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The Quarterly

# JOURNAL

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PERSONAL FREEDOM OUTREACH



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## Quenching the Spirit

### Does Exercising Spiritual Discernment Oppose the Moving of the Holy Spirit?

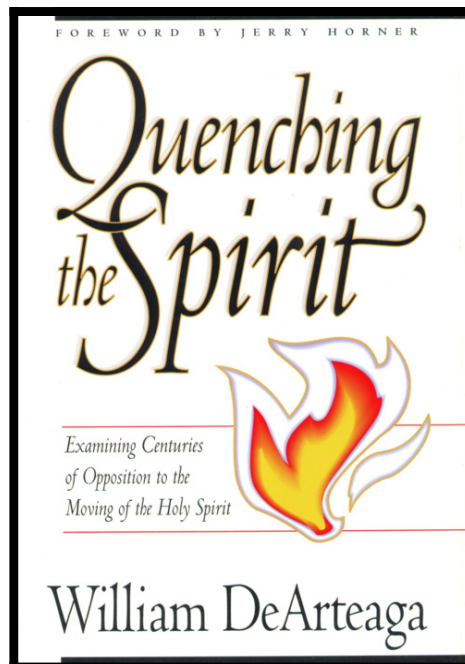
by Stephen F. Cannon

Christians live in a tension arising from the fact that they are both physical and spiritual beings, tugged on one hand by physical senses and on the other by spiritual experiences.

Christians often weary of the conflict and retreat to one side, virtually ignoring the other. They become either full-blown mechanists or mystics.

Mechanists generally allow for supernatural occurrences in the past and future, but want to limit or eliminate them for the present. This view is much tidier. Dismissing all spiritual experiences as deceptions is easier than trying to discern their place in God's plan. This position is one short step from a cold, powerless, literal legalism.

Mystics view the supernatural as pre-eminent. The physical world and senses cannot be trusted. Logic and the intellect are subordinate to inner subjectivism. Spiritual experience validates the Word of God. This position often leads to false revelations, faulty discernment and false doctrine.



Maintaining a proper balance is difficult. However, Christians must strive toward that goal.

William L. DeArteaga has directed his book, **Quenching the Spirit**, toward extreme mechanists. In doing so,

he leans toward the opposite extreme.

#### ABOUT THE AUTHOR

DeArteaga has an interesting and varied spiritual background with some negative elements.

DeArteaga, during a personal conversation on March 8, 1993, said that he was educated in a rigidly dogmatic, pre-Vatican II Roman Catholic theology. From there he joined the New Age movement. During this time he encountered the Charismatic movement and gradually adopted more of its theology while abandoning New Age thought.

In his book's preface, he writes: "In my search for God from 1974 to about 1980, I surveyed much of the Metaphysical literature available. The grace of God led me out of that environment and enabled me to see that though elements of truth existed there, they were surrounded by and embedded in Gnostic heresies. I am thankful that what little I wrote during that period

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# EDITORIALS

## WHY BOTHER?

Time was when Christians knew what was going on. They knew whom to believe and what to believe. They knew who wore the white hats and the black. Those were the good old days.

Say what?

A little investigation reveals that the human condition has not changed. The church was just as divided along doctrinal lines as it is today. People were just as complex, just as mired in original sin, just as cantankerous as they are today. While it may not have been as public then, a war of words raged.

And that war continues.

We at PFO are often condemned for our position of pointing out errors of doctrine and practice within the church. We are accused of "splitting theological hairs" and "sowing division." We are told, "Examine the cults and keep your noses out of the church's business. Touch not God's anointed or you will be sorry." We are cursed on Christian television and receive calls from the attorneys of big-time televangelists.

We are asked, "Why bother picking nits? So what if they are off on a couple of points of doctrine? Nobody's perfect!" We are told, "What you point out has nothing to do with salvation. The teachers you criticize are basically good, they are getting people saved, and there are bona-fide miracles occurring."

We bother because we care about people's lives. We bother because we have seen the devastation that unchecked false doctrine can bring into those lives. We

bother because in our examination of the cults we have seen certain trends, that if left unexposed, can birth a cultic movement. We bother because we believe that words mean something.

## SYMBOL OVER SUBSTANCE

A popular radio talk show host chastises political liberals because they use words without understanding their implications. He maintains that they say things to make people feel good, and make themselves look good without realizing that some will take those words seriously and that serious consequences may result.

Many of those whom we criticize are like-minded. When they are behind the pulpit or before the camera, they make erroneous statements and even add a "thus saith the Lord" for effect. When confronted with their misstatements, they say, "Oh, I really didn't mean that! You mean that there were some people who thought I meant it!" Or, "Well, I may have believed that at one time, but now I know better. After all, that was an old tape and I no longer teach that." Or, "If people believe that's what I am teaching, then they totally misunderstand what I've said."

Words mean something. Because of modern communications media, the words we utter can travel the world instantaneously and be preserved for centuries.

People will ascribe meaning to statements. If an evangelist makes a pronouncement and empowers it with a "thus saith the Lord," or "God told me," or "this came as revelation knowledge," then that pronouncement can and will affect the lives of his followers. Decisions for good or ill may be based on it. An apology for the incorrectness of

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## CONTINUING WOES FOR CHRISTIAN SCIENCE CHURCH

World Monitor, the monthly newsmagazine of the Church of Christ, Scientist, stopped publication with its May issue. The magazine, which was first published in 1988, has lost \$36.5 million, although the church says it has a plan that will contain the loss at \$9.5 million.

The folding of the magazine is yet another hardship for the Boston-based church. During the past year, it has terminated its cable television network, the Monitor Channel, and said it planned to sell its Boston TV station, WQTV. The church still publishes The Christian Science Monitor, an 82-year-old daily newspaper, and broadcasts on Monitor Radio.

The defunct magazine has featured articles by former presidents Gerald Ford and Jimmy Carter and also foretold the falling of the Berlin Wall a year before it happened.

—MKG

## CHILDREN OF GOD RETURN TO U.S. UNDER NEW NAME

The group Americans knew in the 1960s as the "Children of God," has returned to the United States as "The Family," a name it adopted in 1978. Family leaders say the Children of God movement was dispersed 15 years ago when more than 300 disruptive leaders were expelled. Currently, 200 to 250 Family missionaries have returned to the U.S.

John Francis, a Family spokesman, refused to elaborate on the exact locations of the sect's recent U.S. missionary efforts, except to say "that if you take the 10 largest cities in America, you would find homes getting established there." Francis also said that a new commune was being established near Los Angeles. Francis said, "We now have a new generation in our midst that is basically the age that we were when we first became part of the revolution."

In 1968, David Berg (Moses David) founded "Teens for Christ" (not to be confused with the evangelical organization, Youth for Christ) as he ministered to young people near Huntington Beach, Calif. Soon after, it took the more recognized name "Children of God." The group was known for communal living that included extramarital sex among members. Francis says that practice continues today.

The rise of AIDS has put an end to the group's practice of "flirty fishing," which let women use sex to proselytize men.

During the late 1970s and early 1980s the group deserted the U.S. for South America, Europe and Asia. While promotional literature makes the group appear harmless, former members say the group is as secretive, deceptive and dangerous as ever. Group members in Australia and Spain have been accused of child abuse.

Ex-members say there are about 25,000 members in 100 countries around the world. The Family's U.S. headquarters is in Anaheim, Calif.

—AMG

## CHURCH OF SCIENTOLOGY RECEIVES COURT DECISION OVER IRS

The Church of Scientology of Boston has won a battle with the Internal Revenue Service, getting a U.S. District Court judge to order the IRS to pay the church \$80,787 for legal fees.

The decision followed the court's June 1990 ruling which denied the government's appeal for a judicial order that would have ordered the Scientology church to release financial records to help the IRS determine its tax liability. The 1990 ruling has been upheld by a federal appeals court.

According to a Religious News Service report, the court calculated the sum of the award by establishing the amount of time church attorneys spent in the defense of the request for records and multiplying that by a rate of \$92.17 per hour.

The Church of Scientology was founded by science-fiction writer L. Ron Hubbard in 1955. Hubbard died in 1986.

—MKG

## CULT MINISTRY DIRECTORY RECENTLY PUBLISHED

The 1993 Directory of Cult Research Organizations is now available. The purpose of the handbook is to enable people to find authorities and specialists on cults and the occult without undertaking an expensive, time-consuming search across the country. The directory is published by Cornerstone Press.

The guide is a comprehensive, worldwide listing of over 725 agencies and individuals involved in cult research. The directory includes the three major expressions of cult

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# "Touch Not the Lord's Anointed"

## Divine Command or Cop-out?

by G. Richard Fisher

"Touch not the Lord's anointed," a number of Word-Faith preachers have said in response to criticism of their teaching or lifestyle. Citing Psalm 105:15, they warn of dire consequences for anyone who opposes them.

