

# Firefly

## Executive Summary

Prepared by

**Firefly – Independent Sexual Abuse Investigations<sup>1</sup>**

**Investigation of Mike Bickle<sup>2</sup> and the  
International House of Prayer Kansas City<sup>3</sup>**

**February 3, 2025**

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<sup>1</sup> Hereafter, we utilize the acronym FIREFLY

<sup>2</sup> Hereafter, we use the name BICKLE

<sup>3</sup> Hereafter, we utilize the acronym IHOPKC

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## INTRODUCTION

The following report summarizes the information gathered throughout this investigation, including witness interviews and documentation. It is based on multiple interviews with witnesses, alleged offenders, and other individuals with direct knowledge of the events that occurred.

FIREFLY has received two hundred twenty-four (224) intakes through various channels, including online survey responses, emails, and phone calls. Only three submissions were made anonymously through the survey.

We have been able to identify and interview thirty-two (32) Interviewed Survivors<sup>4</sup> (IS) who were sexually abused or experienced sexually abusive misconduct during their time at IHOPKC.

The credibility of this report is founded on the collective and corroborating testimony of the experiences of the victims and witnesses. It is not reliant on any single experience or victim, but rather on the consistent and overlapping accounts that paint a comprehensive picture of the systemic issues and misconduct within IHOPKC. This approach ensures that no single testimony is isolated, but instead, is part of a larger narrative that illustrates the extent and severity of the issues. This collective testimony strengthens the report's validity and highlights the urgent need to address the identified problems and implement changes to create a safer and more supportive environment.

By considering the combined voices of multiple individuals, the report highlights patterns of abuse, cover-ups, and failures within the leadership. The corroborated accounts provide a powerful foundation for advocating for accountability, transparency, and meaningful reforms within IHOPKC.

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<sup>4</sup> Hereafter, we utilize the acronym "IS" for Interviewed Survivor

During the investigation, we learned of numerous other potential victims who have been sexually harassed or experienced sexually abusive misconduct by Bickle and/or other staff on campus. Many of these accounts are based on hearsay, as we have not directly heard from the victims themselves; therefore, we will not disclose these stories.

Out of respect and privacy for the women and men interviewed, we will not use their names or initials in this report unless permission was previously obtained.

Each person was provided the opportunity to be interviewed anonymously, agreeing that their names and specific stories would not be released due to concerns for their safety unless permission was granted. This ensures that their personal information remains confidential and their identities are protected. By maintaining anonymity, we aim to create a safe and trusting environment where participants can share their stories and experiences freely, without fear of repercussions. This approach upholds ethical standards and allows for more honest and open communication. This respectful handling of sensitive information will lead to a more authentic and impactful report.

Throughout this report, any victims who chose to remain anonymous will be referred to as “Interviewed Survivors” (**IS**). Similarly, all witnesses will be designated as “Interviewed Witnesses” (**IW**)<sup>5</sup>. This approach ensures the privacy and protection of individuals involved while maintaining clear identification for reference purposes.

Staff members implicated in sexual abuse or misconduct during the investigation will be designated as, “Accused Staff Member”<sup>6</sup> (**ASM**). This designation aims to clearly identify individuals under scrutiny and ensure that appropriate measures are taken to address the allegations. By implementing this designation, we hope to maintain transparency and accountability throughout the investigation process.

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<sup>5</sup> Hereafter, we utilize the acronym “IW” for Interviewed Witness

<sup>6</sup> Hereafter, we utilize the acronym “ASM” for Accused Staff Member

During the investigation, potential victims were not solicited from lists provided by groups, organizations, or individuals. Every Interviewed Survivor (**IS**) and Interviewed Witness (**IW**) included in the report independently and voluntarily came forward to share their story. All victims listed in the report were interviewed by phone, via Zoom, or in person. In-person interviews were conducted during five trips to the Kansas City, Colorado Springs, and Minneapolis areas. Additionally, FIREFLY supplemented these efforts with phone and Zoom interviews. This emphasizes the genuine and self-initiated nature of their disclosures, free from external solicitation or influence.

Victims often choose not to disclose their experiences for various reasons, and we do not want to re-traumatize anyone unwilling to share their story. Factors found to influence delayed disclosure decisions can include guilt, shame, and self-blame following the abuse.<sup>7</sup>

The silence of these victims stresses the gravity of the situation and highlights the need for a supportive and transparent environment where victims can feel safe to speak out. The courage of those who have come forward is commendable, but it also brings to light the stories of countless others who may still be suffering in silence.

Throughout the investigation, no restrictions were placed on FIREFLY, ensuring complete autonomy. Moreover, no group or individual has attempted to sway or influence the course of the investigation. Additionally, the names of victims and witnesses have remained confidential and have not been shared with anyone during the investigation. This steadfast commitment to impartiality and privacy underscores the integrity of our investigative process.

Throughout the investigation, FIREFLY meticulously reviewed and analyzed over 6,000 documents directly related to this case. These documents were obtained from numerous groups and organizations, both public and private, and individuals with direct knowledge of BICKLE

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<sup>7</sup> McGill L, McElvaney R. Adult and Adolescent Disclosures of Child Sexual Abuse: A Comparative Analysis. *J Interpers Violence*. 2023 Jan;38(1-2):NP1163-NP1186. doi: 10.1177/08862605221088278. Epub 2022 Apr 28. PMID: 35481775; PMCID: PMC9723505.

and IHOPKC. The documents obtained from these groups and individuals provided a comprehensive overview of the interactions, policies, and practices involving BICKLE and IHOPKC, shedding light on various aspects of the case.

This report delves into the complex and deeply troubling issue of sexual abuse within the clergy, examining patterns of behavior, institutional responses, and the profound impact on survivors. Through interviews with two hundred ten (210) individuals, this report seeks to uncover the underlying dynamics that have allowed abuse to persist and often go unaddressed. FIREFLY will take a more comprehensive view of sexual abuse and sexually abusive misconduct to include not only abuse within the historically narrow understanding of those terms (sexual assault and battery without consent) but also to include physical and non-physical conduct that a person suffers, submits to, participates in, or performs due to the deception, manipulation, coercion, grooming (children and adults) and/or intimidation by another.

## **SCOPE AND METHODOLOGY**

The Engagement Agreement between FIREFLY and Tikkun International<sup>8</sup> dated September 5, 2024, specifies the scope of the investigation:

“FIREFLY shall conduct an independent investigation into allegations of sexually abusive misconduct by Mike BICKLE in his association with the International House of Prayer, Kansas City, MO (hereinafter referred to as IHOPKC) and others in leadership at IHOPKC during that time—and whether there were systemic patterns of behavior within the IHOPKC leadership that contributed to any abuse (if the abuse is confirmed).

**FIREFLY** shall also investigate the cover-up of any allegation of sexual abuse/misconduct connected with IHOPKC that was reported to IHOPKC leadership. This shall include how IHOPKC leadership responded to such allegations brought to them and how incorrect responses negatively affected victims.”

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<sup>8</sup> See Engagement Agreement signed by Tikkun International and FIREFLY on September 5, 2024

In compliance with the scope of this investigation, **FIREFLY** created a confidential online survey that was accessible on the **FIREFLY** website.<sup>9</sup> It was made available to the broader IHOPKC community (former and active) to assist the investigative team in collecting relevant information within the scope of this investigation. The purpose of the survey, the scope of the investigation, and definitions of abuse and misconduct were articulated at the beginning of the survey.

Through this investigation, **FIREFLY** conducted two hundred ten (210) initial witness interviews and twenty-eight (28) reinterviews.

## **INVESTIGATIVE PROCESS**

IHOPKC has seen thousands come through its doors seeking a sanctuary of corporate worship and intercession. IHOPKC is staffed by prayer leaders, singers, musicians, and worship leaders who serve as missionaries. Many lives have been touched, and much good has come from the organization. The prayer room is designed to reflect the Tabernacle of David (1 Chr. 9:33; 22–24), describing it as a place where they never cease worshipping the Lord and interceding for our world.<sup>10</sup>

IHOPKC is renowned for its continuous prayer and worship, creating a unique spiritual environment for its attendees. A representative of **FIREFLY** visited the House of Prayer and observed the worship and praise activities firsthand to gain deeper insights into their spiritual practices and community engagement. Given recent concerns, it is crucial to understand the proactive measures the board is taking to ensure the safety and well-being of church members. Despite multiple attempts to contact the current board of directors for comments on the proactive measures implemented within IHOPKC, we have received no responses.

The lack of response from the board members further exacerbates the issue, raising concerns about the efficacy and sincerity of the proactive measures purportedly in place. **IW #45** reported

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<sup>9</sup> (<https://fireflyisai.com>)

<sup>10</sup> From <https://ihopkc.org/> website

that, in a meeting, IHOPKC Board Chairman Kurt Fuller stated, *“The AGs were liars, and the sex abuse allegations were consensual.”* This statement added to the growing concerns about the handling of sexual abuse allegations within the organization, raising questions about accountability and transparency. **IW #45** was taken aback by Fuller's remarks and felt compelled to document the statement. They noted that such comments could have significant implications for ongoing investigations and the organization's reputation. **IW #45's** decision to come forward with this information stemmed from a deep sense of duty to ensure transparency and accountability within IHOPKC.

The leadership must address these allegations transparently and take concrete steps to ensure the safety and well-being of all members. The voices of those who remain silent are a powerful reminder of the work that still needs to be done to create a truly safe and supportive community. **IW #178**, when asked what they would like to see after a third-party investigation, replied, *“Best case scenario, the current leaders at IHOPKC choose to be transparent and stop all operations until the organization has been scrubbed clean of dangerous, predator-protecting practices.”* This sentiment echoes the frustrations of many within the IHOPKC community who feel that genuine accountability and reform are necessary for restoring trust and fostering a culture of safety and respect. It highlights the urgent need for IHOPKC leadership to take decisive action and implement meaningful changes that reflect their commitment to protecting all members.

IHOPKC has indeed faced serious allegations of sexual and spiritual abuse. BICKLE, the founder, has been accused of misconduct spanning decades involving multiple women. These allegations highlight a troubling pattern within this particular institution, where abuse was allowed to persist unchecked, often with perpetrators being protected rather than held accountable.

This issue is not just a matter of individual misconduct but reflects a broader pattern within religious institutions. The phrase “sanctuary of sexual predators” in the church highlights the historical and ongoing problem of religious organizations providing cover for clergy and other



religious figures accused of sexual abuse.<sup>11</sup> Often, instead of reporting these allegations to proper authorities, institutions have promoted and transferred perpetrators, allowing them to continue their abusive behavior. Through the victims and witnesses interviewed, we have found there was a culture of systematic abuse and coverups that thrived at IHOPKC.

## **Allegations of sexually abusive misconduct by Mike Bickle in his association with the International House of Prayer, Kansas City, MO**

We have made multiple attempts to contact BICKLE and have been unable to elicit any response from him.

In an email dated October 23, 2023, at 12:42 PM, Bickle wrote to **IW #13, (IS) Deborah Perkins's** husband, reminding him of the Matthew 18 process. Towards the end of the email, Bickle states, *“I am still waiting for the ladies who allegedly have a story to come to me and Stuart according to Matthew 18:15-18. I am very sure none will come because they do have a real story. I’m praying.”<sup>12</sup>*

Throughout the investigation, we have identified and interviewed seventeen (17) Survivors who were either sexually abused or experienced sexually abusive misconduct, including sexual abuse, rape, clergy abuse, and spiritual abuse, perpetrated by BICKLE beginning to our knowledge in the mid-1970s. These acts of abuse have had profound and lasting impacts on the lives of the victims, causing significant emotional, psychological, and spiritual harm. The survivors have shown immense courage in coming forward to share their experiences despite the fear and trauma associated with these events.

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<sup>11</sup> Orleans, A. S. D., Loyola University New. (2023). Child Sex Abusers in Protestant Christian Churches: An Offender Typology. *Journal of Qualitative Criminal Justice & Criminology*.  
<https://doi.org/10.21428/88de04a1.000ff84d>

<sup>12</sup> See attached October 23, 2023, email

On October 28th, 2023, BICKLE called **IW #17**. According to **IW #17**, BICKLE stated, *“I need to let you know about a little fire—Deborah Heibert has come forward.”* According to **IW #17**, BICKLE went on to disclose that when he (BICKLE) and **(IS) Deborah Perkins** were in Paris, *“he was praying hard with her, and he started kissing her.”*

BICKLE also told **IW #17** that on another trip, he had booked a hotel for **(IS) Deborah Perkins** to stay in for a night, stating that Diane was out of town. BICKLE told **IW #17** that he had taken a shower, and when he got out, he had left the door open, and **(IS) Deborah Perkins** saw him completely naked. When **IW #17** questioned him about it, BICKLE stated that *“he wasn’t the most righteous man.”*

On December 12th, BICKLE admitted to "inappropriate behavior" and "moral failures" that occurred over 20 years ago. This confession came after allegations of sexual misconduct emerged, leading to a third-party investigation by IHOPKC. BICKLE expressed deep regret for his actions and asked for forgiveness, though he denied the more severe accusations against him.

Before the publicly released statement, on or about November 30<sup>th</sup>, 2023, BICKLE first drafted the confession letter dated December 1st and addressed it to “family and friends.” BICKLE sent the letter to **IW #12** for review, and it stated below:

*To my family and friends, December 1, 2023*

*“With a very heavy heart I want to express how terribly sorry I am that my past sins have led to so much pain, confusion, and division in the body of Christ in this hour. I am confessing that 20+ years ago, I sinned by engaging in inappropriate conversations and behavior – my acts of indiscretions were spontaneous, brief, and rare. **(they did not include some of the more intense sexual activities that some are suggesting)**, yet I saw my sins as grievous before a holy God. Since I take sin seriously, on those occasions I quickly and sincerely repented in a way that gave me assurance with God (ps. 18:35; 51:1). The Lord helped me to respond with a broken and contrite heart that was filled with Godly sorrow (Ps. 51:17; Cor. 7:10).”*

The draft statement was revised before the final release, with BICKLE changing, “*They did not include some of the more intense sexual activities that some are suggesting,*” to the publicly released version of, “*I am not admitting to the more intense sexual activities that some are suggesting*”. Copies of both correspondences have been obtained through this investigation.

In the final statement made by BICKLE on December 12<sup>th</sup>, 2023, he stated the following:

*“To my family and friends, December 12, 2023*

*With a very heavy heart I want to express how deeply grieved I am that my past sins have led to so much pain, confusion, and division in the body of Christ in this hour. I sadly admit that 20+ years ago, I sinned by engaging in inappropriate behavior—my moral failures were real. **(I am not admitting to the more intense sexual activities that some are suggesting)**. I hate my sin and I see it as serious and grievous before a holy God. I take all sin seriously, so on those occasions I quickly and sincerely repented in a way that resulted in receiving assurance from God followed by a daily resolve to live holy in all of my ways. God graciously helped me to respond in those times with a broken and contrite heart that was filled with godly sorrow. To this day, I remain sorrowful about those past failures.*



**Mike Bickle**

3,645 posts

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**Mike Bickle** @mikebickle · Dec 12, 2023



Mike Bickle personal Message (Dec 12th 2023)

Link to read the document: [subsplash.com/friendsofthebr...](https://subsplash.com/friendsofthebr...)

*MIKE BICKLE'S PERSONAL STATEMENT*

To my Family and Friends,

December 12, 2023

With a very heavy heart I want to express how deeply grieved I am that my past sins have led to so much pain, confusion, and division in the body of Christ in this hour. I sadly admit that 20+ years ago, I sinned by engaging in inappropriate behavior—my moral failures were real. (I am not admitting to the more intense sexual activities that some are suggesting). I hate my sin and I see it as serious and grievous before a holy God. I take all sin seriously, so on those occasions I quickly and sincerely repented in a way that resulted in receiving assurance from God followed by a daily resolve to live holy in all of my ways. God graciously helped me to respond in those times with a broken and contrite heart that was filled with godly sorrow. To this day, I remain sorrowful about those past failures.

