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"Have I now become your enemy by telling you the truth?"
Galatians 4:16

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Midwest Christian Outreach, Inc.
P.O. Box 446
Wonder Lake, IL 60097-0446
630-627-9028
www.midwestoutreach.org

HAROLD CAMPING: Anatomy of a False Prophet

US preacher: "What I meant was the end of the News of the World."

American evangelist Harold Camping has confirmed that his earlier prophecy of the end of the world, which was due to fall on 21 May this year, was intended to refer to the end of the News of the World.

"By the Lord's grace, I am proved right," a jubilant Reverend Camping told a rally of his followers today. "If people had only listened closely they'd have realized that I was actually saying, 'The end of the News of the World is nigh'. I was never talking about the end of the world—that would have been crazy tabloid talk."¹

So begins the tongue-in-cheek article in the *News Biscuit*, a British satirical on-line magazine like *The Onion*. The thing I like about satire is that it begins or is premised on a grain of truth. In this case, the truth that Harold Camping did predict the end of the world for May 21, 2011, which failed to occur. Camping's ministry launched a world-wide campaign of billboards (1,200 in the United States and over 2,000 overseas).² The billboards not only declared the date, but also stated unequivocally: **"The Bible Guarantees It."** This wasn't just a media blitz—Camping had "boots on the ground." In the time leading up to May 21, *CNN* reported on Camping's followers:

They walked away from work, families and communities in places as far-flung as California, Kansas, Utah and New Jersey. Among them are an electrician, a TV satellite dish installer, a former chef, an international IT

consultant and a man who had worked with the developmentally disabled.



They gave away cars, pets, music collections and more to relatives, friends and neighbors. Some items they kicked to the curb. In homes that weren't emptied, clothes are still hanging in closets, and dishes, books and furniture—including one man's antique collection—are gathering dust. Unless, of course, they've been claimed by others. If you believe it's all going to be over soon, why would it matter if you close the front door, much less lock it, when you walk away?³

I am uncertain if it was because news was slow, the press loves to make fun of Christians or, perhaps, both; but Camping got what he wanted. News outlets as well as talk shows were publicizing his claims and the involvement of his followers. Even the night before and the day of May 21, 2011, newscasts began reporting at the appointed time beginning in New Zealand that, no, nothing seems to have happened. No one disappeared in the rapture; and no, the destruction of the world did not commence. Camping went into hiding for a few days; Family Radio—Camping's International radio conglomerate—resorted to canned music and closed their offices. He had been so clear; his predictions were what God had said. According to him, there was no "Plan B." **"The Bible Guarantees It,"** or at least, that was the claim. Would he confess his error? We didn't have to wait long to find out. After a few days, he came out; and during a press conference, cleared up the matter:

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Midwest Christian Outreach, Inc.
P.O. Box 446, Wonder Lake, IL 60097-0446
Phone: (630) 627-9028
Fax: (630) 627-6829
E-mail: info@midwestoutreach.org

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It was just invisible.

After a few days of silence—as thousands reveled in the fact that they hadn't been Raptured on Saturday—Judgment Day-calculator Harold Camping figured out a way to spin his (second!) failed prediction: it actually did happen, you just didn't see it. The 89-year-old Christian radio station owner explained on Monday night, during a Family Radio station broadcast, that rather than a physical Rapture taking place, the judgment was spiritual. But don't worry; the real end of the world is still ahead.⁴

As Inspector Clouseau⁵ might say, "Ah, yes, the invisible judgment ploy." Since *obviously* (according to Camping) the Bible guaranteed it; and equally as *obviously*, we couldn't see it; it must just as *obviously* have been invisible. Isn't that obvious? Camping not only revealed the Judgment *did* happen ... invisibly, but the Destruction will occur on October 21, 2011 and will be physical and not invisible:

Radio evangelist Harold Camping said in a special broadcast Monday night on his radio program *Open Forum* that his predicted May 21, 2011 Rapture was "an invisible judgment day" that he has come to understand as a spiritual, rather than physical event.

"We had all of our dates correct," Camping insisted, clarifying that he now understands that Christ's May 21 arrival was "a spiritual coming" ushering in the last five months before the final judgment and destruction.

In an hour and a half broadcast, Camping walked listeners through his numerical timeline, insisting that his teaching has not changed and that the world will still end on October 21, 2011.

"It won't be spiritual on October 21st," Camping said, adding, "the world is going to be destroyed all together, but it will be very quick."

Camping had previously pointed to October 21 as the last day on earth for all humanity.⁶

Reading comments on *Facebook* and other internet sites—on which Camping's followers were posting during the days between the failed prophecy and Camping's proclamation it was an *"invisible judgment"*—was a little difficult. Many people were hurting, confused, and disillusioned. Some were commenting his teaching just had to be right; after all, they felt so much more spiritual than they ever did in church, and hadn't they forsaken everything to get the word out? Wasn't this date *guaranteed* in the Bible? But it gets worse—a little over a month later (June 29, 2011) *The Christian Post* carried the headline: **"Harold Camping Follower Shot Man Over Rapture Belief?"**

An Oregon man, believed to be a follower of Harold Camping and in jail for allegedly shooting a co-worker last week, wanted to punish the victim for mocking the California preacher's rapture prophecy, emerging developments suggest.

A 39-year-old man from west Eugene, Dale O'Callaghan, shot his co-worker, 33-year-old Jerry Andrews, in the shoulder June 24, calling him "one of those Satanic" people, according to a sworn affidavit filed in Lane County Circuit Court by Eugene Police Detective Ben Hall.

Is Camping a false prophet or simply a mistaken preacher?

Beware of False Prophets

During His earthly ministry to the Jews, in Matthew 7:15-20 Jesus said the following:

Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.

This passage is *not* talking about how to identify who is a Christian and who is not based on various external appearances. It is talking about false prophets—not false professors. How do we know that? Simple, that is exactly what Jesus said: **"Beware of the false prophets ..."** In the verses following, Jesus makes this even clearer as He talks about those whom He would deny—they would appeal to their *prophesying* in His name, casting out demons, and performing miracles. To His Jew-

ish audience, His meaning was clear. The first-century Jewish community had fairly clear definitions of what a false prophet was. The definitions come from the Scriptures. The first one is in Deuteronomy 13:1-3, where we read:

If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, "Let us go after other gods (whom you have not known) and let us serve them," you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul.

So, if a prophet or dreamer gives a sign or wonder that actually does come to pass, but follows with an invitation to go after other gods, don't follow them.

God may be testing your fidelity to Him and His revealed Word. The rest of the chapter demonstrates how the nation was to follow and carry this out.

The next definition of a false prophet occurs in Deuteronomy 18:20-24:

But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die. You may say in your heart, "How will we know the word which the LORD has not spoken?" When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

In this case, if someone speaks on behalf of God and what they claim does not come to pass, they are a false prophet. It is not necessary for them to preface their prediction with, "Thus saith the Lord" in order to be a false prophet. Speaking in the name of the Lord is simply claiming to be speaking in the power and authority of God and delivering His Word of promise or judgment. In colloquial Twenty-first Century USA language it would be equivalent to saying, "Stop in the name of the law." The underlying assumption is that the one claiming to be acting "in the name of the law" is doing so with the official commissioning to make that claim—perhaps, a local police officer, a state trooper, FBI agent, or some authority along those lines. If they do not have the legal commissioning, they do not have any legitimate right to speak authoritatively in this area. Once discovered, they will be prosecuted for impersonating an officer; and, if found guilty, this charge results in some sort of incarceration. *Wikipedia* is fairly accurate when they write:

Police impersonation is an act of falsely portraying oneself as a member of the police, for the purpose of deception. In the vast majority of countries the practice is illegal and carries a custodial sentence.

