

DEAD MEN WALKING

(FROM DOOR TO DOOR)

One of the most talked-about movies of 1995 was "Dead Man Walking." Sean Penn played the part of a man convicted of a capital crime and under the death sentence. As such, his life was futile and, though he lived for a time after his conviction, he was what you might call a "goner," someone who is only marking time — already gone, already dead, yet walking around.

We watched with fascination as Penn's on-screen character struggled to come to grips with the dire situation in which he found himself and to accept not only that he was going to die, but that he *deserved* to. No hope of parole, no mitigation for "good behavior." He was helpless to undo any of the things he had done.

All of us are born under the condemnation of death because of our crimes; our rebellion against God. We're goners. Dead men (and women) walking. We have no hope in ourselves. We cannot change our condemned status by dedicating ourselves to doing God's will, or preaching to others, or by trying our best to be good from now on. We need the King's pardon, and that is why the gospel is GOOD NEWS. News of a pardon; an offer of a new life!

But, the good news is only good news to those who accept it. Hard as it may seem to believe, some prefer death to the acknowledgment of guilt that must proceed the pardon. Many of the walking dead deny the depths of their depravity and the utter hopelessness of their situation. They shower daily, keep their cells spotless, and brush their teeth everyday, not realizing the utter futility of these actions to make a difference in the outcome. Personal cleanliness will not commute their sentence, and every day is one day closer to *the day* when they must take their final steps down that corridor. Mercy, in the form of a pardon, is their *only* hope.

Jehovah's Witnesses (JW's) know about the spiritual death



sentence that mankind faces, but they do not understand just how hopeless their situation is. They are busy organizing the inmates, and their hair is neatly cut, but all that is futile. They are dead men walking and will remain "dead" unless and until they receive the King's pardon by faith alone.

Now, people say that dead men tell no tales. But I have to insist not only do dead men tell tales, but sometimes the tales dead men tell are absolute WHOPPERS! Otherwise what would you call these?: false, prophetic Armageddon scares; life patterns recorded in Jehovah's brain; medical flim flam; pyramidology; Xerox "resurrection"; on-again-off-again

sheep and goat judgments; a fictional appointment by a conveniently invisible Jesus; organ transplants as cannibalism; and on and on. Whoppers, without a doubt.

Yet, Jehovah's Witnesses are quite proud of their record of taking these falsehoods faithfully door to door. On the back cover of a very recent *Watchtower** magazine (December 1, 1996), Catholics and Protestants are bashed for neglecting evangelism, particularly of the door-knocking variety. The publication proudly boasts, "Despite Christendom's failure to evangelize, more than five million of Jehovah's Witnesses are following Jesus' command to 'go ... and make disciples of people of all the nations.' (Matthew 28:19-20; compare Acts 5:42) Their door to door preaching is now carried out in more than 230 lands. The message they bring is a positive one, highlighting the Bible's wonderful promises for the future."

Dear ones, what is wrong with this picture??? What do we know about the so-called "positive message" they bring? It is *positively* FALSE, that's what! And, as far as the "wonderful promises for the future," the touted "promises" are not the Bible's promises at all, but are subject to change at a moment's

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notice. One day's so-called "Creator's promise" becomes another day's mere human "speculation;" just another log on the fire, so to speak, when the time for its fulfillment runs out. The "Creator's promises," it seems, are made to be broken. The latest broken "Creator's promise" involves the generation that witnessed the events of 1914.¹ Yet, the Jehovah's Witnesses I run into don't seem to notice the expiration date in the fine print. They act as though they are serving up TRUTH.

Oftentimes when Jehovah's Witnesses are backed into a corner Biblically or shown embarrassing past teachings of the Society, such as the teaching that aluminum cooking pots are a health hazard,² they will retreat to this timeworn rationale: "We are the only ones going door to door, therefore, we must be *the* true Christians." Really? What about the postal workers, or the Mormons? "Well," the argument becomes, "no one goes door to door *like we do*; with our dedication, numbers, and the true gospel." I have to admit it is true that no one goes door to door just like the Jehovah's Witnesses. Does that prove anything about their Christianity?

Neither rain, nor sleet, nor snow, nor dark of night, shall prevent the JW's from keeping their appointed rounds — and round, and round, and round they go, faithfully, fearfully, and futilely. Why do they do this? They work their neighborhoods, they traverse their towns, but, when they are through, they must do it all over again tomorrow, and the next day, and the day after that. It is truly a journey without a destination, a hope against hope, a hair shirt worn on the feet.

What is behind their faithful pavement pounding? Jehovah's Witnesses believe that Jesus himself instituted "field service." One of the first things he did, after taking in accurate knowledge of God, answering the eighty questions, and being baptized, was to get those presses rolling, running off *Watchtower* and *Awake!** magazines. Then he sent the disciples out two by two, town by town, door to door, with spiritual food for the masses, meat in due season. Is this true?

In Luke chapter ten, Jesus sent out 72 theocratic "ministers," two by two to every town. He said to them in verses three and four, "Go! I am sending you out like sheep among wolves. Do not take a purse or sandals, and do not greet anyone on the road." Verse five assures the faithful "publisher" (the individual JW), if there is no man of peace in the house, the peace will return to the minister. So far, so good. However, no theocratically-minded "publisher" will voluntarily read verse seven (and, if forced to read, will NOT understand; trust me) where Jesus commands his ministers NOT to go from house to house.

Now, you may notice that the Bible does not say whether these early publishers charged a set fee for their material, or whether they employed the tried-and-true method of "donation manipulation" to fund the work. Did they fill out time cards? What were the required hours for publishers and pioneers?

