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PERSONAL FREEDOM OUTREACH



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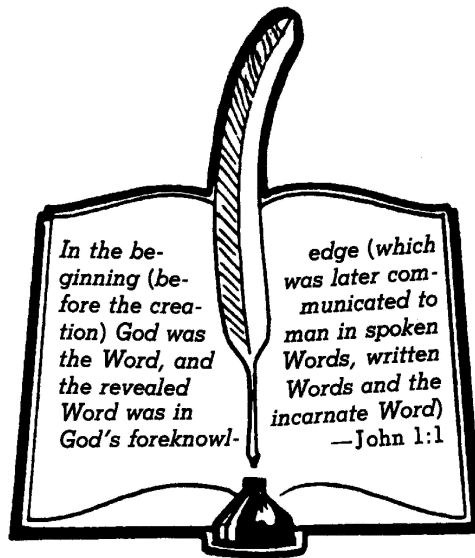
## ARE WIERWILLE'S TRANSLATIONS LITERAL?

Victor Paul Wierwille, the late founder of The Way international, frequently retranslated Bible verses in his books and tapes. He commonly read a verse from the King James Version, then offered his own "literal translation according to usage."

In each case, Wierwille claimed to offer a more literal and accurate rendering than the KJV (or any other) translation. Besides the phrase "literal translation according to usage," he also prefaced his translation with phrases like "more accurately reads," "properly reads" and "accurate and more emphatic when translated." Wierwille considered his translations to be "translated literally" and to present the text as it "literally reads." By using these phrases, Wierwille asserted that his translations are more accurate and more literal than printed translations available today.

One of Wierwille's closest co-workers, Walter Cummins, echoes Wierwille's assertion that his translations are literal, not free renderings of the text. Cummins defines a "literal translation" this way:

"A literal translation is a word-for-word translation which often



by Dr. John P. Juedes

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makes no sense when read. A literal translation according to usage reproduces the thoughts and meanings of the original, based on the words in the original in relation to the verse, context, remoter context, and to whom it is addressed. It is not a free translation or paraphrase which merely gives the gist of the

original" (*The Living Word Speaks*, pg. 16).

Cummins specifically identifies these renderings as literal, word-for-word and accurate. He explicitly states that it is **not** a paraphrase or free translation.

### Are They Free Translations Rather than Literal?

*Receiving the Holy Spirit Today* is one book in which Wierwille offered his readers many "literal translations according to usage." His followers accept these as being literal, not free translations.

However, older editions of *Receiving the Holy Spirit Today* offered the same renderings, but identified each one as a "free translation" (according to usage), not a "literal translation." Every time he offered his own rendering in the fourth edition (1962) and earlier he called it a "free translation." (Many examples could be listed. Here is one: 1 Corinthians 14:12 — "literal," 7 ed., pg. 186, "free," 4 ed., pg. 201.) Wierwille's renderings were either identical or virtually identical in the different editions. Yet, the fifth edition (1967) is the first to use the

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# EDITORIALS

## C. FRED DICKASON AND THE DEMONIZATION OF CHRISTIANS

C. Fred Dickason's book, **Demon Possession and the Christian: A New Perspective** is disturbing when one realizes the damage a book like this could do to a new or weak believer. This writer is reminded of a fellow who promoted this kind of teaching in New Jersey and disrupted a few churches before winding up in a mental hospital.

It is unfortunate that Moody Press has published this book, thereby promoting its teaching. Certainly, Satan is our lifelong foe who accuses, tempts and harasses believers externally; but this book goes beyond any such teaching.

It is Dickason's premise that believers can be "demonized," that is, invaded and inhabited by demons (pp. 37,38). And worst of all, his idea is that demons invade us because of ancestral sins which, he thinks, account for 95% of the cases he claims to have handled. He says ancestral sins are the "chief cause" of demonizing activity (pg. 221).

His entire premise is extrabiblical. He admits as much on page 127:

"Thus we cannot conclusively say that the Bible clearly presents evidence that believers may be demonized. Thus we are left to look for other types of evidence that may contribute to answering our question: Can genuine believers be demonized?"

The "other evidence" is what Dickason calls "clinical considerations." These considerations include demons speaking to him through the believers he has counseled and testimonies and the experiences that take place during exorcisms. Case studies are given throughout along with other case studies from Unger, Ensign, Howell and others. His premise is established on the basis of experience and, by his own admission, not from Scripture.

How do we explain the phenomena Dickason has encountered? An explanation may not be necessary, but one has to be skeptical when so many clients and demons in his book speak in modern psychological jargon. There is so much talk of "self-image" and "self-acceptance" — concepts that are a fairly recent innovation in the psychiatric world. (See, Paul Brownback's **The Danger of Self-Love** and Jay Adams' **The Biblical View of Self-Esteem, Self-Love, Self-Image**.) There is also much talk in this book of sexual obsession — a far more biblical view of which can be found in Earl Wilson's **Sexual Sanity**.

Another question that immediately springs to mind is: Are all of Dickason's clients Christians? He says so, but could Satan be deceiving him (since that is his nature)? How much of the "demonic" talk is unknowingly or unwittingly staged or created by Dickason? From the case studies presented in the book it appears that he spends a lot of time prepping, preparing and even priming clients, explaining what is to happen.

Whatever may be the answers to those questions, there are a number of real problems with Dickason's premise and arguments. Since it would take a book-length treatment to handle all the questions and theological nuances, just a few will be addressed here.

First, and foremost, there is the problem with any offer of "spiritual truth" that is extrabiblical. That admission is again made on page 325:

"We have come to the conclusion that neither the Bible itself nor any logical or theological extrapolation of biblical truth can finally solve the question."

So how do we know? Because Dickason claims to have talked to demons and can verify it out of his experience? The demons told him about ancestral demonic bondage, saying they had been keeping this truth hidden from Christians to defeat them. If it was demons speaking, one cannot be sure they told the truth. Satan, after all, is called the "Father of lies." One cannot use the testimony of a demon or, more likely, a confused counselee to establish doctrine and practice.