I am anguished that my past sins have caused great pain for my wife and family along with the IHOPKC family, and others. I am deeply sorry that my sin put the IHOPKC leadership and community in a very painful and difficult position. I asked my family for forgiveness. I now ask for forgiveness from the IHOPKC family and many in the body of Christ.

Some may wonder why I am just now making a public statement 20+ years later? It is because I was recently confronted about things that I said or did 20+ years ago—things I believed were dealt with and under the blood of Jesus. Since this has now become public, I want to repent publicly. On October 28, 2023, I wrote the first draft of this statement but at that very same time, false allegations of sexual abuse were being circulated against me. I was given legal advice to wait to make my statement public for several important reasons—including creating the misunderstanding that I was confessing to the false allegations that were circulating. I am very sorry that it took so long for this personal statement to come out. This delay created additional pain, anguish, division, and more for so many people that I love. I am deeply sorry for this.

Since late October terrible things have been written against me in various communications (blogs, articles, posts, etc.) that describe me and various sinful things that I allegedly did. There are many misrepresentations of my words and actions in these communications including statements that are out of context, greatly exaggerated, or blatantly false.

I ask that my family and friends do not defend me. I have confidence that the Lord will speak concerning what He sees and says about me in His timing. Please do not engage in debates on social media to defend me and please do not criticize those who are voicing their disdain for me. Please only speak blessing to them and about them (Mt. 5:44). In this way, we can minimize some of the divisiveness that the enemy has planned—and we can continue to stay focused on loving Jesus and one another. I am deeply committed to respond to those with complaints against me in the spirit of Psalm 18:35—both now and in the years to come. Some who are have spoken against me are friends (I will continue to view them as friends).

For an extended season, I will not engage in my public preaching ministry (conferences, social media, zooms, etc.)—I see this as God's "delayed" loving discipline on my life (Heb. 12:6, 11). I will look to other leaders to determine how long this season will last—it may be long and it may even be permanent. I will only reengage in my public preaching ministry, if God confirms it through others. I am at peace with whatever He wants (2 Sam. 15:25-26). **Jesus, I love and trust You!**

I honor and love the IHOPKC community and will forever be grateful for them. They are a most remarkable people—they are truly marvelous comrades. I know the Lord is with them and that His favor and grace will continue to rest on them.

Pray for me, Diane, and my beloved family. They have expressed their love and support for me in extravagant ways.

With much sorrow yet with prayerful confidence in God's perfect leadership,  
Mike Bickle

BICKLE, as a pastor and leader, was entrusted with the care of his congregation's spiritual well-being; however, he betrayed this trust by misusing his position of authority to engage in sexual misconduct with multiple victims. His actions not only violated the sanctity of his role but also caused profound harm to those he was meant to guide and protect. As Dr. Diane Langberg explains, “*Clergy sexual abuse is an abuse of power and desecration of the name of Christ. It is not an affair, nor is the victim equally culpable. The safety of God's sheep results from His character not theirs. And so it should be for the broken, confused, wounded sheep and our communities. They should be safe because of the shepherd's character and where they are not, a shepherd's character is exposed as being abusive of power, deceptive and clearly unlike the character of the one he calls master.*”<sup>13</sup>

## **Manipulative and Sophisticated Grooming Tactics**

Before we can address the specific nature of sexually abusive misconduct by BICKLE and his association with IHOPKC, we must look at the systemic patterns of behavior of a sexual abuse offender. Through multiple interviews, we were able to observe very distinct patterns that BICKLE used in the course of his conduct.

Sexual grooming is a manipulative process where an abuser builds a relationship, trust, and emotional connection with a victim to exploit and abuse them, and it often involves a series of calculated steps to gain the victim's trust and isolate them from others. Grooming is described as a deliberate behavior used to manipulate another person over time, intending to erode their defenses and gain control over their actions. “In essence, *grooming* is the process of an offender using gifts, power, or some other enticement to initially sexually abuse and to continue their abuse.”<sup>14</sup>

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<sup>13</sup> Dr. Diane Langberg, “Sexual Abuse in Christian Organizations”

<sup>14</sup> Orleans, A. S. D., Loyola University New. (2023). Child Sex Abusers in Protestant Christian Churches: An Offender Typology. *Journal of Qualitative Criminal Justice & Criminology*. <https://doi.org/10.21428/88de04a1.000ff84d>

In 1997, BICKLE initiated an informal program called "Friends of the Bridegroom," which consisted of a research team of a carefully selected group of 18-19-year-olds, primarily girls. Victims and witnesses stated that BICKLE would meet privately with the group, laying his hands on each of them and praying for them. The group was required to fast and maintain celibacy, and many of the victims referred to this group as "BICKLE'S Team, "MYSTICS Team," or MIKES Team." Victims reported that BICKLE often crossed inappropriate boundaries, frequently coming and going as he pleased in the apartment they were staying at, buying gifts, and providing money. **IS #18** stated that BICKLE "*bred a secrecy*" between the group of girls, using prophetic words to address each girl specifically. This behavior contributed to an environment of unease and discomfort for the girls involved, raising concerns about their well-being and the program's true nature.

**IW #170** said BICKLE frequently described his marriage with Diane as "*almost celibate.*" Their relationship was characterized as "special," with BICKLE indicating that he was exempt from the usual expectations of marriage.

From those we spoke with, BICKLE was seen as a fatherly figure and took on the role of protector. He always had a group of young girls around him and was rarely seen in public with his wife, Diane.

This grooming was evident with **(IS) Deborah Perkins**. BICKLE had known **(IS) Deborah Perkins's** family for some time, and he and Diane, BICKLE'S wife, were close to them. This relationship allowed him to gain the family's trust and access to Deborah. Over time, BICKLE'S charm and persuasive nature enabled him to exert his influence, gradually drawing **(IS) Deborah Perkins** into his circle.

**IW #194** reported that Bickle took a keen interest in him and his family, including **(IS) Deborah Perkins**. Bickle would often take them to the park to play football, treat them to meals at restaurants, and accompany them to the bookstore, investing a significant amount of time with them. Both **IW #194** and **(IS) Deborah Perkins** admired BICKLE and respected who he was. This tactic is often used by individuals to gain the trust of those around them. In this case,

BICKLE'S strategy appeared to win over **(IS) Deborah Perkins's** family, thus gaining their confidence and isolating her.

BICKLE emerged as a significant figure within Tammy Woods' family, forming close ties with her mother and other relatives. **(IS) Tammy Woods (MINOR – 14-year-old)** described him as charming and charismatic, with a contagious passion for Jesus. His presence brought a new dynamic to the family, as he often engaged them in thought-provoking conversations and shared his beliefs with enthusiasm. Family gatherings became more lively and meaningful, with BICKLE'S influence creating a sense of unity and shared purpose among the members.

BICKLE was able to gain the trust of **(IS) Terry Hartley (MINOR– 15-year-old)** and her family. This was a well-thought-out tactic that BICKLE used within his grooming and selection process. Everyone looked up to him and admired his ability to connect on a personal level. His charm and persuasive skills were instrumental in winning over the family, making them feel valued and understood. BICKLE'S calculated approach allowed him to subtly influence their thoughts and actions, embedding himself deeply into their lives.

BICKLE employed a variety of manipulative tactics against his victims. These women were systematically and intentionally groomed into harmful, emotional, and spiritual abuse. His calculated actions created an environment of control and exploitation, where the victims were coerced into compliance and silence. This deliberate grooming process not only inflicted deep psychological and emotional trauma but also eroded their sense of self-worth and trust.

In a private meeting with Judy Doughty, BICKLE, and **IW #202**, a 17-year-old female, Bickle mentioned that he wanted her to be “the next Misty.” According to **IW #202**, BICKLE offered her an empty apartment to live rent-free, suggesting she could “go hard” in the prayer room. This incident exemplifies the early grooming practices experienced by young interns in the prayer room.

Many repeated patterns were observed among the victims. These patterns included systematic grooming, emotional manipulation, and spiritual abuse. The victims were often isolated from their support networks, making them more vulnerable to BICKLE'S control. This consistent and deliberate approach further highlights the calculated nature of his actions and the widespread impact on the victims' lives.

Sexual abuse isn't always apparent, even to the person experiencing it. Victims are often groomed by their predators, making them feel that the events they have experienced are not sexual and do not constitute abuse. This report aims to shed light on the manipulative tactics used by abusers and the profound impact these actions have on victims.

BICKLE was known in the church and his neighborhood for his generosity towards the young children around him. He would often give them candy and money, small tokens that brought immense joy to their young hearts. His actions, however, were not just casual acts of kindness. For some children and teens, BICKLE'S gestures were more personalized, as he singled them out, making them feel exceptionally special through his words and actions. **IW #190**, who vividly recalled her teenage years, stated that she remembered explicitly being singled out by BICKLE.

Most victims were roughly 20 years younger than BICKLE and were in positions where he had easy access to them. This age disparity and the victims' proximity to BICKLE allowed him to exploit his authority and influence over them. By targeting individuals who were younger and more vulnerable, BICKLE was able to manipulate and control them more effectively, further entrenching the cycle of abuse. As previously noted, this was observed in the stories shared by **(IS) Terry Hartley** (age 15) and **(IS) Tammy Woods** (age 14), both minors, and both who experienced the grooming behavior of BICKLE.

BICKLE would make his victims feel special and singled out with his intense focus, sometimes publicly from his platform as a preacher. **IW #70** stated that BICKLE would make her feel special by prophesying over her that she was an "Esther." He often gave her gifts and money, making her feel special. He created a sense of importance and exclusivity by giving victims



attention and recognition. The public displays of attention further isolated the victims, as they felt a unique connection to BICKLE that others did not share.

BICKLE'S behavior towards **(IS) Deborah Perkins**, an 18-year-old intern, followed a similar pattern of manipulation and control. He created a sense of dependency and obligation by showering her with gifts, money, and places to live. His regular visits to her apartment and taking her for rides were tactics to isolate her and establish a private, controlled environment. She received special treatment from BICKLE. This grooming process made **(IS) Deborah Perkins** feel special and valued, but it was a calculated move to gain her trust and compliance.

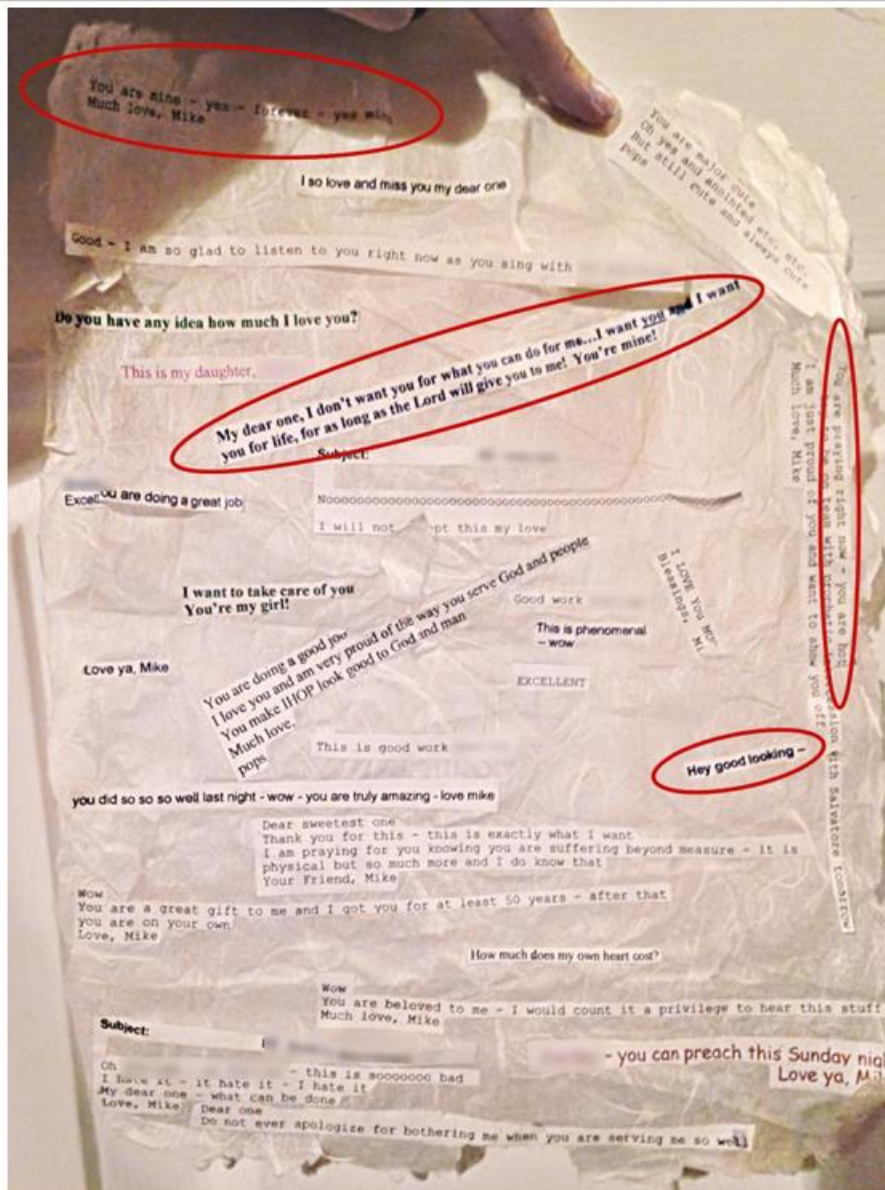
As time went on, BICKLE'S control over **(IS) Deborah Perkins** intensified. He began to dictate her daily activities, limiting her interactions with others and reinforcing her reliance on him. This isolation further entrenched her dependency, making it increasingly difficult for her to break free from his influence. The special treatment she received was a double-edged sword, as it simultaneously made her feel privileged and trapped. The emotional turmoil caused by this manipulation left her struggling to understand her own feelings and the reality of the situation.

According to our interviews, BICKLE often commented on young women's appearances in over-the-top and publicly embarrassing ways. While these comments were intended to be affirming, they often had the opposite effect, making the recipients feel uncomfortable and objectified.

**IW #85** remembered numerous interactions where BICKLE would make comments to women such as, "You know how much I love you," "You're mine forever," and offer "Papa time." According to **IW #85**, he would shower the girls around him with gift cards, special movie nights, and food.

Another example of BICKLE'S comments toward women was shown during the interview of **IS #18**, who had been collecting various phrases and clips BICKLE had sent her, assembling them into a scrapbook. Some of these clippings from BICKLE consisted of the following, "*I love you MUCH, Blessings, Mike,*" "*You are truly amazing—love Mike,*" "*Hey, good looking,*" "*How much does my own heart cost?,*" and "*My dear one, I don't want you for what you can do for*

me...I want you, and I want you for life, for as long as the Lord will give you to me! You're mine!" These messages highlight the inappropriate boundaries that BICKLE had overstepped, as they reflect a level of intimacy and possessiveness that was unwarranted and intrusive. BICKLE'S communications blurred the lines between professional and personal interactions, creating an uncomfortable and potentially harmful dynamic for IS #18.



In a group setting at a restaurant, **IW #105** observed BICKLE with his hands on another woman beneath the table, where he was seen rubbing the woman's leg. Similarly, **IW #6** observed BICKLE running his hands up a woman's leg at another restaurant with a group of people. These incidents highlight a pattern of inappropriate behavior by BICKLE in public settings, raising concerns about his conduct and the potential impact on those around him.

## **Gaining Access and Isolating the Victim**

BICKLE was revered as a special prophet within IHOPKC. His followers and staff members admired him deeply and sought his approval and presence, viewing him as a profoundly Godly individual. This level of admiration created an environment where people were more inclined to please him and less likely to question his actions or authority.

This dynamic contributed to the systemic issues within the organization, as the desire to stay in BICKLE'S favor often outweighed the imperative to address misconduct and support victims. The culture of idolizing leaders like BICKLE allowed harmful behaviors to persist and be covered up.

