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THE PENTECOSTAL STUDY BIBLE

Why Hasn't Anyone Said Anything About the Dangers of the Dake Bible?

by G. Richard Fisher

Spiritual dangers can lurk anywhere. Even between the covers of a commentary Bible.

Dake's Annotated Reference Bible, first published in 1963, has been advertised as "The Pentecostal Study Bible," (*Charisma and Christian Life* magazine, Jan. 1988, page 39) and sells about 30,000 copies a year.

Apparently few people know that this study Bible's notes contain teachings that are strange, cultic and heretical. There is always a danger when one man, without the safety of a multitude of counselors, becomes the only word on Bible interpretation. The Christian Research Institute said this about the Dake's Bible:

"With regards to **Dake's Annotated Reference Bible**, the best information we can give you, in the absence of already-prepared material, is Dr. [Walter] Martin's basic opinion on the matter. Dake's assembled a body of

largely unscholarly materials to serve as references."

DAKE'S BACKGROUND

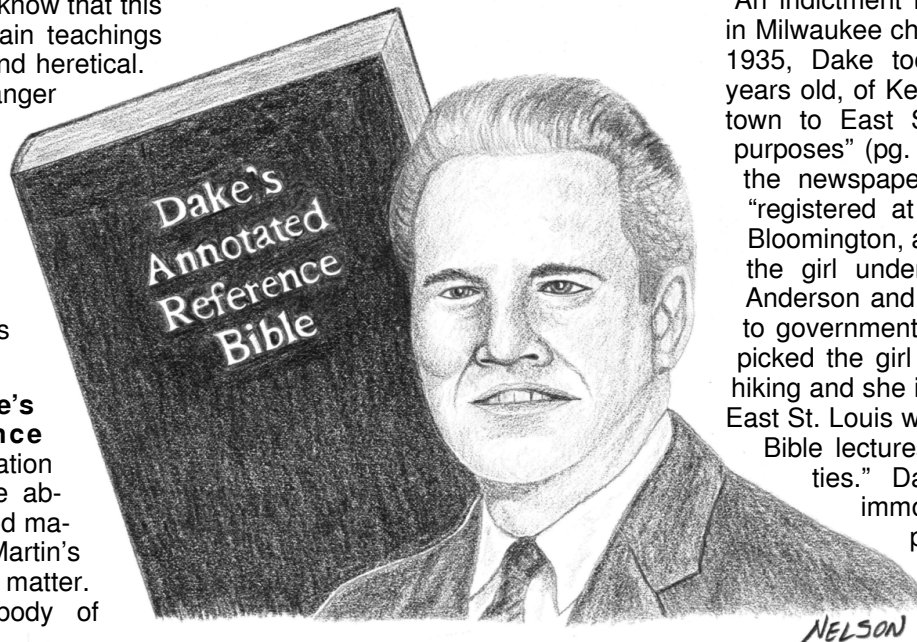
Finis Jennings Dake was born in 1902 and died in 1987. His son Finis Jr. says it took Dake seven years of constant work to complete the 35,000 notes included in the 1,400-page Annotated Bible. It is a virtual system-

atic theology and a compilation of Dake's views and doctrines.

Dake was ordained under the Assemblies of God in Texas. For a time he did evangelistic work in Oklahoma. He moved to Zion, Ill., where his fortunes declined following a scandal involving a 16-year-old girl.

The May 27, 1936, issue of the **Chicago Daily Tribune** reported that "An indictment returned last February in Milwaukee charges that on April 23, 1935, Dake took Emma Barelli, 16 years old, of Kenosha, from her hometown to East St. Louis for immoral purposes" (pg. 1). The following day, the newspaper reported that Dake "registered at hotels in Waukegan, Bloomington, and East St. Louis with the girl under the name Christian Anderson and wife. Dake, according to government investigators, said he picked the girl up as she was hitchhiking and she insisted he drive her to East St. Louis where he was to deliver Bible lectures in nearby communities." Dake denied that any immoral action had taken place, claiming "I did take her there... ."

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EDITORIALS

A HISTORY LESSON FOR BENNY HINN

PFO continues to investigate preacher Benny Hinn's claim that his father once was mayor of Jaffa, Israel (**The Quarterly Journal**, July-September 1992, pp. 1, 10-14).

That investigation has revealed that for a number of political and historical reasons, Costandi Hinn, a Jaffa-born Arab, could not have been mayor of an almost totally Jewish city. Jaffa technically did not exist after 1948 because it was merged with all-Jewish Tel Aviv forming one municipality called Tel Aviv-Jaffa. There was no city of Jaffa when Benny Hinn was born.

This fact appears to be foreign to Hinn. In Chapter 2 of **Good Morning, Holy Spirit**, Hinn refers to Tel Aviv and Jaffa as separate cities. To the reader unfamiliar with the history of the two municipalities, Hinn adds to the confusion by writing: "During my childhood, the hundred thousand people of Jaffa had become engulfed by the exploding Jewish population of Tel Aviv to the north. Today the metropolis has the official name of Tel Aviv-Jaffa" (pg. 19). Indeed, Hinn needs a history lesson.

The facts demonstrate that there was no Jaffa when Hinn was born. The facts of the merger, which became formal and final in 1950 under Mayor Israel Rokach, are readily available in numerous accounts of that period.

Zionism is about a Jewish state, not a binational one. Reading through **The Journal of Palestinian Studies** and Arabic newspapers readily shows that the Arab citizens of Israel are regarded as second-class and are tolerated as a despised minority, a fifth column and outsiders. They cannot, even in the wildest scenario, be part of the mainstream. They are viewed as a serious internal threat never to be trusted.

For example, David K. Shipler, in his work, **Arab and Jew**, writes: "Today, one out of every six Israelis is an Arab, but the Arab is not Israeli in the full sense. His citizenship is shallow. It taints his self-identity with complication. He exists at the edge of a society that can never, by its nature, accept him as a complete member in disregard of the religious and ethnic identities that set him apart. He is an alien in his own land, an object of suspicion in his own home, torn between his country and his people" (pg. 428).

Shipler further writes that the Arabs "were seen as inherently hostile to the state, deserving of subjugation, and dangerous to educate" and that they became "automatic targets of scrutiny, distrust, and restriction in the understandable obsession with public safety" (pg.

429).