Impersonating a police officer is sometimes committed in order to assert police-like authority in order to commit a crime. Posing as a police officer enables the offender to legitimize the appearance of an illegal act, such as: burglary, making a traffic stop, or detaining.⁷

The difference between being a false police officer and a false prophet is fairly great. In the Old Testament, a false prophet was to be stoned to death. A false law officer claims the authority of the local, state or Federal government; a false prophet claims the authority of the God of the universe. Zechariah 13:2-6 describes what will happen in the last days and says that false prophets will deny who they are when exposed:

"It will come about in that day," declares the LORD of hosts, "that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land. And if anyone still prophesies, then his father and mother who gave birth to him will say to him, 'You shall not live, for you have spoken falsely in the name of the LORD;' and his father and mother who gave birth to him will pierce him through when he prophesies. Also it will come about in that day that the prophets will each be ashamed of his vision when he prophesies, and they will not put on a hairy robe in order to deceive; but he will say, 'I am not a prophet; I am a tiller of the ground, for a man sold me as a slave in my youth.' And one will say to him, 'What are these wounds between your arms?' Then he will say, 'Those with which I was wounded in the house of my friends.'

Once exposed, false prophets continue deceiving; but the deception is for self-preservation rather than power. Although the life of a false prophet is not in jeopardy today,

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MCOI Branches

MAIN OFFICE:

Wonder Lake, Illinois

P.O. Box 446

Wonder Lake, IL 60097-0446

Phone: (630) 627-9028

E-mail: Info@midwestoutreach.org

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

Director: Joy A. Veinot

Spring Hill, Florida

3338 Landover Blvd.

Spring Hill, FL 34609-2619

Phone: (352) 684-4448

E-mail: dgholson@atlantic.net

Director: Diane Gholson

Quincy, Illinois

2239 Broadway

Quincy, IL 62301-3225

(217) 228-0706

E-Mail: milesjo@quincy.edu

Director: Jonathon Miles

Lohrville, Iowa

408 Main Street

Lohrville, IA 51453-1004

Phone: (712) 465-3010

E-mail: cultwatch@juno.com

Director: Jeff Hauser

Cape Coral, Florida

P.O. Box 150743

Cape Coral, FL, 33915-0743

Phone: (239) 542-1914

E-mail: ronhenzel@msn.com

Director: Ron Henzel

**HAVE
NOTHING TO
DO WITH THE
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DARKNESS,
BUT RATHER
EXPOSE THEM.**

~EPHESIANS 5:11~

"Camping" Continued from page 3

their livelihood—which is financed by the following and power they have amassed through their false teaching—is jeopardized. Their denial is geared to keep them in a position of power without having to suffer the consequences. For example, groups, like the Watchtower Bible and Tract Society (WTBTS aka Jehovah's Witnesses), admit to predicting the end of the world, but deny they are a false prophet, because they claim they never did so using the words, "in the name of Jehovah."

Jehovah's Witnesses, in their eagerness for Jesus' second coming, 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.'⁸

First, this is completely false. The Watchtower claims that Jehovah uses their publication to transmit His message:

THE WATCHTOWER being the means the Lord is pleased to use to transmit his message of truth to the people, it is a real comfort to the remnant and to the "other sheep" of the Lord to have this given to them regularly twice each month.⁹

In court and under oath, then-president Fred W. Franz stated Jehovah is the editor of the WTBTS publications:

Q. Didn't you state that on October 15, 1931, the Watch Tower discontinued the naming of an editorial committee and then Jehovah God became the editor? A. I didn't say Jehovah God became the editor. It was appreciated that Jehovah God really is the One who is editing the paper, and therefore the naming of an editorial committee was out of place.

Q. At any rate, Jehovah God is not the editor of the paper. A. He is today the editor of the paper.

Q. How long has He been editor of the paper? A. Since its inception he had been guiding it.¹⁰

Second, the WTBTS misses the point of the passages. As pointed out, *it is not necessary* to say those particular words, but only to teach, state or imply you are speaking with the power and authority of God, and therefore, what is taught cannot be questioned. To do so is not to question the one making the claims, but rather it is viewed as questioning God Himself. God becomes "the big stick" by which false prophets/teachers keep their followers in line. That is tremendous authority.

I Was Right But ...

One of the more effective ways of trying to turn around a failed prediction is for the false prophet/teacher to claim the date was correct, but the event was wrong. Many of the more popular false prophets/teachers and groups use this as a recourse. Ellen G. White pulled this one out of the bag when she began Adventism. Baptist minister William Miller had predicted the return of Christ for 1843. Many of his followers sold their homes and businesses and met him on a hill in rapture-ready attire. When Jesus didn't show up, Miller claimed he missed it by a year and rescheduled the return event for 1844. When 1844 failed to see Jesus return, Miller gave up his predicting and faded from the scene. However, Ellen G. White truly believed Miller and claimed God had given her a revelation that Miller's predicted year was correct, but the event was wrong. According to White, 1844 was the date Christ entered and cleansed the sanctuary (*cf.*

"What You Need To Know About Your Adventist Neighbors," MCOI Journal, Fall 2009, vol.15 no.2) (How it got dirty is anyone's guess.) And how do we know this revision actually is the correct event? Well, it was invisible, silly; and it was made clear to God's anointed prophet/teacher: Ellen G. White.

After creating alliances with Nelson Barbour—Second Adventist preacher, editor, and publisher of *The Midnight Cry* (later called *Herald of the Morning*), Charles Taze Russell and he began publishing *The Millennial Dawn and Herald of Christ's Presence*. C.T. Russell had a falling out with Barbour, and Russell went on to found the WTBTS. Like William Miller and Ellen G. White, Russell was enamored with end-times events. Through a complicated system of mathematical equations (sound familiar?) buttressed with his belief the Great Pyramid in Egypt was God's witness in stone (Russell measured the passageways of the Great Pyramid and claimed they confirmed his biblical calculations), Russell contended Christ was returning in 1914, and the world's end would occur in that year. He was so convinced of his mathematical musings that when asked if he might change the date, he wrote:

We see no reason for changing the figures – nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the beginning, but for the end of the time of trouble.¹¹(emphasis ours)

1914 came and went, and all that occurred was 1914 rolled into 1915. Russell simply moved the date forward to 1915, then forward to 1916. For Russell, the end occurred in 1916 when he passed from this life to what awaits. "God's" new date became 1918, and then the new leader, Judge Joseph Rutherford, claimed 1925 was the date and launched the "*Millions Now Living Will Never Die*" campaign. The 1914 date was maintained as the correct date, and it was allegedly fulfilled, but it was ... you guessed it ... invisibly! I have to say, the predictions of false prophets are so predicable! The WTBTS continued in their end times prognostications to declare 1942 and, later, 1975 as the dates for the end. As 1975 approached, the WTBTS discouraged higher education as "**not only unwise but extremely dangerous.**"¹²

Many young brothers and sisters were offered scholarships or employment that promised fine pay. However, they turned them down and put spiritual interests first.¹³

The excitement within the ranks of Jehovah's Witnesses was growing, and the leadership in the offices of the WTBTS recognized and encouraged it:

Reports are heard of brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service. Certainly this is a fine way to spend the short time remaining before the wicked world's end. – 1 John 2:17¹⁴

Selling their homes and property in order to go on the road to promote the claims of the WTBTS? Do we see a tradition here which is carried on by Harold Camping and the followers of Family Radio?