BICKLE was a master at physically and emotionally separating his victims, thus allowing him access to them. He employed various tactics to isolate his victims from their support networks, making them more vulnerable to his control. The time spent in proximity with BICKLE was a commodity of the ministry.

BICKLE'S manipulation of **(IS) Deborah Perkins** extended to controlling her lifestyle and daily habits. By convincing her to follow the isolation of the early "desert fathers."<sup>15</sup> By isolating her from others, he further entrenched her dependency on him. The requirement to fast three days a week was another method of control, weakening her physically and emotionally and making her more susceptible to his influence.

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<sup>15</sup> <https://earlychurchhistory.org/who-were-the-desert-fathers/>

Another manipulative tactic BICKLE employed was the promise of special anointing and ministries tied to his apostolic chariot–vision-initiated calling. He used these promises to entice and control his victims, creating a sense of dependency and obligation. This spiritual manipulation exploited the victims' faith and trust, further deepening the emotional and spiritual abuse. By leveraging these promises, BICKLE maintained a position of power and influence, making it even more challenging for the victims to recognize and escape the abusive environment.

Furthermore, according to victim and witness interviews, BICKLE claimed that individuals who were closely connected to him would receive unique spiritual blessings and ministries. This tactic created a sense of exclusivity and spiritual superiority among his followers, making them more susceptible to his control and less likely to question his actions.

### **Trust Development and Keeping Secrets**

BICKLE gained the trust of his victims due to his position of authority. He used various tactics such as giving gifts, providing attention, and sharing "secrets" to make the victims feel that they had a caring relationship with him. This manipulation was designed to create a sense of loyalty and dependency, making the victims more susceptible to his control. By fostering this false sense of trust, BICKLE was able to train his victims to keep the relationship secret, further isolating them and deepening the emotional and spiritual abuse. This deliberate strategy of trust development and secrecy highlights the calculated nature of his actions and the profound impact on the victims' lives.

BICKLE told women he was “*their spiritual father*” and not to tell anyone what was happening. This manipulation tactic further isolated his victims, making them feel dependent on him for spiritual guidance and support. By positioning himself as a paternal figure, he exploited their trust and loyalty, deepening the emotional and psychological control he had over them. This secrecy also prevented victims from seeking help or sharing their experiences with others, allowing the abuse to continue unchecked. The combination of spiritual authority and enforced silence created a powerful and damaging dynamic that left many victims feeling trapped and powerless.

(IS) Terry Hartley (MINOR) described how she felt very special being around BICKLE and seemed to have formed a “soul tie” with him, a bond that persisted even into adulthood. She spoke of the unique connection she felt with BICKLE, one that transcended ordinary relationships. This deep emotional bond made it challenging for (IS) Terry Hartley (MINOR) to fully grasp the manipulative nature of BICKLE'S actions.

This grooming was evident with (IS) Tammy Woods (MINOR) in 1988 when she babysat for the BICKLE family. BICKLE was able to bond with her family and gain their trust, which allowed free access to her. This is a common tactic with sexual predators to gain the trust of everyone around. This manipulation made her feel as though she had no one else to turn to. The gifts and attention, driving her to and from school and gymnastics, which initially seemed kind, became tools of control. BICKLE'S flirtatious behavior turned into inappropriate advances, leaving (IS) Tammy Woods (MINOR) feeling confused and trapped. BICKLE would often share Proverbs 31:30 with her. *“Charm is deceitful, and beauty is vain, but a woman who fears the Lord shall be praised.”*<sup>16</sup> She struggled to reconcile the image of the caring family friend with the reality of his predatory actions. He would make her feel special with gifts, sharing bible verses, and food. Each time they were together, he became more flirtatious with her. As time went on, BICKLE'S behavior escalated into sexual assault and deviate sexual intercourse, as defined by **current Missouri statute 566.010. Chapter 566 and chapter 568 definitions.**<sup>17</sup>

According to (IS) Terry Hartley, in the mid-1970s, while BICKLE was a youth group intern at Colonial Presbyterian Church in Kansas City, and (IS) Terry Hartley was a 15-year-old student, the grooming escalated to her being sexually assaulted when BICKLE kissed her on the lips and fondled her breasts.

BICKLE'S actions in taking (IS) Tammy Woods (MINOR) out for dinner and offering her wine are clear indicators of his continued manipulation and disregard for her well-being. While on a mission trip to Paris in 1997, BICKLE gave (IS) Deborah Perkins wine after dinner while being alone with her. This behavior further exemplifies his attempts to blur boundaries and normalize inappropriate conduct. By introducing alcohol, he aimed to lower the victim's

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<sup>16</sup> See Proverbs 31:30

<sup>17</sup> <https://revisor.mo.gov/main/OneSection.aspx?section=566.010&bid=34710&hl=>

inhibitions and increase their vulnerability. This tactic is often used by abusers to gain further control over their victims and to make them more compliant.

BICKLE'S manipulation extended beyond just offering alcohol. He used these moments to reinforce his control, making the victims feel special and chosen, while simultaneously isolating them from others who might offer support or intervention. This duality of making the victims feel privileged yet trapped is a hallmark of predatory behavior.

BICKLE'S manipulation extended to spiritualizing his demands for secrecy with **(IS) Deborah Perkins**. By framing his requirements in a religious context, he further exploited her faith and trust. This tactic made her feel as though keeping their interactions secret was not only necessary but also divinely sanctioned.

## **Controlling Behavior**

Sexual offenders often employ a range of controlling behaviors to maintain power over their victims. These tactics can include emotional manipulation, threats, and even physical intimidation. According to Stanton Samenow, Ph.D. *“The pursuit of power and control. A critical part of the perpetrator's self-image is being able to dominate others. He proceeds to do this as he pursues whomever he finds attractive.”*<sup>18</sup>

By creating an environment of fear and dependency, the offender ensures that the victim feels trapped and unable to seek help. This control extends to various aspects of the victim's life, including their social interactions, daily routines, and even their thoughts and feelings. The psychological impact of such control can be devastating, leading to long-term trauma and difficulties in forming healthy relationships.

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<sup>18</sup> The Thinking Processes of Sexual Predators With Enhanced Power, the Predator Reveals Himself. Posted December 15, 2017, <https://www.psychologytoday.com/us/blog/inside-the-criminal-mind/201712/the-thinking-processes-of-sexual-predators>

**(IS) Tammy Woods (MINOR)** was persuaded to cut her hair and use specific code words between her and BICKLE. BICKLE wanted **(IS) Tammy Woods (MINOR)** to move back to Kansas City to be close to him. At one point, he sent his assistant to her with a “Prophetic word of the Lord” that she would marry. BICKLE would show up at her high school, placing surprise gifts in her locker, making her feel special and carefully grooming her. These visits to her school were a strategic part of the grooming process, aimed at gaining her trust and increasing her dependency on him.

BICKLE not only tried to manipulate his victims as minors but also stayed in touch with them as they grew older. He persuaded them to join him in the Kansas City movement, a tactic designed to keep them under his influence. By maintaining these connections, BICKLE ensured that his control over the victims extended well into their adult lives, further entrenching the cycle of manipulation and abuse.

Victims reported often being terrified about what was going to happen when BICKLE approached them. **IS #10**, while standing in the prayer room, stated she was approached from behind by Bickle, who placed her in a chokehold and touched her face with his hands. This aggressive and inappropriate behavior further emphasized the alarming nature of BICKLE’S actions and the fear he instilled in women. This incident highlighted the pervasive sense of danger and violation experienced by the victims.

**(IS) Deborah Perkins** felt particularly special and valued when BICKLE provided her with an apartment and a key to his office. These gestures were not only symbols of trust and favor but also tools of control and dependency. By giving her these privileges, BICKLE reinforced the illusion of a special relationship, further entrenching her loyalty and compliance. However, these acts were calculated moves to maintain dominance and ensure she felt obligated to him. The complexity of such manipulation can leave victims feeling both privileged and trapped, making it even harder to break free from the abuser's influence.

BICKLE’S manipulation extended to creating a distorted narrative where he cast himself as the Priest, his wife Diane as the Nun, and **(IS) Deborah Perkins** as the Shulamite. This twisted portrayal further exploited **(IS) Deborah Perkins’s** faith and trust, making her feel as though their relationship was divinely ordained. By using religious imagery and roles, BICKLE deepened his control over her, reinforcing the idea that their interactions were special and justified.

As time passed, Bickle's behavior escalated, becoming increasingly inappropriate and predatory. He began to exhibit manipulative tactics, isolating **(IS) Deborah Perkins** from her support network and gaining her trust through calculated actions. This ultimately culminated in the sexual assault of **(IS) Deborah Perkins**.

On November 16th, 2023, at 8:56 PM, BICKLE emailed<sup>19</sup> the husband of **(IS) Deborah Perkins**, writing:

*“I assure you that I will honor you and your family all my days. I will never present you or any of our friends as betrayers or agents of the Black Horse. I want peace, humility, and love for Jesus and one another, and reconciliation with all of us—I know that will take some years, but this is what I am contending for. I am totally against any speaking against, attacking, or suing one another, etc. I will not allow anything negative to happen to any of them to the degree that I have influence. I will zealously advocate for blessing those who are against me.”*

*“My heart for you has not changed even 1%. I saw the Lord crown you in 2004—that is how He sees you and so I will always agree with Him in this. It is the same with Deborah I have some insight into how the Lord sees her.”* He went on to say, *“I will never present you or any of our friends as betrayers or agents of the Black Horse.”*

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<sup>19</sup> See attached email date November 16, 2023



Even as the story unfolds, BICKLE reaches for the prophetic manipulation he has used so often over the years. By claiming to have “some insight into how the Lord sees her,” he continues his controlling behavior and passes blame, suggesting the possibility that **(IS) Deborah Perkins** and her husband might be seen as betrayers or agents of the Black Horse.

On October 9, 2023, at 7:58 PM, BICKLE emailed **IW #13, (IS) Deborah Perkins's** husband, stating, “*However, I cannot imagine the relational anguish and confusion it would cause in the multi-level long-term sovereign relationship with IHOP and Deborah.*” Bickle goes on to say, “*I realize that she has not betrayed me at this point (so forgive me for using such ugly language as ‘betrayal’) but even the chance of her doing this creates great pain in me (but not anger at her)—that a most trusted friend did this to me at the end of my life after 40 years of being in prayer meetings many hours a day, six days a week.*” This was a clear message on how BICKLE reversed the blame for what had occurred, placing it on **(IS) Deborah Perkins** and portraying her as the instigator of his distress. By doing so, BICKLE effectively positioned himself as a victim of betrayal despite **(IS) Deborah Perkins** actions being seen in a different light. This manipulation shifted the narrative away from the actual events and highlighted the emotional toll it allegedly took on BICKLE, further victimizing **(IS) Deborah Perkins** in the process.<sup>20</sup>

## **Desensitization to Touch**

BICKLE was a master at the casual touch of a victim that appeared harmless, such as hugging, wrestling, kissing, choking, touching legs, touching thighs, and tickling. BICKLE would then escalate his touching to be increasingly more sexual with certain victims. Witnesses would often see Bickle, during church services and prayer meetings, grab girls by their throats, kiss them on their faces, and ruffle their hair. This behavior, masked as innocent affection, was a calculated tactic to desensitize his victims to physical contact, gradually pushing boundaries until they were normalized. By doing so, he created an environment where his actions were less likely to be questioned or resisted, further entrenching his control over his victims. His ability to blend these actions into seemingly benign interactions made it difficult for others to recognize the abuse, allowing him to

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<sup>20</sup> See attached email dated October 9, 2023

continue his predatory behavior unchecked. The psychological impact on his victims was profound, as they struggled to reconcile their trust in a spiritual leader with the violation of their personal boundaries.

**IS #32** reported that she participated in the Nightwatch program from January to June 2023. She recalled eight encounters with Bickle that were 'very inappropriate.' Two of these incidents occurred in the rapid-fire prayer line at approximately 1:00 AM. She felt a hand on her neck, froze, and realized it was Bickle. His hands moved from her neck down to her shoulders, caressing both shoulders with his face close to hers. **IS #32** stated, 'I felt frozen and in fright mode.' She reached out to her leader, but the conversation never progressed. This incident highlights how victims can feel violated and powerless, especially when their concerns are not addressed, allowing the abuser to continue their behavior.

**IW #7** stated that she observed BICKLE single out a young woman in the prayer room, making her feel special by rubbing her shoulders and face with his fingers.

BICKLE'S grooming of **IS #5, IS #6, and IS #7** followed a similar pattern of manipulation and control. He created an illusion of affection and care by whispering in their ear, rubbing their shoulders, and caressing their hair. However, his actions were far from benign. The physical control he exerted by grabbing their necks and forcibly gripping under their ear while commenting on their hair or appearance was a clear display of dominance and power.

**IS #28** stated that BICKLE would hug and kiss her on her forehead in the prayer room. She noted how it was *“Alarming to think that other leaders knew of Mike’s issues and still allowed him to touch women in the prayer room without holding him accountable.”*

**IS #29** stated that while in the prayer room, BICKLE would touch her lower back, grab her from the back of the neck, and kiss her on her cheeks, forehead, and the top of her head.

**IW #15** advised that he observed BICKLE touch a singer in the prayer room by her chin as he slowly ran his hand up her jaw. Alarmed by what he had observed, **IW #15** reported the incident to Isaac Bennet, lead pastor at Forerunner Church, who dismissed the concern, stating, *“That’s*

*just the way BICKLE is,"* and no action was taken. This lack of response further underscored the troubling environment and the normalization of BICKLE'S inappropriate behavior.

BICKLE'S behavior towards **IS #9** is another clear example of his manipulative and predatory tactics. According to **IS #9**, BICKLE created an illusion of affection and care by rubbing her back, running his fingers through her hair, and kissing her face. However, these actions were far from innocent. In a one-on-one situation, his behavior escalated as he placed his hand on her bare leg, ran it up to her thigh, and made the inappropriate comment, "*Freshly shaved,*" according to **IS #9**. This conduct was designed to blur boundaries and normalize inappropriate behavior, making **IS #9** feel confused and powerless.

BICKLE'S actions were not isolated incidents but part of a broader pattern of manipulation and control. By targeting **IS #9**, he exploited her vulnerability and trust, using physical touch and inappropriate comments to assert dominance. This behavior is indicative of a deeper issue, where BICKLE'S actions are calculated to undermine **IS #9's** sense of self-worth and autonomy.

**IW #66** recounted multiple instances where BICKLE would extend his hand in front of others and touch her face with his palm, often making remarks about her makeup. On one occasion, while seated at a table in the prayer room, BICKLE approached her from behind, placed her in a chokehold, and smiled at her. She was startled and scared by the sudden and aggressive action.

Another example of BICKLE'S manipulation was kissing **IS #16** on the head and face while giving her cash. BICKLE'S behavior towards **IS #16** is another clear example of his manipulative tactics. By kissing her on the head and face while giving her money, he created a false sense of affection and care. This act was designed to make her feel unique and valued while reinforcing her dependency on him.

Other examples of inappropriate touching or behavior between BICKLE and women within the church were detailed by **IW #18, IW #20, IW #66, IW #6, IW #32, IW #95, IW #175, and IW #92.**

**IW #18** observed an adult female with her hands inside BICKLE'S pants in his office. **IW #20**, walking into BICKLE'S office, observed an adult woman rubbing BICKLE'S legs as he sat in

his chair and the woman on the floor. One evening, **IW #66** walked into BICKLE'S office and observed an adult female on her knees at BICKLE'S feet as he sat at his desk. **IW #6** reported seeing BICKLE caress a staff person's knee under a table at a restaurant. **IW #32** stated he observed hundreds of secretive communications between his wife and BICKLE over six years. He noted that his wife would spend many hours alone with BICKLE in his office and other locations, bringing him food and providing personal massages using essential oils on bare skin. **IW #95**, on multiple occasions, would see food being brought in by **IW #32's** wife to BICKLE. Additionally, **IW #175** reported an incident where, upon entering BICKLE'S office, they observed an inappropriate action involving BICKLE and **IW 32's wife**, with her hand inside BICKLE'S pants. **IW # 92**, concerned about what was occurring between BICKLE and **IW #32's** wife, advised they reached out to Stuart Greaves<sup>21</sup> and Lenny LaGuardia<sup>22</sup> about the inappropriate relationship, with no action being taken.