The mayor's office in Tel Aviv-Jaffa provided PFO with official documentation of the mayors since 1936 and there is no Costandi Hinn listed. All the mayors were known Israelis and Jews with proven political track records. One worker at the Tel Aviv Foundation was insulted that the suggestion was even made.

Costandi Hinn was born in Jaffa. He was Arabic and married Benny's mother, an Arab from Ramallah. Therefore, Hinn is a Palestinian.

He was Greek Orthodox by religion and apparently emphasizes only that. A staff member at Hinn's Orlando Christian Center who identified himself as Steve told PFO that Hinn was neither Arab nor Jew. However, in a taped testimony, Hinn claims an Arabic heritage.

Former Jerusalemite and Princeton sociologist Raphael Patai in his book **The Arab Mind** identifies an Arab as "those who speak Arabic, are brought up in an Arab culture" (pg. 13). He writes that the linguistic test holds for all Arabs, whatever religious and other differences they may have. Hinn readily acknowledges that Arabic was the language spoken in his home (**Good Morning, Holy Spirit**, pg. 19).

The official list of all the mayors from the mayor's office in Tel Aviv-Jaffa is enough evidence to reject Hinn's claim about his father. However, PFO confirmed the list with the Museum of the History of Tel Aviv-Jaffa and the **Jerusalem Post**.

PFO also checked numerous **Palestine Post** articles from 1932 and on and numerous biographies of government officials and notables in Israel to reconstruct the Jaffa-Tel Aviv merger and the people involved. Some of the helpful reference works surveyed include **Politics in Palestine 1939-1948**, by Issa Khalif; **My Life**, by Golda Meir; **The Siege**, by Conner Cruise O'Brien; and **Biographical Dictionary of the Middle East**.

There are other arguments that refute Hinn's assertion that his father was mayor of (Tel Aviv-) Jaffa. Consider the following:

1. By the time Israel's army took Jaffa in April 1948, 95% of the Arab population had fled. There were 3,600 Arabs left who were leaderless, docile, and all virtually illiterate. (**The Siege**, pp. 424-434; **Genesis 1948**, by Dan Kurzman, pp. 6, 31-37.) The fact that the Arabs were overtly pro-Nazi during World War II stuck in the minds of the Israelis.

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WAR IMPEDES PILGRIMAGES

Over a decade has past since the beginning of the purported appearances of the Virgin Mary to six young visionaries in Medjugorje, Yugoslavia. Since 1981, 13 million people reportedly have embarked on pilgrimages there in an effort to capture a glimpse of the Virgin or to receive a physical or spiritual healing.

Today, the once-thriving village has been turned into a virtual ghost town by the civil war which has torn apart what was Yugoslavia. Yet despite the grave civil unrest, a group of 28 departed from the United States in June to celebrate the 11th anniversary of the first appearance of the Madonna on June 25, 1981. The pilgrimage marked one of the first excursions to the village since the demise of the tourist industry nine months ago. The U.S. government has warned against travel to the former Yugoslavian republics.

Currently, four of the six seers claim to have daily revelations from the Virgin.

(For additional information on Medjugorje, see **The Quarterly Journal**, Vol 10, No. 3, pp. 5-7.)

—MKG

TURMOIL CONTINUES IN CHRISTIAN SCIENCE CHURCH

The First Church of Christ, Scientist in Boston has laid off nearly 100 staff members because of financial difficulties.

Earlier this year the church's headquarters reportedly laid off hundreds of employees at its cable TV operation, the Monitor Channel, and at television station WGTV in Boston. (**The Quarterly Journal**, January-March 1992, pp. 9-10 and July-September 1992, pg. 3.)

Since 1986, more than \$450 million has been spent on these money-losing operations. Last December the church spent \$134 million in reserve funds trying to maintain the new media ventures. In addition, the church's pension fund has shrunk to \$25 million from \$135 million five years ago.

The church's board discussed sharp spending cuts at its last meeting. In 1989, auditors had warned that the church would face grave losses if spending were not curtailed. Complaints arose that not only was the suggestion ignored, but also that annual financial reports were concealed. Detailed financial reports were to be made available at the board meeting.

The Christian Science Church is estimated today to have fewer than 150,000 members. There are about 250

people who teach the church's beliefs and 3,000 practitioners who pray for members who are ill, seeking healing.

Mary Baker Eddy, Christian Science's founder, taught that sickness and pain could be healed through prayer and Christlike living making medical care unnecessary.

—AMG

PROPHET TAPS INTO MORE TROUBLE

The Church Universal and Triumphant, led by Elizabeth Clare Prophet, has again been accused of threatening Yellowstone National Park and the Old Faithful geyser. In June, members of the religious group tapped a geothermal well on church property to fill a swimming pool. The sect's headquarters borders Yellowstone National Park.

Scientists from Yellowstone Park feared the church's action might encourage other area residents to siphon from the geothermal system, which could ultimately impair Old Faithful. According to a Religious News Service report, leaders of the sect claimed to have tapped into the vein of pressurized water in reaction to a bill before Congress which, if passed, would prohibit landowners from such activity in the future.

In 1990, a Montana state judge ordered the sect to quit building fallout shelters at its compound following a leak of 31,000 gallons of gasoline and diesel fuel from underground storage tanks that also threatened the National Park.

—MKG

INQUIRIES ON DEAD SEA SCROLLS GO UNANSWERED

The back page of the Jan. 1, 1992, issue of **The Watchtower** magazine carried an article under the headline "Releasing of the Last of the Dead Sea Scrolls." The article told of how almost 400 manuscripts of the closely guarded Dead Sea Scrolls were being withheld from scholarly examination but that a professor and his associate had devised a way to computer-generate copies of the unpublished manuscripts.

In addition, the Huntington Library in San Marino, Calif., announced that it "had photographs of the original manuscripts and would make these freely available to reputable scholars." It was the above statement, combined with the article's photograph of a "representation of a commentary on Habakkuk, one of the Dead Sea Scrolls," that prompted an inquiry from PFO.

On March 29, 1992, M. Kurt Goedelman, PFO director,
(continues on page 11)



The Father of Positive Thinking

Negative Reflections on Norman Vincent Peale

by G. Richard Fisher

In June, Dr. Norman Vincent Peale, 94, observed the 40th anniversary of his book, **The Power of Positive Thinking**, during a luncheon in New York City. The work reportedly has sold 15 million copies and has been translated into 42 languages.

While Peale's name is almost universally recognized and the foundation for his books, "positive thinking," has been etched into the American psyche, few people know much more about him than that.

