

# “How Do I Talk To My Brother About Taoism?”

Greetings Mr. Gleghorn.

I recently read your article “[Philosophical Taoism: A Christian Appraisal.](#)”

Recently my older brother confessed to me, “I am not the most religious person in the world, but I do believe in God, a universal consciousness from which all things were created. And I do consider myself to be a spiritual person, though more in alignment with nature and the universe that falls outside the confines of organized religion. I have studied the eastern traditions of Taoism and Buddhism, and while they are separate and distinct from Christianity, the precepts found in the commandments and in western religion, including the concept of forgiveness, are all found there.”

I want to help him very much but I don't want to preach to him. But I believe that God has placed this burden on my heart to help bring my brother into a right relationship with him or at least to use me for some part of this purpose. I would like to know if you could help me with any thoughts or resources that might help me to witness to him or to help him to see that he is on the wrong path for salvation. I do not believe that he is saved at this point in time.

Thanks for your letter. I think you are wise to avoid *preaching* to your brother. As I'm sure you know, however, it is extremely important that you be *praying* for him. Also, it would probably be good for you to familiarize yourself with a few important religious texts which your brother might be reading. Here I'm thinking of, for example, the Tao Te Ching (the classic text of Taoism). Finally, I would highly recommend reading the chapter on Taoism (and whatever other

chapters may be relevant) in Dean Halverson's book, The Compact Guide to World Religions. You can find it here: [www.amazon.com/Compact-Guide-World-Religions-Halverson/dp/1556617046/](http://www.amazon.com/Compact-Guide-World-Religions-Halverson/dp/1556617046/).

Finally, be patient. It may take time (e.g. many years) for your brother to come to Christ. Keep praying for him, keep engaging him in conversation, and keep pointing him back to Jesus. Although Taoism does speak of the greatness of forgiveness, it really doesn't have any genuine means of providing it. The Tao is generally understood to be impersonal—not personal—and hence, incapable of extending forgiveness (which, after all, only a personal being can do). Furthermore, Taoism has no atonement for sin. Only Christianity offers a personal God, who loves us, and who sent His Son to be an atonement for our sins. This is often overlooked. But it is the only hope for man—and the only real “good news” there is (at least in an ultimate sense).

Shalom in Christ,

Michael Gleghorn

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## **“Is Reiki Just Another Means to Medicine?”**

I have a daughter who is 8 and [whose health] is very compromised. We have been to doctors, etc. who have yet to come up with an answer. I have had several people recommend Reiki. I have hesitated because I am very leery of “energy” based healings. I am a believing, Bible reading Christian.

There is a woman in our church who suggested Reiki and is trained in it. In "testing" her [words against Scripture] I catch a lot of New Age phrases that I am not comfortable with and [it has] become clear she is not actually reading the Word of God...(vs. just attending services).

Your answer supplying [a Christian Perspective on Reiki](#) was the best in terms of guiding me that this is wrong. I think that the reason Reiki is more questionable is because it is reaching out to the "spiritual realm" that does not glorify God. Yet, I am wondering, given that conventional medicine does not glorify God (more so it glorifies the doctor) is Reiki just another means to medicine? Or is it not considered viable because it is so spiritually based?

I just do not understand energy healing and many people (including Christians) suggest we explore energy healing. Given my faith...I know that God is sovereign and can use ALL things...but He also warns us. Do you mind if I ask you to further elaborate? Given modern medicine is simply a tool of God, it does also violate some scriptural things if you look at Old Testament teachings (i.e. vaccines contain animal DNA and we are not to mix this, etc.)

I just want to put this to rest once and for all and know if I am not neglecting an avenue of potential healing for my child. Thank you.

Thanks for your letter. I'm truly sorry to hear about the health difficulties your daughter is struggling with! However, I could not, in good conscience, recommend Reiki energy medicine as a possible solution. You mentioned an email response which I wrote on a Christian perspective on Reiki, but I'm wondering if you read the article I wrote on Reiki? If not, you can find it [here](#).

In the article I go into much more depth than I can do over email. I offer an overview of Reiki energy medicine, look into

the question of whether or not there is any legitimate scientific support for such energy, ask about Reiki's alleged success stories, and discuss some reasons why I believe that Christians should be concerned about Reiki.

First, and foremost, I think that we should be concerned about the spiritual aspects of Reiki. As my article spells out in much more detail, I think that we should be concerned about where the power of Reiki really comes from (provided that there is any real power there to begin with). This leads to my second main concern: if Reiki really has no power whatever to effect genuine (as opposed to merely psychosomatic) healing of the body, then we could end up endangering people's lives by sending them to a Reiki practitioner, instead of a properly credentialed medical doctor. I also explain my reasoning here in more detail in my article.

Of course, modern Western medicine is not perfect. But its reliance on quality control, reproducible results, the scientific method, extensive training, education, and licensing, etc., clearly distinguish it from much of energy medicine. In addition, since those who practice it are not typically calling upon spirit guides and other questionable entities, it is much less likely to entangle those making use of it with possible demonic involvement.

At any rate, as my article shows, it seems to me that there are sufficient reasons for Christians to be wary of Reiki and to avoid it. Others may disagree, but this is definitely my opinion on the matter.

I hope this is helpful and, again, please check out my [article](#) on the subject (if you have not done so already).

Shalom in Christ,

Michael Gleghorn

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# “What Does Circumcision as a ‘Seal’ Mean?”

Hello, I am writing because I recently had a baby boy. My son was born with a heart defect, and required surgery when he was about a week old (that’s a great story you can read about [here](#).) Since he had to have surgery right after birth, we did not have the opportunity to get him circumcised in the hospital due to the risk of infection. Now he is five months old, and I am having a really hard time deciding whether or not to have him circumcised.