This Time for Sure! (Oops, wrong hat!*)

In 1992, Harold Camping released his book *1994?* He was clear he had the inspired, inerrant understanding of the inspired, inerrant Scriptures on the dates of the end times. He declared in his book:

When September 6, 1994 arrives, no one else can become saved. The end has come.¹⁵

This seems to create another real problem in Camping's teaching as he declared:

... we have no other excuse for existence except that we might faithfully declare the Gospel to the world.¹⁶

If that was true, then why didn't Family Radio close their doors on September 7, 1994? Well, the answer to that came later in 2001:

This plan shows that a time will come when God will no longer use the churches and congregations to bring the Gospel to the world. They instead will come under the wrath of God ... No longer are you to be under the spiritual rulership of the church. This command is given because God is finished with the era of churches being used of God to evangelize ... The message should be clear. We must remove ourself [sic] from the church.¹⁷

Flee from the churches. They are under God's wrath. But where are we to go? Why to Family Radio, of course. We addressed quite a bit of this in our 2002 *MCOI Journal* article "Camping with Gwen."¹⁸

So again, the date was right, but the event was wrong. 1994 wasn't the return of Jesus and the end of the world, it was God judging the churches, rejecting them, and replacing them with Family Radio as the proclaimer of the Gospel. As folks began leaving their churches in order to follow God's anointed—Harold Camping and Family Radio, a new date began to surface through some new mathematical manipulation. May 21, 2011: The Lord would return, take out all true believers (Family Radio listeners), and begin judgment. Like Jehovah's Witnesses and the Millerites before them, Family Radio devotees quit their jobs, sold homes and businesses, cashed in retirement accounts, and donated the proceeds to Family Radio to put up billboards around the world. They purchased R.V.s, painted and posted signs on them to caravan through their respective countries to get the word out. Their basis was (as Harold Camping taught and their billboards stated) "**The Bible Guarantees It.**" May 21, 2011 came and went; and nothing of note happened except that, again, Harold was wrong. Or was he? Well, after a few days of reassessing, he again determined—as did Ellen G. White, Charles Taze Russell, and others in the past including Camping—that his dates were correct, but the event was wrong. Jesus did return, but it was ... are you ready? ... *INVISIBLY!* The physical return of Christ and the final judgment are still certain, according to Camping, and all will be fulfilled ... on October 21, 2011. Personally, I wouldn't hold my breath. Harold Camping has repeatedly shown himself to be a false prophet of the highest magnitude.

Guard the Flock

How should pastors and churches respond? I think the Bible is the rule and authority for faith and practice. First, there is abundant Scripture charging pastors with the duty to guard the flock from two directions. The Apostle Paul met the Ephesian elders in Acts 20:28-31 and charged them with this mandate:

Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with

His own blood. I know that after my departure savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.

Guard the flock from false teachers who would try to creep in from the outside. In general, the church has done fairly well with this one. Guarding the flock from those who would rise up from within has not been as well practiced. There are several reasons for this. Teachers that exist within the church tend to get a free pass, because they have been around a long time or are endorsed or at least not discredited by other well-known teachers. Something that works hand-in-hand with this is the great access to media and the internet today. Most pastors and elders are not even aware of what or to whom their congregation is listening, watching, or reading during the week. By the time the leadership realizes there is a problem going on, it is often too late to address it well. Once they try, they are often met with the notoriety of the teacher in question and the comparison of this well-known teacher vs. the local, less-well-known ministry, pastor and/or church that is trying to rescue their people. This is the task of the pastor and elders none-the-less. Better to have teaching on false teachers on a regular basis early on, but mostly we don't know what we don't know until we realize we don't know it. By then, it is a bit late. However, churches have suffered through this and have a good handle on grace. Prepare yourself, and love those who have left. Some of the Family Radio followers are already struggling with their faith and are disconnected from Family Radio and the church. A welcoming place to help them heal is what is needed. The Apostle Paul writes in Galatians 6:1-2:

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself.

The context of his comment is about sin, but I think a broader application can be made to someone who succumbed to following a false prophet and/or teacher. We, too, can be deceived, and realizing our own weaknesses can help us minister to someone who has been led astray.

On the other hand, church leaders need to address Harold Camping head on. In dealing with elders, Paul writes in 1 Timothy 5:17-21:

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages." Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.

Paul is writing about how to hold public teachers account-

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Millennials, Moms, and Ministry

By Sarah Flashing



For many years, the current youth generation—“Generation ‘Y’” or the “Millennials”—has been the focus of numerous books, articles, and studies. From a Christian perspective, much of the analysis has been developed to equip ministry leaders with the tools they need to reach into their lives and connect with them at a level relevant to this age group. But some of the analysis has been for the purpose of acknowledging and giving credit to the value system of this younger generation, thereby leveraging this segment of the population and their sometimes immature worldview for political purposes. The trend continues.

In her book *American Individualism*, Margaret Hoover reminds us how integral the Millennial generation was to the campaign and ultimate election of President Barack Obama,¹ with 66% of their vote going to Obama and 31% to McCain. Her core argument is that while young people do tend to vote more liberal, the Republican Party need not view this as a total loss. There are areas where Millennials have “**distinct conservative leanings**,”² and Hoover describes these areas as primarily economic in nature. Hoover, the great-granddaughter of former U.S. President Herbert Hoover, considers the moral and spiritual framework of this generation:

The Pew Center for Research[*] tells us that millennials are the most liberal generation in America. And here liberal means socially liberal—“permissive” in their attitudes about sex and sexual orientation ... Millennials have diverse and broad tastes in music and film. They communicate readily with one another, and with their peers in foreign countries, using social media. And by comparison with earlier generations of Americans, they are less likely to be affiliated with organized religion—even if they are privately spiritual.³

As I continued to read *American Individualism*, it was almost impossible not to consider how the church may have been a contributing, though passive, factor in the shaping of the worldview of this Millennial culture. From the time they were very young, this generation was being inundated with ideas of religious pluralism, moral relativism, and the idea that all truth-claims have validity—or none do. This is the Postmodern generation I often

encounter in the college classroom that wants to embrace the belief in absolute truth but rejects doing so if it has the potential to cause anyone offense. As a result, ethics and spirituality remain at the right hand of relativism.

Hoover’s book is written primarily to locate pragmatic solutions to America’s political crisis by arguing for conservatives to abandon their public platform on abortion and gay marriage in order to gain the support of this new generation on other conservative issues, thus making it more desirable for them to claim the GOP as their political party. But the truth I believe Hoover ultimately revealed in her book is the waning influence of the church in the lives and minds of Millennials—a problem that began a long time ago with roots in various social changes—to which I’m not sure the church adapted her ministry. While Hoover’s book didn’t tell us anything we didn’t already know about their beliefs (a glance through Amazon’s web site shows a plethora of books written on the Millennial generation), it successfully serves as a wake-up call to evangelical Christians about the worldview of Millennials.

About the Millennials

Born roughly between the years of 1982 and 2001, the Millennial generation enjoys the fruit of technological achievement like no generation before them. They have witnessed mobile technology go from large to micro, but they can’t imagine what life was like without the ability to text in abbreviated English at a pace that challenges NASCAR speeds. And while they experienced a period of great financial prosperity during their childhood, they were also witnesses to the attacks of 9/11 and the economic turmoil thereafter. In terms of entertainment, they virtually have no recollection of life before cable television and can barely remember the 30-minute sitcom (no real loss); it having been replaced by highly edited “reality” television (no real gain). And to Millennials, through both personal experience and the inundation media messages, the nuclear family seems more like a Twentieth Century relic rather than a timeless cornerstone of culture.

Marriage and Family

Another recent Pew Center for Research poll⁴, not cited in Hoover's book, found more than half of Millennials (52%) believe being a good parent is **"one of the most important things"** in life, while only 30% of those polled believe the same about marriage. This seems to tell us Millennials have experience being children of single parents and conclude that while marriage can be a good thing, it isn't necessary. While I know and agree there are many single parents doing a great job raising their children, we need to recognize the disconnect between marriage and parenting which will continue to lead to single-parenting *by choice*. And while divorce continues to permeate the life of the church, the future worldview of church members may very well be one that finds marriage irrelevant.

On divorce, researcher George Barna observes:

There no longer seems to be much of a stigma attached to divorce; it is now seen as an unavoidable rite of passage. Interviews with young adults suggest that they want their initial marriage to last, but are not particularly optimistic about that possibility. There is also evidence that many young people are moving toward embracing the idea of serial marriage, in which a person gets married two or three times, seeking a different partner for each phase of their adult life.⁵

While I cannot offer you any specific statistics on the increase of serial marriages prior to and during the childhood years of the Millennials, anecdotally we know this increase is real and amplified by culture. In our own families and in the very public lives of Hollywood and social elites, serial marriage has been the trend for some time. In a very real way, serial marriage has contributed to irrelevance of marriage. This happens with anything that is trivialized.