Peale tries to tell readers what they might want to know in his 1984 autobiography, **The True Joy of Positive Living**. Peale traces his life as the son of a Methodist preacher in Bowersville, Ohio, through his theology studies during the early 1900s at Boston University and on to his 52-year ministry at Marble Collegiate Church in New York.

Peale is an enigma, his life a mass of contradictions when viewed from a biblical perspective. His life gives no clear message and no clear theology. The positive thinker leaves one negative as to where he stands spiritually. One can only speculate whether this was deliberate or whether he was unaware that he gave conflicting messages. His autobiography does nothing to resolve this.

Peale says that as a boy (pg. 14) he had "admiration" for Jesus and was a "believer." There is a touching account of his father leading a dying harlot to Christ. Because of his strong fundamentalist background, Peale knew the Gospel and could articulate it. He says

that his positive-thinking ideas, which later would catapult him into fame, began in the fifth grade thanks to the influence of a teacher. These ideas were further nurtured by his parents' emphasis on the dignity of man. Peale confesses that he always hated poverty and felt constrained to urge people to believe in their own worth and make something better of themselves.

These ideas have merit if kept within a scriptural perspective but Peale appears to have missed the fact that "Jesus became poor" and Peter said "silver and gold have I none."

Peale writes that during his teen years, he put himself into the hands of Jesus as a remedy for his inferiority feelings. Later in college he had to apply what he calls the "remedy" again for his sense of "miserable self-consciousness."

Peale then admits to being very impressed by Emile Coue, who originated the phrase: "Every day, in every way, I am getting better and better."

As a young student pastor in a Methodist church, he called people to confess their sins and exercise faith in Jesus Christ. At the same time he mentions his desire to be thoroughly ecumenical and proudly announces that he became and remained a 33rd-degree Mason (pg. 101). He never explains how all this can be reconciled.

Peale includes another unscriptural point on page 114, where he writes about how at the bedside of a dying woman, he asked the Lord to forgive her sins. She did not ask — he asked. At that point he assured her of God's love and acceptance.

Another strange anecdote is found in the account of his ministry at the Marble Collegiate Church in the early 1930s. In despair over the struggles and difficulties in the church, he reports that his wife told him he had to be converted (pg. 134). Confessing his "weakness" to the Lord, he relates that he "began to feel warm all over." This marked a new confidence and a new boldness in his ministry, according to the account.

One can only wonder about Peale's statement regarding his chief elder. After the elder's death Peale states, "He was a good upright man and deserved heaven" (pg. 137). This doesn't square with the Christian teaching that man is inherently sinful, deserves nothing but punishment from God and can find favor with Him only through the atoning death of Jesus Christ.

Peale spends a few chapters telling about the success of his radio ministry, the success of his books and the success of his touring lectures. He writes about how he thrives on fast-paced living and pressure. He believes that he is reaching 22 million people with the Gospel through **Guideposts** magazine. Peale keeps declaring that all his endeavors are "reaching people with the Gospel." He claims as well to pray individually and personally for the 400-500 prayer requests sent in every week.

Another eyebrow-raiser is the report of one couple who tithed to the Peale organization and as a result realized "even more prosperity."

When **Guideposts** magazine was in serious financial trouble, Peale says, he learned the "vital truth" of "imaging." Imaging is a mental process of casting out "lack thoughts" and "see-

ing” or imagining success. At this point in the book his view of positive thinking is being born. He teaches that as we think and imagine, so we create.

With this process, however, according to Peale, **Guideposts** circulation grew to almost 5 million. Others would attribute the success not to imaging but to slick marketing and the organizational skills of deputy publisher Wendell Forbes. The magazine teaches a subtle humanism and is replete with testimonies of healing and success stories created through imaging. Peale himself gives reports of healings through his imaging and prayers.

Peale’s autobiography is a parade of positive thinkers and high achievers that comes across as horn-blowing and name-dropping. He extols Fulton Sheen and Cardinal Spellman as great spiritual leaders and lauds Billy Graham, Oral Roberts, Jerry Falwell, Rex Humbard and Robert Schuller. Perhaps all of this furthers his stated goal of advancing the “ecumenical spirit.”

Peale parades across the pages with famous politicians and ex-presidents. He has only positive words for former President Richard Nixon. He may be just reporting the facts but it comes across as self-serving.

Throughout the book one senses a move away from the simple Gospel to a complex, man-centered “gospel” of personal achievement. Jesus appears to be an add-on, to help one accomplish great things or to get whatever one wants.

The conclusion of the book is the most startling and the most troubling. There is what appears to be a fairly clear presentation of the Gospel but at no time is there any statement as to Peale’s view of the state of the unsaved or the eternal judgment that awaits them.

What is most troubling are the “visions” Peale claims. These “visions,” are appearances of his dead mother, father and brother.

In one apparition, his mother affirms his desire to buy a certain lamp for his wife. At best this is imagination. At worst it is necromancy, the practice of trying to communicate with the dead, which is clearly forbidden in Scripture.

Peale’s autobiography leaves the

reader with nothing consistent or positive when critiqued from a biblical perspective. It is unfortunate that the “Father of Positive Thinking” leaves us with a negative and uncertain sound.

The **Dictionary of Christianity in America** has an interesting analysis of Norman Vincent Peale:

“Peale’s message has been a combination of psychological themes and therapeutic prescriptions drawn from his understanding of scripture and cast in principles expressed in everyday language. Early in his ministry at Marble Collegiate, he had recognized a need for integrating psychiatry with ministry. With psychiatrist Smiley Blanton he began a religio-psychiatric clinic at the church. ...

“Peale has been criticized for his message of ‘positive thinking.’ Many have viewed it as a religious pragmatism that dilutes Christian theology and promotes American doctrines of self-reliance and materialistic rewards. Peale clearly staked his own place in the tradition of American ‘harmonial religion,’ which Sydney Ahlstrom has defined as ‘those forms of piety and belief in which spiritual composure, physical health, and even economic well-being are understood to flow from a person’s rapport with the cosmos.’ Arguably, the post-World War II economic affluence and the accompanying anxieties of modern urban living contributed to build a religious atmosphere primed to receive a gospel promising confident living and peace of mind” (pg. 877).

Jesus says clearly that our own words clear us or indict us.