Dickason makes the point that not all truth is in the Bible, saying, "After all, not all truth can be found in the Bible" (pg. 155). That is correct, in a qualified way. However, when it comes to the issues of spiritual truth, salvation and sanctification, all that we need is in the Bible. Cars, telephone poles and the like are not mentioned in the Bible, but knowledge of telephone poles is not necessary for Christian growth, so it is not necessary that it be found in the Bible.

However, when Jesus said, "Sanctify them through the truth, thy Word is truth" (John 17:17), He was saying that what people need for sanctification and Christian growth would be found in the Word. There is not a hint in the New Testament of the concept of a believer being invaded or inhabited by demons, even though the Bible does speak of demons. Something concerning demons so crucial to Christian growth, stability and sanctification surely would be in the Word.

Consider also that Peter said, "according as His divine power has given us all things that pertain to life and  
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# NEWS UPDATE

## WAY COLLEGE ENROLLMENT DECLINES

Changes in the leadership of The Way International and dissension among its followers have caused enrollment at The Way College of Emporia, Kan., to drop sharply, according to **The Emporia Gazette**, that city's newspaper. (For more on dissension in The Way, see **The Quarterly Journal**, January-March 1988, pg. 3.)

Enrollment for the 1987-1988 school year was down to 90. This figure marks a decline of about 250 from the previous year. During the 1970s, The Way College claimed annual enrollments of around 500.

Way officials say the decline in part is because of the college shifting some of its students to the sect's headquarters in New Knoxville, Ohio. The purpose of the move is to "make room for a complete remodeling of one of the dormitories," the Gazette reported.

Of the 90 enrollments, 27 are in the college program and the other 63 are in The Way Corps leadership training program. The Emporia college, since its establishment, has been the primary site for training The Way Corps, a group of students who engage in a four-year work/study program. Tuition is required and members provide most of the labor used to develop Way property at no cost to the organization. However, Way officials now claim the major training center to be in New Knoxville.

Thomas Jenkinson, Way College administrator, said: "Some of the followers may have found they were in The Way because of Dr. Wierwille's ministry rather than the organization's teachings. ... That happens whenever you have a turnover of leadership after having a dynamic leader like Dr. Wierwille."

The Way College of Emporia has been in operation since 1974. The 41-acre campus was bought from and formerly housed the United Presbyterian Church's College.

—MKG



## KRISHNA LEADER SENTENCED

Thomas Drescher, also known as Tirtha Swami, a Hare Krishna leader serving a life sentence for murder, has been sentenced to 10 more years in prison for burning an apartment building in an alleged scheme to collect on the insurance.

"I told my attorney that it's a good thing I believe in reincarnation, otherwise I wouldn't be able to do all the time I have to serve," said Drescher, 39.

Drescher already was serving a life-without-parole term for murdering Charles St. Denis, a fringe member of the New Vrindaban Krishna community in West Virginia.

The alleged insurance scheme involved the burning of a building in the Krishna community in an attempt to collect the \$40,000 insurance on the structure.

—KAM



## HILL CUMORAH PAGEANT TO BE REVISED

For the first time in 50 years The Church of Jesus Christ of Latter-day Saints has made "wholesale changes" in its annual Hill Cumorah Pageant, according to a report in the **Finger Lake (N.Y.) Times**. The script of the show has been rewritten and will include laser lighting and a new musical score recorded by the Mormon Tabernacle Choir and the Utah Symphony Orchestra.

According to the newspaper, the performance still will include a depiction of The Book of Mormon's account of an ancient American civilization and the founding of the Mormon church by Joseph Smith, Jr. The pageant will feature 600 volunteer performers and is about 1-1/4 hours long.

Charlotte Spanganberg, promotional director of the pageant, said the Mormon church has spent \$1.5 million on the revision of the fall drama. The script has been rewritten by Orson Scott Card, who has written plays for the church since 1970. Card is an award-winning science fiction writer from North Carolina.

The pageant is held in Palmyra, N.Y., during the last two weeks in July.

—MKG



## DISAFFECTION AMONG RLDS MEMBERS

A decision to allow the ordination of women into the priesthood has angered some members of the Reorganized Church of Jesus Christ of Latter-Day Saints and caused them to form dissident groups — about 125 such groups at the latest count. The RLDS, based in Independence, Mo., is the second-largest branch of the Mormon religion founded by Joseph Smith, Jr., and is one of about 100 identifiable independent churches and organizations that sprang from Smith's original movement.

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# DIRECTIONS OR DISTRACTIONS?

by G. Richard Fisher

Dreams have held man's fascination probably since he first had one. Philosophers and psychologists, the religious and non-religious, all have tried to explain what dreams are and why people have them. Some Christians think God speaks to men through dreams today. (See **Something More** by Catherine Marshall.)

While on tour in Israel, Gerald Derstine, who heads The Christian Retreat in Bradenton, Fla., and his wife tried to interpret an Arab woman's dream about the baby Jesus vomiting on her and being commanded to rub the vomit on her hands. Mrs. Derstine said, "I knew the interpretation immediately: I knew I was to tell her that the pouring out of the baby's mouth was symbolic of the anointing of the Holy Spirit being poured out among the Moslems" (**Charisma** magazine, July 1987, pp. 64, 65).

This story well illustrates the objection to the view that dreams are a means of bringing direct revelation from God and a safe guide for direction in the Christian life. Dream interpretation is widely and wildly subjective and therefore suspect. Nowhere in Scripture is vomit a picture or type of the Holy Spirit. Such a suggestion is not only grossly imaginative but gross and absurd.

The Holy Spirit is likened to wind, fire, a dove, a sealing, oil and water, but never vomit. The concept of vomit is always linked to God's judgment. (See Leviticus 18:25, Isaiah 19:14, Jeremiah 48:26, II Peter 2:22.) In Revelation 3:16, the Lord Jesus warns the Laodiceans that it may be necessary to spue (Greek: **emeo**, literally to vomit) them out of His mouth. One could more readily believe that the vomiting baby is a picture of God's anger with

and judgment on the Moslems for their unbelief, their militant opposition to Christianity, their Koranic distortions of Scripture and their terrorist activities than an outpouring of the Holy Spirit on them. This is not to say that all Moslems are as described, but it points up that the interpretation of that dream is really anybody's.