Faith healer Benny Hinn regularly uses this line. During a Feb. 11, 1992, television program on Trinity Broadcasting Network, Hinn and his wife suggested that God would visit death or disease on his critics (**Christian Sentinel**, Vol. 1, No. 1, Summer, 1992).

At least once, Hinn resorted to downright name-calling, saying, "Those who put us down are a bunch of morons." (**TBN Praise-A-Thon**, 11/6/90).

**Christianity Today** has documented other similar warnings by Hinn. At other times he has threatened disease and death on his critics' children.

Word-Faith teacher Kenneth Hagin has issued similar warnings. He has written: "The Lord said to me, 'If I give you a message for an individual, a church, or a pastor and they don't accept it, you will not be responsible. They will be responsible. There will be ministers who don't accept it and will fall dead in the pulpit'" (**I Believe in Visions**, pp. 114-115).

Hagin adds: "I say this with reluctance but this actually happened in one place where I preached," he writes. "Two weeks from the day that I closed the meeting, the pastor fell

dead in the pulpit. ... Why? Because he didn't accept the message that God gave me to give him from the Holy Spirit" (pg. 115).

Hinn's and Hagin's statements are more at home in a cultic group than in Christ's church. They do not reflect the humble servant spirit demanded by our Lord Jesus.

### PSALM 105:15'S MEANING

Psalm 105:15 does say "touch not God's anointed." Beyond that, Hinn apparently knows nothing about the verse or its context.

The Bible is not just a series of isolated proof texts without context. Context is so crucial that without it there can be no true interpretation.

It has been said that "a text without a context is a pretext." Context literally means "woven together" and means the connection of the verse with all the verses around it. Milton Terry, author of the most exhaustive single work on the history of biblical interpretation, says of context: "The context, scope and plan of a writing should, therefore, be studied together; and logically, perhaps, the scope should be first ascertained." Simply put, we are to read before and after the verse to determine the setting.

Christian apologists Norman Geisler and Thomas Howe say: "Perhaps the most common mistake of critics is to take a text out of proper context" (**When Critics Ask**, pg. 17). It seems that many authoritarian teachers ignore this first and most important law.

The word "flower" can summon any number of mental images. But the words "red flower in a garden" give a more specific image, which might vary greatly from the image conjured up by the mere word "flower." The word "spring," could refer to a bed, someone jumping, a source of water, a season or coiled wire. Context is necessary for proper understanding of a message.

So, if context can tell us so much about the Bible, perhaps it can tell us who are the anointed in Psalm 105:15.

The Psalm was written as praise to God for His continued protection of the nation of Israel. It extols God for keeping the enemy at bay so many times. Verse 7 applauds the judgments of God on behalf of His children. Verse 8 rejoices that God has kept His Word and covenant in protecting His chosen nation. Verse 11 says He gave them the land in spite of the enemies. Obviously the "anointed" are God's people, not an individual. Verse 13 says, "they went from one nation to another." Verse 14 says, "He suffered no man to do them wrong." In context, the "anointed" are the people of God.

The cross-reference in I Chronicles 16:12-22 verifies that the "anointed" are "the children of Jacob," and the "seed of Israel." Charles Spurgeon wrote of the anointed ones: "We see here a vivid description of the people of God" (**Treasury of David**, Vol. II, Psalm 105, pg. 350).

In the New Testament context, I John 2:20, 27 says that all believers

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# The Myth Maker

## The Miraculous Claims of Benny Hinn

by G. Richard Fisher with M. Kurt Goedelman

To some people, even some professing Christians, facts are like putty, to be molded into whatever shape they want. They are immune to the command, "lie not to one another" (Colossians 3:9).

Sometimes their bending of the truth is amusing enough that others dismiss or excuse it. When confronted with someone who doesn't condone such fabrications, these benders of the truth will claim they were misunderstood or blame the falsehoods on a third party.

This propensity for exaggeration and embroidery is well-documented in the public statements of preacher Benny Hinn, an evangelist who grew up in Jaffa, Israel, before becoming famous in America. Articles in previous editions of this newsletter have pointed out numerous examples of his story-telling.<sup>1</sup>

Further investigation has revealed new examples of Hinn's personal myth-making: his childhood; his involvement in a 1983 plane crash; his visit to a Catholic school in 1976; his conversion story and "healings."

### RETURN TO THE REAL ROOTS

Hinn, a man so careful about his image he does not want to be known by his Arabic birth name, Toufik, has woven a story of his childhood that does not match with the facts.<sup>2</sup>

Hinn, in his books, **Good Morning, Holy Spirit** and **The Anointing**, claimed falsely that his father was

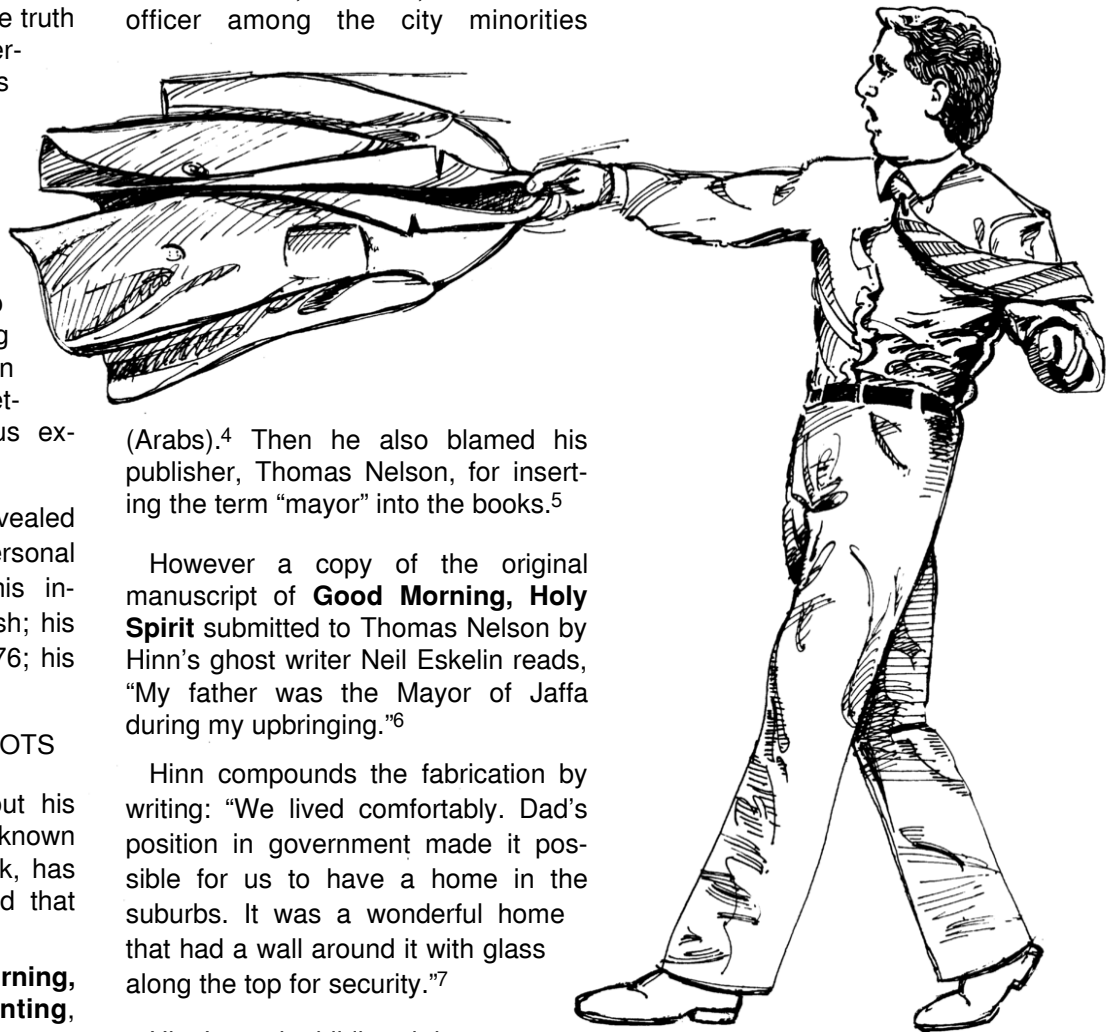
mayor of an Israeli city.<sup>3</sup> Hinn also said his father was mayor in the cassette tape version of his personal testimony recorded in 1987, three years prior to the publication of **Good Morning, Holy Spirit**.