I know that circumcision is not required for salvation, but I know that the New Testament mentions it. I have read Romans 4, where circumcision is called a “sign,” and I understand what this means, but the part where it is called a “seal” is confusing to me. My husband is just not convinced that circumcision is necessary, and my reasons for wanting to have it done are mainly cultural. It would be really nice to hear a biblical perspective on the matter. Thanks!

Thanks for your letter. First, let me say “hearty congratulations” on the birth of your son! My wife and I recently had a baby boy as well, so we can certainly share your joy.

Second, you’re right about physical circumcision not being necessary for salvation. Indeed, to claim such a thing would be completely contrary to both the letter and the spirit of the New Testament (see, for example, Romans 3:27-30; 4:9-12; 1 Corinthians 7:18-19; Galatians 2:1-5; 5:6, 11; 6:12-16). Salvation is a gift of God’s grace, which we receive through faith in Christ alone.

Third, as it's used in Romans 4:11, a "seal" is simply a way of attesting to, or confirming, something. Thus, circumcision (in this passage) is a "seal" (that is, it attests to, or confirms) the righteousness which Abraham had by faith before he was ever circumcised. Thus, circumcision is essentially a "sign" and a "seal" in the same sense here. The terms are basically synonymous.

Biblically speaking, you are under no obligation whatever to have your son circumcised. Medically speaking, however, there do seem to be certain benefits which may be worth considering with your physician. But that's a decision for you and your husband.

Shalom in Christ,  
Michael Gleghorn

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## **Hume's Critique of Miracles**

*Michael Gleghorn examines Hume's influential critique of miracles and points out the major shortfalls in his argument. Hume's first premise assumes that there could not be miracles and his second premise is based on his distaste for the societies that report miracles. As a Christian examining these arguments, we find little of value to convince us to reject a biblical worldview saying that God can and has intervened in natural history to perform miracles.*

### **Introduction**

One of the most influential critiques of miracles ever written came from the pen of the skeptical Scottish philosopher David

Hume. The title of the essay, "Of Miracles," originally appeared in Hume's larger work, *An Inquiry Concerning Human Understanding*, first published in 1748. This was the Age of Enlightenment, a time in which skepticism about miracles was becoming increasingly widespread among the educated elite.[\[1\]](#) So what were Hume's arguments, and why have they been so influential in subsequent scholarly discussions of this topic?

Hume essentially "presents a two-pronged assault against miracles."[\[2\]](#) He first argues that "a miracle is a violation of the laws of nature." But since "a firm and unalterable experience has established these laws, the proof against a miracle," he says, "is as entire as any argument from experience can possibly be imagined."[\[3\]](#) In other words, given the regularity of the laws of nature, Hume contends that miracles are exceedingly improbable events. But this is not all. He also argues that since miracle reports typically occur among uneducated, barbarous peoples, they are inherently untrustworthy and, hence, unworthy of our belief.[\[4\]](#)



Now clearly, if Hume is correct, then this presents a real problem for Christianity. For Christianity is full of miracles. According to the New Testament, Jesus walked on water, calmed raging storms, healed diseases, exorcised demons, and brought the dead back to life! But if miracles are really as utterly improbable as Hume maintains, and if reports of miracles are completely lacking in credibility, then it would seem that the New Testament's accounts of miracles are probably unreliable and that Christianity itself is almost certainly false!

So how compelling are Hume's arguments? Should believers be quaking in their boots, fearful that their most cherished beliefs are a lie? Not at all! As philosopher of science John Earman observed in a scholarly critique of Hume's arguments, Hume's essay is not merely a failure; it is "an abject failure." He continues, "Most of Hume's considerations are

unoriginal, warmed over versions of arguments that are found in the writings of predecessors and contemporaries. And the parts of 'Of Miracles' that set Hume apart do not stand up to scrutiny. Worse still, the essay reveals the weakness and the poverty of Hume's own account of induction and probabilistic reasoning. And to cap it all off, the essay represents the kind of overreaching that gives philosophy a bad name." {5} Now admittedly, these are strong words. But Earman argues his case quite forcefully and persuasively. And in the remainder of this article, I think the truth of his remarks will become increasingly evident.

## Hume's Argument from the Laws of Nature

What are we to say to Hume's argument that "a miracle is a violation of the laws of nature" and that "the proof against a miracle...is as entire as any argument from experience can possibly be imagined"?

First, we might question whether miracles *should* be defined as violations of the laws of nature. According to Christian philosopher Bill Craig, "An examination of the chief competing schools of thought concerning the notion of a natural law...reveals that on each theory the concept of a violation of a natural law is incoherent and that miracles need not be so defined." {6} Thus, we might object that Hume's definition of a miracle is simply incoherent. But this is a debated point, so let's instead turn our attention to a more pressing matter.

When Hume says that the laws of nature are established upon "a firm and unalterable experience," is he claiming that the laws of nature are never violated? If so, then his argument begs the question, assuming the very thing that needs to be proved. It would be as if he argued this way:

- *A miracle is a violation of the laws of nature.*
- *Experience teaches us that the laws of nature are never*



*violated (i.e. that miracles never occur).*

- *Therefore, experience teaches us that miracles never occur.*

Such an argument is clearly fallacious. Hume would be assuming “as a premise for his argument the very conclusion he intends to prove.”[{7}](#) But this is probably *not* what Hume intended.

