

An Oracle Grows in Brooklyn

by Joy A. Veinot

I like to read the *WATCHTOWER*.* Why? Maybe I'm a glutton for punishment, but I think it's more because I like to keep up with the latest spin out of Brooklyn. The members of the Governing Body of Jehovah's Witnesses are masters of spin—so good, in fact, they could give the White House "spin lessons!" If you ever have wanted to be able to respond to some of the ridiculous excuses, deflection of blame to one's opponents, and absolutely shameless dishonesty that passes for "press conferences" these days, you'll understand my desire to respond to the "spinmeisters" in Brooklyn.

One of their favorite ways of pulling the wool over their readers' eyes is to "hide in plain sight"—they'll publish an article or a series of articles harshly critical of others for doing the very things the Watchtower Bible and Tract Society (WTBTS)** does on a far grander scale. The very brazenness of this approach blinds people to the irony of it! This July 15, 1999 issue of the *WATCHTOWER* is a great example of the WTBTS' habit of exempting themselves by blaming others and, as such, is begging to be responded to! What a duplicitous mess!

Superficially, the main theme of this *WATCHTOWER* is Bible prophecy—and why it can be trusted—compared to the man-inspired predictions of pagan oracles that cannot be trusted and have led people to ruin. Some of you may now understand why I knew this was going to be a doozy before reading a single word! I was not disappointed.

The assertion is made on page four, without a hint of irony:

"King or commoner, ancient or modern—man has felt the need for trustworthy predictions regarding the

future ... Throughout the ages, millions have attempted to peer into the future by consulting what they perceived as being divine."

God Speaks Through Us

I do not find the *WATCHTOWER* to be a bastion of truthfulness, but boy, they hit the nail this time! Oracles purporting to share trustworthy predictions of the future are as popular in our day as ever. In fact, the *WATCHTOWER* itself is one of the more popular oracles of our time. Millions of people around the world devoutly consult every issue of the *WATCHTOWER*, because they perceive this very human channel to be "divine." Where do these folks get that idea? Right from the pages of the *WATCHTOWER* magazine, of course. Almost from its inception, the *WATCHTOWER* has claimed to be God's channel, passing along the very words of God to mankind on earth.

"Jehovah's witnesses are deeply grateful today that the plain facts show that God has been pleased to use them ... Jehovah thrust out his hand of power and touched their lips and put his words in their mouths."¹

"... Jehovah God has ... provided his visible organization, his 'faithful and discreet slave,' made up of spirit-anointed ones, to help Christians in all nations to understand and apply properly the Bible in their lives. Unless we are in touch with this channel of communication that God is using, we will not progress along the road to life, no matter how much Bible reading we do."²



"Eenie, meenie, chili beanie, the spirits are about to speak ..."

(Continued on next page)

The **Midwest Christian Outreach, Inc.**
Journal

is the quarterly publication of:
Midwest Christian Outreach, Inc.
P.O. Box 455, Lombard, IL 60148-0455
Phone: (630) 627-9028
Fax: (630) 627-6829
E-mail: Info@midwestoutreach.org

Don Veinot President
Joy Veinot Director
D. L. McGehee Editing/Layout
S. Todd McGehee Layout/ Editing
S.T. and D.L. McGehee Art

ADVISORY BOARD

Dr. Norman L. Geisler
Dean,
Southern Evangelical Seminary
Charlotte, NC

Janet Brunner
Layman,
Dallas, TX

Kurt Goedelman
Director,
Personal Freedom Outreach
St. Louis, MO

Dr. Jerry Buckner
Senior Pastor,
Tiburon Christian Fellowship
Tiburon, CA

Pastor Fred Greening
Senior Pastor,
West Suburban Comm. Church
Lombard, IL

Pastor Brad Bacon
Senior Pastor,
Bethel Comm. Church
Chicago, IL

Dr. Ron Rhodes
President,
Reasoning From The Scriptures Min.
Rancho Santa Margarita, CA

Dan Leitch
Director of Lighthouse,
Ginger Creek Comm. Church
Glen Ellyn, IL

Bill Honsberger
President,
Calvary College of the Bible
Wheat Ridge, CO

John Bell
Senior Pastor,
Naperville Bible Church
Naperville, IL

Your response to this publication
would be greatly appreciated!!!
Please send all correspondence &
subscription inquiries to the above address.

Thank you for reading the **Journal**.
Midwest Christian Outreach, Inc.
is a non-profit organization.

Financial donations are welcomed
and make this ministry possible.

"Oracle" (Continued from page 1)

Please note it is not the *Bible* that helps folks to "progress along the road to life," but the *organization/Oracle* that interprets the Bible for its readers.

"... Jehovah God caused the Bible to be written in such a way that one needs to come in touch with His human channel before one can fully and accurately understand it. True, we need the help of God's holy spirit, but its **help comes to us primarily by association with the channel** Jehovah God sees fit to use."³

Ignorant Pagans Consulted Oracles About Every Little Thing

"Take the ancient Greeks as an example. They had scores of **sacred oracles**, such as those of Delphi, Delos, and Dedona, **where they would go to inquire** of their gods **with regard to** political or military developments [sic] as well as **such private affairs as travel, marriage and children.**"⁴

The ancient Greeks had to go to Delphi, et al; they didn't yet have the *WATCHTOWER* and *Awake!* available to order their everyday lives. If they were alive today, they could save themselves the trip!

Move Over Jay Leno

We all need some comic relief, and the Watchtower Society Oracle always seems willing to oblige. See if you can keep a straight face while reading this:

"Modesty on the part of the faithful and discreet slave class, commissioned to provide the Christian household with food at the proper time, prevents it from presumptuously running ahead and wildly **speculating about things that are still unclear.** The slave class strives to avoid being dogmatic" (*WATCHTOWER*, June 1, 1997, p14).

The WTBS does nothing *but* speculate wildly about things that are unclear. Here is a rule of thumb—the more obscure the issue, from a Biblical standpoint, the more wildly the speculation is bandied about.

A Lot of Bullwinkle

In our century, the Brooklyn Oracle has kept its readers informed (or shall I say misinformed) about everything—from the destruction of the British at the hands of

the Nazis,⁵ to which sexual techniques are proper within marriage (which, if violated, might result in the humiliated perpetrator being banned from the congregation).⁶ One friend of mine, who was a Jehovah's Witness (JW) for many years, said she used sit cringing in embarrassment when such topics were discussed in the Kingdom Hall ... right in front of the children! (To be honest, I would not give, in this publication, a detailed report of the sexual rules that were *openly* dictated to JW husbands and wives in their Kingdom Halls. For quite a few years, husbands and wives were encouraged to rat on each other to the elders if these rules were broken!)

The Ann Landers of False Prophets

Actually, the WTBS has offered a cornucopia of marital advice to its seekers. Hapless JWs were informed on p323 of the November 1, 1938, *WATCHTOWER*, that they were forbidden "by the Scriptures" to marry.

"Should they marry now?"

If in obedience to the divine command the Jonadabs or great multitude will marry and rear children after Armageddon, would it not be scripturally proper for them to begin doing so immediately before Armageddon? and [sic] **should the Jonadabs now be encouraged to marry and rear children? No, is the answer, supported by the Scriptures.**"

Some 50 years later, page 17 of the June 8, 1998, *Awake!* helpfully alerted its readers that some would depart from the faith and forbid marriage, teaching doctrines of demons. Oh, dear. Here we go again. "Hide in plain sight"—claim that those who prohibit marriage have departed from the faith and are teaching doctrines of demons without even *mentioning* their own teaching of this demonic doctrine in the past. Nor do they explain why they still follow other teachings of their second WTBS President Joseph Rutherford since, *by their own reckoning*, he had departed from the faith! In actuality, by *any* reasonable reckoning, President Rutherford was never *in the faith* to begin with.

Nowadays, of course, JWs are not forbidden to marry, but those who do are strongly encouraged to follow the detailed instructions the Oracle/Organization provides concerning weddings—who should be invited, what type of music is appropriate, and how extravagant a "Christian" reception should be. (I'm not making this up!)

I could give similar examples all day, but I shall, instead, get back to the July 15, 1999, *WATCHTOWER*, p4:

"Not just kings and military leaders but entire tribes and city-states sought guidance from the spirit realm through these oracles."

Jenie Meenie Chili Beanie ...

The ancient oracles were a form of occult spiritists, offering guidance from entities in the spirit realm ... exactly the same as the *WATCHTOWER*! The WTBTs condemns Spiritism, yet most of their important present-day teachings were communicated to them from the spirit realm.

President Rutherford gave the Jehovah's Witnesses their name, set up the egregious two-class system of believers, "realized" Jesus was an angel named Michael, set up the onerous field-service policy, etc., yet he openly admitted he received his instructions from "angels."

I will quote several of many instances where Rutherford credited angels as the teachers of the anointed:

"No credit is due and none should be given to any man for what appears herein. The Revelation is God's, given to his beloved Son for the benefit of his servants and **sent to them by the angels** of the Lord."⁷

"Certain duties and kingdom interests have been committed by the Lord to his **angels, which include the transmission of information to God's anointed people on the earth for their aid and comfort.**"⁸

"... the interpretation of prophecy does not proceed from man ... the Lord Jesus, the chief one in Jehovah's organization, **sends the necessary information to his people by and through his holy angels.**"⁹

The Spirits Are About To Speak

Angels are not the only "spirits" that have been alleged to have communicated "truths" through the Brooklyn Oracle. Have you ever heard of necromancy? It is communication (or attempted communication) with the dead and is expressly forbidden by God in such Scriptures as Deuteronomy 13. Yet, after first WTBTs President Charles Taze Russell died, the Oracle claimed that Russell was:

"still managing every feature of the harvest work" from "beyond the veil."¹⁰

More recently, the 1988 book, *Revelation It's Grand Climax At Hand!*, informs us on p125 that dead members of the 144,000 anointed class "may be involved in the communicating of divine truths today" to the "John class on earth" (or the anointed still alive on earth).

Is the leadership in Brooklyn perhaps acting in ignorance—unaware of God's prohibition of necromancy? No. They condemn it in others all the time!

The 1991 Brochure, *Spirits of the Dead*, states on page three that:

"Countless millions [of people in pagan cultures] believe that dead people pass on to the spirit world, where they are able to observe and influence the lives of people on earth."

And, on p11 of the March 8, 1994, *Awake!*, we are told:

"... communication with the dead is impossible. According to the Bible, any alleged **communication with the dead is actually communication with demons** ... God's Law made the practice of spiritism [sic], including every form of divination, astrology, and mediumship, a capital offense."