Hinn first responded to the refutation by saying his father was not mayor, but the "unofficial mayor" of Jaffa. He said his father, Costandi, was a liaison officer among the city minorities

was nothing like that.

This past March, Hinn's evangelistic organization, with the aid of his brother Christopher's travel agency, took 2,000 people to Israel on a ten-day tour.

A tour guide named Tzvika Chulakov took one of the 50 buses for Hinn's tourists. Chulakov told how the buses



(Arabs).<sup>4</sup> Then he also blamed his publisher, Thomas Nelson, for inserting the term "mayor" into the books.<sup>5</sup>

However a copy of the original manuscript of **Good Morning, Holy Spirit** submitted to Thomas Nelson by Hinn's ghost writer Neil Eskelin reads, "My father was the Mayor of Jaffa during my upbringing."<sup>6</sup>

Hinn compounds the fabrication by writing: "We lived comfortably. Dad's position in government made it possible for us to have a home in the suburbs. It was a wonderful home that had a wall around it with glass along the top for security."<sup>7</sup>

Hinn's real childhood home

briefly rolled through Jaffa, slowing at the corner of Yafet and Pasteur streets. Hinn's organization had placed a sign on the sidewalk pointing to the French Hospital with the words "Benny Born Here."

Another sign, on the same corner, pointed across the street to Number 23 Yafet St. It said "Benny Went to School Here."

One place the buses did not go was another half-mile south to Hinn's "wonderful home in the suburbs" at 12 lbn Rashad Street. It was and is the site of a small three-story building owned by the Greek Orthodox Church. The second and third floors were a boys club.

That neighborhood is home to a people who appear to care little for their property or where they throw their garbage. Its cramped quarters, and garbage-filled empty lots reek of poverty and lack of influence.

Costandi Hinn rented the ground floor, which consisted of two bedrooms, a bath and kitchen, hardly comfortable quarters for a family of eight. One can readily understand why the elder Hinn relocated his family from Jaffa to Toronto, Ontario.

Hinn says his father knew national leaders as close personal friends. Yet, few residents of the neighborhood, among the many asked, remember Benny or Costandi Hinn.

#### FLIGHT OF FANTASY

Hinn tells stories that indicate he has tremendous supernatural powers. Even his critics don't always know that he's telling a fantasy version of an event. Truth is sacrificed for impression as exaggeration takes over.

In May 1983, Hinn and five others survived the crash of a small airplane. Hinn has led people to believe that he escaped injury and that through his prayers and actions another passenger had an injured eye restored. Hinn creates this impression by what he says and leaves out. He gives the distinct impression that the healed man walked away from the crash site with

no problems.

During a broadcast of the "Praise The Lord" show on the Trinity Broadcasting Network, Hinn tells the story to Paul and Jan Crouch, the show's hosts:

**Benny Hinn:** Paul, you know, you probably heard I—talking to you in a private—I probably shouldn't be telling you this but, you do know I was in a plane crash once?

**Jan Crouch:** Um hum. Yes.

**Paul Crouch:** Oh, Yes.

**BH:** In a private plane crash.

**JC:** Yes, yes.

**PC:** Yes, yes, yes. ...

**BH:** And then sitting on a plane, a Cessna jet, which they tell you never to fly single-engine at night, but I did. One o'clock in the morning over Avon Park, Florida, the engine quits, you know.

**PC:** Yes.

**BH:** Eleven thousand feet in the air and the—and the pilot looks back and says, "We're in trouble." And he didn't say it with calm lips, you know.

**Audience:** [Laughter]

**BH:** When the pilot's lips move, you're in trouble.

**JC:** [Laughs]

**PC:** [Laughs] Yeah, right.

**BH:** And there was another fella with him, a Baptist young man, he was just as nervous. And what was amazing is the Lord spoke on that plane and said, "Nothing will happen to you."

**Audience:** [Someone shouts: "Glory"] [Applause]

**PC:** Mmmm. [Applauds] ... Where did you land?

**BH:** In a farm.

**PC:** [Laughs]

**BH:** We didn't land. We—we hit—we—we crashed and missed the runway and thank God we did, because had we not missed the runway, we would have hit some wires right in front of us. We hit the tree and that

thing rol—rolled four times. And whan—when I walked out of that plane, Paul, I didn't have not a scratch on my body. We remember that. Not a scratch.

**Audience:** [Applauds]

**PC:** I had almost forgotten that, Benny, but I—it all comes back to me now. Yes.

**BH:** And—and—But you know, Paul, faith is vital to our existence. And on that plane, I, too, spoke back and said nothing will happen. The Lord just spoke to me, we're gonna all be all right. And not one of the six people on that plane either died, of course, there were some—some injuries, some serious injuries. But nobody died.

**PC:** Um hum.

**BH:** And you know God gives you boldness, when things like this happens, it's amazing. And when we crashed, there was a young man with us named Arthur Hill [Robert Hill] who sells motorcycles in Orlando. Or did at that time, now he sells cars, who know what he sells now. But anyway—

**PC:** [Chuckles]

**BH:** His eye, was out of his—

**PC:** Socket.

**BH:** —came out of his, yeah. And I—and he said, "Pray for me." And there was a lot of injuries, my own wife was injured a little bit. And I took that eye and stuck it back in his face.

**PC:** Really.

**BH:** And prayed and God healed him.

**PC:** Would that be—

**BH:** And that is a fact.

**PC:** —one of the early miracles, then, that the Lord—

**BH:** Well, that was one of the big ones. [Laughs]

**PC:** [Laughs]

**Audience:** [Laughter]

**BH:** I would have never laid my hands on anybody in that condition before, you know.

**PC:** No, no, I know.

**JC:** I had a chicken whose eye was out—

**PC:** Ohh, please!

**BH:** I believe it, Jan.

**PC:** Get out of here!<sup>8</sup>

Facts documented in two newspapers, reports by the Federal Aviation Administration, National Transportation Safety Board, the Highlands County Sheriff Department, the Florida Hospital in Orlando, and conversation Robert C. Hill reveal a different picture.

The accident occurred in Avon Park, Fla. (south of Orlando) on (Thursday morning) May 26, 1983, at approximately 12:35 a.m.<sup>9</sup> Hinn, along with his wife, Suzanne, a pilot and co-pilot, and two other passengers were returning to Orlando from a religious service held Wednesday evening in Naples.<sup>10</sup> Approximately 20 minutes from Orlando, the aircraft experienced power loss due to "fuel starvation."<sup>11</sup> The pilot turned the plane around and attempted to land at the nearest available airport, Avon Park Municipal Airport.<sup>12</sup> Due to the loss of power the aircraft hit several trees during its landing approach and crashed into a field about 200-300 yards short of the runway.<sup>13</sup> The plane had flipped over from impact, lying on its topside.

The Orlando Sentinel newspaper reported all six occupants were injured and admitted to the hospital. Five remained in the hospital for treatment.<sup>14</sup>

The Avon Park News Sun reported the following information on Hill:

"Hill was the most seriously injured person in the crash, having to be transported to Florida Hospital in Orlando for plastic surgery... . Reports have it that Hill suffered serious injuries to the head in the accident. He was never admitted to Walker Memorial Hospital as were the other passengers, as he was transferred almost immediately. ... The Hinn's were transferred from Walker Memorial to Florida Hospital so they could be closer to their homes."<sup>15</sup>

The Avon Park paper also reported Hinn "said he was in a state of shock" and that he said "...it will be the last time I will ever fly in one of these

(single engine airplanes) again."<sup>16</sup> Hinn did not report any miracles at the scene, neither did the newspapers, sheriff, other victims or witnesses to the crash. The Florida Hospital in Orlando confirmed the admission and stay of both Hinn and his wife, Suzanne. Their records show both were admitted on May 26, 1983, with Benny released on May 28 and Suzanne on May 29.<sup>17</sup>

If anyone could rightfully claim that God said "Nothing will happen to you," it would be pilot Ricky Mathis and passenger Moniquey Mabry. Both were released from the hospital the same day admitted.

Hinn may not have "had a scratch on his body" but, according to the sheriff's report he had "multiple contusions, abrasions, lacerations." Suzanne was listed as having "multiple contusion, abrasion and intercranial [sic] injuries (Concussion)."<sup>18</sup>

A recent phone conversation with Hill further proves that Hinn embellished the story. Hill said the crash "ripped my eye and the side of my face; they rebuilt the whole thing. Broke three ribs and a lumbar vertebrae."

When asked how long he stayed in the hospital, Hill said, "I was in and out for various operations." When questioned as to whether he had to return to the hospital for subsequent surgeries, Hill relied, "Yes."

