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BENNY HINN'S ANOINTING

Heaven Sent or Borrowed?

Time and again preachers burst onto the scene, attracting attention and followers with what they claim are new insights into scripture and new powers from God, only to be exposed as being not only unoriginal but false.

Benny Hinn, founder of Orlando Christian Center in Orlando, Fla., is the latest and best example of this phenomenon. Hinn, whose charismatic church numbers 7,000 members and whose televised services reach an estimated 15 million people a week, epitomizes the kind of histrionics, emotionalism and hysteria that can bring reproach onto the Gospel of Jesus Christ.

Hinn is no stranger to controversy. In the past several months, cult-watching ministries have criticized both Hinn's theology and methods. Hinn has responded to the criticism by citing his "lack of formal Bible training" as an excuse for his unscriptural convictions. He has promised to correct his teachings and practices. (See **The Quarterly Journal**, Vol. 11, No. 3 regarding Hinn's gross theological errors in his previous book, **Good Morning, Holy Spirit**.)

But some are not willing to excuse Hinn for any reason. Robert Bowman, Jr., in his book, **Orthodoxy and Heresy**, debunks the idea that a "lack of formal Bible training" absolves one of

by G. Richard Fisher
with Stephen F. Cannon
and M. Kurt Goedelman



guilt for repeatedly teaching false doctrine. Bowman writes:

"Some people, confronted with criticisms of certain teachers in the church, dismiss those criticisms by saying that the teachers in question don't claim to be theologians. The critics, they suggest, are imposing a standard on the teachers that is unfair...."

"There is much truth in these observations. Not everyone is a trained theologian and is capable of making all

of the distinctions and qualifications that theologians regard as important. It would be unfair to ask everyone involved in ministry to expound in detail on various minor points of doctrine or to discuss subtle points of New Testament Greek grammar.

"The problem is that certain persons are teaching on doctrine or theological matters beyond their competency. ..."

"It is one thing to express errant opinions on theological matters in a private setting. It is another to present oneself to the body of Christ as a teacher and then express the same sort of errant opinions. Especially if people write a book, or distribute cassette tapes of their sermons, or publish a newsletter in which they offer teaching on doctrinal matters, they have to expect to be held accountable for teaching false doctrine.

"In some cases, a teacher who is generally sound doctrinally will express a false opinion on doctrine out of sheer ignorance, and once confronted will gladly retract the error. Such a person should not be criticized or labeled a heretic or a false teacher. On the other hand, ignorance cannot excuse continued teaching of false doctrine. A person who is confronted about teaching doctrinal error and who refuses to retract the error cannot legitimately

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EDITORIALS

FIGHTING PREVIOUSLY WON BATTLES

J.A. Schep, in his book **The Nature of the Resurrection Body**, says, "one of the most controversial matters in the field of Biblical Theology today is the nature of the resurrection body."

It's as true today as it was in 1964, given the 1990 release of the book **From Grave to Glory** by Murray J. Harris. Harris, a theology professor at Trinity Evangelical Divinity School in Deerfield, Ill., believes Jesus in His resurrection state was neither fleshly nor material. Harris is not denying the actual resurrection of Jesus, only saying that Jesus in His resurrection state was not in glorified flesh.

In his book, he states: "His essential state was one of invisibility and therefore immateriality" (page 360) and "The resurrection marked Jesus' entrance upon a spiritual mode of existence" (page 361). Personal Freedom Outreach has taken exception to this view and has expressed concern that Harris might unwittingly be aiding various cults. (See further, **The Quarterly Journal**, Vol. 11, No. 2, "Murray Harris' Resurrection, Mainstream or Tilt Toward Heresy?")

To date, Trinity has done nothing about Harris. Some critics of Harris have not stuck to the main issue, which is the nature of the resurrection body of Jesus, not the question of the resurrection.

It is unfortunate that the church must fight battles that already have been won. Church history shows that the issue of the nature of the resurrection body was settled centuries ago.

Jesus corrected the Jews of His day on a number of doctrinal and theological points, but he never corrected them on their view that the flesh continued in the resurrection. It is doubtful He would have let them continue to teach erroneous doctrine without reproofing them. We can see then that it would be natural for the early church to understand resurrection just as the Jews and Jesus understood it. (See further, Schep, **The Nature of the Resurrection Body**, Chapter 2, "The Resurrection Body According To The Old Testament.")

Clement (ca. 96 A. D.), in his epistle to the Corinthians discussed the "resurrection of the flesh." This was the understanding of the infant church. After all, Jesus had appeared in a "body" after His resurrection and there is no hint in the Gospels that He did this just to make an evidential showing. A reading of the Gospels would lead one to believe that Jesus had glorified the very body He had occupied before the resur-

rection. The early church believed that the Gospels explained the nature of the resurrection body by virtue of Jesus appearing in a material form. Reading the New Testament and Clement leads to a view that Jesus was in glorified flesh and in a material form capable of dematerializing, rather than vice versa.

Harris (**Grave to Glory**, pp. 160-163) lists 21 different appearances of Christ after the resurrection. Are we to believe that Jesus took on 21 different bodies? What about "the same Jesus" in Acts 1? Are we to believe that there are in fact 21 different Christs? What happened to the 21 bodies when Jesus was through with them?

Ignatius (110 A.D.), confesses that the resurrection of Jesus was "of the flesh and spirit." Polycarp (110 A.D.) spoke of Jesus after the resurrection as being in "soul and Body." Athenagoras (ca. 150 A.D.) argued that even separate particles of dissolved matter "cannot escape the Divine knowledge or power." So far no controversy. Church father and theologian Justin Martyr (140 A.D.) laid out reasoned defenses with all kinds of biblical and natural arguments for a glorified fleshly body in the resurrection.

To PFO's knowledge, there is no one in the mainstream of the early church who suggested that Christ's post-resurrection body was anything other than a glorified material one. It can be said that the general tone of the Bible and the early church up to 150 A.D. was strongly "materialistic" when it came to glorified bodies. Sparrow Simpson, who also believes that the resurrected Christ had a non-fleshly body, says in his book, **The Resurrection and the Christian Faith**, that the early church "held a deeply materialistic view" of the resurrection. The Gnostics, who argued away all material and all flesh, are the only discordant voices. In a sense, they did not even count since they were wrong on everything and the church refuted them soundly.

The first person to teach that the resurrected Christ had a non-fleshly body was Origen, the heterodox philosopher from Egypt. He was an ascetic who castrated himself and created commentaries that church historian Philip Schaff says were filled with "the most arbitrary allegorical and mystical fancies." He is known for a number of grave heresies, weird views and practices. (See further, **The Quarterly Journal**, Vol. 10, No. 1, "No Ma'am... That's Not History! Shirley MacLaine, Reincarnation and Scholastic Dishonesty.")

Origen's ideas cross-pollinated with Gnostic and neo-Gnostic teaching. The idea that the appearances of Jesus were only evidential had not yet developed. The early church believed and taught that the appearances of Jesus after the resurrection revealed the

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CORRECTION:

On page 6 of the April-June 1992 Journal, Vol. 12, No. 2, A.J. Hoover was incorrectly credited for a quote that was made by Mohandas Gandhi. While A.J. Hoover's publication, **The Case for Christian Theism**, is correctly noted as the source of the quote, the attribution to Hoover for the quote is not. PFO regrets any confusion this may have caused.

STRIFE IN THE CHRISTIAN SCIENCE CHURCH

Continuing controversy over the use of church funds and the printing of a publication has brought about major changes in the leadership of the Christian Science Church. Governing Board member Virginia S. Harris replaced Harvey W. Wood as Chairman of the Christian Science Board of Directors. Wood quit March 7, saying his departure was with a "spiritual conviction that the steps this would lead to would prosper [the Christian Science] Church."

Also resigning were two members of the Board of Trustees. Earlier this year, four chief editors of the church's religious periodicals also quit, stating that "in good conscience" they could not continue to serve within the church body.

A failing cable television operation, The Monitor Channel, and church newspaper, The Christian Science Monitor, were being propped up with \$41.5 million from the church pension fund and money from other accounts. The cable station offered news on public affairs and other programming for the past year. It cost \$250 million to start up and \$4 million a month to operate. The church wants to sell the money-losing operation.

The Christian Science Monitor newspaper continues to be published. It was founded in 1879 in Boston, where the mother church, First Church of Christ, Scientist, is based.

Debate has surrounded the church's decision to publish **The Destiny of The Mother Church**, written more than 40 years ago by Bliss Knapp. It is thought that the book likens church founder Mary Baker Eddy to a second Christ. The book, once labeled heretical by the church, was published last September with the approval of the Christian Scientist Church Board. (See further, **The Quarterly Journal**, January-March 1992, pp. 9-10.)

—AMG

"GOVERNING BODY" OF JEHOVAH'S WITNESSES NEEDS HELP!

Time is catching up with the Watchtower Bible and Tract Society's Governing Body. The April 15, 1992, issue of **The Watchtower** said that the body needs "additional assistance" to keep up with its workload.

This "need for assistance" is a euphemism for the fact that the body's members are all growing old. According to current Watchtower teaching, only members of the "anointed" class can serve on the body. This aging Governing Body finds itself in a near crisis situation as the organization's repeated end time prophecy that "the

generation of 1914" is the generation which will see "the wicked world's end" is fast becoming another trophy in the Watchtower's collection of false prophecies.

