

The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by Terry Carter unless otherwise stated ~

Vol. 36 No. 4

October 2023

Terry Carter, Editor

A Feminist on Evolution

I recently read "The Man-made Myth" by feminist Elaine Morgan. This essay is from chapter one of her 1972 book *The Descent of Woman*. In this work, she criticizes the accepted ideas concerning the supposed evolution of man.

Her main issue is not with evolution itself - she does believe in that - it has much more to do with feminism. She has trouble with mostly male scientists thinking primarily about male evolution rather than the evolution of females. Still, she raises some important and thought-provoking questions. While I will not be discussing all the questions she raises in this essay, I do want to discuss some of her ideas regarding women and evolution.

She begins by quickly dismissing the Genesis account of the origin of man and woman.

"According to the book of Genesis, God first created man. Woman was not only an afterthought, but an amenity. For close to two thousand years this holy Scripture was believed to justify her subordination and explain her inferiority; for even as a copy she was not a very good copy. There were differences. She was not one of his best efforts."

There are multiple problems with this opening paragraph.

First, anyone who is familiar with Scripture knows that nothing God does is an afterthought.

"Known to God from eternity are all His works." **Acts 15:18 (NKJV)**

Second, she points out that this Scripture "*was believed to justify her subordination and explain her inferiority*". It is true that some have abused this passage in the past. However, the solution to that problem is neither to ignore the passage nor to continue to abuse and misuse it, the solution is to use it properly.

Third, where does she get the idea that woman was not a very good copy of man? We are repeatedly told throughout the creation narrative that "God saw that it was good". But after creating man, God said, "It is not good for man to be alone". It was only after woman was made that we are told "It was very good". How does this indicate that woman is not a very good copy of man? It certainly does not indicate, in any way, that "*She was not one of his best efforts*".

She does note that "*there were differences*" between male and female. I'm glad that feminists in the 1970's recognized that basic biological fact. I wish the same could be said today. These differences are not bad things, they are wonderful things. Those differences are kind of the point when **Genesis** says, "male and female He created them".

Fourth, she says that woman was "*an amenity*". I am not sure exactly what she has in mind here, but she clearly sees this as a bad or negative thing. An amenity is defined as "a desirable or useful feature". Certainly, the **Genesis** account indicates that woman is both desirable and useful. I suspect that she uses this word to say that she understands Genesis to be portraying a woman as "nice but not necessary". Nothing could be further from the actual message of the text itself.

Finally, she completely ignores the statement that both male and female are created "in the image of God". This is a very important statement. It puts both men and women above everything else that God created. It puts them both on equal footing before God. It recognizes the highest possible inherent worth of both male and female.

"So God created man in His own image; in the image of God He created him; male and female He created them." **Genesis 1:27 (NKJV)**

She rejects the **Genesis** account in one brief and misguided paragraph. She misrepresents what the passage actually says and lays it aside as an intolerable hindrance to the state of women in the world. Her problem is not really what the Bible says, it is what she mistakenly understands it to say.

She is clearly biased against the creation narrative, and thus she turns to the alternative of evolution. She fully recognizes some of the many problems with that alternative. However, since creation is “unthinkable”, she must face the problems that remain. She does a fine job pointing out some of these problems, and I want to share some of them with you.

Early on, she makes this insightful comment: *“We cannot dispute the facts. We should not attempt to ignore the facts. What I think we can do is suggest that the currently accepted interpretation of the facts is not the only possible one.”*

To that I say “Amen!”. This is what creationists have been saying for as long as I can remember. The dispute between evolutionists and creationists is not over the facts, but over the proper interpretation of those facts. It is nice to hear an evolutionist admit this and say it in print!

She then discusses the fact that where there was a first man, there must also have been a first woman.

“Of course, she was no more the first ancestor than he was – but she was no less [emphasis hers] the first ancestor, either. She was there all along, contributing half the genes to each succeeding generation. Most of the books forget about her for most of the time.”