As Earman observes, Hume’s view rather seems to go something like this: “When uniform experience supports” some lawlike regularity “that is contradicted by testimony,” then one must set “proof against proof,” and judge which of the two is more likely. The result of this new formulation, however, is that “uniform experience does *not* furnish a proof against a miracle in the sense of making the . . . probability of its occurrence flatly zero.”[{8}](#)

This is an important point. After all, there is a great deal of human testimony that solemnly *affirms* the occurrence of miracles. Thus, the only way that Hume can maintain that the uniform experience of mankind is against the occurrence of miracles is by *assuming* that all miracle reports are false. But *this* assumption, as we’ll see, is completely untenable when miraculous events are attested by numerous, independent witnesses.

## **Hume’s Argument Against the Reliability of Human Testimony**

In Part II of “Of Miracles,” David Hume argues that there has never been the kind of testimony on behalf of miracles which would “amount to entire proof.”[{9}](#) He offers four reasons for this claim.[{10}](#)

First, no miracle on record has a sufficient number of intelligent witnesses, of good moral character, who testify to a miraculous event that occurred in public and in a civilized part of the world. Second, human beings love bizarre and

fantastic tales, and this irrationally inclines them to accept such tales as true. Third, miracle reports are usually found among barbarous peoples. And finally, the miracle reports of different religions cancel each other out, thus making none of them effective for proving the truth of their doctrines.

What should we say in response to these arguments? While all of the points have merit, nevertheless, as Bill Craig observes, “these general considerations cannot be used to decide the historicity of any particular miracle.”[{11}](#) The only way to determine if a miracle has actually occurred is by carefully examining the evidence. How many witnesses were there? Are they known to be honest, or are they generally unreliable?

These questions are particularly important when one considers the cumulative power of independent witnesses for establishing the occurrence of some highly improbable event like a miracle. By “independent witnesses” I simply mean witnesses whose testimony to an event comes from firsthand experience and is *not dependent* on the testimony of others.

As Charles Babbage demonstrated in his *Ninth Bridgewater Treatise*, if one can find enough independent witnesses to a miraculous event, who tell the truth more often than not, then one can always show that the occurrence of the miracle is more probable than not.[{12}](#) Craig explains the matter this way: “If two witnesses are each 99% reliable, then the odds of their both independently testifying falsely to some event are only . . . one out of 10,000; the odds of three such witnesses being wrong is . . . one out of 1,000,000.” “In fact,” he says, “the cumulative power of independent witnesses is such that individually they could be *unreliable* more than 50% of the time and yet their testimony combine to make an event of apparently enormous improbability quite probable in light of their testimony.”[{13}](#)

So while Hume’s arguments should make us cautious, they cannot

prevent human testimony from plausibly establishing the occurrence of miracles. And the only way to determine if the testimony *is* plausible is to carefully examine the evidence.

## Hume and Probability Theory (Part 1)

Hume argues that since miracles run contrary to man's uniform experience of the laws of nature, no testimony can establish that a miracle has occurred unless "its falsehood would be more miraculous than the fact which it endeavors to establish."[\[14\]](#) Although Hume makes it sound as though establishing one miracle would require an even greater miracle, all his statement really amounts to, as John Earman rightly notes, is that no testimony is good enough to establish that a miracle has occurred unless it's sufficient to make the occurrence of the miracle more probable than not.[\[15\]](#)

But in Hume's view this is virtually impossible. *No* testimony is really ever sufficient to establish that a miracle has occurred. And this is problematic. For it can be perfectly reasonable to accept a highly improbable event on the basis of human testimony. In fact, we do it all the time.

Suppose the evening news announces that the number picked in the lottery was 8253652. As Craig observes, "this is a report of an extraordinarily improbable event, one out of several million."[\[16\]](#) If we applied Hume's principle to such a case, it would be irrational for us to believe that such a highly improbable event had actually occurred. So something is clearly wrong with this principle. But what?

The problem, says Craig, is that Hume has not considered all of the relevant probabilities. For although it might be highly improbable that just this number should have been chosen out of all the possible numbers that *could* have been chosen, nevertheless one must also consider the probability that the evening news would have reported just *this* number if that

number had *not* been chosen. And this probability is “incredibly small,” for the newscasters would have no reason to report just this number unless it had, in fact, been chosen!{17}

So how does this relate to the question of miracles? When it comes to assessing the testimony for a miracle, we cannot simply consider the likelihood of the event in light of our general knowledge of the world.{18} This was Hume’s mistake. Instead, we must also consider how likely it would be, if the miracle had *not* occurred, that we would have just the testimony and evidence that we have.{19} And if it is highly unlikely that we would have just this evidence if the miracle had *not* occurred, then it may actually be *highly probable* that the miracle did, in fact, occur. Even if a miracle is highly *improbable* when judged against our general knowledge, it may still turn out to be highly *probable* once all the specific testimony and evidence for the miracle is taken into account.{20}

## Hume and Probability Theory (Part 2)

There’s still another problem with Hume’s critique, namely, that he never actually establishes that a miracle *is* highly improbable in light of our general knowledge of the world. He simply assumes that this is so. But the problem with this becomes evident when one reflects upon the fact that, for the Christian, part of what’s included in our “general knowledge of the world” is the belief that God exists. What’s more, as believers we have at our disposal a whole arsenal of arguments which, we contend, make it far more plausible than not that this belief is really true.

But notice how this will influence our estimation of the probability of miracles. If belief in God is part of our general knowledge of the world, then miracles will be judged to at least be possible. For if an all-powerful God exists, then He is certainly capable of intervening in the natural

world to bring about events which would never have occurred had nature been left to itself. In other words, if God exists, then He can bring about miracles! Thus, as Bill Craig observes, whether or not a miracle is considered highly improbable relative to our general knowledge of the world is largely going to depend on whether or not we believe in God. So the question of God's existence is highly relevant when it comes to assessing the probability of miracle claims.<sup>{21}</sup> While those who believe in God may still be skeptical of most miracle reports, they will nonetheless be open to the *possibility* of miracles, and they will be willing to examine the evidence of such reports on a case-by-case basis.

