

REFORMED

# Perspective

A MAGAZINE  
FOR THE  
CHRISTIAN  
FAMILY

## Pentecostalism:

*What's  
a Reformed  
Christian  
to  
think?*

*"Do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."*

1 John 4:1

### What's inside?

**Camels across Australia**

**V is for Violent and also Volcano!**

**Buried in Sheep's Clothing**



Editorial

by Jon Dykstra



# Is this issue fair?

None of my Pentecostal friends subscribe to this magazine so I can, with impunity, say whatever I want about them. I can speak about them behind their backs and they'll never find out what I've said.

Unless I give them a copy of this issue.

This magazine was written for a Reformed audience, but it would only be useful to that readership if it was balanced enough, and fair enough, that should a Pentecostal read it they wouldn't think we had caricatured them or their beliefs. So I wanted to create a theme issue that I could give to my Pentecostals friends.

## The typical Calvinist?

But how do you fairly and accurately describe the beliefs of a group that numbers in the hundreds of millions? Imagine for a moment that a Charismatic counterpart, *Pentecostal Perspective*, tried doing a theme issue on Reformed Christians.

If their focus was too narrow they might investigate the Christian Reformed Church and conclude *all* Reformed Christians support having women in office. Or maybe they would drop by a Free Church of Scotland congregation and decide we were all against instrumental accompaniment, or conversely, after attending a Canadian Reformed service, conclude organs are a Reformed requirement.

A broader focus would also have problems. If they only delved into things common to most Reformed denominations, like the five points of Calvinism (TULIP), they would miss out on all the details that complete the picture. Barebones theology is rarely interesting or particularly revealing.

## Some Pentecostals believe . . .

To properly describe what Pentecostals – all 450 million of them – believe, this issue needed to have a broad focus *and* a narrow one. We had to describe both the universal Pentecostal beliefs as well as those that were particular to only some of the larger denominations.

Jim Witteveen starts things off by investigating the goings on in a particular congregation in the Assemblies of God denomination. Are all Pentecostal congregations like the Pensacola, Florida one he describes?

Certainly not – even they acknowledge that what is going on is extraordinary. But this “Brownsville Revival” is supported and accepted by the Assemblies of God, the world’s largest Pentecostal denomination.

The diversity of Pentecostal belief becomes evident when you consider that “Bible Answer Man” Hank Hanegraaff, author of *The Counterfeit Revival*, has been very critical of the Brownsville Revival.<sup>1</sup> Pastor Ted Brooks, author of *I Was A Flaky Preacher*, has also been quite critical of these sorts of goings on. Despite their criticism both remain firmly within the Pentecostal camp. So Jim Witteveen’s article tells you what many millions of Pentecostals believe, but not all of them.

In his article *Tongue Twisters* Rev. Holtvlüwer tackles some very common Pentecostal beliefs, including the view that all Christians should seek to speak in tongues. This is another situation in which a belief, while very widespread, is not universal among Pentecostals.

## A problem for all Pentecostals

In fact there is only one universal and uniquely Pentecostal belief – that the miraculous spiritual gifts of speaking in tongues, healing and prophecy are still a part of the Church today.

This universal stand prompts a universal question, one you can ask any and all Pentecostals. If these miraculous gifts, described in the New Testament, are still with us today then why aren't the manifestations more. . . well. . . miraculous?

As Rev. Holtvlüwer shows in his article, when the Apostles spoke in tongues they were speaking in a variety of foreign languages they had never learned. That's miraculous indeed, and is it any wonder that listeners were “amazed and perplexed” (Acts 2:12)? But today very few tongues speakers claim to be talking in identifiable earthly languages. Instead many say they are speaking in the “tongues of angels” and cite 1 Corinthians 13:1 as a proof text. It's here that the Apostle Paul says, “If I could speak in the tongues of men and of angels but have not love, I am only a resounding gong or a clanging cymbal.” But this approach to tongues speaking has problems:

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- This is the only time the "tongue of angels" is ever mentioned in the Bible, and it is clear in this passage that Paul is using hyperbole to make a point. He isn't claiming to actually speak in the tongue of angels; he's only emphasizing the importance of love. This is made clear in the very next verse where Paul writes, "If I . . . can fathom all mysteries and all knowledge. . . but have not love, I am nothing." Is Paul claiming that he is actually able to fathom *all* knowledge? Clearly not - that would make him God. So it should also be clear that Paul never claimed to speak in the tongue of angels.
- No one knows what language angels speak, so it is impossible to verify whether a person is indeed speaking this language. In other words this, as opposed to suddenly being able to speak a foreign language, is something that could be faked.
- Arguing that someone could fake speaking in tongues is not meant to question anyone's sincerity. But it is puzzling when you consider that speaking in tongues also occurs in the Oneness Pentecostal movement, a cult that denies the Trinity. Can Christians and cultists share the same gifts?

Similarly the gift of healing today seems far less miraculous than the gift described in the New Testament. While Peter, John and Paul healed people who had been crippled from birth (Acts 3:1-10 14:8-10) Pentecostal churches have started ministries aimed at aiding the disabled, rather than healing them.

Today's gift of prophecy is a letdown as well. Rather than the infallible prophecy described in the Bible (Deut 18:22) many Pentecostals admit that their prophecy can be mistaken.<sup>2</sup>

So instead of the awe-inspiring miraculous gifts described in the New Testament, the gifts manifested in Pentecostal churches seem to be something else entirely. And entirely less impressive.

<sup>1</sup> [www.equip.org/free/DP244-3.pdf](http://www.equip.org/free/DP244-3.pdf)

<sup>2</sup> C. Samuel Storms (pages 207-210) in *Are Miraculous Gifts for Today?* 

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# Readers' Response



Dear Editor,

What does it mean to be a Christian in politics? In the Reformed tradition, we are fluent in the language of presuppositions, principles, and worldview. We are less adept at the wisdom necessary to apply abstract principles to particular situations. Hard thinking and difficult choices are necessary to balance political interests in a fallen world. Developing workable policies takes time, effort, intellect, and resources.

In his Dec. 2003 article *What Capitalists Can Teach Christians*, Michael Wagner was right to point to the influential role that think tanks, strong ideas, and a few committed leaders can have on an entire culture. However, there is a danger of *reductionism* in modeling a Christian think tank too closely on the Fraser Institute or IEA. Those research institutions come from a skewed perspective of economic liberalism, and reduce politics to the right of property and maximization of freedom. They encourage the individualism that Christians lament. Any organization that ventures public policies from a Christian perspective must bear in mind all the economic, political, and social implications of those policies.

Mr. Wagner may not be aware that such an institution is already established and experienced in public affairs. The Work Research Foundation (WRF) has grown quickly in recent years and gained credibility with leaders in public life. Its political philosophy is rooted in Dutch reformational Christianity, but the WRF is rapidly learning how to translate that tradition for the North American public forum.

While the WRF is devoted to cultivating a "Christian view of work," it conducts its research within the framework of "sphere sovereignty." Each realm of society (church, family, school, government, etc.) has God-given responsibilities and authority. The spheres are interrelated and yet distinct; they have different primary callings.



Within some Reformed circles the term "sphere sovereignty" has negative connotations. For example, the Dutch political party Gereformeerd Politeik Verbond (GPV) saw sphere sovereignty going in the direction of sphere *autonomy*. That point is well-taken. At the Work Research Foundation, we believe that government must be restrained; that is, it must give adequate space for other social institutions to function – but it must also be active in creating and enforcing a just regulatory framework.

A just public policy is economically sound, but not *only* about the bottom line. A good policy is moral, but not *only* about morality. Following just one of God's norms to its logical conclusion, to the exclusion of other norms, is the error of the Pharisees, who neglected "the weightier matters of the law." As Mr. Wagner says, think tanks must be every bit as rigorous as universities in their research and analysis. (We should mention that there is an educational side to our work, especially through our numerous conferences. Also, look for the forthcoming Burlington Reformed Study Centre publications of speeches by Ray Penning and Gideon Strauss.)

We at the Work Research Foundation second Mr. Wagner's call for more Christian

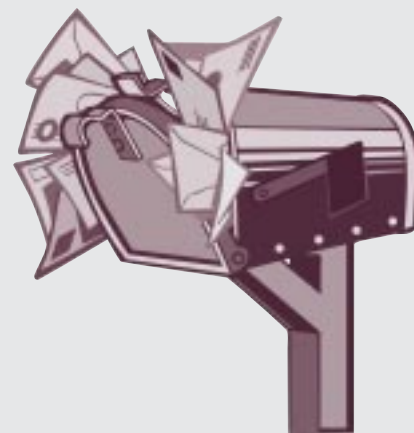
think tanks, especially from a Reformed tradition, that proclaim Christ's lordship over all of life. We urge Christian businessmen to support the cause of institutions that are so effective in transforming public life. We pray that we will see a new generation of Christian leaders that, like the Issacharites of 1 Chronicles 12, understand their times and know what to do, combining discernment, principle, and wisdom in the development of practical public policies.

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Letters will be edited on the basis of grammar, Christian charity and also length (which should be under 300 words if at all possible).



## Tidbits relevant, and not so, to Christian life

by Jon Dykstra

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### Oh what a feeling!

Some years ago a minister heard several other ministers rave about the high-powered Christian meetings they had attended. They all talked about how warmly they had felt and what a great shared spiritual experience it had been.

After overhearing this, the first minister decided to share with them his own experience of a meeting he had come from the previous night. He described in great detail the feelings that had come over him when 40,000 sang the same songs. What an unforgettable experience!

His colleagues all agreed and wanted to know more about the extraordinary event. What was it all about, they wanted to know. Who was the special man who organized it?

“Oh,” he replied, “It was a Paul McCartney concert.”

This little story is told by Sjirk Bajema in the Feb. issue of *Faith in Focus*, and there is a moral to his tale: feelings alone are no guarantee of God’s presence or His approval. Christians who seek to experience God must not neglect His Word, lest they lose sight of the fact that while the love of God is an extraordinary experience, extraordinary experiences can be had apart from the love of God.

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### Feet that flew

Our pro-life “Precious Feet” giveaway is now done and it was successful beyond our wildest hopes. In total 474 pins (give or take a few) flew out our doors to RP readers around the world. If you didn’t get a pin and still want one, they can be purchased at [www.hh76.com](http://www.hh76.com) for only \$2.93 Can. plus shipping. These lapel pins are the

exact size and shape of an unborn baby’s feet ten weeks after conception and their unique look often spurs very interesting conversations. For those that did get a pin, wear it loudly and proudly in the hopes that God will use it, and you.

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### Irony defined

In our culture Christian virtues like, celibacy, virginity and even monogamy are mocked on TV and in the papers, and in our government schools abstinence is portrayed as an unrealistic option. Sex, we are told, is supposed to be for everyone and is safe as long as a condom is used.

But when it comes to keeping our country’s blood supply safe, potential donors are told they can only give blood if they haven’t had sex with prostitutes, with homosexual men, with people who’s sexual histories they don’t know, or with people who have been in jail or done any sort of illegal drugs or steroids. There are no questions about condom use – “safe sex” still results in unsafe blood.

So on the one hand Christians are mocked for being faithful, and on the other hand because they are faithful they are relied on to be lifesavers – one of the very last groups around who can safely donate blood.

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### Imponderables

- Do the “Alphabet Song” and “Twinkle, Twinkle Little Star” have the same tune?
- How come wrong numbers are never busy?
- Do people in Australia call the rest of the world “up over”?
- How can there be self-help “groups”?

- How do you write zero in Roman numerals?
- Why do the signs that say “Slow Children” have a picture of a running child?
- What was the best thing before sliced bread?
- Why do people tell you when they are speechless?

SOURCE: The Internet

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### Coming to a television near you

Ever wonder what your kids are watching when your back is turned? The following are shows that are either already on the little screen or will be appearing there soon. Fox leads the way in bringing five out of six of these atrocities to TV.