In Matthew 12:37 He says; “For by your words you shall be justified, and by your words you shall be condemned”. Adam Clarke comments on these verses: “The whole tenor of thy conversation will be an evidence for or against thee.” This is certainly true of Peale. His words clearly condemn him.

If we take Peale’s own words from his remarks on a 1984 “Donahue” show it is plain to see that he denies hell and suggests that everyone will go to heaven. A transcript of that show was obtained from Multimedia Entertainment Inc. and is quoted in part.

Phil Donahue: ...You certainly believe that non-Christians go to heaven.

Dr. Norman Vincent Peale: Naturally.

Donahue: It isn’t quite that easy an answer for many of the people out there waving the Bible.

Peale: God is so big and so forgiving and so loving and so vast that to straitjacket Him into a lot of little things is really against His nature. ...

Donahue: And He’s going to say — so even though I’m not born-again, God is probably going to look at me and say oh, come on.

Peale: You know what I think He’ll do when you get up there to the Pearly Gates. They’ll say “Phil Donahue is here.” He’ll say “Send him in. I like him.”

Donahue: More seriously, Dr. Peale, there is, as you know, a concern about the kind of messianic posture of so many Christians who really think God tells them every day that He is the way, the truth, and the light, and there is no other way.

Peale: It’s astonishing, isn’t it, how anybody could have the gall to think that they are that type of person?

Donahue: But you’re a Christian, Dr. Peale. Don’t you have an obligation to say that? He is the way, the only way; the truth, the only truth.

Peale: Yeah, I believe that Jesus is the supreme way to God.

Donahue: He’s the best way.

Peale: As Tennyson said — I want to throw this in to give you classical knowledge.

Donahue: Sure, go ahead, give me Tennyson.

Peale: “Broken lights (he says in one of his poems) you’re the way, you’re the chief light but there are other (and he calls them broken lights).” But I’ve traveled all around the world and I’ve been with all kinds of nations and all kinds of religions. As a matter of fact I’ve got holy places that I’d love to go to. St. Paul’s outside the walls in Rome is one of my spiritual homes, because I solved a problem in there once. It’s the greatest church in Catholicism in my opinion. Then I’ve been in temples. I know a Shinto temple in Japan where I found eternal peace one day in my own soul. So God is all around. ...

Peale: ...If they see too many of my faults they’ll doubt that I’m born-again. But I’ve found the Lord in the approved

especially true of the doctrine of God. Anthropomorphism (**Baker's Dictionary of Theology**, pp. 45-46) is the use of human terms to explain God in a way that people will understand. God accommodated our understanding by speaking of Himself in human terms and at times as having human, animal or material characteristics. But it's a far cry between using such terms to describe God and saying God has a body or human form.

Psalm 91:4 speaks of us being under God's wings, yet Christians do not believe their God is a bird. God does not become metal when He speaks of Himself as a shield. We understand these phrases in terms of comfort, security, and protection. In this way we can grasp the infinite. The facts and meaning are real though the words are symbols.

Jesus said God is Spirit (John 4:24). God is not a man (Numbers 13:19) but has given self-disclosure in terms that we can comprehend. But Dake wrote of God (New Testament, pg. 97, note r). "He has a personal spirit body; shape; form; image and likeness of a man; He has bodily parts such as back parts; heart, hands and fingers, mouth, lips, tongue, feet, eyes, hair, head, face, arms and loins. He has a bodily presence and goes from place to place in a body like other persons." So it sounds like God is just like us. Dake, in making God into our image and likeness probably did not realize that he called God's omnipresence into question by these statements. He then affirmed: "He wears clothes, eats, rests, dwells in a city located on a material planet called heaven."

Dake's view of God is not Scriptural. Our God is immortal, invisible, omnipresent and all-knowing. Any other God is a false God. Psalm 139 says He cannot be localized or contained. John 1:18 assures us that "no man has seen God at any time." Dake would say that "see" means "understand." But no man understanding God is the opposite of Dake's claim that He made God and the Trinity perfectly understandable. "No man understands God" does not make sense. God has given us revelation of Himself in Scripture and in Jesus so we can understand Him. Dake's interpretation makes no sense.

In his **Word Studies** (pp. 58-59) Marvin Vincent explains: "God is first

in the Greek order, as emphatic: 'God has no man ever seen.' Manifestations of God to the Old Testament saints were only partial. The seeing intended here is seeing of the divine essence rather than the divine person, which is indicated by the absence of the article from God. The verb 'to see' denotes a physical act."

In an attempt to deal with his destruction of God's omnipresence, Dake coined a new word, "omni body." On page 15, note n, he wrote: "God as well as men and angels is limited to one place as far as the body is concerned. The doctrine of the omnipresence of God can be proved but not His "omni body." In His body He goes from place to place like other persons." Dake said God is unlimited yet limited, localized yet omnipresent. He tried to squeeze the Scripture into his logic rather than base his logic on God's word.

If Dake understood anthropomorphism, he wouldn't have had this problem. On page 547 of his Old Testament (notes on Job), he wrote about anthropomorphism, saying the statements are literal and proving that he didn't understand the concept. To further confuse the issue Dake saw not only God made in humans' image but humans as almost mini-Gods. The "little God" theory promoted by some fringe Charismatics certainly could get support from Dake's note on page 548 of his Old Testament, where he made the following statement: "and man in reality is simply a miniature of God in attributes and powers." Even if he did not mean it like it sounds, it comes close to the "little God" teaching.

CHRISTOLOGY

Dake made some serious mistakes regarding Jesus and promoted the ancient heresy of Adoptionism. Adoptionism (**Baker's Dictionary of Theology**, pg. 26) surfaced about 150 years after Christ's Ascension. It was a feeble and faulty attempt to explain the two natures of Christ. It died out quickly but was revived in Spain in the ninth century to make Christianity more palatable to Islam. Adoptionism is the belief that Jesus did not become Christ until His baptism and the coming upon of the Holy Spirit. Dake wrote of Jesus (New Testament, pg. 1 note a): "Gr. Christos, 'Anointed.' Like the name of Jesus it has no reference to

deity but to the humanity of the Son of God, who became the 'Christ' or the 'anointed one' 30 years after He was born to Mary."

Scripture is clear that Jesus was the Christ, even at birth. Luke 2:11,26 states: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord. ... And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." Additionally, Matthew 2:4 says: "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." Dake's notion may well fit the Christology of the Watchtower Society, but it contradicts the Scriptures.