To conclude, although Hume's critique of miracles is one of the most influential ever written, it really doesn't stand up well under scrutiny. Indeed, John Earman concludes his devastating critique of Hume's arguments by noting his astonishment at how well posterity has treated Hume's essay, "given how completely the confection collapses under a little probing."<sup>{22}</sup> Although Hume was doubtless a brilliant man, his critique of miracles is simply unconvincing.

## Notes

1. William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, 3rd ed. (Wheaton, IL: Crossway Books, 2008), 248.
2. *Ibid.*, 250.
3. David Hume, "Of Miracles," in *An Inquiry Concerning Human Understanding*, ed. Charles W. Hendel (Indianapolis: Bobbs-Merrill, 1955), 122.
4. *Ibid.* See Hume's discussion in Part II of his essay.
5. John Earman, *Hume's Abject Failure: The Argument against Miracles* (Oxford: Oxford University Press, 2000), 3.
6. Craig, *Reasonable Faith*, 261.

7. Irving M. Copi, *Introduction to Logic*, 2d ed. (New York: Macmillan, 1961), 65.
8. Earman, *Hume's Abject Failure*, 32
9. Hume, "Of Miracles," 124.
10. See *ibid.*, 124-41.
11. Craig, *Reasonable Faith*, 277.
12. This sentence is a paraphrase of a statement from Babbage's treatise cited in Earman, *Hume's Abject Failure*, 54.
13. Craig, *Reasonable Faith*, 272, n. 26.
14. Hume, "Of Miracles," 122-23.
15. Earman, *Hume's Abject Failure*, 41.
16. Craig, *Reasonable Faith*, 270.
17. *Ibid.*, 271.
18. Jason Rennie, "Epistemology and the Resurrection: An Interview with William Lane Craig," in *Sci-Phi Show Outcasts*, 2006, available in the "Interviews" section at [bit.ly/9SSrWU](http://bit.ly/9SSrWU) (note: this page is accessible by members only. We urge you to register free of charge to access this and many excellent resources. The link is down the page underneath the "Closer to Truth" links.)
19. Craig, *Reasonable Faith*, 270.
20. Rennie, "Epistemology and the Resurrection."
21. *Ibid.* See also the discussion in Craig, *Reasonable Faith*, 274-76.
22. Earman, *Hume's Abject Failure*, 71.

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# “You’ve Got Islam Wrong”

Dear Rick Rood,

I stumbled upon your [“What is Islam”](#) web page and read it thoroughly. I would like to know how you got that information because it is inaccurate. I would just like to point them out to you so that you may correct them.

*“He called on the many factions of the Arab peoples to unite under the worship of Allah, the chief god of the Arab pantheon of deities.”*

Correction: Allah is not the chief god of the Arabs pantheon of dieties. Allah means “God” in Arabic. You are confusing the reader by associating Allah with other Arab deities as for example Zeus is the chief god in the Romans.

*“At this point we should discuss the current status of Islam. In doing so, it’s important to realize that Islam is not a monolithic system. “*

Correction: Islam is a pure montheistic religion. The message of Islam is that “There is no God, but God.” How is it not? Please elaborate.

*“The Koran mentions numerous names of Allah, and these names are found frequently on the lips of devout Muslims who believe them to have a nearly magical power.”*

Correction: Muslims do not believe that Allah’s names hold magical powers. There are 99 names which is mentioned in the Quran (not Koran), for example: The Most Merciful, The Protector, The Creator, The All-Knowing, The Loving. These

names identify the characteristics of God.

*“Though Muhammed himself said that he was a sinner, nonetheless there are many Muslims throughout the world who appear to come close to worshipping him.”*

**Correction:** Prophet Muhammad (peace be upon him) always recognized that he was a human being. He was a human, and he made mistakes just like the other prophets who are human beings. It is very judgmental for you to add that Muslims appear to come close worshipping him when that is not the case at all. Muslims only worship God, and only God.

*“Those who conclude that Islam is a fatalistic religion have good reason for doing so.”*

**Why is that?**

*“But it also contains many elements of prescribed activity that are of pagan origin.”*

**What kinds? For example?**

*“A sixth pillar, that of jihad, is often added. (The term means ‘exertion’ or ‘struggle’ in behalf of God.) Jihad is the means by which those who are outside the household of Islam are brought into its fold. Jihad may be by persuasion, or it may be by force or ‘holy war.’ The fact that any Muslim who dies in a holy war is assured his place in paradise provides strong incentive for participation!”*

**You got the part right about how the Jihad means “struggle,” but you got the rest of it completely false. It is a struggle to attain nearness to God, by struggling to overcome your bad desires, & to stick to Islam under difficult circumstances, such as when facing persecution and other problems.**



**There are MANY other mistakes that you have written about Islam. Not to mention that it sounds very bigoted. Please fix your mistakes. Thanks!**

Thanks for your letter. Rick Rood is no longer with Probe Ministries. However, I'm afraid that you may have misunderstood certain aspects of Rick's article. Please allow me to try to briefly clarify.

*"He called on the many factions of the Arab peoples to unite under the worship of Allah, the chief god of the Arab pantheon of deities."*

*Correction: Allah is not the chief god of the Arabs pantheon of dieties. Allah means "God" in Arabic. You are confusing the reader by associating Allah with other Arab deities as for example Zeus is the chief god in the Romans.*

1. Any good history of the Arab peoples that documents the religious climate immediately preceding the time of Muhammad will confirm that there was indeed a pantheon of deities. Muhammad instituted monotheism in place of a prior Arabic polytheism.