These inconvenient "gaps" in the Biblical record are the reason why the theocratically minded need the organization to interpret the scriptures for them and spell out the rules. What is a modern-day disciple of Jesus to do? Whatever the governing body says in the *latest* instruction, that's what! As a Jehovah's Witness, you must learn that "staying in the truth" is like hitting a moving target, since the truth doesn't just sit there, like a bump on a log!

Do you remember the game of "Simon Says," that we used to play as children? "Simon" was the boss, the arbiter of all truth. The *Watchtower's* faithful and discreet slave is "Simon." Whatever Simon says is TRUE, and STAYS TRUE, till Simon says different. Present truth is whatever Simon *currently* proclaims, no matter what old truths it may contradict. There is no arguing with Simon. Even more confusing, to those with independent minds, is that Simon/Slave claims that all of his contradictory instructions come from the Lord! "Simon" is merely the channel by which these often-opposing "truths" are delivered to the faithful followers.

For example, the July 1, 1943 *Watchtower*, p.205 tells us that "The Lord through his 'faithful and wise servant' [Simon, which at that time was Rutherford himself, pretending to speak for the entire class of 144,000 "anointed" elite] now states to us, 'Let us cover our territory four times in six months.' This becomes our organization instructions and has the same binding force on us that his statement to the Logos when he said, 'Let us make man in our image.' It is our duty to accept this additional instruction and obey it.

"He [Jehovah] says the requirements for special pioneers shall be 175 hours and 50 back calls per month ... and for regular pioneers 150 hours and as many back calls and studies as can properly be developed during that time. And for company publishers he says, 'Let us make a quota of 60 hours and 12 back calls and at least one study a week for each publisher.' These directions come to us from the Lord through his established agency directing what is required of us; and for those who really love the Lord and are guided by his counsel, that is a reasonable service requirement. This expression of the Lord's will should be the end of the controversy."

So in 1943, "Simon" said that Jehovah established the quota of 175, 150, and 60 hours respectively, but *today* "Simon" says Jehovah's requirements are different! And so, alas, the "controversy" rages on. Wouldn't truth be easier to keep up with if it would just stand still??? But no, you had better jump aboard that wagon, because it's pulling out ... and you had better *stay* aboard (Hold on tight!!), no matter how it twists and turns, IF you expect Jehovah to protect you when Armageddon hits!!!

As an aside, one dear older lady who came to my door asked me for a few dollars for a book (chock full of lies!) which, she assured me, "would not even cover the cost of the printing." Not wishing to disrespect my elders, but respecting honesty even more, I asked her, "Ma'am, do you have to lie for Jehovah? Would He want you to do that? You and I both know that a 'few dollars' well covers the cost of the printing of this book, and contributes its bit toward real estate holdings in Brooklyn, NY to boot. Isn't that the truth?" The poor woman, whose heart really did know that "theocratic war strategy," was no different from the garden-variety lies her mama used to soap her mouth for, turned seven shades of red, and attempted to change the subject, but the point was made for time and eternity.

"Well," she answered lamely, "money is not the reason I go from door to door." And yes, when all is said and done, I knew that money was not *her* motivation for faithfulness out "in service." FEAR was her motivation. The fear of a slave of that modern-day Simon Legree, the Watchtower Society. Bald, terrible, "blowing-up-buildings, everybody's-dead, huge-earthquake, Armageddon-is-here" FEAR keeps her traveling door to door, but will never take her home. Home is safety, security, *surety*, and that's not what the Society is offering their slaves. Jehovah *may* protect you, IF, IF, IF. IF you go door to door faithfully and endlessly, IF you keep God's laws, IF you stay clear of those

nasty apostates, IF, IF, IF. Very, very sad. Even sadder is the truth that *no* amount of preaching, walking, or doing will commute the sentence of a dead man. A *pardon* is needed but studiously avoided in favor of dedication and hard work.

Religious organizations and their rules have no power to pardon and save from death. A dedicated dead man is still dead. There is nothing at all about dedication that saves anyone. What is needed is life, a new, "live" birth into God's family. Dedication may be nice, and door-to-door preaching may make you feel good about your zeal for God, but until you have life, you're just a dead man walking ... from door to door.

How can the dead live? Life does not come from dedication to Jehovah, but from receiving Christ, and having the Holy Spirit indwell them. Romans 8:1 is very clear in this regard. There is *now* no condemnation for those who are *in Christ*. To be "in Christ," according to the Bible, is to have *the spirit of Christ dwelling in you* (Romans 8:9-10). Those "in Christ," with Christ

in them, are the only *live* men and women walking around this planet! Their life is not futile, and they are not dominated by FEAR either.

Well, if we are alive, then why aren't we going door to door? Even if we grant that Jesus was sending his disciples town to town rather than door to door, and told them to stay in one house and not to go from house to house; didn't Peter and the other apostles go door to door? Is there a record of door-to-door "field service" in the book of Acts, or has the scripture been bent and twisted just a little bit by a 20th century publishing concern seeking door-to-door salesmen on the cheap?

Let's do a little investigation. Since not many of us are Greek scholars, a Greek Interlinear version of the Bible will come in handy for this. An Interlinear, for those who may not know, is a Bible which shows the Greek text with the actual English translation directly underneath each word or phrase. Conveniently, the Watchtower Society itself publishes one that will work just fine for our purposes: the Kingdom Interlinear Translation, 1969 (purple) or 1985 (dark blue) edition.

Let's first look at one of the Society's favorite texts to goad the poor "publishers" into faithfully peddling their wares:

Acts 5:42 (KIT) "And every day in the temple and **from house to house** they continued without letup teaching and declaring the good news about the Christ Jesus."