This is certainly quite true, but it also raises a rather thorny problem for evolutionists. How did male and female come to be in the first place? How did sexual reproduction originate? If a new species first appeared in a male form without a corresponding female, how did it leave any descendants behind? The same can be said of a new species appearing in a female form first without a corresponding male. For evolution to work, you need a male and female of a new species to appear together, not just chronologically but also geographically. This is something

that is simply not talked about enough.

She does not seem to notice the huge issue this raises for evolution. After all, her real issues are not whether evolution is correct, but that it is too centered on the male rather than the female. It seems to me that we would do well to address the existence and origins of the sexes before we engage in a war between the sexes on evolutionary grounds.

This discussion is followed by an amazing admission. In speaking of evolutionist textbooks, she says the following:

“Most of their textbooks include some phrase as: ‘...the early stages of man’s evolutionary progress remain a total mystery.’ ‘Man is an accident, the culmination of a series of highly improbable coincidences...’ ‘Man is a product of circumstances special to the point of disbelief.’ They feel there is still something missing, and they don’t know what.

It seems that it takes a lot of faith to believe in evolution. It raises as many questions as it pretends to answer. For those who are always carping about the “certainty of science”, the reality is far from certain. There is something missing alright, but we creationists know what it is... God.

A few paragraphs later, she adds the following in reference to the “generally accepted picture of human evolution”:

“I find the whole yarn pretty incredible. It is riddled with mysteries, and inconsistencies, and unanswered questions. Even more damning than the unanswered questions are the questions that are never asked...”

This is just one of the big problems of evolution that simply is not talked about enough. *“The devil is in the details”* as they say. I am reminded of a cartoon one of my professors had on his office door. Two men are standing in front of a board filled with

mathematical equations. The caption reads, *“Step six needs some more explanation”*. Step six simply says, *“Then a small miracle occurs”*.

From there, she raises a number of specific questions that she would like to have answered. There is not enough space here to go into all of these, but I do want to briefly discuss a couple of them.

She wants to know why our ancestors began to stand upright rather than on all fours. She quotes from a couple of scientists here as follows:

“With strong pressure on them to increase their prey-killing prowess, they became more upright – fast, better runners.” Desmond Morris

“We learned to stand erect in the first place as a necessity of the hunting life.” Robert Ardrey

She then points out the absurdity of this in the following statement:

“But wait a minute. We were quadrupeds. These statements imply that a quadruped suddenly discovered that he could move faster on two legs than on four. Try to imagine any other quadruped discovering that – a cat? a dog? a horse? – and you’ll see that it’s totally nonsensical. Other things being equal, four legs are bound to run faster than two. The bipedal development was violently unnatural.”

She continues for a few more paragraphs about how the proposed advantages of walking upright are actually ridiculous. She concludes that we need to find the real reason that this occurred.

She then points out the insufficiency of the standard explanations for how and why we began to use weapons. She quotes scientists who simply state that this happened while noting that they never actually explain how or why. She rightly asks, *“Why did one, and only one species of those Miocene apes start using weapons?”*

After some discussion about the difficulties here, she notes that a lot of these scientists:

“...privately realize that their explanations of bipedalism and weapon-holding won’t hold water. They have invented the doctrine of ‘feedback,’ which states that though these two theories are separately and individually nonsense, together they will just get by.”

She then turns to the insufficient explanations as to why we supposedly lost most of our hair as we evolved from our ape ancestors. She quotes one scientist who says that it helped to keep us from overheating as we chased after our prey.

After discussing some of the problems that are raised by this idea, she concludes by noting:

“This problem could have been solved by dimorphism – the loss of hair could have gone farther in one sex than the other. So, it did of course. But unfortunately [for the current explanation] it was the stay-at-home female who became the nakedest, and the overheated hunter who kept the hair on his chest.”