The Brooklyn Oracle is not just a spirit medium, but a hypocritical one at that! At least these "countless millions" of pagans don't claim that the God of the Bible has "put his words in their mouths." And, they certainly are *unaware* of the Bible's prohibition against such things!

Not Friendly Spirits ...

Okay Boomers—what question did Rocky pose when Bullwinkle claimed to be channeling spirits? He asked, "Are they *friendly* spirits?" Now that's a smart squirrel! A channel is only as trustworthy as the spirit he is channeling, right? After all, an unfriendly, lying spirit will speak lies through his mouthpiece, and we would be foolish to listen to him! So, before taking any advice offered by an alleged channel (and the WTBTs is one of many we could choose from today), we should first determine whom he is channeling! Suffice it to say I do believe the leaders of the WTBTs have been visited and taught doctrine by "angels," and I believe they have channeled these "angels" through the Oracle in Brooklyn. I just don't think the visitors were GOOD angels, but fallen ones, known as demons. Good angels do not pass on false teachings and false prophecies, but demons do!

Bible Prophecy vs. Predictions of Man

Back to page four of the July 15, 1999, *WATCHTOWER*:

"Some scholars go so far as to **equate Bible prophecy with the predictions given by ancient oracles.**"

Remember the modus operandi of the WTBTs—"hide in plain sight." The Watchtower Society constantly and shamelessly equates Bible prophecy with the man-made or "angel-inspired" predictions given in *their* publications. And then, when "God's prophecy" fails (as it always does), they pretend it is no big deal. "There have been mistakes," they say.¹¹

But it's an *extremely* big deal to claim to be channeling the *true* God and channel *false* information! The Bible calls this type of "mistake" false prophecy and warns us not to listen to such people (Deut. 18:21-22). For a recent, well-known example, we refer to the Society/Oracle's longstanding declaration under "Why Awake! Is Published" (found on page four) that it was no less than the:

"Creator's promise" that "a peaceful and secure new world" would appear "before the generation that saw the events of 1914 passes away."¹²

This presumptuous proclamation appeared in every issue of *Awake!* until the November 8, 1995 issue, when the Oracle was forced to change the "Creator's promise" after it had become clear even to them that He had no intentions of keeping it!

Was it really the "Creator's promise" that the elderly generation would absolutely, positively, without a doubt, survive Armageddon and live to enter a beautiful "peaceful and secure new world"? No, it was the *Brooklyn Oracle/Organization* who made this rash promise, but they equate their own prediction with Bible prophecy—putting their words into the very mouth of God—and sully His reputation in the process. After all, if the "Creator's promise" is not kept, that makes the Creator a covenant breaker!

Paying Dearly for Worthless Information

"Those consulting the oracles at Delphi paid dearly for worthless information, thereby filling the temple of Apollo and additional edifices with great treasures."¹³

The Watchtower Bible and Tract Society pulls down big bucks with their magazine peddling scheme—enough to buy up much of
(Continued on page 14)

One only has to glance at the shelves of the local Christian bookstore to surmise that the topic of spiritual warfare is a hot one. It seems many authors are expounding on the best way for Christians to gain victory over sin and Satan. One such writer is Neil T. Anderson, former Professor of Practical Theology at Talbot Seminary, Christian counselor, and head of Freedom in Christ ministries. Anderson's best selling book, *The Bondage Breaker*, seeks to give believers the tools they need to overcome

"negative thoughts, irrational feelings, and habitual sins."¹

Anderson seeks to show Christians a theology right out of the New Testament that breaks the bondage of Satan in their lives. He does this by describing a believer's identity in Christ and how this knowledge can lead to victory over the wiles of Satan.

While Anderson does a thorough job of helping Christians understand who they are in Christ, he also delves into the issue of spiritual warfare. He believes demonic control is at the heart of all habitual sin and proceeds to give the methods by which this demonic influence can be combated. Here is where I

must differ with Anderson.

In this article, I will critique some of the strategies Anderson offers. I will show that Anderson's view of the demonic is not only absent from Scripture, but it actually has more in common

with the occult. I DO NOT mean by this that Anderson is practicing the occult. On the contrary, I have found him to be a very sincere Christian counselor with a genuine desire to help struggling Christians. Be that as it may, he is misguided in his theology. This is due to some misinterpretation of Scripture, an over-reliance on experience, and an occult view of reality creeping into his Christian worldview.

Freedom and Bondage

Before I begin to evaluate Anderson's views, it is necessary for me to outline his basic teachings in the *Bondage Breaker*. Anderson begins by denying that a Christian has any sin nature. Anderson states,

"I have been spiritually circumcised. My old unregenerate nature has been removed."²

"When you came into spiritual union with God through your new birth, you didn't add a new divine nature to your old, sinful nature. You exchanged natures."³

Christians must reprogram their mind to the fact that they do not need to follow the old patterns of sin—they are new creatures in Christ.

Since (according to Anderson) believers no longer have any

inherent nature to sin, there must be another cause for Christians caught in the "bondage" of habitual sin. That cause, he believes, is demonic. Once a believer commits some sin, it opens the doorway for demonic infestation (my word) which can bind the believer into a habitual pattern of sin. This also can occur if the believer has ancestors who had participated in some sin pattern such as alcoholism or witchcraft. From this, the Christian can inherit "demonic strongholds that are passed on from one generation to the next" that will keep him from gaining victory.

Unless the demons are dealt with, there can be no victory. Unlike the deliverance movement devotees, who say someone other than the individual affected must deliver the host from its demon, Anderson says each Christian has the ability to exercise this control over the demonic by using a series of prayers and affirmations called the "Steps to Freedom in Christ." This demonic element can cause believers to be powerless to control their compulsions. They must go through the steps in order to be free and then they are still susceptible to demonic control if another door is opened for demonic infestation. There is never a point when a believer is not subject to potential satanic bondage, says Anderson.

"It is my observation that no more than 15 percent of the Evangelical Christian community is completely free of Satan's bondage."⁴

The ways a believer can open himself up to demonic control are myriad and listed in what Anderson calls a "Non-Christian Spiritual Experience Inventory" which includes being in a cult, hypnosis, Ouija boards, etc. It's important to note these activities may have been experienced before salvation and that the "bondage of

demonic control" must still be dealt with even years after someone is saved. Also, the demonic bondage can be inherited from an ancestor. For this reason,

Anderson asks many of his patients if they are adopted, for they may have garnered a spirit from their unknown parentage.

A Critique of the Spiritual Warfare of Neil T. Anderson

by Jonathon Miles

Can A Christian Lose Control to Demons?

The first problem I see with Anderson's theology is the question of exactly how much influence can Satan have in the life of a believer? As stated above, Anderson contends Christians can become so demonically influenced that they can lose control of their actions.⁵ He justifies this with several Scriptures that he cites as proof that Satan (the demonic) can take control of a believer. While it is beyond the scope of this article to refute the idea of Christians being possessed,⁶ I would like to address a few of the verses he employs:

1. **Luke 13:10-18:** A woman was crippled due to some demonic influence. Anderson contends that, since she is a "daughter of Abraham," this indicates she is a Christian.
2. **Luke 22: 31-34:** Jesus tells Peter that Satan has "demanded to sift you like wheat."
3. **James 3:14-17:** James indicates that if we are bitter, that "wisdom" is "demonic."
4. **Ephesians 4:26-27:** Paul admonishes us not to let Satan have a foothold. Anderson points out that in the Greek, "The word 'foothold' literally means 'place'."⁷



5. Acts 5:3: Peter tells Ananias that Satan has filled his heart to lie to the Holy Spirit.

First, concerning the “*daughter of Abraham*,” there is no indication this term refers to one who had believed in Jesus. It is an indication of her heritage. She is Jewish. The context is completely Jewish. She is in a synagogue and what is in question is whether Jesus should perform the work of healing on the Sabbath.

Second, the statement that Satan wants to test Peter does not indicate any possession. Anderson goes completely beyond the context and into speculation when he concludes Peter had, “given a foothold to Satan through pride when he debated with the disciples about which of them was the greatest ...”.⁸ The text does not even indicate *which* disciples were debating. It only mentions there was a dispute among them (Luke 22:24). One wonders why the others also did not garner a demonic infestation.

As to the “*demonic*” wisdom in James chapter three, one must only appeal to grammar to refute this one. The word for “*demonic*” (Greek = δαιμονιώδης, daimoniódes) is used as an adjective. It can be translated “*devilish*.” James is merely contrasting heavenly wisdom which is “*peaceable, gentle, reasonable*,” etc.

Furthermore, in one of his anecdotes, Anderson relates how a prostitute challenged the faith of one of his students. This young man then acquired this “*demonic logic*” and fell into heresy.⁹ This clearly is not the context, since James says the devilish wisdom comes from “*bitter jealousy*” and “*selfish ambition*” not from being questioned by a prostitute!

To question the allowing of a “*foothold*,” we can appeal to linguistics. The word “*topon*” (Greek = τοπον) can be translated “*place*,” but it can also have the idea of “*opportunity*” as it does in Romans 12:19 and 15:23. We are admonished not to give Satan an *opportunity* in our lives.

The last reference is a little more difficult since we have to look at the verses that follow Acts 5:3. In verse three, Peter asks Ananias why “*Satan has filled your heart to lie to the Holy Spirit?*” In verse four, Peter says Ananias literally “*purposed in your heart*” to do these things. Here it is *Ananias* who has done this on his own! How can this be? Anderson interprets verse three to be saying Satan *occupied* (filled) Ananias’ heart and caused him to do these things. Instead of “*Satan filled his heart*,” Anderson says Satan filled him with “*Satanic deception*” and “[Ananias] allowed Satan’s deception to fill (control) his heart.” He underscores this by saying the word used for “*filled*” (Greek = ἐπλήρωσεν, eplérosen) is used for the filling of the Holy Spirit. There are two problems with his argument. First, the text does not say Ananias’ heart was filled with Satan, but rather that Satan filled Ananias “*to lie to the Holy Spirit*.” I think this refers to Satan filling (influencing) Ananias to do something—namely the *desire* to lie to the Spirit. This is not *possession* but rather *temptation*. Furthermore, if Anderson insists on using the connotation of “*eplérosen*” in regard to being “*filled with the Spirit*” in the same manner as being “*filled with Satan*,” then this defeats his assertion that Ananias has lost control. When a believer is filled with the Spirit, there is no loss of control. We still have *free will* to obey or disobey God, but this is contrary to Anderson’s point when he says:

“Those who say a demon cannot influence an area of a believer’s life, [sic] have left us with only two possible culprits for the problems we face: ourselves or God. If we blame ourselves, we feel hopeless because we can’t do anything to stop what we are doing.”¹⁰

This is the real danger I see in Anderson’s theology. There is no personal responsibility for habitual sin. The person who struggles with sin is not met with the crushing conviction of their own sinfulness and their need for dependence on the Spirit (without whom none can do good). Instead, the person is told demons have control. If someone feels the deep conviction that, “*...nothing good dwells in me, that is, in my flesh ...*,”¹¹ I am in this flesh and basically depraved” they are counseled that such thinking is from Satan:

“Instead of recognizing that their [believers’] minds are being peppered by the fiery darts of the enemy, they think the problem is their own fault. ‘If these foul thoughts are mine, what kind of person am I?’ So they end up condemning themselves while the enemy continues his attack.”¹²

I think the answer to the question, “What kind of person am I?” is that, while we live in these unredeemed bodies, we are depraved. But for the power of the Holy Spirit, we are incapable of doing good—as Paul says, “*nothing good dwells in me, that is, in my flesh*.” Anderson, however, teaches the believer has become inherently good, saying

“The Bible doesn’t refer to believers as sinners, not even sinners saved by grace the Bible never refers to believers as sinners.”¹³

So, therefore, any thoughts of imperfection are condemned as demonic. As to the issue of personal responsibility, Anderson answers the objection by saying he does not allow anyone to use the old Flip Wilson cliché, “The Devil made me do it.”