*The Swan* – Women undergo drastic plastic surgery and then compete in a beauty pageant. (Fox)

*The Littlest Groom* – Dating show. A 4-foot-5 man dates a bevy of similarly sized women, then gets to date some full-size bimbos and must choose one. (Fox)

*Playing it Straight* – Another dating show. Woman seeks suitor from a group of good-looking guys, but some of them are gay. She wins if she picks a straight guy. (Fox)

*My Big Fat Obnoxious Fiancée* – Yet another dating show. Woman tries to convince her family to let her marry a jerk. She wins big bucks if her family doesn’t love her enough to object. (Fox)

*Temptation Island* – Adultery show. Couples are separated and then sent to two exotic islands where models tempt them to cheat on their partners. (Fox)

*Fear Factor* – Game show. Contestants compete by bobbing in a barrel of cows’ blood, and by eating maggots, eyeballs and worms. (NBC)

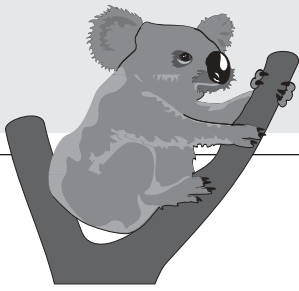
SOURCE: *Edmonton Journal* Feb 15, 2004, [www.tvguide.com](http://www.tvguide.com)

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### Quote of the month

“There are only three ways to teach a child. The first is by example, the second is by example, and the third is by example.”

– Albert Schweitzer



# THINKING BIG

## CAMEL TRAINS, REAL TRAINS AND GAS PIPELINES IN CENTRAL AUSTRALIA



When you have a big country with great distances and a population largely centered on Sydney and Melbourne in the East, it is sometimes necessary to think big. Especially when your major resources, such as Natural Gas, Iron Ore, Bauxite and Gold, are predominantly found on the exact opposite side of the continent, in the Western part of the country.

This came to mind this week when I read some of the plans being proposed for shipping gas from west to east, and the completion of a railway line running from North to South through the centre of the country. This line was a long time in coming – more than a century ago there were plans to have a railway line linking Darwin, the capital of the Northern Territory, with Adelaide, the capital of South Australia. But this was a massive undertaking, as the line would have to run 3000 km across some of the most inhospitable terrain imaginable.

### Would you like one hump or two?

One hundred and fifty years ago it was felt there was a need to provide services to the people living inland from Adelaide all the way to Alice Springs, right in the centre of Australia and close to the Macdonnell Ranges. This trip would cover about 1500 kilometers. But horses could not make such long journeys carrying all manner of material to outlying properties. So for that purpose camels were imported from Afghanistan and together with their handlers they undertook this task. And, they did this very well. These Afghans became a vital link in that part of the country because they and their camels “produced”

the goods. As the districts grew it was decided to lay a railway line through the Centre. But, as these things often go, the line finished at Alice Springs – a long journey but still only half of what the people of the Northern Territory had hoped it would be. This line to Alice Springs became known as the “Ghan,” short for the Afghan camels and their handlers. (As a side note, Australian camels – the descendants of those imported 150 years ago – now roam freely in a large part of the Australian desert and are highly prized in the Middle East for their racing abilities).

For the next 100 years there were calls and promises by politicians to extend this line to Darwin. But it all came to nothing,

until now. In January the line to Darwin was finally completed and the first train left Adelaide to run all the way to the northern seaboard. The journey takes two days and the first train arrived in Darwin with three locomotives pulling it. There were many people along the rail line to welcome this train into Darwin.

It must be remembered that this means from cool Adelaide in the south to tropical Darwin in the north, this line runs straight through the centre of Australia. The people of Darwin hope that it will bring more shipping and that their port will become a major entrée port for goods imported from countries to our north. Initially however, most of the goods carried will be from the south to the north. It remains to be seen if the promised entrée port will indeed come about. Besides goods there is also a passenger train that has attracted some 15,000 passengers but there also it remains to be seen if it will be profitable.

**The need for gas, and plenty of it**

Australia's eastern states have a problem. Only some weeks ago a major explosion at the Moomba gas plant in South Australia caused some major disruptions in the supply of energy to the southern states. This was a reminder of the southern states' need to secure a reliable source of energy.

It was with this in mind that the proposal was raised to build a 2900 km pipeline from the North West Shelf to Moomba. This pipeline would help Moomba service Adelaide, Melbourne, Sydney and Hobart. The project, on a scale to rival the hydroelectric Snowy Mountains Scheme, would indeed be a massive project.

The big difference is that governments nowadays do not support plans that would involve government help. Unlike the Snowy Scheme, private enterprise must carry the cost. But private enterprise expects to make a profit, otherwise investors will not be interested. This particular investment is expected to cost about \$3 billion Australian dollars. A spokesman for Federal Industry Minister Ian Macfarlane said the plan would have to be commercially viable.

Much of this gas is already shipped overseas from processing plants in the



north of Western Australia to countries such as Japan, China, and shortly to the United States. All this means much income for the state and the Federal Government. It remains to be seen whether the planned line to the Eastern states will come off.



***Australian camels now roam freely in a large part of the Australian desert.***



The Australian Pipeline Industry Association believes that it is feasible to pipe this gas east. New pipeline technology and the need for clean energy and security of supply should make this a possibility.

Governments in Australia, and I guess in many other parts of the world, are averse to being involved in major development projects. That, according to modern thinking, is not the task of government. Let free enterprise do the job.

But as we are seeing while I am writing this, private companies do not do such a good job as is often argued. Thus we see that during the height of summer the company that bought the gas pipeline delivering fuel to our power stations has to

suddenly do some major repairs with the result that power will be severely restricted in the Perth metropolitan area, especially if the weather, as expected, gets very hot. The government is even talking about making it an order to tell people not to use appliances such as air conditioners, electric hot water systems etc. The question is: is this the right way to do things, sell off government instrumentalities to private companies? For some time I thought that it was a good idea but with what is happening at the moment maybe I was mistaken.

So to clear my thinking on the matter and to find out what other people think of it I turned to the approach taken by our brothers and sisters in the Netherlands where there is a Reformed Political party. I found it interesting what its program for political action had to say on these matters.

Let me quote:

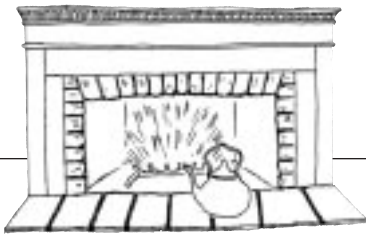
“Material goods are means necessary for man to use to the honor of God to, among other things, do his work. Therefore the government should not pursue a materialistic economic policy, which aims to maximize the production and distribution of goods to increase the standard of consumption. Instead of that the government, as head of the public domain, should involve itself in developmental works with a strong public character and also encourage this so that the public takes an interest in it. In this way she contributes to the possibility to maximize employment.”

I don't know how this is in Canada but in Australia everything seems to aim at giving man as many goods as possible – materialism is having a ball, and the government is assisting this by its actions.

The above approach regarding the gas pipeline is based on the same principles.

But it remains to be seen if it will, in the long run, produce the outcomes that the government desires. If it means power restrictions, which one opposition member called third world conditions, then it seems that the actions taken in handing these utilities off to private industry is not bringing the desired results.





## HOMEFRONT

# *The Pain of the Lie*

by Jane deGlint

Lies hurt. Falsehoods cut through relationships, like a sword through the soul. The resulting pain radiates in all directions. While the deceived person feels the sting of betrayal, the liar suffers damage to his soul. He has surrendered to the Master Deceiver, who does not easily let his prey go. But ultimately our lies offend the Creator. By lying we have mismanaged the greatest gift to humankind – the word. Constant mutilation of the word renders us deaf to the Word. And without the Word there is no life. Denial of the truth always leads to obstruction of salvation. In the end the lie kills.

Yet, we all lie. “As it is written: ‘None is righteous, no, not one; no one understands, no one seeks for God. All have turned aside, together they have gone wrong; no one does good, not even one. Their throat is an open grave, they use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood, in their path are ruin and misery, and the way of peace they do not know. There is no fear of God before their eyes’” (Psalm 14 as quoted by Paul in Romans 3).

We all stand condemned. An awareness of our own inability to do good serves us well when we inadvertently slip out a little lie. There is no such thing as a little lie. Every untruth proves that we rather serve ourselves than our Lord. A reminder of our own unworthiness is also necessary when someone lies against us. In essence we are no better than the person who mistreated us with his twisted tongue. As we need to ask forgiveness for ourselves, so we must plead at the throne of God for the soul of him who grieved us with his lie. Only by grace are we able to serve the truth.

By uttering a lie we do not only hurt our neighbor and offend our Lord, but we also cause pain to our own soul. Before we complain about the hurt done to us by the lies of others, we must examine how we handle the truth ourselves. Children of God fall into the lie time and again. Examples abound. Out of safety concerns both Abraham and Isaac told a heathen king that their wife was their sister. Jacob deceived his father to obtain the Lord’s blessing. David stretched the truth in order to legally marry Bathsheba. Ironically, in all these examples the lie was justified as a means of serving a higher truth. How deceptive our believing hearts still are!



***We are all quite experienced in making some minor adjustments to the facts.***



At all times we should be on guard for the lie in our hearts. As soon as the Deceiver catches us off guard and a lie slides out, we must resist. We may not cover one lie with another. Even less can we justify our lie with an appeal to extenuating circumstances. There is only one way to contain the pain of our own lie. Immediately we must acknowledge to ourselves that we have fallen all over again. And all over again we must face our Creator. Let us not play the blame game. As soon as we realize we have lied, we must confess this sin to our Lord and ask for forgiveness. Encouraged by the Lord’s faithfulness in spite of our sins, we find the strength to own up to

our lie and apologize. It is easier to say right away “Sorry, what I said was not quite true,” than to face the consequences later after the lie has grown and metastasized. An apology on time saves the soul.

Before we can truthfully deal with the pain inflicted on us by the lies of others, we must first further investigate our own heart. We discover that on the whole we shy away from outright, blatant lies. It is unlikely that we lie about our date of birth, unless we are honestly kidding. Neither would we spread a totally unfounded rumor. By and large we are dependable about things that are verifiable. We really do not want to be caught lying. That would be embarrassing. However, in some cases we think we are smart enough to be able to get away with a subtle lie. Whether our motive is self-protection or willful gossip, we are all quite experienced in making some minor adjustments to the facts. A touch-up here and a smutch-up there. No harm done. Really? Of course there is harm done. We have given a foothold to the father of lies and potentially harmed our neighbor.

Only when we are frankly sensitive to the self-inflicted heartache of our own deception, do we have the proper attitude to tend to the wounds which we suffer from the lies of others. Our honesty will prevent us from the beckoning temptation to use deception in our human need for retaliation and revenge. But our own integrity will also make us much more able to detect the lie in others. It may seem that the more honest we are, the more vulnerable we are to the lie. But that is too simplistic. Honest people might initially be fooled and hurt by the lie of others, but in the end it is their uprightness which will provide them the ability to expose the liar, and provide them with the strength to continue. “The



Lord is a stronghold to him whose way is upright, but destruction to evildoers" (Proverbs 10:29).

Great is the devastation done by liars. With the lie a malicious person can drive a wedge into well-functioning relationships. As a result of slander by third parties, friends have turned into enemies. Parents have become estranged from their children. Employers have fired employees. Husbands have become suspicious of their wives.

But the pain of the lie becomes most damaging when a bond of love and trust is attacked from within. One partner in the close relationship uses the lie to put the other in a bad light. Usually this is done to promote one's own cause. At other times it is revenge. And sometimes the only motive is sheer malice. For the friend who was hurt by his companion the pain is more severe than if he would have been hurt by an enemy. "It is not an enemy who taunts me, then I could bear it; it is not an adversary who deals insolently with me, then I could hide from him. But it is you, my equal, my companion, my familiar friend" (Psalm 55:12,13).

If a vilified friend already has such strong feelings of rejection, how much more must it hurt when a spouse is maligned by her/his partner. The pain of the defamed spouse is debilitating. It spreads till all the levels of the intimacy have been affected. If the effort to distort the truth about one marriage partner is systematic and persistent, it amounts to adultery. The bond of love has been betrayed. The loyalty has been forsaken. Even if the appearance of a union continues, the heart has been fatally attacked.