She ends this essay by suggesting that we need to start again at the beginning in our attempts to explain the how and why of evolution while keeping the woman of the species in the forefront, or at least on equal footing with man.

Of course, this really does not solve the issues she has raised with evolution. It might satisfy some feminist evolutionists, but it will not remove the real obstacles to evolution or feminism themselves. To adapt one of her own statements above, it seems that she believes that although the two theories of evolution and feminism are “separately and individually nonsense, together, they will just get by”. But a chain is only as strong as its weakest link. (Unfortunately for her, both links in her chain are not just weak, they are broken.)

This whole essay of hers illustrates quite well the problems that come from rejecting Scripture. The evolutionist rejects the Biblical account of creation and raises far more questions than he can ever hope to answer. The feminist rejects the Biblical account of the origins of male and female and assumes that evolution can be rescued by simply mixing in the right amount of feminism. Such an attempt is nothing but a fool’s errand.

“The fool has said in his heart, “There is no God...” **Psalms 14:1 (NKJV)**

To reject God’s Word will always lead to confusion. It matters not whether it is rejected from an evolutionary bias or a feminist one. Only God’s own account of our origin endows both men and women with the dignity of being created in the image of God.

“So God created man in His own image; in the image of God He created him; male and female He created them.” **Genesis 1:27 (NKJV)**

Take away creation, and you have stripped all mankind of their inherent worth. We become nothing but “fortunate accidents” with no purpose or future beyond this life. We are left to live life without hope and without meaning.

Thirty Years of Service!



For thirty years now Carol See has been faithfully serving Summit as our Treasurer. She began working for us in August of 1993. That was

not long after Summit had made the move from Fort Wayne to Peru.

As it happens, her birthday is also in August. A reception was held in her honor here at Summit on August 16th 2023. It was well attended by both friends and family who wanted to help her celebrate her birthday and her thirty years of service to Summit. Everyone enjoyed themselves with cake and other refreshments.



It is not very often that somebody works at the same place for so long in today’s world. We are very thankful for all her years here. She has certainly been a faithful employee as well as a faithful servant of the Lord.

Carol plans to continue working at Summit for as long as she is able. Only the Lord knows how long that might be, but we will be happy to have her for as long as we can. If you should have an opportunity to talk to Carol, please let her know that you appreciate her.



Kenya Trip Report



In August of this year, I was able to return with Scott Sheridan and A.C.R.E. to teach at the Bible college in Chwele, Kenya. I had previously gone there in 2019 to teach the book of **I Corinthians**. Chwele is a small village near the border with Uganda.



In my previous trip to Kenya, there were sixty-five students in the class, most of whom were preachers.

While I was there, I met men who had left denominationalism and started Churches of Christ. I also met men who had been baptizing dozens into Christ each year. Along with that, I met people who were



running a school for about sixty children, most of whom are orphans.

In short, it was very exciting to see such hunger for the Word of God and passion for the Lord's work.

When I left Kenya in 2019, I wanted to go back again. It took a while before such international travel was possible, but it finally happened this year. I was excited to return and get reacquainted with some of the people that I had met on my last trip. I was also excited to meet new people. Mostly, I was excited to share God's Word with people who have such a hunger for it.

This trip to Kenya was interesting. My bag never arrived in Nairobi, Kenya. That night, we waited in line three hours just to inform the airline that my bag was missing. It had all my clothes except for what I was wearing, as well as all the food that I had packed for the trip. The bag never arrived, and I doubt that I will ever see it again. Over the next couple of days, I was able to get a few items of clothing and food from a store in Kenya. In short, I was able to make it through the week although things were less than ideal.