“I never tolerate someone saying, ‘The Devil made me do it.’ No, he didn’t make you do it; you did. Somewhere along the line you chose to give the Devil a foothold. He merely took advantage of the opportunity you gave him.”¹⁴

Anderson previously defined a “*foothold*” as being infestation even to the point of losing control. If this is the case, then all that has been done is to move the culpability one step further. If Anderson is correct, then the Devil didn’t make you do it. You allowed the Devil in, and then *he made you do it!* He goes so far as to interpret Paul’s admonishing believers to “*not let sin reign in your mortal body*”¹⁵ within this construct:

“I personally believe that the word *sin* in Romans 6:12 is personified, referring to Satan ... **Satan is sin** ... I would have a hard time understanding how only a principle [sin] would reign in my body in such a way that I would have no control over it.”¹⁶

This is simply bad hermeneutics. There is nothing in this text or its context to indicate Paul means this. Paul is personifying *the sinful life* as having the ability to reign (like a king) in the life of a believer. Again, this is succumbing to temptation not possession by Satan.

I see one other point of confusion in Anderson’s definition of demonic infestation. Anderson voices the same doctrine as deliverance teachers: he makes the distinction between demonic control and demonic ownership, indicating that demons may infest (my word) a Christian but not possess a Christian.

My problem with this is that the characteristics Anderson gives a person under the control of a demon are exactly the same as those of the unsaved demon-possessed in the Bible. There is no difference in the extent of control. Perhaps an analogy would be helpful. If I have a title to a car in my name, I own the car. I have

(Continued on page 11)



A Brief Response To HUGH ROSS

by Thomas A. Howe, Ph.D.

In his book *Creation and Time*,¹ Dr. Hugh Ross presents a wealth of information relative to the creation-date controversy. This respondent is not trained or equipped to address the scientific arguments and evidence which Dr. Ross amasses. However, it is within my field to address the claims and analyses of Ross in the chapter titled, "Biblical Basis for Long Creation Days." To this end, I will present a portion of Ross' claims and arguments according to the section divisions found in his book beginning on page 45. Below each brief paragraph taken from Ross' book, I will address his claims and arguments in one or more paragraphs. It is advisable that the reader obtain a copy of Ross' book and, at the very least, thoroughly read this chapter.

Let me also assert up front that I do not seek to attack Dr. Ross in any personal way. If there is anything said in my responses that may be taken as a personal attack, I humbly apologize in advance. Like Dr. Ross, I am interested in discovering the truth and not in attacking a brother in Christ. The views expressed in this response are not necessarily the views held by Southern Evangelical Seminary or any other faculty members or staff. These are my own personal views and reflect my own position.

1. The length of God's days. The same author of Genesis (Moses) wrote in Psalm 90:4, "For a thousand years in your sight are like a day that has just gone by, or like a watch [for hours] in the night." [NIV] Moses seems to state that just as God's ways are not our ways (Isaiah 55:9), God's days are not our days.²

The implication Ross is attempting to impress upon the reader is that since Moses apparently used the word "day" in Ps. 90:4 in a figurative sense, the idea of "day" in Genesis does not necessarily indicate a literal 24-hour period. However, rather than mitigate against the short-day view, this passage actually strengthens the idea that Moses understood "day" to indicate a short rather than long period. The point of the simile in Ps. 90:4 is that a thousand years are to God as a very short period of time. In fact, the text says, "For a thousand years in your eyes (is) as a day recently which passes by, and a watch in the night."

The translation is rather awkward English, but it is translated this way to attempt to give the sense of the Hebrew sentence. The expression "a day only recently which passes by" is taken from the construction in the middle of the line, *k'yôm 'etmôl ki ya'bor* (recently which passes by): "As a day (*k'yôm*) recently (*'etmôl*) which (*ki*) passes by (*ya'bor*). The word *'etmôl*, translated here as "recently," is often translated "yesterday" and indicates a time passed as recently as yesterday. The Brown-Driver-Briggs lexicon indicates that the word often means "only lately."³ The *Theological Wordbook of the Old Testament* (TWOT) states the word is translated "literally 'yesterday (and) the day before,' idiomatically 'formerly, recently, before'."⁴ This indicates Moses is comparing the long span of one-thousand years to a very short span of only yesterday or the day before.

If the word "day" in this context means "long period of time,"

then the simile loses its meaning. What it then would mean, would be that, to God, a thousand years is as a long period of time. But to us a thousand years is a long period of time. Why would God tell us that to Him a thousand years is a long period of time? As Ross rightly affirms, "God's days are not our days." Moses is trying to contrast the relation of time to us and to God. What Moses is saying is that, to God, a thousand years is as a short period of time, as yesterday or the day before that has recently passed by. This idea is strengthened by the fact that he even compares a thousand years to a specific short period, the "watch," which Ross points out is four hours. If we should conclude that the word "day" in this context does not mean a short period of time, should we not also conclude that a "watch" does not indicate a short period of time? But this is clearly not what the use indicates here. Moses is counting on the reader to understand "day" as a short period of time in order to contrast our notion of time with God's. To God, a thousand years is like four hours. If this is the way Moses is using the words here, then this actually argues against Ross' assertion because it strengthens the idea that Moses understood the word "day" to indicate a short period of time.

2. The Hebrew words *yôm*, 'ereb, and boqer. The Hebrew word *yôm*, translated *day*, may be (and is) used in biblical Hebrew as it is in modern English: to indicate any of three time periods: (a) sunrise to sunset, (b) sunset to sunset, (c) a segment of time without any reference to solar days (anywhere from weeks, to a year, to several years, to an age or epoch). This does not mean, however, that *yôm* can be interpreted as referring to an indefinite time or infinite time.⁵

Of course, there is no question whether the word *can* be so used. The question is, how *is* it being used in the creation narrative. The standard young-earth claim is that the word *yôm* always indicates a 24-hour day when attached to an ordinal (second, third, fourth). Ross' response to this claim is that in Hos. 6:2 we find the statement, "after two days he [God] will revive us [Israel]; on the third day he will restore us." Since Ross understands this to be an instance in which an ordinal (third) is used with the word "day" to indicate a period not equal to 24 hours, he takes this to be a counter example to the young-earthers' claim about the use of the word "day" with ordinals.

First of all, the notion that this is not a reference to a 24-hour period is Ross' interpretation of the passage. Simply because commentators generally interpret this figuratively does not necessarily settle the question. Perhaps it does mean literal days. It may be that this prophetic pronouncement is a reference to the resurrection. After the second day, God will revive us in the revived Messiah; and on the third day God will restore us in the restored Messiah. So, it may be that this is a prophetic reference to the literal days of the death, burial, and resurrection of Messiah. Simply because Ross interprets these references figuratively does not necessarily mean they are figurative. This passage is just as problematic

for Ross as it is for the young earther. Consequently, it does not shed light upon other problematic verses.

Second, it seems to be hermeneutically suspect to demand the narrative passages in Genesis 1 ought to be understood in light of a poetic usage in a prophetic book which was written several hundred years later. Could Moses or his audience have been expected to anticipate the use of Hosea? But, even if Moses' audience did understand this kind of usage, it is a dubious practice to take the figurative expressions in poetry to inform the literal passages of narrative. The figurative is built on the literal, not the literal on the figurative. We should not use the figurative expressions of poetry, assuming they are figurative, to tell us what the literal passages must mean. Poetry is predisposed toward figurative expression, while narrative passages are predisposed toward literal usage.

Third, the metaphor of the poetic passage in Hosea 6 counts on the understanding of "day" as a short period of time in order to be significant. If the word "day" in Hosea indicated a long period of time, then the force of the metaphor is lost. The reason this statement is an encouragement to the people of Israel is because it promises deliverance and redemption will come shortly—as if in only a day. If the word "day" is understood to indicate a long period of time, then the encouragement is lost: "After two long periods of time God will revive Israel; on the third long period of time he will restore us." It makes better sense in the context to understand the reference to "day" as indicating a short period of time: "After two short periods of time [even as short as two single 24-hour periods] He will revive us; on the third short period of time [even as short as one 24-hour period] he will restore us."