*"At this point we should discuss the current status of Islam. In doing so, it's important to realize that Islam is not a monolithic system. "*

*Correction: Islam is a pure montheistic religion. The message of Islam is that "There is no God, but God." How is it not? Please elaborate.*

2. Mr. Rood uses the term "monolithic" – not "monotheistic." I believe that you simply misread him at this point. Islam is certainly monotheistic. He documents what he means by it not being monolithic in his article. [Note: Dictionary.com provides this meaning for *monolithic*: "characterized by massiveness, total uniformity, rigidity, invulnerability,

etc.”]

*“The Koran mentions numerous names of Allah, and these names are found frequently on the lips of devout Muslims who believe them to have a nearly magical power.”*

*Correction: Muslims do not believe that Allah’s names hold magical powers. There are 99 names which is mentioned in the Quran (not Koran), for example: The Most Merciful, The Protector, The Creator, The All-Knowing, The Loving. These names identify the characteristics of God.*

3. Your third point is well-taken, provided we are speaking of theologically educated Muslims. However, many Muslims hold to what some scholars call “folk Islam.” This sort of Islam, often influenced by [animism](#), does often regard these names as having magical power. Similar aberrant beliefs can be found in Judaism, Christianity, and most other world religions. And sometimes Sufi mysticism can tend in this direction as well.

*“Though Muhammed himself said that he was a sinner, nonetheless there are many Muslims throughout the world who appear to come close to worshiping him.”*

*Correction: Prophet Muhammad (peace be upon him) always recognized that he was a human being. He was a human, and he made mistakes just like the other prophets who are human beings. It is very judgmental for you to add that Muslims appear to come close worshipping him when that is not the case at all. Muslims only worship God, and only God.*

4. Again, your point is well-taken, provided we are speaking of theologically educated Muslims. However, as I mentioned above, some Muslims would come awfully close to worshiping Muhammad, just as some Roman Catholics come awfully close to worshiping the virgin Mary. I’m not saying this is what orthodox Islam teaches, it’s simply what sometimes happens in practice.

*“Those who conclude that Islam is a fatalistic religion have good reason for doing so.”*

*Why is that?*

5. Do you not believe that all things are dictated by the sovereign will of Allah? Does anything happen that is not willed by God? If you reject this doctrine, I think you would be taking a minority view within Islam.

*“But it also contains many elements of prescribed activity that are of pagan origin.”*

*What kinds? For example?*

6. Casting stones at a stone pillar representing Satan. This was done by Arab pagans prior to the time of Muhammad.

*“A sixth pillar, that of jihad, is often added. (The term means ‘exertion’ or ‘struggle’ in behalf of God.) Jihad is the means by which those who are outside the household of Islam are brought into its fold. Jihad may be by persuasion, or it may be by force or ‘holy war.’ The fact that any Muslim who dies in a holy war is assured his place in paradise provides strong incentive for participation!”*

*You got the part right about how the Jihad means “struggle,” but you got the rest of it completely false. It is a struggle to attain nearness to God, by struggling to overcome your bad desires, & to stick to Islam under difficult circumstances, such as when facing persecution and other problems.*

7. As for Jihad, it has historically been understood by most Muslims (and still is today) as Holy War. It can be interpreted, as you say, to mean striving in the cause of Allah to live a pure and righteous life. But many passages in the Quran resist this interpretation (e.g. Suras 4:74-75; 9:5,

14, 29; 47:4; 61:4; etc.).

*The New Encyclopedia of Islam* (Altamira Press, rev. ed. 2001) documents many of these points.

Shalom,

Michael Gleghorn

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## **“You Should Come to Hinduism”**

I read your article by Rick Rood about [Hinduism](#). I think the author is lacking in the study of Hinduism. Christianity as I see is very monotonous in the sense that it has only the bible, a single book and the priest would go over and over all his life career as a priest. Whereas Hinduism is like a universe, one would not be able to complete studying the Vedas or puranas in his life time. The Dharma Sastra is very unique and reading that alone would make you understand what is Hindu religion. It does not discriminate any other faith whereas Christianity and Islam does. Hinduism is not a pagan religion as claimed by Christianity and Islam. Hinduism gives you the freedom to start from nursery and once you have reached the upper level you do not need any form of idol. That makes the religion unique from others. The author says “Hinduism lacks any understanding that God created this world for a good purpose.” What made him think so? In fact, Hinduism has a better understanding and knowledge of the purpose than Christianity or Islam.

An important factor almost universally accepted is that faith in a divine power shapes the destiny of mankind. Sanathana Dharma had famous Saints who had expounded their own specific

philosophy. "Just as a man discards worn out clothes and puts on new clothes, the soul discards worn out bodies and wears new ones." (2.22) Hindus believe that the Atman is eternal it transmigrates from one living thing to another according to its karmic action.

Hinduism speaks of the existence of heavens above and hells below. The former are sun filled, inhabited by gods and innumerable divine souls. The latter are dark worlds (asurya lokas) and populated by all the dark and demonic forces. The individual souls go into these worlds according to their deeds. But they do not stay there permanently till the end of destruction. They go there basically as a consequence of their actions, either to enjoy or to suffer. In either case they learn the lesson and come back to earth to start a new earthly life all over again.

The Hindu concept of reincarnation is alien to western people. It is mostly misunderstood and misinterpreted, partly because of ignorance and partly because of some inherent mental blockage natural to the single minded pursuit of religious faith along rutted paths. It generated a lot of controversy because it directly challenges the western notion of one life, one heaven and the final day of judgment.