These witnessed incidents, regardless of if consensual, between BICKLE and presumably several women highlight a pattern of behavior that is not only unprofessional but also deeply troubling, as it creates an unsafe and uncomfortable environment for those around him. These interactions were inappropriate and demonstrated a complete lack of boundaries inside and outside his office.

## **Sexual Behavior**

During our investigation, **(IS) Tammy Woods**, **(IS) Deborah Perkins**, and **IS #4** reported observing BICKLE in a state of undress, with an erection. Each encounter appeared to be deliberate and targeted towards the girls.

**IW #12** questioned BICKLE about when BICKLE provided **(IS) Deborah Perkins** a hotel room. After paying for the room, he and **(IS) Deborah Perkins** went inside. BICKLE told **IW #12** that he was sweaty from all the running around and decided to shower in the same room as **(IS) Debroh Perkins** was in. **IW #12** advised he pressed BICKLE, stating, "*You walked out of*

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<sup>21</sup> Hereafter referred to as GREAVE'S

<sup>22</sup> Hereafter referred to as LAGUARDIA

*the shower naked with a full erection and exposed yourself to her.*” According to **IW #12**, BICKLE said, “*It was immoral, it was immoral, it was immoral.*” BICKLE also said, “*A man of God will not be humiliated if he humbles himself.*” **IW #12** advised that he asked BICKLE, “*So you got dressed and left the room.*” According to **IW #12**, BICKLE stated, “*No, I stayed there for maybe another 90 minutes.*”

## **Prophetic Manipulation**

Before presenting examples of how BICKLE used “prophetic words” to manipulate his victims, we must first explore how spiritual authority functions within evangelical institutions, and the significance of prophetic ministry in charismatic evangelical spaces like IHOPKC, specifically.<sup>23</sup>

A core tenet of evangelical theology is *biblicism*—that is, a high regard for and obedience to the Bible as the ultimate authority in all areas of Christian faith and practice.<sup>24</sup> This emphasis on the authority of scripture derives from the Reformation ideal of *sola scriptura*, or “scripture alone.” In his 2024 book on power and the ideology of the religious right, Scott M. Coley observes that this ideal was originally conceived as a check on the power of men in positions of authority within the Church: no authority, be it a priest, pastor, teacher, deacon, prophet, or bishop, is above the Bible. Coley notes that according to the Reformation ideal of *sola scriptura*, the Bible is the only infallible authority on matters of Christian faith and practice. It follows that Scripture, as the only infallible authority, is the *highest* authority. This doesn’t mean that there is no authority outside of scripture—merely that scripture is sovereign over lesser sources of authority, such as church tradition, ecumenical creeds, doctrinal statements, or ecclesial officials (e.g., pastors or denominational leaders). Thus, in theory, the Reformation ideal of *sola scriptura* subordinates the conventions, institutions, and opinions of men to the word of God.

In the context of contemporary evangelicalism, however, Coley points out that appeals to biblical authority often serve to *amplify* the social control exercised by ecclesial authorities—namely,

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<sup>23</sup> The phrase “prophetic word” is a term of art used to describe a message from God. Evangelicals broadly (including charismatics) use the term “prophet” to describe a kind of vocation. What sets the charismatic understanding of prophecy apart is that within charismatic institutions such as IHOPKC, figures like Bickle were believed to receive “words of knowledge” or “prophetic words” directly from God. Thus, in effect, figures like Bickle have the ability to speak for God.

<sup>24</sup> National Association of Evangelicals, “What is an Evangelical?,” <https://tinyurl.com/49x6t97y>. See also Bebbington, David, *The Evangelical Quadrilateral: The Denominational Mosaic of the British Gospel Movement*, Vol. 2, Waco, TX: Baylor University Press, 2021.

those authorities who have the power to dictate what the Bible means: if the Bible’s authority cannot be questioned, and certain individuals have the power to dictate how the Bible is to be understood, then those individuals cannot be questioned. As Coley notes, the Reformation ideal of biblical authority is “meant to attenuate ecclesial authority. Yet the opposite is achieved when ecclesial authorities... dictate the meaning of Scripture and then invoke the authority of that same Scripture in order to silence dissent.” In effect, this arrangement permits those in positions of power to “speak on behalf of God.”<sup>25</sup>

It’s equally important to observe that in the context of a *charismatic* evangelical institution like IHOPKC, this dynamic is compounded by an emphasis on “prophetic words.” Within many non-charismatic evangelical institutions, the power of church authorities to speak on God’s behalf is restricted to the four corners of the biblical text. But the emphasis on prophetic ministry within institutions like IHOPKC extends this power beyond the Bible, by legitimizing the notion that those with the gift of prophecy receive messages directly from God. As Matthew D. Taylor observes, in apostolic and prophetic circles, people like BICKLE are given an almost unfathomable amount of spiritual authority—far beyond most evangelical pastors. They are seen as oracles of God, speaking with the voice of God through prophecy, and leading the church under divine apostolic directives. That is a straightforward recipe for abuse and cover-up. Indeed, it’s baked into BICKLE’S decades-long prophetic narrative that anyone who criticizes or exposes him must be an agent of Satan.<sup>26</sup>

In sermons and other talks on the subject of prophecy, BICKLE assures his audience that legitimate prophecies must accord with scripture. But this assurance is cold comfort indeed, given BICKLE’S enormous influence over how the Bible is understood by those within his sphere of influence.

BICKLE was a master at using prophetic words to gain his victims' trust. By presenting himself as a spiritual authority with divine insight, he manipulated his victims into believing that his actions were guided by a higher power. *“Everyone around BICKLE wanted to please him and*

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<sup>25</sup> Coley, Scott M. *Ministers of Propaganda: Truth, Power, and the Ideology of the Religious Right*. Grand Rapids: Eerdmans, 2024, pp. 47–9.

<sup>26</sup> Taylor, Matthew D. 2023. *Important Context for the Mike Bickle/IHOP-KC Sexual Accusations*. October 29. <https://matthewdtaylor.substack.com/p/important-context-for-the-mike-bickleihop>.

*for BICKLE to think they were radical and Godly,” said IS #11. This tactic created a sense of dependency and reverence, making it difficult for the victims to question his intentions or resist his control.*

BICKLE has been accused of engaging in egregious spiritual, emotional, and sexual abuse over decades. He allegedly groomed and fostered inappropriate relationships with women, using the concept of an "apostolic chariot-vision calling" to create an intoxicating partner narrative.

BICKLE reportedly shared prophetic words with **(IS) Tammy Woods** and **(IS) Deborah Perkins**, claiming that the Lord had shown him that Diane (BICKLE'S wife) was going to die and that they would be in the chariot with him. This narrative expanded his influence among the women involved.

During an interview with **(IS) Terry Hartly**, she advised in October of 1983, *“Mike (BICKLE) explicitly told me of a prophecy regarding the death of his wife, Diane. He believed Diane’s death would happen in an earthquake in St. Louis, and the implication of sharing the prophecy with me was that her death would open up a path forward for him and I to pursue a romantic relationship together.”*

Another example of BICKLE'S use of prophetic manipulation, though previously mentioned in this report, is when he would single out women within the church and refer to them as “Esther.” This term, drawn from a respected biblical figure, appears to be part of his grooming tactics.

According to **IW #14**, BICKLE would also use other people to help with his prophetic manipulation, such as charismatic minister Paul Cain, and feeding him (Cain) information about certain women that BICKLE was pursuing. By presenting himself as a spiritual authority with divine insight, he manipulated his victims into believing that a higher power guided his actions. This method allowed BICKLE to exploit his victims' deepest fears and hopes, ensuring their compliance through a combination of fear, guilt, and a perceived sense of spiritual obligation.

BICKLE'S ability to exert power and control was multifaceted. He used his authoritative position to create an environment where questioning his actions was seen as questioning divine will. This manipulation extended to isolating victims from their support networks, making them more reliant on him. This manipulative behavior was shown when BICKLE expressed remorse

but then placed blame on **(IS) Tammy Woods** after their encounter. In doing this, BICKLE was attempting to shift responsibility and create confusion. This emotional manipulation can make the victim feel guilty and complicit in the abuse, further entrenching their sense of powerlessness.

BICKLE'S actions in having **(IS) Deborah Perkins** pray Psalm 51 (see below) after sexual encounters was another layer of his manipulation. By invoking a prayer of repentance, he further distorted her understanding of the situation, making her feel complicit in the abuse. Similar to **(IS) Tammy Woods**, this tactic not only reinforced his control but also exploited her faith, creating a false sense of shared guilt.

### ***Psalm 51 New International Version***

*<sup>1</sup> Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. <sup>2</sup> Wash away all my iniquity and cleanse me from my sin. <sup>3</sup> For I know my transgressions, and my sin is always before me. <sup>4</sup> Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge. <sup>5</sup> Surely I was sinful at birth, sinful from the time my mother conceived me. <sup>6</sup> Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place. <sup>7</sup> Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. <sup>8</sup> Let me hear joy and gladness; let the bones you have crushed rejoice. <sup>9</sup> Hide your face from my sins and blot out all my iniquity. <sup>10</sup> Create in me a pure heart, O God, and renew a steadfast spirit within me. <sup>11</sup> Do not cast me from your presence or take your Holy Spirit from me. <sup>12</sup> Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. <sup>13</sup> Then I will teach transgressors your ways, so that sinners will turn back to you. <sup>14</sup> Deliver me from the guilt of bloodshed, O God, you who are God my Savior, and my tongue will sing of your righteousness. <sup>15</sup> Open my lips, Lord, and my mouth will declare your praise. <sup>16</sup> You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. <sup>17</sup> My sacrifice, O God, is<sup>(b)</sup> a broken spirit; a broken and contrite heart you, God, will not despise. <sup>18</sup> May it please you to prosper*



*Zion, to build up the walls of Jerusalem.<sup>19</sup> Then you will delight in the sacrifices of the righteous, in burnt offerings offered whole; then bulls will be offered on your altar.”<sup>27</sup>*

BICKLE’S manipulation of **(IS) Deborah Perkins** took on a deeply disturbing and manipulative tone. By claiming that the Lord had told him his wife Diane was going to die and that they would be together, he exploited her faith and trust in him. This tactic is particularly insidious, as it uses religious beliefs to justify and normalize his predatory behavior. BICKLE’S vivid descriptions of their future life together, including living in a house by the lake and being "in the chariot" with him, were designed to create a sense of inevitability and destiny. This manipulation further isolated **(IS) Deborah Perkins**, making her feel complicit in his plans and deepening her dependency on him.

BICKLE’S manipulation extended to using religious scriptures to justify his actions, further exploiting **(IS) Deborah Perkins's** faith and trust. During Friday Night Watch prayer meetings, he would tell her that he felt the presence of the Lord and that his wife Diane was going to die. This tactic not only manipulated her emotions but also created a false sense of divine approval for his actions. By invoking religious authority, BICKLE deepened his control over **(IS) Deborah Perkins**, making it even harder for her to question his behavior or seek help.

On December 6, 2023, LAGUARDIA met with the Ministry Outreach team and an attorney who guided them through a 50-page document that the Executive Leadership Team (ELT)<sup>28</sup> had received from the Advocate Group (AG)<sup>29</sup>. During the meeting, **IW #206** mentioned that LAGUARDIA had urged the group to disregard the allegations against BICKLE. **When IW #206** asked LAGUARDIA about the story of BICKLE’S wife dying, LAGUARDIA responded by saying, *“Jesus is going to return soon, Mike and Diane are going to preach boldly, Diane is going to die a martyr, and Mike will have to marry someone else.”*

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<sup>27</sup> See Psalm 51

<sup>28</sup> Hereafter, we utilize the acronym ELT

<sup>29</sup> Hereafter, we utilize the acronym AG

## Other Staff at IHOPKC Involving Sexual Misconduct and Coverups

The investigation into IHOPKC has indeed uncovered troubling patterns. Beyond the allegations against BICKLE, we uncovered numerous instances of sexual abuse and misconduct perpetrated by individuals associated with IHOPKC. It is crucial to emphasize that these instances are not directly related to BICKLE. These findings highlight a broader issue within the organization that requires immediate attention and action. Due to the extensive nature of the report and the time constraints, we will provide a summary of the various stories and the responses from IHOPKC leadership. This summary aims to shed light on the systemic issues and the steps taken by the leadership to address them.

Throughout the investigation, we identified sixteen (16) **Accused Staff Members (ASM)** implicated in sexual misconduct claims. Many of the **Interviewed Survivors (IS)** who shared their stories have chosen not to include their experiences in the report due to fear of retribution from the abusers and/or IHOPKC. We have been permitted to share nine (9) of these stories.

### ASM #1

**ASM #1** allegedly sexually assaulted and raped a 14-year-old female in the 1980s. It should be noted that this was before the time **ASM #1** worked within IHOPKC. We have made multiple attempts to contact **ASM #1** via email and phone and have been unable to elicit any response from him.

In 2012, **ASM #1** applied for an internship at IHOPKC. The application asked if there had been any previous allegations of physical or sexual abuse, and he answered that while he was an intern in his youth ministry at a different congregation, he moved outside of his marriage with a 16-year-old girl and stated that it went no further than inappropriate touch.

On or about March 3, 2018, the ELT sent an email to the “Known Survivor” of the sexual assault by **ASM #1** (included below). Such sensitive matters demand a framework of established guidelines, and the expertise of professionals trained to handle the complexities involved, ensuring that the victims' welfare remains the top priority. The absence of proper protocols and

professional involvement in addressing these issues has further exacerbated the trauma experienced by the survivors and undermined the credibility of the investigation.

"Dear Mrs. [REDACTED]

First, we want to thank you for courage to come forth and shine light on the horror of abuse and the neglect of the church to face the current problem and to be transparent about its failures.

Second, we want to say that we are saddened and pained by not only the abuse you experienced but by the lack of a truly righteous and healing process within your church family when you first came forward. We do not wish our intentions with you to be another of those horrendous experiences.

As [REDACTED] current employer, it is our desire to walk out a righteous process with [REDACTED] to determine if he should continue in ministry in any form on our staff. [REDACTED] has been on our staff for 5 years working with [REDACTED] short term training program for 50-year-olds and older. The recent reports are shocking and appalling, and we are deeply saddened by [REDACTED] abuse and the pain you have experienced. When [REDACTED] applied to the International House of Prayer in Kansas City, he was forthright with the abuse that took place and has referred us to a psychologist that walked him through an 18-month treatment to determine if he was a potential harm to people and if he was fit for ministry. [REDACTED] and his references have upheld that abuse to a minor did occur but denied many of the statements made by you pertaining to nature and extent of the abuse period.

Our intent is not to put you, the victim, on trial in any way. We recognize abuse of a minor by a person in a position of authority took place and that the follow-up to that abuse was horrendous neglect of responsibility and lacked the necessary care for the victim. Our intent is to honestly and lovingly examine whether [REDACTED] and his references were forthright in their claim that there were nine instances of kissing while some of those instances having inappropriate touch to the breast. They have denied that there was any sexual contact in any form beyond that and that the instances occurred when you were 16 and not 14. Part of the process with the psychologist was to have [REDACTED] fully own this part to the full degree of what he did. A polygraph test was part of the process.