It is true that God dealt with men directly during the time of the writing of the Bible. It is true that during that period God revealed Himself on occasion through revelatory dreams. The bulk of those revelatory dreams are in the books of Genesis and Daniel. It is also true that God spoke in a special way to special men with visions, audible voice, signs, miracles, etc., before the completion of Scriptures. Hebrews 1:1 affirms that "God spake at sundry times and in diverse manners (different ways) in times past." Note that it was "times past." Were it not times past, we would be confused and lost in a sea of competing and contradictory revelations. Now, however, thank God!, we have a completed revelation in Jesus Christ and a sufficient book (Hebrews 1:2). The foundation of the Church is firmly and securely laid (Ephesians 2:20, 21). We must not tear up the church to lay it again. We must now by study and obedience build upon that secure foundation (I Corinthians 3:11-13). Revelation 22:18,19 asserts that no more revelation is being added to the Book in spite of what cults and others claim.

In the Gospels, Matthew is the only one to mention dreams. The last New Testament reference is in Acts 2:17 and, as it stands, fits into the period of direct revelation and limits the dreams to old men. The Acts passage is hardly a proof text.

With a complete Savior, a complete salvation and a complete Bible, Peter says that we now have all we need for life and godliness (II Peter 1:3,4). Praise God we need not be cast on a swirling sea of speculation about our dream state. Remember that in Jude 8, apostates are called "dreamers." Remember as well that Ecclesiastes 5:7 warns, "In the multitude of dreams there are diverse vanities."

Furthermore, even the non-revelatory dreams of the average person in Bible times and today have a natural explanation according to Scripture and science. Ecclesiastes 5:3 tells us "For a dream cometh through the multitude of business." So, for the average person, dreams are a mixture of ideas, thoughts, pressures and daily business. In fact, this is what sleep researchers have concluded. They have finally caught up with Scripture.

Martin L. Gross explains:

"Why do the eyes move rapidly during a dream? Researchers first thought the eyes were 'watching' the internal dream vision as if looking at a movie. A more advanced opinion is expressed by Dr. Merrill Mitler of Stanford University, a colleague of prominent sleep researcher Dr. William C. Dement. He believes the eye movement and the dream itself may be a product of neural energy discharged from a portion of the brain.

Dr. Mitler explained, when interviewed, that insertion of electrodes deep into the brains of cats indicates that rapid eye movement is triggered by intense neural activity emanating from the

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# THE WATCHTOWER WANTED OUR BABY TO DIE!

## The Inside Story of a Former Third Generation Jehovah's Witness

by Rev. Paul Blizard

To the average Christian, the name "Jehovah's Witnesses" brings to mind a group of neatly dressed people going from door-to-door in the neighborhood, selling **The Watchtower** magazine, or perhaps a book. However, when I think of Jehovah's Witnesses, I recall a lifetime of bondage to a cult which I served for the first 28 years of my life. My grandfather became a part of the Watchtower Society in the early 1900s. My parents are active Jehovah's Witnesses. My father still is presiding elder at his local Kingdom Hall.

I was taught that Jehovah's Witnesses had the only true religion, a religion governed from Watchtower headquarters in Brooklyn, N.Y. The governing body controls 3.2 million people. I use the word "control" because Jehovah's Witnesses believe that everything written by the Watchtower is from God and is not to be questioned. They believe that the governing body receives "new light" from angels that explains what the Bible is all about. They believe the Watchtower is the sole agency that God is using. So, they believe that apart from the Watchtower organization, people have no hope. They believe that they alone have the truth, that they alone are true Christians, that they alone will be saved and that all others will be destroyed by Jehovah God at the battle of Armageddon.

I began full-time Watchtower service in 1971 after leaving high school. As a missionary worker I went from door-to-door trying to convince people that they must become Jehovah's Witnesses to please God and maybe receive salvation.

I say "maybe" because all Jehovah's Witnesses are not sure of their salva-

tion. The Watchtower's way of salvation is based upon works, and not the saving grace of Jesus Christ's blood, which through faith we freely receive.

This works system of selling Watchtower books from door-to-door puts the Jehovah's Witness in a position to be saved if he is faithful to the organization and does all he is told. Faithfulness to the organization involves adhering to a host of rules and regulations, which Watchtower elders enforce with great zeal.

Violation of any rules as set forth by the Watchtower Society's governing body could result in punishment and restrictions, depending upon the offense. Elders have the power to take away salvation, restrict prayer life, to interrupt family communication or anything else they believe will bring a wayward Witness to repentance.

Jehovah's Witnesses must report the time they spend doing Society work to the elders, who put the information into a file. There is a file on each member of the congregation. This file also contains information on any major sins. All information related to a Witness' private life is kept in master files in New York. They are never destroyed.

Since I had been living in this system all my life, I knew what was expected of me. I had to follow the rules and laws to gain salvation. I had been going from door-to-door since I was a small child, so I adapted to full-time service easily.

I continued such service for a number of years, but with little satisfaction. The burden of keeping up with the monthly quotas of 100 hours of time, as well as sales of a minimum of 100 magazines and 40 books, started to discourage me. All of this work is

voluntary and there are no salaries paid. Witnesses must find employment that will support this work.

In 1973, I was accepted to go to the World Headquarters in Brooklyn to be part of the vast staff of workers who produce the literature. In a letter from the president of The Watchtower Society, Nathan H. Knorr, I was assured that **"four years at headquarters was far better than any secular education you could receive anywhere."**

With much anticipation I boarded a plane for New York City. While on the plane I recalled all my friends' envy, in that I was going to be living with the governing body members, and how grand it would be to be at the hub of all the activity of the work around the world. My friends gave me going-away parties and gifts, commending my proud parents on raising me in the organization so well that they could see their son go to such a place.

Soon after arriving in New York, the illusion wore off as I was assigned to work in the factory. Hard labor and learning the ways of the organization from the inside out was the "education" I obtained at Watchtower headquarters.

Space does not permit details of what I experienced while spending long hours working in the book bindery. There I fed machines for "God's organization." I recall the mental stress of a profusion of rules and regulations. The master plan of the Watchtower leaders controlled where I went, what I did and how I did it.

