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VENTURA, CALIFORNIA

Worship Not the Creature: Animal Rights and the Bible

by J. Y. Jones, M.D.

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Publisher's Word

Gerald Christian Nordskog

Y Sicilian grandfather's sister was a vegetarian living on her avocado ranch in Oceanside, California, in the middle of the twentieth century. At that time, she was the only one I knew. Today, there are more vegans than ever before. Many promote it as a healthier diet and lifestyle, but some vegetarians may be promoting a deeper, hidden agenda. In this book, Dr. Jones exposes vegetarianism—especially political activists—with facts and truth. He also brings to light the radical agendas driving the environmentalist and animal rights movements, especially in contrast to the Christian premise of responsible stewardship of animals as revealed in Scripture, building his case upon the Godapproved and God-sanctioned uses of animals as beasts of burden and as food. His analysis of the false Darwinian theory of evolution versus God's creation as recorded in Genesis is brilliant. And the difference between macro and micro evolutionary models is very important to understand. Further, as an ophthalmologist and surgeon, his description of the intricacies and brilliance of God's design and creation of the eye and eyesight found in Chapter One (pp. 9-10) is priceless!

This book is vital today to expose the unbiblical agenda of the socalled animal rights movement, which often acts in concert with radical environmentalism. This is a serious book which lays bare the insane arguments propagated in the media on a near-daily basis. Read what the Bible, God's Word, says about the intended and proper care, use, and treatment of animals. This is long overdue in today's man-centered and animal-centered culture. Are we to worship the creature more than the Creator of the universe? Are we to hold up the animal kingdom as more important than "the image-bearer" and our Creator in Heaven? What does Holy Scripture say about these things?

A word of caution: The doomsday predictions and apocalyptic opinions of the author, while very popular today through books and movies, is not our understanding of Bible prophecy and its partial fulfillment that we believe has already occurred. We disagree with much of the end-times scenarios of this book, especially chapters 12 and 13, which represent the author's opinion based upon his interpretation of theology and eschatology. It is not our view, as you will also see in the Theology Editor's Word by Ronald W. Kirk, which follows this Foreword. We are not inclined to believe that wild beasts will run rampant and devour humans wholesale—although Leviticus 26:22 was the Lord's warning to the Israelites to be obedient to His commandments or face the consequences of the curse, and Revelation 6:8 does warn unbelievers [particularly] of these consequences being unleashed.

Personally, I believe the Beast was first-century Roman-emperor Nero who greatly persecuted the Christians (among other tyrannical dastardly deeds) leading up to the destruction of Jerusalem and the old (Jewish) sacrificial system in A.D. 70. However, we advise readers to seek the truth by intensive study of the Word of God. I also recommend to you another, more optimistic, book published by NPI for further study: Dr. Greg Uttinger's *A Whole New World: The Gospel According to Revelation*.

As Romans 1:24-25 warns, do not be trapped into the lie of worshipping and serving the creature while forsaking the Creator. Worship our Triune Lord God and serve Him all the days of your life.

Jesus proclaims the truth,

"I am alpha and Omega, the beginning and the end, the first and the last. Blessed are they, that do His Commandments, that their right may be in the tree of Life, and may enter in through the gates into the City." (Revelation 22:13-14, Geneva Bible, 1599).

Theology Editor's Word

Ronald W. Kirk



Worship Not the Creature: Animal Rights and the Bible is the striking product of an amazing man. J. Y. Jones is an old-fashioned fellow—a Christian, a scholar and a man of action. He is both humble as the day is long, and as forthright—and apparently tough—as anyone. He is a man's man. Accordingly, in this work on the Biblical treatment of animals as against the views of the radical animal rights movement, he bravely treats a politically volatile subject.

Here is Dr. Jones's proposition: Working in conjunction with its close allies in the radical environmental movement, the animal rights movement seems to be gaining momentum, power, and influence all over the United States and Western Europe. This movement has migrated completely away from issues of animal stewardship and now calls for a wholesale halt to all animal utilization to meet any human needs. This trend is linked to a dangerous form of radical vegetarianism, the logical outcome of such a philosophy. The movement touts all aspects of its plan for humanity as good for people, the environment, and for animals. In recent years, increasing numbers of articles, websites, and books have attempted to give credence to their radical philosophies, supposedly using the Holy Bible to support their arguments.

All such attempts to make these radical philosophies appear "Godsanctioned" are highly in error and beg a scholarly attempt to refute them. This is essentially what *Worship Not the Creature: Animal Rights and the Bible* is all about.