Then Dake took the "self-emptying" of Jesus to such a degree that in his notes on Philippians 2:7 he wrote: "Isaiah 7:14-16 speaks of the Messiah being born without knowledge enough to know to refuse the evil and choose the good." These errors in the doctrine of the humanity of Jesus corrupt the Scriptural accounts and taint a proper view of Christ.

Regarding Adoptionism, Louis Berkhof (**Systematic Theology**, pg. 313) states the orthodox and historical position on the matter; "Christ was set up or appointed to His office from eternity, but historically His anointing took place when He was conceived by the Holy Spirit, Luke 1:35." Berkhof extends the visible, historical, earthly manifestation out to the baptism of Jesus but he is clear and the Old Testament is clear that Jesus was always Christ.

Dake went so far as to state that Jesus "did not claim the attributes of God" (New Testament, pg. 218). John 5:18,25 and John 11:25 say otherwise. The Gospel writers were constantly attributing the characteristics of God to Jesus. (See **The Quarterly Journal**, Vol. 12, No. 2, April-June 1992, "Deity or Deceiver - Jesus Christ According to the Scriptures.")

SALVATION

In many of his commentary notes, Dake taught salvation by works. With John 10 (New Testament, pg. 107, note f) he wrote about "Three things men must do and continue in to receive eternal life." In his comments on Luke 8:15, he wrote "Seven condi-

tions of eternal salvation.” and in Luke 9:23 he wrote “Seven things one must do to be saved.” On page 100 of his New Testament (note d) he wrote “23 conditions of eternal life.” On John 15:9 he wrote that there are 359 commandments that must be obeyed. On page 313 of his New Testament, he listed 1,050 commands that if obeyed will bring “rich rewards here and forever. If disobeyed they will bring condemnation and eternal punishment.”

However, he included no list with Acts 16:31. And of Ephesians 2:8-9 he said that it is a gift received by faith. Dake’s notes leave confusion on what is required for salvation.

FAITH

Dake’s teachings appear consonant with those of the faith/prosperity teachers. On page 43 of his Old Testament, he listed what God provides: “1. Salvation 2. Prosperity 3. Healing and health 4. All wants and needs.” On page 121 of his New Testament, he wrote that “A true Christian can get what he wants as well as what he needs.” Dake’s expectation was unbiblical in light of Romans 8, which says Christians can expect suffering, tribulation, distress, famine, nakedness, peril and the sword.

One of Dake’s directives could be deadly. In his comments on Matthew 4:2, he wrote: “Hunger always leaves after a few days of fast and returns after a long fast of about 40 days or when all toxic poisons have been expelled from the body. The breath at this time becomes as sweet as a baby’s. Any normal healthy person can fast this long without any harm. Starvation only begins after hunger returns in such cases. One must use water in long fasts and break the fast gradually.”

Dake missed another rule of interpretation, which asks how words were used and understood by the people addressed. Jews in Christ’s time usually fasted one day a week. The Pharisee’s claim to fame in Luke 18:12 was that he “fasted twice in the week.” As well the Jewish fast was never total but only the cutting down of quantities of food.

In **The Land and the Book**, William Thompson said of fasting: “You may

take this as a general canon of interpretation, that any amount much less than usual means nothing in their dialect; and if you understand more by it, you are misled. In fact, their ordinary fasting is only abstaining from certain kinds of food, not from all, nor does the word convey any other idea to them.” (See also, **Life and Times of Jesus the Messiah**, Edersheim, Vol. I, pp. 662-663 and Vol. II, pg. 291.)

Dake’s suggestion of a 40-day fast would be a disaster if anyone tried to take him seriously. Yes, Jesus did it, but Jesus was Jesus! Except in rare cases, the fasts recorded in the Bible were one-day affairs. Only five fast days a year were commanded in the Old Testament (Leviticus 23 and Zechariah 8). There were occasional spontaneous one-time fasts for differing reasons. The Pharisees piled on more fast days than required by God through their traditions.

Colossians teaches that no man can require or command a Christian to fast. But to even suggest we could do it for 40 days, with benefit no less, is foolish and dangerous.

ATONEMENT

Perhaps Dake’s view on fasting tied in his belief that bodily healing is in the atonement and that we can receive bodily healing just as we receive forgiveness of sins — that is by faith right now. That ultimate healing is provided for by Christ’s death cannot be disputed. In his note on Galatians 3:13 he asserted that the atonement removes all of the effects of the curse now if we’ll only believe it. Dake wrote: “If sin, sickness, suffering, death and all the effects of sin were a part of the curse and the result of it, then they are all atoned for and removed from us in God’s plan.”

What he misunderstood is the biblical teaching that the full extent of the curse will not be lifted until Christ returns and believers are glorified. All the sorrow, crying and pain cannot be eliminated by faith here and now, but must wait until God ends it. Until then we live in weak bodies of corruption (Revelation 21:4 and 1 Corinthians 15:45-50) with the down-payment of the Spirit in our hearts assuring us of the ultimate day of healing.

What makes Dake’s idea so insidious is that a person may put off

medical attention — perhaps for something easily correctable — and die prematurely in faith, believing until death that the effects of the curse will be lifted just for them.

RACISM

Dake also taught racism and segregation. He pushed Israel’s religious separation to an extreme and denigrated the concept of current and eternal oneness in Christ and the Church. On page 159 of his New Testament, he listed “30 reasons for segregation.” Here are some excerpts:

“1. God wills all races to be as He made them. Any violation of God’s original purpose manifests insubordination to Him.

2. God made everything to reproduce after his own kind. Kind means type and color or He would have kept them all alike to begin with. ...

4. Miscegenation means the mixture of races, especially the black and white races, or those of outstanding type or color. The Bible even goes further than opposing this. It is against different branches of the same stock intermarrying such as Jews marrying other descendants of Abraham. ...

18. God commanded Israel to be segregated.

19. Jews recognized as a separate people in all ages because of God’s choice and command. Equal rights in the Gospel gives no right to break this command.

20. Segregation between Jews and all nations to remain in all eternity.

21. All nations will remain segregated from one another in their own parts of heaven forever. ...

23. Even in heaven certain groups will not be allowed to worship together.”

The Apostle Paul wrote that there is neither Jew nor Gentile in Christ. In light of that, Dake’s view can only be considered nonsense. Grace, not race, is what’s important.