Fourth, in this same section Ross asserts,

Young-earthers also hold the view that the Hebrew word 'olam (as opposed to yom) would have been used to indicate a long time period. However, Hebrew lexicons show that only in post-biblical writings did 'olam only refer to a long age or epoch. In biblical times it meant "forever," "perpetual," "lasting," "always," "of olden times," or "the remote past, future, or both." But the range of its usage did not indicate a set period of time.⁶

Ross has misrepresented the situation. Concerning 'olam, TWOT, the very work from which Ross quotes, asserts,

There are at least 20 instances where it clearly refers to the past. Such usages generally point to something that seems long ago, but rarely if ever refer to a limitless past. Thus in Deut. 32:7 and Job 22:15 it may refer to the time of one's elders.⁷

Deuteronomy and Job are hardly "post-biblical writings," and the "time of one's elders" would certainly seem to indicate a set period of time. In fact, TWOT later states that, "In Isa 58:12, 61:4; Mic 7:14; Mal 3:4, and in the Aramaic of Ezr 4:15, 19 it clearly refers to the time just before the exile."⁸ It would seem such a specific designation could be understood to indicate a set period of time, and TWOT goes so far as to assert that some passages of the Bible use the word "of a not-so-remote past."⁹

Once again, it seems that Ross' argument has served to mitigate against his own view. But there is another problem with the long-day view that is not considered by Ross or any other day-age theorist of which I am aware. This is the question of what to do with the word "night"! If the word "day" (yôm) should be taken to refer to a long period of time, should not the word "night" (layla) also be taken as a long period of time? If so, does this suddenly double the amount of time since now we not only have long days but also long nights? Additionally, why would Moses even make reference to the "night" if he were referring to a long period of time that included a multitude of days and nights? It seems to stretch one's hermeneutical credulity to argue the word "night" should be taken figuratively like the word "day," and yet, the long-day theorist must give account of its presence. If he argues the word "day" is figurative for a long period of time, and yet, the word "night" is not . . . this seems to require some fantastic hermeneutical gym-

nastics! If the word "day" in verse five, "And God called the light Day, and the darkness he called Night," is taken literally, why is it taken figuratively in the very same verse? Some have argued that the word "day" in the phrase is figurative even for the short-day theorist, since the early part of verse five uses the word for the daylight period, while the word "day" in the phrase, "And it was evening and it was morning. The first day," takes the word as a 24-hour period, not simply the daylight hours. However, an argument could be made that this is in fact a reference to the daylight hours, since God works in the light, not in the dark. The short-day theorist can account for the uses of both words "day" and "night" without doing violence to the text or to the principles of grammatical-historical interpretation. It would seem the long-day theorist cannot account for the use of the word "night" without engaging in some hermeneutical slight of hand.

3. The function of a chronology. A study of other chronologies in the Bible reveals a common characteristic: They record sequences that are both significant and discernable to the reader . . . For the creation days, long time periods during which increasingly complex life-forms were created, indeed, are verifiable and essential to validate the supernatural accuracy of the writer's statements. But if all creation were completed in six 24-hour days, the most sophisticated measuring techniques available, or even foreseeably available, would be totally incapable of discerning the sequence of events. Thus a major use of the chronology would be thwarted.¹⁰

In this section, Ross seems to be arguing that if the creation were completed in six, 24-hour periods, there would be no means to verify the sequence of events since present or foreseeable technology could not discern the sequence, and what appears to be a major use of chronology would be undermined. Since the people in Moses' day did not have technology even approaching the technology available today, and since even our modern technology would be incapable of discerning the sequence of events if the creation were completed in six, 24-hour periods, then the creation must have been over long ages. Otherwise, the major use of chronology would be thwarted.

However, this leaves open the possibility that if the technology were to be developed that could discern the sequence, then the verifiability of the chronology would be possible, and the "major use of the chronology" would be available, and this argument against short days would be eliminated. So, the argument here is not against any inherent problem with short days or with the text, but with our present and foreseeable technological capabilities to verify the chronology. Of course, the argument assumes biblical chronology has the function Ross thinks it has (a dubious assumption at best).

Ross' own examples, however, argue against his point. He uses Dan. 11:2-35 as an example of the discernability of chronology that validates the message of God's spokesmen:

. . . and Daniel 11:2-35 (a prediction, since fulfilled, of the chronology of victories, defeats, and intrigues of various kings and kingdoms of the Greek and Roman eras). The supernatural accuracy of such chronologies not only proves their inspiration but also gives assurance for today and hope for tomorrow.¹¹

The problem with Ross' point is that the people to whom the prophecy of Daniel was originally given could not possibly have verified the sequence of events since they were still future. Later generations could look back on those prophecies and the history they foretold and verify the chronological accuracy. Analogically, although the people of Moses' time (or of our time) who cannot verify the sequence of events in a six, 24-hour-period creation week due to lack

(Continued on next page)

"Ross" (Continued from page 7)

of technology, that technology may be developed in the distant future by which the chronological accuracy could be verified. Simply because the prophecy could not be verified by those who lived before the historical fulfillment does not mean the "major use of the chronology" was thwarted. It merely meant the verification was yet future. So, likewise, just because the chronology of the short creation week could not be verified in the past, and may not be verifiable in the present or foreseeable future does not mean the "major use of the chronology" has been thwarted. Rather, it may mean it will be verified at some point that is still future for us. In fact, the only way Ross can conclude the major use of biblical chronology has been thwarted is at the end of time when there is no more time left in which the chronology could be verified.

Ross' argument goes like this:

A major use of biblical chronology is to be verified in its accuracy.

A six, 24-hour-period creation week is a chronology that could be verified by present or foreseeable technology.

Therefore, the major use of biblical chronology is thwarted.

However, a slight alteration in Ross' argument reveals its fallacious nature.

A major use of biblical chronology is to be verified in its accuracy.

A six, 24-hour-period creation week is a chronology that cannot be verified by technology, YET!

One day it will be verifiable by future technology.

Therefore, a six, 24-hour-period creation week does not thwart a major use of biblical chronology.

Ross begs the question when he says, "For the creation days, long time periods during which increasingly complex life-forms were created, indeed, are verifiable and essential to validate the supernatural accuracy of the writer's statements."¹² Long time periods and the creation of increasingly complex life-forms are only "essential to validation of the supernatural accuracy of the writer's statements" if one assumes the validation must have been done in the past, or must be done in the present or in the foreseeable future. Perhaps the validation awaits some distant future time when the technology for such verification is available, just like the prophecies awaited their fulfillment in history before they were chronologically verifiable.

Additionally, Ross seems wrongly to assume sequences are only significant and discernable to the reader if their chronology can be verified. The sequence of events can be significant to the reader for reasons other than their chronological verification. This is true for us as we read passages that prophecy events which are yet future. They are significant, because the point of the chronology has a meaning apart from its verifiability. Ross' appeal to Acts 6 is a case in point. Concerning Acts 6 Ross asserts,

Recorded events not intended to be time discernable to the reader are presented without the use of sequence markers. For example, in Acts 6 Luke does not indicate the order in which the first seven deacons of the church were chosen. He lists the names in random order because there was no special significance to the order of their selection.¹³

Ross assumes that because he cannot discern a significance to the sequence in the list, there must not be one. How does he know these names are listed in random order? Luke does not say he listed them in random order, and there may be a special significance to the order that no commentator has, as yet, discovered. To illustrate this point, consider the observation made by one commentator on 1 Corinthians. Hans Conzelmann claims that there is no discernable significance to the order of chapters 12, 13, and 14.¹⁴ Because he cannot see the special significance to the arrangement, he assumes there must not be a significance. However, the

significance is there, it has merely escaped Conzelmann's notice. Chapter 12 delineates and describes some of the gifts in the church and encourages each member to be content with the gift the Holy Spirit has given. Chapter 14 describes the proper way of exercising the gifts in the church, and the gifts to which the church ought to give priority. Chapter 13 comes between 12 and 14 in order to delineate the proper motive for exercising gifts in the church, namely, love. The sequence is discernable and significant. Ross, like Conzelmann, has confused "discerned" with "discernable." Although the sequence may not be discerned as yet, does not mean it is not discernable. So, even without specific sequence markers, a sequence may be significant and discernable in itself, but not to us as yet. So also with the short creation week. The sequence may not be discerned by us, but that does not mean it is not discernable in itself. The "major use of the chronology" is not thwarted merely because I am deficient in my ability to discern it.

4. The unusual syntax of the sentences enumerating specific creation days.

Looking at the word-for-word translation of the Hebrew text, one finds this phraseology: "and was evening and was morning day X." *The New International Version* phrases the time markers this way: "And there was evening, and there was morning—the Xth day." The word arrangement is clearly a departure from simple ordinary expression. It creates ambiguity. If "day X" were intended as the noun complement for the one evening and morning together, the linking verb should appear just once, in plural form (as the *King James Version* renders it): "And the evening and the morning were the Xth day." We would expect the literal Hebrew to say, "and were evening and morning day X." But it does not. This syntactic ambiguity does not constitute a proof. However, it does suggest that "day" here is to be taken in some unusual manner.¹⁵

When Ross says the "arrangement is clearly a departure from simple ordinary expression," what standard is he using to measure what is "simple" and "ordinary"? It may be a departure from simple ordinary *English* expression, but that does not mean it is not simple and ordinary *Hebrew*. Ross also asserts, "We would expect the literal Hebrew to say, 'and were evening and morning day X.' But it does not."¹⁶ The problem with this and the above statement is that Ross is imposing expectations of English syntax upon the Hebrew language. Although Ross may be "expecting" the literal Hebrew to be expressed according to English syntax, Moses cannot be expected to employ such expressions.

Actually, Ross' literal translation, "and there was evening and there was morning—the Xth day," is inaccurate. The word *hayah* is not an impersonal verb like *yêš*, (there is). If the verb were "there was," one might expect *yêš* to have been used. A more accurate translation of the passage is, "And it was evening, and it was morning, day Xth." So, Ross' expectation that there should have been a plural copula does not make sense at all. Why should we expect "the literal Hebrew to say, 'and were evening and morning day X.'" If "evening and morning" are understood collectively as parts constituting the whole, then we would not necessarily expect a plural copula. In fact, Hebrew syntax would not expect a written copula at all. Hebrew regularly omitted the verb in sentences that have the simple idea of "is." An English equivalent to the Hebrew might be, "And it was evening, and it was morning. This was the first day." The syntax *does not*, in fact, suggest the word day is to be taken in an unusual manner.

5. The uniqueness of the seventh day. Of the first six creation days Moses wrote: "There was evening, and

there was morning — the Xth day.” This wording indicates that each of the first six creation days had a beginning and an ending. However, no such wording is attached to the seventh creation day, neither in Genesis 1-2 nor anywhere else in the Bible. Given the parallel structure marking the creation days, this distinct change in form for the seventh day strongly suggests this day has (or had) not yet ended.¹⁷

Once again, I think Ross has employed an argument that mitigates against his own view. It is precisely the lack of temporal markers that indicates the uniqueness of the seventh day. The other six days do have temporal markers, so we should conclude they are not like the seventh day. Therefore, they must have been short periods of time in contrast to the seventh day which indicates a long period of time. But, if the seventh day is supposed to be unique in that it was a long period of time, what would be unique about it if the other six days were also long periods of time? Additionally, the seventh day, in fact, is not a “creation” day. It is a day of rest in contrast to the creation days. Nevertheless, the uniqueness of the seventh day does not argue for the meaning of the word “day” in the other instances *precisely because* the wording associated with the other six days is not used in reference to the seventh day. It is because the seventh day was unique that the repetitive expression, “and it was evening, and it was morning, day Xth,” is not used. One reason the seventh day is unique is its spiritual significance. The lack of temporal markers indicates the rest of God never comes to an end. Moses may have deliberately omitted the literal references in order to allow for this spiritual application.