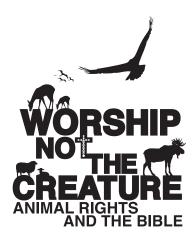
The apocalyptic nature of Worship Not the Creature requires a bit of an explanation. Eschatology-the study of end-times-is necessarily a speculative endeavor because we seek to understand things yet to happen on the basis of Biblical revelation written in perhaps obscure terms. We see through a glass darkly, as the Apostle Paul said in 1 Corinthians 13:12. In contrast to the more popular premillennial eschatology of Dr. Jones, based upon our reasoned conviction, Nordskog Publishing, Inc. (NPI), presumes a postmillennial view. In the postmillennial model, the Last Days (to use the Biblical term) began with the resurrection of Christ. According to Psalm 110, Christ then reigned and now reigns at the right hand of the Father, in the midst of His foes, where He will stay until His enemies are vanquished. And the last enemy is death (1 Corinthians 15:26). Christ executes His rule through his volunteers-Christians. In the postmillennial view, through the power of the Holy Spirit mankind is increasingly evangelized unto salvation, producing ever greater fruit. In the postmillennial view, upon the success of the Holy Spirit's ministry to convert men, the internal kingdom of Christ expresses itself in greater and greater spheres until the whole earth is filled with His glory (e.g., Psalm 72:19; Isaiah 54:5-8); for of the increase of His government, there is no end (Isaiah 9:7). The postmillennialist argues that if Christ must return in person to establish His kingdom with a rod of iron against an overwhelmingly rebellious earth, then His kingdom is an external kingdom, much like all Israel believed and sought of Him, including Jesus' disciples at His first coming. Again, the postmillennialist does indeed believe, as the Scripture says, that He rules with a rod of iron, but, again, through His people, through the increasing power of Christian influence. In spite of apparent historical set-backs, as in the present age, the postmillennial believer trusts God's plan. The kingdom comes without observation (Luke 17:20-21).

Such was the conviction of the early American Pilgrim and Puritan. This conviction produced the great outworking of faith that led to the creation of the United States, as early Americans self-consciously sought to be instruments of Christ in the world—a city set on a hill. As the nation increasingly abandoned historic postmillennialism, with its doctrines of civil responsibility and stewardship, the United States has come to be increasingly ruled by godless and ambitious men. As Scripture warns, "When the wicked rule, the people groan" (Proverbs 29:2). Thus, one might argue that our current decline and potential for apocalyptic judgment may be, at least in part, the direct result of a faulty eschatology.

Why in the world would Nordskog Publishing undertake a book grounded so thoroughly upon what is to us a faulty eschatology? The answer is simple and profound: Whether or not the premillennial view of Dr. Jones or the postmillennial view is correct, it appears clear that the more successful the radical animal rights movement becomes, the more apocalyptic proportions of evil will be the result—at least in the short run. In other words, every Christian eschatology properly embraces the law of consequences. Upon our conversations with him, we believe that Dr. Jones agrees: Irresponsibility on the part of Christians is a very bad way to bring in the end times. We would not be like the foolish virgins of Matthew 25. Therefore, at root, we seek the same result. Christians must be aware of the schemes of those who would undermine our faith, and be prepared to answer God's call to action, by faith, and finally let Him bring the increase as He wills.

Therefore, while we may disagree with certain specific assertions in *Worship Not the Creature*, NPI overwhelmingly endorses the primary theme: The animal rights movement is dangerous, contradicts the fundamental Biblical notion that men are more valuable than many sparrows, and holds the potential for devastating evil among men.

With a whole heart we recommend *Worship Not the Creature* to all serious Christians and seekers as food for thought, and perhaps the very remedy in Christian understanding and action that will reverse the trend toward barbaric paganism that the animal rights movement represents.



INTRODUCTION

F^{OR} more than sixteen years I've been working and reworking what I hope will be a masterpiece fiction novel that exposes the animal rights movement for what it is: A colossal corruption of the God-given mandate that man exercise authority over the creation, including the utilization of animals. I have woven into that book a possible scenario that culminates with the victorious animal rights movement in control of the world, displaying full force all its fury and intolerance. This futuristic novel, titled *Lightspeed to Babylon*, is intense and requires more than the usual degree of concentration by the reader. The book now in your hands contains many of the scriptural principles I used to formulate *Lightspeed to Babylon*, but in a nonfiction format that is relatively uncomplicated.

The Christian community in general, unfortunately, seems to have little appreciation for the significance of the animal rights movement. There appears to be very little perceived threat and virtually no solid Biblical teaching on the subject. A search of the internet reveals a smattering of accurate and useful sites and articles, but the number is dwarfed by the tide of animal rights and vegetarian propaganda, not to mention tons of radical environmentalist sites, a sizable portion of which wrongly utilize the Bible in an attempt to substantiate their claims. The animal rights movement seems to be gaining momentum, power, and influence all over the United States and Western Europe, working in conjunction with its close allies in the radical environmental movement. It has moved completely away from issues of animal stewardship and now calls for a wholesale halt to all animal utilization to meet any human needs. This trend is linked to a dangerous form of radical vegetarianism, the logical outcome of such a philosophy. The movement touts all aspects of its plan for humanity as good for people, the environment, and animals. While the Bible unquestionably teaches good stewardship of animals under man's dominion, it is highly deceptive and absolutely erroneous to use it in support of arguments for animal rights.