If you look under the Greek text at the left, you will see that

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From House To House?

Kingdom Interlinear, 1969 Edition

Acts 5:42 KIT

χαίροντες	ἀπὸ	προσώπου	τοῦ	συνεδρίου	they had been count-
rejoicing	from	face	of the	Sanhedrin	ed worthy to be
ὅτι	κατηξιώθησαν	ὑπὲρ	τοῦ	νόματος	dishonored in behalf
because	they were counted worthy	over	the	42	of his name. And
ὀνόματος	ἀτιμασθῆναι·	42	πᾶσάν	τε	every day in the tem-
name	to be dishonored;		τα	καὶ	ple and <u>from house</u>
ἡμέραν	ἐν τῷ ἱερῷ	καὶ	κατ'	οἶκον	<u>to house</u> they contin-
day	in the temple	and	according to	house	ued without letup
ἐπαύοντο	διδάσκοντες	καὶ	καὶ	εὐαγγελιζόμενοι	teaching and declar-
they were ceasing	teaching	and	and	about the Christ,	Jesus.
	τὸν	χριστὸν	Ἰησοῦν.		

Acts 2:46 KIT

καθότι	ἂν	τις	χρειαὶ	εἶχεν·	anyone would have
according as	likely	anyone	need	was having;	the need. 46
46	καθ'	ἡμέραν	τε	προσκαρτεροῦντες	And day after day
	according to	day	and	persevering	they were in constant
ὁμοθυμαδὸν	ἐν τῷ ἱερῷ,	κλῶντες	τε	κατ'	attendance at the temple
like-mindedly	in the temple,	breaking	and	μετελάμβανον	with one accord, and
	κατ'	οἶκον	ἄρτον,	μετελάμβανον	they took their meals
according to	house	bread,	they were partaking	in private homes and	
τροφῆς	ἐν	ἀγαλλίασει	καὶ	ἀφελότητι	partook of food with
of food	in	exultation	and	simplicity	great rejoicing and
καρδίας,	47	αἰνοῦντες	τὸν	θεὸν	and having
of heart,		praising	the	God	and
χάριν	πρὸς	ὅλον	τὸν	λαόν.	δὲ
favor	toward	whole	the	people.	The
				but	Lord
					the
					people. At the



And Along Came A Spider . . .

The Death Of Truth

by Dennis McCallum

Within months after Charles Darwin released his *Origin of the Species* in 1859, a revolution in thinking gripped the scientific world. Although, at the time, most Christians had no idea anything was happening, no one today doubts the far-reaching results of that revolution. During the decades after Darwin, the notion of a natural world with no place for God became a new, nearly unanimous understanding among intellectuals, eventually reshaping every academic discipline, as well as education, government, and even the church. Now, by the close of the twentieth century, even popular culture accepts Darwin's theory of naturalistic evolution as settled fact.

The Christian church wasn't ready for Darwin.

At the time Darwin wrote, and even for decades afterward, Christian leaders thought it was important to defend the view that the world was created in exactly 4004 BC, as commemorated in the play *Inherit The Wind*. Christian arguments against evolution reflected not only dogmatism and weak reasoning, but something much worse. Early Christian apologists in this field often showed a lack of understanding of what natural selection was, not to mention the reasons people believed in it. Christians couldn't respond in a convincing way to a doctrine they understood only dimly and, when we look back at some of the arguments Christians first advanced against the doctrine of naturalistic evolution, we can only grimace in embarrassment.

Most Christians today can answer evolutionists effectively, but their ability to change any minds on this issue is minimal. Why? Too much time passed without a coherent, credible, Christian voice to counteract Darwin's theory. Darwinism managed to distance God from creation and the natural world ... with the effect that

even people who hold a dim belief that God exists regard him as irrelevant to their daily lives. We can only wonder what would have happened if some of the current sophisticated, convincing Christian arguments were at hand when Darwin first wrote.

Unfortunately, Christian leadership wasn't ready for the intellectual challenges of the late nineteenth century, with devastating results.