But liar, beware! You expose yourself as you utter your devious accusations and distortions. As your hands weave magically through the air, you show us which master you serve. Your frequent changes in body position indicate that your guileful words are as uncomfortable to you as they are threatening to us. It is amazing, actually, that your deceptiveness still gives you a sense of discomfort, because by now you believe your own lies. Your eyes are filled with the fire of hell. They do scare us, but on the other hand, you avoid our eye contact – it is obvious that you have something to hide. A very telling sign is your

mouth. It twists and jerks as if unwilling to cooperate. Yet, it has no choice. It is under the yoke of the evil one. And listen to what you are saying – you constantly contradict yourself. You fool. Ah, now you become hurtful and outright aggressive. You must be reaching your climax. Yes, here we are: the insistence on confidentiality. You fear exposure, though you give yourself away. You are so strange. You are afraid that I will tell the world about your deceit. Should you not be much more fearful about the Lord who knows a deceitful heart as he searches the mind and tries the heart, in order to give to every man according to his ways, according to the fruit of his doings? (Jeremiah 17:9,10).

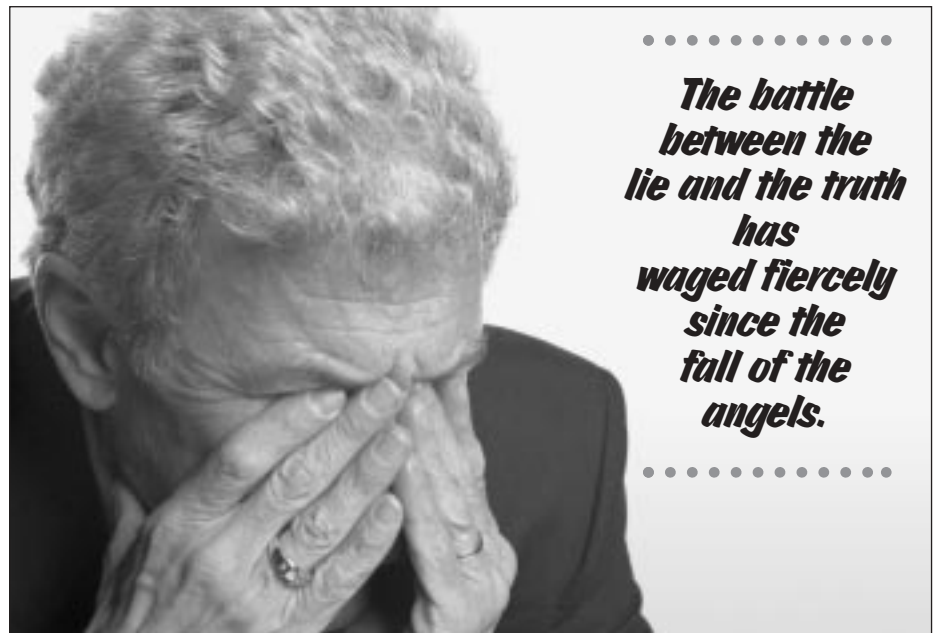
The fear of the fool is the comfort for the righteous. The same Lord who judges the hearts of liars (Revelation 21:8), comes to the revenge of those who trust in him (Romans 12:19). This comfort opens up the path of healing. As we walk in the ways of the Lord we grow strong in faith. Out of love for the Lord we will love our neighbor, also those neighbors who persecute us with their malice. An attempt to repay evil with evil would pull us into the terrain of the Evil One. It is much better to concentrate on doing good. Let us rejoice in the Lord and reach out with the healing message of the gospel to those who wound us. Those who intentionally hurt us hurt themselves more.

They need the Word as much as we do. Commending the neighbor into the care of the Lord, we will receive the grace to forgive him. Thus unburdened we can concentrate on the tasks the Lord has given us.

As we leave our case with the Lord, we can take distance from ourselves and are able to see the lie in a much larger perspective. The battle between the lie and the truth has waged fiercely since the fall of the angels. Relentlessly the father of lies has attempted to obstruct the path of life and redemption. Determined to offend the Lord of life he infiltrated the minds of the false prophets. But the Lord heard those lies spoken in his name. "I have heard what the prophets have said who prophesy lies in my name, saying, 'I have dreamed, I have dreamed!' How long shall there be lies in the hearts of the prophets who prophesy lies, and who prophesy the deceit of their own heart?" (Jeremiah 23:25,26).

This battle of the spirits has been won by the Lion of Judah, our Lord Jesus Christ. We may cling to him as we feel crushed by the lie. Having been tempted by the Liar, he understands us and is able to help (Hebrews 2:16). Healed in the power of truth we continue with our Lord. May our battle scars serve as reminders of the Lord's faithfulness.

*"Jesus said to them, 'I am the way, and the truth, and the life.'" – John 14:6*



# Tongue Twisters

by P.H. Holtvlüwer

Have you ever spoken in tongues? This remains a pressing question for many people who claim the Name of Christ. To say “yes” is to give evidence that you have been filled with the Holy Spirit. To say “no” is to admit that you have at best an immature faith that in weakness has not yet reached out for the gift of the Spirit. Such is the thinking of many Pentecostals and their close relatives the Charismatics.

Since its beginning as a movement in 1901, Pentecostalism has stressed the importance of speaking in tongues. The very name of the movement shows that it takes its cue from what happened on Pentecost day as recorded in Acts 2. Pentecostals believe that the experience of the 120 believers on Pentecost is to be the norm for all Christians. The 120 were baptized with the Holy Spirit and as a result spoke in tongues.

This same pattern, they teach, can be and indeed *must* be repeated for every Christian who desires to be baptized with the Spirit. Receiving this Spirit-baptism is called the “Second Blessing” which is a separate and subsequent event to a person’s conversion. When baptized with the Holy Spirit, the believer is filled with and empowered by the indwelling Spirit and so equipped and set ablaze for Christian service. Pentecostalism emphasizes that speaking in tongues is the evidence of that baptism.<sup>1</sup>

We should understand the implication of this doctrine well. If we have *not* spoken in tongues, then we have *not* received the filling or indwelling of the Holy Spirit! This is a very serious charge. At best it makes us Reformed Christians to be impoverished believers who have never tasted the power of the Spirit. At worst, it condemns us as hypocrites who have a long history of opposing and even quenching the fire of the Spirit in tongues speaking.

## Speaking in Tongues Today

But what is speaking in tongues? Most Pentecostals would say that it is a special and unique Spirit-inspired speech that relates things about God. It is often referred to as “ecstatic speech” for it is thought to come upon a person in a state of holy ecstasy as one is baptized with the Spirit. An important feature of this speech is that it is *not* a human language but something unintelligible to the speaker and listeners.<sup>2</sup> That means that though he himself speaks, the speaker does not understand the words that come out of his mouth. In fact, speaking in tongues is thought to originate in one’s spirit (not the mind as with normal speech) while totally bypassing one’s mind. The practical result is that while the speaker is said to address God via his spirit-speech, it sounds like gibberish to the human ear.

The official web site for the Assemblies of God in the United States describes praying in tongues<sup>3</sup> as follows:



Valentin de Boulogne’s “Saint Paul writing his Epistles.” Paul also talks about tongues as foreign languages.

Many believers today testify that praying in tongues greatly enriches their spiritual lives. The limitations of intellect are overcome as the Holy Spirit quickens the human spirit in glorious expressions of worship and adoration. The quandary of limited vocabulary and the inability to express feelings and concerns of the soul disappear as a Spirit-imparted language flows out from the heart. It is as if heaven and earth, time and eternity, God and man all compress together in a glorious act of worship.<sup>4</sup>

So, speaking in tongues, whether done in the public worship service (and so requiring interpretation for the congregation’s benefit – 1 Cor. 14:28) or in private prayer is a matter of one’s spirit speaking directly to God as enabled by the Holy Spirit. Reason and intellect are bypassed in this holy speech and the resulting cascade of sounds and syllables serves as the initial evidence of Spirit-Baptism.

## Speaking in Tongues at Pentecost

But is this what the Bible describes as speaking in tongues? Oddly, the very chapter of Scripture from which Pentecostals derive their pattern for faith and practice tells otherwise. Acts 2:4 says, “All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.”<sup>5</sup> Notice that it says, “other” tongues. Other than what? Other than the tongue they normally spoke! The 120 believers normally spoke in their mother tongue, likely either Aramaic or Koine Greek. But at the moment of the Spirit’s outpouring they began to speak in “other” tongues – other languages!

“Tongues” is simply another way of saying “languages” and can legitimately be translated that way.<sup>6</sup> This understanding is confirmed by the reaction of those who heard the 120 speaking that day. Luke writes in Acts 2:7, “Utterly amazed,

they asked: ‘Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language?’” The Greek word used here for “language” is an altogether different word (*dialekto*) that indisputably can only mean language. The audience heard them speaking in their own native language, which must mean that those speaking in tongues were speaking in foreign *human* languages, fully *intelligible* to the visitors. They further equate “tongues” and “language” by exclaiming in v.11, “We hear them declaring the wonders of God in our own tongues!” The clear implication of this passage is that speaking in tongues is to speak in foreign but fully intelligible, human languages.

## Beyond Pentecost – Two Kinds of Tongues?

Of the few references to speaking in tongues in the NT,<sup>7</sup> Acts 2 is by far the clearest in meaning. The only other passage that deals at length with speaking in tongues is 1 Corinthians 14, well-known by all as a very challenging chapter. Pentecostalism tends to take the Apostle Paul’s much-debated description of tongues-speaking and read it back into the references in Acts. However, a good rule of interpreting Scripture is to allow the more clear passages to in-

terpret the less clear. When Acts 2 is allowed to speak for itself then the undeniable conclusion is that tongues are human languages.

And this understanding of speaking in tongues is the implied meaning for Luke’s description elsewhere in Acts. He mentions it twice more without any further elaboration or change in explanation. The Gentiles of Cornelius’ household at Caesarea speak in tongues upon receiving the Holy Spirit (Acts 10:46) as do the former disciples of John in Ephesus as they too receive the gift of the Spirit (Acts 19:6). The Apostle Peter even links the event in Acts 10 with Acts 2 when he explains in 11:15 that the “Holy Spirit came on them as He had come on us at the beginning.” The proof for Peter that these Gentiles had received the gift of the Spirit was the fact that they exhibited the same sign as the 120 on Pentecost Day – speaking in foreign human languages.

Further, if either of these two occurrences of tongues-speaking was something other than the foreign human languages Luke already described in Acts 2, we would expect him to make special mention of this new phenomenon and carefully explain it. Without such a commentary, we must conclude that both latter references assume the understanding of tongues as Luke presented earlier. Thus, in total we find three clear, separate and distinct instances of tongues as speaking in foreign human languages.

## Pentecostal vs. Charismatic What’s the difference?

by Jon Dykstra

Charismatics are the Pentecostals who didn’t get kicked out of their churches. That is a very abbreviated summary but for the most part it is accurate. When Pentecostalism began in North America at the very beginning of the 20th century those that first started claiming the gift of speaking in tongues were made to feel very unwelcome in their original churches. So these people left their churches, banded together and started new churches – Pentecostal churches.

In the 1950s there was a “second wave” of people claiming the gift of speaking in tongues, this time primarily

in Roman Catholic churches, but other denominations as well. Instead of being shown the door, they were welcomed by the Roman Catholic Church, and their other home churches. So instead of leaving to join a Pentecostal congregation, this group stayed within their original churches and added the moniker “Charismatic” in front of their denominational designation; they were Charismatic Catholics, Charismatic Baptists and even Charismatic Calvinists.

The other notable difference between Pentecostals and Charismatics is a theological one. While almost all Pentecostals are Arminian, some Charismatics are Re-

formed, accepting all five points of Calvinism (TULIP), though they do, of course, reject the traditional Reformed stance of Cessationism – the belief that the miraculous gifts of the Apostolic Age have ceased. As well many Pentecostals, like us, see the Roman Catholic Church as a false church, so these Pentecostals reject the idea that one can be both Roman Catholic and Charismatic.

Finally, just to throw a bit of confusion into the mix, sometimes the words Pentecostal and Charismatic are used interchangeably to refer to all who believe that speaking in tongues is a blessing for today.