Another point to consider is the age of Adam when he sinned in the garden. If the days of the creation week were long periods of time, then Adam must have been several thousand years old before he sinned. Adam could not have sinned during any of the seven days of the creation week because 1) he was not created in the first five days; 2) the description of the events of the sixth day do not recount a fall (Gen. 2); 3) it was after the end of the sixth day that God pronounced all things “very good”; 4) it could not have been on the seventh day that Adam sinned, since this was the day of rest. It must have been *after* the seventh day that Adam and Eve sinned. Now, if each of the seven days of the creation week were long periods of time, then Adam could not have sinned until at least after the end of the sixth day, and most probably after the end of the seventh day. But, if the days were long periods of time, then in order for Adam to live through the sixth and seventh days, he must have been several thousand years old before he sinned in the garden. But this is clearly unbiblical.

6. The events of the sixth day. Genesis 1 tells us that the land mammals and *both* Adam and Eve were created on the sixth day. Genesis 2 provides further amplification, listing events between Adam’s creation and Eve’s. First, God planted a garden in Eden, making “all kinds of trees to grow out of the ground.” Then Adam, after receiving instructions from God, worked and cared for the Garden of Eden. After that, he carried out his assignment from God to name all the animals . . .¹⁸

Ross goes on to talk about Adam’s supposed interaction with the plants and animals such that “Adam has sufficient interaction”¹⁹ to discover he needed Eve. Of course, the text does not say Adam discovered he needed Eve. The text clearly says God was the one who said “*It is not good for man to be alone.*”

Again, another problem is Ross’ interpretation of the text. First of all, the text does not say God caused plants to grow up from seeds. Rather, it says He planted a garden. Competent gardeners can plant a garden in a single day with full-grown plants. Could not God have created plants full-grown and planted a garden with mature plants? In fact, this would seem to be necessary, otherwise

Adam would have had no food while waiting for the plants to grow.

Second, the text does not say Adam actually “worked and cared for the Garden.” Assuming this is even an accurate translation, the text simply says this was why God put him there. It does not say whether he had actually begun to do any gardening.²⁰

Third, Ross’ claim that Adam and Eve received instructions “still later on the sixth day”²¹ is clearly a case of eisegesis*. The text does not say *anything* about God instructing Adam and Eve “in their responsibilities in managing the plants, animals, and resources of the earth.” After God brought the animals to Adam to name them, verses 19-20, God put Adam into a deep sleep and formed Eve from Adam’s rib, verses 21-22. Verse 23 records Adam’s response to Eve, and verse 24 records the proverb about the relationship of the man and his wife. Verse 25 simply says, “*And the man and his wife were both naked and were not ashamed.*” Chapter three begins with the introduction of the serpent and the events leading to the Fall. There is *no* verse that says anything about further instructions given to Adam and Eve; and the events beginning at 3:1 could not have taken place on the sixth day, since this would indicate the Fall took place on the sixth day, before the day of rest, and before God pronounced all things good. Ross is reading into the text information that simply is not there.

7. The wording of Genesis 2:4. This verse, a summary statement for the creation account, in the literal Hebrew reads, “These are the generations of the heavens and the earth when they were created in the day of their making.” Here the word *day* refers to all six creation days (and the creation of the universe that took place prior to the first creation day).²²

This objection is without substance seeing that we have already shown the use of the word “day” with ordinals. This is a case in which the word “day” is used figuratively. No one disputes the fact the word *can* be used figuratively and *is* so used in certain places in Genesis. However, just because it is used figuratively in certain instances, does not mean it must be taken as figurative in every other instance. Merely because it is used figuratively in Genesis 2:4, it does not mean it is figurative in Genesis 1.

Once again, Ross has made a point that actually argues against his own position. The fact the summary describes the creation week with the word “day” rather than a word that would normally indicate a longer period of time, such as *’olam* or *’ad* (which is used in Job 20:4 to refer to the period of time since the “establishing of man on the earth”), implies the creation week was a short period of time. God created the heavens and the earth in a period of time that can be characterized by the use of a word that in its normal, grammatical, historical use indicates a short period of time. In fact, the figurative use of the word “day” would naturally imply the period of time referred to would be characterized as a short period of time. For example, the “*day of the Lord*” is not a period of judgment that lasts thousands of years. Rather, the period of God’s judgment is a short period of time, perhaps lasting only a few months or a few years (maybe only 3½ years). The period of time which the old-earthers would seek to pack into this word would necessarily involve hundreds of thousands, perhaps, millions of years. The word “day” is totally inappropriate for such a characterization.

Additionally, this is in fact a *summary* statement, not a literal description of the events of creation. Like the first summary statement in Gen. 1:1, the word “*heavens*” does not literally mean only heavens, but it is a figurative use for the universe as distinct from the earth. Additionally, it is a misinterpretation of the passage to say that the universe was created before the first creation day. If the universe was created before the first creation day, then the first creation day wasn’t the first creation day. Either verse one is a summary statement, or the creative acts of verse one are included in the first creation day.

(Continued on next page)

"Ross" (Continued from previous page)

8. Biblical figures of speech for the earth's age. In describing the eternity of God's existence, several Bible writers often compare it to the longevity of the mountains or the "foundations of the earth . . ." "The brief span of a 3,000-year terrestrial history (in the context of the wisdom literature) seems an inadequate metaphor for God's eternity. The fact that the Bible does consider the antiquity of the founding of the earth a suitable metaphor for God's eternity suggests the biblical view of a very ancient earth."²³


Even if this were true, this still does not address the idea of long creation days. It could be the case that God created the heavens and the earth in six, literal, 24-hour days a long, long time ago. However, the operative term here is "seems." The question is, to whom does the metaphor "seem" or not "seem" to be adequate? Is what seems to be inadequate to Ross the measuring rod of what kind of metaphors the Bible must be allowed to use? A 3,000-year terrestrial history might certainly have "seemed" an adequate metaphor to these ancient people! Our modern, temporal references are not an appropriate measuring rod by which to measure what would and would not have been adequate for these ancient people. However, from where does Ross get this "3,000-year terrestrial history"? This is a straw-man argument. Young-earthers do not hold this view, and it is not a necessary concomitant to a young-earth position. Ten-thousand years is young in comparison to the millions and billions of years of evolutionists, but such a time does not mitigate against a young-earth position, and it seems to me to be quite an adequate metaphor. I am not advocating a 10,000-year terrestrial history, I am merely saying young-earthers are not committed to a three- or four-thousand-year-old earth. One-hundred-thousand years would be young in comparison to the millions and billions of years advocated by evolutionists and old-earthers.

9. Explicit statements of earth's antiquity. Habakkuk 3:6 directly declares that the mountains are "ancient" and the hills are "age-old." In 2 Peter 3:5, the heavens (the stars and the universe) are said to have existed "long ago."²⁴

The appropriate response to this assertion is, So? It is certainly unfortunate Moses' audience did not have Habakkuk and 2 Peter as grids through which to interpret Genesis 1. The terms "ancient," "age-old," and "long ago" are relative to the writers of these biblical passages, not to the assumptions and world view of the modern, empirical scientist. To the ancient Hebrews, 10,000 years might have seemed "ancient," "age-old," and "long ago." That is equally true to us today. We often refer to materials which were written 1,000, 2,000, or more years ago as "ancient" writings. This does not imply that we believe them to be millions or billions of years old. Just because 10,000 to 20,000 years seems to be a short span of time in light of modern science and technology, that does not mean the ancient Hebrews had this perspective. Once again, Ross is imposing his modern perspective upon the biblical text.

Conclusion

Contrary to Ross' conclusion, several of his arguments do not "come from Bible passages directly addressing the length of the creation day." Rather, they come from Ross' misinterpretation of these passages. Several of his arguments actually mitigate against his own position. Interpretation is always done from the assumptions and presuppositions of the interpreter, and Ross is no exception. He has come to the text with his old-earth perspective and imposed it upon the text, sometimes reading into the text in order to make it fit with his assumptions.

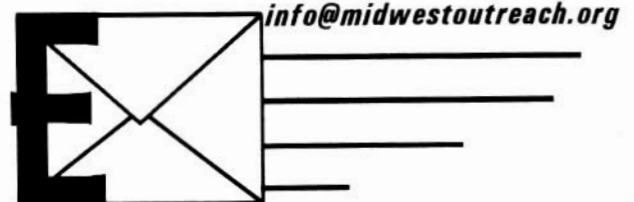
There is no doubting or questioning his sincerity and his orthodoxy. Ross is attempting to defend the accuracy of the biblical text and the truth of Christianity against the attacks of evolutionists and atheists, and his scientific arguments are formidable and beyond the expertise of this author. However, his handling of the biblical text is woefully inadequate and fraught with errors. The implication that holding a young-earth position requires one to "sacrifice his rational mind,"²⁵ and the charges of being "anti-intellectual"²⁶ and "distorting the gospel"²⁷ are out of sync with his claim to desire a meeting of the minds in the "spirit exemplified by the Jerusalem council" which, Ross says, "refrained from humiliating and rejecting those who promoted error."²⁸ Ross needs to look more carefully at the various textual elements. Contrary to Ross' claims, the actual Bible text seems to point to a young earth. 

*eisegesis is an improper method of exposition by which the expounder introduces his own ideas into the interpretation of a text. (*Webster's Dictionary*)

The Journal would like to thank Thomas A. Howe, Ph.D. for his contribution in this issue. Dr. Howe is Professor of Bible and Biblical Languages at Southern Evangelical Seminary in Charlotte, North Carolina.