The New Revolution

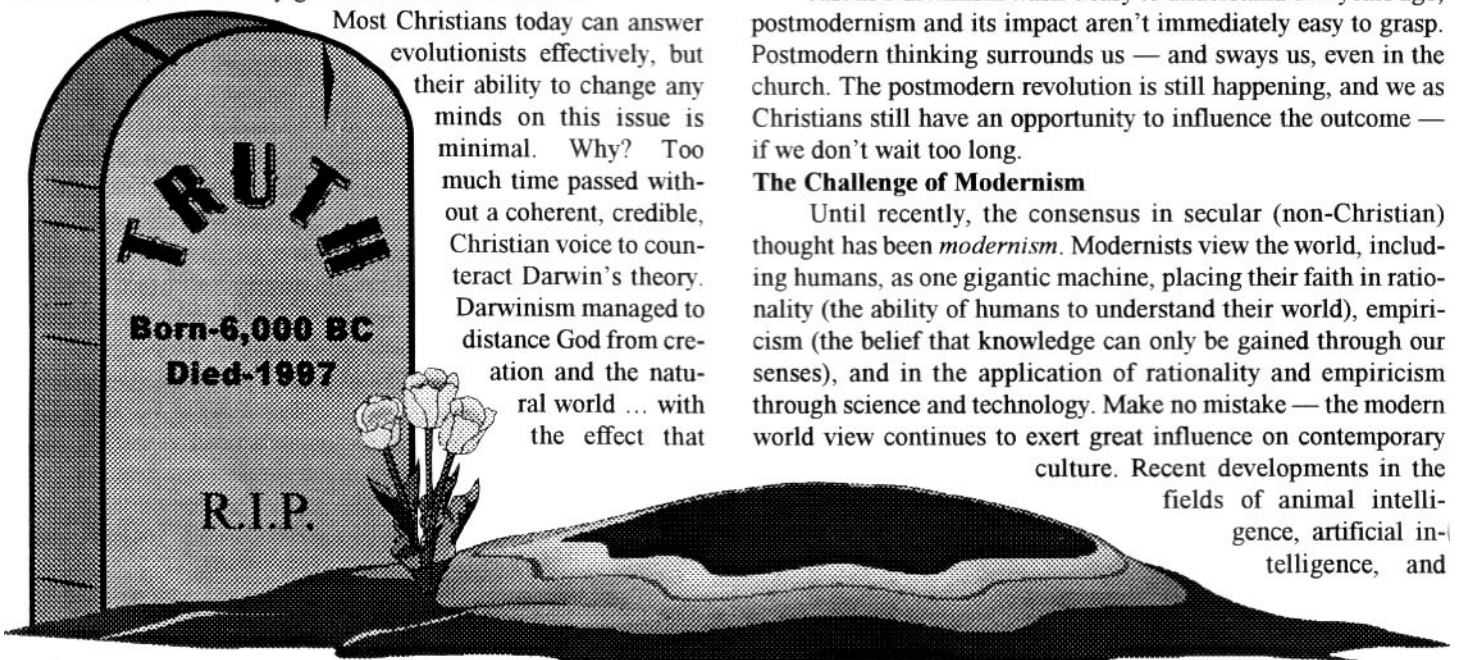
Now, in the late twentieth century, we are caught up in a revolution that will likely dwarf Darwinism in its impact on every aspect of thought and culture: *postmodernism*. Unlike Darwinism, postmodernism isn't a distinct set of doctrines or truth claims. It's a mood ... a view of the world characterized by a deep distrust of reason, not to mention a disdain for the knowledge Christians believe the Bible provides. It's a methodology — a completely new way of analyzing ideas. For all its diverse ideas and advocates, postmodernism is also a movement — a fresh onslaught on truth that brings a more or less cohesive approach to literature, history, politics, education, law, sociology, linguistics, and virtually every other discipline, including science. And it is ushering in a cultural metamorphosis — transforming every area of everyday life as it spreads through education, movies, television, and other media.

Just as Darwinism wasn't easy to understand 150 years ago, postmodernism and its impact aren't immediately easy to grasp. Postmodern thinking surrounds us — and sways us, even in the church. The postmodern revolution is still happening, and we as Christians still have an opportunity to influence the outcome — if we don't wait too long.

The Challenge of Modernism

Until recently, the consensus in secular (non-Christian) thought has been *modernism*. Modernists view the world, including humans, as one gigantic machine, placing their faith in rationality (the ability of humans to understand their world), empiricism (the belief that knowledge can only be gained through our senses), and in the application of rationality and empiricism through science and technology. Make no mistake — the modern world view continues to exert great influence on contemporary culture. Recent developments in the

fields of animal intelligence, artificial intelligence, and



the genetic basis for behavior, for example, are alarming and powerful challenges to God's word. Each of these developments requires a response from thoughtful Christians.

Modernism continues to hammer away, landing effective blows on theism, the belief in an infinite personal God. But academicians, the thought-shapers who teach in our colleges and universities — whose opinions sooner or later influence the rest of society — are clearly discarding modernism and embracing postmodernism in growing numbers. Popularized forms of postmodern thinking are diffusing into mainstream culture with a speed never imagined in Darwin's day. If we don't energetically grapple with postmodernism and learn to communicate in its terms, we can never hope to push back the ideological tide.

The Challenge of Postmodernism:

It is the death of truth as we know it.

Like Darwin's theory of evolution, postmodernism originated in intellectual and academic circles, which is why most Christians are unclear about what postmodernism is. Even Christian leaders and thinkers become confused as they are assaulted by the strange or even seemingly nonsensical language of postmodern analysis. But postmodernists are far from insane. They present a dangerously convincing case for their view — a view that ultimately directly undermines all possibility of knowing objective truth (that is, truth that is true whether one believes it or not).

Postmodernism, as it applies in our daily lives, is the death of truth as we know it.

And once again, Christians aren't ready for a major challenge to the Christian world view. Christians stand unprepared to answer postmodernism because its concepts are hard to phrase in everyday terms. Postmodern jargon is difficult for most people to decipher, and recent books on postmodernism, secular and Christian, offer little help because they are written *by* scholars *for* scholars. That wouldn't be a problem if postmodernism were just another intellectual knot for academics to busy themselves untying. Yet, we see signs of postmodern analysis at every turn. We won't say whether we think the following examples are good or bad in this article, but do examine them in the book, *The Death of Truth*. You may be surprised that they share a common basis in postmodern theory:

*The "political correctness" movement, an attempt by schools and corporations to control what students and employees say.

*A ripening view around the country that courts never provide fair trials to members of racial minorities or less affluent socio-economic groups, because courts operate only to guard the privileges of the dominant culture — wealthy, white males.

*A reluctance among educational and parental experts to correct, confront, grade, test, or group children, based on the belief that labels stuck on children stick for life — so-called "labeling theory."

*Tolerance gone extreme, as in the increasingly common view that we should never criticize another culture or question an individual's moral decisions, because all views deserve equal respect.