The Watchtower's problem is that fewer of the "anointed" are available for consideration as replacements or additions to the Governing Body. Out of 4,278,820 Jehovah's Witnesses worldwide, only 8,850 remain who claim to be part of the 144,000.

Given the Watchtower Society's dismal record in predicting when the present world system will come to an end, an administrative change was inevitable. But negotiating such a change is difficult to justify doctrinally. The Watchtower Society has taught for years that the Governing Body runs the organization. Jehovah's Witnesses are expected to submit themselves to this body. The Dec. 15, 1972, edition of **The Watchtower** says: "This Governing Body is the administrative part of a "faithful and discreet slave." It goes on to say: "Recognition of that Governing Body and its place in God's theocratic arrangement of things is necessary for submission to the headship of God's Son." Asking rank-and-file Jehovah's Witnesses — people called "the other sheep" — to assist the Governing Body — which has been set up as the sole mediator between God and Jehovah's Witnesses will be like asking orthodox Christians to "help out" Christ Himself do something he is unable to accomplish.

Watchtower watchers will have to wait and see if Watchtower leadership was up to this task. The leadership prefaced the announcement with "study articles" in the April 15 **Watchtower**. As it has in the past, the Watchtower, altered theology to accommodate changes in policy. It searched for a Bible story to use to justify the change and give it a "thus saith the Lord" ring of authority.

Two articles — "Citizen Or Foreigner, God Welcomes You!" and "Jehovah's Provision, The 'Given Ones'" — lay the groundwork for this change. The articles run through a series of exegetical gymnastics to make their points. The first one retells a biblical story. The second one makes its application. It says: "In the pattern the Nethinim and the sons of the servants of Solomon were given privileges beyond those of the other non-Israelite returnees. This could well foreshadow that God today has extended privileges and added duties to some mature and willing other sheep" (pg. 16). The article concludes: "As explained in this issue of **The Watchtower**, there is a group serving with spiritual Israel today that is comparable to the Nethinim and the sons of the servants of Solomon who returned from Babylonian exile with the Jewish remnant; those Israelites even outnumbered the returning Levites" (pg. 31).

These changes will have to be gradual and subtle. The Governing Body must be careful not to give the impression that it is abdicating total authority to someone of the "great crowd." The Watchtower says "the Governing Body

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The Rightness of Whiteness

A Profile of Religious Bigotry

by Edgar L. Havaich

Racial stereotypes have been around along time. "Blacks are lazy." "Jews are all money hungry." People who have immigrated from Mexico are called "wetbacks."

Numerous racial slurs are also used to refer to entire races of people. "Nigger," "gook," "kike," and "dago" are some of the more notable ones used for the express purpose of degrading. They have been used so often and by so many people they have become standard labels for whole races of people.

The bigoted mindset alone may produce little more than racial slurs mumbled under the breath or thundered in the presence like-minded people. It ends there for most. For others it is only the beginning. At the extreme are those who support their bigotry with a false interpretation of scripture, finding justification for hatred, segregation even retaliation.

Most people would not associate a racist or condescending attitude toward another race with a "religious" person. However, there are exceptions. And some groups that shout the loudest about racial equality have a sordid background of bigotry.

The Watchtower Bible and Tract Society, the parent organization of Jehovah's Witnesses, is an example. In recent years the Watchtower has promoted unity. Jehovah's Witnesses boast of the racial harmony in their Kingdom Halls and that their assemblies are open to all people. It wasn't always so.

WHITE SUPERIORITY=
GREATER INTELLIGENCE

Watchtower founder Charles Taze Russell had a decidedly bigoted view of blacks. In the July 15, 1902 edition of **The Watch Tower**, he wrote:

"While it is true that the white race exhibits some qualities of superiority over any other, we are to remember that there are wide differences in the same Caucasian (Semitic and Aryan) family: and also we should remember that some of the qualities which have given this branch of the human family its preeminence in the world are not such as can be pointed to as in all respects admirable. The secret of the greater intelligence and aptitude of the Caucasian undoubtedly in great measure is to be attributed to the commingling of blood amongst its various branches; and this was evidently forced in large measure by circumstances under divine control. We are not able to determine to a certainty that the sons of Ham and Canaan are the negroes; but we consider that general view as probable as any other" (pg. 216).

In a "Bible Questions and Answers" section of a Watchtower publication, we find:

Question: Is there anything in the Bible that reveals the origin of the Negro?

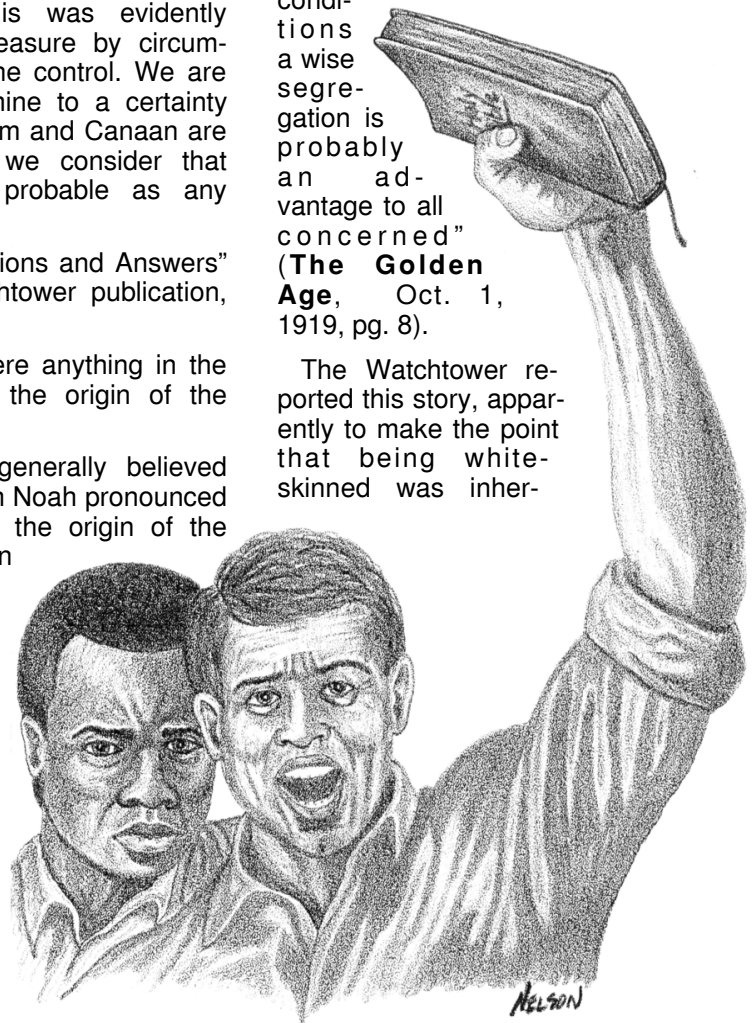
Answer: It is generally believed that the curse which Noah pronounced upon Canaan was the origin of the Black race. Certain it is that when Noah said, Cursed be Canaan, a servant of servants shall he be unto his brethren," he pictured the future of the Colored race. They have been a race of servants, but now in the dawn of the twentieth

century, we are all coming to see this matter of service in its true light and to find that the real joy in life is in serving others; not bossing them. There is no servant in the world as good as a good Colored servant, and the joy that he gets from rendering faithful service is one of the purest joys there is in the world" (**The Golden Age**, July 24, 1929, pg. 702).

The Watchtower Society had this to say about separating the races:

"While it is true that "of one blood God hath made all nations of men, nevertheless under present imperfect conditions a wise segregation is probably an advantage to all concerned" (**The Golden Age**, Oct. 1, 1919, pg. 8).

The Watchtower reported this story, apparently to make the point that being white-skinned was inher-



ently better than being dark-skinned:

“Parkersburg, W.Va., Sept. 8. — It has fallen to the lot of the Rev. Wm H. Draper, pastor of the Logan Memorial Church, of Washington Conference, A.M.E. Church, of this town, to give a living affirmative answer to the famous Biblical question, ‘Can the Ethiopian change his skin or the leopard his spots?’ Though once as black as charcoal, the Rev. Mr. Draper is now white. His people say that his color was changed in answer to prayer. Many years ago, Draper was employed by a fair skinned man, and he was often heard to remark that if he could only be white like his employer he would be happy. While in the white man’s service Draper ‘experienced’ religion. From that day forward he prayed constantly and fervently that he might become white. Thirty years ago his prayer began to be answered. He first experienced a prickling sensation on his face, and upon close investigation found a number of small white spots scarcely larger than the point of a pin. He became alarmed, thinking he had some peculiar disease, but he did not suffer, and aside from the prickling sensation felt nothing unusual. Gradually the white spots became larger and extended themselves, until now, after the change has been in progress for over thirty years, Draper has not a single dark spot on his body” (**The Watch Tower**, Oct. 1, 1900, pg. 296, reprints pg. 2706).

RACISM AND THE LATTER-DAY SAINTS

Another cult that promotes family values and puts out the welcome mat for all is the Church of Jesus Christ of Latter-day Saints. Yet this organization also has a bigoted past. John Farkas, ex-Mormon and researcher, makes the following observation about the racist history and stance of the Mormon Church:

“In June 1978, the Mormon President and Prophet, Spencer W. Kimball, released a ‘revelation’ that allowed black men to hold the Mormon priesthood. This let them have all the rights and authority of that priesthood. Over 130 years of Mormon priesthood discrimination against blacks came to an end.

“Even with this revelation, black people may not want to accept this at

face value. They might want to examine the history of black people in the Mormon Church.