## Tongues in Corinth – Something New?

This conclusion directly impacts our understanding of speaking of tongues in 1 Corinthians 14, the most controversial passage. According to references in chapters 12, 13 and 14, speaking in tongues played a prominent role in the church at Corinth. Paul himself even spoke in tongues (14:18). It would seem safe to conclude that speaking in tongues began to take place in Corinth during his first visit there when he established the church. The remarkable fact is that Paul’s missionary trip to Corinth (Acts 18:1-19) took place *before* his journey to Ephesus where the speaking in tongues occurred among John’s disciples (Acts 19:6). If the phenomenon at Corinth was something other than that in Jerusalem, Caesarea or Ephesus, it is incomprehensible that Luke neither explains it or even mentions it. Both before and after Paul’s journey to Corinth, tongues are presented in Acts as the singular phenomenon of speaking in foreign human languages.<sup>8</sup>

Moreover, the evidence from Paul’s letter to Corinth itself supports this understanding. He uses the very same vocabulary and grammar as Luke to refer to speaking in tongues, thus giving no cause to think of a different phenomenon. All of the more difficult references to tongues speaking in chap. 14 can be legitimately understood as speaking in foreign languages. But the clincher is Paul’s quotation of an OT text in v. 21 of that controversial chapter itself which makes the matter plain:

In the Law it is written: “Through men of strange tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me,” says the Lord. Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.

The text Paul quotes is Isaiah 28:11-12 which unmistakably refers to the foreign speech of Gentile nations.

***“Tongues” is simply another way of saying languages.***

The conclusion seems inescapable. Whatever specific purpose speaking in tongues may have served in Corinth, Paul himself identifies them as foreign human languages. Thus the link with Luke’s description is made solid and there is every reason to believe that the gift in Corinth is the same gift of the Spirit as mentioned on Pentecost and beyond in Acts.

## Tongue-tied?

Much more could be said about the purpose and place of tongues in the history of redemption. Why did they arise at that time and why have they since disappeared? Suffice it to say for now that what the Pentecostals and Charismatics practice today as speaking in tongues is something *totally different* than that

found in Scripture. It is true that we Reformed people do not speak in tongues as did believers in the early church, but *neither do the Pentecostals!* Many people readily testify to their experience of ecstatic tongue speaking, but one’s *experience* must always be judged by *Scripture*. Ecstatic speech or the pronouncing of sounds unintelligible to the human ear has no basis in the Bible as being a gift of the Holy Spirit much less the primary result of being baptized with the Spirit. Neither, then, can modern-day tongues be legitimately claimed as the initial evidence that one has been filled with the Holy Spirit.

***Those speaking in tongues were speaking in foreign human languages.***

When that point is granted, then one can come to see why the Lord gave the gift of tongues at that time and why, along with other gifts like the Apostolic office, prophesy, and healing, they are no longer given by Him. The Bible gives evidence that not every gift is for every age, but alas, that’s another article.

<sup>1</sup> V. Synan, “Pentecostalism” in Walter A. Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1984) p.836.

<sup>2</sup> See further C.M. Robeck Jr., “Tongues,” in Gerald F. Hawthorne and Ralph P. Martin, eds, *Dictionary of Paul and His Letters*, (Illinois: Intervarsity Press, 1993) p.940. Robeck mentions that only very rarely has there been sufficient documentary evidence to substantiate claims that the speaker communicates in a genuine human language foreign and unknown to himself.

<sup>3</sup> This is the main Pentecostal church group in the US. The web site notes four different purposes of speaking in tongues including private prayer as mentioned here. It is outside the scope of this article to discuss these four uses, but in any case the Assemblies of God states that, “In all these cases, tongues is the same in essence, but different in purpose.”

<sup>4</sup> The web site is located at: <http://ag.org/top/index.cfm>. This quotation is in answer to a question about tongues found at: [http://ag.org/top/beliefs/baptism\\_hs/baptmhs\\_04\\_privatepublic.cfm](http://ag.org/top/beliefs/baptism_hs/baptmhs_04_privatepublic.cfm).

<sup>5</sup> All Bible quotations are taken from the New International Version (International Bible Society, 1984) unless otherwise noted.

<sup>6</sup> See the NIV footnote on Acts 2:4,11. The NIV consistently translates the word as “language” in the main printed text of Revelation. See eg. Revelation 5:9, 10:11, 11:9, etc.

<sup>7</sup> Tongues are mentioned in some detail only in Acts 2 and 1 Corinthians 14. Passing references are found in Mark 16:17, Acts 10:46; 19:6 and a few times in 1 Corinthians 12,13.

<sup>8</sup> See the discussion in O. Palmer Robertson, *The Final Word: A Biblical Response to the Case for Tongues and Prophecy Today* (Edinburgh: The Banner of Truth Trust, 1993) p.33-35.

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# More on Miraculous Gifts

## THREE BOOKS IN BRIEF

by Jon Dykstra

Out of the hundreds of books written about Pentecostalism, both for and against, two books have established themselves as must reads.



**Are Miraculous Gifts for Today? Four Views** is a fairly recent book, written in 1996, but it is a commonly referenced text. The editor, Wayne A. Grudem, created this instant classic by asking four professors holding four different views on the subject to each write a 50 page essay defending their view. Richard B. Gaffin presents an adequate, though not exceptional, defense of cessationism; Douglas A. Oss represents both the Pentecostal and Charismatic viewpoints; C. Samuel Storms argues a similar viewpoint, called the “Third Wave” (Pentecostals were the “First Wave” Charismatics the “Second Wave” and this group sees themselves as the “Third Wave”); and the book is rounded out by Robert L. Saucy who takes an “Open But Cautious” view – he is skeptical about Miraculous Gifts happening today, but he doesn’t discount the possibility. Each professor was then given a chance to write a critique of each of the other essays.

This interaction – between the professors and their different stands – makes the book well worth reading. The downside is that each professor was given just 50 pages to spell out his position – only enough room to scratch the surface. So this book is a good beginning, but it is hardly the last word on the subject.

B.B. Warfield’s *Counterfeit Miracles* has been debated and dissected for almost 100 years. Written shortly after the Pentecostal movement started, it argues that Miraculous Gifts ended soon after the Apostles died. The author notes that for a period of 50-100 years after their deaths, no miracles are recorded, and it is only after this gap that the church fathers start talking about new occurrences. However, these new “miracles” are decidedly less miraculous. Some of the accounts are clearly old pagan tales retold with new, this time Christian, characters. It was a superstitious age, Warfield argues, so that’s why “miracles” abounded. Yes, the famous church father Augustine may have written about miracles happening, but he also spent time explaining why miracles were no longer happening. He seemed to sense the difference between the miracles in his time and the signs and wonders that occurred while the Apostles were alive.

Warfield’s book is primarily a historic case in favor of cessationism, rather than a theological case. He progresses through time discussing various “miracles” that happened after the Apostles died, from those done in Roman Catholic settings to those done by faith healing cults. The book’s age makes it a bit of a difficult read, as the English is somewhat stilted and a few words have shifted meaning since Warfield first put them down on paper. Still, it is a classic in every sense of the word and absolutely fascinat-



ing. At \$20 it is worth buying but it can also be read online at [www.christianbeliefs.org/books/cm/cm-contents.html](http://www.christianbeliefs.org/books/cm/cm-contents.html).

*Pentecostalism: What Is It?* is not nearly as well known as these other two books, but its strength lies in Prof. David J. Engelsma’s unique take on the subject. He argues that Pentecostalism is wrong, not because speaking in tongues has ceased, but rather because the Pentecostal movement is rooted in Arminianism. He doesn’t directly address speaking in tongues or miraculous gifts, or any of the scriptural arguments for or against them, but instead says: “This one fact, namely, that Pentecostalism is the development of Arminian theology and is itself consciously, avowedly, and thoroughly Arminian – this one fact all by itself conclusively proves that the entire Pentecostal/charismatic movement is not of God and of Jesus Christ. For Jesus Christ will not give His Spirit as a fruit of the lie of the false gospel.” Engelsma’s book is more of a booklet at only 5000 words, and is available exclusively online at [www.prc.org/current/Articles/pentecostalism2.htm](http://www.prc.org/current/Articles/pentecostalism2.htm).

# The Assemblies of God

## A look at the world's largest Pentecostal denomination

by Jim Witteveen

It's Friday evening, March 21st, 2003 in Pensacola, Florida. At the Brownsville Assembly of God church, the auditorium is standing room only, the band is rocking, and the prayer leader follows up an hour of worship tunes with a prayer for President George W. Bush and America's troops in Iraq.

"Lord," he shouts, "we bind the evil plots of the Devil! Give us the victory, Holy Ghost! Hallelujah! We pray for all those involved in the warfare, Lord! We're here to hold them up in Holy Ghost intercession! Whooo-oo! In the mighty name of Jesus! Devil, we bind you! We bind you! [Here the prayer leader breaks into tongues, shouting something that sounds like, "Oro-ba-bass! Oro-ba-basso! Ho Rabbayaya rabbamanso hibihibi asora!"] In the mighty name of Jesus! [The prayer leader begins to chant.] "Victory, victory, vic-treeee! Victory, victory, vic-treeee!" The packed house applauds enthusiastically, and the band begins to warm up once again.

Later in the service, which goes on for nearly three hours, Reverend Jentezen Franklin delivers a message based on John 21:13-17.

"And when Jesus asked Peter, 'Do you love me?'" preaches Rev. Franklin, "or as it says in the Greek, 'Do you *agape* me?' Peter answers, 'Yes Lord, I *eros* you.' I'm on fire for you for a while, but that fire burns out. I'm hot, but the heat doesn't last."

The word *eros* (the Greek word that is the basis for the English word "erotic") is nowhere present in the Greek text (the

word used by Peter is actually *phileo*, to be fond of), but the Reverend's exegesis of the passage hits a nerve with the audience nonetheless.

As Rev. Franklin continues, the auditorium lights are brought low, and a single spotlight is turned on him. An accompanist playing the organ builds the tension as he gives a dramatic reading of the story of Flight 93, the airplane that crashed on September 11, 2001 after the hijackers were overcome by a group of valiant passengers. Between sentences, the congregation and the pastor recite the Lord's Prayer, and at the climax of his message, Reverend Franklin proclaims,

"Flight 93 crashed in Shanksville, Pennsylvania, near Lamb's Hill Road!" Pausing to let these words sink in, he repeats that sentence and adds, "The shank was the portion of the lamb offered on the altar in the Old Testament! God was saying, 'These praying people were willing to pay the ultimate sacrifice so that others could live!'"

As the service winds down, there is an altar call. Everyone wishing to dedicate or re-dedicate their lives to Christ is invited to come to the front, and the crop is abundant as the stage is filled with tearful worshippers.

It's another action-packed night in the history of the "Brownsville Revival," which began in Pensacola on Father's Day, 1995 under the leadership of Pastor John Kilpatrick and Evangelist Steve Hill of the Assemblies of God.

### 2000 times bigger than the CanRC

While the Brownsville Revival has been, according to the Assemblies of God, a particularly dramatic outpouring of the Holy Spirit, the events at Brownsville Church are not an isolated occurrence. The Assemblies of God is the world's largest Pentecostal denomination, with over 38 million members worldwide. They are aggressive and enthusiastic evangelists, with over 1800 missionaries working outside of North America in 187 countries, and over 220,000 "preaching points" around the world.

The Assemblies of God is the largest Protestant denomination in Brazil (see sidebar), with a membership of 17.2 million meeting in 113,300 locations. Rapid growth is evident throughout Latin America, and steady growth continues in the United States. The Assemblies of God headquarters in Springfield, Missouri churns out *fourteen tons* of tracts and literature each and every day.

### Four differences

The Assemblies of God were founded in 1914 in Hot Springs, Arkansas. Leaders of independent charismatic churches from around the United States and abroad were invited to meet with the purpose of coordinating their efforts, following what was said to be a mighty outpouring of the Holy Spirit in the first years of the 20th Century. In 1906, the Azusa Street Mission in Los Angeles, California had been home to a spectacular display of "signs and wonders." This had marked the first explosion

of the “charismatic movement” in North America, and the movement began to spread across the United States and around the world.

The resulting fellowship adopted the name, “The General Council of the Assemblies of God,” and by 1916 the Council had produced its *Statement of Fundamental Truths*, to which all member churches subscribed and continue to espouse.