*A declining emphasis in schools on helping students master the literature, history, values, and philosophy of Western culture, and a growing emphasis through multicultural education on students determining their own standards of literacy — ac-

cepting, for example, non-standard or "street English" as its own legitimate language.

*New calls for segregation based on race, such as Afrocentric schools.

*The increasingly widespread belief that every hurt is intentional, every accident legally actionable. Radical victimology means that victims of all kinds belong to a marginalized, repressed group with only one hope: to strip power from the dominant group — the victimizers.

*Histories that purposely leave out even major past events to further the agendas of oppressed special-interest groups (examples: feminist, or gay and lesbian histories).

*The belief that "male" and "female" are actually socially created categories intended to enslave women to men. Humankind is said to comprise not two sexes but at least five genders: heterosexual women, heterosexual men, homosexual women, homosexual men, and bisexuals. These genetically rooted identities are to be affirmed by our educational system and protected by the courts.

*Hostility toward science: When, for example, the Smithsonian Institution's Museum of American History received money to add an exhibit on American Science, the funders expected to see displays commemorating the achievements of science over the past century. Instead, they found mainly "a catalogue of environmental horrors, weapons of mass destruction and social injustice. Among all the displays of pesticide residue, air pollution, acid rain, ozone holes, radioactive waste, food additives, and nuclear bombs, there was no mention that the life expectancy in the United States has more than doubled in the last century, the period covered by the exhibit."¹

The list could go on. Here is the point: Although we might not understand how all these things are connected, they are, in fact, all manifestations of our culture's alarming postmodern shift. In recent years, Christians have been concerned about relativism and the growth of New Age religions. But these are only the tip of the iceberg.

Our Goal

In the book *The Death of Truth*, I and the other contributing authors seek to show where postmodernism impacts your culture. Occasionally, we will refer to thinkers unfamiliar to you. We encourage you to just keep going. Reading this book and finding your way through the maze of postmodernism won't be the easiest thing you've ever done, but we hope it will be one of the most rewarding. Devoting time to digest the material will give you an invaluable understanding of this powerful movement — an understanding you will need in years to come. Parents, especially, can't afford to miss the material covered in this book. For interested readers, we provide additional detail in notes at the end of the chapters.

We'll look at some definitions and compare the fading, secular world view of modernism with the new world view of postmodernism.²

Then, we will see how postmodern thinkers analyze and interpret several areas of contemporary life and thought. Again, if you feel confused at points, keep reading. Postmodernism *is* confusing, just as Darwin's ideas were 150 years ago. But, as you see how postmodernism impacts crucial areas of your life, the definitions will make more sense. Soon, you'll be able to spot

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1996 Reflections



the faith. I will make an exception in this issue, and share three letters that hopefully will be as encouraging to you as they were to us here.

"Don and Joy,

I just wanted to praise God for His faithfulness in your most recent Journal publication. I have now read the Journal over two years and watched its development. MCO is getting better and better and more professional along the way. Please continue to bring informative, well-researched articles to my mailbox; for you just don't know the number of 'other' readers who have been affected by the articles published.

I've got to tell you this. I just got my computer back about two weeks ago after it was removed from my premise due to a Stealth-C virus that began to disrupt services in the system. Since it has been back, a preloaded virus protection software called VirusScan95 has been working behind the scenes to protect and prevent me from any other hazardous wastes! Interestingly, today, some Korean people came to visit a neighbor here in the apartment complex (all seminary students). They presented themselves as 'people interested in uniting the Korean community.' They were merely wolves in sheep's clothing — they were Jehovah's Witnesses in disguise of community people. Well, I quickly took on the role of a VirusScan95, hopefully and prayerfully disabling the schemes of these people. They soon decided to leave the premises because, "Christians offer too many varied interpretations of the Bible." This reminds me of the need of a ministry like MCO, CRI, PFO, and many more. How vital your organization is to churches. But why can't they recognize the need? I pray that God will open up opportunities for churches to desire a VirusScan95 from MCO — for protection and prevention!

*Keep up the GOoD work! For Jesus's reputation,
D.B., Dallas, TX"*

An e-mail from a missionary in South Colombia reads:

"Dear Don,

A funny thing happened on the way to rest and relaxation the other day ... I was on vacation in Cartagena, and I led my first cultist to Christ! Can you believe it!? A now-EX-Jehovah's Witness prayed with a friend and [me], confessing Christ as God and Saviour! Pretty neat story. What follows is going to be my November prayer letter. Thought I would shoot a copy off to you, and thank you again profusely for all the help you have been to my ministry here. Here is the letter:

BRASS DOOR KNOCKERS AND THE SOVEREIGNTY OF GOD

So, there I was, walking through the beautiful colonial streets of Cartagena, looking up and gawking at the gorgeous Spanish architecture of the famous Old City. I was walking with a girl from a church up there (no, folks, no romance here, hope you're not disappointed!), when we came upon a popular tourist

There is a story of a wealthy woman who, when she reached heaven, was conducted to a very plain house. She objected. "Well," she was told, "that is the dwelling place prepared for you."

"Whose is that fine mansion across the way?" she asked.

Her guide replied, "It belongs to your gardener."

"How is it that he has a house so much better than mine?"

"The houses here are prepared from the materials that are sent up. We do not choose them; you do that by your faithfulness while on earth."

This may be a story, but it bears a profound truth about the "treasures" we accumulate.

As I think back on the past year and prepare for this new year, I am humbled, and exhilarated at the same time. Over the last year, the pre-recorded helplines for Jehovah's Witnesses and Mormons have received over 7,800 phone calls. We have received over 800 calls on the live helpline. Our web site has had over 2,000 visits. We have mailed out about 21,000 *Journals* as well as hundreds of booklets, audio and video tapes, and other resource information. Most of those who call are desperate and do not know where to turn, and these resources are sent out to them free. It seems fitting because the Gospel is free but, as Dr. Walter Martin would point out when he was hosting his radio show, it takes money to pay the light and phone bills.