Dake’s Bible could be called the “vacuum cleaner Bible.” It’s a collection of controversial interpretations. He wrote that Jonah literally died inside

the whale and that Jesus was crucified on a Wednesday and had a Saturday evening resurrection (notes on Matthew 12). On page 1, note b., he wrote of a dispensation of angels and angels ruling various planets. This is novel but not based on Scripture. Page 3, note x, mentions children being born throughout eternity. Christ in Matthew

22:30 taught that there is no marriage in the resurrection state. On Mark 12:35, Dake wrote "Resurrected saints... have no need of the marriage relationship to produce their own kind." He wrote that Cain was the "mayor" of the first city (pg. 4, note o) and that disease germs are closely allied with demons (pg. 633). Dake

originated the idea of Adam flying to planets, something Benny Hinn has picked up on.

But while some of Dake's errors are speculative and silly, others are serious and deadly to either body or spirit. His notes are a patchwork that can deceive and mislead. *

History Lesson

(continued from page 2)

Tel Aviv itself was founded (in 1909) and grew as a reaction to the antagonism and mounting hostility of the Jaffa Arabs against the Jews (**Israel**, by Neil Tilbury, pg. 228). **The 1936 Year Book and Almanac of the Holy Land** says that the Jaffa Arabs were "fanatical" (pg. 123).

So, in 1948, when the all-Jewish council of Tel Aviv became the council of Tel Aviv-Jaffa, it kept Israel Rokach as mayor until 1952. The council then elected Haim Levanon as his successor. This practice continued until the 1970s. Under this system an Arab never could have been elected mayor. The idea of Golda Meir being mayor of Tel Aviv-Jaffa once was floated by Israeli leader David Ben-Gurion. The opposition from the orthodox community was so great that the idea was dropped. If a Jewish woman was unacceptable as mayor at the time, certainly any Arab would have been, too.

Ben-Gurion was noted for his distrust of the Arabs. In 1936, he wrote in his diary words that have been called "the curse on Jaffa":

"I have never felt hatred for Arabs, and their pranks have never stirred the desire for revenge in me. But I would welcome the destruction of Jaffa, port and city. Let it come; it would be for the better. This city, which grew fat from Jewish immigration and settlement, deserves to be destroyed for having waved an ax at those who built her and made her prosper. If Jaffa went to hell, I would not count myself among the mourners." And just following the capture of Jaffa, Ben-Gurion stated his official policy: "Jaffa will be a Jewish city. War is war." (**Ben Gurion and the Palestinian Arabs** by Shabtai Teveth, pp. 174-175 and **1949 The First Israelis** by Tom Segev, pg. 75).

2. **The threat of assassination.** Arab hostility against Arabs would have been the strongest deterrent to an Arab being mayor of an Israeli city. After the war, Arabs hated anyone of their kind they considered a collaborator. On July 20, 1951, King Abdullah of Jordan was murdered in Jerusalem because he was negotiating with Israel. Arabs considered the execution — carried out by Arabs — justifiable. An Arab mayor of an all Jewish city would have been dispatched quickly either by Israeli extremists or the Arabs themselves. There was an "Arab Blood Society" operating in the slums of Jaffa set up to retaliate against any Arab who had any dealings with Jews (**Politics in Palestine**, pp. 67, 99).

Yet Hinn would have readers believe "Even though my father was not Jewish, the Israeli leaders trusted him. And

they were happy to have someone in Jaffa who could relate to such an international community. We were proud of his circle of friends, which included many national leaders. He was asked to be an ambassador for Israel in foreign nations but chose to stay in Jaffa" (**Good Morning, Holy Spirit**, pg. 20). It happens that Israel Rokach, the mayor of Tel Aviv-Jaffa during Hinn's childhood, was the international ambassador.

The evidence presented shows all of Hinn's claims to be false. If his father had been mayor of Tel Aviv-Jaffa during the 1950s, there would be pictures, newspaper accounts, government documents confirming the fact. There is nothing.

3. **The explosive nature of Jaffa itself.** For many years the Jews of Yemen were persecuted, abused, mistreated and afflicted under Arab rule. (**From Time Immemorial**, by Joan Peters). Throughout 1949 and 1950 Ben-Gurion ordered airlifts of Yemenite Jews. Almost all the Jews were in Yemen before they settled in Israel. Realize that they now could tell the Arab minority in Israel what to do. They could, "get them back" and "teach them a lesson."

The Yemenites were known to be Arab "haters" and hostile because of the years of persecution. The Yemenites also tried to throw off their oriental stereotype and prove to the European Jews that years in an Arab land did not make them favorable to the enemy. Many of those Yemenite Jews settled in Jaffa, a city that is only about one mile square. Add to this the other oriental Jews from Iraq and other Arab states who settled in Jaffa and it becomes very obvious that the minority of Arabs still there would have kept a low profile.

To suggest that these Jews would have tolerated an Arab mayor is too much to imagine.

Hinn's book shows him too ignorant of all these matters. It is easy to understand why. Arabs in Israel are taught little of Israeli history.

Still, PFO maintains that Hinn wanted to be so much like preacher Kathryn Kuhlman, whose father had been a mayor, that he borrowed this and other aspects of her life for his own story. (See **The Quarterly Journal**, July-September 1992, pp. 1, 10-14). In Arab culture there is a propensity to copy, to imitate and to take on desired superficial traits in others. Saying what they think others want to hear and blending in is an obsession in Arab culture. Stating a wish as an accomplished fact is quite common (see Sanya Hamadi, **The Character and Temperament of the Arabs**).

PFO even considered the possibility that "mayor" could

mean something else in Israel. We knew that “sheikh” means a respected man, an elder in a notable family, but has no political meaning whatsoever. But Hinn does not call his father “sheikh.” He calls him “mayor” and says he was politically powerful (pg. 20). “My father had been a mayor” (pp. 18, 37).

PFO contacted Vivian Ajlouny of the **Al Fajr Jerusalem Palestinian Weekly**. Ajlouny is a Jerusalem Arab, Greek Orthodox by faith and knowledgeable about Arab culture. She said “mayor is mayor.” It is a political term and nothing else. It can be understood in no other way. It is “Al-Baladiyah” in Arabic—literally, the “head of a municipality.” Israel or America, wherever, a mayor is a mayor.

Hinn’s early biography is not factual. He has created a fanciful and distorted story that does not square with logic or history. The Kuhlman connection is plausible for his fabrications. The Arab bent toward rhetoric and overstatement and the drive for honor and pedigree might have added to it.

