

4. Arrogance, Violent Opposition and “Killing the Messenger”

Glenn’s previous comments indicate that those who “can’t handle the truth” resort to finding fault with the messenger. I suppose this means that all of my findings that I have gathered from my own personal research are somehow the result of a sinister plot to find fault with Glenn because I am simply unwilling to “face the truth.” Moreover, my pointing out that Glenn has intentionally chosen to renege on a careless vow actually demonstrates that I am actually trying to “take the heat off myself.” Of course, those who choose to accept Glenn’s psychoanalysis of my approach are free to do so, and I suppose those folks will also agree with Glenn’s remark that June and I may be in “stage two” of our “recognition of truth,” as pointed out below:

6. Those who adopt ridicule and violent opposition to someone or some idea often do so because they are resisting the truth. Those who violently oppose it and seek to "kill the messenger," show that they are in stage two of their recognition of truth.

My answer: As I have shared with Glenn many times, I am not a teacher, and I certainly do not claim to be a preacher, minister or “elder.” I am a truth seeker who disagrees with Glenn’s version of “truth” as it relates to the Jubilee cycle, and I am happy to let him believe as he chooses. Furthermore, as I shared in the opening chapter of this study, I do not generally compose a study unless it is in response to those who question our beliefs, which Glenn has done, so there you have it. I have plainly informed Glenn (from day one) that he is free to believe as he pleases with regard to the Jubilee cycle, no hard feelings, and certainly no condemnation. Regrettably, that wasn’t a satisfactory arrangement for Glenn, and our relationship eventually became based upon whether or not we agreed on this topic, combined with a new approach in which Glenn felt that he had to “get his message out to the world.”

I am certainly not out to “kill” anyone as Glenn metaphorically implies, but I believe I have answered all of his arguments, so I am completely at peace with him believing as he chooses. However, if he thinks he can get away with issuing me a public challenge along with a rash vow without me holding him accountable for his words, he is mistaken. I’m certainly not opposed to making vows, but I highly recommend exercising more caution than that which was exhibited by Glenn, and I VERY HIGHLY recommend following through on our vows. To do otherwise is not indicative of Yahweh’s Spirit at work in our lives.

7. Sadly, many people become stuck in stage two and never make it to stage three. I have seen this type of opposition many times in my life, so when I saw this same response [stage one and *the beginnings* of stage two] being exhibited by Larry's criticism to me in emails and/or in print, it was a cause of great concern, grief and sadness to me. And it was not simply because he disagreed with me on the Jubilees or any other subject, but **the way** he did so--using sarcasm and false accusations. Faultfinding and character assassination are the tools that the world uses to gain ground on their enemies, but these are not the tools of the righteous. I will give examples of the unjust use of sarcasm and false accusations in the following question and answer segment.

My answer: Of course, Glenn has chosen to bring the discussion to a much more personal level here, addressing what he feels are exhibitions of “sarcasm,” “false accusations” and “character assassination.” With regard to sarcasm, many folks regard blunt answers to be “sarcasm,” and Glenn certainly does not appreciate my blunt answers, nor did he appreciate it when I flat-out told him he is arrogant for stating that he understands things about prophecy that the New Testament writers didn’t understand. I realize no

one is going to answer, “You’re right, that was an arrogant thing for me to say,” so I probably should have just kept my thought to myself.

With regard to “character assassination,” this remark alludes to Glenn believing that I have assassinated his character, presumably because I am holding him accountable for his rash vow, made in public. I suppose that Glenn believes it was “A-OK” for him to extend to me his public challenge, along with his vow; but for me to respond to his challenge and hold him accountable for his vow, I am suddenly guilty of “character assassination”? Is that it, or is there something else I’ve done to “assassinate” his character?

Moving along, I am curious as to what “false accusations” I have brought against Glenn ... presuming once again that this is what he feels I have done, since I am the “lead character” in Glenn’s response! Of course, if one continues reading Glenn’s “Answers to Objections,” he will come to one of the “false accusations” that Glenn believes I have made: Referring to him as “arrogant.” As I mentioned above, I had no idea at the time that Glenn was so sensitive (although I should have understood that no one likes being told they’re arrogant!). I should have kept that thought to myself. Nevertheless, since Glenn has chosen to pursue these things on this personal level, and since he did offer a dictionary definition of “Arrogant” in an attempt to defend his humility, I will here say that the second definition offered by Glenn in his “Answers to Objections” section fits:

2. Marked by or arising from a feeling or assumption of one's superiority toward others: . . . having an exaggerated opinion of one's own importance or ability.