Ministry to Parents of Millennials

We should ask ourselves if our own ministry tactics may have caused us to inadvertently miss out on ministry opportunities to this young generation by missing those on the fringes in the 80's, 90's, and 00's and resulting in this spiritual and intellectual disconnect now being attributed to Millennials. In the 1990s, we saw the beginning of the Promise Keepers movement—which served as a very positive and healthy ministry to the church by asking men to remain devoted to God and family. Promise Keepers was available to men in the church during a period when women's conferences were also gaining in popularity through Women of Faith events across the country. These generally focused on a woman's personal relationship with Christ through very engaging popular womens' speakers and writers.

While preservationist ministries are important—and I view both Promise Keepers, Women of Faith, and currently, the True Woman conference to be about preserving the biblical model for the church and family in both theory and reality, we also need to be about recovering these biblical models for those on the boundaries of faith.

On the feminist front during these years, we saw wives and moms entering the workforce in greater numbers. As divorce rates increased, as single-motherhood lost more of its cultural stigma, non-nuclear families may have found themselves further away from the influence of the Church. As a result, their children may have missed out on hearing Gospel-preaching, the

foundation of a Christian worldview. Whether I'm correct in my analysis or not, who knows. But as the Church continues to minister from this day forward, perhaps, we need to think more strategically about how to reach the youth who are the future of the Church. We shouldn't repeat the errors of the past, no matter what they are.

It is often said if you can get *dad* to come to church, you can get the entire family in the front door as well. This, of course, presupposes *dad* is functioning as a leader in his home. Today, with many intact families abiding by a secular egalitarian family structure, no one can be confident of the influence *dad* has in the home anymore. (This is the same mantra of those warning us about the feminization of the church, a glass half-empty perspective on ministry—but that's another article for another time.)

The truth is, as more and more homes are composed of people who have divorced (or never even married) and moms continue to be the primary care-givers of children, the church absolutely needs to consider the vital role women's ministry can have in the church and community. As women reach into the lives of other women—by following the Titus 2 mandate to mentors; by following the example of Mary by regularly studying scripture and following after Christ (cf. Lu. 10:38-42); by following the example of Priscilla as a woman who had an enormous intellectual grasp on the content of her worldview and a parallel ability to communicate truth (cf. Acts 18:24-26); and by becoming spiritual influences in the lives of children like Eunice and Lois, the grandmother and mother of Timothy (cf. 2Tim. 1:5) the church can have hope for future generations because of the present ministries. But this means womens' ministries must get beyond social aspirations and integrate robust Bible study, theology, apologetics and cultural engagement into what they do. What this means for the church is that our pastors and elders must be ready to equip women in the church for this ministry if these women are not equipped already.

Conclusion

Though the discussion about the values and beliefs of the Millennial generation provide reason for a great deal of pessimism, know that there are young people of this generation who are passionate about their worldview in very refreshing ways. Because I teach ethics to this age group at a community college, I was asked to speak to a group of Christian Millennials in another context. A tremendous blessing they were as they showed me the future of the church is in the hands of a generation who really do love God, truth, and despise compromise of any sort. But let's not be slack, because our generation is responsible for the generation coming up behind the Millennials. Let's not make their work any more challenging than it needs to be. ☐

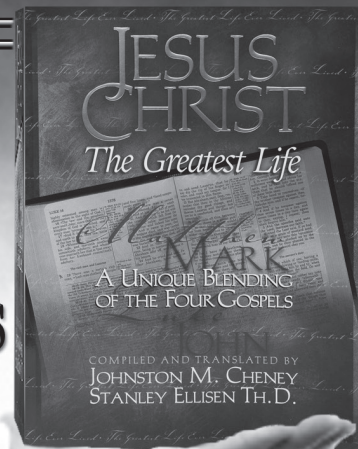


Sarah Flashing, M.A. (TEDS, 2005) is the founder and director of The Center for Women of Faith in Culture, a ministry dedicated to the life of the mind of women in the Christian community. She is a contributor to the *Christianity Today* women's ministry blog, Gifted for Leadership, and Evangel at First Things online. Since 2004, Sarah has been speaking to women on a range of topics including Christian world view, apologetics, and bioethics. In addition to her writing and speaking ministry, she teaches ethics at McHenry County College and serves in women's ministry at The Orchard Church in McHenry, Illinois. For more information, visit www.womenfaithculture.org.

Book Review:

by Pastor G. Richard Fisher

Jesus Christ: The Greatest Life A Unique Blending Of The Four Gospels



This 300-page, 8-1/2x11" paperback is published by Paradise Publishing (Eugene, Oregon) and is a very handy tool if one is looking for a harmony of the Gospels and a study of the life of Christ. A harmony of the Gospels, as many know is the weaving together of the text of the four Gospels into one flowing story. The flow of Gospel story unfolded in *Jesus Christ: The Greatest Life* begins, for instance, not with Matthew 1:1, but rather with John 1:1-18, and proceeds in chronological order of events. The narrative is set up so that each verse or partial verse has a number beside it (numbers 1, 2, 3, or 4) indicating whether it is from Gospel 1 (Matthew), Gospel 2 (Mark), Gospel 3 (Luke) and Gospel 4 (John). It is a very simple set up and quite easy to grasp. The numbers are small enough not to distract.

Harmonies of the Gospels are not at all new. The first one known in Christian history is Tatian's* *Diatessaron* (literally, "out of four"). It was a chronological blending of the four Gospels by Tatian in the Syriac version originating sometime between 160-175AD.

Jesus Christ: The Greatest Life was compiled by Stanley A. Ellisen, Th.D.—a professor of Biblical Literature at Western Baptist Theological Seminary—and Johnston M. Cheney. Cheney immersed himself in the Greek text of the four Gospels for 23 years. The translation provided for this volume was made directly from the Nestle-Aland Greek text (also referred to as The United Bible Society 1966 text) and one of the editions of the Textus Receptus. The UBS text is based on the earliest and oldest manuscripts and fragments with some taking us virtually to the Apostles' doorsteps.

The English translation of the Gospels in *Jesus Christ: The Greatest Life* would be considered an "idiomatic translation" which is also referred to as a "dynamic equivalence translation" which was common to some of the Reformers. This is an attempt to stay true to the exact meaning of the text while translating some words into the recognized meanings of the current day. It is not a wooden literalism of archaic words. This volume also has the advantage of large clear print and flowing text unlike much the older parallel column harmonies of Edward Robinson, Samuel Andrews, Robert Thomas, Stanley Gundry and the *Harmony of the Gospels for Historical Study* by William Arnold Stevens

and Ernest DeWitt Burton.

The authors hold to a four-year ministry of Jesus on earth (with five Passovers between springs of 29 to Passover of 33AD). However, the exact chronology of Christ's earthly life is an incidental, and there are varied opinions among good scholars. Most scholars put the length of Jesus' public ministry at three years or just a bit more. One can speak with dogmatism on the issue of the inerrancy of Scripture, the Deity of Christ or His substitutionary Atonement; but one must walk softly and cautiously in matters of exact Gospel chronology (unless stated dogmatically in the text).

The Cheney and Ellisen view is derived from the idea that so many events in Jesus' life and ministry would seem rushed or crunched in only a three-year period. Also, there is a bit of a "fudge factor" when Luke says Jesus began His ministry at "about thirty" (Lu. 3:23, cf. Nu. 4:3, 39, 43, 47). This approximation then leaves room for debate over dates among scholars.

John's Gospel mentions three Passovers (2:13, 6:4, 11:35) and another one is assumed, which would make a total of four. Cheney and Ellisen's view is that the one Passover mentioned in the other three Gospels (the upper room passages at Mt. 26:2, Mk. 14:1, Lu. 22:1) does not coincide with any of John's Passover numberings, which would then bring the total to five. It is interesting speculation, and something on which no one could really be dogmatic. There is a larger, longer, and more complex explanation of these things on pages 171-176. Knowing the exact time-frame of Jesus' public ministry should *never* be a test of fellowship, nor can it be determined with certainty unless and until more historical and/or archaeological evidence is forthcoming. If God wanted us to know that exact detail, He would have given it; so, it must not be needed. This alone does not diminish the value of Cheney and Ellisen's work nor its value to students of Scripture.