Hill, who said he occasionally attends Hinn's Orlando Christian Center, said:

"When we hit I went into an air vent. It destroyed the left side of my face. My eye was like a scrambled egg. When Benny came to... I never was unconscious... My thought was, my God there's so much blood... I said, 'Benny, I'm blind..' He came around and laid hands on me and prayed and sight came into my left eye... What happened was on the right eye. We hit so hard it pulled the vitreous jelly from the eye and put a hole in my eye. They said if it moved at all I'd be blind in that eye. In the other eye they had

to build the skin and all that, all around it."

When asked if his eye did not actually come out, Hill replied: "It was mushed like an egg. It went into the air vent. The air vent is like a cookie cutter."

Hill reports that he has perfect vision today, thanks to surgery.

The comparison of Hinn's version with the facts can only raise questions about his other claims.

#### BENNY WHO?

Schmidt's Girls' School is an all-girls Catholic elementary and high school in East Jerusalem, the only Arab girls' school that has been open since the 1950s, having anywhere from 300 to 600 students. Another school, St. Joseph's School, is inside the old walls of Jerusalem and is virtually unknown.

Hinn, in his 1987 taped testimony, makes astounding claims about preaching at an all-girls school in Jerusalem in 1976.<sup>19</sup> While not directly named, Hinn's description of the school clearly identifies it as Schmidt's.

Hinn tells the story this way:

"Never forget, I was preaching in Jerusalem in 1976. ... I was invited to preach at a Catholic School, all girls in Jerusalem. So I went there. And there must be two or three hundred girls—Arab girls. And on the front row sat all these nuns, you know with their big black robes. And I looked at one of them and I said, 'My, I know this woman.' So I looked at her, I said, 'Don't I know you?' She said, 'Yeah, I know you too.' To discover she was the same nun who taught me as a child. Sat in my meeting. ... **I began preaching and every single girl in that school got saved, including all the nuns.** And that precious nun — [congregation applause] that precious nun — that precious nun, that taught me the Bible as a child came up for salvation. You don't know what that did to me" (emphasis added).

In March, members of the Schmidt's faculty were asked if they remembered

the incident. Those asked agreed that based on Hinn's description, he had to be talking about Schmidt's. Still, everyone questioned said, "Benny who?" and insisted that no such event ever had taken place at their institution.

Sister Nunciado, the school's new mother superior, personally knows the nuns who were there in the 1970s.

"It is incredible. It is impossible, I know the sisters who were here at that time and none gives any report of this," she said.

Father Dusind, chaplain since 1955, oversees anything having to do with religious instruction at the school. He had never heard of Benny Hinn and laughed out loud when Hinn's account was read to him.

"This is nonsense, real nonsense," he said. "I know Sister Constanca and Sister Angelina, who was Mother Superior at the time, and Sister Radigundus. They were all there in the 70s. They are retired at [this] time, living in Jerusalem and I visit with them. I can assure you that they are still very much Catholic nuns. They have never hinted at such a thing."

"It never happened and could not happen because a Charismatic healer or Protestant preacher would never be let in to talk to the girls. Something as dramatic or radical as suggested would be remembered by everyone in the school." "In fact," he said, "it would be known in all Jerusalem. Ask anyone. No one knows of it."

#### MEDICINE AND MIRACLES

It is difficult to determine if Hinn really believes his own miracle claims or if he performs illusions for gullible followers. However, Hinn apparently has adjusted daily telecasts of his "This is Your Day" program in response to media scrutiny. They now conclude with the disclaimer: "The testimonies of healing and changed lives included in this program are personal accounts of individuals as shared with the ministry during the crusades." Blame for healings that don't pan out has been shifted from Hinn to his followers.

PFO has obtained videotaped portions of a crusade in Toronto, Ontario, where a 21-year-old woman from Windsor, Ontario, testified. She said that during Hinn's Lansing, Mich., crusade she had been healed of juvenile arthritis, an ailment she had for 10 years.

The woman told the audience that she had undergone five operations and had been taking the medication methotrexate for some time. She reported that during the Lansing crusade her "knees felt warm" and that she no longer had symptoms of the arthritis. Hinn acted as though a healing had occurred.

What Hinn does not realize or was not telling is that juvenile arthritis often resolves itself and is outgrown. That's why it is called "juvenile" arthritis. **The American Medical Association, Home Medical Encyclopedia** says, "In most children the arthritis disappears after several years."<sup>20</sup>

Similarly, **The Merck Manual of Diagnosis and Therapy** reports on juvenile arthritis as "complete remissions are seen in 75% to 80% of patients."<sup>21</sup> Moreover, the woman admitted she had been taking methotrexate. **The Arthritis Helpbook** by Doctors Kate Lorig and James Fries says of methotrexate: "This drug is remarkably effective in many cases of rheumatoid arthritis and has become the preferred drug for many patients."<sup>22</sup>

Further, Dana Sobel and Arthur Klein report the startling effects of methotrexate in their book, **Arthritis: What Works**, stating that studies prove that the drug gave dramatic results in over 50% of those taking it.<sup>23</sup>

Another example was the testimony of a man who said he was healed of colon cancer at a rally. Hinn cited the case when responding to a request by Hank Hanegraaff of the Christian Research Institute for three verifiable miracles. However, when CRI hired a medical consultant to investigate, it found that "A careful examination of the medical records supplied by Hinn reveals that the malignant tumor had

been surgically removed (along with the appendix and eight lymph nodes), rather than miraculously healed."<sup>24</sup> The other two case studies were equally questionable.<sup>25</sup>

One sad example of Hinn's empty miracles is Ernestine Rodriguez of Santa Fe, N.M., purportedly healed of brain cancer during his Houston crusade last December. Hinn took her and repeatedly "slayed her in the Spirit," proclaiming, "Satan, you've lost this one and you'll never get her back!" The spectacle was shown on Hinn's nationwide broadcasts.<sup>26</sup>

What Hinn didn't know was that producers from the television program "Inside Edition," were present when medical tests were performed on Rodriguez three weeks later.<sup>27</sup> The tests showed the cancer still there.

Faced with mounting charges against him, Hinn responded on the March 4, 1993, broadcast of the "Praise The Lord" show.<sup>28</sup> Instead of expressing repentance for his undocumented proclamation of healing and his declaration, "Satan, you've lost this one and you'll never get her back," he said, "Really there was no definite healing, which we found out afterwards." Hinn then evaded any responsibility, saying, "...there are cases where someone may receive something and not keep it or something goes wrong that I'm not even sure fully I understand yet. I do know this: Healing is received by and must be kept by faith. There's been the cases where they've lost their healings."

Hinn then launched into a plug for his latest book, **Lord, I Need a Miracle**, saying: "And that's why, I really wrote, one of the reasons why I wrote this book."

#### BORN AGAIN, AGAIN

Hinn has given at least three conflicting accounts of his conversion. Two have been documented in previous editions of this newsletter. The third comes by way of researcher Jay Howard.

In 1987, in a recorded testimony, Hinn said he became a Christian while

attending secondary (high) school in 1972. This story was retold in his 1990 book **Good Morning, Holy Spirit** and differs from the story on the 1987 tape.<sup>29</sup>

However, in a 1983 service at Grace World Outreach Center in St. Louis, Hinn said: "Then in 1968, I was only about 13 or 14, we moved to Canada and it was in Canada that I was born again right after '68."

Hinn, in 1983, said he was saved very soon after arrival in Toronto at age 13 or 14. He adds: "Someone witnessed to me and I got saved — right then — which was right after '68."<sup>30</sup>

In the 1981 publication, **The PTL Family Devotional**, printed by the PTL Network, the Jan. 17 devotional is by "Benny Hinn." His photograph appears with it. He is identified as: "International Evangelist, Healing Ministry."

Hinn writes: "I got saved in Israel in 1968..."

The varied accounts beg the question: "Does Hinn really know where or when he was converted?"

Hinn's confusion does not stop with his conversion testimony. In **Good Morning, Holy Spirit**, he addresses the redemption of family members:

"One by one, they came to me and began to ask questions. They'd say, 'Benny, I've been watching you.. This Jesus is real, isn't He?' My sister Mary

gave her heart to the Lord. And within the next few months my little brother Sammy got saved. Then came Willie." Then, in April 1975, on an "unforgettable night" Hinn "opened the Scripture and led [his] parents to the saving

**Heavenlies.** In it, Hinn describes struggles with his family's unwillingness to respond to the Gospel. One night, he writes, "the Lord spoke to me **instantly** by revelation." The Lord's "revelation" informed Hinn that he was "the key" for his family members to be saved and that he should "take authority."<sup>32</sup> Hinn then writes:

"The Lord opened my eyes one night to a great revelation that brought salvation to my entire family. My mom, my dad, five brothers and two sisters came to the Lord in a most miraculous way **all at the same time** because of what I began to understand."<sup>33</sup>

Which account is accurate?