After spending three years at headquarters, with no money to start out in the world (our pay was \$14.00 per month), I learned the harsh reality of  
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trying to make a living with no training or skills. Jehovah's Witnesses are not allowed to go to college.

I married a good Jehovah's Witness girl, and we set out together trying to please God the best way we knew how. That is, we were good Jehovah's Witnesses and followed all the rules and laws. My wife, Pat, had been a missionary for eight years. She had been sent to different parts of the United States in her work, under the direction of the Watchtower Society.

After I returned home with a fairly "clean file" from the New York office, the local elders were using me quite extensively in teaching from the platform. Most Jehovah's Witnesses agree that anyone who has spent any time at headquarters is special and worthy of greater responsibilities in the local congregation.

As I gained status in the congregation, I was being exposed to and trained in some of the undercover work of the elders. It was exciting going around at night, following members of the congregation who were suspected of wrongdoing. I also was given access to the congregation files, which revealed the inside information of all in the congregation. I was being used in the same kind of covert operations I had seen control the workers at headquarters.

Through all this I could not receive any satisfaction and peace. The pressure of trying to serve a God who is vengeful and full of wrath is more than I can describe. The organization always painted a picture of Jehovah as a God ready to "pour out vengeance." All I knew of God was what I read in The Watchtower. Yes, we did read the Bible, but were told that if we did so apart from Watchtower books to interpret it, we were destined to fall into error and apostasy.

A friend introduced me to a book that was written by a former Jehovah's Witness called **Thirty Years a Watchtower Slave**. I knew that my duty as a good Witness was to turn in my friend to the elders, for we were forbidden to read any anti-Witness material.

But in defiance, I read the book. It disturbed me very much, for the author was a former worker at headquarters, and I could relate to many of the things he was saying. Many things that

I had tried to erase from my memory were surfacing again, and questions of the Watchtower's authority left me very unsettled. The author mentioned that he had found spiritual truth by studying the Bible apart from Watchtower publications.

All this time the Holy Spirit was calling me to study the Word of God. Even though we had our own **New World Translation of the Holy Scriptures** (translated by the Watchtower Society and refuted by Hebrew and Greek scholars as being a biased, twisted version of the Bible), I bought a New American Standard Bible.

My wife and I secretly studied our new Bible long hours into the night, discovering that many of the major doctrines that we had been willing to die for were false. I confronted my father about some of these issues. Being an elder, my father saw that I was questioning some of the main teachings, and he reported my wife and me to the elders, to stand trial for apostasy.

After a lengthy, tearful hearing, we repented of doubting the Watchtower Society and were allowed to remain as Jehovah's Witnesses, but I was stripped of all my responsibilities in the congregation. I was to be watched for a period of time before serving in any capacity in the congregation again.

A job transfer to another town was a welcome relief. I looked forward to entering another congregation and getting a fresh start. But soon the disappointment came when I remembered that the hearing was still in my file and would follow me wherever I went for the rest of my life.

Of course, the elders in the new congregation had my file soon after I started to attend the meetings. They told me they would be watching me for a while to see if these apostate ideas of mine would resurface. They warned me that they would excommunicate me if I tried to share such ideas with anyone in the congregation. I vowed loyalty to the organization, and said I would not read or speak about anything that would be different from the Watchtower's position on Scripture.

Two years passed. Being under the elders' scrutiny left me very empty.

Nothing, not even my children who had brought me so much joy, made my life fulfilling. I had a need for something, but what it was I did not know. My wife and I would drink to excess often, searching for some kind of joy, but only emptiness resulted.

Having two boys, we longed for a girl to be born and hoped that having a little girl would complete the happiness missing from our family. On August 10, 1980, Jenny Leigh Blizard was born. We were so excited. But tragedy struck. At five weeks old, Jenny was found to have a rare blood problem.

The local doctors sent us to San Antonio, Texas, for treatment of Jenny's condition. We took her to the doctors at Santa Rosa Medical Center's special care nursery, looking for the treatment that would make Jenny well. Why was Jenny bleeding internally? Why wouldn't her blood clot? The doctors spent days trying to come to a conclusion.

Finally, the doctors informed us that Jenny needed an emergency blood transfusion to save her life. This was a difficult problem for us because Watchtower law does not permit any Jehovah's Witness to take blood in any form. Jehovah's Witnesses carry cards stating that under no circumstances will they take a blood transfusion, even if it means death.

I sent the doctors out of the room and told them that I would give them our answer soon. My wife and I prayed and cried out to God for answers. I remember thinking: "Oh Jehovah, how can you ask me to make such a decision — a yes or no whether Jenny lives or dies! What kind of God are you!" Finally my wife and I called the doctors back into the room, and we informed them that we had to obey God's law and we would have to let Jenny die.

The hospital officials contacted the Texas Child Welfare Dept. and a suit was filed against us for child abuse and neglect. A court order was issued to ensure that Jenny would receive the blood she needed to save her life. The Sheriff's Department of Bexar County gave me and my wife citations and warned the hospital staff not to allow us to remove Jenny from the hospital. Jehovah's Witnesses have a long history of sneaking patients out of hospi-

tals to avoid blood transfusions at all costs.

My wife and I were secretly relieved that Jenny would get the care she needed in getting the blood. I felt that I had done all I could in trying to stop her from getting blood, not realizing that the courts would step in.

Reporters of two San Antonio newspapers, **The San Antonio Express/News** and **The San Antonio Light**, learned about Jenny and exposed the story, though we refused to talk to the reporters. In retrospect, I commend their work.

In the meantime, friends contacted the local elders, who promptly came to visit us. They were relieved to find out that there was still time to plan a way to get Jenny out of the hospital before the blood could be administered.

I explained to them that the matter was out of my hands and that I was under court order not to remove Jenny. That did not seem to matter to them. Their main concern was to get her out.

I knew that Jenny would shortly die if I removed her from the machines that were keeping her alive, and I would be charged with murder. I explained this to the elders. They replied, "That's the chance you have to take! You cannot allow them to give your child blood!"