Only Hinn knows for sure all the reasons. His claims are refuted by the facts and an understanding of the culture he grew up in.

It is interesting to note that during Hinn’s upcoming “Miracle Crusade [of the] Holy Land 1993,” scheduled for March, that the one important Israeli city the tour will not visit is Tel Aviv-Jaffa, his home town.

His tour will skip the town from where Jonah set sail, where Solomon received the timbers from Lebanon, where Peter saw the vision of the sheet and animals and launched out to preach the Gospel to the Gentiles and where he raised Tabitha from the dead.

In **Good Morning, Holy Spirit**, Hinn lauds Tel Aviv-Jaffa announcing, “As a boy I loved hearing the stories of history that surrounded me. Jaffa was founded back before recorded time” (pg. 18) He also mentions “the prophetic State of Israel,” yet ignores its first capital. Hinn’s first vision supposedly took place in Jaffa and as he leaves the city he asks himself, “Will I ever see this place again? ... There was a lump in my throat. I was fourteen and it was the only home I had ever known” (pg. 26).

And yet he’s missing his chance to go back.

Once again, PFO calls on Thomas Nelson Publishers, the distributor of Hinn’s books, to examine these claims and end the confusion and fabrication in the books it publishes. What the Christian world needs is increasing integrity, honesty and truth, not fables and fiction. PFO got the facts. Thomas Nelson should do the same.

—GRF

“HATE APOSTATES”

The Watchtower Society claims to be God’s organization and that its members are the only “true Christians.” Yet the Watchtower advises its members to hate in a way that true Christians cannot do.

This writer remembers being taught to hate certain people. One object was and still is the clergy. Any clergyman was considered an enemy of God and was to be loathed.

I remember shoveling snow for an older couple one winter when I was about 10. After I received my pay, the man asked me where I went to church. I proudly told him, “I am a Jehovah’s Witness minister.” “A minister?” He queried. “So am I.” I then hated the man I considered Satan’s agent.

The Watchtower organization begins early to instill hatred in the hearts of its people. An article in the Oct. 1, 1952 edition of **The Watchtower** magazine says: “Haters of God and his people are to be hated... . We must hate in the truest sense, which is to regard with extreme and active aversion, to consider as loathsome, odious, filthy, to detest. Surely any haters of God are not fit to live on this beautiful earth.”

The article tells its readers that “pure hatred” is what God expects of his Witnesses. As Walter Martin wrote in **Kingdom of the Cults**: “Just how pure hatred differs from good old-fashioned hatred the Watchtower never gets around to explaining” (pg. 30).

Reinforcing that theme, the July 15, 1961, **Watchtower** states: “In order to hate what is bad a Christian must hate the person with whom the badness is inseparably linked” (pg. 420).

The Watchtower change has tried to soften its rhetoric on the clergy over the years, but the hatred is still there. One must remember that any organization that denies Jesus Christ as Lord is satanically controlled and will reflect its leader’s spirit. Satan is the author of lies and has deep hatred in his heart for Jesus Christ, the church and its mission. He will stop at nothing to blaspheme Christ and His church.

Those who have left the organization, who have been saved and have joined local churches are the new target of intense Watchtower hatred. From Satan’s viewpoint, they now are the enemy. This attitude is clear in Watchtower literature. The exodus of Jehovah’s Witnesses who have found Christ has caused Watchtower leadership to launch a vigorous hate campaign against “apostates.”

An article in the July 15, 1992, **Watchtower** is the most recent example. After a lengthy lesson on “lawlessness” and immorality, it links the clergy and “apostates” as the leading proponents of evil. They state: “Jesus showed his hatred for lawlessness by exposing hypocritical religionists, so today Jehovah’s Witnesses are showing their hatred for all hypocritical religious lawlessness” (pg. 12). It further states: “The obligation to hate lawlessness also applies to all activity by apostates.” This would include any attempts by an ex-Jehovah’s Witness to share the Gospel with his friends and family. They further state: “As loyal Witnesses of Jehovah, we therefore have absolutely nothing in common with them.”

We who are former Jehovah’s Witnesses will continue to love, pray, share and preach the Gospel to our families and friends trapped in the Watchtower’s dungeon of deception. We will not follow the example of the “prince of darkness,” who is filled with hate. Instead we will follow our Lord and Savior Jesus Christ, who said: “Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.”

—PRB

wrote to the Bethel Headquarters of the Watchtower Society inquiring: "On the basis of [your] remark[s], my questions include: Are members of the Watchtower's staff among those 'reputable scholars' who will be receiving copies of the manuscript photographs? If so, who are those within your organization who were so recognized as recipients?"

The March inquiry went unanswered. On May 7, another letter was sent to the Watchtower, mentioning the possibility that the "original letter was lost in transit or has been misplaced somewhere in your office." A copy of the original inquiry was enclosed. Again, no response.

On June 7, another letter was sent. It also went unanswered.

—AMG

PFO DIRECTOR SPONSORS ISRAEL TOUR

PFO Director, the Rev. G. Richard Fisher, will sponsor his 22nd tour to the Holy Land March 17-30, 1993.

The 14-day tour will include biblical sites as Jaffa, Nazareth, Jericho, Capernaum, Jerusalem and Bethlehem. The cost per person is \$1968 and includes air and land travel, deluxe hotels, meals and extensive packet of materials for the trip, including maps, information booklet and Scripture reference booklet.

For additional information, or for reservations, contact: Rev. G. Richard Fisher, P.O. Box 514, Bricktown, NJ 08723.

—MKG

CERULLO FACES CHALLENGE

A recent eight-day crusade in London led by faith-healing evangelist Morris Cerullo has been criticized by The Greater London Regional Association for Disabled People. Members of the group attended Cerullo's meetings, expressing dismay and skepticism over his faith-healing claims.

From her wheelchair, Vicky Waddington said, "If he's a healer, he's not doing a very good job."

Dr. Peter May, a physician, requested documentation of medical records to determine whether Cerullo really was healing people. A vice-president for the Cerullo organization indicated he would obtain records to verify healings.

During a Cerullo crusade last year in Philadelphia, advertisements for the event said there was to be a "Miracle Explosion."