The "Publisher's Note" (page 5) informs us that:

***Jesus Christ: The Greatest Life* combines two previously published works. The first is *The Life of Christ in Stereo* copyrighted in 1969 by Western Seminary, and the second is *The Greatest Story* copyrighted in 1994 by Western Seminary. This book incorporates both books with the addition of maps, graphics, timelines**


and editorial comments. It also includes a numbering of the thirty-five major recorded miracles and pictorial representations in the form of nearly one hundred icons of the major events and teaching in His life.

The work presents the Gospel's account of Jesus in a continuous story with strict adherence to the original grammar, while preserving the best English equivalent. The result is that by omitting duplications of the message the four books can be fitted completely into one. The result is not a hodgepodge or a mere literary curiosity but forms a more convincing and readable story than any of the four alone.

When added to the "Study Guide" and "Leader's Guide" (two additional volumes), these books are an excellent tool for discipleship, individual study, home school, general use, small groups, and could be used at a Bible-school level as curriculum. The "Leader's Guide" easily could be adjusted up to a seminary level.

The "Study Guide" is a workbook set up chronologically to follow *Jesus Christ: The Greatest Life* translation and harmony and uses questions and a fill-in format. In its 300 pages, it must have over 2000 questions which allow one to deeply analyze and reason through the Gospel material—it pushes one to probe. The addition of the "Leader's Guide" gives the study great flexibility as far as use on a wider basis. All three volumes are priced at \$19.95 each.

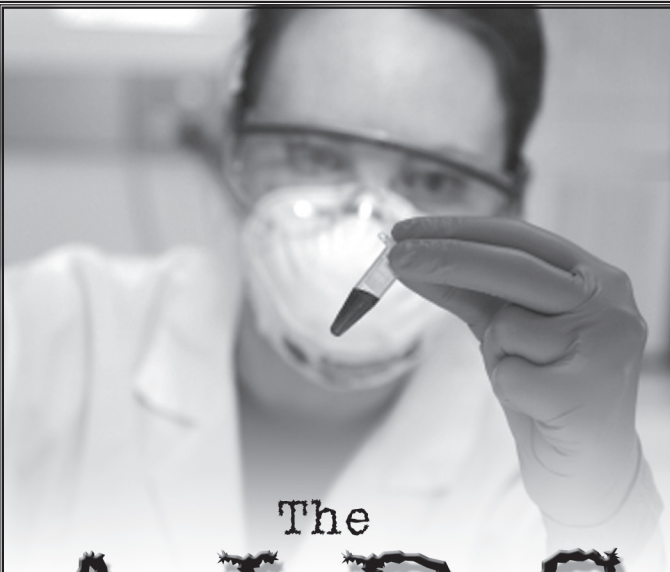
These volumes are given strong praise by Dr. Earl Radmacher—President Emeritus of Western Seminary as well as Christian apologist, evangelist and writer Josh McDowell.

The Book of Hebrews urges us to be "*looking unto Jesus*" (Heb. 12:2). The above studies are a great way to do that in-depth with great flexibility of use. 



G. Richard Fisher is now retired from pastoral ministry and lives in Pennsylvania and spends his time writing and conference speaking. Richard also serves on the Advisory Board of MCOI.

*Tatian= (c. 120–180) was an Assyrian early Christian writer and theologian of the 2nd century.



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The Cult Of “Godly” Womanhood

Examining patriocentricity’s “God-ordained” womanhood over against genuine, biblical womanhood

By Karen Campbell

A couple years ago, I happened across an interesting blog article written by an older woman, I will call Anne, who lives in the Midwest. With refreshing honesty and engaging style, she wrote in poetic detail about the two worlds in which she lived. In real life, Anne explained, she has a husband who is a pastor and grown children—one of whom is starting to come around after living a life of total rebellion to her Christian upbringing. Anne lamented the fact she longed to become a Titus Two* woman for younger women—following those directives given regarding biblical living, but no one apparently was interested in what she had to say. She talked about her life in a small town, shared delicious recipes, and wrote articles about her ministry to the elderly people in her church. Anne went to Bible studies and taught Sunday school, sewed and crafted—doing all those things *she* believed a “Godly” woman ought to be doing with her time. Even then, it was never quite as wonderful as her other world—her imaginary place on the internet: The “blogs of ‘God-ordained’ womanhood” world.

In Anne’s idyllic world, women were more her version of godly: They wore only dresses and had tea parties with chicken salad sandwiches, being taught proper etiquette from Miss Janice, the certified tea educator. She envisioned their daughters were her type of godly, too, so they never would go to college or even entertain a single romantic thought until their manly fathers had betrothed them to worthy young men. In this unrealistic world, were large, happy families with perfectly behaved children. Women shared thoughts from Proverbs 31 or Titus 2—passages which soundly instruct women regarding Godly living, but are craftily distorted by patriocentrists—and exhorted each other daily on the virtue of domestic pursuits.

In spite of the fact Anne was absolutely overwhelmed with guilt and discouragement each time she browsed through her magical blog roll, she found herself returning there day after day because it aroused something in her she couldn’t explain. Though she admitted this depressed her, she thought if she vicariously participated in the lives of these women, she might find some happiness. Anne, as with others who become cult followers, was seeking Utopia. Like the matriarch of Stepford, “**all she wanted was a perfect world.**”¹

As absurd as this all sounds, Anne was being drawn into a

growing aberrant movement in evangelical and reformed circles known as the patriarchy or “**patriocentric**”² movement that places a husband or father at the center of family life—much like the center of a wheel—with the other family members being the spokes. Within this framework, the role of a “godly” woman is to keep all the spokes firmly directed toward the father and radiating around him ... no matter the cost.

In reaction to radical feminism’s anti-life/anti-family agenda and the overwhelming acceptance of homosexuality in the culture and even in some churches, many conservatives are now swinging the pendulum far, far to the right of sound doctrine regarding true relationships within the Body of Christ, painting a picture of the “role” of women as a quirky combination of antebellum femininity, 1950’s homemaking, and Jane Austen drama. The truth is, the patriocentric definition of “**God-ordained**” womanhood—as opposed to genuine “biblical” womanhood—cannot be applied to all Christian women, in all places, and in all times. It is a movement that promotes both the sin of partiality, against which James 2:1-8³ warned, and the sin of triviality, which was most keenly demonstrated by the Pharisees;⁴ poor Anne had succumbed to both.

Let’s take a look at some of patriocentricity’s “core curriculum” used to advance the cult of “**God-ordained**” womanhood, and let’s see how it erroneously teaches only one particular “role” has been prescribed for all women—from the earliest of their years up through their golden years.

The False Paradigm of “God-ordained” Womanhood

The first book on the list is *Passionate Housewives Desperate for God* written by Jennie Chancey and Stacy McDonald and published in 2007 by Vision Forum. According to the book’s subtitle, what they call a “**Fresh Vision for the Hopeful Homemaker,**” (cover) the role they declare is “**the glorious picture painted for us in Scripture**” (p.xvii). They use phrases like “**the role God ordained for us since the beginning of time**” (p.36), “**the sacred calling God has given us as women**” (p.46), “**God has given women a sphere that is naturally and wonderfully their own to manage and wisely govern**” (p.93), and “**Why is God’s role for women so impor-**

tant? Because God says when we reject it, we blaspheme His Word.”⁵ This rewording and misrepresentation of the true teaching of Titus 2 ultimately leads to the false conclusion that being a wife and mother in the home is God’s undisputed calling for all women without any qualifications or exceptions.