Without further discussion, I asked them to leave, stating that we could not allow our child to die in this way. "If this is the God I serve, I am through with Him."

The elders left the hospital upset with me that I would not submit to them. "I hope," one elder even said, "she gets hepatitis from that blood, just to prove that it's bad!"

When we finally returned home with Jenny, the Witnesses had received word that even though we had protested the blood transfusion, we allowed her to take it. This made us outcasts in the eyes of the Witnesses, but they would not be taking action to excommunicate us. The law calling for excommunication would have applied only if I had freely given permission for the transfusion.

This is when God stepped in. Christians came to our home and helped us out with food and money and what-

ever they could do. The living testimony of these people affected my wife and me so much that we decided to start again studying the Bible.

Those months of intense secret study of the Bible led us to conclude we had lived a lie. We had been in bondage to a system of interpretation of Scripture that squelched any free thinking of ours. On the issues and doctrinal points that I had so much trouble with, the Bible was clear. I read the whole Bible in context, without the aid of a book or magazine to instruct me.

The result of this study was that we found that all we needed for salvation was the Lord Jesus Christ. We found that God is a God of love and not a God of wrath.

One night, my wife and I held hands and gave our lives to the Lord Jesus Christ. Suddenly, we felt a release in our spirit, a release that brought freedom, liberty, and salvation. We were "born again." I had never had a feeling like it in all the thousands of hours I had spent striving to please God as a good Jehovah's Witness. We knew that we were changed. We were a "new creation." As the Apostle John said: "that ye may know that ye have eternal life" (I John 5:13).

Of course, we were promptly disfellowshipped from the Jehovah's Witnesses. Under the rules of our excommunication, we cannot have any contact with our family and former friends in the organization. Our own parents will not be allowed to go to our funeral. According to the Watchtower law, we are to be regarded as dead. Any Witnesses caught talking to us are subject to judicial action, including disfellowshipping.

In conclusion, I must say that we are not dead, but very much alive. Yes, we are dead to a former way of life, but alive in Jesus Christ, full of the Holy Spirit and power, saved by the blood of the Lamb.

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**Editors Note:** Paul and Pat Blizard's testimony is briefly, but with great impact, featured in the documentary **Witnesses of Jehovah**. A question often raised after a screening of the film is, "What has happened to the child who needed the blood transfusion?"

Jenny Blizard's condition was more serious than what a blood transfusion could permanently correct. The transfusions given to her as an infant did prolong her life, but on March 3, 1987, 6-year-old Jenny went home to be with the Lord.

Paul and Pat have regarded her as "God's special messenger" for their lives. Through her illness and brief life, the Blizards came to recognize the deception of the Watchtower Society, profess and receive Jesus Christ as Savior and Lord and share this redemptive knowledge of the Savior with Jehovah's Witnesses across the country.

In addition, during the final 39 days of Jenny's life, in Dallas' Children's Medical Center, Pat and Paul spent much of their time praying and testifying for Christ with the families of other seriously and terminally ill children at the hospital.

Christians should give serious consideration to the price paid by the Blizards in coming to Christ. Many believers have never, nor will ever suffer such testing or consequences in their Christian walk. May the Blizards truly be an encouragement to Christians to take seriously the great commission given by our Lord (Matthew 28:19).

Finally, some details of Jenny's funeral attest to the nature of the Watchtower Society and the control it holds over its members.

At Jenny's memorial, the first four pews were reserved for family members (including grandparents, aunts, uncles, cousins, etc.). The remaining rows of pews were open to church family and local townspeople. The latter were packed. People from all over came to share in the grief of the loss of this small child. However, the pews set aside for Jenny's family were occupied by only five people — Paul, Pat, Jenny's two brothers and younger sister. No other family member attended the memorial. The callousness shown by the Watchtower Society in forbidding Jenny's other relatives from attending the service is incredible. One can only pray that through the testimony of the Blizards (and others who have undergone similar experiences) those caught in bondage will wake up to the freedom found only in Christ Jesus.

—MKG

label "literal" in place of "free." Although Wierwille, Cummins and other Way leaders now call Wierwille's renderings "literal," Wierwille himself called them "free" for at least 13 years.

### Amplified Translations

Wierwille used his "literal (free) translations according to usage" in two basic ways. One purpose is to provide amplified translations so readers can better understand the text.

These clarifications are helpful because Wierwille normally used and recommended his followers use the King James Version. Since the KJV uses many outdated words and is difficult to understand in many places, Wierwille amplified its translation to help readers.

These translations read somewhat like the Amplified Bible, with additional words inserted periodically in the King James text. If Wierwille had used one of the contemporary translations (such as the New American Standard), then he would not have needed to offer his renderings to amplify a sometimes obscure text.

### Free and Reinterpreted Renderings

At times, Wierwille's free translations use many more words than recognized translations do and insert words and phrases which are foreign to the apostles' statements and intention. Wierwille did this most often when he faced scripture passages that contradicted his evolving ideas on doctrine. He simply "retranslated" the difficult verses, molding them to fit his desires.

For example, Wierwille took great pains to rewrite John 1:1-18 to fit his rejection of the orthodox teaching on the deity of Jesus Christ, which he adopted in the early 1960s. His free "translations" of John 1 introduce many words and ideas not found in the biblical text.

For instance, while the Greek text of John 1:1-3 has only 36 words and the KJV uses 42, Wierwille's "literal translation according to usage" contains 91

words (**Jesus Christ is not God**, pp. 91,93). This free rendering imposes three different meanings on the single Greek word **logos** (word), changes the word order from "the Word was God" to "God was the Word," ignores the context by replacing the word "he" with "God," and falsely interprets the word "with" as "in God's foreknowledge." This free rendering is not literal, nor a translation (it is even looser than a paraphrase), nor according to usage (the words **logos** and **dia** are not used this way in the New Testament).

Wierwille's free rendering of John 1:12 follows suit (**Jesus Christ is not God**, pg. 99). His "translation" imposes a new meaning on **logos**, imagines a new use for "name" (he renders it "namesake," though the Greek word **onoma** is never used this way in any of the 235-plus New Testament occurrences), and arbitrarily identifies the same pronoun (he/his) first as God, then as Jesus. This "literal" translation is actually more a paraphrase and does not define the words according to their usage.