Endnotes

1. Hugh Ross, *Creation and Time: A Biblical and Scientific Perspective on the Creation-Date Controversy* (Colorado Springs: NavPress Publishing Group, 1994).
2. *Ibid.*, 45.
3. Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1980), 1070. Hereinafter referred to as BDB.
4. R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), 973. Throughout the remainder of this paper, the *Theological Wordbook* will be referred to as TWOT. In *An Introduction to Biblical Hebrew Syntax*, the authors include a footnote in which they assert, "The phrase never has the supposed 'literal' sense 'yesterday ('*trwl*) or the day before (*šlšwm*, lit., the third day ago [counting today])." Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 39.3.1h, n44. This is not an assertion the word '*etmōl*' by itself is never literal, but that the phrase '*etmōl šlšōlm*' never is used to literally refer to the "third day ago," but it is always figurative and is translated "previously" or "formerly."
5. Ross, 46.
6. *Ibid.*, 47.
7. TWOT, 672.
8. *Ibid.*
9. *Ibid.*, 673.
10. Ross, 47-48.
11. *Ibid.*, 47.
12. *Ibid.*, 48.
13. *Ibid.*
14. Hans Conzelmann, *A Commentary on the First Epistle to the Corinthians*, trans. James W. Leitch (Philadelphia: Fortress Press, 1975), 217ff.
15. Ross, 47.
16. *Ibid.*
17. *Ibid.*, 48-49.
18. *Ibid.*, 50-51.
19. Ross, 51.
20. John Sailhamer makes a convincing case that the words normally translated "work it and keep it" should not be so translated. The problem is, the word "it," which is a pronominal suffix on the ends of these two verbs (*ah*), is feminine while the word garden (*gan*) is masculine. Since a pronoun must agree with its antecedent in gender, the two words "it" cannot be referring to the word "garden." Sailhamer goes on to argue that the words should be translated "worship and serve." God did not put Adam in the garden to work, since the whole notion of the garden is a place of rest. Rather, God put Adam in the garden to worship Him and to serve Him. See John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids: Zondervan Publishing House, 1992), 100ff.
21. Ross, 51.
22. *Ibid.*, 52.
23. *Ibid.*
24. *Ibid.*
25. *Ibid.*, 160.
26. *Ibid.*, 165.
27. *Ibid.*, 162.
28. *Ibid.*



"Bondage" (Continued from page 5)

the free will to do what I want with my car. I can drive it where I want. I have control of its movements. I can gas it up. I can sell it. Now, let's assume someone steals my car and gets away. The authorities have given up the search. The insurance company has paid the claim. The thief is home free. Now, the question is: Does the thief have the free will to do what he wants with my car? Yes. He can drive it where he wants. He has control over its movements. He can gas it up. He can even sell it on some black market. The thief does not own my car legally; but practically, what is the difference? Anderson's definition of demonic control of believers sounds just like demonic possession of New Testament unbelievers. There is no Biblical precedent for this. There is no demonic possession of believers in the New Testament! There is no instance in the New Testament of someone becoming a believer and then being delivered from a demonic spirit—even in the cases of people who, according to Anderson's theology, were in a position to open the door to demonic control such as the Philippian jailer who was a converted pagan (Acts 16:34) or the myriad of Corinthians who were involved in all manner of "non-spiritual" practices including idolatry before their conversions.¹⁷

Indeed, one of the real problems with Anderson's "Steps to Freedom in Christ" is the deafening silence of any Christian epistle on this subject. There are no instructions for ridding a believer of demons. If these steps are so vital to overcoming sin and living victoriously, one would expect them to be mentioned in the New Testament. They are not there. Instead, what we have are warnings and exhortations—"flee sexual immorality" (1 Cor. 6:18), "be nourished up in ... good doctrine" (1 Tim. 4:6), "... turn away from evil, and do good ..." (1 Pet. 3:11).

It seems Anderson's spiritual warfare is analogous to the old children's game of imaginary bacteria called "cooties." You could catch "cooties" just by being next to someone or being near a place where someone with "cooties" had been. They could get on you

and then you had them until you got rid of them. Anderson's view of the spiritual is similar. He asserts a young student "caught" (again my term) "demonic logic" simply by being challenged by an ungodly woman. Christians can "catch" a demon by committing some sin. They even can be hereditary. Anderson alleges one pastor "caught" a demon when

"He attended a Buddhist funeral ... participated in the ritual by taking off his shoes, which is an act of worship in many Eastern religions. That night demons mocked him in his devotions."¹⁸

This is absolutely foreign to the Bible. In fact, it's contradictory. Paul tells those who might unknowingly eat food that had been sacrificed in worship to an idol that "an idol is nothing."¹⁹ He is not concerned about the Corinthians "catching" a demon, but rather that they do not undermine the faith of a weaker brother. No demonic "cooties" here.

So then, I find Neil Anderson's understanding of the nature of demons and their ability to control believers to be without Biblical precedent. It is not part of a Christian worldview. Demons may attack and influence believers, but they do not latch on to places and people simply by contact, nor is there any evidence they possess Christians.

Occult Practices Slipping Into The Church

I said previously I DO NOT believe that Neil Anderson is an occultist, or that he is purposely trying to bring occult teachings into Christian theology. I find him to be a man who genuinely cares about the faith. His sincerity is not in question; his theology is. Occult ideology has been rearing its ugly head in the church since the late eighteenth hundreds when the New Thought movement began to influence Christians. At that time, it was beaten back by sound theology and preaching.

Today, however, the church has largely abandoned the prac-
(Continued on next page)

The Place of Neil T. Anderson's World View

	BIBLICAL WORLD VIEW	NEIL T. ANDERSON	OCCULT WORLD VIEW
NATURE OF MAN	Positionally: Holy Practically: Depraved	Positionally: Holy Practically: Good	Inherently Good
SPIRITS	Evil spirits can influence but not possess believers	Evil spirits can control believers if given access	Spirits can control (channeling, etc.) persons who allow their influence
SIN (EVIL)	A lack of goodness (a privation)	Synonymous with Satan and his demons	Negative energy associated with spirits
SPIRITUAL CONFLICT	Demonic influence is combated by the Holy Spirit through prayer	Demons are driven out by the power of words and formula prayers	Spirits can be manipulated by formula words (spells)
LIMITS OF SPIRITUAL POWER	Believers are accountable for their individual sins, not the sins of their ancestors	Some believers, by virtue of generational curses, (from relatives in the occult), must overcome special demonic influence	Occultists can have more power by virtue of generational affiliation from relatives in the occult
LOCATION OF SPIRITUAL POWER	Demons limited to possession of unsaved persons or animals and never objects	Demons infest persons, both saved and unsaved, and objects	Spiritual energy and spirits can indwell persons and reside in objects

© 1999 Jonathon Miles

"Bondage" (Continued from page 5)

tice of teaching theology among its laymen and has opted for a more experiential approach. Because the average Christian does not have the tools of philosophy, theology and Bible interpretation to discern what is and is not coherent with the Christian worldview, the occult has been slipping into the church—especially in spiritual warfare, where experience has largely replaced Bible study. I think this is the case with Anderson. I think he confuses the Christian worldview (as defined by the Bible) with the occult worldview that surrounds us every day and depends so heavily on subjective experience. One only has to read a few pages of Anderson's book to see his reliance on what he calls "case studies." They are used not only as examples of his principles of bondage and freedom but also as proof of his views of the demonic.²⁰

I want to illumine how this theology fits more neatly into the occult world than it does into the Christian. We already have mentioned one example—that of believers being possessed and losing control of their bodies. In the occult, anyone who opens up to the control of spirits may be overtaken. New Age channelers describe this very experience.²¹ On the other hand, the Bible indicates believers are sealed with the Holy Spirit. Demons are not barred from possessing a person by the force of a formula prayer but by the present, indwelling Spirit of God from whom no one can separate.²²

There is a problem with the occult concept of sin as well. Most believers take the typical Augustinian view of sin (evil) as a privation. It is the lack of something. It is the taking of something good and corrupting it. Anderson, however, makes sin synonymous with Satan. Believers do not continue habitual sin without demonic presence. In the occult, evil is not really a moral category, but rather, the opposite side of a coin. George Lucas, an advocate of the occult teacher Carlos Castaneda, described this idea when he spoke of the philosophy behind *Star Wars*. He stated that he wanted to show there was a good side and a bad side of the same force, but that "the world works better if you're on the good side."²³

In the occult, this energy and the spirits allegedly can be manipulated by words used in combinations called spells. These spirits are conjured, controlled and manipulated by these spells. The Christian worldview says, while demons are real, they are not "forces" to be manipulated by words. They are spiritual beings dealt with through the power of the Holy Spirit through prayer. The power rests with God—it is only exercised through the believer. I think Neil Anderson would agree with the above statement. However, his understanding of demonic combat includes formula prayers that he offers as a way to rid believers of demons. He offers prayers for bondage to homosexuality, for those who have had an abortion, and for substance abuse—different prayers for different occasions.²⁴ Some might object by saying these are only suggestions what to pray, but Anderson never indicates this. He only says to rid oneself of the particular bondage, pray the prayers in the book. This even includes prayers for breaking inherited curses from ancestors:

"In order to walk free from past influences, make the following declaration and pray the following prayer: I here and now reject and disown all the sins of my ancestors. As one who has been delivered from the power of darkness and translated into the kingdom of God's dear Son, I cancel out all demonic working that may have been passed on to me from my ancestors."²⁵

Compare this with the occult view that says someone who is descended from a line of occultists may inherit special power. Once again, we can look at Lucas' *Star Wars* as an example. Obi Wan says "the force [which can be either good or evil] is strong in Luke's family," and therefore, "he has great power."²⁶ The Bible, however, never speaks of anyone inheriting a proclivity to sin from their parents. One verse that is often misapplied to support this, however, is Deuteronomy 5:9. The King James Version says,

"... for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

The problem with this argument is that this verse talks about God's punishment²⁷ for sin. Nothing whatsoever is mentioned about "demonic working." The consequences of the fathers' sins are for the children to deal with. Moses even told them that if they failed to drive out the pagans, then their children would suffer the wrath and be carried into captivity. This is exactly what happened to Israel, but there are no demons here.

The last thing I will mention in regard to the occult creeping into Anderson's worldview is his idea of the transfer of demonic influence. Anderson believes being in the presence of the non-spiritual can cause one to acquire demonic influence. Just taking shoes off at a Buddhist funeral or having read books on parapsychology can generate demonic attack. He even has a prayer to designate a specific room or portion of a room as a place of spiritual safety from the demonic.²⁸ One might have to pray these prayers in every room. There is simply no record of this kind of spiritual consecrating in the Bible. The Temple was made holy when the LORD made it a place for his name, not when Solomon prayed the prayer. Likewise, if this theology was true, then one should find Paul warning the Corinthians of "catching" a demon, since Corinth had dozens of places dedicated to false Gods. Anderson even indicates objects can be inhabited by demons.²⁹

Paul, himself, would have been in danger of acquiring demonic influence when he debated with the philosophers on Mars Hill which was dedicated to the gods and had many pagan statues—including "**an altar ... TO AN UNKNOWN GOD.**"³⁰ How-

Midwest Christian Outreach, Inc. works with several other ministries that operate help lines. The information on these lines is changed on a weekly basis. Individuals can call anonymously and simply listen, or they can request additional information. If they desire to speak to someone immediately, they are referred to our LIVE line.