Patriocentrists have established a one-size-fits-all model for women. They have assigned them one role with home as their only sphere. Some writers have even made Proverbs 7:11—which describes a harlot as a woman *“whose feet do not stay at home”*—apply to *any* woman who works outside the home. By establishing the housewife/mother role as the only one acceptable to God, they have brushed aside many of the women mentioned in the New Testament who followed Jesus as well as those who worked alongside Paul. They have dismissed missionaries like Gladys Aylward, Betty Greene, Amy Carmichael, and Elisabeth Elliot. Through their skewed model, they have marginalized single women, not to mention single mothers. They have pierced the hearts of women who are barren either from birth, because of illness, because of a husband’s infertility, or because they have gone through menopause. In reality, given the fact most women are able to bear children for only about 40 years of their lives, what are we to make of the fact that roughly since the time after the Flood—as life spans were greatly reduced to approximately 70 or so years—women have been barren for just about half of their expected length of life on earth? How do these women—whom the patriocentric movement often call *“non-normative”*⁶—fit into God’s plan?

Further, let’s consider cultures outside of the Westernized or Americanized world in which we live today. How can the harsh realities of living in a third-world country—where both men *and* women are solely trying to survive from one day to the next—fit into the patriocentric model? There are over two-billion people in the world who have incomes of roughly \$420 dollars or less each year⁷—many of them with every family member working just to provide the few potatoes, rice, or dried beans they have in their huts. They have no running water, no available medical treatment, and/or no books to read. How does the patriocentric *“God-ordained”* womanhood role apply to women in *these* cultures? Another toxic dose of this can be found in McDonald’s first book, *Raising Maidens of Virtue*. Recommending moms train their daughters to have both a morning shower and an evening bath with essential oils and sweet-smelling powders in order to present themselves as *“godly”* young women with the proper testimony, McDonald claims physical cleanliness can be an outward sign of inward purity (p.147). So what about the three-to four-million women in Africa⁸ who suffer from obstetric fistula,⁹ a chronic vaginal hemorrhaging and total loss of bowel and bladder control as a result of complications from childbirth? How can *these* women practice *“God-ordained”* womanhood when they have been made social pariahs by a philosophy of a sub-culture that also has told them there is only one role for women—that of being wives and mothers? Can these women who are doomed to a life of physical uncleanness have any hope for spiritual purity? Is all hope for them to have a *“sweet smelling”* testimony as women lost forever? This nonsense is what happens when an empty ideology becomes the paradigm—when the more trivial aspects of life are spiritualized and certain tastes and styles are taught as *“Christian decorum”*¹⁰ and *“God-ordained”* womanhood.

Mormon Influence in the Cult of “God-ordained” Womanhood

Another book that, perhaps, more than any other publication, has established the agenda for the role playing of patriarchal husbands and wives is one of the most unbiblical, bizarre, and offensive books I have ever read. On the pages of *Fascinating Womanhood*,¹¹ which was written in 1963 by Mormon Helen Andelin and is promoted and sold on many Christian web sites that promote *“God-ordained”* womanhood, you can find nearly every single catch phrase of modern-day patriocentricity. Portraying men as sad sops who need to be better than women at everything, who desire their wives to be childlike in both manner and dress (p.322), and who are easily manipulated for their own good, Andelin instructs wives in patriocentric *“God-ordained”* womanhood better than just about anyone else of this ilk. Andelin began by teaching classes to women around tables in church basements, and her *“feminine perfection”* (p.13) teaching quickly spread to adult education classes in YWCA’s across the country. She soon became the champion of certain homeschooling moms, who loved her (undo) emphasis on the *“godliness”* of becoming *“domestic goddesses”* (p.28, p.228),¹² devoted wives and mothers.

Through personal *“success stories”* (p.397), Andelin proudly suggests every woman will see positive results if she follows the *Fascinating Womanhood* principles, reminding readers the burden of a happy marriage and home life is on the wife. In what I call a treatise on feeding a man’s fleshly desires, Andelin’s book is 380 pages of feminine manipulation and role playing at its finest, teaching that women must become accomplished actresses in order to please their husbands. Andelin admonishes women never to be more intelligent than their husbands, to dummy themselves down if they must, and never to offer an opinion on manly subjects like politics, current events, math, or science (p.276).

She (wrongly) reminds women that fathers own their children and, in spite of what current laws mandate, mothers do not (p.111). Therefore, she might have to acquiesce to a husband’s methods of teaching and disciplining, while using feminine wiles rather than logic to try to persuade him to her way of thinking (p.265) Andelin believed young women ought to prepare for marriage and family life rather than pursuing training for careers (p.285), and she admonished women that *“devotion to your household, family, and charity enhance feminine charm, whereas employment outside the home does little or nothing for it”* (p.283). She encouraged wives to become completely dependent on their husbands (p.270), because it is in a wife’s neediness that his *“love and tenderness”* grows. However, unlike some other teachers within the patriocentric movement who imply that women are more flawed by the Fall than men, leaving a woman with impaired judgment,¹³ Andelin stated women possess angelic qualities that awaken a feeling near worship that bring a man peace and happiness when cultivated (p.28).

She also says women are more emotional than rational, should never speak out in front of men, employment outside the home is an abomination, and a man’s ego is sacrosanct and must be maintained at all costs. And the silliest notion of all: Wives are exhorted to become childlike to please their husbands, because husbands find little-girl behavior attractive.¹⁴ Andelin sug-

—Continued on page 12

gests women visit the little girl’s section of a department store to find clothing styles to copy—like ruffles, lace, and ribbons.¹⁵ She says even **“unattractive women”** (p.303)—like those whose faces are marred by freckles—can be attractive to their husbands if they are careful not to blur the male/female lines by dressing in man’s clothes¹⁶—that is, jeans—or doing man’s work around the house—like mowing the grass or using a screw driver (p.103ff). Even more important: Never, ever allow your husband to do any of your chores—like laundry, dishes, or running a vacuum cleaner—especially since your sons might see this and become homosexuals (p.104). And if you aren’t already amazed enough, here is, perhaps, my favorite quote in the book from her chapter on how women are to practice and perfect using childlike anger which, she says, husbands love:

Learn childlike mannerisms by studying the antics of little girls. Stomp your foot, lift your chin high, square your shoulder, pout, put both hands on your hips, open your eyes wide, mumble under your breath.¹⁷

This notion that it is normal for men to be attracted to young girls is particularly disconcerting when combined with some of the other teachings regarding father-and-daughter relationships coming out of the patriocentric movement. The popular *Elsie Dinsmore* books for young girls, promoted and sold by Vision Forum, tell the story of a young girl whose mother has died, and who is raised by her black slaves while living on her father’s plantation in the deep south. Though Elsie is touted as the perfect role model for girls to emulate, there are dangerous lessons woven throughout these books—even some that could send many inappropriate messages. Elsie’s virtue rests in her complete obedience to her father, even in one situation where he is about to beat her with a horse whip for something she did not do. Additionally, she is the object of affection even at age eight for an older man whom she eventually marries. When she does marry, she grieves and weeps because she has to leave her father. In fact, the father-daughter relationship is central to the story in each book, and the perpetual childlike-adult Elsie never appears to become a true grown-up woman. Detailed descriptions of her sitting on her father’s lap and kissing him long and hard on the lips¹⁸ are creepy and distasteful.