### Differences Between Wierwille's Free Translations

Because Wierwille freely retranslated Bible passages, it is not surprising to note that he "translated" some verses in different or contradictory ways, depending on his personal whims at the times he proposed them. One example is Wierwille's contradictory renderings of parts of Philippians 3:7-14.

In **The New Dynamic Church**, Wierwille quoted Philippians 3:7-14, altering and correcting parts of the King James Version. However, he let verse nine stand as printed, implying that it is accurate:

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (pg. 179).

However, years later Wierwille offered a radically different "translation" in the article "The Knowledge of God" (**The Way Magazine**, March-April 1983, pp. 5-6). There Wierwille

asserted that verse nine "properly reads:"

"That I may be found in Christ, having the believing action that Christ Jesus made available, which is God's righteousness **in** and **to** every born-again believer."

This free translation deleted the whole phrase "not having mine own righteousness, which is of the law" and adds the phrase "in and to every born-again believer," which Paul never included in the verse. Wierwille also expanded "faith of Christ" to "believing action that Christ Jesus made available" and replaces some other words.

Wierwille then quoted verse 10, inserting his explanatory words into the King James text within parenthesis (**The New Dynamic Church**, pg. 180):

"That I may know him (experientially as my Savior) and the (inherent) power (the *dunamis*) of his resurrection, and the fellowship (of His death, burial, resurrection) of His sufferings, being (therefore, we are) made conformable (like He was) unto His death."

Wierwille again interpreted the text as he "translated" it, for instance, limiting his sufferings to "His death, burial, resurrection," though this may not have been the apostle's intent.

In "The Knowledge of God," Wierwille produced a free rendering of verse 10 radically different from either the Greek text or his previous attempt:

"The last part of verse 10: '...the fellowship of his sufferings, being made conformable unto his death.' It would be tremendous to translate it literally according to usage as 'Being made as he was so we might renew our minds, being conformed to being as he is'" (pg. 6).

This "literal translation" deleted the entire phrase "fellowship of his sufferings." Furthermore, Wierwille inaccurately converted the phrase "his death" to "being as he is." This "translation" is not literal, nor is it according to the usage of the Greek (or even Aramaic) words. Rather, Wierwille forged a new text solely on

the basis of his desire for it to read differently. He also rewrote other verses that contradicted his opinions on suffering and death, such as John 21:19 and Matthew 27:46.

### Wierwille's Approach to Translation

Although Wierwille dubbed his renderings as "translations," there is little evidence that he used much Greek (or Aramaic), especially in later years, long after taking Greek in seminary. He taught publicly with only an English Bible and in one teaching he referred all questions on Greek to Walter Cummins and questions on Aramaic to James Chamberlain, implying that he was ill-equipped to deal with these languages (Cassette Tape No. 265, "Four Crucified and No Private interpretation").

One glimpse of Wierwille's off-handed approach to translation appears in a teaching he gave on Jesus Christ. In answering a question on Ephesians 3:9 — a sticky verse for anti-Trinitarians in the KJV — Wierwille said:

"...that preposition 'by' — only thing you need to do is translate it 'for' — it's same preposition ... it would be 'for Jesus Christ,' who God who created all things 'for' Jesus Christ and you still

have no difficulty or problem" (Cassette Tape No. 297, "One God").

Wierwille thought the word **dia** (with the genitive case) could be translated as "for" or "by." Besides being inaccurate (see "Which Way Does It Read?," **PFO Newsletter**, January-March 1986, pp. 5,7 on the same construction in Hebrews 1:2), he violated his own rule that words have "minute meanings." Wierwille probably never looked at the Greek as he taught, and his lecture was likely transcribed and published as the book **Jesus Christ is not God** without significant review.

### Response to Wierwille's Free Renderings

We could review many more examples of Wierwille's mistranslations (See **The Integrity and Accuracy of The Way's Word**, by John Juedes and Douglas Morton), including the many times he removed words from the original Greek text to make some scripture passages better conform to his theology. These examples highlight the inaccurate and unreliable nature of his "literal translations according to usage."

As we have seen, his "translations" are often not literal but are in fact

freer and more interpretive than Bible paraphrases in print today. While his hearers may have been moved by them in live speeches, close reading reveals that he in effect removed biblical phrases, added his own phrases as though they were part of the text, and defined words in ways that did not match and sometimes even contradicted biblical usage. Furthermore, his "translations" sometimes differed from, and even contradicted, other "translations" of the same verse he did at other times.

Wierwille has accused evangelical teachers of creating "false translations and forgeries" to teach that Jesus is both the Son of God and God the Son ("Forgers of the Word," in **Bibliography: Jesus Christ is not God**, pg. 19). However, Wierwille's "literal translations" were frequently not just "free translations" but also were "false translations" that imported foreign ideas to conform selected passages to his desired theology. Therefore, people who come in contact with writings and tapes by Wierwille should be careful to judge his renderings critically and reject the inaccurate renderings along with the meanings and theology Wierwille tried to propose by them.



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## EDITORIALS

(continued from page 2)

godliness" (II Peter 1:3), connecting that statement to the "exceeding great and precious promises" in verse 4. All that is necessary for life and godliness is given in the promises of the Word of God. Sure there are things not in the Scriptures that are true, but Jesus and Peter assure us that when it comes to growth, godliness and sanctification, all we need will be found in the Bible.

Another problem with Dickason's work is his insistence that salvation is only legal and positional. This teaching is inconsistent with the historical orthodox view that sanctification flows out of and is assured because of the believer's regeneration. To disconnect the two in such a radical fashion is to remove one's self far from our Reformation heritage. Even L.S. Chafer (who I am sure is taught at Moody College) realizes this when he observes: "The sanctifying work of God for the believer is progressive ... it is accomplished by the power of God through the Spirit and through the Word" (**Systematic Theology**, Vol. 6, pp. 284, 285).