“When the Mormon Church began in 1830, many Christian churches held the view that black people were descended from Cain and therefore cursed to be slaves. Segregation was the rule. Christians ignored Paul’s teaching: ‘There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus’ (Galatians 3:28).

“Early in its history, after a short time of indecision, the Mormon Church instituted a practice of priesthood segregation. Black men could not hold the Mormon priesthood; they had no authority to act in God’s name; they had no priesthood status. But was there more than this? Early Mormon prophets and presidents Joseph Smith, Brigham Young, John Taylor, and other top leaders who followed them claimed to be more than clergyman. They claimed to be prophets of God. They led the ‘one true church.’ They were the only ones with authority to speak with and for God (‘Which Church is Right?’ October 1982 by the Mormon Church; Apostle Bruce R. McConkie’s **Mormon Doctrine**, pg. 133 under “Church,” and pg. 136 under “Church of Jesus Christ of Latter-day Saints”). Yet they ignored Galatians 3:28 and their own special canonized scripture, **The Book of Mormon**. In II Nephi 26:33 ‘it’ says: ‘...he inviteth them all to come unto him... denieth none that come... black and white, bond and free, male and female...’

“Perhaps they were more influenced by other **Book of Mormon** references: I Nephi 12:23, II Nephi 5:21, Jacob 3:5, Alma 3:6-9, Mormon 5:15, and in the 1830 edition, II Nephi 30:6. A white skin was a sign of righteousness and a black or dark skin was a sign of unrighteousness. These scriptures are still used by the Mormon Church. II Nephi 30:6 referred to the fact that skin color would change to ‘white and delightful’ when one knows correct teachings. Subsequent to the ‘revelation’ in 1978 giving the priesthood to blacks, this phrase was changed to ‘pure and delightful’” (**Black People and the Mormon Church**, pamphlet by John Farkas).

Jehovah’s Witnesses and Mormons do have a racist history (i.e., the belief that some races are inherently better than others). However they no longer promote this and would largely like to have people forget it. Promoting segregation is not an easy or popular thing to do these days. The two aforementioned cults try to minimize their racist and segregationist past, while a staunch advocate from the ranks of Christendom takes his stand on segregation.

In his booklet **Segregation or Integration**, Peter S. Ruckman, makes his case. It is beyond the scope of this article to examine all his arguments but a few quotations will suffice to show he promotes not only a segregated view but a condescending one.

“This last note is taken by race mixers to be the deduction of an overwrought imagination or the Southerner’s ‘guilt complex’ manifesting itself in ‘unreasonable fear,’ etc. But such superficial remarks are made by those who simply refuse to face the problem and analyze it. Recently, investigations were made by a noted psychologist on the comparative intelligence of races; these findings were published in the Harvard Review and they brought down a storm of protest on the author’s head, for it was assumed by all ‘accredited schools’ that matters of *race* are to be approached sentimentally and politically, not objectively and scientifically!

“Is it not strange that ‘modern man’ is unable to approach *himself* objectively and yet sends up 50,000 gas balloons a year to the effect that he is ‘scientific and objective?’

“Why are all the ‘pretty girls’ in Ebony magazine *Mulattos*?

“*Is someone ashamed of his race?*”

“The reader will observe that the term discriminate (and discrimination) is held up to all *buyers* as a mark of refinement and culture! ‘Discriminating homeowners prefer...’ ‘A liquor for the discriminating drinker...’ ‘A car for the man with discriminating tastes...’ Shouldn’t these advertising companies be sued by the government for opposing the race-mixing plans of Congress?” (Preface, pg. 3).

Ruckman continues:

"In the black belt of Alabama, where my 'in-laws' lived, we had an old colored woman we called 'Aunt Julia.' She was the family cook. She was a saved Negro and she lived her Christianity before colored and white alike. She spoke of the NAACP preachers around her part of the country as 'crazy folk.' Aunt Julia has 'dressed me down' in plain language many a time on a religious point. She didn't 'kowtow' to the white folks. She just knew what was right and did it. She was a happy old Christian. How different she was from an associate of mine in earlier days, Jake, a Negro Ph.D. who worked a beach club with me in Delaware. Poor Jake couldn't 'fit' with his own crowd, and all the white folks 'cussed him' when he waited on their tables. No one accepted him.

"Now in Julia's case, when she died, it upset the family worse emotionally than when the grandmother and grandfather died. She seemed almost irreplaceable. *She was a servant of servants.* As such, my father-in-law paid all her hospital bills, her rent and utilities and gave her food and clothing convenient for her. She used to come into the living room at Christmas time and share it with all the family. Each one of us would buy her a present. We respected her. I believe I had more respect for her than I do for 70 per cent of the white preachers in America today.

"And one day I learned something that I will never forget. My wife called Julia aside and said:

"Now Julia, I don't want to offend you or hurt your feelings but I've got to know something, and you're the only one I feel I can go to get the answer. Do you mind if I ask you something very, very *personal*?"

"Julia grinned and said:

"No ma'am Miss Bess. What is it you wants to know?"

"My wife said, 'Well, Julia, do you know that you colored folks, really, ah, *SMELL* kind of peculiar to us white folks?' Julia laughed and said, 'Yessum, I guess we sho' does!' 'Well,' said my wife, 'what I want to know is—and you understand I won't get offended — what I want to know is, well, ah, *do we white folks smell kinda peculiar to you colored folks?*'

"Julia burst out with a big giggle and said, 'Yessum, if you pahdon me, Miss Bess, *you sho' do!*'

"That old colored woman was more honest than nine judges on a bench.

"Julia couldn't read very well, but what she could read, she read straight. She was straight all her life after she was 'born-again,' and one day we buried her behind a little country church in Hale County, Alabama. She's in heaven tonight. She's in heaven where, thank God, someday we'll have a unity in Christ that is sinlessly perfect and acceptable with God (Rev. 21:1-4) and not some race-mixing 'integration' put out by hireling prophets and pseudo-legislators and Bible-denying smart alecks. We'll have oneness in God, someday, through the precious blood of Jesus Christ, '**As of a lamb without blemish and without spot**' (1 Peter 1:19)" (pp. 41-43).

In his sermon series on the Book of Nehemiah, Ruckman offered the following to his congregation:

"The Lord doesn't have a rule there that says a bastard can't be saved. If He did there'd be a[n] awful lot of colored folks [that] ain't gonna make it. Amen! Amen! ... Like I preached to you about pride of race, pride of faith, pride of grace, you know. And told you... the best thing that ever came over from Africa was an empty boat, you know. [congregation laughter]" (cassette tape, Nehemiah 11:3 - 13:5, tape 6, side B).

With comments like these being advanced, it's not hard to see how some people come to a race-righteous attitude.

It is difficult for many people to understand the attraction to various hate groups, but they appear to draw the young and idealistic, people who are looking for simple answers. Take David, for example.

"David started receiving some of the most venomous hate literature imaginable, which blamed all of America's social problems on minorities and advocated eliminating non-white and non-Christian. 'I was fascinated,' David says. 'Because I was naive, I tended to believe it because it was written. Now I had someone to vent my anger

on. It wasn't my fault. It wasn't because I had a bad job or because I was drinking that I wasn't getting ahead. It was because society was sick'" (**Parade** magazine, Sept. 15, 1991, pg. 10).

David's life is typical of many: it consists of eight-hour workdays followed by a few beers after work with his friends. The routine never changes. When a person is locked into what he thinks is a dead-end lifestyle, its negative aspects can take on exaggerated importance. Minor irritations become major issues. The person begins to look for someone to blame his troubles on.

David's exodus from hate and anti-Semitism started when he began to read the Bible. It took David eight months to see that Christian Identity, a belief system espoused by white-supremacy groups, used Bible passages out of context.

Whole races of people are targeted and singled out as being the source of problems for whites. When this happens domestic problems take on names and faces. It is easier to hate a someone than an upturn or downturn in the economy. It is easier to blame problems on a person instead of a thing. It is easy to respond to a person or whole race that is perceived to be the source of all troubles. It makes the hater a victim, without responsibility for the problem.

WHITE-SUPREMACY GROUPS

To most people the violent opposition of non-white races is something remotely played out on the evening news. Most people understand and even rationalize prejudice and mild expressions of bigotry. However, they will draw the line when it comes to causing someone bodily harm.

"In November 1988, Americans were shocked by the senseless murder in Portland, Ore., of Mulugeta Seraw, 27. Seraw and two friends, all Ethiopian immigrants, had been savagely beaten by three white youths with shaved heads and wearing military jackets. Seraw was pronounced dead at a nearby hospital; the other two victims were treated and released" (**Parade** magazine, April 28, 1991, pg. 4).

The acts of violence committed against these men have been linked to

the White Aryan Resistance, a white-supremacy group. The assailants received long prison terms. However, the article only briefly touched on the reasons behind these acts. It is shocking to learn that these groups get their justification from scripture.

The Aryan Nations is one example of a group that not only uses the Bible and claims a divine mandate for its actions. The **Encyclopedic Handbook of Cults in America** says:

“The Aryan Nations describes itself as a white racial theopolitical movement whose aim is the re-establishment of white Aryan sovereignty over the lands of Aryan settlement and occupation. It teaches that the preservation of the white race is demanded and directed by Yahweh and that a battle is presently being fought between the present-day children of darkness (i.e., the Jews) and the children of light (the Aryan race)” (“The Identity Movement,” pp. 56-57).