Indeed, the unhealthy aspects of the patriocentric father-daughter emphasis can move the God-given boundary lines in many ways. For example, Doug Phillips hosts father-daughter retreats where little girls shave their fathers.¹⁹ And this alarming statement from Voddie Baucham²⁰ sent shock waves throughout numerous and varying circles:

A lot of men are leaving their wives for younger women because they yearn for attention from younger women. And God gave them a daughter who can give them that. And instead they go find a substitute daughter ... you’ve seen it, we’ve all seen it. These old guys going and finding these substitute daughters.²¹

(Don’t old men **“yearn for attention from young women”** for the same reason young men **“yearn for attention from young women?”** Is it really to find a **“substitute daughter?”**)

In addition, *So Much More*,²² the go-to book for the patriocentric-endorsed stay-at-home daughter movement, describes daughters as **“helpmeets”** to their fathers.²³

However, the book *No Will of My Own* by Jon Zens critical-

ly examines the chilling parallels between modern patriocentric teachings and research done during the 1980’s within a similar patriocentric paradigm, demonstrating the potential for abuse.²⁴

Submission in the Cult of “God-ordained” Womanhood

Created to Be His Help Meet by Debi Pearl—founder of No Greater Joy Ministries—along with her husband, Michael, is, perhaps, the most popular book that advances the key teachings in the cult of **“God-ordained”** womanhood. The Pearls’ teachings on marriage and family life have been all the rage for more than two decades, their books being distributed by the case among church groups and classes. The Pearls’ book *To Train Up a Child*, full of its own heresies²⁵ and dangers (including the documented deaths of two children whose parents religiously followed the Pearls’ instructions for beating children with plumbing supply line until they were “repentant”),²⁶ has sold nearly 600,000 copies, influencing two generations of Christian parents.

Central to Debi Pearl’s belief is a wife’s submission to her husband as defined by the patriocentric paradigm. *Created to Be His Help Meet* and its corresponding book for daughters called *Preparing to Be a Help Meet*, are based on the premise:

If you are a wife, you were created to fill a need, and in that capacity you are a “good thing”, [sic] a helper suited to the needs of a man. This is how God created you [sic] and it is your purpose for existing.²⁷

She goes further to say what happens if you do not embrace this teaching:

When a woman gets old and realizes that there is no man to love and cherish her, it is sad indeed, for she has failed in the very purpose for which she was created—to be a suitable helper for man.²⁸

While submission** is absolutely biblical, a man and a woman in a Christian marriage are, first and foremost, brothers and sisters in Christ who are commanded to practice all the **“one anothers”****** in their homes: Admonish one another (Rom.15:14), serve one another (Gal.5:13), submit to one another (Eph.5:21), love one another (Jn.13:35, Rom13:8), forgive one another (Col.3:13), exhort one another (Heb.3:13), etc. But these very real exhortations of the Word of God are abysmally missing from *Created to Be His Help Meet*, and in fact, some are **discouraged** altogether.

Pearl promises a **“heavenly marriage”** (p.30) for all women who follow her formula to success, which includes accepting her assertion that wives are responsible for the sins of their husbands (p.30). [Note the Bible instructs: **“... Each one shall be put to death for his own sin”** (Dt.24:16, ESV, emphasis mine).] Pearl uses the failings of Adam, Solomon, David, and Samson to bolster her view. She goes on to place the blame on women if their husbands commit adultery, telling them it is their responsibility to keep their husbands faithful. She warns:

You can stand on your rights and stand on truth, but it won’t save your marriage ... if you feed him well, emotionally and sexually, her cooking won’t tempt him. God is on your side. Fight and win.²⁹


Rather than embracing the means provided in Scripture, that is, prayer, intervention from fellow believers, or confrontation, Pearl encourages her followers to employ the same fleshly techniques for wooing their husbands as recommended by Andelin, repeatedly warning women they will end up divorced and desti-

tute if they don't heed her counsel.³⁰

Pearl also places the burden of a husband's spiritual growth on women by claiming:

God has provided for your husband's complete sanctification and deliverance from temptation through you, his wife.³¹

Perhaps, the most dangerous perspective Pearl preaches is that the limits of physical abuse of a husband toward his wife are negligible, and there is no clear cut directive for her to even temporarily leave a physically abusive husband. Once again, a wife's submission is considered to be the solution in these situations.³²

The cult of "God-ordained" womanhood is growing, and its influence is widening within conservative, Bible-teaching churches. While it is impossible to provide numbers for this movement, the fruits of its teachings are now becoming more and more apparent. Broken and often abusive homes, disillusioned husbands and wives, and broken-hearted children are no strangers to its destruction.³³ Like Jonah, we must warn those who are tempted to go down its path that *"Those who cling to worthless idols forfeit the grace that could be theirs"* (Jonah 2:8, NIV 1984). True, biblical womanhood is found when a woman trusts in Jesus Christ alone for her salvation, and it blossoms under sound doctrinal teaching that encourages her to trust the Word of God *alone* as her standard for truth! 

*"Titus Two" here is the term ascribed to the section of the Book of Titus, Chapter Two, which contain instructions to various ages and groups, particularly as those instructions to women.

**Submit=*Hupotasso* A Greek military term meaning *"to arrange [troop divisions] in a military fashion under the command of a leader"*. In non-military use, it was *"a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden."* (BDB/Thayers # 5293)

****"One anothers"* is the term used to describe the group of Scripture verses which employ those words.



Karen Campbell has been married to her husband, Clay, for 36 years. They have six children and 12 grandchildren and enjoy ministering to and encouraging homeschooling families through blogging and podcasting at www.thatmom.com. For more information on the patriotic movement, please feel free to contact Karen at shesthatmom@gmail.com

ENDNOTES:

1 Ira Levin's 2004 science fiction thriller, *The Stepford Wives* closes with Stepford's matriarch, Glenn Close, holding the dismembered robot head of her husband and lamenting *"All I wanted was a perfect world."*

2 Patriocentricity: Taken from the Latin and Greek prefix *"patri"* meaning father and the root word *"centric"* meaning *"situated at or near the center."* The term was specifically coined to describe the philosophy of family life promoted within some non-Christian, extreme Christian and Reformed communities and among some homeschoolers who teach God gives a "calling" in life to only men, specifically fathers, and the purpose of the wife and children is to fulfill the father's calling. Those who embrace this position believe that it changes only when a son assumes his own household responsibilities by taking a wife or when a daughter is given in marriage and she can then leave her father's home, because her new purpose is to fulfill the calling of her husband.

Though there are varying degrees of this taught within different groups, the father is sometimes described as the **"prophet, priest,**

and king" (<http://www.christianbook.com/the-four-ready-to-lead-audio/voddie-baucham/9781933431789/pd/431784> and Phil Lancaster *Family Man, Family Leader*, chapters 7, 8 and 9 <http://www.peacehillfarm.com/LearningToBeAMan/FamilyManFamilyLeader.htm>) of the home and there are other common ideals that often accompany patriocentricity, such as militant fecundity, family-integrated church, neo-feudalism, as well as neo-agrarianism.

3 James 2:1-8 (ESV): *My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," have you not then made distinctions among yourselves and become judges with evil thoughts? Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? Are they not the ones who blaspheme the honorable name by which you were called? If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors.*

4 Luke 11:42 (ESV): *But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.*

5 http://www.visionforumministries.org/issues/family/jennie_chancey_responds_to_tit.aspx (accessed 09/14/11).

6 Kevin Swanson sermon on daughters and college <http://www.sermonaudio.com/sermoninfo.asp?SID=32508946513> (accessed 09/14/11).

7 Robert Heilbroner in *American Government and Economics*, A Beka Publications, page 4.

8 <http://www.christianitytoday.com/ct/2010/january/17.48.html>

9 Obstetric fistula (or vaginal fistula) is a severe medical condition in which a fistula (hole) develops between either the rectum and vagina (see rectovaginal fistula) or between the bladder and vagina (see vesicovaginal fistula) after severe or failed childbirth, when adequate medical care is not available; "Obstetric fistula"; http://en.wikipedia.org/wiki/Obstetric_fistula

10 Stacy's bio <http://familyreformation.org/> (accessed 09/14/11).

11 Helen Andelin, *Fascinating Womanhood*; (Bantam Books, 1990) p.322

12 Ibid. This comes from a chart in Andelin's book that describes "celestial love" a very Mormon concept. It is a theme carried throughout all the books in this article, that of the high priority of being a homemaker to be "godly."

13 A false understanding or misuse of 1Tim.2:14 would lead to this idea. A. Duane Lifton in *The Bible Knowledge Commentary* comments on this passage: *"Some chauvinists see Paul arguing here that women, as represented in their archetype Eve, are more gullible and thus more susceptible to error, than men. Thus, they say, females should not be in places of teaching or authority in the church. Others believe Paul was saying, in effect, 'Look what happens when the Creation order is reversed and the man abdicates the leadership role to the woman' In any case, Paul was emphatically not excusing or absolving Adam for the Fall. Elsewhere Paul put the blame squarely on Adam's shoulders (cf. Ro.5:12-21).* A. Duane Lifton, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, John F. Walvoord & Roy B. Zuck, Victor Books, Tenth Printing 1989, 736.