After witnessing what was thought to be a healing during the service, a reporter went forward when the service had ended. He asked what was to become of an oxygen tank that had been brought on stage by a

gentleman in the audience and thrown by the evangelist to the song leader. At that point, an elderly woman appeared to retrieve the tank. Thinking that the reporter was a crusade representative, she asked if Cerullo needed it for the next night, as she had a \$200 deposit on it. Upon further questioning, the woman stated that it was used as a demonstration. While her husband had been healed several years prior, he continued to re-enact the scene as an inspiration to others in attendance.

—AMG

Books in Review

(continued from page 12)

America, where television is by far the major entertainment medium, religious faith and practice increasingly look and sound like show business" (pg. 16). On page 19, he addresses the "mythical heroes on the tube" who are creating "religious personality cults." He decries the religious illiteracy of Americans and the superstitious nature of many. In one hard-hitting quote he charges that the health and wealth "theologies" are totally bankrupt and those who promote them are like modern sorcerers trying to teach people how to manipulate God (pg. 20).

Schultze's premise is that the American and Canadian religious scene is pervaded by the values and attitudes of contemporary business life and that modern marketing and contemporary religion have melded into the practices of most television evangelists, who are pragmatic businessmen savvy in the ways of mass marketing.

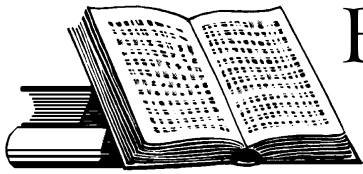
On page 20, he writes: "They are preaching largely to the existing flock of believers. In fact, televangelism might be de-Christianizing the nation: first, by creating a new, secular gospel; and second by convincing Christians that the task of bringing in new converts (evangelism) should be left to media professionals. Many middle- and working-class Christians in America ease their consciences by giving tithes and offerings to the televangelists while retreating to their own condos, relaxing in the privacy of their home saunas, or vacationing in their RVs."

The author shows that the televangelists offer far more than they can ever deliver. He names names and warns against the growing cult of personality. He shows why some ministries are better than others while pointing up the "greening of the gospel" — the raising of funds based on contrived or false crises.

The electronic "church" is more entertainment than church. It needs to be viewed with discernment. Schultze helps us do just that. We urge all to read this book. It will help inoculate readers against religious fraud and false theology.

—GRF

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.



BOOKS IN REVIEW

IN THE ARENA OF THE MIND

by John Vandegrif

Ask, Seek and Knock Publishers, 186 pages, \$8.95

In this day of poor discernment, faulty thinking, media overload, mind control and false doctrine, Christians need to take back the programming of our minds as Romans 12:1-2 commands. This is why we can commend this book to everyone. In an extended application of Philippians 4:8, John Vandegrif shows how to put on new and biblical ways of thinking. He says: "What is going on behind your eyes is of tremendous importance."

How do we turn habitual evil thinking into good thinking? How do we develop the mind of Christ and put on purity of mind? The "how to" is what makes this book important and helpful. All who have struggled with hurtful, negative, sinful thoughts will welcome this information.

The chapters are short and practical — the charts very instructive. The author uses many illustrations that enhance understanding and illuminate his subject.

Jay Adams in the foreword observes; "John carefully pursues vital areas in which the mind can be renewed."

Our minds matter. We are commanded to love the Lord "with all our minds". This book will equip Christians to do that a lot better. Vandegrif's desire is laid out in his conclusion: "My hope is for better things for you. Apply Philippians 4:8 to your sinful thinking patterns. This is in fact an arena, but teamed up with the Holy Spirit and with the armor of God ultimate victory is yours."

—GRF

ONENESS PENTECOSTALS & THE TRINITY

by Gregory A. Boyd

Baker Book House, 234 pages, \$12.99

The United Pentecostal Church has for a number of years escaped any substantial evaluation of its vigorous anti-Trinitarian position. A handful of newsletter and magazine articles, brief chapters in cult reference books, and a nationally televised debate between UPC leaders and representatives of orthodoxy has been the bulk of the church's response.

Gregory A. Boyd has given Christians a much-needed publication. His volume marks the first book in over three decades to take on the Oneness Pentecostals on theological grounds.

Boyd is an assistant professor of theology at Bethel College in St. Paul, Minn. His interest in the subject arose from his own four-year involvement in a Oneness church. The book arose from his desire to present an honest, forthright and scripturally balanced examination of the

United Pentecostals. Boyd writes in his preface that in the few instances of materials currently available on the Oneness movement, much is out-of-date, watered-down or inaccurate.

The eight chapters of the book give an assessment of Oneness Pentecostals, an understanding of the biblical belief of the tri-unity of God, an examination of the doctrinal stance of the early church and an analysis of baptism and salvation as proclaimed by United Pentecostals. Other chapters further the relationship between the persons of the Godhead, providing ample scriptural evidence to negate the modalistic faith. Four appendices survey other aspects of the Oneness religion.

While the nucleus of the book evaluates the United Pentecostal Church International, Hazelwood, Mo., it is an aid to understanding the majority of Oneness groups.

—MKG

THE OTHER SIDE OF THE GOOD NEWS

by Larry Dixon

Victor Books, 216 pages, \$12.99

Amid all the confusion over the doctrine of Hell comes Larry Dixon's entry into the debate, a scholarly but readable volume for anyone interested in well-documented teachings on the afterlife. The subtitle "Confronting the Contemporary Challenges to Jesus' Teaching on Hell" tells us what the book is all about.

Dixon deals with "tough truth" in a loving way and affirms in a clear readable fashion the traditional orthodox view of Hell as endless conscious punishment.

This book is a good apologetic tool, helping the reader answer such ideas as "Hell will burn out," "Hell is remedial" or "God is too loving to allow eternal punishment." It also could help in cult challenges to the doctrine of Hell.

Dixon does not preach a gentle theology but confronts head-on the annihilationists and Universalists, taking their arguments and reasoning apart piece by piece. Dixon names names. The views of Barth, Brunner, Pinnock, Stott, and Wehham are examined and refuted.

—GRF

TELEVANGELISM AND AMERICAN CULTURE

THE BUSINESS OF POPULAR RELIGION

by Quentin J. Schultze

Baker Book House, 264 pages, \$16.95

This book introduces the reader to the illusory world of televangelism and dissects the health and wealth gospels. It is likely to change forever the way its readers view televangelists.

Schultze, who teaches communications and sciences at Calvin College, has spent many years analyzing the major religious performers.

Schultze's meticulously documented book is troubling because most of it cannot be disputed. He writes: "In

(continues on page 11)