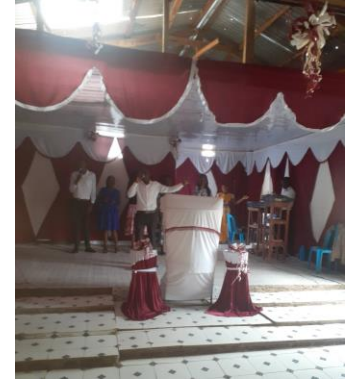
On Friday, we went to the school that is connected with the Church there in Chwele. It is run by Benard Lusweti who preaches at the church and takes care of things for A.C.R.E. there in Kenya. The children there were celebrating and preparing to go to Nairobi for a national singing competition. They performed for everyone, and it was wonderful to be part of it. As the children were singing "Count your Blessings", I was quite moved. I understand that they came in 4th in the competition.

I was able to go to a couple of the churches in the area that Saturday and meet some of the people there. The first congregation was not far from Chwele. The second one was about an hour drive away near Kitale. This was a new congregation that was meeting in what used to be a small hair salon.

On Sunday, I was able to preach at the Church in Chwele. They were meeting in a different building than when I was there last. It is much nicer and holds more people. The

place was nearly full, and it was wonderful to finally preach after such a long trip. I preached for about an hour, but nobody seemed to be a bit impatient, bored, or tired. It was very encouraging to speak to such an audience.

While many of the people in Kenya speak English, many of them do not speak it well.



There was an interpreter there to translate my English into Swahili. We all got a laugh when I used a Latin phrase in my sermon which confused my translator. I had to translate the phrase into English so that he could then translate it into Swahili for the people.

That week, I taught the book of Hebrews at the Bible college. I taught for six hours each day except for Friday since we had to head to the airport about noon. I had sixty-one students who took the class for credit and others who audited the class.



We were in a new classroom that was not there on my previous trip. It was larger but also had open windows. The open windows were great for keeping it cooler, but they also allowed in a lot of noise from outside.

After a couple of hours, I learned that the students were having a difficult time understanding me. It seems the combination of the larger room,

outside noise, and my “accent” had created this problem.

Fortunately, we were able to get a microphone and some speakers from the local congregation to amplify my voice for them. This seemed to make a big difference, and we had a wonderful class from that point on.

I was happy to meet some new students from various parts of Kenya. One student in particular, Daniel Anyango, has started several congregations in the Mombasa area as well as some underground congregations near the Somalian border. When he converts Muslims, they sometimes need to drive them in a vehicle with blackened windows to where they can be baptized.



Afterwards, they might need to relocate to avoid being killed for leaving Islam. Since I have returned, he has emailed me that they had baptized sixteen people just in the month of August.

Both previous and new students expressed their gratitude for the instruction in the book of **Hebrews**. Of course, I was also able to have conversations about various Biblical topics with both individuals and small groups.

It was all very encouraging. The teaching and preaching are why I went, and it was wonderful to accomplish that despite the difficulties along the way. The bottom line is that the Lord continues to work among the people of Kenya. I am very blessed to be a part of it.

Wrestling with Pigs

There is an old saying that goes something like the following: “Never wrestle with a pig. You will get dirty, and the pig likes it”. In my life, I have found this to be good advice. But, this is more than just good advice; it is Biblical.

Many people will be reminded of what Jesus said:

“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.” **Matthew 7:6 (NKJV)**

The dogs and hogs fail to appreciate what is holy and valuable. More than that, they actually attack the one who has given them what is holy or valuable. But this is just the tip of the iceberg on this topic.

Consider the advice that Paul gave to the evangelists Timothy and Titus:

“3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is **obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,** 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. **From such withdraw yourself.” I Timothy 6:3-5 (NKJV)**

“20 O Timothy! Guard what was committed to your trust, **avoiding the profane and idle babblings and contradictions of what is falsely called knowledge--** 21 by professing it some have strayed concerning the faith. Grace be with you. Amen.” **I Timothy 6:20-21 (NKJV)**