Christian Identity ministers contribute to this bigoted stance by a faulty interpretation of the scriptures.

“The arcane theology of Christian Identity provides the underpinning for much of today’s racist doctrine. The idea behind Christian Identity, which originated in Great Britain during the middle of the nineteenth century, represents the most recent twist to the centuries-old myth that holds that Jews are at the heart of a world conspiracy aimed at undermining civil society. ...

“Christian Identity adds a theological embellishment to the myth, explaining not only that Jews are part of a grand political conspiracy, but also that they, together with people of color, are not really humans at all” (**Blood in the Face**, pp. 27, 28).

James Ridgeway is the author and co-producer of both a book and a documentary film. Both are entitled **Blood In The Face**. In **Parade** magazine, he recounted an interview that he had with a former grand dragon of the Ku Klux Klan. Ridgeway says that before he met with the grand dragon and others in the Klan he felt unprepared for his visit. After being welcomed by what seemed to be ordinary people he said he was no longer scared but now worried that he would be bored:

After lunch the conversation turned to many common and familiar bigoted ideas. In addition to the racial stereotypes expressed there was an expressed fear of foreigners coming into the country. One man even denied that the Holocaust ever took place because there were no bodies.

Ridgeway points out the place that the Bible plays in the thinking of these groups:

“Many on the Far Right I met seemed to hate Jews more than blacks. They liked to interpret the Bible according to ‘Christian Identity,’ a doctrine that says white Aryans are the true Israelites, whose sign of racial purity is their ability to blush, to ‘show blood in the face.’ Everyone else is a ‘mud person,’ subhuman trash, and doesn’t deserve a fair shake. It is this bogus theory, largely, that underlines their racism and its politics” (**Parade**, April 28, 1991, pg. 5).

BRITISH ISRAELISM

What has come to be known as the Identity Movement once was called Anglo-Israelism or British-Israelism. It is composed of those individuals and groups who identify the present day Anglo-Saxon people as the direct biological descendants of the ancient Israelites and, as such, God’s chosen people, the heirs of all God’s promises to Abraham and his descendants. The 10 lost tribes of Israel, the former northern kingdom, is sharply distinguished from Judah, the ancient southern kingdom centered on Jerusalem, which consisted of the tribes of Judah and Benjamin and some Levites. In like measure, modern Anglo-Saxons (Israelites) are to be sharply distinguished from the Jews (Judah). (See further, “The Identity Movement,” **Encyclopedic Handbook of Cults in America**, pg 53-61.)

Anton Darms, in his book **The Delusion of British-Israelism**, writes:

“Anglo-Israel owes its modern success to Richard Brothers (1757-1824), a half-pay officer of eccentric habits in the English navy. He described himself as ‘a nephew of The Almighty,’ and claimed descent from David. Among his prophecies were those of the imminent restoration of Israel to the Holy Land, and the elevation

himself as ‘Prince of the Hebrews and ruler of the world.’ Richard Brothers was confined as a lunatic, but succeeded in attracting many admirers. Still, the failure of his prophecies tried the faith of his believers. Brothers printed 15 volumes, chiefly in support of his theory of the Israelitish descent of most of the inhabitants of England. Works published were, ‘Revealed Knowledge of the Prophecies and Times’ (1794), and ‘A Correct Account of the Invasion and Conquest of this Island by the Saxons’ (1822)” (**The Delusion of British-Israelism**, pg. 16).

It wasn’t until the 1840s, when John Wilson published **Our Israelitish Origin**, that Brothers’ ideas got any serious attention. Several prominent ministers of that time embraced the theory, but it didn’t get a big following until the 1920s when Howard B. Rand began teaching it to a small Bible study group.

Christian Identity teaches that the 10 lost tribes of Israel were the true predecessors of Nordic, British, and American whites; Jews today are descendants of the historically separate Kingdom of Judah. Great Britain became the modern-day Israel after the lost tribes traveled there via two great migration routes. One path led through Spain, into Scotland and Ireland, and from there to the current British ruling family who are, of course, lost Israelites.

BELIEFS OF CHRISTIAN IDENTITY

From outward appearances, the Identity movement looks like it has much in common with historic Christianity. It accepts the Bible as literally true. It acknowledges Christ’s virgin birth and His role as Savior. It does not, however, claim to be a sect or denomination. But its view of history and interpretation of certain Bible verses puts it in an extreme position concerning the non-white races and the Jews.

“The perspective on scripture and history adopted by the Identity movement has led to a distinctly pro-white racial bias and an anti-black and anti-Jewish stance that varies in militancy within various segments of the movement. Modern-day Jews, the surviving remnant of the House of Judah,

are sharply distinguished from Israel, with which they have no part" (**Encyclopedic Handbook of Cults in America**, pg. 55).

TEN "LOST" TRIBES

According to British Israelism, the 10 tribes are supposed to have lost their identity after their captivity by the Assyrians in the eighth century B.C. They then migrated into northern Europe and later into what is now England. The theory teaches that there is a vast difference between Jews and the Israelites and that the Israelites are white, Anglo-Saxons whose ancestors were Nordic and British.

But biblical references to the "lost" sheep of Israel refer to Israel's spiritual condition. To suggest that Israel was somehow lost nationally or geographically is to ignore the plain teachings of scripture. This is so because the very tribes that are contended to have been lost were known at the time the words "lost" were written.

The house of Israel was "lost" in the context of being alienated from God. People in the house of Israel were like all people before they come to Christ: in bondage to sin and unbelief. Jesus said he came to seek and to save that which was lost. The word "lost" is understood in the context of the verse to mean separated from God, not geographically missing. There is no verse that even remotely suggests that Jesus was out looking for people who were physically lost from the House of Israel.

The parable of the good shepherd who leaves the 99 and searches for the one lost sheep also shows that the word "lost" is speaking about a spiritual condition rather than a geographical one. This can be clearly seen because of the rejoicing that occurs over one who repents, not over one who physically comes back to the sheep pen.

The 12 tribes were supposed to have been lost, yet Anna the prophetess knew what tribe she was from. Paul the apostle also knew what tribe he was from and indicated on more than one occasion that he knew who the 12 tribes were. James addressed his epistle to the 12 tribes, which would be illogical and inconsistent if the tribes had been lost. The book of

Revelation tells of the salvation of the 12 tribes to Israel and names them by tribe.

Luke 2:36 (KJV) says: And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

Acts 26:6-7 (KJV) says: And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come.

Romans 11:1 (KJV) says: I say then, Hath God cast away his people. God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of

Benjamin.

Philippians 3:5 (KJV): Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Hebrews 7:14 (KJV): For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

James 1:1 (KJV): James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Revelation 7:5-8 (KJV): Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad

RACISM AND BIGOTRY

When talking about race relations and people's attitudes about races we need to keep in mind what certain terms mean. The dictionary definition of a bigot is: "A person who is intolerant, especially in matters of religion, race, or politics." It is not used in a derogatory sense or as an insult. A few quotes may help illustrate this point:

"Bigotry tries to keep truth safe in its hand with a grip that kills it." — Rabindranath Tagore, (1861-1941), Indian author, philosopher.

"Defoe says that there were a hundred thousand country fellows in his time ready to fight to the death against popery, without knowing whether popery was a man or a horse." — William Hazlitt, (1778-1830), English essayist.

"I will look at any additional evidence to confirm the opinion to which I have already come." — Hugh-Lord Molson, British politician.

Racism also should be understood in its correct connotation. In some contexts the words "racism" and "bigot" are emotionally laden. These words are used as descriptions of a person's views, not as an insult to the one holding the views.

The following definitions are helpful: 1. The belief that some races are inherently better than others. And 2. Racial prejudice or discrimination.

The following quotes may help one understand the scope of racism:

"I believe in white supremacy until the blacks are educated to a point of responsibility." — John Wayne, (1907-1979), American film actor.

"Segregation now, segregation tomorrow and segregation forever!" — George C. Wallace, (1919-), American Independent politician.

"Segregation is the adultery of an illicit intercourse between injustice and immorality." — Martin Luther King, Jr., (1929-1968), American civil rights leader.

"A racially integrated community is a chronological term timed from the entrance of the first black family to the exit of the last white family." — Saul Alinsky, (1909-1972), American radical.

"No one has been barred on account of his race from fighting or dying for America — there are no "white" or "colored" signs on the foxholes or graveyards of battle." — John F. Kennedy (1917-1963), American president.

"I have no purpose to introduce political and social equality between the white

were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

It is also contended that the House of Israel is not Jewish. One of the biggest advocates of this idea was Herbert W. Armstrong, founder of the Worldwide Church of God. He writes:

“The ten-tribed House of Israel is not Jewish! Those who constitute it are not Jews, and never were! That fact we shall now see conclusively, beyond refutation. The ten-tribed people called the House of Israel, often prophetically spoken of as Ephraim, are not Jews, and never were Jews! Remember that the term ‘Jew’ is merely a nickname for ‘Judah,’ Hence, it applies to the one nation, or House of Judah only — never to the House of Israel” (**The United States and British Commonwealth in Prophecy**, pg. 35).

THE TWO SEED THEORY

A number of these groups also advocate what has been called the “two seed theory.” The theory introduces the idea that Eve was implanted

with two different seeds. One was the result of an affair she had with Satan, and the other seed was that of her husband Adam. Satan showed Eve all about sex, they had an affair and she conceived. Eve determined that this was a good thing and went and found Adam and showed him what she had learned, and another seed was planted in her. As the theory goes, Eve has two seeds growing inside her. These two seeds represent all the races of the world. From Adam’s seed sprang the white race, and from Satan’s seed sprang the “mud people” or “colored” races. Every baby born is predestined depending what seed he sprang from.