Again, our intent is not put you on trial in any way but to determine if [REDACTED] was truly forthright in his version of the events when he applied. [REDACTED] you are a sister in the faith and a fellow minister of the gospel Jesus Christ. We want to convey our utmost desire to honor you by going through a thorough evaluation of [REDACTED] and his honesty with regard to the past and his fitness for ministry in the future. We have no desire to defend [REDACTED] in any way but only seek to take your statements in the articles and the video with the utmost seriousness.

Thus, our questions relate to the details of the abuse of events. We are not asking these to go public in any way [REDACTED] make any defense for [REDACTED]. What he has admitted to is deplorable and of itself. We only want to take our sister in the faith and fellow minister of the gospels claim seriously and evaluate Brads future fitness for ministry appropriately.

- Can you confirm that [REDACTED] did indeed engage with you in sexual activity beyond kissing and a few instances of inappropriate touching to the breast?
- Is there someone who was in a position of authority who knew the extent of your original claims?

We realized that this correspondence from our ministry cannot be done in a way that honors you and all involved, having no history with you. The horrendous events 30 years ago and the neglect of

that we honor your intention to shine the light on this issue and call the church back to its own standard of righteousness and love, especially for women and children who have suffered abuse.

Thank you for receiving this email.

Sincerely,

Dale Anderson  
Tracey Bickle  
Jono Hall  
Allen Hood  
Lenny LaGuardia"

After the email was delivered to the “Known Survivor,” she advised the ELT that they were not qualified to conduct an investigation and to bring in a third-party investigator. The ELT then decided to sign a contract with GRACE for an independent third-party investigation.

Multiple IW’s have reported their frustrations when attempting to contact the ELT members at IHOPKC regarding this case. **IW #40** and **IW #56** both stated that they had tried to communicate with GREAVES and Dave Sliker<sup>30</sup>, advocating for **ASM #1**’s not to be restored to regular staff following the allegations made against him. They were encouraged to follow the Matthew 18 process with **ASM #1**, provided they believed he had taken full responsibility for his actions. Additionally, **IW #2** mentioned that despite the push for accountability, **ASM #1** continued to hold a position at IHOPU, actively recruiting students. These reports indicate a disconnect between the leadership's stated commitment to accountability and the actual outcomes observed by the IW's. Moreover, these experiences have led to growing concerns among the IWs about the transparency and effectiveness of the processes in place to handle such serious matters.

In a Press Release from IHOPKC dated April 19, 2019, titled, “International House of Prayer of Kansas City Concludes Misconduct Investigation.”

*After one full year, all investigations regarding a 2018 sexual misconduct allegation made against an international House of Prayer of Kansas City IHOPKC staff member have been completed. “Both the victim and the accused member of this investigation have found resolution,” says a senior IHOPKC official.*

*During the c[REDACTED] of the discovery, the victim realized that the accused did make a genuine apology and she has genuinely forgiven him,” her Sacramento lawyer, Joseph George said on Friday, December 14, 2018 in a telephone interview with the Modesto Bee.*

*In 2018, charges were made against an IHOP KC staff member during his tenure at a ministry unrelated to IHOPKC in another state over 30 years ago. The accused was placed on a leave of absence while the IHOPKC Executive Leadership Team spent considerable time in discovery and fact-finding with regards to the victims accusations. When the injured party escalated the nature of the original claim and requested an expansion to the internal process, IHOPKC agreed to bring an outside organization of the victim’s recommendation to ensure a fair and thorough investigation.*

*During the course of both the internal and external investigations, the accused demonstrated genuine remorse and repentance over the clear moral failure committed at that time as well as*

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<sup>30</sup> Hereafter referred to as SLIKER

*complete cooperation with the litigation. The injured realized that the accuser made a genuine apology and has genuinely forgiven him.*

*“The critical conclusion of the report is that no evidence of further incidents was discovered by the independent firm, nor has there been any evidence of further wrongdoing over the last 30+ years including time spent at IHOPKC,” says that senior IHOPKC official. IHOPKC diligently seeks to be safe, accountable, transparent and integrous organization, fully alert and cooperatively aware to abuses and abusers, of any kind. We desire to be a safe, trustworthy organization that deeply embodies the values and actions of Jesus for justice, mercy, and redemption. We are committed to both the prevention of oppression and to justice for those oppressed. Additionally, we challenge abusers toward full repentance with the hope of eventual restoration.”*

*In response to the review conducted by the external agency, with further recommendations concerning IHOPKC's Sexual Harassment prevention and protection policies, IHOPKC leadership instituted several additional processes to ensure that IHOPKC is a safe place to work, including but not limited to an audit of the Ministry Staff Application Screening Process, training for those that review and interview applicants, Restoration Guidelines for Victims of Sexual Harassment, and Sexual Harassment Training for all IHOPKC staff.<sup>31</sup>*

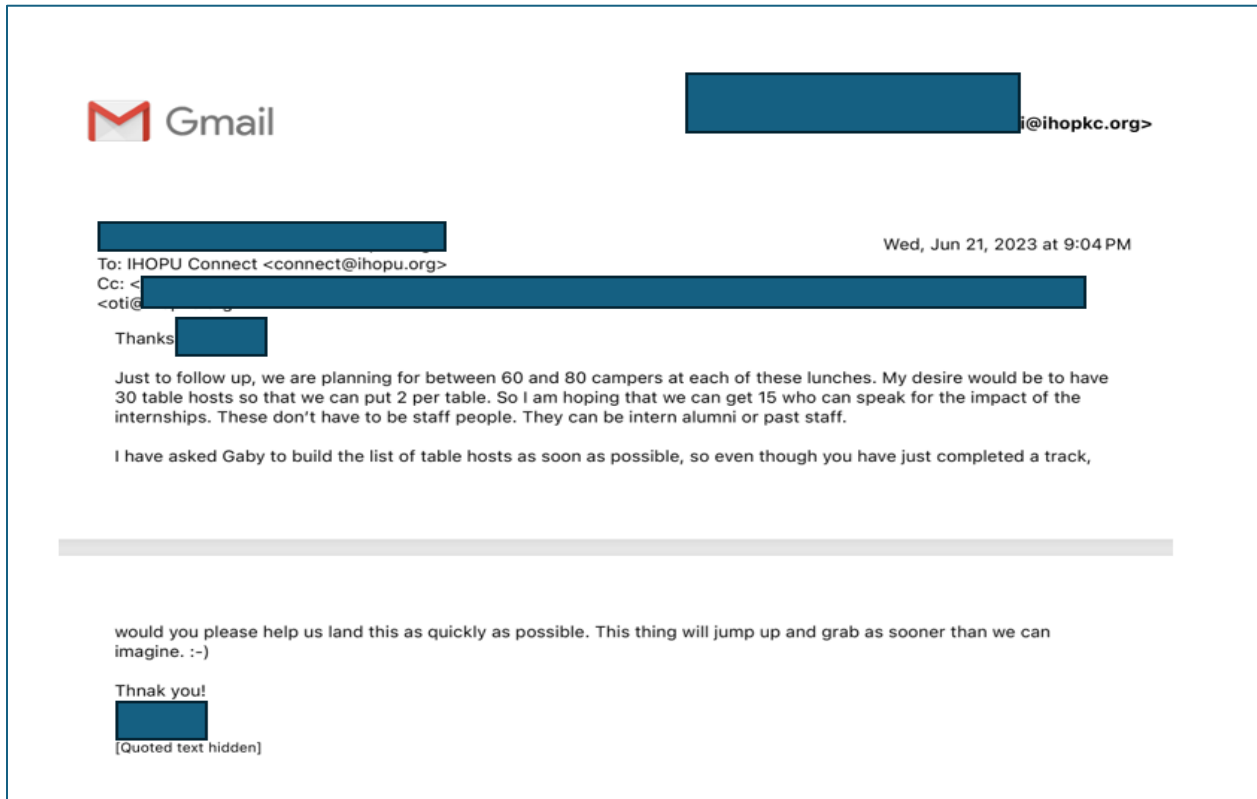
The decision by IHOPKC not to publicly release the GRACE report reveals a significant disregard for transparency and the congregation's well-being. By withholding the report, the leadership has demonstrated a lack of commitment to accountability and potentially compromised the trust and safety of church members. This perceived inaction has fostered a sense of mistrust and frustration within the community, highlighting the urgent need for more robust and transparent measures to ensure accountability and safety.

Despite the controversy, the board ultimately decided to permit **ASM #1** back on staff at IHOPKC. This decision was made while knowing the facts in the case against **ASM #1** and acknowledging the recommendations in the GRACE report, which stated, “Should he ever be permitted to return to IHOP, he must never be allowed on the property when minors are present. In addition, he must never be allowed at, or granted participation in, any off-campus IHOP activities in which minors are present.”

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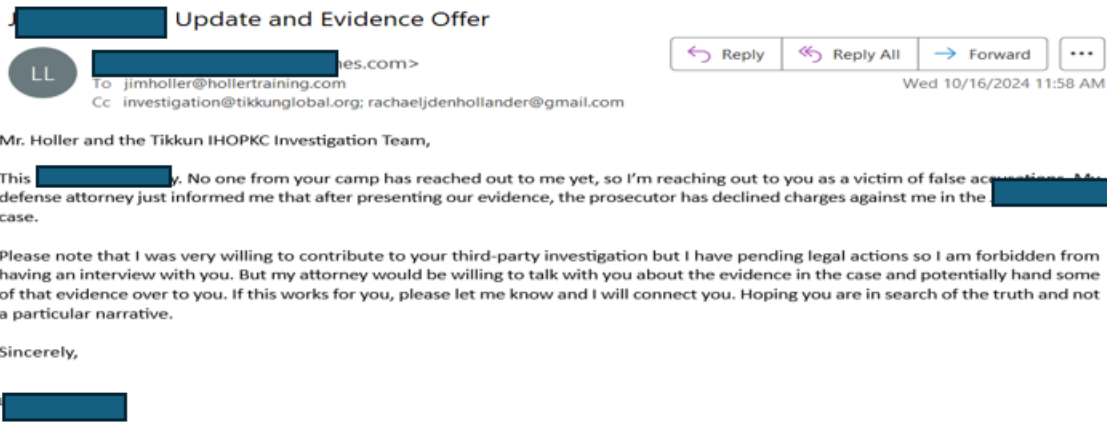
<sup>31</sup> See attached Press Release from IHOPKC dated April 19, 2019, titled, “International House of Prayer of Kansas City Concludes Misconduct Investigation”

On June 21, 2023, **ASM #1** emailed the IHOPU Connect group about planning a lunch for campers.



## ASM #2

**In 2010, ASM #2** allegedly sexually assaulted and raped a 16-year-old male, **IS #24**. We have attempted to contact **ASM #2**, and **ASM #2** referred us to his attorney. We did receive an email response that stated he was willing to cooperate with the third-party investigation but, because of pending legal action, was forbidden to be interviewed. *(Note that on October 17, 2024, the Jackson County, Missouri prosecutor decided not to file charges against ASM #2).*



According to **IW #2**, **ASM #2** was involved in youth leadership at IHOPKC and led a small group of teen boys. **IW #4** stated that he would often take the boys on outings to places like the YWCA gym in Overland Park, MO. While at the gym, the boys would be encouraged to disrobe and take showers. **IS #25** stated that **ASM #2** would find ways to be alone with the boys and ask personal questions about their sexuality.

**IW #4** advised he contacted SLIKER about the allegations occurring during the youth outings, and that SLIKER stated, "he didn't think it was a big deal." **ASM #2** was allowed to continue in the ministry. **IW #2** noted that the situation was reported to GREAVES and LAGUARDIA, and nothing was done. **IW #50** went to LAGUARDIA stating that **ASM #2** needed to be removed from working around kids, and he was told, "No one could be banned." **IW #27**, while working in the children's department, was never notified of the actions being taken by the ELT during the investigation of **ASM #2** and what occurred during the youth outings. **IW #8** stated that **ASM #2**, while in the prayer room, pulled a boy, who was unable to be identified as part of this investigation, into a side room to talk to him about masturbation, his need to confess, and that he wanted to find time to shower with him to wash away his sins.

**IW #2** shared **IS #24**'s story of abuse with Ed Hackett, an IHOPKC board member, 11 days before **IS #24** story went public on Tuesday, July 30, 2024.



**IW #2** stated that immediately after telling Ed Hackett, he contacted Joseph Taylor, the Executive Director of IHOPKC, and informed him of **IS #24**'s allegation of being sexually abused by an IHOPKC staff member as a minor.

On Friday, August 2, 2024, IHOPKC released a statement to the Kansas City Star<sup>32</sup>, claiming this was the **FIRST TIME** they had learned of these allegations.

*"We are heartbroken by these allegations, which we have learned of for the first time as a result of your inquiries. All efforts are being extended to uncover the details. We are reaching out to the Werner and Abuhl families to offer our full support. This includes supporting the involvement of law enforcement. We have also opened an internal review to understand how the leadership at the time handled allegations, identify lapses, and create a summary report with recommendations to ensure that training and processes are in place going forward so that this cannot happen again period."*

### **ASM #3**

**IW #51** observed **ASM #3** having an inappropriate relationship with another intern. This was reported to GREAVES, and he stated that he was handling the situation. **IW #173** said that **ASM #3** would always go to the interns' apartments and give them gifts and food. **IW #173** stated that **ASM #3** brought a massage table to provide massages to the interns.

Multiple girls lived in a basement apartment owned by **ASM #3** and his wife. The bedroom door locks were removed to allow free access for **ASM #3**. **(IS) Olivia Bauman-Pousseur** (18-year-old), an intern at IHOPKC, was physically and sexually assaulted by **ASM #3** in 2010-2011. During this period, she had been punched and thrown to the ground and sexually assaulted on multiple occasions. **(IS) Olivia Bauman-Pousseur** contacted Dave and Tracey Sliker to assist her. (SLIKER was on the ELT as the President of the International House of Prayer University) SLIKER wanted to meet **(IS) Olivia Bauman-Pousseur** in person, so she asked **IW #109** to attend the meeting. **IW #109** stated, *"What I came to realize very quickly was this meeting was*

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<sup>32</sup> [www.kansascity.com/news/local/article290857694.html](http://www.kansascity.com/news/local/article290857694.html) August 11, 2024 "Former IHOPKC teens allege sexual misconduct by youth group leader. Was it a coverup? By Judy Thomas



about extreme grooming, repeated sexual assault disguised as “pastoring” and “one-on-one counseling” she was experiencing at the hands of her landlord.” The focus of the meeting according to **IW #109** was “keeping her quiet and the only way to move forward was to forgive, forget everything and not to ask any more questions.” **SLIKER** told **(IS) Olivia Bauman-Pousseur**, “This is all a considerable misinterpretation.”

During a second meeting, held at **SLIKER’S** home, **(IS) Olivia Bauman-Pousseur** was told not to bring **IW #109** and to attend alone. She was surprised that the meeting was with **ASM #3** and **SLIKER**. She was told that **ASM #3** had repented and warned her not to tell anyone, including her parents, of what had happened. **SLIKER** told her, “Jesus doesn’t go spreading all of our sins, so we shouldn’t share the sins of others.” **SLIKER** also warned **(IS) Olivia Bauman-Pousseur** not to report the incidents to the police. **(IS) Olivia Bauman-Pousseur** was aware of a meeting with **SLIKER**, **GREAVES**, and **BICKLE** and never heard the outcome of the meeting. **IW #109** attempted to reach out to **GREAVES** several times but never received a reply.

## **ASM #5**

**IS #8**, after being sexually assaulted by **ASM #5** at **IHOPKC**, sought help from trusted leadership figures. Instead of receiving support, she was told that the term “assault” was too strong and was discouraged from going to the police or disclosing the incident to anyone. **IW #16** said, “You are Holy if you don’t talk. If you talk, you are toxic.” This statement was made many times throughout the investigation by other victims. **IW # 191** stated there was a “code of silence” at **IHOPKC**.

## **ASM #6**

**IS #22** advised they were sexually assaulted by **ASM #6** and then told not to discuss it with anyone from **IHOPKC**. It is a clear failure of the organization's duty to protect and support its members. Forcing him to attend the “Living Waters” program instead of addressing the assault only adds to the trauma and silences the victim.