#### CONCLUDING THOUGHTS

Hinn's claims of supernatural power and direct revelation from Christ is blatantly displayed in the large mural in the lobby of his Orlando Christian Center. At the left side of the mural are Christ's disciples in the upper room being touched by the winds of Pentecost. In the center is a larger picture of Hinn and associates crowned with a huge scene of heaven. Jesus is on the throne surrounded by

angels. Rays of heavenly light stream down onto the pastoral staff members, who stand with arms outstretched. The beams stretch further to the right where the city of Orlando is depicted. Most ministers would be too modest to

January 17

## The Person Of The Holy Spirit

*"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"*  
Romans 8:32

I got saved in Israel in 1968, but the person of the Holy Spirit didn't become real to me until 1973 at a Katherine Kuhlman meeting. I had heard of the Holy Spirit, had received the baptism, spoken in tongues, but every time I heard Him mentioned, it was in relation to the gifts. I had never heard the Holy Spirit, Himself, mentioned as a real person.

While we waited that night to hear Miss Kuhlman, I could feel the presence of the Lord. I literally shook at His closeness, and it became more intense. When Katherine came out on the platform, I felt a rush of wind. There were no open windows or doors, it was the Holy Spirit sweeping over the auditorium.

She began by asking, "Do you know Him?" I knew she meant the Holy Spirit, and I knew I didn't know Him. Tears started streaming down my cheeks as I asked the Lord to take my life and use it. That day I was introduced to the Holy Spirit, the Third Person in the Holy Trinity. I felt like I was charged with electricity. This experience caused me to remember a similar experience I had as a child. I had seen a vision of Christ and felt this same sensation, one of power, excitement, and expectation. I spent hours in prayer and communion with my new found friend. Even the speech impediment I was born with disappeared, causing my parents to become believers. Discover for yourself this mighty, comforting person, the Holy Spirit.

**Benny Hinn**  
International Evangelist  
Healing Ministry



knowledge of the Lord Jesus Christ." Then, following the conversion of his parents, his brothers Mike, Henry, and Chris "got saved."<sup>31</sup>

In 1984, Hinn published **War In The**

have something this self-serving in their church's lobby. Unless, of course, they were building a giant myth.

A myth can be defined as a tale, a legend or a fable. It is the opposite of truth. The Apostle Paul warns: "Neither give heed to fables" (*muthos*: myths) (1 Timothy 1:4). The Apostle Peter declares as well: "We have not followed cunningly devised fables" (*muthos*: myths) (2 Peter 1:16). Again, Paul warns of a day when "they will turn their ears away from the truth and be turned to fables" (*muthos*: myths) (2 Timothy 4:4).

Gerhardt Kittel, in his **Theological Dictionary of the New Testament** calls myth "The fairy tale or marvel as distinct from credible history" (Vol. IV pg. 770). On page 781 he writes: "The position of the New Testament regarding what it calls myth is quite unequivocal. The only occurrences of the term are in negative statements. There is obviously a complete repudiation of myth. It is the means and mark of an alien proclamation, especially of the error combated in the past." Finally, on page 793: "The firm rejection of myth is one of the decisions characteristic of the New Testament. Myth is a pagan category... myth as such has no place on Biblical soil ... as a direct impartation of religious truth."

We must at all costs avoid myths

and mythmakers!

#### ENDNOTES:

1. See further, *The Quarterly Journal*, Vol. 12, No. 3; Vol. 12, No. 4; Vol. 13, No. 1.
2. "Personal Testimony Benny Hinn," Orlando Christian Center, July 19, 1987, Tape #A071987. Audio tape on file.
3. **Good Morning, Holy Spirit**, Benny Hinn, Thomas Nelson Publishers, 1990, pg. 18. **The Anointing**, Benny Hinn, Thomas Nelson Publishers, 1992, pg. 21.
4. "Praise The Lord" show, Trinity Broadcasting Network, Oct. 23, 1992. Video tape on file.
5. *Ibid.*
6. **Good Morning, Holy Spirit**, draft manuscript, ca. Sept. 1989, pg. 23. The published volume reads: "My father was the mayor of Jaffa during my childhood."
7. **Good Morning, Holy Spirit**, pg. 20.
8. "Praise The Lord" show, Trinity Broadcasting Network, Jan. 28, 1993. Video tape on file.
9. Factual Report Aviation Accident/Incident, National Transportation Safety Board, Form 6120.4, "Narrative Statement of Pertinent Facts, Conditions, and Circumstances" states on page 9: "At 0035 [12:35 a.m.], the flight controller observed the flight approaching the airport at 200 feet MSL (45 feet AGL). This was the last time that the aircraft's target was observed on the radar scope." See also, *The News-Sun*, Avon Park, Fla., June 1, 1983, "Six Survive Avon Plane Crash," A-3.
10. *The News-Sun*, op. cit., pg. A-1. Also *The Orlando Sentinel*, Orlando, Fla., May 27, 1983, "6 injured in twin-engine plane crash" B-2.
11. Pilot/Operator Aircraft Accident Report, National Transportation Safety Board, Form 6120.1, pg. 5.
12. *Ibid.*
13. *The News-Sun*, op. cit. *The Orlando Sentinel*, op. cit.

14. *The Orlando Sentinel*, op. cit.
15. *The News-Sun*, op. cit.
16. *Ibid.*
17. Florida Hospital, phone conversation with Records Department, Feb. 8, 1993.
18. Sheriff Department, Highlands County, Sebring, Florida, Offense-Incident Report, Case No. 83-05-0830, pg. 6.
19. "Personal Testimony Benny Hinn," op. cit.
20. **The American Medical Association Home Medical Encyclopedia**, Random House Publishers, 1989, pg. 871.
21. **The Merck Manual of Diagnosis and Therapy**, Merck and Co., 1972, see pp. 1215-1218.
22. **The Arthritis Helpbook**, Drs. Kate Lorig and James Fries, Addison-Wesley Publishing Co., 1990, pg. 226.
23. **Arthritis: What Works**, Dana Sobel and Arthur Klein, St. Martin Press, 1992, pg. 181.
24. **Christianity in Crisis**, Hank Hanegraaff, Harvest House Publishers, 1993, pg. 341.
25. *Ibid.*
26. Video tape on file.
27. Inside Edition, March 2, 1993, segment produced by Steve Wilson and Charles Dalaklis. Video tape on file.
28. Video tape on file.
29. See further, *The Quarterly Journal*, Vol. 13, No. 1.
30. "Benny Hinn Testimony," Grace World Outreach Center, St. Louis, Mo., March 4, 1983. Audio tape on file.
31. **Good Morning, Holy Spirit**, pp. 42-43, 175.
32. **War In The Heavens**, Benny Hinn, Benny Hinn Ministries, Inc., 1984, pp. 116-117, emphasis in original.
33. *Ibid.*, pg. 115, emphasis added. \*

#### QUENCHING THE SPIRIT

(continued from page 1)

was not widely distributed" (pg. 13).

What he wrote includes a 1983 publication called **Past Life Visions: A Christian Exploration** (New York, N.Y., The Seabury Press, 1983). This volume takes an extremely mystical view of Christianity that postulates a form of Christian reincarnation.

DeArteaga has repudiated almost all of what he wrote in **Past Life Visions**. However, some dangerous beliefs remain, and he brings some mystical baggage from that book into his latest one.

One of his most dangerous theories — one that is espoused in both aforementioned books — is that if the church is stubborn in quenching the Spirit (i.e., denying the miraculous), then He will be forced to move into and operate out of "unorthodox sources." DeArteaga said that "The Holy Spirit is very tolerant in what He blesses" (March 8 conversation).

In **Past Life Visions**, DeArteaga cites a leader of a Catholic Charismatic community: "It is his belief that the revealing power of the Holy Spirit (Logos) cannot be stopped by man's stubbornness or defensive theology. The Holy Spirit will flow into occult groups if it is blocked out by orthodox Christians" (pg. 17).

Although these thoughts fly in the face of Scripture (Matthew 7:17-19, Luke 6:43-44, James 3:11-12), DeArteaga tries to use these verses to extract what he calls "shadow truth" from various metaphysical groups. They also lead him to speak favorably of heterodox advocates of Christian mysticism. These include New Thought author Emmett Fox, founder of the Unity School of Christianity, Charles Fillmore, Episcopal New Age clergyman Morton Kelsey and others.

Even though the author repudiates his earlier writings, enough of his Roman Catholic and metaphysical mystical baggage remains to put his

opinions in the radical mystical realm. This, coupled with a faulty discernment, is a recipe for mystical extremism.