The phone numbers for the pre-recorded and live lines are:

FOR JEHOVAH'S WITNESSES:

☎(630) 556-4551
☎(312) 774-8187
☎(502) 927-9374
☎(704) 647-0004

In Spanish

☎(773) 283-6861

FOR MORMONS:


☎(630) 736-8365

LIVE LINE:

☎(630) 627-9028

ever, in the occult, this view is very prevalent. In Raymond Buckland's book, *Buckland's Complete Book of Witchcraft* (St. Paul Minnesota: Llewellyn Pub., 1993), there are special prayers to consecrate an event, a place, or even an object.³¹ This is not part of the Christian worldview. The New Testament indicates demons are spiritual beings and it gives examples of them possessing unsaved people and animals but *never* objects. Holiness and evil are not forces or energies but moral categories determined by God. Our prayers are not spells—not cause and effect, but they are communication with and petition to our Creator. The power of the Spirit is infinite to protect, and that power is not dependent upon a special prayer. This is not to say we do not pray, but the results are due to God who knows what we need even before we pray. The power and results of prayer are not dependent on some mechanism of the words we pray. These teachings are more akin to the occult.

This occult-like worldview is dangerous to evangelism and apologetics. I saw this not too long ago while I was in a bookstore. I was picking up some occult books as primary sources for research. As a Christian occult researcher, I know evil does not reside in the pages of the books, but rather in the ideas. The *ideas* are demonic, not the pages. There was young Christian woman (at least she had a book bag from a Christian ministry in the area) who saw my books and proceeded to make a beeline as far away from me as possible, presumably because she thought I was involved with the occult. Now, if I had been a warlock, what should she have done? Run away, afraid of catching demonic cooties? No. She should have talked to me and bore witness to Christ unafraid of my books or my ideas, because she had the truth. If we run from the non-spiritual people for fear of being contaminated, the Gospel is stifled. May it never be.

If Anderson's Demonology is not found in Scripture and his ideas seem to fit more comfortably into the occult—as I have put forth—then we are left with this assessment: His arguments are, at worst, dangerous; at best, they are a waste of time. Paul gives us a good principle for deciding what is important to pursue as a Christian: "*No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.*"³² Paul offered this to Timothy as a guide for his Christian life. Later in verse 23, he gives some of those entangling things—"*foolish and stupid arguments.*" In other words, I think he was telling Timothy not to get caught up in things that are non-Biblical and have no bearing on the Gospel. I think, in all love, that Anderson's teachings fit into this category. They are not found in Scripture and they have more in common with the occult than sound Christian doctrine. 

Taking 2 Timothy 3:15 seriously, Jonathan is both a student and a teacher. He currently is working on his Master of Divinity in Apologetics at Southern Evangelical Seminary. He teaches Bible and English at North Hills Christian School, Salisbury, NC. He is the most recent addition to the team of Midwest Christian Outreach, Inc. in Salisbury, NC.

ENDNOTES:

1. Neil T. Anderson, *Bondage Breaker* (Eugene, OR: Harvest House, 1993), cover.
2. Neil T. Anderson, *Victory Over the Darkness* (Ventura, CA: Regal Books, 1990), p59.
3. Ibid., p73. It important to note other theologians (such as John MacArthur) teach that the believer does not have two "natures" fighting within but one nature hampered by a flesh prone to sin. This is an "in-house" debate among theologians. However, there is a crucial difference with Anderson who claims sin is

synonymous with Satan [Neil T. Anderson, *Released from Bondage* (Nashville, TN: Thomas Nelson Pub., 1993), p123]. Since believers do not have a sin nature, they do not naturally sin after being saved. He then posits a demonic cause for the bondage of the sin.

4. *Bondage Breaker*, p107.
5. Ibid., p172.
6. Anderson does not like to use the word "possessed." He contends "possession" means "ownership." I disagree and offer my argument for the idea that what he describes *is* possession whether he calls it that or not.
7. Ibid., p177.
8. Ibid., p175.
9. Ibid., p176.
10. Ibid., p174.
11. Romans 7:18-19.
12. *Bondage Breaker*, p107.
13. Ibid., p44.
14. Ibid., p180.
15. Romans 6:12.
16. *Released from Bondage*, p123.
17. 1 Corinthians 6:9-11.
18. *Bondage Breaker*, p190.
19. 1 Corinthians 8:4.
20. I have no problem with experiences as *illustrations*. However, I do have problems with doctrine and teaching being *derived* from subjective experience. Experience can be deceiving and dependent on perspective. The Scriptures are our sole authority. Anderson, himself, asserts this at one point, but then goes on to relate another anecdote to back up his point. He even asserts that discernment cannot be accomplished by reason. While I agree the Holy Spirit plays an indispensable role in interpretation, this argument is circular. I must use reason to discern that reason cannot be used to discern. I must also have the Spirit, but how do I know the spirit that influences me is the Holy Spirit except by checking what is taught in Scripture, but I must use reason to do this also.
21. Shirley MacLaine, *Dancing in the Light* (New York, NY: Bantam, 1985), p129.
22. Romans 8:28-35.
23. George Lucas interview by Gerald Clarke, "I've Got To Get My Life Back Again," in *Time*, vol.121 (May 23, 1983), p68.
24. *Bondage Breaker*, pp203-204.
25. Ibid., p207.
26. *StarWars Episode 4: A New Hope*, produced by Gary Kurtz, directed by George Lucas, 124 min., Lucasfilm Ltd., 1977.
27. Compare the NIV "... *punishing the children for the sin of the fathers.*"
28. *Bondage Breaker*, p212.
29. Ibid., p211-12.
30. Acts 17:16-34.
31. Raymond Buckland, *Buckland's Complete Book of Witchcraft* (St. Paul, MN: Llewellyn Pub., 1993), p56. Buckland's prayer for consecration of Wiccan objects says:

"May the Sacred Water and the smoke of the Holy Incense drive out any impurities in this knife, that it be pure and cleansed, ready to serve me and my gods in any way I desire."

Also there is the ritual for dedicating a circle to be used for Wiccan rites:

"God and Goddess, Lord and Lady...Guard me and guide me within this Circle and without it, in all things. So mote it be." (p44)

Compare this with Anderson's prayer of consecration and protection:

"Heavenly Father, we acknowledge that You are Lord of heaven and earth...We claim this home for our family as a place of spiritual safety and protection from all attacks of the enemy" (*Bondage Breaker*, p211.).

32. 2 Timothy 2:4.

does your Teen
 get
 Answers?

youNg
 deFeNdeRs
**BOOT
 CAMP**

"Oracle" (Continued from page 3)

Brooklyn as well as "additional edifices" around the world. As far as having "paid dearly for worthless information," the Watchtower Oracle has taken my poor JW's to the cleaners! Much worse than being merely "worthless" though, the WTBTs dispenses *dangerous* information—that takes lives. Many JW's have given up their lives or the lives of their children, following the Brooklyn Oracle's dangerous dictates concerning blood transfusions. Where do you go to complain when you discover you've sacrificed your health on the altar of false Bible interpretation? Money is only money, but where do you go to get your child or your spouse back?

Spiritual Poison

Recall the Oracle claims to "help Christians in all nations to understand and apply properly the Bible in their lives." The "advice" given by the Oracle regarding spiritual matters is just as hazardous. Many Jehovah's Witnesses have sacrificed their time, foregone higher education, and worn out their shoes trying to please the harsh taskmasters of "God's Oracle" so as to earn eternal life.

"It is for the **reward of eternal life** that every last person on earth should now be working ... The man who does not shrink back from the hard work of being a Christian will come in line for the splendid and ultimate reward—eternal life."¹⁴

Even more blasphemous, JW's have actually been taught it is their *attitude toward* the Watchtower Society's *leadership* in Brooklyn (the Oracle) that will determine their eternal destiny!

"Your **attitude toward the wheatlike anointed** 'brothers' of Christ and the treatment you accord them **will be the determining factor** as to whether you go in 'everlasting cutting-off' or receive 'everlasting life'.¹⁵

In contrast to this blasphemy, the Bible says:

"... *The witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life*" (1John 5:11-12).

Salvation/eternal life is a free *gift* (Ephesians 2:8-9), not an earned reward, and it is *your relationship with the Son of God that determines whether you have it or not.*

"Virtual" Indwelling = "Virtual" Salvation

On page 14 of the July 15, 1999, *WATCHTOWER*, the Oracle declares the necessity of

"making Jesus so real to them [new converts] that he **virtually dwells in their hearts.**"

"Virtually dwells in their hearts?" The word "*virtual*" is defined as "*existing in effect, though not in actual fact or form.*" That's not good enough. Romans 8:9 teaches us that if Christ does not dwell in you, you do not belong to Him (cf. 2 Cor. 13:5)! All the door-to-door preaching, all the sacrificed time and holidays, all the slavish devotion to Christ's self-proclaimed "brothers," and all the best intentions in the world to please God will have no effect. If you do not have the indwelling Christ, you cannot please God! Yet, sadly, the Brooklyn Oracle denies this wondrous reality to the average JW. They teach the "*born again*" experience (the indwelling spoken of by Jesus at John 3:3) is limited to the anointed—the elite, upper-class JW's who have Jesus as their mediator—as opposed to the lower-class "Great Crowd" JW's who have no mediator at all!¹⁶ However, even the anointed are not encouraged to be truly indwelled by Christ's Spirit, but to understand it figuratively. The Oracle has declared a literal indwelling would be impossible, and the Watchtower Oracle's

rationalistic suppositions trump the Bible's straightforward declarations every time!¹⁷

So, since the Bible's criterion is "impossible" in the mind of the indoctrinated JW, the Oracle offers their own criteria for the faith. Ergo, a JW thinks he is a Christian if he is associated with the WTBTs, faithfully goes door to door, doesn't smoke, sports a "theocratic" hairstyle, and keeps a myriad of other "*commands of men as doctrines*" (Matthew 15:9). This "virtual salvation" of the Watchtower more rightly should be called "*slavation*" since it places the individual under virtual slavery to the masters in Brooklyn. He may need your help to see that his *virtual* salvation is *no* salvation at all.

But that is not all—the overburdened JW can't just keep all of the rules—he has to keep all the rules with the *right motivation!* This same July 15, 1999, *WATCHTOWER* (on pages 12 and 19), bludgeons the poor JW with the news that, if "they are serving God for selfish reasons," he or she certainly won't make it at all. Such selfish motivators as hope of survival, the promise of Paradise earth, or concern merely "to gain personal salvation" will sweep away any good points he or she may feel they have racked up. Can you feel in your spirit the hopelessness of their plight? It is highly probable, Christian friend, that the JW at your door knows in his heart he is not succeeding in his quest to "earn" eternal life, whatever "face" he puts on for your benefit.

