two are essentially different.”⁶⁶

⁶⁶ Is the Quan-neng-shen a Christian denomination?
<https://www.figprayer.com/Almighty-God-church-is-christian.html>.

Bai Yun, *Cult or Church? The Analysis of an International Cult from Christian Perspective. A Case Study of the Quan-neng-shen (全能神)*. With a Preface of Aiming Wang. Suzhou/China, 2022.

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