## ASM #7

**IS #23**, a minor, joined IHOPKC as an intern. Unfortunately, there were no specific protections in place for minors, and they were treated as adults, encouraged to fast and spend long hours in the prayer room. Shortly after his arrival, he was targeted and groomed by **ASM #7**, a male leader who exploited the prophetic to lure interns into sexual abuse.

## ASM #9

**IS #14** was sexually assaulted and raped by **ASM #9**, a staff member of the Nightwatch program. She reported what had happened to her supervisor, Donna Edwards, and they met with GREAVES, the director of the Nightwatch program. **IS #14** was told that the word “rape” was too strong of a word to use for what happened. She attended multiple meetings with different people who questioned her about the incident, which only crushed her spirit. Church officials asked her to retract her story and apologize to the offender formally. They also told her that she should not go to the police. **IS #14** stated that “How the church handled the situation was far more traumatic than the rape itself.” This incident highlights the critical need for organizations to have proper safeguarding measures and to take allegations seriously while providing a safe and supportive environment for those who come forward.

## ASM #10

**ASM #10**, a former Music School leader and IHOPKC staff member, led a group of students to “Tangibly comfort one another, using physical touch to show the heart of Jesus,” according to **IW #199**. In doing so, according to **IW #199**, “A single girl would sit with her head in **ASM #10's** lap, as he would stroke her hair, while **ASM #10's** wife was in another room watching their children.” According to **IW #199**, questioning this behavior was met with the accusation that any impure thoughts indicated the students weren't as redeemed as **ASM #10**. **IW #199** further stated, “He could touch the women in the group and be closest friends with the married women, as he was displaying Jesus to them.” Some of the couples I remain in contact with have been so damaged by this chapter that they have had to seek therapy and healing.”

## ASM #11

**IW #48** stated that his daughter was being stalked and harassed **ASM #11**. He reported the abuse to two ELT members, Ed Hacket and Isac Bennett, who reported the incident to BICKLE.

According to **IW #48**, BICKLE, who was familiar with the staff member, stated that he backed him and that no other action was needed.

## Executive Leadership Team (ELT) Concerns

The investigation has revealed that certain members of the ELT at IHOPKC were more focused on suppressing and minimizing reports of sexual abuse, misconduct, and rape rather than supporting the victims or staff who reported these incidents.

The investigation revealed troubling practices within IHOPKC involving SLIKER, a member of the IHOPKC leadership team and then president of IHOP University. We have made multiple attempts to contact SLIKER by email. He did respond initially, but all correspondence came to an abrupt stop.

**IW #77** reported to us that when he questioned SLIKER as to why an alleged offender was still on staff, SLIKER commented, *“We never take a guy out of his game when he's being restored.”* This attitude reflects a concern for prioritizing the offender's restoration over the victim's well-being.

It's incredibly disheartening to hear that multiple identified survivors have reported such experiences. When SLIKER oversaw Matthew 18 meetings, instead of providing support, he interrogated the victims in front of the alleged offender. This approach not only failed to support the victims but also added to their trauma. Forcing victims into agreeing not to talk with anyone within IHOPKC further silenced them and prevented them from seeking the help and support they often needed.

**IS #26** stated that while talking with SLIKER, BICKLE approached her, touched her face, played with her hair, and then walked away. According to **IS #26**, SLIKER stood by, observing her discomfort, and did nothing to intervene. This behavior was normalized within the leadership, as no one stepped in to stop it, further perpetuating a culture of acceptance of such actions.

The investigation has revealed troubling practices within IHOPKC involving Stuart Greaves<sup>33</sup>, a member of the IHOPKC leadership team and then Vice President of the Global Prayer Room. We have made multiple attempts to contact GREAVES, and we have been unable to elicit any response from him.

To silence victims, GREAVES would hold meetings where victims were interrogated and, in many instances, forced to apologize to the alleged offenders. Victims were often blamed for what happened to them, causing further trauma.

In cases of sexual abuse, victims were advised that the investigation would be handled in-house and that law enforcement should not be involved. This approach not only silenced victims but also allowed perpetrators to continue their abusive behavior without fear of legal consequences.

Additionally, GREAVES shared his prophetic dreams with victims and others, including a prophetic dream about “Barking Dogs” with **IS #14**. In this dream, GREAVES told **IS #14** that the barking dogs symbolized a warning or alert, often interpreted as a message from the spiritual realm to pay attention to certain issues or threats. This practice again exemplifies the manipulation and control exerted over victims, using spiritual language to justify and perpetuate harmful behaviors.

GREAVES told **IW #10** not to tell anyone or report an incident where a relative, who was also an IHOPKC church member, was sexually assaulting a minor because it would be taken care of in-house by IHOPKC.

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<sup>33</sup> Hereafter referred to as GREAVES

**IW #2** confronted GREAVES about why he told **IS #14** not to go to the police after they reported abuse. According to **IW #2**, GREAVES started to cry and claimed, “*Another black man is going to jail.*”

**IW #110** reported that GREAVES initially contacted her with work-related messages, but the nature of his texts soon became more personal. At one point, he sent her a picture of himself from his hotel room in his pilot's uniform, raising suspicions about his intentions.

The investigation has revealed troubling practices within IHOPKC involving LAGUARDIA. LAGUARDIA was a member of the IHOPKC leadership team, Vice President of Ministries, and local chaplain for the Kansas City and Grandview Police Departments. We have made multiple attempts to contact LAGUARDIA via email and in person at his residence. Unfortunately, we have been unable to elicit any response from him.

In 2023, **IS #14** confronted GREAVES in a recorded conversation at the Forerunner Church regarding his mishandling of her report of being sexually assaulted. GREAVES denied any cover-up of the assault. LAGUARDIA was also present during this confrontation. According to **IS #14**, LAGUARDIA warned her, saying, “If you don’t delete that, I’m going to give your name to somebody, and they’re going to contact you. It will cause trouble if she’s recording to trap somebody. It’s not going to be helpful for you.” After the confrontation, **IS #14** felt deeply distressed and unsupported, as her attempt to seek justice was met with threats and denial.

After witnessing concerning interactions involving a minor child and other young children, **IW #25** contacted LAGUARDIA. According to **IW #25**, LAGUARDIA acknowledged observing the same behavior and assured **IW #25** that appropriate actions would be taken. However, no measures were implemented, and the incident remained unreported.

**IW #20, IW #10, IW #50, IW #130, and IW #2** all shared stories of seeking assistance from LAGUARDIA with help on different disclosures of sexual abuse victims in which they were told that IHOPKC would be handling the situation, and they should not discuss the occurrences with anyone.

## Face-to-Face with the Abusers

The investigation revealed that many victims were subjected to "Matthew 18" meetings, where they were pressured into face-to-face confrontations with their accusers to determine who was lying. These meetings not only compounded the emotional distress of the victims but also undermined the integrity of the investigation process. Many victims felt intimidated and coerced, which led to further trauma and a sense of injustice. As a result, the credibility of the testimonies collected during these meetings was compromised.

BICKLE'S "Making a Purity Covenant: Seven Practical Commitments," released in 2008, outlined stringent principles for the International House of Prayer Kansas City (IHOPKC). A central tenet of these commitments was to handle issues internally, avoiding involvement from law enforcement or external entities. This internal approach was deemed essential for the organization's continued operation and longevity, a practice it upheld for many years. By fostering a culture of self-regulation, IHOPKC aimed to ensure a unified community, minimize public scrutiny, and maintain the integrity of its spiritual mission. The Purity Covenant not only guided personal behavior but also reinforced the organization's commitment to resolving conflicts and maintaining discipline from within its own ranks.<sup>34</sup>

Interns entering the program were compelled to disclose sexual sins or experiences, often involving childhood victimization. These disclosures were sometimes used manipulatively, adhering to the principles set by BICKLE in the Forerunner Christian Fellowship's Purity Covenant (March 2008). "*Commitment #4: I commit to hold any confession of my friend's failure in strict confidentiality. If I do speak it to another then I commit to tell it to the one who confessed their sin to me. The one who breaks confidence should confess also to the one whom he broke the confidence.*"<sup>35</sup> According to this commitment, any confession of a friend's failure was to be held in strict confidentiality, with breaches requiring confession to the one whose confidence was broken.

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<sup>34</sup> See attached Making a Purity Covenant: Seven Practical Commitments," released in 2008

<sup>35</sup> See attached Making a Purity Covenant: Seven Practical Commitments," released in 2008

**IW #180** stated that there would be a “*mass deliverance process*” where they were made to disclose any sexual history that they may have.

In 2022, **IW #75** reported that the IHOPKC counseling department received a directive from BICKLE via GREAVES, mandating that any intern with "sexual struggles" be reported directly to BICKLE. (We have not been able to locate this document.)

**IS #13** had confidentially contacted her leaders seeking help about a situation with a female staff member who was sexually harassing her. She was told that she wasn't following the biblical process, Matthew 18, correctly. No action was ever taken by the ELT against the staff member. **IS #13** reached out to SLIKER, who reportedly told her to “*Pull your big girl panties up; you signed up for this.*”

It's deeply troubling when someone reaches out for help and is met with such dismissive and inappropriate responses. **IS #13**'s experience highlights the importance of supportive and empathetic leadership, especially in sensitive situations. The lack of action from the ELT and the response from SLIKER are both concerning and unacceptable.

What we have consistently observed within IHOPKC is that often, when someone reaches out for help, they would be forced to say confessions and be silenced. Sadly, according to survivors, their “*dirty laundry*” was shared with the leadership, and nothing was done to rectify the situation with the alleged offenders. This was shown during our interview with **IW #199**, who stated, “*The focus on purity and our sexuality in group settings was unsettling.*” **IW #199** further advised, “*Forced confessions were common, as we were often coerced with music and prayer in “pure heart” weekends, where we were to confess to strangers all of our sexual sins.*”

**IS #31** reported that after disclosing a sexual assault, she was told her story was unbelievable and was discouraged from going to the police. Instead, she was coerced into a meeting with her accuser, further traumatizing her and undermining her credibility.

This practice reflects a deeply flawed approach to handling allegations of abuse, prioritizing the organization's reputation over the well-being of the victims. The use of "Matthew 18 meetings" not only silenced victims but also perpetuated a culture of fear and intimidation. Victims were

made to feel as though their experiences were invalid, and the burden of proof was unfairly placed on them.

Multiple victims reported that after the Matthew 18 meetings, they were required to attend IHOP's Living Waters Program, which was run by Tracey Bickle (BICKLE'S sister). This program was intended to help individuals with sexual issues. However, the mandatory nature of this program and its connection to the leadership raised concerns about its effectiveness and the true intentions behind it. Many of the victims we interviewed felt that the program was another way to control and silence them rather than providing genuine support and healing.

Another commitment from the "Making a Purity Covenant: Seven Practical Commitments" included specific guidelines that held victims to certain standards when they disclosed incidents of sexual misconduct. The emphasis on purity and accountability, specifically commitments E through H, while intended to promote moral integrity, also raised concerns about the potential for victim-blaming and the pressure on survivors to conform to stringent behavioral expectations.

*FORERUNNER CHRISTIAN FELLOWSHIP (MARCH 2008) – BICKLE Making a Purity Covenant: Seven Practical Commitments (E-H)*

*E. Commitment #5: If I “repeatedly” stumble in immorality, I will show the fruit of repentance by going with my friend to confess to the leadership and then accept the boundaries they give me.*

*F. Commitment #6: I commit to share with the leadership if my friend “repeatedly” stumbles in immorality. I will first tell my friend before sharing with a leader to convince him to go with me. If your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. If he will not hear, take with you one or two more...If he refuses to hear them, tell it to the church. (Mt. 18:15-17)*

*G. Commitment #7: For leaders: I commit to follow the process of bringing those who ‘continue’ in immorality to the appropriate level of “discipline” instead of offering them “unsanctified mercy”. Those who continue in sin, rebuke in the presence of all... (1 Tim 5:20, NAS) Deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5)*

*H. We will not bring public shame to anyone who repents. We hope to never expose one's sin publicly. There are many levels of discipline that do not require personal exposure. Above all*



*things have fervent love...for love will cover a multitude of sins. (1 Pet. 4:8) He who covers a transgression seeks love... (Prov. 17:9)* <sup>36</sup>

## **Reporting – Staff**

The investigation has revealed that staff members who reported sexual abuse victims to their supervisors often faced retaliation. Instead of being supported, these whistleblowers were frequently disciplined by being transferred to different positions or having their work hours reduced, despite the assurances in the IHOPKC Whistleblower Policy. <sup>37</sup>Adopted on December 1, 2008.

IHOPKC Whistleblower Policy Item #3: “No Retaliation”<sup>38</sup>

“No Retaliation” states, “No board member, officer, employee, or volunteer who in good faith reports a violation shall suffer harassment, retaliation, or adverse employment consequences. An employee who retaliates against someone who has reported a violation in good faith is subject to discipline up to and including termination of employment. The whistleblower policy is intended to encourage and enable employees and others to raise serious concerns within IHOPKC prior to seeking resolution outside IHOPKC.”

This punitive response staff members received, despite the policy set in place, discouraged staff from coming forward. Alarming, the policy also pushed to keep complaints inside the organization, with all reported complaints and allegations going directly to the compliance officer and the Executive Director.

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<sup>36</sup> See attached Making a Purity Covenant: Seven Practical Commitments," released in 2008

<sup>37</sup> See attached Whistleblower Policy

<sup>38</sup> See attached Whistleblower Policy

IHOPKC Whistleblower Policy Item #5: “Compliance Officer”<sup>39</sup>

“IHOPKC'S compliance officer is responsible for investigating and resolving all reported complaints and allegations concerning violations and, at his discretion, shall advise the Executive Director and/or the audit committee. The Compliance Officer has direct access to the audit committee of the board of directors and is required to report to the audit committee at least annually on compliance activity.”

**IW #161**, a staff worship leader on the Night Watch, received a report from one of her singers that another staff member had sexually assaulted her. GREAVES, the director of Night Watch, was informed. The victim was taken for a sexual assault/rape exam; later, she was forced to tell her story multiple times to different people. According to **IW #161**, the victim held onto the claim of rape until she was worn out and persuaded to reconsider and drop the charges. According to **IW #161**, the alleged offender was promoted and given a larger stipend to continue in the ministry.

## **Reporting – Victims**

The investigation has revealed that victims were often forced to disclose their personal sexual history or history of being sexually abused as a child. In many instances, these deeply personal stories were then used in prophetic words spoken by leaders or were used publicly to humiliate victims in front of other students and staff. The use of victims' personal histories in such a manner is a gross violation of trust and further exemplifies the toxic environment fostered by the leadership.

SLIKER, the president of IHOP University, addressed IHOPU on October 27th, 2024, informing the students about the allegations against BICKLE. He urged the students to “*not spiritualize*” the situation and stated, “*Suddenly, it's not safe for a woman, or anyone, to come forward with a point of pain or something they want to work through. So, we're not going with the black horse narrative. I'm urging you to do the same.*”

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<sup>39</sup> See attached Whistleblower Policy

**IW #130** stated that the phrase, "*You did not speak against the Lord's anointed,*" was often used to silence those who tried to report abuse, creating an environment where victims felt powerless and unsupported. This systemic failure within the leadership has had a profound impact on the victims and the overall integrity of the organization.

**IS #8's** experience is deeply distressing. At 18, she advised she was sexually assaulted by **ASM #5**. When she reported the assault to two staff members, she was told not to talk about it and was forced to leave the prayer room group. She was made to attend a Matthew 18 meeting with the offender and was told to use the word "violate" instead of "sexual abuse." **IS #8** said, "*She went to people she thought she could trust, only to be met with dismissal and further harm.*"

The church's failure to address the issue appropriately sends a harmful message to both victims and perpetrators. For victims, it discourages them from coming forward, knowing they might face further victimization rather than support. For perpetrators, it implies that their actions will be met with protection rather than accountability.