“14 Remind them of these things, **charging them before the Lord not**

to strive about words to no profit, to the ruin of the hearers. 15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. 16 But **shun profane and idle babblings, for they will increase to more ungodliness.** 17 **And their message will spread like cancer.** Hymenaeus and Philetus are of this sort, 18 who have strayed concerning the truth, saying that the resurrection is already past; and **they overthrow the faith of some.** **II Timothy 2:14-18 (NKJV)**

“But **avoid foolish and ignorant disputes, knowing that they generate strife.” II Timothy 2:23 (NKJV)**

“9 **But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.** 10 **Reject a divisive man after the first and second admonition,** 11 knowing that such a person is warped and sinning, being self-condemned.” **Titus 3:9-11 (NKJV)**

These are five plain warnings about engaging in foolish, pointless, and ultimately harmful disputes in just three short letters. I get the idea that Paul thought this was important advice for an evangelist.

This is a concept that we see in the Old Testament as well.

“1 I said, **“I will guard my ways, Lest I sin with my tongue; I will restrain my mouth with a muzzle, While the wicked are before me.”** 2 **I was mute with silence, I held my peace even from good; And my sorrow was stirred up.” Psalms 39:1-2 (NKJV)**

“**A fool has no pleasure in understanding but delights in airing his own opinions.” Proverbs 18:2 (NIV)**

“4 **Do not answer a fool according to his folly, Lest you also be like him.** 5 Answer a fool according to his folly, Lest he be wise in his own eyes.” **Proverbs 26:4-5 (NKJV)**

Considering these two verses together, someone said that you have to know what kind of a fool you are dealing with. I think that you just cannot win with a fool. Either you become like him (you get dirty with the pig, and the pig likes it) or the fool is wise in his own eyes. The trouble is that the fool is already wise in his own eyes, and you probably are not going to correct that by arguing with him.

"Do you see a man wise in his own eyes? There is more hope for a fool than for him." Proverbs 26:12 (NKJV)

"If a wise man contends with a foolish man, Whether the fool rages or laughs, there is no peace." Proverbs 29:9 (NKJV)

Both David and Solomon understood that some arguments were not worth having. Someone once said, "You cannot win an argument with either a fool or a crazy man". I have tried and failed at both.

Jesus taught His disciples not to wrestle with pigs. We have already seen what he said about casting pearls before swine, but there is more. Jesus was the one who taught His disciples to shake the dust off their feet or flee to another city. **"14 "And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet...23 "When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes." Matthew 10:14,23 (NKJV)**

I wonder if we would be more effective in evangelism by following the advice of Jesus instead of wrestling with pigs.

Paul practiced what Jesus taught in this regard. There are many examples of Paul moving to another city, but consider the following examples from **Acts**:

"46 Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles...51 But they shook off the dust from their feet against them, and came to Iconium." Acts 13:46,51 (NKJV)

"25 So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, 26 "saying, 'Go to this people and say: "Hearing you will hear, and shall not understand; And seeing you will see, and not perceive; 27 For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them.'" 28 "Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!" Acts 28:25-28 (NKJV)

Jesus did more than teach these principles; He lived them and left us His example to follow.

When asked whether it was lawful to heal on the Sabbath, He asked them about a sheep that had fallen into a pit on the Sabbath. He followed with a question about the relative value of men and sheep. **"10 And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?" --that they might accuse Him. 11 Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? 12 "Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.'" Matthew 12:10-12 (NKJV)**

It seems to me that when a question is asked in order to make an accusation, we may follow the

example of Jesus and answer with a question of our own.

When asked why His disciples did not wash their hands when they ate, Jesus did not answer the question, but answered with a question for the scribes and Pharisees.

"1 Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." 3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? 4 "For God commanded, saying, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' 5 "But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me is a gift to God" -- 6 'then he need not honor his father or mother.' Thus you have made the commandment of God of no effect by your tradition. 7 "Hypocrites! Well did Isaiah prophesy about you, saying: 8 'These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. 9 And in vain they worship Me, Teaching as doctrines the commandments of men.'" Matthew 15:1-9 (NKJV)

When His disciples informed Him that the Pharisees were offended by this, He did not try to appease them in the least. **"12 Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?" 13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted. 14 "Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.'" Matthew 15:12-14 (NKJV)**

Jesus refused to answer the chief priests and elders when they asked who gave Him His authority.