We now have an office in St. Augustine, Florida and are opening one in Salisbury, North Carolina in January. A team of volunteers are translating helpline messages into Spanish so we can open a Jehovah's Witness helpline in Spanish in the first quarter of 1997.

In my wildest dreams, I never imagined any of this would have taken place. It is certain it couldn't have without the faithfulness of those who volunteer their time in this ministry. Space will not allow me to list them all, but I do want to personally say, "Thank You." You each have blessed and encouraged Joy and I more than you know.

We receive letters, e-mails, and phone calls of encouragement, which we typically do not publish in an effort to save space for the articles and information in the *Journal* that will help individuals leave destructive groups or equip believers to defend

attraction: an old Spanish mansion, with a huge, wooden door and large, brass door knockers. Ever the stupid tourist, I grabbed one of the door knockers and said, "Look at me, huh, huh ..." when suddenly, unexpectedly, the door opened and out came the security guard. I was feeling mighty foolish.

My friend, however, began to ask him about the door. Our new friend, Max, began to tell us all about the door, the knockers, and ... "hey, why don't you guys come in and I'll give you the tour?" As it was 8:30 PM, the building was empty and Max was bored. Giving the tour, complete with historical explanations and fascinating anecdotes, would be a good way to break the boredom and make a modest tip. He had no idea (and neither did we) that this night would end his long search and change his life forever.

Max's search for truth had been a winding path, including stops at the 7th Day Adventists, the Mormons, and, for the last year-and-a-half, the Jehovah's Witnesses. His heart was longing to know God, but he was just going through the motions at his local Kingdom Hall; empty inside and confused, because he had been doing something that the Watchtower specifically discourages their followers from doing: he had been reading the Bible alone, apart from Watchtower literature. The Watchtower doctrines, needless to say, were not lining up with what he was reading. Max had already been doubting the Watchtower before I had even thought about grabbing the brass door knocker.

At the end of our second time together later that week, Max was nearly ready to receive Christ. But he had one last doubt. It wasn't about the trinity, or the deity of Jesus, the existence of Hell, the physical resurrection of Jesus, or blood transfusions. "After another disappointment with God," he said, "how do I know that what you are preaching is the truth?"

I told him that the doctrine of trusting Christ alone for salvation was 2,000 years old and had been preached by the earliest fathers of the church. This is not the product of some 19th century movement centered on the fantastic story of one individual, like the other three groups he had been in, and we showed him many verses to back this up. But what really penetrated his heart was the following: "Max, I don't think we're here by accident. I think God saw your heart, your wife's heart (she was also doubting the Watchtower), your hunger and thirst for Him, and your prior disappointments with false doctrines, and decided to send the truth right to your door. He loves you both, He has heard your cry, and He has come here tonight to set you free." Max prayed with us, confessed Jesus as GOD and SAVIOUR, and left all the lies behind him.

Can you believe it? A warm night in Cartagena. Two believers walking down a street. They are about to pass by a building with a hungry, needy heart inside, when a pair of brass door knockers catches their eye[s]. One of them plays the stupid tourist, the contact is made, the Spirit moves, the need is met, God's sovereignty leaves us in awe once again. Do we serve a cool God or what?

The weight of the world and years of deception seemed to fall instantly off Max's shoulders. Smiling, he thanked us and thanked us, and said, "This is the best present I have had all year!"

Me too.

Really blown away in the fridge,
Kevin

"Don,

I know it must be really out of the ordinary to lead a JW to Christ on only the second contact, but the Holy Spirit definitely set us up for this one. Max had even done door to door in a place in Colombia called Uraba, a violence-racked place that is in serious need of some blue helmets. But he was far from the typical intransigent Witness. Actually, when we started talking about the deity of Christ, he furrowed up his brow and said, "You know what? That makes a lot of sense to me, because Thomas said to Jesus, 'My Lord and my God'." When he spouted Watchtower doctrine, I think it was to get the right answer from us, because he was not trying to refute us on almost anything.

Thanks again for all the materials you have sent me! One of the reasons I had never studied the cults before was that I could not imagine God using me to get some out of the JW's or Mormons.

K.C., Bogota, South Colombia"

Another note of encouragement:

"Dear Mr. Veinot,

Quite a while ago, I called you and spoke to you concerning my involvement with the Chicago Church of Christ (Boston Church of Christ). I was overwhelmed with guilt and fear and you spoke to me for a long time. I cannot begin to tell you what our talk meant to me. It changed my life.

I had been baptized in the CCC, but I think that was out of fear of eternal damnation. Afterward, I lived in constant turmoil, always feeling as if I were on the verge of losing my salvation.

You helped me to understand that salvation is a free gift and if we cannot earn it (or deserve it) in the first place, how can we lose it? God bless you.

Christ Community Church, on your recommendation, is the church I now attend. I suppose as a Christian I will always feel I'm not doing enough for the Lord, but what I do now is out of gratitude for His grace and mercy in my life, not out of fear. Big difference!

Now, after many months, I would like to help your ministry in some way. I can send small financial contributions and pray for your ministry's success daily.

If you think I could be of help in witnessing to people in the Chicago Church of Christ or in any other way, please contact me. I don't have a lot of free time but, with God's help, I'm sure I can do something.

Thank you again for everything.