### QUENCHING THE SPIRIT

Ostensibly, the main premise of DeArteaga's latest book is to show how the workings of the Holy Spirit have been opposed by Pharisaism through the centuries. However, **Quenching the Spirit** operates on two levels. The first is one that defines anti-Charismaticism in general (cessationism) as a continuing heresy (Pharisaism). The second is that of trying to advance a mystical Christian agenda.

The author maintains that just as the Pharisees opposed the Holy Spirit as Jesus went about preaching, so contemporary Pharisees oppose any new move of God.

"The major part of this work involves studying both the biblical and modern manifestations of Pharisaism. We will see throughout history how Pharisaism has attempted to quench the Spirit and labeled as heretics those who have led the way in rediscovering biblical and spiritual truth" (QTS, pg. 15).

After a detailed and somewhat skewed definition of Pharisaism, DeArteaga traces "cessationism" — the teaching that the gifts of the Holy Spirit [i.e., miracles] ceased after apostolic times—from the early church to today.

Beginning with the early church, DeArteaga postulates that the spiritual gifts declined as "normal institutional developments tended to subdue charismatic gifts in laymen as priests and bishops acquired increasing power and duties" (QTS pg. 66). He believes that while there was some truth about miracles in the Roman Catholic Church, it gave way to exaggeration and error. This set the stage for the cessationism that permeated the Reformation.

DeArteaga believes that John Calvin's teachings sowed the seeds of radical cessationism throughout Protestantism. "Calvin's purposes of discrediting the Catholic mystical tradition were better served by completely

denying the spiritual gifts and accepting the five senses and reason as the only reliable way to know truth" (QTS, pg. 82). Eventually, "Reformed Protestantism became a ghost-like faith because of a lack of support from any analogous experience" (QTS, pg. 86).

DeArteaga goes to great lengths to show that outbreaks of the working of the Holy Spirit (revivals) in subsequent years were generally "messy" and accompanied by excesses and errors. First there were critics of the excesses, then these in many instances became opponents of the Holy Spirit's work. By denying that spiritual experiences were valid for that day, the opponents, in Pharisaic tradition, stifled the revival and God's work.

By drawing parallels between the historic progression of failed revivals and the modern Charismatic revival, DeArteaga prepares to try neutralizing critics of that movement.

By analyzing and, in his view, answering the critics of Word-Faith doctrine, one of the more mystical components of the Charismatic renewal, the author seeks to identify that component with the entire renewal and to legitimize it. There are many who are not cessationist who still oppose Word-Faith teachings. Some of them are prominent Charismatics and Pentecostals.

It is far beyond the scope of this article to answer, point by point, the weaknesses of **Quenching the Spirit**. However, there are several major flaws in the author's reasoning that warrant an immediate response.

#### A SKEWED DEFINITION

In defining Pharisaism ("Pharisaism as a Perennial Heresy") DeArteaga tries to portray any opposition to spiritual gifts as continuation of that heresy.

He skews the definition in a direction that puts theology at odds with spiritual experience:

"...the Pharisees restrict the flow of spiritual experiences until religion becomes a purely intellectual and theological exercise, and the spirit is

quenched. ... Contrary to our common understanding of heresy, Pharisaism was heretical in spite of its theological correctness" (pg. 17).

"Divisions occur whenever the intellect is enthroned as the measure of spirituality—not because spiritual gifts are exercised, as many charge. ... Pride of scholarship and intellect led the Pharisees to assume that all spiritual issues should be evaluated by solely theological means..." (pg. 19).

With the above statements, a careful misdirection is laid out. Theology and the intellect are denigrated. Even though comments about discernment and the use of theology and the intellect are thrown in, the direction is subjective and mystical.

"True discernment, however, is an activity of the Holy Spirit within man, in conjunction with intellectual and theological concepts" (pg. 19).

To those who emphasize the mystical side of the spectrum, knowledge obtained by the physical senses is "lower" than spiritual or intuitive knowledge. Since theology is of the intellect and the intellect is wrapped up in "sense knowledge," theology is suspect.

DeArteaga tries to make it appear that while the Pharisees had correct theology, they still were defective.

"In other words, something other than the Pharisees, specific theology, caused their destructiveness to the kingdom of God."

"The Pharisees' real problem came from two sources. First, they drastically overvalued the role of theology in spiritual life and made theological correctness the chief religious virtue. ... Second, they had a man-given confidence in their theological traditions as being the perfect interpretation of Scripture. They falsely placed their theology, referred to as the traditions of the elders, on the same level as Scripture" (pg. 18).

Here again, "theological correctness" (right teaching) is diminished. The implication is that spiritual technol-

ogy, not right teaching, is the most desirable religious virtue. And while DeArteaga does opt for discernment regarding this technology, his technique for discernment is defective.

Also, by placing those who teach a cessationist theology in the "spirit of

Pharisaism," DeArteaga implies that they are not true believers. It follows logically that if the Pharisees rejected the true Messiah and opposed the proclamation of the Good News, then they were lost. If those who teach a cessationist theology are modern Pharisees, then they too are lost.

This line of thinking is being carried out logically by mystical Christians who call critics, some of them Charismatics themselves, "false brethren," and condemn them to Hell.

#### A FAULTY DISCERNMENT

Although DeArteaga now repudiates

## *The Erroneous Scholarship of DeArteaga*

In any volume that advances a mystical Christian viewpoint, one would expect praise for the father of Word-Faith theology, E.W. Kenyon and his most famous disciple, Kenneth Hagin. DeArteaga writes:

"The pioneer theologian and true father of the contemporary faith movement was E.W. Kenyon (1867-1948). Through him a sustained idealist hermeneutic of the Bible was articulated and separated from the Gnosticism of New Thought. This was wedded to an evangelical appreciation of Scripture and a passion for saving the lost. Kenyon's synthesis was a creative and original theology that challenged not only cessationism but also the realist-materialist assumptions of consensus orthodoxy" (**Quenching the Spirit**, pg. 200).

Kenyon's theology indeed was creative and original. Kenyon's "evangelical appreciation of Scripture" is debatable and his separation "from the Gnosticism of New Thought" is inaccurate.

Kenyon's most dangerous departures from Christian orthodoxy dealt with the nature of man and Christ's atonement. DeArteaga tries to gloss over Kenyon's defective Christology as "theological exaggeration" (QTS, pg. 227), yet, he writes:

"The faith idealism of Kenyon did not exaggerate principles beyond biblical evidence, an error among some of the present faith teachers" (QTS, pg. 212).

This "exaggeration" has to do with nothing less than the nature of the atonement, and the person of Jesus Christ. There is absolutely no "biblical evidence" to support it!

#### KENYON'S THEOLOGICAL EXAGGERATIONS

Citing D.R. McConnell's **A Different Gospel** (Peabody, Mass., Hendrickson Publishers, 1988), DeArteaga writes "McConnell correctly points out that Kenyon made some glaring theological errors despite his revelation knowledge. In fact, some of the most bizarre of Kenyon's theology was due to an unproved hypothesis which he developed concerning the exact nature of the atonement. Kenyon held the strange theory that Jesus died twice, once physically on the cross and another time spiritually in Sheol just before His resurrection. ... Kenyon believed that Jesus' double deaths meant that Jesus' spirit died in Sheol under Satan's torturing hand. The redemption was com-

pleted there" (QTS, pg. 227).

Kenyon's doctrine of Jesus dying two deaths, losing His divinity, taking on the nature of Satan, being tortured in Hell for three days and nights, and finally being born again, is much more complex and heretical than is laid out in the above paragraph. This doctrine is a radical departure from the Scriptural view of the Atonement. It also sets the stage for the elevation of man to the status of deity, which Kenyon did in his teachings (**The Hidden Man**, pg. 121).

The above is much more than a "theological exaggeration." It goes far beyond the issue of healing or miracles, or even about cessationism. It is about the person and work of Jesus Christ.

It is incredible that DeArteaga devoted only one paragraph to such an important theological error. It is more troublesome that the paragraph didn't accurately state Kenyon's doctrine.

DeArteaga says Kenyon taught that Jesus died twice. He also cites Kenyon teaching that the first death (physical) took place on the cross, and the second death (spiritual) took place in Hades. He footnotes these statements to Kenyon's **What Happened from the Cross to the Throne** (pp. 59-68).

A look at those pages will reveal that while Kenyon did discuss what he thought happened the three days and nights Jesus' body was in the tomb, there is no mention of a spiritual death taking place during that time. The reason for that is understandable because Kenyon always believed and taught that both deaths took place on the cross. Again, this is integral to his faith-idealism theology.