"23 Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, **"By what authority are You doing these things? And who gave You this authority?"** 24 But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: 25 "The baptism of John--where was it from? From heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?'" 26 "But if we say, 'From men,' we fear the multitude, for all count John as a prophet." 27 So they answered Jesus and said, "We do not know." And **He said to them, "Neither will I tell you by what authority I do these things."** **Matthew 21:23-27 (NKJV)**

When the Herodians asked Him whether it was lawful to pay taxes to Caesar, He asked whose inscription was on the money. (This was after calling them hypocrites.) "17 "Tell us, therefore, what do You think? **Is it lawful to pay taxes to Caesar, or not?"** 18 But Jesus perceived their wickedness, and said, **"Why do you test Me, you hypocrites? 19 "Show Me the tax money."** So they brought Him a denarius. 20 And He said to them, **"Whose image and inscription is this?"** 21 They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." 22 When they had heard these words, they marveled, and left Him and went their way." **Matthew 22:17-22 (NKJV)**

When the Sadducees asked Him about the woman with seven husbands, He told them that they did not know the Scriptures or the power of God before refuting their position on the resurrection.

"28 "Therefore, **in the resurrection, whose wife of the seven will she be?** For they all had her." 29 Jesus answered and said to them, **"You are mistaken, not knowing the**

Scriptures nor the power of God. 30 "For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. 31 "But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 32 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." 33 And when the multitudes heard this, they were astonished at His teaching." **Matthew 22:28-32 (NKJV)**

When they brought the woman taken in adultery and demanded to know whether they should do as "Moses, in the Law, commanded", Jesus ignored them at first and wrote in the dirt. "3 Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, 4 they said to Him, "Teacher, this woman was caught in adultery, in the very act. 5 "Now **Moses, in the law, commanded us that such should be stoned. But what do You say?"** 6 This they said, testing Him, that they might have something of which to accuse Him. **But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.** 7 So when they continued asking Him, **He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."** 8 **And again He stooped down and wrote on the ground.** 9 Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst." **John 8:3-9 (NKJV)**

It is a good idea to follow the example of Jesus when people come with "stones in their hands" asking "Bible questions".

Jesus refused to answer the High Priest until he was put under oath. He answered not one word to Pilate regarding the accusations of the chief priests and elders. He made no answer to Herod. "62 And the high priest arose and said to Him,

"Do You answer nothing? What is it these men testify against You?" 63 **But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"** 64 Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." **Matthew 26:62-64 (NKJV)**

"12 And while He was being accused by the chief priests and elders, He answered nothing. 13 Then Pilate said to Him, **"Do You not hear how many things they testify against You?"** 14 **But He answered him not one word,** so that the governor marveled greatly." **Matthew 27:12-14 (NKJV)**

"8 Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. 9 **Then he questioned Him with many words, but He answered him nothing."** **Luke 23:8-9 (NKJV)**

Jesus could certainly have answered any, and all, of these questions with ease. However, He decided not to wrestle with pigs. There are times when we ought to do the same.