K.Q., Illinois"

We deeply appreciate the few faithful supporters who have helped to keep the doors open. Your prayers and financial partnership are important, for you help to make this ministry possible, and you are certainly sending "building materials on ahead." Each life that is touched ... Every person who comes to a knowledge of salvation by grace alone, through faith alone, in Christ alone ... Each believer who learns how to defend his/her faith and reaches out to those in cults and non-believers becomes part of your "building material." It should be quite an exciting house warming when you get there. Thank you for partnering with us and have a blessed new year. Ω

L.L. (Don) Veinot Jr.,
President

(Continued from page 3)

the English under the Greek that the WTBTs** has translated "from house to house" is "according to house." In order to check their consistency, we'll have to find another place where this exact Greek phrase is translated and, indeed, we find that in Acts chapter two.

Acts 2:46 (KIT) "And day after day they were in constant attendance at the temple with one accord, and they took their meals *in private homes* ...".

The same expression in the Greek "κατ οικον" ("according to house" in the English underneath) that in Acts 5:42 is rendered "from house to house" is here rendered "in private homes" (as well as in numerous other places).³ Now, I am *not* saying Acts 5:42 *cannot* be rendered "from house to house." What I *am* saying is it could as easily and correctly be rendered "in private homes," a fact that the Watchtower Bible and Tract Society is *well aware of*, yet, they allow for no other translation, for to do so would allow their slaves the freedom to go door to door or *not* go door to door, as they individually see fit. This Christian freedom of choice, in which Paul urges Christians to stand fast at Galatians chapter five, explains why you will indeed see some "live" Christians going from door to door, while others choose alternative and, perhaps, more effective methods of "preaching the good news" to a needy world.

But wait a minute here! Didn't the apostle Paul, the one who claimed authority as the apostle to the Gentiles (Galatians 2:8), say in Acts 20:20 he had taught the Ephesians both publicly and *from house to house*? Let's check the Interlinear again ... hmmm ... same phrase "according to house" under the Greek. So, again, it could just as easily be rendered the way they translated Acts 2:46, couldn't it? Paul taught in public places, and *in private homes*.

In fact, though the Watchtower Society often uses this text to pummel its people about going out in service, they truly *do* know what Paul really meant here. In the 1972 Watchtower Society book *Organization For Kingdom - Preaching and Disciple-Making*, p.56, they say about this passage, "Paul reminded the elders of Ephesus that he had taught them, not only publicly, but also from house to house ... A congregation was established in Ephesus and other cities. *For lack of public meeting places that could be rented or hired, the local congregation would meet in the private home of a dedicated, baptized, believer, and to congregational meetings in the homes interested persons could be invited.*"

So according to "Simon" (at least when this book was written), what did the phrase "from house to house" mean here in

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postmodern thinking all around you — on TV, in the movies, in your children's classrooms, in song lyrics, and on the news. The book, *The Death of Truth*, brings together a group of researchers and experts who will explain in plain language how postmodernism applies to everyday concerns, such as:

*Your next visit to the doctor may drop you into the lap of occult healing techniques. Postmodern rhetoric has eased the introduction of alternative medicine into nursing and medical schools, where superstition is now taught as being no less credible than proven scientific principles.

this passage? It meant that they met **in private homes** for congregational meetings. This was not about going door to door seeking interested persons, or separating the sheep and the goats, or whatever other imaginary events occur in door-to-door encounters! This is about inviting interested persons to come to them in the private home of a Christian.

I am not attempting to justify laziness in witnessing about the Gospel. If we have love in our hearts for people, we will urge people to be reconciled to God by accepting the *pardon* he offers, as if God through us was pleading with them. We are to be ambassadors for Christ and to give an answer for all who ask (2Corinthians 5:18-20; 1Peter 3:15). But, the very first qualification for a good ambassador is LIFE! Dead men have nothing to offer. Ω

Love to all,

Joy

Ephesians 2:4-9 "Because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions ... it is by grace [unmerited kindness!] you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith, and that not of yourselves, it is the gift of God, not by works, so that no man can boast."

*Watchtower and *Awake!* magazines are bi-monthly publications of the Watchtower Bible and Tract Society, a.k.a. Jehovah's Witnesses.

**Watchtower Bible and Tract Society.

End Notes

1. In the Watchtower Society's continuing effort to cover up, redefine and, very likely, eventually eliminate the year 1914 (which was an embarrassing, blatant, false prophecy), the October 22, 1995 issue of *Awake!* magazine on p.4 in the box "Why *Awake!* Is Published," the last sentence reads:

"Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away."

In the very next issue (November 8, 1995) that same "Creator's promise" changed to:

"Most important, this magazine builds confidence in the Creator's promise of a peaceful and secure new world that is about to replace the present wicked, lawless system of things." [Our bold type.]

2. *Golden Age*, August 8, 1928, p.710-713; *Golden Age*, November 14, 1928, p.115; *Golden Age*, August 21, 1929. This is one of the Society's numerous, embarrassing, absurd, and obviously false teachings.

3. The exact same Greek phrase "κατ οικον" ("according to house" in the English underneath) also appears again in Romans 16:5; 1Corinthians 16:19; Colossians 4:15; and Philemon 1:2. In EVERY instance, the WTBTs translates these to mean a *person's private home* (i.e.: "in their house," "at her house")!

*There's a good chance your children will be educated in student-centered classrooms — not having teachers transmit knowledge to them, but the postmodern way — creating knowledge themselves.

*You will find out why people no longer accept the words of a written text, including the Bible, at face value, thanks to "deconstruction."