14 Andelin, op. cit., p.334

15 Ibid., p.343

16 Ibid., p.104

17 Ibid., p.322

18 Martha Finley, *Elsie Dinsmore*, as originally published by Hendrickson Publishers (and currently sold by Vision Forum) Amazon review at http://www.amazon.com/review/R1JAP1C3DNEM5/ref=cm_cr_old_cmt_rd

19 Vision Forum's Father-Daughter Retreat: <http://vimeo.com/20113981>

20 Voddie Baucham is the Pastor of Preaching at Grace Family Baptist

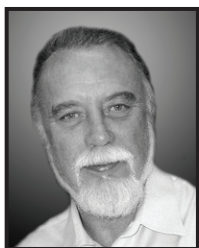
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"Camping" Continued from page 9

able. If they do well, they should be honored. However, if they stray, they are to be held accountable; and if they are unrepentant, they should be publically rebuked. Camping has been confronted, but he remains unrepentant. Some ministries, like Personal Freedom Outreach, have been writing about this since the 1990s and MCOI since early in 2000. Churches need to unite and demand the Board of Directors at Family Radio remove Harold Camping from any teaching position immediately, and the ministry retain the services of some theologically astute leadership in order to be useful to the Kingdom again instead of provoking a punch line in a media joke by unbelievers. Somehow headlines like **"US preacher: 'What I meant was the end of the News of the World'"** are not honoring to God or a compelling reason for someone to take the Gospel or the Church seriously. [Q]

All quotes are from the *New American Standard* version of the Bible.

*Famous quote from cartoon character Bullwinkle Jay Moose from *Rocky and His Friends* show as he again fails at an attempt to pull a rabbit out of his hat.



L.L. (Don) Veinot Jr. is co-founder and President of Midwest Christian Outreach, Inc., a national apologetics ministry and mission to new religious movements based in Wonder Lake, Illinois with offices in Florida, Iowa, Southern Illinois and Colorado. He, along with his wife of 40 years, Joy, have been involved in discernment ministry as missionaries to New Religious Movements since 1987. He is a frequent guest on various radio and television broadcasts as well as being a staff researcher and writer for the Midwest Outreach, Inc. *Journal* and is co-author of, *A Matter of Basic Principles: Bill Gothard and the Christian Life*, contributing author of *Preserving Evangelical Unity: Welcoming Diversity in Non-Essentials*, as well as articles in the *CRI Journal*, *PFO Quarterly Journal*, *Campus Life Magazine* and other periodicals. He was ordained to the ministry by West Suburban Community Church of Lombard, IL, at the Garden of Gethsemane in Jerusalem, Israel in March of 1997. Don is a charter member of ISCA (International Society of Christian Apologetics) and is also the current President of Evangelical Ministries to New Religions (EMNR), a consortium of counter-cult/apologetic and discernment ministries from around the country.

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- 1 US preacher: "What I meant was the end of the News of the World"; <http://www.newsbisquit.com/2011/07/09/us-preacher-insists-i-only-ever-predicted-the-end-of-the-news-of-the-world/>
- 2 Billboards: May 21 is Judgment Day: http://www.upi.com/Odd_News/2011/05/11/Billboards-May-21-is-Judgment-Day/UPI-95941305144969/
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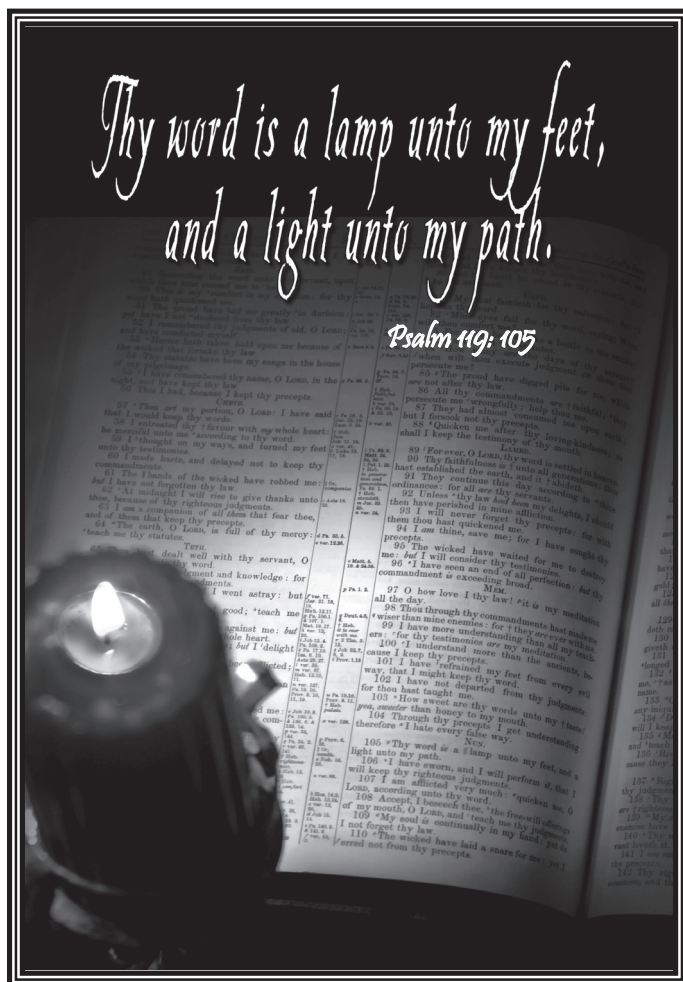
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- 12 Kingdom Ministry, "Full-Time Service – Youth's Splendid Opportunity," Watchtower Bible and Tract Society, June 1969, 3
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"Millenials" Continued from page 7

*The Pew Research Center is a nonpartisan 'fact tank' that provides information on the issues, attitudes and trends shaping America and the world. It does so by conducting public opinion polling and social science research; analyzing news coverage; and holding forums and briefings. It does not take positions on policy issues." (<http://pewresearch.org/docs/?DocID=10014>)

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- 1 Hoover, Margaret. *American Individualism*. (New York: Crown Publishing Group, 2011) p.53.
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"Cult Endnotes" Continued from page 13

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31 Ibid.

32 Pearls on abusive husbands and fathers <http://www.nogreaterjoy.org/articles/general-view/archive/1999/september/01/abusive-husband/>

33 For a fuller critique, see *Quivering Daughters: Hope and Healing for the Daughters of Patriarchy* by Hillary McFarland and Megan Lindsay



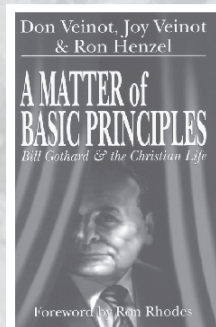
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ATTITUDE!

There once was a woman who woke up one morning, looked in the mirror, and noticed she only had three hairs on her head.

"Well," she said, "I think I'll braid my hair today?" So she did and she had a wonderful day.

The next day she woke up, looked in the mirror, and saw she only had two hairs on her head.

"HMMMM," she said, "I think I'll part my hair down the middle today?" So she did and she had a grand day.

The next day she woke up, looked in the mirror, and noticed she only had one hair on her head.

"Well," she said, "today I'm going to wear my hair in a pony tail." So she did and she had a fun, fun day.

The next day she woke up, looked in the mirror, and noticed there wasn't a single hair on her head.

"YEA!" she exclaimed, "I don't have to fix my hair today!"

Attitude is everything. Be kinder than necessary, for everyone you meet is fighting some kind of battle. Live simply, love generously, care deeply, speak kindly leave the rest to God. Life isn't about waiting for the storm to pass, it's about learning to dance in the rain.

God Bless You!

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