Today, as I write this, press coverage continues about the murderous and suicidal rampage in Atlanta. It was obvious to me from the words Barton used in his explanatory note that he was a Jehovah's Witness, or at least he had been studying with them and taking in their views. The *Washington Post* confirmed my opinion, saying that Barton's

"letter referred twice to 'Jehovah,' reflecting what acquaintances and a relative described as Barton's recent attraction to the Jehovah's Witnesses and decision to leave his Baptist church ... the couple had fought about Mark's recent insistence that Leigh Ann become a Jehovah's Witness, which she refused to do."¹⁸

Listen to the language Barton used to describe his inner turmoil:

"I have been dying since October. I would wake up at night so afraid, so terrified, that I could not be that afraid while awake. It has taken its toll. I have come to hate this life in this system of things. I have come to have no hope. I killed the children to exchange for them five minutes of pain for a lifetime of pain. The fears of the father are transferred to the son. It was from my father to me and from me to my son. He already had it. I had to take him with me ... I really wish I hadn't killed [Leigh Ann] ... She really couldn't help it. I love her so much anyway. I know that Jehovah will take care of all of them in the next life ... Please know that I love Leigh Ann [Barton's wife], Matthew, and Mychelle with all my heart. If Jehovah is willing, I'd like to see them all again in the resurrection to have a second chance."

He bludgeoned his wife and kids to death with a hammer, and yet, he believed he had done them a favor, preventing a lifetime of fear and pain.

Am I saying JW's are violence-prone maniacs? Should you make sure little Johnny is safely out of range the next time they

visit at your door? No, not at all. I'd have to guess that my JW friends are about as bloodthirsty as Jimmy Carter and not nearly as vicious. It would be terribly unfair to fault all JWs for the actions of one, just as it would be unfair to blame all born-again Christians for the antics of TV preachers and other high-profile evangelicals as the WTBS always does! ©¹⁹

But I do think it is fair to note the man's inner anguish, while he outwardly presented a "normal face" to the world around him. From what ex-JWs have told me, his inner despair and hopelessness is far from unique among JWs. Rather than being Jehovah's happy people, as they boast,²⁰ many JWs are dragging their sagging spirits door to door right along with their bloated book bags. They need a friend to come along side of them and point them to Jesus whose says "*my yoke is easy and my burden is light.*" Perhaps you can be that friend.

So, the next time a JW comes to your door, why not invite them to take the Bible test to check the authenticity of his or her faith. 2 Cor. 13:5 tells us to "*examine yourselves to see whether you are in the faith.*" What is the Bible's criterion? "*Christ is in you*"—not virtually, not almost, not let's pretend—but actually in you, "*unless, of course, you fail the test!*"

The flimflam Oracle in Brooklyn offers a flimflam salvation. The cover of the March 1, 1979, *WATCHTOWER* tells the reader to "PUT FAITH in a VICTORIOUS ORGANIZATION." The Apostle Paul warned the Corinthians about false teachers who would attempt to draw devotion away from Christ and toward them. His words about them at 2 Cor. 11:20 are just as true today as they were in his time:

"You even put up with anyone who enslaves you or exploits you or takes advantage of you, or pushes himself forward or slaps you in the face."

JWs are enslaved to the Oracle of Brooklyn. Who knows? Maybe God will use you to set one free. But whether they listen to you or not—LOVE them, PRAY for them, and be as kind to them as you can be. ☪

Love to all,

Joy

*The *WATCHTOWER* and *Awake!* magazines are the two bi-monthly publications of the Watchtower Bible and Tract Society (also known as Jehovah's Witnesses) which keeps the members abreast of the Oracle's (WTBS) latest political, military teachings, as well as such private affairs as travel, marriage and children.

**The Watchtower Bible and Tract Society is the government (or clergy) of the Jehovah's Witnesses.

ENDNOTES:

1. *WATCHTOWER*, January 15, 1959, p41. Also see the WTBS book, *Holy Spirit—The Force Behind the Coming New Order*, 1976, p175-176. Interestingly, the WTBS attempts to excuse its many false prophecies by denying they ever claimed to speak the words of Jehovah. For example, the footnote of the March 22, 1993, *Awake!* states:

"Jehovah's Witnesses, in their eagerness for Jesus' second coming [sic], have suggested dates that turned out to be incorrect. Because of this, some have called them false prophets. Never in these instances, however, did they presume to originate predictions 'in the

name of Jehovah.' Never did they say, 'These are the words of Jehovah'."

2. *WATCHTOWER*, December 1, 1981, p27.

3. *WATCHTOWER*, February 15, 1981, p17.

4. *WATCHTOWER*, July 15, 1999, p4.

5. Joseph Rutherford, *Joseph Rutherford Uncovers Fifth Column* (Brooklyn, NY: Watchtower Bible and Tract Society, 1940), p15.

6. *WATCHTOWER*, December 1, 1972, p734-736; *WATCHTOWER*, November 15, 1974, p703-704; *WATCHTOWER*, December 15, 1969, p765-766.

7. Joseph Rutherford, *Light 1* (Brooklyn, NY: Watchtower Bible and Tract Society, 1930), p6.

8. Joseph Rutherford, *Preparation* (Brooklyn, NY: Watchtower Bible and Tract Society, 1933), p36.

9. *Ibid.*, p28.

10. Charles Taze Russell, *Studies in the Scriptures*, vol. 7, *The Finished Mystery* (Brooklyn, NY: published posthumously by Watchtower Bible and Tract Society, 1917), p144.

11. *WATCHTOWER*, December 1, 1981, p28.

"True, since the light shines forth progressively, and because **there have been mistakes** due to human imperfection and weakness, these Christians have had, on occasion, to reevaluate viewpoints and teachings."

12. What did that generation see in 1914? Absolutely nothing! It is *now* taught Jesus had come invisibly in that year, and the elderly anointed "saw" it happen through the tumultuous events occurring at the time. But that is an *outright lie*. The anointed of that day continued to believe as they had for 40 years, that Christ had come invisibly in 1874. This can be found in the WTBS book *Prophecy* by President Rutherford which was published in 1929. On page 65, it declares:

"The Scriptural proof is that the second presence of the Lord Jesus Christ began in 1874."

Note this book was published 15 years *after* 1914!

It was not until 1943, with the publication of the WTBS book *The Truth Shall Make You Free*, that it was "seen" that Christ had really come in 1914, and not 1874. There were no "events" that convinced any of the anointed—it was a "revelation" from the Oracle that persuaded them.

13. *WATCHTOWER*, July 15, 1999, p5.

14. *WATCHTOWER*, August 15, 1972, p492.

15. *WATCHTOWER*, August 1, 1981, p26.

16. *WATCHTOWER*, February 15, 1991, p18 states:

"Nevertheless, in a preliminary way, the great crowd have already 'washed their robes and made them white in the blood of the Lamb.' (Revelation 7:14) **Christ does not act as Mediator of the new covenant toward them, yet they benefit from this covenant through the work of God's Kingdom.**"

and the *WATCHTOWER*, April 1, 1981, p12 contains:

"Although dedicated and baptized, those of the 'great crowd' recognize that they have not been taken into that covenant for the Kingdom. They are not spiritual Israelites, forasmuch as they have not been taken into the 'new covenant,' which is made with spiritual Israelites through the Mediator Jesus Christ."

17. The members of the WTBS are extreme rationalists. *Their* Jehovah is always limited by what *they* understand to be possible! (He is a limited little god who has a body, does not know for sure what you're going to do tomorrow, and may store some of his knowledge in the brains of trusted angels. He *needs* angels to inform him of what is going on in the world!) Hence the idea of only a "virtual" indwelling. (According to the 1988 WTBS publication *Insight on the Scriptures*, vol. 1, p613, they *do* believe in demon possession in which a demon can have "captive control and influence a person." So then, the WTBS teaches one can be indwelled or controlled by *demons*, but a person certainly cannot be indwelled or controlled by their limited little god Jehovah!)

18. Amy Goldstein, Sue Ann Presley, and Hanna Rosin, "Killer Wrote of Fear, Hopelessness," *Washington Post*, (Sat., July 31, 1999), pA01.

19. JWs are no more evil than other people, but neither are they morally superior as the Watchtower Society continually boasts in their publications. Such a claim puts a terrible added burden on the individual JW to keep up the appearance of being morally superior to outsiders, and to hide, even from their closest friends in the organization, the problems they have in their personal lives and in their families.

20. Not only must JWs hide their sins and moral failures, they must also pretend to be happy all of the time, in order to live up to the felicitous image the Oracle demands they project to the world. Psychologist and former JW, Dr. Jerry Bergman, wrote a book, *Jehovah's Witnesses and The Problem of Mental Illness*, detailing how this life of pretense takes a grievous toll on the mind of an individual JW, causing rampant depression and other mental problems among Jehovah's Witnesses.



Midwest Christian Outreach, Inc.
P.O. Box 455
Lombard, IL 60148-0455

NON-PROFIT ORG.
U.S. POSTAGE
PAID
LOMBARD, IL
PERMIT NO. 1



Address Service Requested.

Branches

MAIN OFFICE

Lombard, Illinois,

Midwest Christian Outreach, Inc.
P.O. Box 455
Lombard, IL 60148-0455
Phone: (630) 627-9028
E-Mail: info@midwestoutreach.org
President: L.L. (Don) Veinot Jr.
Director: Joy A. Veinot

Spring Hill, Florida

Midwest Christian Outreach, Inc.
3338 Landover Blvd.
Spring Hill, FL 34609-2619
Phone: (352) 684-4448
E-Mail: dgholson@atlantic.net
Director: Diane Gholson

Charlotte, North Carolina

Midwest Christian Outreach, Inc.
P.O. Box 472444
Charlotte, NC 28247-2444
Phone: (704) 540-0030
E-mail: jude3@ibm.net
Director: Dave Johnson

Salisbury, North Carolina

Midwest Christian Outreach, Inc.
P.O. Box 4014
Salisbury, NC 28145
Phone: (704) 647-0004
E-mail: althous@cblinternet.com
Directors: Bill and Laura Althaus

Lohrville, Iowa

Midwest Christian Outreach, Inc.
408 Main Street
Lohrville, IA 51453-1004
Phone: (712) 465-3010
E-mail: mco@cal-net.net
Director: Jeff Hauser

"Have I now become your enemy by telling you the truth?"

- Galatians 4:16

**Join us at our
Monday night
"Defend the Faith"
meeting from
7:30-9:00 P.M.
Call (630) 627-9028
for details and directions.**

IN THIS ISSUE!

An Oracle Grows in Brooklyn Page 1
Joy A. Veinot

Cure-All Bondages Page 4
Jonathon Miles

A Brief Response to Hugh Ross Page 6
Thomas A. Howe, Ph.D.