Today this fundamental concept of Hinduism is finding many new adherents and believers all over the world. The reasons are many. Firstly, a great mass of evidence is gathering in favour of reincarnation through the personal experiences of many who chanced to remember their past lives and were able to record their experiences in stunning details for the posterity. Secondly, the modern theories of hypnotic regression are gaining acceptance in many parts of the world. There are now many institutions which help interested individuals to remember their past lives as a part of their spiritual awakening. Thirdly, many enlightened psychic masters like Edgar Cayce confirmed beyond doubt that reincarnation is not just a theory or imagination, but a definite reality.

If you look at the personality of an ordinary human being, you will realize that there is a lot in him, that is grosser and denser which cannot be purified and transformed in the shorter time of one life span. What is a hundred years or less than a hundred of life on a scale of millions of years of continuous evolution of life on earth? Does not it sound illogical to say that we would remain static from the evolutionary point of view, while change is the nature of life and every thing else all around us is changing and evolving constantly?

It is very obvious that God did not create the worlds and the beings in His likeness, but in exact opposite to it. If He would have created everything in His true likeness then there would have been no differentiation and no possibility of any movement. Creation would have remained static, without an aim and purpose, offering no scope for movement and change.

It is true that God is hidden in every aspect of His creation. But that which is visible and sensible is not His true self. It is His negative and false self, which tries to compete with Him and fight for its own individuality, and finally, having lost the battle, would move towards Him in total obedience.

Thus the whole drama of creation seems to start with the creation of His individual selves that hide themselves in His negative selves so that a movement away from Him and then again back to Him can be initiated and sustained. The Hindu scriptures describe this process variously with such expressions as: "the true self hides behind the false self, God enters into Prakriti, self becomes enveloped with ignorance." There is more that one can explain but I am afraid there would be no space left to write so I would end here saying it is the open mindedness of the Hindus that the Christians and Muslims took advantage in India that these two religions are surviving there and Cliff Robertson had the chutzpah to say Hindus are living in darkness. There can be 1000 of him trying to convert Hindus into Christianity but millions would be converting to Hinduism in the west. People are beginning to

realize the importance of yoga and the believe in incarnation and Atman in the west so soon I am afraid the churches would see empty congregation and priest and pastors would have to retire. It is not my wish but it is the Karma of the Christians who had dreamt of converting all the Hindus in this world. Come be true to yourself and discover what Hinduism has for all.

Thanks for your kind letter. Rick Rood is no longer with Probe Ministries. As you are already well aware, both Hinduism and Christianity are vast, intellectually fascinating, and ancient faiths. But insofar as they have very different views on the nature of God, the nature of man, the nature of the cosmos, what happens to a person after death, etc., it is clear that they cannot both be right (although they could both be wrong).

Such complex issues cannot be settled quickly over e-mail. We at Probe are quite convinced that Christianity is true. Our entire website, with over 1,500 written resources, is devoted to explaining why we think this. But we respect your right to disagree.

The Bible is a book of history and there is a huge wealth of evidence from archaeology and extra-biblical historical sources to commend it to us as such. What's more, it claims to be a revelation from the one true God, who created all things. This claim is either true or false. While I believe that there are good reasons for embracing the claim as true, I cannot prove this with absolute certainty. Nevertheless, we must do our best to examine the various claims of the different religions, compare these claims with all the evidence we can find, and attempt to decide which (if any) are actually true.

But here's my point. Suppose that Hinduism is true. What follows from that for me as a Christian? If the material world is ultimately maya, and its reason for being is simply lila, and if all is one, and Atman is Brahman, then (sooner or later) I will realize this and get off the wheel of rebirth.

It may take many lifetimes, but I will eventually realize that all is one, that I am Brahman. Nothing (of eternal consequence) follows from my temporary ignorance.

But now suppose Christianity is true. What follows for those who do not come to Jesus alone for salvation from the holy wrath of God against our sin? Eternal punishment away from the presence of God, the only true and ultimate Source of all that is true, beautiful and good. In light of all the evidence that Christianity is really true (here I must simply refer you to our website), and since we must make some sort of choice regarding these issues, and since absolute certainty may not ultimately be possible, it seems to me that the safest bet is on the God of the Bible. Of course, in the long run, we must each be willing to take personal responsibility for the choice that we make – and be willing to accept the consequences that follow from it.

Wishing you all the best,

Michael Gleghorn

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## **“Could God Have Ordained the Holocaust?”**

I have read an article titled “God, Evil and the Holocaust,” and I have also read an article called “Did God Ordain the Holocaust?” at <http://deoxy.org/godholoc.htm>. Both talk about the Holocaust, but in different terms.

From what I have read on articles on evil and suffering, it really seems to me that there are two views or ways of looking



at evil and suffering. 1) Those who think of suffering or evil as part of the Fall and a way Christians are tested in their faith in God. 2) God intended evil for good (punishment or a necessity) or He is not powerful to intervene or "Why can't he intervene if He loves us so much when the suffering or evil in the world today is too unbearable?"

Honestly, I really trust and agree with the article on the Probe website. I have always and still believe in a God who is loving and merciful and just. Yet, the article in the other website which I have pasted (the link above) does provoke me to think differently about the Holocaust. Is the author of that article's reasoning flawed? Is he correct in saying that God ordained the Holocaust? He does form a good argument out of the bible.

Thanks for your letter. You ask an interesting and important question. The question not only touches on the problem of evil, but also on the nature of Divine sovereignty and human freedom. Concerning the latter issue, please see my previous response to the question, ["Does Calvinism Make People into Choiceless Puppets?"](#) I think this response will be helpful in rounding out the discussion.

For more on the problem of evil, please see Rick Rood's article [The Problem of Evil](#) and my brief e-mail response at ["Is God the Creator of Evil?"](#). Finally, please visit bible.org for a large array of articles and e-mail responses dealing with the problems of suffering and persecution at [www.bible.org/topic.asp?topic\\_id=77](http://www.bible.org/topic.asp?topic_id=77).