In Genesis 4, Adam lay with his wife. There is no description of an affair between Satan and Eve. According to the Bible, only Adam had relations with his wife. Eve would have been lying to say that “With the help of the Lord I have brought forth a man” knowing that Satan was the father of Cain. It then says that later she gave birth to Abel. It doesn’t say how much later. To embrace this theory takes a vivid imagination and a gross disregard for context. One would have to have a preconceived theological position to see it as a possibility for the origin of the races.

Rendered in modern political terms, Identity theory teaches that the U.S. is God’s promised land and modern Israel is a hoax. British followers of Identity are starkly anti-Semitic, but it was the American Identity theologians who added the ingeniously gnostic racist twist known as the “two seed” theory. They hold that the non-white races are “pre-Adamic” — that is, part of the creation finished before God created Adam and Eve. In His wisdom, they say, God fashioned the subhuman nonwhites and sent them to live outside the Garden of Eden before the Fall. When Eve broke God’s original commandment, she was implanted with two seeds. From Adam’s seed sprang Abel and the white race. From the serpent Satan’s seed came the lazy, wicked Cain. Angered, God cast Adam, Eve, and the serpent out of the Garden of Eden and decreed eternal racial conflict. Cain killed Abel, then ran off into the jungle to join the pre-Adamic non-whites.

Identity theology provides both a religious base for racism and anti-Semitism and an ideological rationale for violence against minorities and

and black races. There is a physical difference between the two, which, in my judgment, will probably forever forbid their living together upon the footing of perfect equality; and inasmuch as it becomes a necessity that there must be a difference, I... am in favor of the race to which I belong having the superior position.” — Abraham Lincoln, (1809-1865), American president.

“Whites must be made to realize that they are only human, not superior. Same with blacks. They must be made to realize that they are also human, not inferior.” — Steve Biko, (1946-1977), South African political leader.

“The trouble with our people is as soon as they got out of slavery they didn’t want to give the white man nothing else. But the fact is, you got to give ‘em something. Either your money, your land, your woman or your ass.” — Alice Walker (1944-), American author, critic.

“Every time I embrace a black woman I’m embracing slavery, and when I put my arms around a white woman, well I’m hugging freedom. The white man forbade me to have the white woman on pain of death... I will not be free until the day I can have a white woman in my bed.” — Eldridge Cleaver, (1935-), American black leader, writer.

“The truth is that Mozart, Pascal, Boolean algebra, Shakespeare, parliamentary government, baroque churches, Newton, the emancipation of women, Kant, Marx, and Ballanchine ballets don’t redeem what this particular civilization has wrought upon the world. The white race is the cancer of human history.” — Susan Sontag (1933-), American essayist.

“Purity of race does not exist. Europe is a continent of energetic mongrels.” — H.A.L. Fisher, (1865-1940), British historian.

“Race prejudice is not only a shadow over the colored — it is a shadow over all of us, and the shadow is darkest over those who feel it least and allow its evil effects to go on.” — Pearl S. Buck, (1892-1973), American novelist.

“In all social systems there must be a class to do the mean duties... It constitutes the very mudsills of society... Fortunately for the South, she found a race adapted to that purpose... We use them for that purpose and call them slaves.” — J.H. Hammond, (1807-1864), American senator.

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their white allies.

"Identity followers have little use for fundamentalist Christians on the New Right, who, in turn, view Identity teachings as heresy. The Christian belief in the "rapture" — the instant during the last days of the world when God will appear to protect his true believers and call them bodily into his presence — seems absurd to Identity believers. An Identity Christian isn't about to wait for God to save him. He puts more faith in direct action. Fundamentalism is regularly lampooned in pamphlets with titles like, "My minister, is he wrong AGAIN?" and "America's Jew-ridden New Right. "For Christian Identity followers, the fundamentalists support for Israel was the last nail on the coffin, making Jerry Falwell and Billy Graham into auxiliaries of the Jews" (**Blood in the Face**, pg. 54).

Under the "Church of our Christian Heritage" subheading of his article, "Apostles of Darkness," R.L. Gremillion cites a leading Identity pastor:

"Christians: You Can Hate the Jews! Jesus Did!" is the title of an article written by Dan Gayman. Gayman leads an organization known as the National Kingdom Ministry in Nevada, Missouri., and is 'pastor' of the Church of Our Christian Heritage in Schell City, Missouri. The church operates the Christian Kingdom Day School 'to teach the young children of our Race the great spiritual and racial message of the Bible.'

"Gayman has written a booklet called *The Two Seeds of Genesis* in which he 'proves' that the seed of Cain is the genealogical line to the present-day Jews. He also says, 'The Israel people of Scripture can only be identified today on the world stage among that race of people who are fulfilling every requirement of the Abrahamic Covenant. That race of people who are fulfilling in every detail, the Biblical requirements for God's Israel in these latter days, is the Anglo-Saxon, Germanic, Scandinavian peoples of the Western World.'

"Gayman claims that his message reaches thousands throughout America and the world through cassette tapes and his publication the **Watchman**" (**Faith for the Family** magazine, March 1984, pg. 12).

Ripping verses out of their context and rewriting the pages of history provides the rich soil that the weeds of misinterpretation need to grow. Scripture is clear, we are saved by grace, not by race. No matter what color lips confess Jesus as Lord, we are to love them. The Bible speaks about believers in Christ being one body. Nowhere does it say that body is to be segregated. Christ's body comprises everyone who has confessed with their mouth that Jesus Christ is Lord and that God raised Him from the dead.

The love of God has been shed abroad in our hearts by the Holy Spirit. It is because of this that we can love one another as He loved us. The body of Christ should know no segregation.



Benny Hinn

(continued from page 1)

hide behind the disclaimer of not being a theologian. Nor can someone whose doctrinal teaching is generally unsound hide behind such an excuse." (pp. 40-42)

Hinn's supporters may be quick to cite his statements featured in recent **Christianity Today** and **Bookstore Journal** magazines in which he admits theological mistakes and vows changes. Advocates will call that evidence of his willingness to "gladly retract the error" and therefore he should not be criticized or labeled a heretic. But if his most recent book, **The Anointing**, accurately reflects what he currently believes and teaches, Hinn has done little to mend his ways.

In **The Anointing**, Hinn sounds unapologetic for his lack of formal Bible training. On page 22, he writes:

"The Holy Spirit became real to me. He became my Companion. When I opened the Bible, I knew He was there with me as though He were sitting beside me. He patiently taught me and loved me."

GOING RIGHT TO THE TOP

In **The Anointing**, Hinn says that Christians live at four different levels. Being saved and baptized in the Spirit are the first two. But Hinn goes two steps further and says that unless Christians achieve these higher levels, God cannot bless them or use them. The third level is called "The Presence." The fourth level, which Hinn says he has reached, is called "The Anointing."

Hinn implies that he is superior to most Christians by virtue of his anointing. He describes it in subjective and emotional terms. He says it's like a "rushing river," like being "wrapped in a blanket," and it's exploding with ecstasy. Hinn confuses the reader by writing at one point that we must abandon self, die to self and empty ourselves to get the anointing, and in another part of the book that the anointed are liberated from sin.

Hinn's teaching on this subject is dead wrong. Colossians 2:10 says that believers are "complete in Christ." There are no progressions to pass through to achieve salvation.

KNOCKING THEM DOWN

Hinn claims that his anointing has

given him supernatural powers. He says that he hears directly from God — in one account through a radio not tuned to a station! — and that he can knock people off their feet without touching them. This phenomenon is commonly called being "slain in the Spirit." Hinn supports this claim by referring to Acts 9 and the story of Saul's conversion. Here Hinn proves that he is a poor exegete of scripture. Acts 9:3 describes Saul's conversion encounter with Christ. Saul fell down — or was knocked down — but stayed conscious and alert as he conversed with the resurrected Christ. He was not out or in a fog or "slain in the spirit" as Hinn suggests.

Nowhere does Paul or anyone else in scripture suggest that all conversions happen in this way. Nowhere in scripture is Acts 9 suggested as a pattern for sanctification or as a norm for the Christian life.

GO WITH THE FLOW

There is no question that people fall over at Hinn's services. But there is also no question that God isn't the one knocking them over. More likely the tumbles can be explained by the predictable and traceable principles of group dynamics. The explicit or implicit

expectations of forceful leaders, especially if these leaders convince the followers that they are the voice of God, can greatly influence an audience.

Marc Galanter in his book, **Cults: Faith, Healing and Coercion**, talks about group psychology and the intense pressure in some meetings to conform to group expectations. Those expectations often dictate behavior. People do not have to be in a group long before they know what is expected. Conforming to expectations is the key to acceptance. There are group tasks and group rituals that are essential for cohesiveness and full acceptance.

Galanter writes, "Often they are implicitly aware of their style of behavior in an expected situation since it is based on previous instruction to the group." Of course that instruction may be verbal or modeled by repetition in all the services and meetings. Galanter goes on to say, "In these groups transcendental experiences, often hallucinatory, are quite common. ... Intense emotional experiences are reported, such as profound euphoria or malaise." (pp. 6,7)

A further enlightening statement on being "slain in the Spirit" is found in **The Dictionary of Pentecostal and Charismatic Movements**, which says "It is generally acknowledged that in addition to God, the source of the experience can be a purely human response to autosuggestion, group 'peer pressure,' or simply a desire to experience the phenomenon" (pg. 789).