**IS #15** stated that she left IHOPKC hurt and confused, advising, "Mike Bickle, Stuart Greaves, and Dave Sliker had an utter disregard for anyone's wellbeing."

**IS #21** advised she was sexually assaulted as an intern and was referred to the IHOP's counseling service, Living Waters, run by Tracey Bickle. **IS #21** stated she was forced to tell her story about being sexually assaulted as the counselor blamed her, telling her it was her fault.

**IS #12** advised they were experiencing unwanted sexual advances by **ASM #8** and reached out to multiple leaders for help, but none was provided. **ASM #8** stayed on staff.

## **Outside the scope**

FIREFLY identified two distinct concerns during the investigation that fall outside its primary scope. The main focus of this investigation is on specific allegations of sexually abusive misconduct against BICKLE, as well as the actions of other individuals associated with BICKLE and IHOPKC.

### **1. IHOPKC Financials**

We have received numerous inquiries regarding whether FIREFLY will investigate the alleged financial improprieties at IHOPKC. However, this aspect does not fall within the scope of the current investigation and will not be covered in this report. While financial matters are undoubtedly important, addressing them requires a thorough investigation with its own criteria and objectives.

### **2. Hope City**

We have received reports from several interviewed witnesses about alleged sexually abusive misconduct within this organization. Testimonies from witnesses revealed a consistent pattern of not reporting sexual misconduct incidents and highlighted the absence of clear reporting policies. However, we realize that Hope City was a startup from IHOPKC and is a separate independent organization. Any further investigation would be outside the scope.

## **IHOPKC Child, Youth, and Worker Protection Policy**

The Child, Youth, and Worker Protection Policy<sup>40</sup> was revised in 2018 and circulated as recently as 2022 after the investigation into **ASM #1**. Page 5, under “Reporting Suspected Abuse or Neglect,” states,

*“To preserve confidentiality, it is important to discuss the incident initially only with any of these four individuals.*

*Department leadership, along with the individual receiving a report or suspecting child abuse, will proceed to give information to the division head Lenny LaGuardia, Vice President of Ministries and Justice.*

*The VP of ministries will proceed to determine whether there are grounds to support a report being made to the Missouri Children's Division (i.e., responsible cause to support that a child has been or may be subjected to abuse or neglect or observes a child being subjected to conditions or circumstances which would reasonably result in abuse or neglect) Prior to any reporting to the Children and Family Services the VP will inform, consult, and inform John Hall, COO and Eric Opprieht, Compliance officer.”*

Throughout this report, multiple victims have been affected by this policy of only discussing sexual abuse with top leaders. It was then up to leaders to decide if they should contact law enforcement. This approach has often led to delayed or inadequate responses, further perpetuating a culture of silence and enabling ongoing misconduct.

Examining the long-standing culture of systemic sexual misconduct and coverups that have thrived in the 24/7 prayer movement since IHOPKC's inception in 1999, it is evident that leadership often took it upon themselves to investigate sexual misconduct claims, interrogate victims, and discourage them from reporting to the police.

Furthermore, the systemic nature of this misconduct cannot be overlooked. Patterns of behavior that shielded perpetrators and minimized victims' experiences were embedded within the organizational structures. In many cases, leadership employed tactics such as victim-blaming, gaslighting, and coercion to suppress allegations. Moreover, the lack of external oversight and accountability allowed these practices to continue unabated.

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<sup>40</sup> See attached International House of Prayer Child, Youth, and Worker Protection Policy, page 5

## Conclusions

Based on the documented statements of victims and witnesses interviewed and the evidence in the form of documents and correspondence with the accused, this investigation concludes that BICKLE has committed spiritual, emotional, and sexual abuse within IHOPKC. BICKLE'S reported abuse was an ongoing course of action and patterned behavior starting as early as the 1970s based on victim accounts. Through the identified IHOPKC programs, BICKLE systematically groomed and developed inappropriate relationships with women in the congregation while using "Matthew 18 Meetings" to conceal, minimize, and silence victims of sexual abuse within the church.

In further support of the above, victim accounts show BICKLE'S repeated behavior in using prophetic language to speak to victims, isolating victims from others, purchasing gifts, frequent visits to church-supplied apartments where victims resided, controlling behavior, public praise and attention, frequent touching of victim's bodies, kissing victims, and creating circumstances where victims would observe him undressed and aroused.

BICKLE'S correspondence on December 12, 2023, acknowledges his "inappropriate behavior" but attempts to minimize it by stating it occurred decades ago and was not the "... more intense sexual activities that some are suggesting." Regardless of the intensity, BICKLE'S grooming, sexual solicitation, and abusive misconduct involving seventeen (17) women, some of whom were minors, is evident and should not be downplayed. This behavior has caused significant harm and trauma to the victims, and it is crucial to recognize the severity of his actions. By minimizing his misconduct, BICKLE not only undermines the experiences of the survivors but also perpetuates a culture of silence and impunity. It is essential to hold him accountable and ensure that such behavior is not tolerated.

Furthermore, this report finds a deliberate indifference by BICKLE and the ELT in minimizing reports of sexual abuse, requiring victims to confront their offenders, and discouraging victims from seeking law enforcement assistance. Their actions, or lack thereof, contributed to an

environment where victims felt unsupported and vulnerable. By downplaying the severity of the abuse and failing to take appropriate measures, BICKLE and the ELT failed to protect the victims and uphold their duty of care. This indifference not only exacerbated the trauma experienced by the victims but also allowed the perpetrators to evade accountability and continue their misconduct.

## **IMPLEMENTATION STRATEGIES**

### **1. Create a Clear and Comprehensive Policy**

It is recommended that IHOPKC develop a clear and comprehensive policy on sexual abuse, primarily focused on prevention while providing clear and actionable steps for staff and volunteers to follow should sexual abuse be observed or reported. This policy should be reviewed with all staff and volunteers on an annual basis, or upon joining the staff or volunteers of the church.

### **2. Background Checks and Screening**

All employees, staff members, and volunteers having contact with children, young people, and vulnerable adults should be subjected to a thorough background check, including the subject's criminal history, child abuse clearances, and a check of the sex offender registry. IHOPKC should continually monitor those in positions of trust through annual screening.

### **3. Training and Education**

IHOPKC should mandate training for ALL staff and volunteers on recognizing the signs of abuse, both sexual and physical, and the reporting procedures should they observe said abuse. IHOPKC should create and monitor a form of tracking all personnel to ensure each has completed the training. This training should be conducted on an annual basis, or upon joining the staff or volunteers of the church.

#### **4. Clear Reporting Procedures**

IHOPKC should create a confidential system where church members can report abuse without the fear of retaliation. Although not mandated by Kansas law, IHOPKC should train staff and volunteers as mandated reporters of abuse. If a report of abuse is made, IHOPKC must notify child protective services (or state equivalent) and/or the local law enforcement agency. This ensures an independent investigation can occur while reducing the opportunity or speculation of covering up reported abuse.

#### **5. Accountability and Transparency**

When a report of abuse involves a staff member or volunteer, IHOPKC should create and follow a policy suspending the accused until the incident is investigated by authorities. IHOPKC should be transparent about past abuse by acknowledging what has occurred, offering apologies, and outlining the actionable steps the church is taking to rebuild the trust of the congregation and community.

#### **6. Support for Survivors**

IHOPKC should offer support and counseling services for those impacted by sexual abuse within their congregation. This can be accomplished by creating support groups within the church that are led by outside professionals who specialize in sexual abuse and mental health services.

#### **7. Vulnerable Persons Policy**

IHOPKC should create a policy restricting the ability of staff and volunteers to be alone with children, young people, and vulnerable adults.

#### **8. External Policy Review**

IHOPKC should use an external organization to assess the church's policy on sexual abuse prevention, investigation, and reporting. This will ensure the IHOPKC is following industry standards in maintaining the safety of children, young people, and vulnerable adults within their congregation.



# SUPPORTING DOCUMENTS

Begin forwarded message:

From: Mike Bickle <[REDACTED]>  
Subject: MB response to [REDACTED]  
Date: October 23, 2023 at 12:42:52 PM CDT  
To: [REDACTED] >, Stuart Greaves <[REDACTED]>  
Cc: Mike Bickle <[REDACTED]>

[REDACTED]

I did not do my emails until late last night  
Stuart talked to me on the phone soon after you emailed him and so I read your email late

I am fully submitted myself to Stuart for ministry accountability - not because of what you are saying because I **resigned from IHOP 3 years ago** to be full-time with FOTB —But I believe every ministry needs to be accountable to a mature man of God who has freedom and access to call national leaders anytime he feels led by the Spirit. So I am not under the ELT but under Stuart (and whatever national leaders he wants to involve)

**Stuart asked me to not meet with you with a group - yes he fine with you and me meeting alone but not with group**

He insists that any process related to me goes through him (not through a self appointed governing group)

I am shocked that you already asked Brian and Wes to come "be witnesses" - that means you are sharing info with them that is clearly outside of the biblical process. That concerns me that a "group" feels liberty to set aside Matthew 18:15-18 or to adjust it when it does not seem to work for their plan -

I would be shocked if Brian and Wes came if you knew what was up —  
I know their hearts—that is not like them — I trust them

I am sure Stuart will be with you at the right time in the process he is leading

I heard a faint whisper that there was a very small group was whisper - I mentioned that in an email to you - it pained me but then I reasoned, "surely whoever it is" they are godly and would never violate a biblical process - plus I received the email where you said that **you were not going public** but wanted love and gentleness blah blah blah = that blessed me so much so I **just let go of this issue for now** and did not think much about it - knowing that you and me would talk again at the right time.  
The group seems to be quiet (which is good) but I am just now grasping more of what your group is doing - but I am not sure yet - hmmm -

Stuart is very biblically based, has much ministry experience and is filled with the fear of God and is focused doing what serves God's redemptive purposes - I am confident He will obey God without hesitation and he will oversee a biblical process

I am still waiting on ladies who allegedly have a story to come to me and Stuart according to Matthew 18:15-18

I am very sure none will come because **they do have a real story**

I am praying

----- Forwarded message -----

From: Mike Bickle <[REDACTED]>

Date: Thu, Nov 16, 2023 at 8:56 PM

Subject: Murray, a personal note

To: Mike Bickle <mikebickle@me.com>, [REDACTED] Dan Bohi <[REDACTED]>



I asked Dan to contact you because **he is one of the few people that we both trust**. We both believe that he fears God and loves fiercely and is very trustworthy.

**I am very sincere in what I told him.**

I want our friendship restored in the years to come (*it may not be until I am 80 and you are 70 but I believe it will be restored, I am ready to begin the process but know that I must be patient*).

My heart for you has not changed even 1%. I saw the Lord crown you in 2004—that is how He sees you and so I will always agree with Him in this. It is the same with Deborah, I have some insight into how the Lord sees her.

Please be assured that **I am 100% against anything that hurts you or our friends** who worked against me in this process. I feel grace and mercy to all without needing any of them to say anything to me. I still love them and pray daily for blessing and honor on them and their families. My perspective is much bigger than what is happening today. On result is that I want **MANY** across the nation to stop speaking against one another (because of my sin).

I assure you that I will honor you and your family all my days. **I will never present you or any of our friends** as betrayers or being agents of the Black Horse. I want peace, humility and love for Jesus and one another and reconciliation with all of us—I know that will take some years but I this is what I am contending for. **I am totally against any speaking against or attacking or suing one another etc. I will not allow anything negative to happen to any of them** to the degree that I have influence. **I will zealously advocate for blessing** those who are against me.

I will not defend myself as I did in our October 9 Monday meeting. I sincerely apologize for that and ask for your forgiveness. And I will gladly step out of ministry long term as Dan described. It is real.

I have had zero voice or interaction with the ELT over the last month—except a few meetings with Stuart at my home a few weeks ago (Sliker was at one) and **I will not have interaction with the ELT in the future. We have separate legal teams.** I have clearly entered a season of disengagement with IHOP and the ELT. I am giving you a voice in how long that season lasts.

I am ready to write a confession. I have been for a few weeks but **I need to know that you and my legal team will have peace with it.** Are you willing to work on me on a statement? I am not sure how to proceed with a statement without having confidence that you will be at peace with it. *Please give me any suggestions.*

I love Jesus and I know you do too, so under His leadership, I am praying that we can begin a redemptive process together.

Blessings,  
Mike

----- Forwarded message -----

From: **Mike Bickle** <[REDACTED]>  
Date: Thu, Nov 16, 2023 at 8:56 PM  
Subject: [REDACTED] personal note  
To: Mike Bickle <mikebickle@me.com>, [REDACTED] Dan Bohi <[REDACTED]>



I asked Dan to contact you because **he is one of the few people that we both trust**. We both believe that he fears God and loves fiercely and is very trustworthy.

**I am very sincere in what I told him.**

I want our friendship restored in the years to come (*it may not be until I am 80 and you are 70 but I believe it will be restored, I am ready to begin the process but know that I must be patient*).

My heart for you has not changed even 1%. I saw the Lord crown you in 2004—that is how He sees you and so I will always agree with Him in this. It is the same with Deborah, I have some insight into how the Lord sees her.

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I love Jesus and I know you do too, so under His leadership, I am praying that we can begin a redemptive process together.

Blessings,  
Mike

Begin forwarded message:

**From:** Mike Bickle <[REDACTED]>  
**Subject:** This is my last email on this = sorry it is a bit rambling because I am writing this real fast and I am in-between a day full of meetings,  
**Date:** October 9, 2023 at 7:58:06 PM CDT  
**To:** Mike Bickle <[REDACTED]>  
**Cc:** [REDACTED]

This is my last email  
I have been in and out of meetings since I left you at 10am today.

I am sorry, I am not clear minded right now and I am exhausted but I am still swirling and hurting

I just wanted to clarify that when I wrote in my last email a some hours ago saying this was "**my most painful day**"

1. I do not mean painful because of her conversation with you - I am okay with you in the conversation - I trust you and your ways
2. I do not even mean because others (including me) would be greatly hurt, *if... blah blah blah*

However, I cannot imagine the relational anguish and confusion it would cause in the multi-level long term sovereign relationship with IHOP and [REDACTED] -

**What is painful** is the thought of **others being told** a certain narrative that is not the narrative I believe that God has and then they will pass it on—that would constitute **the greatest betrayal of my life** from one my dearest friends who I have trusted 100%. It would be a far worse betrayal than what Ernie Gruen did to me in 1990—far more personally painful and relationally destructive.

I realize that she has not **betrayed** me at this point (so forgive me using such ugly language "as betrayal") but even the chance of her doing this **creates great pain in me** (but not anger at her)—that a most trusted friend did this to me **at the end of my life** after 40 years of being in prayer meetings many hours a day (6 days a week)

I told you about the prophetic dream 2 years ago (?) that I had from Psalm 55:12-14 - I have prayed many times to bind the demonic powers that would energize this painful betrayal.

In my last meeting with Ernie **before** he spoke against me in 1990, he told me that he had a prophetic dream to expose me and that he had it 3 times. (Of course, I had the Michael the archangel encounter in Sept 1984 and Michael showed the rage of Satan striking me through Ernie when "I went to the east"). Thus, without telling that to Ernie, I just urged him to be slow and to **be careful to hear God** before he acted on those 3 dreams **because I knew 100% that it was the rage of Satan breathing on his mind.**



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## **International House of Prayer of Kansas City Concludes Misconduct Investigation**

**April 29, 2019 – FOR IMMEDIATE RELEASE**

After one full year, all investigations regarding a 2018 sexual misconduct allegation made against an International House of Prayer of Kansas City (IHOPKC) staff member have been completed. "Both the victim and the accused members of this investigation have found resolution," says a senior IHOPKC official.

"During the course of discovery, the victim realized that the accused did make a genuine apology and she has genuinely forgiven him," her Sacramento lawyer, Joseph George, said on Friday, December 14, 2018 in a telephone interview with the Modesto Bee.