All such attempts to make these radical philosophies "God-sanctioned" are highly in error and beg a scholarly attempt to refute them. That is essentially what this book is all about.

The first chapter shows how godless evolution is scientifically indefensible as the origin of the cosmos, and that it is impotent in its ability to create life or new species. It also demonstrates, by personal example, how its teaching leads to degradation of the lives of individuals and of society at large. This initial part of the book also strongly defends the integrity and veracity of the Bible. All these elements are necessary to mount an effective opposition to today's animal rights movement.

Subsequent chapters trace the human/animal relationship from the time of creation all the way to the time of the predicted apocalypse. This material strongly defends traditional animal stewardship as Godordained and God-sanctioned from creation to the time when Christ reigns supreme on earth. I draw out a host of little-understood concepts to show that both the radical animal rights and environmental movements are apocalyptic aberrations counter to God's will, and are well-predicted in the Holy Bible.

Christians may feel down deep that something isn't exactly right when it comes to the concept of animal rights, but too frequently they don't know how to express it, much less how to counter it effectively. It isn't just those in the pews who are confused, either. I personally know a number of Christian leaders who shy away from the topic, even keeping a low profile when it comes to their passionate love for hunting and

INTRODUCTION

the outdoors. In certain circumstances, they might even hide their love for a ham sandwich for fear of criticism (and maybe a loss of support) from opponents. I find this to be a subtle form of hypocrisy that ignores Biblical truth (such as Romans 12:1-2) and instead conforms to what is becoming increasingly viewed by society at large as "correct thinking."

I do have premillennial leanings. In interpreting the Scriptures, I have diligently attempted not to take an extreme and uncompromising view regarding any of the mainstream eschatological (future things) positions prevalent in the Christian community, of which there are at least four. In some places there are allusions to one variation or another, so the Christian reader who feels strongly in favor of a differing view is urged to *let love cover a multitude of transgressions* (Proverbs 10:12; 1 Peter 4:8). Please remember that this is not a book on eschatology, and I am pushing no particular interpretation as the "correct" one. However, the premillennial view fits some of my conclusions best in some places, though there is obviously room for honest, brotherly disagreement.

Many of the scenarios constructed in my novel, Lightspeed to Babylon, have already come to pass, even though the novel is set approximately one hundred years in the future. Recently, a television program showed starving children scraping up stray grains of rice from the floor of a threshing house in Thailand, coming very close to fulfilling a scene in my novel. News of the latest wild-animal attack, another prediction in Lightspeed to Babylon, has become so frequent I can't even begin to catalog it. Also, there have been constant disputes between seven states of the USA that share water rights to the Colorado River in deep conflict over that vital resource, a disagreement that erupts into open war in my novel. Another quarrel has raged over Chattahoochee River water rights, featuring my home state of Georgia in disagreement with Alabama and Florida. Often I sit and watch television news programs in astonishment as another outlandish prediction comes to life before my eyes. This shouldn't surprise me, since the whole book is based on my viewpoint of prophecies in God's Word, but still I'm awed. Consequently, I am grateful to NPI for their willingness to publish this book.

While the connection may not be obvious to the casual observer, it is my firm conviction that the Christian community, as well as the world at large, is being blindsided by the animal rights movement, in concert with its allies in the radical environmental movement. The Biblical predictions about these movements are so vivid and real that one should not be surprised they are linked. These two camps are birds of a feather, and I intend to make this clear in the pages to follow.

Please remember that I am not a chemist, biologist, geologist, or astronomer; however, I have studied all these disciplines to some extent and have a working knowledge that I believe is sufficient for this work. I am a practicing physician with a good background in basic sciences, and I am capable of understanding the fundamentals of all of these. I have researched my statements both in the pertinent literature and on hundreds of internet sites, surveying both the pros and the cons when it comes to my premises, to the extent that I am comfortable with my allegations. Where there is any doubt or sincere, science-based disagreement, I have tried to indicate this so the reader isn't led into drawing shaky conclusions. I make this statement because this book is certain to come under scrutiny from the anti-God faction, whose internet sites are rife with harsh criticism of any literalist interpretation of the Bible.

As for animal rights activism and radical environmentalism, please make no mistake, Christians. This is war, and if you stay asleep we will quickly lose. The return of Christ will solve all such problems but, in the meantime, we must live our lives with our eyes open and do the work of building His Kingdom. I believe that the animal rights movement^{*} is the enemy of all Christ stands for, and a manifestation of the true spirit of the Antichrist.



Editor's Notes:

* The compound-modifer hyphen in the phrase "animal-rights..." is intentionally left out by the author to reflect usage in contemporary public discourse.

All Biblical quotations in this work are taken from the New American Standard Bible (NASB). One should note that many times the word "meat" is used in the King James Version where in contemporary vernacular it would now be translated "food" or "meal." Appropriately for today's handling of the term, modern translations generally render it according to modern usage as "food" in the modern sense. Where the actual word for meat is used in the Greek, in most modern translations it is translated as "meat."