Another expression of group dynamics is easily demonstrated by the fact that a comedy movie is much funnier when seen in a large theatrical setting than at home on television viewed by one or two people. Additionally, television situation comedies are broadcast with "laugh tracks" to induce the desired reaction in the audience.

The emotional intensity at Hinn's services can also be demonstrated outside religious circles. Many can easily recall the vivid pictures from the 50s and 60s of youths swooning at the feet of rock music idols such as the Beatles, Elvis Presley and others. The fame surrounding such entertainers would cause the devoted fan, meeting

the star face to face, to achieve a nearly hypnotic state of hysteria causing physical changes in the body. This excitement readily explains the fainting by the groupie. Therefore, it is not difficult to ascertain that for many of the ardent devotees of Hinn, who come face to face with him, a completely natural explanation can be cited for what is claimed to be the "power of the Spirit." Yet, it is hard to believe that the Lord would imitate and circulate behaviors produced by the unsaved world.

The church at Corinth's emulation of the pagan frenzies practiced in the Temple of Apollo caused Paul deep concern. The apostle warned that disorder and chaos would cause the unsaved to say believers were mad (I Corinthians 14:23). Paul also reminds us that God is a God of order and of peace, not of disorder and confusion (I Corinthians 14:33,40).

When Hinn's followers call out for him to "wave" or "throw" the Holy Spirit at them, they know exactly what they are expected to do and how they are to respond. They "go with the flow," as many ex-practitioners readily confess.

Child evangelist turned Hollywood actor Marjoe Gortner questioned the validity of faith healers in his 1972 documentary film, **Marjoe**. Gortner can claim to the title "The World's Youngest Ordained Minister," being officially ordained in 1948 at age four. He conducted revivals and healing services across the United States. His disillusionment with the deceptive techniques he presented as divine direction led him to expose the big business of faith healing.

In Flo Conway's and Jim Siegelman's book, **Snapping**, Gortner offered this revealing account:

"I lecture in about twenty colleges a year,' he began, 'and I do a faith-healing demonstration — but I always make them ask for it. I tell them that I don't believe in it, that I use a lot of tricks; and the title of the lecture is 'Rhetoric and Charisma,' so I've already told them how large masses are manipulated by a charismatic figure. I've given them the whole rap explaining how it's done, but they still want to see it. So I throw it all right back at

them. I say, 'No you don't really want to see it.' And they say, 'Oh, yes. We do. We do!' And I say, 'But you don't believe in it anyway, so I can't do it.' And they say, 'We believe. We believe!' So after about twenty minutes of this I ask for a volunteer, and I have a girl come up and I say, 'So you want to feel better?' And I say, 'You're lying to me! You're just up here for a good time and you want to impress all these people and you want to make an a-- out of me and an a-- out of this whole thing, so why don't you go back and sit down?' I really get hard on her, and she says, 'No, no, I believe!' And I keep going back and forth until she's almost in tears. And then, even though this is in a college crowd and I'm only doing it as a joke, I just say my same old line, In the name of Jesus! and touch them on the head, and wham, they fall down flat every time" (pp. 51-52, expletives deleted).

HINN'S "FREEDOM"

Hinn claims another benefit from his anointing: freedom from worldly desires. He says, "In my case, I know I have lost complete desire for anything to do with the world. My worldly desires are gone" (**The Anointing**, pg. 177).

This is quite a claim, in light of revelations of Hinn's lavish lifestyle made by Orlando Sentinel reporter Mike Thomas in the Nov. 24, 1991 edition of **Florida Magazine**. Thomas writes:

"This comes from a man who just turned in his Mercedes for a Jaguar and recently moved from the exclusive Heathrow development to the even more exclusive Alaqua, where he now lives in a \$685,000 home. His suits are tailored, his shoes are Italian leather and his wrists and finger glitter with gold and diamonds. ... Hinn also gets gifts in the form of cash, jewelry and other valuables. He makes no secret of these excesses. He wears his diamond Rolex, diamond rings, gold bracelet and custom suits for all to see. He drives a Jaguar and his wife drives a Cadillac. He seems flabbergasted that anyone might question this. ... He sits in his expansive patio overlooking the Alaqua golf course — while the pool man cleans the pool and the housekeeper feeds his baby son — talking about what he considers a modest lifestyle, as if everyone lives

like this" ("The Power and the Glory," pp. 8, 11).

DUBIOUS HEALINGS

Hinn also claims to have the gift of healing. Thomas repeatedly sought from Hinn's organization documented, verifiable cases of healing performed by Hinn. Thomas writes:

"Hinn says that about 1,000 people are miraculously cured of a variety of ailments at each crusade. He says he is a conduit for the Holy Spirit. Sometimes, while preaching, he will stop and listen as the Spirit tells him some thing to pass on. ...

"But despite all the thousands of miracles claimed by Hinn, the church seems hard pressed to come up with any that would convince a serious skeptic. Medical literature is filled with examples of cancer going into sudden remission. The American Medical Journal in 1981 reported on a woman cured of lupus erythematosus, a typically deadly disease of the immune system, after seeing a Philippine witch doctor.

"If God cures through Hinn, he does not cure ailments such as permanent paralysis, brain damage, retardation, physical deformities, missing eyes or other obvious ailments.

"When pressed for truly convincing miracles, Susan Smith [who documents miracles for Hinn's church] cited a woman in Orlando who was cured of blindness caused by diabetes. But she would not give the woman's name. She later admitted the woman's vision may still be cloudy. 'She still has diabetes, strangely, I wish she would get off insulin. That's what makes them blind. She was just re-hospitalized. I don't understand everything, the whys and why nots.'

"For another miracle, Smith cited an Oregon woman who was cured of 'environmental illness.' When contacted by telephone the woman said that her illness was caused by the mercury fillings in her teeth and that her chiropractor would vouch for the cure.

"Smith also said there was a documented AIDS cure, but when pressed for details, she later said the final tests weren't in yet" (ibid., pp. 10,12).

Even more disturbing than the failure

to present documented healings is the fact that during a 1986 Oklahoma City crusade, an 85-year-old woman, Ella Peppard, died from complications suffered after someone who was slain in the spirit by Hinn fell on her fracturing her hip (**National & International Religion Report**, Sept. 21, 1987).

Mike Thomas comments on the incident:

"The ushers quickly pulled her off the stage and sat her in a pew where she cried out in pain for 20 minutes. ... The woman's family alleged the ushers refused to call an ambulance because an ambulance would not look good at a miracle service. A lawsuit was settled out of court. Hinn says he never knew the woman was injured or he would have sought medical help" (**Florida Magazine**, Nov. 24, 1991, pg. 13).

THE KATHRYN KUHLMAN CONNECTION

Much of what has been revealed about Hinn's teachings and practices might sound familiar to people who have studied American evangelists over the years. That study would reveal that Hinn's teachings contain very little that is new or original.

Hinn acknowledges that three women "evangelists" made a profound impact on him. The three are Maria Woodworth-Etter, Aimee Semple McPherson and Kathryn Kuhlman. All three were controversial in ministry both from within and outside the church. Each was divorced during her life as a believer, with McPherson having two divorces. None was a good role model for an aspiring evangelist. Out of this threesome, Kuhlman had the greatest influence on Hinn. He has borrowed many of his stage techniques from Kuhlman.

An examination of Hinn's material reveals his high regard for Kuhlman. He attended some of her meetings and sang in her stage choir, so he had ample opportunity to observe her. Books, sermons, video and audio tapes, and magazine interviews are replete with quotations and recollections of the late faith healer. Kuhlman died in 1976, just long ago enough for people to forget her quirky style and flamboyant stage presence.

Hinn became enamored not so much

with Kuhlman as with her effect on people. Her ability to control a group fascinated Hinn. Based on viewing films of Kuhlman's services, it would appear that her chief ability was whipping a crowd into a frenzy. An associate of Hinn says that he adored her. It is probably closer to the truth to say he adored what she could do. In his book, Hinn presents a glamorous, almost mythical picture of parts of Kuhlman's life.

THE SOURCE

In **The Anointing**, Hinn tells about going to Kuhlman's meetings and then admits, "I had been in the ministry only three months and I had never seen anything like it. ... I went back to Canada and thought about it. 'I'm going to try this,' I said" (pg. 52).

Hinn's notion hardly sounds like the call of God. Imagine Paul saying "Boy, I have watched that Peter get the job done. I am going to try that."

Later, Hinn writes, "As I've said for many years Kathryn Kuhlman was a minister of the Gospel whom I followed very closely" (pg. 55).

After watching footage of Kuhlman's meetings and comparing her method and message with Hinn's, one can conclude that Hinn sounds like he is regurgitating many of her statements, mimicking her style and copying her practices. For example, there is video footage of her teaching "slaying in the spirit" from Acts 9. It is obvious that Hinn's view of that topic is not straight from heaven, but straight from Kuhlman.

On page 86, Hinn says he learned about "holy laughter" from Kuhlman. "Holy laughter" or "laughing in the Spirit" occurs when one "under the power" gets hysterical with laughter and the laughter spreads to others in the meeting. Hinn practices that just as Kuhlman did. He tried it and it works.

Laughter is contagious. Anyone who has ever been in a group where someone starts really laughing and that laughter spreads out to the rest knows the experience. Holy laughter is just more group dynamics lifted from Kuhlman's repertoire. The Bible does not once refer to "laughing in the Spirit."