True, we cooperate in the process as God works in us. But even if that cooperation is feeble and the Christian invites God's loving chastisement, there still is no biblical threat of demon invasion. In Dickason's view, the believer is as vulnerable to demons after conversion as before. Dickason even holds out the threat that the believer may have carried the demons into his Christian life from pro-conversion days. In Dickason's view, salvation will get the believer to heaven, but it really is up to him in the meanwhile to keep the demons out:

"We may be especially susceptible if he ignorantly assumes he is exempt from attack or that conversion eliminates ... or excludes invasion" (pp. 232, 233).

Consider Colossians 1:13 in the Amplified New Testament: "The Father has delivered and drawn us to Himself out of the control and dominion of darkness and has transferred us into the kingdom of the Son of His love." In Dickason's view, sin allows demons to come in (if they are not already there left over from pre-conversion ancestral sins). If that is true then only those who are sinless and perfect can be sure and safe. In Dickason's view, the believer's position in Christ offers him very little.

The fact is, nowhere does Scripture call for “deliverance” when we sin, but rather for repentance, confession and change. One cannot demonstrate Dickason’s “deliverance ministry” for Christians anywhere in Scripture.

Does our position in Christ curtail the direct intrusion of demons into our lives? Does it really all depend on human agency? Does God working in the believer “to will and to do of His good pleasure” provide internal fortification? Does the sealing of God’s HOLY Spirit offer any protection from invading spirits? Or is that just a legal thing? Christ is not only my righteousness and redemption (I Corinthians 1:30) but, as that verse shows, He is the believer’s “sanctification” as well. Salvation is legal and positional, no one would deny that, but it is much more.

Christ’s work in the believer makes him a new creature, with a new Father, a new family, a new motivation and internal dynamic. It equips him with an indwelling Comforter who is more powerful than demons. Apart from that belief, the Christian will slip into a practical dualism, with near-equality of God and Satan. (For more on “Dualism” see **Baker’s Dictionary of Theology**.) Satan is an external foe. He may harass and tempt the believer, but God has set his limits. Dickason dismisses II Thessalonians 3:3, “But the Lord is faithful and He will strengthen and protect you from the evil one,” by saying “we cannot take this as an all-inclusive promise for all Christians at all times” (pg. 91). Why not? To do so would damage his view of salvation as only legal and positional.

A third problem with Dickason’s work is the concept of ancestral demons. (For more on this see **PFO Newsletter**, October-December 1984, “Deliver Us From Deliverance.”) It seems to me that Dickason reads this Issue into the Bible. He quotes Exodus 20:5: “visiting the iniquity of the fathers unto the third and fourth generation.” The Scripture verse does not say, “visiting their iniquity with demons unto...” Demons are not mentioned in the verse or chapter; it is a great interpretive leap to include them in that verse. Saner and simpler views are given by many reliable commentaries and trustworthy and godly commentators. In Exodus, the Israelites anticipate going into a land of idol worship and household gods. These gods were worshipped in the home by extended families. Judgment on the household gods would bring calamity to children, grandchildren and great-grandchildren in that home. Ungodly influence and all its social consequences

were experienced in the extended family. Consider the following:

“This passage was spoken in a covenantal context. When God’s covenant people break covenant, the penalty of covenant breaking follows (Deuteronomy 28). Because three or four generations lived in the same household, the entire family would suffer. Employing Exodus 20:5 in isolation from its Biblical cultural and historical context making it a pretext for a particular position, misleads God’s people and does violence to the integrity of the scriptures” (Bethany Christian Services Bulletin - n.d.).

Dickason makes much of the fact that Jesus talked to and received information from demons. Knowing who Jesus was and that He knew the answers anyway leads us to believe that He asked not because He needed to know, or that He was establishing a pattern, but that we need to know His power and authority over these malignant spirits. Because He had that power and control and now lives in me I can feel safe. He demonstrated His power and Messiahship for us. Now he serves as our High Priest and living head and we know we are safe in Him.

To see the extremes (verging almost on a lunatic fringe) to which this teaching goes, try reading **Pigs in the Parlor** by Frank Hammond. The author says he has uncovered a “stink demon” that smells like cooked cabbage, and sees, as the evidence for this expulsion of mucous and vomit that his clients bring up.

One other problem is that Dickason’s exorcisms are so unlike the quick, total and complete deliverances in the New Testament. Dickason anticipates this objection and opts for a watered-down version of dealing with demons. He says that we are not dealing with the miracle power of the Apostles or the sign gifts of the first century. But it is impossible to separate demon expulsion from supernatural gifts. Dickason proposes some kind of derivative power, just something in a broad and general way that comes out of God’s providence. This is why it takes hours, days, sometimes months for the demons to go; and, of course some remain or come back. Nowhere does the New Testament ever suggest such a lame procedure or call on us to engage in it. On page 192, we even get a “she” demon. This sounds more like ethnic and rabbinical demonology than Christian teaching. (See Ederheim, **Life and Times of Jesus the Messiah**, Vol 2, pp. 759-763.)

—GRF

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## BOOKS IN REVIEW

(from page 12)

book. While his format may be a fresh approach for some, others will find it difficult for the retrieval of facts and information. The absence of an index further compounds this problem and would be a welcome addition.

Also, some will find fault with Allan’s evaluation of the Seventh-Day Adventist church, which he labels as

unorthodox in some beliefs, but not worthy of the title of “heretical cult” (pg. 148).

Despite what some will regard as flaws, **Shopping for a God** provides the reader with both useful information on today’s fringe religions and a balanced evangelical response to these groups.

—MKG

The above publications are available from **PFO-Midwest**. Please add \$1 for postage and handling when ordering.

**DREAMS**

(from page 4)

brain stem, the most primitive part of the brain located above the spinal column. It is an electrical phenomenon called PGO spikes, which discharge in bursts. They somehow are related to ocular motor activity, including the rapid eye movement in REM sleep. The firing normally takes place off and on, but in experiments with cats the PGO spikes were almost totally confined to REM sleep.

Is this the long-sought source of our dreams? Dr. Mitler and others believe it is. They feel that the ancient riddle of the dream may be near a solution. Our night stories may be an accidental offshoot of these neural bursts without any particular meaning. 'In my opinion,' says Dr. Mitler, 'the dream is a by-product of the REM stage, created by the mind of endogenous — from within — neural activity. What we call a dream is the result of the mind

trying to make sense out of these bursts.'