"In the ninth verse, Isaiah says, 'He made his grave with the wicked and with the rich man in his death.' The word, 'death' is plural in the Hebrew, indicating that Jesus died twice on the cross. He died Spiritually the moment that God laid our Sin upon Him. The moment that 'Him who knew no sin became sin,' that precious body became mortal, and He could die physically" (WHCTT, pg. 43).

When defending a position, it makes sense to understand that position. It appears that DeArteaga wants to hold to Kenyon's mysticism without knowing the degree of his departure from orthodoxy.

—SFC

most of **Past Life Visions**, a common theme in both it and **Quenching the Spirit** is his system of discernment. He writes that it is not “theological correctness” that determines the validity of a spiritual experience or truth, but the fruit that those experiences produce:

“Jesus affirmed that discernment is by fruit, not tradition (Talmud)—both in spiritual experiences and for conduct in areas of life where Scripture is not specific. ... Jesus made the fruit criterion central to authentic discernment for His disciples. He instructed them: ‘Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they?’ (Matt. 7:15-16)” (QTS, pp. 20-21).

DeArteaga would like the fruit of a prophet or spiritual experience to be good deeds, done out of love and compassion, what he calls “excellence” or the fruit of a good life. Unfortunately, such fruits can be counterfeited.

There are two aspects of the “fruit criterion” that must be examined. First is the imagery of fruit in the New Testament, and second, the context of that imagery in Matthew 7:15-16.

The word fruit (Greek: *karpos* and its derivatives) occurs 92 times in 72 New Testament verses. It is used many times as the literal fruit of the trees (Matthew 21:19, Mark 11:14), fruit of the vine (Matthew 21:34, 1 Corinthians 9:7) and fruit of the fields (James 5:18). Luke 1:42 uses it to describe the unborn Jesus.

In the metaphorical sense, the word “fruit” describes that which originates or comes from something, an effect, a result, an issuance. Therefore, a good tree issues good fruit (Matthew 7:17) conversely, a corrupt or diseased tree issues bad fruit. The Holy Spirit issues good fruit, the fruit of the Spirit: love, joy, peace, etc. (Galatians 5:22,23). The flesh issues bad fruit: immorality, impurity, idolatry etc. (Galatians 5:19-

12).

As is the case with any Scripture interpretation, context is paramount. So the context of the word “fruit” must determine its definition. Most important is the definition of “fruit” in the context of Matthew 7:15-23.

This passage in question comes from the Sermon on the Mount. As Jesus speaks on practical Christian living, he includes a warning against false prophets and tells how to recognize them:

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?” (Matthew 7:15-16).

The first question is “What is a prophet?” A prophet speaks for God. A prophet receives information from God and tells others. The information is knowledge that God wishes people to have. Generally this knowledge becomes part of the teachings about God.

Next, “What is the fruit (the effect, the result, the issuance) of a prophet?” The fruit is the prophecy. Believers are to test a prophet by comparing what he says God says with what we already know about God from Scripture.

This test strikes at the heart of faulty discernment.

Any Christian who works with cults and non-Christian religions can tell of people who appear to exhibit the fruits of the Spirit while believing and teaching gross heresy. Their acts of kindness do not automatically impart discernment on them.

The final court of appeal for Christians is not the fruit of life or the apparent benefit of an experience. The true test is the Word of God. Paul wrote in 1 Thessalonians 5:21, “Prove all things, hold fast to what is good.”

When using faulty discernment, as DeArteaga does, one can fall prey to

all manner of bogus experiences and teachings. Just as faulty theorems in geometry lead to erroneous conclusions, so a discernment based on the fruits of life will lead to validation of extrabiblical spiritual experiences and teachings.

#### BAD ROLE MODEL

In both **Quenching the Spirit** and **Past Life Visions**, DeArteaga speaks positively of Morton Kelsey, an Episcopal clergyman, and quotes him often.

As is true with many liberal theologians, Kelsey tries to synthesize science, religion and the occult. To adequately do this he has to scrap biblical, orthodox, Christianity.

In his book **The Christian and the Supernatural** (Augsburg Publishing House, Minneapolis, Minn., 1976), Kelsey attributes the gifts of the Spirit to parapsychological phenomena. Jesus and the Apostles worked miracles through these “psi” powers.

“Jesus was a man of power. He was greater than all shamans (a shaman is one in whom the power of God is concentrated and can thus flow out to others). My students begin to see the role Jesus was fulfilling when they read Mircea Eliade’s **Shamanism** and Carlos Castaneda’s **Journey to Ixtlan**” (pp. 92-93).

“Jesus not only used these powers himself, but he passed the same powers of superhuman knowledge, healing, and exorcism on to his followers” (pg. 93).

One must weep for the “students” whom Kelsey influences into equating the role of the Savior of the World with that of Castaneda’s Yaqui Indian Shaman who talks to animals and trees and gets spiritual insight from them.

One can only wonder at the great Charismatic luminaries who endorse **Quenching the Spirit** without thoroughly reading it and understanding the faulty system of discernment that it defines.



in Jesus have an anointing of the Holy Spirit and that this anointing abides in all who know Christ. That is why Satan cannot touch the anointed (God's people) in any lasting way (I John 5:18). God is still telling Satan: "Touch not my anointed!" In Old and New Testaments the "anointed" are the whole people of God!

Therefore, preachers who use this verse against Christians are guilty of what they are railing against. In pronouncing judgments and death on any of God's people who question them, they are striking out against God's children—the anointed of God!

They are being arrogant and perverse in twisting Scripture that way. Jesus is the truly anointed one, in the fullest sense, as the name "Christ" bears out. The Church of God, universal, is anointed, in that it has the anointed one.

Greek scholar W.E. Vine believes that the "anointing" of believers is a metaphor for possession of the Holy Spirit. His belief can be supported by the Scriptures. Joseph Thayer says that the anointing "is used of the person of Christ, who by His holy power and Spirit lives in the souls of His followers" (**Thayer's Greek English Lexicon of the New Testament**, pg. 673).

The anointing is not the exclusive right of a few who cannot be "touched." The **Dictionary of Pentecostal and Charismatic Movements**, says: "Hebrews 1:9 connects anointing with Christ's elevation and enthronement as eschatological ruler and High Priest. In I John *charisma* involves the reception of the Holy Spirit (2:18, 27-28), the believer's teacher and guide, the one who enables the Christian to discern spirits (I John 4:1-7). The reception of the Holy Spirit allows the believer to share in the messianic anointing of Jesus. The designation 'Christian' connotes a member of the community of the 'Anointed One'" (pg. 11).

Gerhardt Kittel's study of the word "anointing" says: "The use of this term,

which means anointing oil, implies that the community is anointed with the Spirit, this being the basis of the fact that it belongs to Christ. ... This shows how strongly in John the understanding of the Messiah is determined by the anointing of the Spirit and how the relation between the Son and sons, which is based on reception of the Spirit, finds an echo in the connection between the anointed One and the anointed" (**Theological Dictionary of the New Testament**, Vol. IX, pg. 572).

Other Christian scholars agree. Albert Barnes says, "Christians ... are represented as anointed" (**Barnes' Notes On The New Testament**, pg. 1477). Dr. H.E. Ironside says of even babes in Christ: "They have the Spirit of God dwelling in them as the anointing" (**Epistles of John and Jude**, pg. 85). Griffith Thomas explains the anointing in I John 2:20: "This anointing, or unction, is, of course, the gift of the Holy Spirit, who is bestowed upon us at the moment of our acceptance of Christ." Thomas further calls the anointing "the protection of God." He further says it is a "Divine gift received by the Christian" (**The Apostle John**, pp. 270-271, 276). It is wrong to suggest that only a few select leaders are the anointed of God.

#### A CHRISTIAN RESPONSE

Such error must be vigorously refuted. It is a distortion of the Bible and an assault on the Church. Christians are to "test the spirits" and "try the prophets." Christians are to "prove all things" and be discerning lest we be led into error upon error.

The Christian is called into a life of discernment. Matthew 7 warns of false prophets who like wolves, wound the sheep. Jesus warned in this chapter to make distinctions between the true and the false. In Revelation 2, Jesus commended the Church of Ephesus for testing so-called Apostles and their messages. Paul in II Timothy 3 warns against seduction and deception and throws us back onto the whole of Scripture for discernment. Jude 3 reminds us that we are to contend for truth. A true teacher from God will have the traits enumerated in II Timo-

thy 2:24: "The servant of the Lord must not strive but be gentle unto all men, apt to teach, patient. In meekness instructing... ."

No one can claim total immunity from correction. The preacher Apollos opened up to others and took their correction to heart in a meek and humble way and God blessed him (Acts 18:23-28). Alister McGrath writes: "The Reformation doctrine of the priesthood of all believers thus gives every Christian, male and female, both the right and the means to insure that his or her church and Pastor remain faithful to their Gospel calling—and authorizes the people to exercise them if necessary" (**Power Religion**, Michael Scott Horton, Editor, pg. 311).