LIFTING THE COVER

Kuhlman was no model of the Christian life, even though Hinn says God used her “to teach and inspire me in those early days” (pg. 52). What he learned from Kuhlman was a workable package of group dynamics that she herself might not have understood. Her biographer and friend, the late Jamie Buckingham, took off the wraps in **Daughter of Destiny**. There was much in Kuhlman’s life to hide and Buckingham works overtime to smooth out and paper over her faults and foibles.

Buckingham makes light of her materialism but reveals that she had a special vault in her basement to store her valuables. She died with considerable wealth but constantly told her followers that she had “died to self.” She spent huge amounts on clothes while paying her staff notoriously low salaries (pp. 153, 149).

After her death, her fortune did not go back into Christian work. A small portion of her more than \$2 million personal estate was divided among 20 employees of Kuhlman’s foundation and three relatives. The balance was bequeathed to a couple who had entered into Kuhlman’s life a scant eight months before her death (pp. 2-3).

Even more disturbing is Kuhlman’s 1938 marriage to evangelist Burroughs Waltrip, who abandoned his wife and children. Six years later, Kuhlman abandoned him (pp. 76-77,88). She spent her life refusing to speak to others about these issues and treated the events as though they had never happened. Kuhlman lied about her age and even in her late 60s made her announcer introduce her as a “young woman.”

VALLEY OR PLAIN?

For a man who is a mentor and teacher of thousands who claims to hear directly from God, Hinn has shown an alarming difficulty getting his facts straight. Such imprecision makes the reader wonder whether Hinn can be trusted on weightier issues. Luke 16:10 says “Whoever can be trusted with very little can also be trusted with much.” The converse also is true.

Hinn says he was born and reared in Israel yet makes statements about

Israel’s geography that even a beginner would recognize as incorrect. On page 145 of **The Anointing**, he refers to the “Sharon Valley” as being the “most fertile valley in the Middle East.” The Sharon is the northernmost part of the coastal plains. It begins above Tel Aviv and extends to below Mount Carmel. The Sharon Plain is just that, a flat plain, not a valley.

HERE COMES THE MAYOR

But Hinn doesn’t stop at imprecision. In both **Good Morning, Holy Spirit**, on page 18, and **The Anointing**, on page 21, Hinn says that his father, Costandi Hinn, was the Mayor of Jaffa, Israel during Benny’s childhood. This would have been the mid- to late-1950s. A brief survey of Israel’s recent history will show that Hinn is wrong.

In April, 1948, about 70,000 Arabs fled Jaffa when Israel’s army pressed in. All Arab rulers and authorities abandoned the city, leaving a leadership vacuum. The Israelis eventually conquered Jaffa. A tiny remnant of Arabs signed an official surrender on May 14, 1948 (**Palestine Post**, May 14, 1948, pg. 1, “Jaffa Signs Surrender Terms”).

The story of Arab Mayor Haikal’s hasty exit out of Jaffa is found on the front page of the **Palestine Post**, May 11, 1948 (“Jaffa Capitulates: An Open City”). The Tel Aviv regional commander took control. Menachem Begin wrote a first-hand account of the fall of Jaffa in his book, **The Revolt** (pp. 363-371). On page 371, Begin writes, “The conquest of Jaffa was one of the fateful events in the Hebrew war of independence.”

Jaffa then was taken over by the municipality of Tel Aviv and the two cities were merged. The Israeli government made this merger final, official and irreversible on April 24, 1950, when the municipality was officially named, “Tel Aviv-Jaffa.” (See further Elisha Efrat, **Geography of Israel**, pg. 336; **Baedekers Israel**, Tel Aviv-Jaffa, pg. 227; **Massada Guide to Israel**, “Tel Aviv-Jaffa,” pg. 480 and **The Encyclopaedia Judaica**, Vol. 15, “Tel Aviv.”)

Tel Aviv-Jaffa shifted from military rule to mayoral rule in the merger and became one city. Therefore, since there was no city of Jaffa after 1950, it

would have been impossible for there to have been a mayor of Jaffa during Hinn’s childhood. In addition, all the mayors of Tel Aviv-Jaffa have been well-known Israelis. Further, in our listing of the Arab mayors of Jaffa from 1918 to 1948 there never was a Costandi Hinn or any other person surnamed Hinn who was mayor of Jaffa. Additionally, it would have been politically impossible for a non-Jew — Hinn says he was Greek Orthodox — as mayor of an all-Jewish city in Israel.

PFO received from both the Mayor’s Office in Tel Aviv-Jaffa and the Museum of the History of Tel Aviv-Jaffa in Israel a list of all the city’s mayors for the past six decades. PFO then confirmed this list with **The Jerusalem Post**. Israel Rokach was elected Mayor of Tel Aviv in 1936 and was the “mayor of the merge” in 1950. Rokach was well-known to James McDonald, U.S. ambassador to Israel. (**My Mission To Israel 1948-1951**, James McDonald.) Chaim Levanon was mayor of Tel Aviv-Jaffa from 1952 until 1959. His term covers the period Hinn says his father occupied that post.

The rest of the list is as follows: Mordechai Namir, 1959-69; Yehoshua Rabinowitz, 1969-1974. Shlomo Lahat, 1974-present.

All of the former mayors of Tel Aviv-Jaffa achieved greater status in the Israeli Government and all their biographies appear in **Who’s Who in the World, 1975**, further confirming their mayoral service.

There is one plausible explanation for why Hinn would claim his father was mayor of Jaffa. It gives him one more characteristic to share with his idol, Kathryn Kuhlman. Her father was mayor of Concordia, Mo., when she was a child (**I Believe In Miracles** by Kathryn Kuhlman, Foreword, pg. 11). According to Concordia’s City Hall, Joe Kuhlman served as the city’s mayor from 1922 until 1924 and then again from 1926 until 1932.

LITTLE RESPONSE

On April 21st, PFO contacted Orlando Christian Center and reached a man named Steve to discuss the disparity between Hinn’s claims and the documented facts. At first Steve said the claim was true. When confronted with the facts, he said that Hinn

was neither Arab nor Jew. When told that this only heightened the contradiction, he said "We'd be glad to respond to that." PFO requested a response in writing. As of the printing of this article, no response has been received.

On May 8, PFO reached Bruce Barbour at Thomas Nelson Publishers and presented its findings about the mayors of Jaffa and how they contradicted Hinn's claims. Barbour responded by saying that PFO's sources were wrong. He said Nelson had irrefutable proof of Hinn's claims but refused to be specific. When asked if all of the official Israeli sources PFO had contacted were wrong, he responded with an emphatic "yes."

When asked for copies of his "proof," Barbour said, "I don't have it, Benny will send it." When told of the response Hinn's representative Steve had given, Barbour said Hinn was busy. After further discussion, Barbour said he would send proof. To this date, PFO has received nothing from Thomas Nelson Publishers regarding Hinn's claims.

One other instance of Hinn's inconsistency with fact is his retelling of his christening. He recounts that he was born Dec. 3, 1952, and was christened in the Greek Orthodox Church. He says he was christened by the "Patriarch of Jerusalem, Benedictus."

"In fact," Hinn writes, "during the ceremony he gave me his name" (**Good Morning, Holy Spirit**, pg. 18). Eugene Hoade, in **Guide to the Holy Land**, writes on page 89 that Patriarch Benedictus I, was elected in 1958, six years after Hinn's baptism.

Benny Hinn has proven himself to be unfaithful in the little things and the big things. His message is not to be trusted. His methods are borrowed. His spiritual gift — his "anointing" — is counterfeit. His book, **The Anointing**, is not heaven-sent. The tragedy is that Christian bookstores will promote and sell this book and consequently, Hinn's ministry. ❀

Editorials

(continued from page 2)

essential character of resurrection, that is, that Jesus rose with glorified flesh. After 400 A.D. John Chrysostom promoted the ideas of Origen and put forth the idea that Jesus' post-resurrection appearances were just an accommodation to the weak faith of the Apostles. Jesus therefore had to take on a body created just for that. The idea that Christ's glorified flesh was transformed into pure spirit was fought vigorously from Augustine on. Origen's view was denounced in every century. The phrase "resurrection of the flesh" became deeply ingrained in the creeds of the church from the beginning and for good reasons.

It is interesting to note that the theories of Origen and the Gnostics all but died by the Middle Ages and we find no controversy with the "glorified flesh" formula during the time of the Reformers. It is obvious from their writings that they took the Jewish and early church views on the subject. It appeared that the church had won its battle.

But old errors do crop up. In the 18th century, British theologians discovered Origen. Thomas Burnett promoted the idea of an "inorganic" resurrection body in 1700.

Others picked up Burnett's repackaging of Origen and promoted it as if it were something new. Anglican Bishop Wescott popularized these views to the point that they were called "the British School." So English post-Reformation thinkers adopted Origen and taught that resurrected bodies would be totally spirit and spiritual. Edward Goulburn made these ideas a part of Oxford's teachings in the late 1800s and Bishop Charles Gore propagated the same at Oxford from 1911 to 1919.

Jesus Christ made good His claim. He said, "Destroy this temple and in three days I will raise it up... He spoke of the temple of His body" (John 2:19,21). His words separate Christianity from every other religion. No other religious leader has ever matched His accomplishment.

Fellow cult watcher Duane Magnani, in an open letter to the Christian church body, further emphasizes "The

Seriousness of the Unorthodox View":

"The apostle warns us:

'By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world. (1 Jn 4:2,3).'