Among these “non-negotiable tenets,” many of which are shared by orthodox Christians of all denominations, are four so-called “Cardinal Doctrines,” distinctive that mark the Assemblies of God as unique:

1. We believe that every person can have restored fellowship with God through “Salvation” (accepting Christ’s offer of forgiveness for sin).
2. We believe that the Baptism of the Holy Spirit is a special experience following salvation that empowers believers for witnessing and effective service, just as it did in New Testament times.
3. We believe that divine healing of the sick is a privilege for Christians today and is provided for in Christ’s atonement (His sacrificial death on the cross for our sins).
4. We believe in the blessed hope – when Jesus raptures His Church prior to his return to earth (the Second Coming). At this future moment in time all believers who have died will rise from their graves and will meet the Lord in the air, and Christians who are alive will be caught up with them, to be with the Lord forever.

The four Cardinal Doctrines are also areas in which the Assemblies of God have departed from the doctrines of the Reformation and the Reformed Church.

The first Cardinal Doctrine is an indication of the Arminianism of the Assemblies; they declare that man has the ability to accept or reject God’s offer of salvation in and of himself. In their position paper dealing with “The Security of the Believer,” the General Council denies the fundamental doctrine of the perseverance of the saints.

# CESSATIONISTS AND WHAT THEY DO AND DON’T BELIEVE

by Jon Dykstra

English would be a much simpler language if each word was only allowed to have one meaning. But as it is, when a hip twenty-something-year-old says you’re bad it’s hard to figure out if you’ve been insulted or complimented. Trying to figure out what the word “Cessationist” means is even harder. To some it is the opposite of the word “Pentecostal” but, in a very annoying twist, some theologians argue that even Pentecostals are Cessationists.

## What Cessationists believe...

“Cessationism” has its origins in the word “cease” and refers to the belief that some of the gifts of the Spirit – mentioned in 1 Corinthians 12:8-10, 28-31 and Romans 12:6-8 – ceased soon after the Apostles died. This list of gifts includes prophecy, speaking in tongues, teaching, wisdom, knowledge, faith, healing, discernment, interpretation, encouraging and apostleship. For most Christians the question is not *whether* some of these gifts have ceased, but rather *which* ones. Even the vast majority of Pentecostal churches believe that the role of the apostles has ceased, so in this limited extent even Pentecostals are Cessationists. (Every rule has its exception – on a trip to New York I came across a number of churches that claimed to have Apostles.)

In the more common use of the word, Cessationist refers to a person who believes the *miraculous* gifts of the Spirit – healing, speaking in tongues and prophecy – have ceased. This is the traditional Reformed stance. When this meaning is used then Cessationists and Pentecostals are indeed on opposite sides of the spectrum.

## ... and don’t believe

But being a Cessationist doesn’t mean believing that miracles no longer happen. Yes the gift of healing may have ceased, individual church members may no longer have this ability, but God can still do miracles. So Cessationists can and do pray for miraculous healing, asking God to intervene.

And while Cessationists deny that prophecy occurs today (the Bible is complete, after all) that doesn’t mean they deny that God can and does lead people and give them inner guidance. We’ve probably all experienced a time when we were in the right place at the right time and led to say just the right thing to one of our brothers or sisters who really needed to hear what we said. But while we would look on this as God’s guidance, a Pentecostal might very well call this prophecy. This is not just a matter of semantics – it is one thing to say you think that God is leading you to speak something and quite another thing to declare: “Thus says the Lord. . .” Prophecy as it is described in the Bible is without error (see Deut 18:22) so any Pentecostal who claims to be prophesying is making quite a claim indeed, and is making a claim that no Cessationist would dare make.



*While many claim to be healed of minor maladies, those who arrive in wheelchairs, leave in the same wheelchairs.*

“[The Assemblies of God stand] between the extreme positions of Calvinism and Arminianism,” the position paper states. However, in their explanation of their position, they effectively deny God’s sovereignty. Man has the power to reject God, but it appears that God does not have the power to overcome man’s will.

The position paper goes on to paint a picture of a God who works desperately to save people, but who can be thwarted by the will of man.

- “God does not let anyone go easily.”
- “God does not give up in His efforts to bring the prodigal back.”
- “By the exercise of free will the believer becomes a child of God, and by the continued exercise of free will he remains a child of God.”

These statements make any claim to the middle ground ring rather hollow.

The idea of the Baptism of the Holy Spirit being a special experience for believers today, marked by “speaking in tongues,” is also a departure from the historic Reformed faith, as is the Assemblies of God belief in divine healing as “an integral part of the Gospel” and “the privilege of all believers.” According to the Assemblies, believers may experience a special infilling of the Holy Spirit, and as evidence

of that infilling, they will speak in unknown tongues.

Reformed Christians interpret Scripture as teaching that all believers receive the “gift of the Holy Spirit” when they are baptized into the Holy Spirit, and no additional “Baptism of the Holy Spirit” is required or promised in Scripture. Additionally, the “cessationist” viewpoint of Reformed believers states that certain spiritual gifts that were present in the Apostolic Age have ceased to be since the death of the last apostles.

In I Corinthians 12:27-30, Paul mentions the offices of apostles, prophets, teachers, workers of miracles, gifts of healing, helping others, gifts of administration, and speaking in different kinds of tongues. The Reformed faith teaches that the offices of apostle and prophet, miracle worker, those with gifts of healing, and speaking in tongues are no longer applicable to believers today. These gifts were inextricably linked with the revelation of God to the early Church at a time when the writing of God’s word was not yet complete.

Now that the canon is complete, believers have all that they need in order to believe and follow Christ, written down for them in the books of the Old and New Testaments. Since the gift of speaking in tongues and their interpretation was

closely tied with the prophetic office of the early church, with the closing of the canon special revelation is no longer necessary for believers.

## The Holy Spirit is still active!

This is not to say that the Holy Spirit does not work in believers today; in fact, just the opposite is the case. Every believer has the Holy Spirit as a permanent gift, and every believer is blessed with various gifts of the Spirit for the upbuilding of the Church. Yet these gifts are not all the same, and not every believer possesses every gift.

It is incorrect to look at the cessationist view in strictly negative terms, however. British Presbyterian Stuart Olyott notes the great freedom that is enjoyed by those who do not accept Pentecostal claims (Banner of Truth Trust, 1998):

1. I am free from tyranny. No one can impose on my conscience beliefs or behaviors that are not in the Bible. So when someone comes to him and says, “I have a word from God for you,” I can say to him “Rhubarb!” because I am God’s free man. I am at liberty not to go with the crowd.
2. I am free from the tyrant within. Someone may kneel down at the end of the day and pray in tongues for five minutes and fall into bed thinking that she has been speaking some things with God. I am free from that self-delusion. I am free from the inward voice dictator. I am even free to be wrong in my feelings about my future plans and actions.
3. I am free to enjoy the Bible – all the Old Testament and the New Testament – at any time of day or night – not just that “this verse leaped out at me.”

## Problems for Pentecostals

The charismatic movement in North America has brought us the “Positive Confession” movement, where believers are encouraged to “name it, and claim it,” claiming for themselves the blessings that God has waiting for all believers – riches,



success, happy relationships, and good health. Charismatic churches have brought us “holy laughter,” the activity of being “slain in the Spirit,” and the “Toronto Blessing,” a ministry of the Vineyard Church, which many claim was the inspiration for the Brownsville Revival.

.....  
***We should exhibit such zeal for spreading the Word to the world.***  
.....

The leadership of the Assemblies of God has responded to criticism that they present an unbalanced view of the Gospel. They readily admit that there are excesses present in charismatic circles, and many of their position papers (which are available on their website, [www.ag.org](http://www.ag.org)) were created in response to these extremes.

However, in practice the Assemblies' leadership has solidly stood behind activities such as the Brownsville Revival. Some worshippers fell to the floor in what appeared to be something resembling an epileptic seizure, while others were “slain in the Spirit,” falling over backwards into the waiting arms of ushers before they hit the floor. While this was going on, “prayer team” members were encouraged not to pray by the pastoral team; instead they were to urge worshippers on, shouting, “Fire! Fire! More! More!” Similarly, while the Assemblies of God states that tongues spoken in public must be interpreted, the prayer recounted at the beginning of this article (a video of which is available at [www.brownsville-revival.org](http://www.brownsville-revival.org)) shows that tongues are not always being interpreted for the edification of the congregation.

In an open letter to [www.truechristianity.org](http://www.truechristianity.org), Assemblies of God General Superintendent Thomas E. Trask writes:

“The Brownsville Assembly in Pensacola, Florida, is an outstanding church that has been in a sovereign

move of the Spirit now in excess of 2 years. They have recorded over 100,000 people saved and the revival continues to go on. It is evident that God has done a sovereign work there and I will never position myself in opposition to that.”

He goes on to explain that, while he doesn't agree personally with everything that has gone on in Brownsville, “we will always have a great deal of flesh manifested in times of great intensity.”

Indeed, the “altar calls” were huge and enormously successful. However, it appears that the altar calls are as much a marketing tool as a genuine evidence of mass conversion. Charles E. Hackett, Home Missions National Director of the Assemblies says, “A soul at the altar does not generate much excitement in some circles because we realize that approximately 95 out of every 100 will not become integrated into the church. In fact, most of them will not return for a second visit.”

Meanwhile, many become disillusioned. A number of former members of the Brownsville Assembly were interviewed by the *Pensacola News Journal* (November 17, 1997). One member was astounded by the number of people still being deceived. “They seldom preach the word of God at the revival,” she is quoted as saying, “it is mostly just badgering and condemnation.” Another former member admits that she faked a manifestation of the Spirit because of peer pressure, while her husband fell to the floor at one of the revival meetings and was unable to get up for 45 minutes. “Today I know it was emotional sensationalism brought on by the power of suggestion,” he says. Still another former member says, “My son became very skeptical of church, and of God” following their experience at the revival.

The multitude of healings claimed by the revival was also unverifiable, since the ministry team kept no records, and many people refused to divulge medical records to corroborate their healings. Interestingly, many healings are of a rather vague na-

ture; people are healed of mysterious back pains, arthritic conditions, earaches and stomach conditions. Yet people attending services in wheelchairs because of congenital conditions leave the church in the same wheelchairs.

In what appears to be a contradiction in terms for a church that avows that “healing is the privilege of all believers today,” the Assemblies of God have set up separate ministries for the deaf, with the use of sign language interpreters rather than miraculous healings to help the hearing impaired participate in worship services.

The Assemblies' position paper that deals with the issue of people with disabilities states that, “the church often ministers well to persons with acute illnesses and injuries, where the natural healing process and/or the miracle of divine healing seems a possibility. But in situations where disability is long term or permanent, faith is challenged.” How does this square with the statement that healing is the “privilege of all believers?” It is difficult to find resolution to such tensions in any Assemblies of God literature.

.....  
***95 out of every 100 will not become integrated into the church.***  
.....

Similar contradictions are evidenced when church leaders discuss revival and the work of the Holy Spirit. Pastor Kilpatrick of the Brownsville Assembly states that the Brownsville Revival was the answer to prayer, and despite media claims that the “revival” was planned, he affirms that it was a spontaneous working of the Holy Spirit. But when asked in an Assemblies of God publication archived on the Assemblies website whether an evangelist should continue with “revival” if a church's pastor were to be no longer led to continue, evangelist Steve Hill states, “If a pastor does

not want to continue, then I would yield to the pastor, and I would not be divisive. The pastor is in charge.” One wonders how this statement can be reconciled with the idea that the special outpouring of the Holy Spirit is the result of the unplanned action of God on expectant believers.

## Conclusion

The work of the Assemblies of God in outreach and evangelism is impressive, and the rapid growth of the church provides evidence of their zeal and enthusiasm. As Reformed Christians, we should exhibit such zeal for spreading the Word to the world.

However, the experiences of the Brownsville Revival and other similar events show that misplaced zeal can be just as dangerous as a lack of zeal for evangelism. People hunger for “spiritual” experiences, but this hunger is all too often accompanied by a lack of discernment and an anti-intellectualism that separates faith from knowledge. Personal experience and new words of revelation are elevated, while the Bible is used as a proof-texting tool, placed on the sidelines, misused, or even ignored altogether.

The message is centered on the self, rather than on God, the Object of our faith. Human experience is placed at the center, downplaying the fallibility and notorious variability of human feelings. Faith is placed in faith itself instead of in God, and the result of this faith is personal empowerment, spiritual experiences, and emotional ecstasy. Services built around praise and worship and being “filled with the Spirit” become exercises in the gratification of the self. And if the initial excitement wanes, or promised results do not appear, the new believer can quickly become disenchanted, turning his back on God and the Church forever.