Then why is the dream so bizarre and disconnected? 'Probably,' says Dr. Mitler, 'because the neural energy is coming into the mind in a pattern that is not used in regular thought. I believe that dreams have less meaning than we used to think they had.'

Other researchers point to the physical changes going on in the REM stage. These may include a hot brain temperature and hypothalamus-directed increase in adrenal secretions which trigger the anxiety and stress felt in many dreams. This new information indicates that the dream is probably more physiological than psychological. It may merely be a desperate attempt by the brain to keep up with physical changes taking place during REM sleep.

One reasonable non-Freudian explanation is that during the dream the mind insists on converting all neural charges into thoughts and images. In REM sleep, each

rapidly fired PGO spike triggers a random image from the memory bank. The mind then frantically tries to connect these disconnected, almost random images into a story. Because it is overwhelmed by the electrical storm, apparently the best the mind can do is put together a poorly organized, surrealistic take called a dream, one with considerable less meaning than waking thought and action." (Martin L. Gross, **The Psychological Society**, Random House, N.Y., pp. 215-216)

Christians have a sufficient Savior and a sufficient Scripture. We have the Holy Spirit to guide us and illumine the pages of that book. We have no need to look for God in our unconscious or our dream state. We should give little or no thought to our dreams; Philippians 4:8 advises against fancy and fantasy. Since direct revelation concluded with the Book of Revelation and since dream interpretation is highly speculative, the Christian should get all his marching orders from Scripture, which is safe and sure. ✨

**NEWS UPDATES**

(from page 4)

The RLDS "revelation" on women priests came in 1984 to prophet Wallace B. Smith, the sixth of that church's prophets. Smith and other RLDS "liberals" reportedly are pressing for more acceptance of their church by other religious groups, including the World Council of Churches. In their bid for wider acceptance, they are putting less emphasis on **The Book of Mormon** and Mormon founder Joseph Smith, Jr. It is this change of emphasis, coupled with the change in traditions, that apparently is disaffecting so many members.

Estimates reveal that up to 33% of the church membership is dissatisfied with the current prophet.

—CE



**WAY'S TAX-EXEMPT STATUS RESTORED**

The Internal Revenue Service restored full tax-exempt status to The Way International in autumn 1987. The IRS had revoked the sect's tax status in 1985, charging that the group had engaged in political campaigns in three states and had made improper loans to sect members.

A lawsuit over the issue was dropped after The Way

recalculated its finances and determined that it owed no taxes those years in which its exemption has been revoked.

—JPJ



**SCHOOL PAPER ON SATANISM TIED TO MURDER AND SUICIDE**

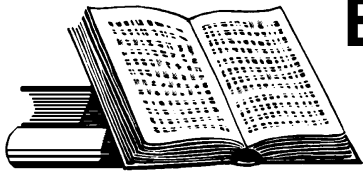
A 14-year-old boy murdered his mother, stabbing her at least two dozen times with his Boy Scout knife. He then committed suicide by slitting his throat and wrists.

The youth, Thomas Sullivan, Jr., apparently also intended to kill his father and younger brother by setting fire to their Jefferson Township, N.J. home on January 9.

Investigators located numerous books on Satanism and the occult in the boy's home. Sullivan allegedly became intrigued with the occult when a fellow classmate received an A on a November religion paper assignment written on the subject of Satanism. Sullivan had done his paper on Hinduism.

The youth's father revealed that his son had told a friend of a vision in which Satan appeared and urged him to kill his family and to preach Satanism.

—MKG



# BOOKS IN REVIEW

## A CALL TO DISCERNMENT

by Jay E. Adams

Harvest House Publishers, 139 pages, \$5.95

The book that the Christian church has needed for quite some time is here. Today, and it seems more than ever before, the elect need to be discerning. Cults, doctrinal aberrations, fringe groups and even some Christian leaders cause both confusion and disorder among believers. Jay Adams provides a much needed treatise with his latest offering, **A Call to Discernment**.

Addressed are such issues as the lack of discernment and what caused the deficiency. Many of those involved in (or even interested in) counter-cult mission work will be able to relate to some of the illustrations that Adams cites. For example, a Christian pastor who treated his congregation to a film on self-esteem produced by the Mormon church or a well-meaning Christian mother who was enthusiastic over the purchase of a multi-volume set of children's Bible stories, which unbeknownst to her were a product of the Seventh-Day Adventist church.

Adams further examines what spiritual discernment is, the basic problem and how Christians can learn to discern. Although short and easily read, the book becomes challenging through two subsequent chapters in which Adams first cites a program for discernment, then invites the reader to apply what they have learned by considering samples of statements made by Christian leaders, asking for an evaluation of each. This program of

trial materials makes this an excellent publication for Sunday School classes or Bible study groups.

Also included is a chapter dealing with "Discernment in Giving." A highly needed expose', in light of what the Christian church has experienced during the past year with the Bakkers, Oral Roberts and a host of other televangelists.

This is a book for **all** Christians, regardless of how intense their interest is in the cult apologetics field. Today's church must be prepared to be able to distinguish truth from error. Adams' work will serve to make one a more discerning Christian.

—MKG



## SHOPPING FOR A GOD

**Fringe Religions Today**

by John Allan

Baker Book House, 218 pages, \$6.95

Baker Book House serves up its latest counter-cult effort with John Allan's **Shopping for a God**. This publication looks into the world of the cults through an examination of their development and sociological background.

Allan covers all but a few of today's prominent cults and fringe religions. Analyzed are the Jehovah's Witnesses, Latter-day Saints, Unification Church (the Moonies), Worldwide Church of God (Armstrongism), Christian Scientists, Scientology, est, Church of the Living Word, Rajneeshism, the New Age movement and others.

Allan's work cannot be regarded as a cult catalog per se. He divides his book into three major sections: the origins of the cults, techniques they use and the Christian's response to the cults. References to these cults are not systematized, rather they are found throughout the

(continued on page 10)



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