As I mentioned earlier, an arrogant person doesn’t usually see himself as being arrogant, and I’ve never heard anyone say, “You’re right, that was an arrogant thing for me to say,” so I really should have just allowed Glenn to continue in his belief that he understands things that the New Testament authors didn’t without telling him what I thought about his remark. Quite frankly, it is possible that most of us *do* understand some things that the NT authors didn’t. Certainly, I doubt if any of the New Testament authors knew how to drive a car or type on a typewriter (much less a computer keyboard). Of course, this is not what Glenn meant. Glenn believes he understands prophecies that the NT writers didn’t understand. If that is true, then it is not something I would want to be found boasting about because it comes across as “a feeling or assumption of one's superiority toward others: . . . having an exaggerated opinion of one's own importance or ability.” That, to me, is arrogance. To Glenn, his expression of superior understanding is “fact.”

Recently, Glenn added the following brief commentary pertaining to arrogance:

[Let me say just one more thing about this issue of "arrogance." Is it possible that arrogant people may go around accusing other people of being arrogant?](#)

My answer to the above question is “yes.” We all need to be careful, and I believe that many (if not all) of us, at times, demonstrate signs of arrogance. Thus, if I’m going to tell Glenn that he demonstrates signs of arrogance, then I need to be very careful that I, myself, am not manifesting the very traits that I’ve pointed out in Glenn. When I first pointed out to Glenn that I felt his comment (“I may understand some things about prophecy that the writers of the New Testament didn’t”) was arrogant, I didn’t really intend for that comment to extend beyond the borders of our home, where the comment was made. However, I knew there was a problem when Glenn didn’t discern that his comment displayed any

arrogance on his part. Then, when he began justifying his proclivity for “date-setting” by comparing himself to Biblical characters such as Daniel and Noah, as though he is on their level, I pointed it out again in an e-mail. That’s it. If Glenn wants to take those comments, then turn them back on me, saying, “See? The ‘true’ arrogant people are the ones who go around accusing *other people* of being arrogant!”, that’s his prerogative. If I were to want to make this into a game, I might say, “See? The ‘true’ arrogant people, when accused of being arrogant, will defensively respond, ‘Arrogant people accuse other people of being arrogant!’” The bottom line here is this: I base my comment regarding Glenn’s arrogant remark on the *actual quote* that he made. It was simply an arrogant thing to say. If Glenn is going to attempt to “turn the tables” on me, I would suggest that he produce an arrogant remark that I have made and explain why it was an arrogant thing to say.

I would like to conclude this section by offering interested readers an excerpt from what I feel is a well-written study pertaining to vows. The author composed his study at a time when many rash vows are made: *Election Time!* I found this study on a web site by the name of bible.org. Although we do not agree with the name the author uses in reference to our Heavenly Father, we nevertheless agree with his position regarding “hasty commitments”:

The Value of a Vow ([Leviticus 27](#))

By: Bob Deffinbaugh , Th.M. ([Bio](#))

Introduction

As you know, this past week was election time. One of the headlines in the paper this week caught my attention. It said something like this, “Clements will keep vows.” The gist of the article was that governor-elect Clements will keep his campaign promises. We all know that many “vows” are made by candidates, and that few are kept. Mr. Clements, we have been assured, will keep his vows.

What a sad reality this headline reveals. It informs us that most vows are not intended to be kept by the one making them, nor are they expected to be kept by those who hear him. In such a time when even vows are not taken seriously we should find it very easy to identify with the Israelite of old, who was not expected by God to keep his promise.

While the term “vow” was used in this week’s newspaper article of the campaign promises which Mr. Clements made before the election, we need not think of vows in such a formal way. In the New Testament our Lord taught that every commitment, every promise, was to be as binding as a vow. In this case, the instructions which we find in Leviticus pertaining to vows have relevance to the commitments which we make, and, to be pointedly honest, we are not known for keeping our commitments.

What this week’s newspaper headlines suggest—that vows and promises are not to be taken seriously—can be verified in most of our experiences. **How many promises or commitments have been made to you, either by a parent, or a friend, or a business associate, which have been forgotten or ignored?** To be even more pointed, how many times can you recall making a commitment which you later regretted? You may have mentally suppressed your commitment, or you may even have willfully violated it. **This lesson may indicate what you need to do about your hasty commitment. For those who will be tempted to make a hasty commitment in the future, this lesson should serve as a**

warning. The subject matter is, indeed, most relevant, for costly commitments are often hastily made and shamelessly broken, today, as they were centuries ago. Let us learn from Leviticus how to be careful about our commitments.¹

As expressed elsewhere in this section, we really do not expect Glenn to honor his vow, and that is fine by us, for, quite frankly, it helps us to distinguish whether or not he is a true servant of Yahweh. Certainly, if Glenn cannot be trusted to keep his vows, we cannot trust him to represent the Almighty in other areas. That is the way we feel about those who make rash vows with no intention of really following through.

¹ From the Bible.org website article entitled “The Value of a Vow,” by Bob Deffinbaugh. This study may be read in its entirety by accessing the following URL: http://www.bible.org/page.php?page_id=291