But as Reformed believers our task is not to look at denominations such as the Assemblies of God and shake our heads in pious disappointment, patting ourselves on the back for our doctrinal purity and

going about our business. In a world where the message of the Assemblies of God is spreading like wildfire, we must redouble our efforts, both in prayer and in work. We must work to spread the true gospel of Jesus Christ, a gospel that overflows the

bounds of our superficial experiences and emotions. This is the gospel that provides true and lasting joy and contentment to all who believe. This gospel focuses not on the creation, but on the Creator – the One who is to be worshipped.

RP

## Questions that need SHORT & SIMPLE answers

Can you answer any of the questions below in under 350 words?

Some questions are harder to answer than others, so when you just can't do it in under 350, then 700-750 might be okay (350 words is half a magazine page, 750 is one page). But shorter is better, as the section is called “Short & Simple.” Any expertise you can offer would be greatly appreciated.

*What is a biblical perspective on psychology? – Should I make use of the services of a secular psychologist? – Are there less and more serious sins, or is sin just sin? – 1 Corinthians 15:29 talks about baptizing the dead. Is that something we should do? – The Bible prescribes a specific way to choose office bearers, by casting lots, so why don't most churches do it? – What are Messianic Jews? – How should a Christian doctor or nurse deal with a “do not resuscitate” order? – How can people be pro-life and still believe in the death penalty? – Can we adopt alternate tunes for Psalms in the Genevan-Psalter that are difficult to sing (e.g. Psalm 88)? How would one go about having an alternate tune adopted? – Why do the Canadian Reformed Churches use the Genevan tunes for their singing in the worship services? – Were there dinosaurs on Noah's ark?*

We need articles on a variety of issues, so don't feel limited to what's mentioned here. You can send your articles via e-mail or via regular mail to:

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Edmonton, AB T5N 1C9  
[editor@reformedperspective.ca](mailto:editor@reformedperspective.ca)

**REFORMED**  
**Perspective**

# BRAZIL:

## WHERE CANADIAN REFORMED AND ASSEMBLIES OF GOD COLLIDE

by Jim Witteveen

Rev. Ken Wieske, Canadian Reformed missionary in Brazil, has had much experience with the Assemblies of God in the course of his mission work. What follows is a summary of Rev. Wieske's responses to questions I asked him about this Pentecostal denomination.

In Ibura and Toto (the two newest Reformed congregations in Recife), the majority of members and regular visitors come from an Assemblies of God background. In Toto, about 90% of new regular visitors and catechumens are from an Assemblies background, and in Ibura, the percentage is about 50%. Some of our members, including one elder, are former Assemblies of God preachers.

There is fierce opposition from the Assemblies to the work of the Igrejas Reformadas do Brasil, since a number of people with important positions in the Assemblies have become Reformed. These new converts are actively evangelizing the people they know, most of whom are Assemblies of God members. Although we're very small, the Assemblies of God considers us enough of a threat to actively work against us. They teach that we are a new and dangerous sect!

On an individual level, if someone from the Assemblies becomes Reformed, they are sure to suffer intense persecution, even from family members at home. Assemblies of God members will arrive with a "prayer group" and prophesy over the person, saying that they will return to the Assemblies since it is God's will. Many of our members and catechumens suffer at the hands of loved ones who are members of the Assemblies of God.

The entire false religion that they teach is based on works. Believers have absolutely no assurance of salvation, because one slip-up can cause you to fall "outside of Christ." If Jesus comes back when you happen to be in a state of sin (which includes going to the beach, wearing

shorts, or even taking a shower with no clothes on), then you will not go to heaven.

Further, if you do not speak in tongues, you are not really a "spiritual" person. You need the "second baptism." Works righteousness and baptism with the Holy Spirit are definitely two hallmarks of the Assemblies of God here.

Although not quite so "name it and claim it" as the neo-Pentecostal groups, the Assemblies of God does set great stock in demanding your "victory" from Jesus. You give so much money, do so many hours of evangelism, and so many other good works, and then you claim your "victory" from Jesus. The "victory" can be whatever your heart is coveting – a better job, a new car, health for a sick loved one, etc.

One of the most vile examples of excess that I have seen I have written about in the *Mission News*. In one worship service, three different people ended up being respectively "filled" with the Father, the Son, and the Holy Spirit. These then proceeded to have an argument about who was allowed to speak. In other words, the "Father" was arguing with "Jesus," saying that he should be allowed to speak because he was more important. The so-called "Spirit" who is speaking through them often contradicts the Spirit who inspired the scriptures. For instance, prophecies sometimes urge married people to leave their wife or husband, and marry another.

Holy laughter isn't much in fashion here, but we do see extreme jumping in the Spirit, falling down in the Spirit, marching (in a military style, sometimes marching right out of the church and through the town), and crawling in the Spirit (right under the pews, at times). These activities are done while hollering and yelling in the so-called "tongues of angels."

RP

# Apologetics

(Part 2 of 2)

*Scripture tells us that the Gospel message is  
“foolishness to those who are perishing.”  
But if that is true, if unbelievers will find the Gospel foolish,  
then how do we tell them about it?*

by Johan D. Tangelder

Christian apologists have a crucial task – they bring the Gospel into the marketplace of ideas. They endeavor “with gentleness and respect” (1 Pet 3:15) to persuade non-Christians of the Truth and the beauty of it. They answer honest questions, refute erroneous views, deal with specific criticisms of the Gospel, interact with our postmodern culture, and shatter the myth that the Christian faith is intellectually inferior.

The value of apologetics, therefore, goes beyond evangelism. The broader task of Christian apologists is to create and sustain an environment in which the Gospel can be heard as an intellectually viable option for thinking men and women.

But can apologists expect success? Why do some intelligent and well-educated people deny the Lord, and reject all the evidences for the Christian faith offered to them? The fact that many people do not believe the Gospel despite all the logical and persuasive evidences, or are antagonistic to its claims, may make us uncomfortable, but in itself it does not mean anything. The Scripture never promises any easy acceptance of the claims of the Gospel.

## The Incompetence of Reason

But why is apologetics so difficult? Why don't unbelievers, when confronted with Scripture, quickly place their faith in Jesus Christ?

It is because many have already placed their faith elsewhere, and that misplaced faith blinds them to the Truth of Scripture. Many unbelievers today have put their faith

in the autonomy of human reason. They trust man's reasoning ability to discern all sorts of truth. Reason is their god.

But should reason, in the form of apologetics, judge the evidence that the Scriptures are the Word of God? Can reason persuade a sinner to come to the Savior? Human reason is not competent to discern the content of the Christian faith – such as creation, the fall into sin, redemption, grace, the working of the Holy Spirit, the resurrection, the second coming of our Lord, eternal life, and so forth.



***A man rose from the  
dead! That is clearly  
beyond logic!***



What is often forgotten, also by Christians, is the fact that *reason is not neutral*. Scripture teaches that the mind and thinking processes are tainted by sin, and the mind is used to distort what we know to be true about God (Rom 1:18-20; 1 Cor 2:14; 2 Cor 4:4). Therefore, reason cannot serve as the final arbiter. For example, the great 17th century apologist Blaise Pascal's defense of the Christian was a powerful one, but he well understood that neither his nor any other approach could make headway with those who were afraid to be open-minded about Christ. “Men despise religion,” he said. “They hate it and fear it is true.”

## The Mystery of the Gospel

Human reason cannot penetrate the content of the Gospel. The Gospel is a mystery. The latter word refers to what cannot be scientifically fathomed. And mystery leads to wonder, which should prevent us from overestimating our thinking powers. The principle characteristic of the Gospel is that it is beyond human imagination or reasoning. No one has ever asked for the cross of Christ; nor was the idea of it ever conceived in the human heart.

Furthermore, however much there is to be said about the history surrounding the resurrection, we cannot fathom it scientifically. A man rose from the dead! That is clearly beyond logic! The resurrection is a great mystery of the Christian faith. The resurrection is all God's work, a demonstration of His grace and love.

Furthermore, how can a creature prove the existence of his Creator, the Lord over time and space? How can the clay have power over the Potter, who fashions and destroys? God's existence doesn't depend on our logic. We may know Him. Yet He remains incomprehensible. Who can understand the mind and ways of God? That's why we talk about the mystery of the Christian faith. Reformed apologetics makes abundant room for mystery – mystery of being, of life, of love, of faith, of sin, of predestination. One cannot examine mystery. Mystery cannot be penetrated by reason. It withdraws from any kind of evidence. With our thinking intellect we have no access to the mystery of the

Gospel, we have to accept it by faith. Faith is the basis of knowing.

### Faith Seek Understanding

Contrary to secular opinion, it is not just Christians and religious people who believe. Atheists and agnostics do so too. Moreover, belief is fundamental to all human action, not just for “religious people.” Believing is at work in the background of everything we do. From the heart, says Scripture (Prov 4:23), flow the springs of life. Scripture also says, “By *faith* we understand that the world was made by the word of God. . .” (Heb 11:3). That is not something one can *understand* – i.e. grasp logically or scientifically in a concept – but one can *believe* it. In *Faith and Hope in Technology* Egbert Schuurman observes, “By faith we know creation as a divinely conceived mystery and it is faith, nurtured by God’s Word and Spirit, which offers resistance against overestimation of science.”

Faith is accepting authority – it is trust. But many people today balk at the word authority. “How can one accept anything on the basis of the authority of the Christian Bible? We don’t believe anything to be true unless we can prove it to be true,” they say. But these same people blindly trust the auto mechanic who fixes their cars and the butcher who helps to select the best cut of steak for a special dinner. In short, they accept authority all the time. And they learn by experience whether or not the trust they have placed in those authorities is misplaced. In other words, the choice is between different faiths, not between the Christian faith and none. Christianity is based on the claim that Jesus Christ is the ultimate meaning of everything. If we believe the Gospel, we have found a firm place to stand. If we are convinced that Jesus is what the New Testament says He is, then the word of Jesus becomes for us law. We cannot then choose whether we will believe Him when He speaks. We must believe. His authority then must be for us decisive in all disputes. In *Why Should Anyone Believe*

Calvin concludes that those who seek to prove to unbelievers that “Scripture is the Word of God are acting foolishly, for only by faith can this be known.”

*Anything at All?* James W. Sire notes, “The problem for the early church and us is not that the Gospels give us an untrustworthy picture of Jesus, but they give us a picture that either brings us to our knees or sends us sadly away, knowing we should believe and follow Jesus but unwilling to do so.”

### 2. Presuppositional School

So relying on reason and evidence to “prove” the gospel (the apologetics of the evidentialists – see the previous month’s article) is the wrong approach. But if that’s the wrong approach, what’s the right one?

The church father Augustine (354-430) laid the foundation for the presuppositional school of apologetics. It presupposes the supernatural revelation of God’s Word as providing the only basis for the entire apologetic enterprise. Augustine used the phrase *Believe in order to understand*. He could have entitled his apologetic program *Faith Seeking Understanding*. According to Augustine, to attempt to prove Christ to unbelievers is to presume that the unbeliever can see, know, and understand *prior to faith*. But this is impossible. He argued that *first* must come godliness and faith, and then comes understanding!

In this Augustinian tradition are John Calvin (1509-1563), Abraham Kuyper (1837-1920) and Cornelius Van Til (1895-1987).

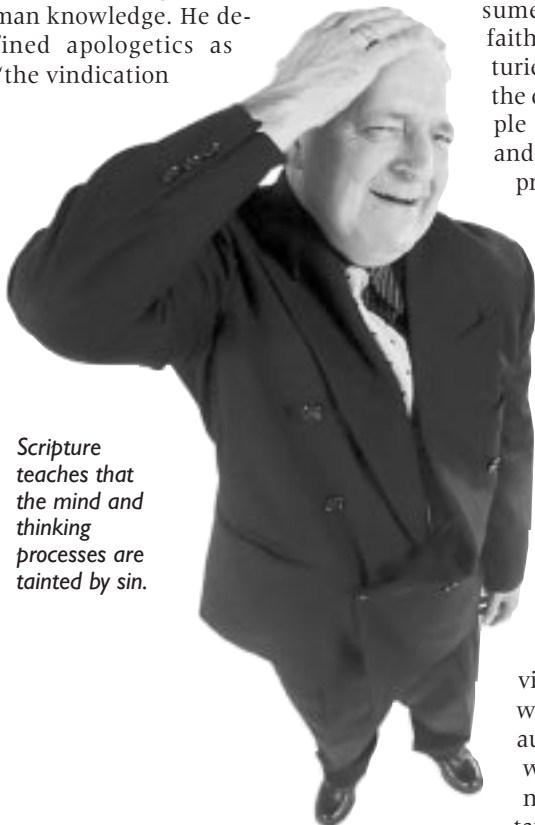
In this school of apologetics there are *no neutral* facts.