Now for my own brief response. First, I'm personally hesitant to say that we should apply (without any qualification) the OT references cited in the article you mentioned to the suffering of Jewish people in the Holocaust. God did say these things, of course. And He did bring such suffering on His people in the Assyrian invasion of Israel (722 B.C.) and the Babylonian invasion of Judah (605-586 B.C), as well as at other times.

However, in my opinion, God is no longer relating to the world on the basis of the Old Covenant and Mosaic Law. Rather, a New Covenant is now in effect (see Hebrews 8, etc.).

Second, the author of the article you cite seems to deny any human responsibility in the Holocaust. But the Bible clearly affirms a measure of human freedom and moral responsibility (see my e-mail response mentioned earlier). Of course, the Bible is also very clear about God's sovereignty. Ephesians 1:11 describes God as "Him who works out everything in conformity with the purpose of His will." A good example of God's sovereignty and human freedom and responsibility can be seen in the crucifixion of Jesus (see Acts 4:27-28).

I think we're forced to conclude that God did at least permit the Holocaust. And some Christian theologians would indeed say that He ordained it (in the same sense in which He has ordained whatever comes to pass). How one understands the details of this is rather controversial among evangelicals and I'll leave you to think through this on your own. Everything which happens in history, some argue, is simply the outworking in time of God's eternal decree. Nevertheless, the Bible also seems to affirm that man has some genuine freedom and is therefore morally responsible for what he does. Thus, the Nazis acted freely in the Holocaust and are morally responsible before God for their sins.

Much more could be written on this subject. For more information, please visit the links above. Also Rick Rood, at the end of his article, lists the following resources for further study:

#### Resources for Further Study:

- Blocker, Henri. *Evil and the Cross*. Tr. by David G. Preston. Downers Grove: InterVarsity Press, 1994.
- Briggs, Lauren. *What You Can Say...When You Don't Know What to Say: Reaching Out to Those Who Hurt*. Eugene, OR: Harvest House

Publishers, 1985.

- Carson, D.A. *How Long, O Lord? Reflections on Suffering and Evil*. Grand Rapids: Baker Book House, 1990.
- Craig, William Lane. *No Easy Answers: Finding Hope in Doubt, Failure, and Unanswered Prayer*. Chicago: Moody Press, 1990.
- Dobson, James. *When God Doesn't Make Sense*. Wheaton: Tyndale House Publishers, 1993.
- Dunn, Ronald. *When Heaven is Silent: Live by Faith, Not by Sight*. Nashville: Thomas Nelson Publishers, 1994.
- Feinberg, John S. *The Many Faces of Evil: Theological Systems and the Problem of Evil*. Grand Rapids: Zondervan Publishing House, 1994.
- Ferguson, Sinclair B. *Deserted by God?* Grand Rapids: Baker Book House, 1993.
- Geisler, Norman L. *The Roots of Evil*. Grand Rapids: Zondervan Publishing House, 1978.
- Kreeft, Peter. *Making Sense Out of Suffering*. Ann Arbor, MI: Servant Books, 1986.
- Lockyer, Herbert. *Dark Threads the Weaver Needs*. Grand Rapids: Fleming H. Revell, 1979.
- McGrath, Alister E. *Suffering & God*. Grand Rapids: Zondervan Publishing House, 1995.
- Plantinga, Alvin C. *God, Freedom, and Evil*. Grand Rapids: William B. Eerdmans Publishing Co., 1974.

Hope this helps.

Michael Gleghorn

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# “Did Christianity Come From the Pagan Story of Nimrod and Ishtar?”

I am reading a book by Pastor David Jeremiah, *Escape the Coming Night*. In this book he tells of the “true legend” (his words) of Nimrod’s wife, how she was conceived by a sunbeam, whose son was killed and raised up after 40 days, and the celebration of Ishtar. I just read your article “[Did Christianity Borrow From Pagan Religions?](#)” about whether Christianity borrowed from other pagan religions, but this one wasn’t there and I wondered if you might know anything about it?

My question is. how did this story get around when Christ was not born yet? I have had someone actually tell me that Christianity copied this story. While I don’t believe it for a minute, I do want to have a defense for it and to file it away in the proper perspective.

*[Editor’s Note: It is unclear whether or not the above account of Dr. Jeremiah’s work is indeed accurate. Following is simply a response to the greater issue with guidelines for discernment in such matters.]* I have not actually heard of this story before, so I cannot really comment on the details. There are, however, some general principles to bear in mind when evaluating such claims.

First, we need to establish that this really was a story that was told in the ancient world. For that we need to know what the original source of the story was. Was this story recorded on ancient clay tablets or written on the walls of a temple, etc.? If so, where are these tablets housed today? Where is this temple?

If the story is recorded by an ancient historian, then which

historian is it? Where can we find this work for ourselves? When did the historian write his account? Where did he get his information from, etc? Does the historian claim the account actually occurred, or does he refer to it as a myth? And so on, and so forth.

Once one begins to ask such questions, one sometimes finds that the story hasn't been related correctly, or that it dates to after the time of Jesus and early Christianity, or that the details of the story are very different from what Christians claim about the life of Christ, etc.

All of this is important. If we cannot find any ancient record of the story, then maybe the story really isn't ancient after all. Maybe somebody invented the story more recently. If the story is ancient, but dates to after the time of Christ, then it's quite possible that the story actually copied early Christian beliefs—and not vice versa. Copying can work both ways, after all. Maybe this story copied from the early Christians.