*A crucial lesson for all students to grasp: History class has become a platform for radical political and social agitation. History is no longer the search for "what happened," but an opportu-

(Continued on page 9)

(Continued from page 8)

nity for formerly excluded and silenced groups in a society, such as gays and lesbians, finally to be heard. Postmodern analysis of history makes it possible.

*Reality is in the mind of the beholder. This central premise of postmodern psychology shouts at us in bookstores, on TV shows, and in the advice our neighbors give.

*Court decisions seem increasingly absurd. Why? Postmodern legal scholars and lawyers interpret the United States Constitution to mean *what it means to them*, not what its writers intended. The real and potential changes to government and law make the "liberal vs. conservative" struggles of the past two decades seem insignificant.

*Why do our American students lag behind the rest of the developed world in the sciences? Part of the reason is Western imperialism. The front page of the *Wall Street Journal* quoted a postmodern "feminist historian of science" who said that male-dominated science has assaulted nature like a violent man exploits a helpless woman. "A passive nature had to be interrogated, unclothed, penetrated, and compelled by man to reveal her secrets."³

*Your neighbors think your faith is "right for you." Unlike modernism, which treated religion as superstition, postmodernists happily accept any religion — as long as it makes no truth claims to universal truth or authority. Religion is at the heart of the postmodern revolution. How does a Christian live and share his or her faith in a gullible, undiscerning world?

*You even may find that you have been influenced by postmodern ideas yourself!

After we see how postmodernism is impacting all these areas of life, we will work to glean some positive lessons from postmodern thought and, in the closing chapters of the book, suggest how Christians can respond to this attractive yet menacing world view. Ω

End Notes

1. Robert L. Park, "The Danger of Voodoo Science," *The New York Times* (Sunday, July 9, 1995), "OP-ED."
2. The boundaries of postmodern thought aren't easy to describe, especially since postmodernists rebel against categories and labels, which they consider prisons. In addition, postmodernism has deeply influenced a number of related ideologies as they stand today, such as feminism and liberation theology. Some feminists may deplore the outcome of deconstructive postmodernism but, in fact, they depend on postmodern methods and accept basic postmodern assumptions, which are instrumental in the spread of postmodernism. Just as intellectual historians identified a romantic revolt against enlightenment while nevertheless accepting its underlying assumptions, today, related groups do the same with postmodernism. For this popular study, we are lumping all such groups with postmodernists.
3. Elizabeth Fee, *The Wall Street Journal* (Monday, July 10, 1995): p.1.

The *Journal* would like to thank Dennis McCallum for untangling this issue's "Spider's Web." Dennis is a contributing author and General Editor of the book *The Death of Truth*. This article is the first chapter of the book (with some slight modifications) and is used by permission from Dennis. Dennis is the author of numerous articles on apologetics as well as several books, including *Christianity: The Faith That Makes Sense* and *Walking in Victory* and is also co-senior pastor at Xenos Christian Fellowship in Columbus, Ohio. Xenos focuses its ministry on evangelism, community development, and discipleship through home groups. His M.A. in Biblical Studies and Historical Theology is from Ashland Theological Seminary. We highly recommend the book *The Death of Truth*, which is published by Bethany House Publishers.



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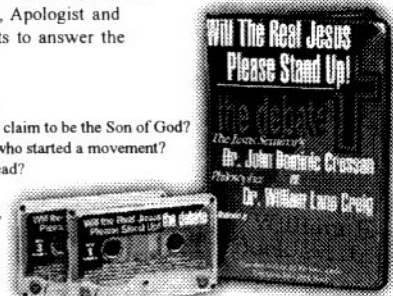
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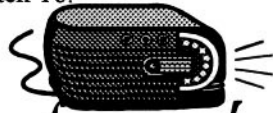


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**But in your hearts set
apart Christ as Lord. Al-
ways be prepared to give
an answer to everyone
who asks you to give the
reason for the hope that
you have. But do this with
gentleness and respect.**

1 Peter 3:15

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- 6:00 p.m. - Registration
- 7:00 p.m. - Music - **Sandy Rios**
- 7:30 p.m. - Welcome - **Don Veinot**
- 8:00 p.m. - **Plenary Session #1**
Dr. Ron Rhodes - "Is Jesus Really The Only Way?"

Friday - May 2, 1997

- 9:00 a.m. - **Plenary Session #2**
Duane Magnani - "The End of Jehovah's Witnesses"
- 10:15 a.m. - Break
- 10:30 a.m. - **Workshop Session #1**
- 11:45 a.m. - Lunch Break
- 1:30 p.m. - **Plenary Session #3**
Don Veinot - "Designer Faith"
- 2:45 p.m. - Break
- 3:00 p.m. - **Workshop Session #2**
- 5:00 p.m. - Dinner Break
- 7:00 p.m. - Music - **Grace & Glory**
- 7:30 p.m. - **Plenary Session #4**
Jim Leffel - "The Death Of Truth"

Saturday - May 3, 1997

- 9:00 a.m. - **Plenary Session #5**
James Walker - "Unmasking Modern Cults"
- 10:15 a.m. - Break
- 10:30 a.m. - **Workshops Session #3**
- 11:45 a.m. - Lunch Break
- 1:30 p.m. - **Plenary Session #6**
Bill Honsberger - "The Rise Of The Mystery Religions: The Return Of Eros And Ecstasy"
- 2:45 p.m. - Break
- 3:00 p.m. - **Workshop Session #4**
- 4:15 p.m. - Break
- 4:30 p.m. - **Workshop Session #5**
- 5:45 p.m. - Break
- 6:00 p.m. - **Plenary Session #7 - Panel discussion**
- 7:00 p.m. - Conference Ends

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