For example, when people talk about the clash between the Christian faith and science, we must understand that the underlying conflict is *between two different faiths*. Non-Christian scientists do their work as if God does not exist. It is assumed that science is the source of all genuine knowledge. Christian scientists, on the other hand, honor the Creator and explore His handiwork. They do their work assuming (presupposing) that God does exist. The issue, therefore, is not “faith versus science” but rather of what you presuppose.

In *Darwin’s Dangerous Idea*, professor Daniel Dennett hopes that his readers will embrace the “dangerous” implications of Darwin’s theory of evolution. He uses his book to debunk the Christian faith. He says that Darwinism, rightly understood, is “universal acid” that dissolves all traditional moral and religious beliefs. He even suggests that traditional churches and rituals be relegated to “cultural zoos” for the amusement of onlookers. In other words, he posits his own militant faith in materialistic evolution over against faith in the triune God. Philip Johnson, a professor at the University of California at Berkeley, discovered that evidence for evolution was flimsy. It dawned on him that Darwinism

is dominant today not because of the strength of scientific evidence but because Darwinism supports an atheistic-materialistic worldview which not only rejects God but also depicts humans as morally autonomous. He realized that the conflict between evolution and creation was not between science and faith, but between two totally different worldviews.

Reformed philosopher and theologian Van Til has been associated for many years with Westminster Seminary in Philadelphia, where he was known as an outstanding leader and a “defender of the faith.” He argued that the defense of the Christian faith cannot proceed from a neutral or a rationalistic type of apologetic; it must proceed from the presuppositions of the Christian faith itself. Van Til opposed autonomy, the attempt to think and live by some criterion of truth other than God’s Word. The only way we can know is through revelation. Van Til’s starting point is the fundamental distinction between God’s knowledge and human knowledge. He defined apologetics as “the vindication



*Scripture teaches that the mind and thinking processes are tainted by sin.*

of the Christian philosophy of life against the various forms of the non-Christian philosophy of life.” He argued that non-Christian philosophies suffer from internal self-contradictions and posited Christianity as a logically self-consistent worldview. He believed that from the very first step we must walk by faith. In order to be truly rational all human thought must be subject to the authority of Scripture. We must make it clear from the beginning that the Gospel we preach must be believed in order to be understood. Once we presume that His Word is true, we have a basis from which reasoning can truly proceed. We can then reasonably show that the Christian point of view is coherent and that non-Christian alternatives are ultimately incoherent.

**Revelation**

Throughout the history of the church, Scripture has always been regarded as the inspired and revealed Word of God. Therefore, its trustworthiness has been an assumed rather than a debated aspect of faith. It is only during the last few centuries that modernism began to reverse the dominant and long-standing principle that faith precedes understanding and began to teach that understanding precedes faith.

How do we know the Bible is the authoritative Word of God? Many try to verify the truth of Scripture through fulfillment of prophecy, archeology, science, etc. I have numerous books in my study which seek to meet critics of the Bible on their own ground and demonstrate that the Bible is not full of errors and contradictions. But not reason but the Holy Spirit confirms the truth of Scripture. We can wage a reasoned defense that the Bible is indeed God’s Word. However, these evidences are not sufficient to provide a firm faith. This is inconsistent with the Reformed notion of the “self-authenticating” nature of Scripture, as well as the preeminent role of the witness of the Holy Spirit in the acceptance of Scripture.

Scripture itself is our starting point, and not accumulated evidences. Augustine accepted by faith the Bible as the veritable Word of God. He said that God gave us the Bible because “we were too weak by unaided reason to find out the truth and for this cause needed the authority of the Holy Writings.” Calvin asserts that, “Scripture will ultimately suffice for a saving knowledge of God only when its certainty is founded upon the inward persuasion of the Holy Spirit.” And he adds that human testimonies which exist to confirm the Bible are not useless. They function as “secondary aids to our feebleness.” Calvin concludes that those who seek to prove to unbelievers that “Scripture is the Word of God are acting foolishly, for only by faith can this be known.”

Kuyper followed the same argument as Augustine and Calvin. He didn’t deny reason the role of conviction of the truth, but reason will always play a secondary role. He said, “The witness of the Holy Spirit is and ever will be the only power which can carry into our consciousness the certainty concerning Scripture.” He was quite emphatic at this point. He argued that a sinner simply cannot test a divine revelation. The function of divine revelation is to heal the sick, to cure our depravity, and to give us knowledge of God. How can the sick cure themselves? To permit the sick and depraved to test their own cure is nonsense. If they could really test their cure, they would not be sick or depraved. Outside intervention is needed.

How must we commend the Gospel to the unbeliever? How can the unspiritual grasp the spiritual? How can the spiritually blind come to see?

A Scriptural starting point is necessary. The apostle Paul spoke of the power of the Word (Rom. 1:16,17). I wonder whether in our day and age we are so impressed by human power that we doubt the power of God’s Word? The apostle pointed out that the proclamation of the “foolishness of God” has put all earthly wisdom to shame through the sacrifice of Christ. Augustine pointed out that salvation begins in a situation of utter powerlessness on the part of man. Man does

# News Bites



nothing to prepare himself; he does not reach out for help from God. On the contrary, he reaches out for confirmation that he himself is God. Augustine's unshakable conviction was that salvation, just like creation, is an act of God in the strict sense of the word.

## The Holy Spirit

We must also acknowledge the essential role of the Holy Spirit in apologetics. We are totally dependent on Him, the third person of the Trinity. He alone can break into people's lives. Apologetics, therefore, is ineffective apart from the work of the Holy Spirit on the heart (1 Cor. 12:3; Titus 3:5-6). It is the Holy Spirit who convicts of sin, removes spiritual blindness, and produces new birth (John 3:3-8; 16:8-11; 1 Cor. 2:14-16). However, I want to stress that the Holy Spirit's work *does not make* apologetics unnecessary any more than it renders evangelism optional. The Holy Spirit uses various means in bringing about conviction of the truth. Arguments and evidences can be used by the Spirit to remove intellectual or emotional barriers to the Gospel. As J. Gresham Machen put it, "What the Holy Spirit does in the new birth is not to make a man a Christian regardless of the evidence, but on the contrary to clear away the mists from his eyes and enable him to attend to the evidence."

## Conclusion

Why apologetics? Its chief use is enabling Christians to answer the legitimate questions of people who are seeking the truth and are troubled by the hostile voices that are heard on every hand. And there are many restless seekers unacquainted with the Gospel. Like the apostle Paul, we should not be ashamed of the Gospel (Rom. 1:16a). To be an effective apologist for the Gospel we need to know what we believe and why we believe it. We need hearts set on fire, inflamed with passion for God, and to live in the world in such a way that the world is driven to ask us about the hope we have (1 Pet. 3:15).



According to a recent ABC news poll, 6 out of 10 Americans believe Bible stories including the Flood and a six day creation are literally true. . . . In a separate study by the Barna Research Group, pastors didn't do as well. Almost half of America's Protestant ministers **REJECT CORE BIBLICAL BELIEFS**. The pastors were asked whether they could affirm a very basic confession of faith: that there is absolute moral truth based on the Bible; biblical teaching is accurate; Jesus was without sin; Satan literally exists; God is omnipotent and omniscient; salvation is by grace alone; and Christians have a personal responsibility to evangelize. Forty-nine per cent rejected this confession as untrue.

**PETA**, People for the Ethical Treatment of Animals, will run an ad campaign over Easter featuring billboards of a pig accompanied with the words "He died for your sins – go vegetarian." This follows up their 2003 campaign in which they claimed that Jesus was a vegetarian.

A Jan. 30 ruling by Canada's Supreme Court has criminalized the use of wooden spoons or any physical implements during **SPANKING**. It is also now illegal to spank children under 2 and over 12. . . . *National Post* columnist Deirdre McMurdy thought the court should have gone further: "It's also time we had . . . some legal parameter for the length as well as location of timeouts. I could also use some guidance on what is an acceptable bedtime – and whether it is a human-rights violation to be forced to wear a lumpy wool hat that Nanny knit especially for you." . . . Canada Family Action Coalition President Dr. Charles McVety found the ruling wrong for several reasons: "Many child-rearing experts recommend that the hand should not be used for corrective discipline. Instead an inanimate object, such as a

wooden spoon, could be used." . . . More McVety: "I do not want to see mothers go to jail for using a corrective, non-damaging tap on a 23-month-old child who needs to learn to stay away from danger." . . . *National Post* columnist Colby Cosh: "The truth, duh, is that children are pre-rational, and must be taught norms of ethical behavior by some means other than persuasion." . . . Proverbs 13:24: "He who spares the rod hates his son, but he who loves him is careful to discipline him."

Men who dress as women may soon be allowed to compete against women. The International Olympic Committee is considering whether they should allow **TRANSEXUAL ATHLETES** to compete under whichever gender they wish they were. . . . The International Association of Athletic Federations' website ([www.iaaf.org](http://www.iaaf.org)) states that the top finish this year for a woman in the indoor 200 meter sprint was 22.51 seconds. The 100<sup>th</sup> best time for men was more than a second faster at 21.30 seconds.

Students in Colorado may soon have to "demonstrate" their acceptance of homosexuality. The February 14 issue of *World* reports the proposed curriculum changes would have students demonstrate they can "'provide peer support' for homosexual students" and "advocate for a school environment free of. . . homophobia." . . . Columnist Chuck Colson wonders why the government runs advertising campaigns against smoking, but won't speak out against **HOMOSEXUALITY** when, "homosexual practices shorten a person's life expectancy far more than smoking" ([www.breakpoint.org](http://www.breakpoint.org) Oct. 21, 2003). . . . Homosexuals have a life expectancy of 20-30 years less than heterosexuals, according to a reported cited by *World* publisher Joel Belz in his January 31 editorial.



# Buried in Sheep's Clothing

by Christine Farenhorst

Last week I struck up a conversation with the cashier at a local store. She was thirty-something, as they say, and a cheerful girl. We spoke of the holidays, of how busy the Christmas season can be and of visiting with friends. She told me that she rarely attended her husband's side of family holiday get-togethers as his family was too large and she had a tendency towards claustrophobia. "Fourteen siblings in one small house," she explained with a grin, "is too much for me to handle." I was appropriately amazed at the size of her spouse's family and asked if she was Roman Catholic. She smiled and nodded. We couldn't carry on our conversation as other customers appeared, but as I wandered back out into the shopping mall I couldn't help but wonder if her in-laws had been influenced by Pope Paul VI's, (1963-1978), encyclical *Humanae Vitae* (or *On Human Life*). This encyclical, a firm confirmation of the Roman Catholic Church's ban on artificial birth control, had been a topic of much debate. It is probably one of the main issues for which Pope Paul VI is remembered. Yet it is very likely that one hundred years from now this encyclical, together with the person of Pope Paul VI, the two hundred and sixty-first pope to hold office, will be almost totally forgotten.

Remembering is a strange thing as applied to human beings. We will all be both forgotten and remembered. We need neither be rich nor famous to be recalled. Indeed, Psalm 103 tells us that God remembers that we are dust – that we, all of us, are frail mortals. It also informs us that the world forgets us very quickly for

it goes on to say that we are like grass and flowers over which the wind passes, our place not remembered.

## We are dust

I would like to reflect on Paul VI's deathbed, if only for the reason that he was a fairly recent bit of grass. Born in 1898 in the village of Concesio nestled in the foothills of the Italian Alps, his birth name was rather longer than his papal moniker – Giovanni Battista Enrico Antonio Marie Montini. Consequently when his mother, a rather shy but very religious woman, was angry with him, she had quite a mouthful to throw out. Giovanni's father was a middle-class landowner, newspaper editor and champion of Catholic causes.