Finally, if there is an ancient record of the story, and if it is prior to the time of Christ, then we have to ask whether early Christians actually borrowed the story. And this is often extremely unlikely. In the first place, the details of the stories are often so different that it would be absurd to say that one borrowed from another. Second, it's highly unlikely that the early Christians (who were, after all, predominantly monotheistic Jews) would borrow religious concepts from pagan myths. Jews typically regarded such myths as perverse, morally repugnant, and idolatrous. It's very difficult to believe that they would borrow from such myths to describe the life of Christ.

So let's take the story related in Jeremiah's book. Was Jesus conceived by a sunbeam? Was He raised after 40 days? The answer to both questions is "No." Also, how was Nimrod's son supposedly killed? My guess is that it wasn't by crucifixion,

a practice developed much later by the Romans. These are some of the questions we would want to ask to determine if it is reasonable to believe that Christianity borrowed ideas from a pagan religion. And you can see the point. Even if this story circulated before the time of Christ, it's a very different story than the Christians were telling about Jesus, making borrowing at least highly suspect.

In addition, we have plenty of good historical evidence for the life, ministry, death, and resurrection of Jesus. Not only do we have all of the New Testament documents (e.g. different Gospels, letters, etc.), we also have ancient evidence for Jesus from non-Christian sources. See [my article](#) by that title. But what good historical evidence do we really have for Nimrod's son? I'm guessing we don't have much of anything, quite honestly. This makes the events of Jesus' life much different from those of Nimrod's alleged son. In the one case, we have good historical evidence for Jesus, but we do not have equally good historical evidence for Nimrod's son.

These are just some of the issues that one must carefully investigate and consider before the charge of Christians borrowing from pagan religions can be seriously sustained. And once one begins to carefully investigate these matters, the charge of borrowing becomes less and less plausible. I honestly don't think we have anything to fear or worry about in these charges.

I hope this information is helpful. Shalom in our true Lord Jesus Christ!

Michael Gleghorn

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# “Why Did the Jews Not Say God’s Name Aloud When He Never Said Not To?”

Today I read an article on your website where a question was asked, [“If Jehovah Isn’t the Real Name of God, What Is?”](#) Jimmy Williams explained that even prior to Christ, it was Jewish tradition to substitute Adonai for the Tetragrammaton due to their ancient practice of not uttering the sacred name of God. However, this tradition was man’s tradition, the Jews’ tradition. Am I correct in saying that it was not God’s tradition? Did God ever command man not to vocalize his name? If He didn’t want us to call on him by his name, why did He even mention His name to Moses? Why did he tell Moses what to say when inquired of who sent him if He didn’t want people to know His name and use it? The Bible reveals to us that the Pharisees were corrupt even before Christ, so why do we carry on their tradition if we are followers of Christ? If He gave us His name in the ancient texts, what right does man have in taking it away?

You ask a very good question! On the one hand, you are quite correct in noting that God never explicitly commanded man not to vocalize His name. This was, as you observe, part of Jewish tradition—and not the commandment of God.

So why did this tradition arise? Largely because of one of God’s commandments! In Exodus 20:7 (one of the Ten Commandments) we read the following: “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.”

It was because the Jews were so concerned not to misuse the name of God that this tradition arose. The Jews wanted to be absolutely certain that they did not misuse the name of the

Lord and so they read Adonai in place of YHWH. Thus, there was a good motive behind the tradition, even though the practice was never explicitly commanded by God. God's command was not to misuse His name—and clearly one can reverently speak (or pray) the name of the Lord in a way that does not constitute misuse. However, as we readily discern even in our own day, many people are only all too ready to misuse the name of the Lord. And this, I think, is partly why this Jewish tradition arose. It provides a “fence around the Law,” which keeps people from violating God's commandment. But constructing the fence itself was never actually commanded by God.

I hope this is helpful.

Shalom in Christ,

Michael Gleghorn

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**See Also *Probe Answers Our Email*:**

- [“If Jehovah Isn't the Real Name of God, What Is?”](#)
  - [“Is It Wrong to Speak of God as Jehovah?”](#)
  - [“Jehovah Is the Only Name of God!”](#)

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## **“Were Those Who Fell Away Ever Saved or Did They Lose Salvation?”**

In referencing II Thess. 2:3, II Timothy 3:1-8 regarding the apostasy of professing church (Body of Christ?) and falling



away at the end time by seducing spirits, how does that correlate with Hebrews 6: 4-6? Are these people believers or not? Are they saved and God's elect or not? ...Are they eternally lost because they cannot crucify Christ again and put Him to an open shame? I was taught (once saved, always saved). Please enlighten, as I am puzzled. Thank you for your time and information.

Thanks for your letter. These are complicated questions and good Christian people (including scholars) often disagree about the details. I personally lean toward the view that the true believer is eternally secure in her relationship with Christ. But not all Christians (indeed, not all evangelical Christians) hold this view. Some believe that a genuine Christian can indeed fall away and be lost. Hebrews 6:4-6 is a passage often cited in this regard. But notice that, strictly speaking, this passage does not say that a true believer can lose her salvation. What it says is that if such a person falls away (i.e., commits willful apostasy) it is impossible to renew that person again to repentance. This may mean that the person has sinned so grievously, and their heart has been so hardened in the process, that they simply will not repent. But their failure to repent does not necessarily mean that they are therefore eternally lost. Thus, I personally do not see this passage as decisive in this debate.

Ultimately, one must weigh all of the biblical evidence pertaining to this issue. It is my view that the evidence, considered in its entirety, is more consistent with the eternal security of the believer, than with the notion that one of God's elect might ultimately fall away and be eternally lost. Here, it seems to me, that Romans 8:28-39 and John 6:35-40 are particularly strong promises regarding the security of the believer.

Hope this helps. Shalom in Christ,

Michael Gleghorn