In 2018, charges were made against an IHOPKC staff member during his tenure in a ministry unrelated to IHOPKC, in another state, over thirty years ago. The accused was placed on a leave of absence while the IHOPKC Executive Leadership Team spent considerable time in discovery and fact-finding with regards to the victim's accusations. When the injured party escalated the nature of the original claim and requested an expansion to the internal process, IHOPKC agreed to bring in an outside organization of the victim's recommendation to ensure a fair and thorough investigation.

During the course of both the internal and external investigations, the accused demonstrated genuine remorse and repentance over the clear moral failure committed at that time, as well as complete cooperation with the litigation. The injured realized that the accuser made a genuine apology and has genuinely forgiven him.

"The critical conclusion of the report is that no evidence of further incidents was discovered by the independent firm, nor has there been any evidence of further wrongdoing over the last 30+ years, including time spent at IHOPKC," says a senior IHOPKC official. "IHOPKC diligently seeks to be a safe, accountable, transparent and integrous organization, fully alert and corporately aware to abuses and abusers, of any kind. We desire to be a safe, trustworthy organization that deeply embodies the values and actions of Jesus for justice, mercy, and redemption. We are committed to both the prevention of oppression and to justice for those oppressed. Additionally, we challenge abusers toward full repentance with the hope of eventual restoration."

In response to the review conducted by the external agency, with further recommendations concerning IHOPKC's Sexual Harassment prevention and protection policies, IHOPKC leadership instituted several additional processes to ensure that IHOPKC is a safe place to work, including but not limited to an audit of the Ministry Staff Application Screening Process, training for those that review and interview applicants, Restoration Guidelines for Victims of Sexual Harassment, and Sexual Harassment Training for all IHOPKC staff.

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## Whistleblower Policy

### 1. General

Friends of the Bridegroom, Inc.'s and International House of Prayer's (IHOPKC) Statement of Values and Code of Ethics ("Code") requires Board members, officers, employees and volunteers to observe high standards of business and personal ethics in the conduct of their duties and responsibilities. As representatives of the IHOPKC, we must practice honesty and integrity in fulfilling our responsibilities and comply with all applicable laws and regulations.

### 2. Reporting Responsibility

It is the responsibility of all Board members, officers, employees and volunteers to comply with the Code and to report violations or suspected violations of the Code, of IHOPKC policy, or of applicable state and federal law, or the use of IHOPKC property, resources, or authority for personal gain or other non organization-related purpose, except as provided under IHOPKC policy, in accordance with this Whistleblower Policy ("Violation").

### 3. No Retaliation

No board member, officer, employee or volunteer who in good faith reports a Violation shall suffer harassment, retaliation or adverse employment consequence. An employee who retaliates against someone who has reported a violation in good faith is subject to discipline up to and including termination of employment. This Whistleblower Policy is intended to encourage and enable employees and others to raise serious concerns within the IHOPKC prior to seeking resolution outside the IHOPKC.

### 4. Reporting Violations

All employees should share their questions, concerns, suggestions, or complaints with someone who can address them properly. In most cases, an employee's supervisor is in the best position to address an area of concern. However, if you are not comfortable speaking with your supervisor or you are not satisfied with your supervisor's response, you are encouraged to speak with someone in Staff Development or anyone in management whom you are comfortable in approaching. Supervisors and managers are required to report a suspected Violation to the Compliance Officer designated by the Board within two (2) business days. The Compliance Officer has specific and exclusive responsibility to investigate all reported Violations. For suspected fraud, or when you are not satisfied or comfortable with following IHOPKC's policy, individuals should contact IHOPKC's Compliance Officer directly.

### 5. Compliance Officer

IHOPKC's Compliance Officer is responsible for investigating and resolving all reported complaints and allegations concerning Violations and, at his discretion, shall advise the Executive Director and/or the audit committee. The Compliance Officer has direct access to the audit committee of the board of directors and is required to report to the audit committee at least annually on compliance activity.

#### **6. Accounting and Auditing Matters**

The audit committee of the board of directors shall address all reported concerns or complaints regarding corporate accounting practices, internal controls or auditing. The Compliance Officer shall immediately notify the audit committee of any such complaint and work with the committee until the matter is resolved.

#### **7. Acting in Good Faith**

Anyone filing a complaint concerning a Violation or suspected Violation must be acting in good faith and have reasonable grounds for believing the information disclosed indicates a Violation. Any allegations that prove not to be substantiated and which prove to have been made maliciously or knowingly to be false will be viewed as a serious disciplinary offense.

#### **8. Confidentiality**

Violations or suspected Violations may be submitted on a confidential basis by the complainant or may be submitted anonymously. Reports of Violations or suspected Violations will be kept confidential to the extent possible, consistent with the need to conduct an adequate investigation.

#### **9. Handling of Reported Violations**

The Compliance Officer will notify the sender and acknowledge receipt of the reported Violation or suspected Violation within five business days. All reports will be promptly investigated and appropriate corrective action will be taken if warranted by the investigation.

This policy is adapted from the Sample Whistleblower Policy, Copyright 2004, of the National Council of Nonprofit Associations, [www.ncna.org](http://www.ncna.org).



### Making a Purity Covenant: Seven Practical Commitments

#### I. PROPHETIC WORD FOR IHOP-KC (MARCH 23, 2008)

<sup>7</sup> To the...church in Philadelphia write... <sup>8</sup> I have set before you an open door, and no one can shut it; for you...have kept My word...<sup>10</sup> You have kept My command to persevere...<sup>11</sup> Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. (Rev. 3:7-11)

- A. The Lord will visit IHOP-KC with an open door of glory in the spirit and a door of ministry to the nations. When Jesus opens a door of glory to release more of His manifest presence then He requires more agreement with His heart (a higher standard of obedience). We are at a crossroads as the Lord will open a door of His glory. This is a promise with a warning (of judgment).

<sup>51</sup> You shall see heaven open, and the angels...ascending and descending... (Jn. 1:51)

<sup>9</sup> How is it that you (Sapphira) agreed together to test the Spirit of the Lord? The feet of those who have buried your husband (Ananias) are at the door, they will carry you out. (Acts 5:9)

- B. An open door to the nations causes the "spiritual DNA" of a ministry to be imparted with its good qualities and its deficiencies. Immorality is like an infection or virus in the spiritual DNA.

#### II. JESUS REQUIRES THAT THE CHURCH NOT TOLERATE IMMORALITY

- A. The church of Thyatira was affirmed for growing in love and faith and enduring persecution. Yet, they lacked zeal to take a stand against all allowance of immorality in their spiritual family.

<sup>19</sup> I know your works, love, service, faith, and your patience (endurance)...<sup>20</sup> I have a few things against you, because you allow (tolerate, NIV) that woman Jezebel, who calls herself a prophetess...to teach and seduce My servants to commit sexual immorality... (Rev. 2:19-20)

- B. Immorality is "all sexual activity" that is outside the marriage covenant whether heterosexual or homosexual in all areas of life including physical, verbal or technological (internet), etc.

- C. Immorality in the Church grieves Jesus' heart, injures our heart and family (natural and spiritual) and gives Satan "legal doors of access" into our lives. Immorality causes Jesus to lose part of His inheritance in His people as well as part of their inheritance in Him.

- D. The church of Pergamos was affirmed for holding fast to Jesus' name in a city so wicked that it was described as the place of Satan's throne. Yet, they lacked zeal to confront immorality in the ministries of those who held to the doctrine of Balaam. For the story of Balaam see Num. 22-25. Jesus' correction of a ministry or a person is not rejection but an offer of deliverance.

<sup>13</sup> I know...you dwell where Satan's throne is. You hold fast to My name...<sup>14</sup> I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before...Israel to...commit sexual immorality...<sup>16</sup> Repent, or I will come to you quickly and will fight against them with the sword of My mouth. (Rev. 2:13-16)

- E. The sword of Jesus' mouth refers to His power being released in our life by the command of His mouth. If we receive the sword of His Word it will free us but if we reject it then it will hurt us. He sends His sword as our friend or foe, depending on how we respond.
- F. Judgment begins in God's house with God's sword. If we voluntarily judge ourselves with the sword of God's Word then He need not judge us in a more severe way with His sword.  
<sup>17</sup> *For the time has come for judgment to begin at the house of God... (1 Pet. 4:17)*
- G. The option to reverse God's judgment is offered to all who repent (Rev. 2:16, 23). Repentance dramatically changes things as it positions us to receive God's mercy and our full inheritance.  
<sup>17</sup> *The sacrifices of God are a broken spirit, a broken and a contrite heart-- these, O God, You will not despise. (Ps. 51:17)*
- H. Jesus promised to make a way of escape for us both as a movement and as individuals.  
<sup>13</sup> *No temptation has overtaken you except such as is common to man; God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will make the way of escape, that you may be able to bear it. (1 Cor. 10:13)*
- I. IHOP-KC made a covenant before the Lord on March 24, 2008 to consistently, comprehensively and tenderly resist all forms of immorality in our midst. In this covenant, we asked the Lord to open a door of glory with His sword of deliverance or His sword of judgment (if we refuse Him).  
<sup>10</sup> *It is in my heart (Hezekiah) to make a covenant with the LORD...<sup>11</sup> My sons, do not be negligent now, for the LORD has chosen you to stand before Him...<sup>15</sup> And they gathered their brethren, sanctified themselves...to cleanse the house of the LORD. (2 Chr. 29:10-15)*
- J. The Lord will release bold zeal and clarity of conviction that is filled with the tender mercy of the Bridal paradigm. We seek purity that flows from humility and tenderness not angry holiness. We do not have to choose between zeal for high standards and tender mercy. We can have both.  
<sup>13</sup> *Mercy triumphs over judgment. (Jas 2:13)*
- K. The Lord promised to release the "grace of immunity" which includes "amnesty" for our past failures before we made this covenant on March 24. Immunity is the state of being immune to a disease or the condition that permits resistance to disease. Amnesty is a pardon for offenses granted before the trial because of an act of forgiveness for past offenses.
- L. The Lord wants us to have confidence in God that we will not come under His judgment for our past sins as we make this covenant together. Confidence in God is essential to spiritual vitality. He wants us to know the immunity from the "infected thinking" of the accumulated affect of shame (for past failure), fear of rejection (in being exposed), hopelessness (of experiencing a breakthrough), and of giving up on our highest calling. He wants our commitment to be strengthened by confidence as we proceed together. We are to have solidarity as a spiritual family in our unified stand to bring this "Purity Covenant" to the nations knowing the enemy will strike hard in a counterattack against us.

III. SEVEN PERSONAL COMMITMENTS BEFORE THE LORD (6 MONTH COMMITMENT)

<sup>16</sup> Confess your trespasses to one another...that you may be healed. (Jas 5:16)

- A. **Commitment #1:** I commit to refuse to participate in conversations that promote or joke about immorality. If I do speak in this way, I will confess to those I was conversing with that I sinned.
- B. **Commitment #2:** I commit to confess to the same trusted friend (who embraces this covenant) each time I view pornography or have any sexual contact with someone (not my spouse).
- C. **Commitment #3:** I commit to register with the technology of choice that promotes the wisdom and safety of accountability whether or not I struggle with pornography. Accountability Software: These programs track your internet activity and send an email to the accountability partner that you choose. If you uninstall the software it triggers a report to your partner. See [www.covenanteyes.com](http://www.covenanteyes.com) (\$2.50 per month); [www.x3watch.com](http://www.x3watch.com) (Free); [www.integrity.com](http://www.integrity.com) (free); [www.accountable2you.com](http://www.accountable2you.com) (free). Web Filtering Software: Programs that block sexual content including pornography, gambling, violence: [www.integrity.com](http://www.integrity.com) (\$49.95); [www.bsafefhome.com](http://www.bsafefhome.com) (\$49.95); [www.intego.com](http://www.intego.com) (For Mac's); [www.cyberpatrol.com](http://www.cyberpatrol.com) (39.95).
- D. **Commitment #4:** I commit to hold any confession of my friend's failure in strict confidentiality. If I do speak it to another then I commit to tell it to the one who confessed their sin to me. The one who breaks confidence should confess also to the one to whom he broke the confidence.
- E. **Commitment #5:** If I "repeatedly" stumble in immorality, I will show the fruit of repentance by going with my friend to confess to the leadership and then accept the boundaries they give me.
- F. **Commitment #6:** I commit to share with the leadership if my friend "repeatedly" stumbles in immorality. I will first tell my friend before sharing with a leader to convince him to go with me.
- <sup>15</sup> If your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 If he will not hear, take with you one or two more...17 If he refuses to hear them, tell it to the church. (Mt. 18:15-17)
- G. **Commitment #7: For leaders:** I commit to follow the process of bringing those who 'continue' in immorality to the appropriate level of "discipline" instead of offering them "unsanctified mercy".
- <sup>20</sup> Those who continue in sin, rebuke in the presence of all... (1 Tim 5:20, NAS)
- <sup>5</sup> Deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5)
- H. We will not bring public shame to anyone who repents. We hope to never expose one's sin publicly. There are many levels of discipline that do not require personal exposure.
- <sup>8</sup> Above all things have fervent love...for love will cover a multitude of sins. (1 Pet. 4:8)
- <sup>9</sup> He who covers a transgression seeks love... (Prov. 17:9)

members should not initiate hugs of any kind, and there are no frontal hugs allowed. If a child or teen begins to hug a KidCity7 ministry team member, the worker is to turn his/her body for a side hug only. Workers are not to grab or discipline by physical touch, and no swats or corporal punishment should ever be administered by staff.

**Picture-Taking Policy**

The CEC strives to protect the privacy of all children we serve and to prevent photographs of CEC children from being misused in any way. To this end, we have set guidelines in place for taking and storing pictures of CEC children. This policy will apply to all persons serving within CEC at all CEC classes, programs, events, outreaches, and ministry settings.

Persons serving in CEC may not take pictures of children unless directly instructed to do so by CEC leadership for CEC's marketing purposes. Those pictures should be immediately forwarded to [cecmarketing@ihopkc.org](mailto:cecmarketing@ihopkc.org), or in CEC supervisor. All pictures of CEC children are uploaded to a secure server. The persons who took the pictures and all persons in possession of copies of those pictures must then delete all pictures of CEC children from their personal devices, including phones, computers, email, cloud file storage, etc. CEC staff cannot keep pictures of CEC children for any use, even in support raising materials.

**Reporting Suspected Abuse or Neglect**

If an approved worker within the ministry suspects or has a report that a child is unsafe, abused emotionally, physically, or sexually, prior to discussing the situation with anyone, they are to report the situation first to his/her direct supervisor/director.

When it becomes necessary to report suspected child abuse or neglect, the protection of children must be the most important concern.

It is the legal responsibility of a mandated reporter to report all cases of child abuse or neglect they observe, and further, to report visible signs of alleged abuse or neglect.

Failure to report could lead to liability on the part of the church, the observer, or both.

The confidentiality of the pastor/attendee relationship is very important.

Upon observing or suspecting abuse, the caregiver shall immediately do the following:

Make sure the child's safety and comfort is secured.

Make sure the suspected abuser is safely away from the children.

Report the abuse or neglect promptly to the pastor or director of Children's Ministries and Youth Ministries.

To preserve confidentiality, it is important to discuss the incident initially only with any of these four individuals.

Department leadership, along with the individual receiving a report or suspecting child abuse, will proceed to give information to the division head Lenny LaGuardia, Vice President of Ministries & Justice.

The VP of Ministries will proceed to determine whether there are grounds to support a report being made to the Missouri Children's Division (i.e., reasonable cause to suspect that a child has been or may be subjected to abuse or neglect or observes a child being subjected to conditions or circumstances which would reasonably result in abuse or neglect). Prior to any reporting to Children's & Family services, the VP will inform, consult, and inform Jono Hall, COO, and Eric Opprieht, Compliance Officer.