This text testifies to the fact that Jesus was both born **in the flesh** and continues **in the flesh**. J.A. Schep explains:

'The perfect participle is used (elaluthota). This means, according to John, not only that Jesus Christ once came in the fullness of time as one clothed with flesh, but that thus he is still present. What happened at the incarnation has not been undone. He is a Christ who "is come, who came and who abides in the flesh."' (J.A. Schep, **The Nature of the Resurrection Body**, Grand Rapids, Eerdmans, 1964, p. 72)

We take this to mean that this confession is not merely of the fact of the incarnation but of the present incarnate Christ.

John also alerts us:

'For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ **as coming in the flesh**. This is the deceiver and the antichrist. (2 Jn 7).'

The grammarian Dr. Robertson expounds regarding 'coming in the flesh':

'Present middle participle of **erchomai** treating the Incarnation as a continuing fact which the Docetic Gnostics flatly denied.' (A.T. Robertson, **Word Pictures in the New Testament**, Vol. VI, Nashville: Broadman, 1933, p. 253)

Smalley adds:

'The writer is thus affirming (against those gnostically inclined thinkers, such as Cerinthus, who taught that a

heavenly power came upon Jesus at his baptism and left him before the crucifixion, that Jesus Christ had come and still existed 'in flesh.' (Stephen S. Smalley, **1,2,3, John, Word Biblical Commentary**, Waco, TX: Word Books, 1984, p. 239)"

The Church need not decide the issue of the nature of the resurrection body all over again. The issue was clearly decided in the first and second century of the Church's history. It's amazing that it has even become an issue today.

—GRF

News Updates

(continued from page 3)

has selected a few of such overseers to assist in the meetings of the Governing Body's committees" but they will be "under the direction of the Governing Body" as they "carry out various assignments." Although not stating it explicitly, these "helpers," or "assistants," are the future leadership.

Changes in organization policy will be interesting to watch. Perhaps as in the death of Herbert W. Armstrong, leader of the Worldwide Church of God, the new Watchtower leadership will try to shed the cult image. However, these changes will be as useless spiritually as rearranging the deck chairs on the Titanic. An organization that denies the Savior and Lord Jesus Christ can never be acceptable to God.

—PRB

BOOK OF ABRAHAM PROBLEM STILL REMAINS

Last September, the Foundation for Ancient Research and Mormon Studies published an article saying there had been "significant references to Abraham" found in Egyptian texts. FARMS, a "research and educational organization dedicated to the study of ancient scriptures," published the article, "References to Abraham Found in Two Egyptian Texts," in *Insights: An Ancient Window*.

The short article, which contained four columns of material based on research by John Gee, tried to give credibility to the Church of Jesus Christ of Latter-day Saints' Book of Abraham. The LDS Church says this book is a translation of ancient Egyptian papyri that were found about 1820 in Egypt. The LDS bought the papyri in 1835 and leader Joseph Smith said they were produced by the biblical figures Abraham and Joseph.

A scholarly examination of the writings revealed that the documents dealt with Egyptian religious beliefs and were written several hundred years after the time of Abraham and Joseph.

Since publication of studies during 1968-69 and afterward, the papyri have been scrutinized by specialists in the field of both Egyptology and Mormonism. They

have demonstrated that there is no way the papyri were written by or are related to Abraham. Still, the article tries to present the position that there might be a connection with Abraham.

Though the LDS article mentions the work **The Greek Magical Papyri in Translation** and the "famous Demotic Magic Papyrus," it does not examine the papyri upon which the article is supposed to be based. The article emphasizes that the discovery of the name Abraham in Leiden papyri I 383 and I 384 "give students of the Book of Abraham new evidence to evaluate." It is in the Greek texts that FARMS says the name Abraham is written twice. Since Abraham is also the subject of The Book of Abraham, a connection is asserted. The article states that these "two Egyptian papyri expressly mention Abraham."

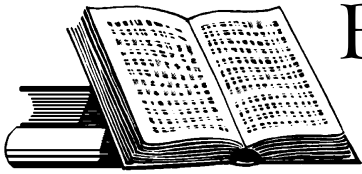
Shortly after its publication, Edward H. Ashment, a Ph.D. candidate in Egyptology at the University of Chicago, researched the information cited and read the writings in their historical context. The papyri were written in the third century of the Common Era (C.E.) and are related to magic. In his review titled "Using Egyptian Papyri to Authenticate the Book of Abraham," Ashment examines the FARMS' ideas. The following is a brief summary of his review:

1. ABRAXAM/ABRAAM is a magical abracadabra word; it has no connection with Abraham.
2. The lion-couch scene does not depict a human sacrifice (Facsimile 1, Book of Abraham).
3. Hypocephali (see Facsimile 2, Book of Abraham) have nothing to do with Abraham.
4. The magical texts therefore have nothing to do with either human sacrifices or Abraham.
5. The papyri in question are composed of magical texts.
6. They were written by a single scribe in the third century C.E. in Demotic and Greek.
7. Abra is a component in magical abracadabra words.
8. The subject of spell is a woman, not Abraham.
9. Abra is in part of a list of magic words.
10. There is a third "Abraham" — but just a magical word like the other two references.

It should be remembered that Joseph Smith was the one who claimed that he published the ancient writings of Abraham. It is his word that FARMS and the Church of Jesus Christ of Latter-day Saints try to support, even though the papyri purchased by the Church in 1835 are just Egyptian funerary documents.

The current position of the LDS Church appears to be that no matter what the facts are, Joseph Smith's "Book of Abraham" was faithfully translated from Abraham's own writings. LDS members cling to this belief, even though their current position is not based on sound scholarship.

—HMM



BOOKS IN REVIEW

ORTHODOXY AND HERESY

by Robert M. Bowman, Jr.

Baker Book House, 128 pages, \$6.95

In a day when believers are told that having an experience is all they need to test the validity of a doctrine, comes the much-needed **Orthodoxy and Heresy** by Robert M. Bowman, Jr. Bowman's book both makes a case for doctrinal discernment and tells how to discern. He deals with those who see heretics everywhere and those who see none anywhere.

The book is a balanced warning alerting Christians to the danger signals of doctrinal deviation. It clearly defines orthodoxy and heresy and challenges the false idea that it is always wrong to judge. The chapter on "Principles for Identifying Heresy" is especially helpful.

The author hits head-on and scripturally the dodges used by some who teach or refuse to confront heresy. Among them: "don't divide the body" over doctrine; "touch not God's anointed"; "don't name names"; and "don't fight over words." Bowman gives a short course on doctrine, too.

There is a lot of good helpful information along with a glossary and a subject index making this little volume well worth the price. Bowman's distinctions between aberrational belief, unsound doctrine and junk food doctrine are tremendously helpful. The chapter on the "Ten Commandments of Discernment" is very instructive.

—GRF

MORMONS ANSWERED VERSE BY VERSE

by David A. Reed and John R. Farkas

Baker Book House, 154 pages, \$6.95

Former Jehovah's Witness David Reed has once again teamed up with a fellow cult researcher to give the body of Christ another fine reference work. His co-author is John R. Farkas, ex-Mormon and frequent contributing author to *The Quarterly Journal*. The pair's joint effort, **Mormons Answered Verse by Verse**, complements Reed's book, **Jehovah's Witnesses Answered Verse by Verse**.

The new book offers much more than did his book on Jehovah's Witnesses. The reader is provided with concise introductory chapters detailing a capsule history of the Mormon empire, a glossary of Mormon beliefs, and descriptions of the Mormon's four standard works of scripture.

The next major sections of the book highlight Old and New Testament and Book of Mormon verses used by

Latter-day Saints to buttress their theology. **Mormons Answered Verse by Verse** tells how the Bible verse is used by Mormons, how it has been taken out of context, and what its proper interpretation is. The chapter that examines The Book of Mormon's passages clearly illustrates the book's heavy use of Bible quotations, its departure from God's inspired word, and other problems.

Rounding out the book are a chapter describing techniques on witnessing to Mormons and the authors' Christian testimonies. Also included are endnotes, recommending further reading, and subject and scripture indexes. The latter items are a must for this type of work.

As with several of Reed's other encyclopedic publications, this latest book could be read from cover to cover to increase one's knowledge of Mormonism, but the tremendous value of the work will be its accessibility as a reference book to refute particular Mormon doctrines.

—MKG

READY TO REBUILD

The Imminent Plan To
Rebuild The Last Days Temple

by Thomas Ice and Randall Price
Harvest House Publishers, 228 pages, \$8.99

Few readers know much about Israel's radical right, a group that among other things, wishes to rebuild Solomon's temple in Jerusalem. This well-documented book introduces Christians to this segment of Israeli society.

The authors do a fine job of surveying temple history and make a lot of archaeological information understandable and readable. Anyone interested in the Middle East, prophecy and current events will find this book an interesting read.

Readers will find a wealth of information to glean from this book whether or not they agree with the authors' prophetic persuasion. The book is good for beginners and those with some knowledge of the current situation in Israel.

Some of the most interesting chapters deal with the temple in Islam, activity on the Mount, discovery of an ancient tunnel, and Jewish predictions for the end-time temple. The 11-page glossary of terms also is helpful.

The book's only flaw is the confusion of endnotes. Evidently, upon final editing of the book, the sequence of some of the chapters was changed, but the endnotes were not rearranged. According to author Ice, the error will be corrected in future printings.

—GRF

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