Not everyone who heard Paul preach was converted or even convinced. Not everyone who heard Peter and John preach was convinced. Not even Jesus Himself was able to convince everyone of the truth that He spoke. Why should we expect anything different? "24 **"A disciple is not above his teacher,** nor a servant above his master. 25 "It is enough for a disciple that he be like his teacher, and a servant like his master. **If they have called the master of the house Beelzebub, how much more will they call those of his household!"** **Matthew 10:24-25 (NKJV)**

There is a time when even God gives someone up to uncleanness and vile passions. "24 **Therefore God also**

gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 26 **For this reason God gave them up to vile passions.** For even their women exchanged the natural use for what is against nature.” **Romans 1:24-26 (NKJV)**

Dietrich Bonhoeffer was a prominent German theologian who spent the last two years of his short life imprisoned by the Nazis before they hanged him in 1945. He was not afraid to die for his beliefs. However, he clearly saw the wisdom in not wrestling with pigs. While in prison, he wrote the following words:

“Folly is a more dangerous enemy to the good than malice. You can protest against malice, you can unmask it or prevent it by force...There is no defense against folly. Neither protests nor force are of any avail; against it, and it is never amenable to reason. If facts contradict personal prejudices, there is no need to believe them, and if they are undeniable, they can simply be pushed aside as exceptions. Thus, the fool, as compared with the scoundrel, is invariably self-complacent. And he can easily become dangerous, for it does not take much to make him aggressive. Hence, folly requires much more cautious handling than malice. We shall never try to reason with the fool, for it is both useless and dangerous.”

You simply cannot win every argument regardless of how true and logical your position might be. There are none so blind as those who refuse to see. Sometimes, you just need to stop wrestling with the pigs and find someone who is willing to listen.

Sometime back, I had been having a written debate with a man who could best be described as an apologist for the Jews. I had given him detailed answers to questions that he had posed along with well thought out responses to some of his assertions.

This was met with nothing but more and more ridiculous and illogical assertions and arguments. I quit responding to him for a while. Eventually he asked whether I was going to respond to his most recent claims. Below was my response. Before reading it, you need to know that, among other things, he had asserted that only Jewish rabbis could be trusted to interpret Scripture. This assertion alone has several obvious problems. Here was my final response.

“My question is: To what end [would I respond to your claims]? I’ve looked at everything you have sent me and considered everything you have said. It is clear to me that you are either a terribly sloppy researcher or a dishonest one. Neither option encourages me to continue our discussion. Seriously, did you even read the articles you quoted from? I did and they were quite interesting. I have sent you detailed answers before, but your responses made it clear that there was no point in continuing that. We simply have not been having a reasonable conversation.

There is much that I could say about all this, but it is clear to me that doing so would be nothing but a waste of my time. I don’t have enough extra time for that. The one Jewish Rabbi that I listen to above all others said something about where not to cast your pearls. He was manifestly correct. I think I’ll listen to Him.

I am fully aware that you will consider me another “notch on your belt”, one more preacher that couldn’t answer your questions. That doesn’t bother me in the least. The world is full of such people. I’ve been around long enough to know that nobody can convince anyone of anything if they are determined not to be convinced. The wise Jewish king, Solomon, recognized this too. He wrote about it more than once. No, I don’t think you will hear from me anymore. I’ll be busy talking to people who will listen.”

With the possible exception of social media, there is no place where you

are liable to end up wrestling more pigs than in the political arena. There are a lot of pigs to be found there and most of them love to wrestle. There are a couple of Scriptures to keep in mind regarding that:

“15 But when Jesus knew it, **He withdrew from there.** And great multitudes followed Him, and He healed them all. 16 Yet **He warned them not to make Him known,** 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: 18 “Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles. 19 **He will not quarrel nor cry out, Nor will anyone hear His voice in the streets.** 20 A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory; 21 And in His name Gentiles will trust.” **Matthew 12:15-21 (NKJV)**

“12 For **what have I to do with judging those also who are outside?** Do you not judge those who are inside? 13 But **those who are outside God judges.** Therefore “put away from yourselves the evil person.” **I Corinthians 5:12-13 (NKJV)**

Someone may ask how you know that you are dealing with a pig who should not be wrestled. I simply answer, “If someone looks like a pig, walks like a pig, and sounds like a pig, they are probably a pig”.



Are there any pigs that you need to stop wrestling with? Remember you will only get dirty, and the pig likes it.