Author Dave Hunt rightly sees the "anointed" as all Israel, tracing that concept to Christ and his Church by virtue of their possession of God's Spirit. Hunt also emphasizes that believers can question the teaching of a leader, citing David's rebuke of Saul, Paul's public rebuke of Peter. He then warns: "Each Christian as an anointed of the Lord has the same obligation today. To establish an elite class of leaders whose teachings and actions cannot be questioned is to take the first step into cultism" (**Beyond Seduction**, pg. 41).

Any teacher guilty of misusing Scripture must repent and refrain from attacks on God's anointed, the Body of Christ. Correction cannot be avoided by twisting Scripture and then trying to bludgeon others with it. Those boasting of an exclusive anointing should renounce their elitism.

Psalm 105:15 is a comforting promise of God's ongoing protection for His people, not a shield from accountability. It is a warning to Satan and all enemies of His church, not a command to accept without question anything from a preacher's mouth.

**Author's Note:** For a beautiful unfolding of Psalm 105:15 and what it means to Christians, see Alexander MacLaren's **Exposition of the Holy Scriptures**, Vol. 4, pp. 226-232. \*

the pronouncement may come too late.

This is why we bother.

No one can say for sure what would have happened if "heresy-hunters" who exposed the unscriptural teachings and spiritual abuse of Maranatha Campus Ministries had not bothered (PFO Newsletter, Vol. 5, No.1, and PFO Journal, Vol. 10, No. 3).

We bother because we know that people attach meaning to words, just as God attaches meaning to words (James 1:26).

God in His infinite power could have chosen to reveal Himself supernaturally to each individual without benefit of the written Word, but in His infinite wisdom chose not to do so. His wisdom tells us that it is by the written word that all experiences and revelations are to be judged (see II Timothy 3:16, Acts 17:11).

One prominent television evangelist often says, "A man with an experience is never at the mercy of a man with an argument." While this is standard Mormon thinking, it certainly is not consistent with the clear word of God. After all, Joseph Smith had an experience, had several of them in fact, but scriptural arguments prove that his experiences are not of God.

Jamie Buckingham, a columnist for Charisma magazine until his death in 1992, discussed the Christian's role in "revealing falsehood." In a column first published in 1985

and again this past January, he wrote:

"The Christian communicator knows there are times when publishing a story can harm or ruin someone's life. On the other hand, to refrain from revealing falsehood can be even more damaging. The secret is doing it without rancor, without exhibiting the 'gotcha' spirit that is so evident in little people who think the fastest way to the top is to pull down the big guys."

PFO harbors no animosity, jealousy or hatred toward the people whose theology it criticizes. Most of them are in unique positions to do a mighty work for the Lord, but as long as they continue to publicly deviate from the Word of God and choose symbol over substance, PFO will continue to bother.

And the war of words will continue.

—SFC

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#### NEWS UPDATES

(continued from page 3)

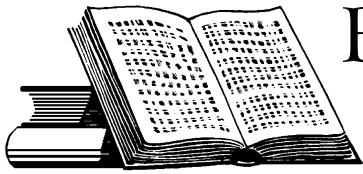
study, including evangelical, behaviorist and sociological. The publication's entries are indexed by geographical location. A master index in the back of the book provides a complete listing of all the active organizations cataloged.

A copy of The 1993 Directory of Cult Research Organizations is available from PFO-Saint Louis. The cost is \$7.00 plus \$1.25 for postage. Please include payment with your request.

—MKG

### ***Personal Freedom Outreach – Statement of Belief***

- I. The Bible as the divinely inspired, inerrant Word of God: It is in its entirety the sole authority for all matters of Christian belief and practice.
- II. The one true God. In the one true God there exist three persons, being: The Father, The Son Jesus Christ, and The Holy Spirit.
- III. Jesus Christ: His deity, humanity, virgin birth, sinlessness, death and bodily resurrection who will personally and visibly return again to earth.
- IV. The personality and deity of the Holy Spirit.
- V. The existence and personality of Satan, his total opposition to God, and his power over the unregenerate.
- VI. The complete and total depravity of all men which makes them hopelessly lost without the new birth obtainable through faith in Jesus Christ.
- VII. The final estate of man: for the saved, everlasting life in the presence of God and for the unsaved, everlasting punishment because of their unbelief.
- VIII. The Gospel by which we are saved being summed in the death, burial and resurrection of our Lord Jesus Christ.
- IX. The Church being the Body of Christ, united in the Holy Spirit, consisting of those who have received Jesus Christ as Savior. A local church is an organized assembly of believers united for the purpose of carrying out the Great Commission of Christ.
- X. The Great Commission of Christ being to preach the Gospel to all men, baptizing and discipling those who have believed.



# BOOKS IN REVIEW

## LIVING ABUNDANTLY Commentary on Ephesians

by Brian Harbour

Broadman Press, 128 Pages, \$5.95

A big part of being an apologist and being fortified against cultic teaching is knowing the Scriptures. Cults are successful where people are biblically illiterate.

Brian Harbour helps us know God's Word in a relevant, warm, upbeat and readable format. The book outlines (in alliteration) every section of Ephesians and gives many helpful, usable and often humorous illustrations. He also makes many Greek words easily understandable. It is a book for preachers, teachers and lay people alike.

This practical, thoughtful little commentary applies Scripture to the reader's life as the author writes from both academic and pastoral experience.

Chapter titles include: "Growing up in Christ," "Discarding the Old Self," "A Better Way to Live," "Learning How to Walk," "Being a Christian at Home," "Being a Christian at Work," and "Going to War for God."

Discussion questions at the end of each chapter can be used as a study guide.

If more people concentrated on the Scriptures and commentaries such as these, cults and aberrational teachers would not be gaining so much ground.

Harbour's book is ideal for "equipping the saints for the work of ministry and building up of the body of Christ."

—GRF

## CHRISTIANITY IN CRISIS

by Hank Hanegraaff

Harvest House Publishers, 447 pages, \$16.99

This book should send Word-Faith teachers running for cover. It shows how exponents of the health-and-wealth gospel have distorted Scripture and impaled themselves on their own fanciful, bizarre, heretical and blasphemous statements.

Hanegraaff credits no less than 15 people with help in writing this book, which shows what a team effort was required to get it into print. It is an intense and serious volume, not difficult to read, but tough to put down.

The author's approach is simple. He states his premise,

names the players and documents his proof. He shows them being snared by their own words.

His premise is: "The true Christ and the true faith of the Bible are being replaced rapidly with diseased substitutes offered by a group of teachers who belong to what has been labeled the 'Faith Movement'" (pg. 11).

"And while change must come, it clearly will not come easily. Those who are feeding this cancer occupy some of the most powerful platforms within Christianity. They control vast resources and stand to lose multiplied millions of dollars if they are exposed" (pg. 12).

"The Faith movement is not charismatic; it is cultic" (pg. 47).

These are "heavy" statements that Hanegraaff proves beyond refutation.

The players are listed in the subject index for ease of retrieval. However, it appears from the bibliography that some biographical information must have been deleted from the book as the references do not line up with the text. This problem could be addressed easily in subsequent printings.

Hanegraaff hasn't missed anyone. Avanzini, Billheimer, Branham, Cady, Capps, Cerullo, Cho, Copeland, Crouch, Freeman, Hagin, Hinn, Kenyon, Osborn, Price, Roberts, Savelle, and Tilton each appear in all their silliness and serious twistings and distortions of God's Word.

The proof presented by the author consists of Word-Faith teachers' own statements, carefully cast against the biblical text. Hanegraaff shows how Word-Faith teachers have constructed another God and another Jesus. The false teachings are weighed and found wanting. This book is strong medicine for a cancer that is mutating and eating away at the Body of Christ.

Hanegraaff and company do a tremendous job in showing how false teachers twist Scripture by painstakingly and exhaustively exegeting these portions.

Hanegraaff has marshaled all the evidence and all the proof against Word-Faith teaching in a logical, systematic, biblical way. Most Word-Faith teachers lack the education and ability to respond substantively and so probably will resort to smokescreens and name-calling.

We hope and pray that God will bring Word-Faith adherents back to sanity so they can turn away from tricksters and money-mongers and return to the Word of God. May God make **Christianity in Crisis** a best-seller.

—GRF

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**Editor's Note:** The above publications are available from Personal Freedom Outreach (P.O. Box 26062, Saint Louis, Missouri 63136). Please add \$1.25 to the price listed to cover postage costs. These publications are also available to those who help to financially support the work of PFO. Please see our funds appeal flyer for details.