## *One small paragraph can sum it all up . . .*



Both parents observed all the rules and regulations of the Roman Catholic church with an extreme devoutness. Very early in life, Giovanni was drawn to the idea of becoming a priest. Without a doubt, his parents encouraged him in this. He was not a strong child and the priesthood seemed a likely choice for a lad of delicate health. Exempted from military service on physical grounds, he spent much of the First World War studying theology at home and was ordained as priest in 1920. Intellectual

and well spoken, he rose up the Catholic ladder and was consecrated Archbishop of Milan. In due time he also became the personal adviser to Pope Pius XII. In 1958 he once more rose, this time to the office of Cardinal. Five years later at the tender age (for a Pope) of 65, he was elected to the so-called throne of St. Peter to "reign," as some say, for a short fifteen years, one month and fifteen days. There you are. One small paragraph can sum it all up and the wind is beginning to blow.

The last few days of Paul's life are ponderable. It was the summer of 1978 and 740 million baptized Catholics looked to Paul VI as the supreme head of the church – a man who, they believed could speak, at times, and be infallible. Never robust, Paul had experienced difficulty with bladder and kidney disorders, had his prostate removed, and was prone to bronchitis and the influenza. In addition, the arthritis in his right knee was so extremely painful he found it difficult to walk and rest. The street on which the pontiff lived, St. Peter's Square, was closed to traffic from midnight on. Its fountains were switched off at that time as well. Noise was kept down to a minimum and traffic was not to be resumed until the shutters on the two corner windows on the top floor of the Apostolic Palace opened in the morning. This was all done out of deference to Paul VI – because no matter how many times he was addressed as His Holiness, the Pope, Paul VI could not sleep. He was frail, you see, and getting frailer and closer to dust every day.



### Our days are like grass

Not a heavy-set man, as had been his predecessor, Pope John XXIII, Paul hardly made a dent in the spotlessly clean bed he occupied. His shrunken frame was decently clad in a white nightshirt each night and his feet were encased in bedsocks because they always became cold. A cheap alarm clock on a lacquered brass frame ticked away the hours on the bedstand as it posed between a Bible and some arthritis medication. At six-thirty every morning, this alarm clock went off and John's thin arm reached for the button to shut it off. Sometimes he slept, but more likely than not, pain and thoughts about death and life kept him awake.

The odd morning, if he felt well enough and not too stiff, Paul would carefully make his way over to the window, peering out over the Square, being careful not to show himself as he stood hidden behind the curtains. There were always newspapermen about, watching his window and he did not want to have his picture taken. He would, without fail, see some hundred plus domes glinting in the early morning sun. The Basilica of St. Peter's rose to his immediate right, 1,200 feet up. It was the place where his dust would be gathered, should his time come. It is easy to imagine Paul withdrawing from the window and shuffling away into his bathroom to wash, shave and put on clean white cotton underwear, a white linen cassock and white stockings and shoes and, to top it all off, a white skull cap. He did it every morning and his final act was to drape a solid gold cross around his neck on a 24-carat gold chain before he knelt down to say his morning prayers.

Throughout July of that summer of 1978, Paul grew increasingly weak. It was humid and hot out and this did not help the arthritis. It was very painful. On good days he walked in the garden of the Apostolic Palace, supported on either side by his two secretaries. He prayed a lot and he ate very little. And so July ran into August, just as hot and humid, if not more so. The grass was scorched.

### The wind blows

That first week of August, on August the 6<sup>th</sup> to be precise, Dr. Fontana, Paul VI's personal doctor and seventy years old himself, called for the immediate family of the Pope to come to the Vatican. His blood pressure was dangerously high, his pulse weak and uneven and his temperature well over the hundred mark. There was a chapel off the Pope's bedroom. Paul, although he was weak, was most anxious to have Mass said there. With the door open, he intended to follow the service from his place in bed. At six o'clock that evening, the Mass began. It was attended by a few Cardinals, the Secretary of State, the Pope's secretaries, the nuns who had cared for the Pope, and his family members. Every now and then the secretaries glanced over their shoulders through the open door of the bedroom.

.....  
***He was frail, you see,  
 and getting frailer.***  
 .....

Fifteen minutes into the Mass the doctor, who had sat close to the door, abruptly left his place in the chapel and went to Paul's bedside. The other worshipers turned as well but stayed in their places. Paul VI had suffered a slight heart attack and whispered that he would like to receive Communion as soon as possible. One of the secretaries came to his bedside and administered the wafer and the wine. It brought a smile to Paul's face. The Secretary of State leaned close to his face and asked if he would like to receive the last rites. Paul VI nodded and answered "Subito. Subito." A small silver chalice was produced and oil was poured into it. The chapel group now surrounded the bed. The nuns stood on one side and the relatives and prelates stood on the other. Paul held the Secretary of State's hand as he was anointed. At this point Paul VI closed his eyes. The little alarm clock ticked away the seconds. The



*Giovanni Battista Enrico Antonio Marie Montini in 1951, twelve years before he became Pope Paul VI.*

brass feet stood boldly on the bedstand as they had always stood. And the wind blew across the scorched grass.

### And its place remembers it no more

From time to time Paul opened his eyes. At 7:30 he said, in the royal "we," "We have arrived at the end. We thank. . ." But he could not finish his sentence. At 9:00 he once again opened his eyes to say, "Pray for me," before he lapsed back into semi-consciousness. At 9:30 he opened his eyes for the last time and feebly began to recite the Lord's Prayer. The others picked up where he stopped. At 9:40 Dr. Fontana bent over the thin frame and listened for a long time. Then he stood up straight to say, "It is over." At that precise moment, the little brass alarm clock, which had not been rewound by Paul VI that morning, began to ring. Almost like the "Grandfather's Clock" song.

Solemnly the Secretary of State walked to a case he had carried into the room with him. He opened it, withdrew a small silver hammer and returned to the bedside. Standing over the body, he tapped Paul lightly on the forehead and in a strong

voice asked, "Giovanni Battista Enrico Antonio Marie, are you dead?" Waiting a full minute for a response, he repeated the action and the question. Once again for the third time, he tapped the paper thin skull of the man who had called himself Prince of the Apostles and asked: "Giovanni Battista Enrico Antonio Marie, are you dead?" Paul VI did not answer. How could he? The wind had now passed over him. The Secretary of State announced to the others in the room, "Pope Paul is truly dead."

**We are dust**

Thus fifteen years, one month and fifteen days were relegated to dust. And the one who had called himself Servant of the Servants of God, met the Suffering Servant. And the one who had called himself Supreme Pontiff (that is to say "high priest") of the Universal Church, came face to face with the heavenly High Priest – the One Hebrews 10:14 speaks of when it says, "For by a single offering He has perfected for all time those who are being sanctified."

Paul VI was embalmed because of the length of time his body would be on public display. There had to be a twenty-four hour interval between the moment of death and the onset of embalming to ensure Paul was medically and legally dead. At this point in time, his body was drained of all fluids. A succession of embalming fluids were injected into his thin corpse. These fluids hardened all the organs and gave his skin a firm, pinkish texture. The whole process took two hours.

After the embalming, the Papal Master of Ceremonies carried a silver urn from the cabinet under the Altar of the Confession – an altar which stands over the tomb of St. Peter in the Vatican Basilica – to the body. There was a pallium (a mantle) inside the urn. It was made from the wool of two lambs – suggesting Christ the Lamb of God and the Good Shepherd. It had been made by the Benedictine Sisters of St. Cecilia, members of a convent just beyond the Vatican walls. Paul, who during his brief tenure as head of the Roman Catholic church, had said that he could ab-

solve sin, now had his earthly remains fully dressed in pontifical vestments with the lamb's mantle arranged just so over his embalmed shoulders. A catafalque (a raised bier of sorts) was brought in and the body was reposed on it and carried to St. Peter's Basilica.

Later, after the body had been on display for a few days and just prior to the public funeral, Paul VI's face was covered with a purple veil. The lid of the coffin was positioned and held in place by sixteen solid gold screws specially made in Vatican workshops. It fell into place with a human exactness, but God had already exacted the soul.

Thousands of people arrived for the funeral. Some ten thousand policemen were on duty. It had been calculated that there would be a ratio of one policeman to every ten mourners. Shops were packed. Pauline mementos sold like hot cakes. Television crews popped up everywhere. Edward Kennedy, Rosalyn Carter, the Archbishop of Canterbury, the Patriarch of Moscow, crowned heads of Europe and statesmen of the world – all stood shoulder to shoulder to attend the funeral of the body of one who lay in worldly state, a wolf wrapped up in sheep's clothing.

And a voice cried out: "All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall, because the breath of the Lord blows on them. Surely the people are grass. The grass withers and the flowers fall, but the Word of our God stands forever."

And the coffin was placed into the Vatican crypt.

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The magazine for the whole family.

# V is for Violent and also Volcano!

by Margaret Helder

Few people doubt that volcanoes are natural phenomena that should be treated with caution and respect. Horror stories about disasters connected with volcanic eruptions are, in fact, easy to find.

## Mount Galeras

Few stories exhibit more pathos than the sad events of January 1993. The occasion was a meeting of ninety volcano specialists (volcanologists) in Pasto, a city in the South American country of Columbia. The objective of the scientists was to study the local Galeras volcano to identify any physical or chemical changes in the mountain that might signal an approaching eruption. This effort was part of a United Nations program to reduce the death toll from such natural disasters. All too often, large numbers of poor people live on the slopes of volcanic mountains. Identification of warning signals would enable local governments to encourage people to flee prior to a catastrophic event.

.....

***Mount Galeras displays few warning signals before erupting.***

.....

Mount Galeras in the Andes was obviously a good choice to study pre-eruption signals since this was an active volcano. Major eruptions had occurred in 1936 and 1945, followed since 1988 by

numerous minor events. Just six months previously, in July 1992, another eruption had occurred. Upon arrival at the conference site, the American contingent, led by Dr. Stanley Williams, wasted no time in beginning their field studies. Having ascended the mountain and having descended into the crater, they happily proceeded to set up their measuring devices. Suddenly, without warning, the volcano erupted. Six scientists and three tourists were killed instantly. Dr. Williams, watching from the rim, was seriously injured but survived. The mountain went on to erupt four more times during that year. What was learned from all this was that Mount Galeras displays few warning signals before erupting.

## The Krakatoa eruption

Unlike the local effects of these Galeras' eruptions, some volcanic eruptions have become famous for their worldwide impacts. The eruption of Krakatoa on August 27, 1883 is said to have constituted the greatest explosion ever recorded by man. The blast, which involved a tiny mountain island in the Sunda Strait between Java and Sumatra, was heard on Rodriguez Island more than 4600 kilometers west across the Indian Ocean, and in Perth, Australia, 3500 kilometers to the east. The resulting shock wave is said to have circled the globe seven times. An ash cloud ascended 40 kilometers into the stratosphere. As a result, the sky remained hazy for at least

two years. The sun appeared blue or green, and brilliant sunset afterglows turned the sky an occasional vivid red.

.....

***The resulting shock wave is said to have circled the globe seven times.***

.....

There were recent references in the media to these scary sunsets. Apparently a Texan astronomer has researched the startling sky in Edward Munch's famous painting "The Scream." Munch was Norwegian, and he painted his most famous picture in 1893. According to an entry in his journal, the inspiration was a sunset he witnessed near Oslo. According to a translation printed in the *National Post* (December 10, 2003), Munch wrote: "All at once the sky became blood-red. . . clouds like blood and tongues of fire hung above the blue-black fjord and the city . . . and I felt a great unending scream piercing through nature." It is the contention of American scientist Donald Olson that this was one of the Krakatoa-induced sunsets which the artist witnessed ten years before he applied his brush to this canvas. Indeed anyone might well scream at the thought of the Krakatoa eruption. The resulting tidal wave (tsunami) resulted in the deaths of about 35,000 people.

**Surtsey – an island is born**

One relatively benign event was the Surtsey eruption. On November 14, 1963 in the Atlantic near the south coast of Iceland, a volcanic eruption began at a depth of 120 m on the ocean floor. This event was witnessed by the captain of a fishing boat when a roiling cloud of gases and ash emerged from the sea. Within five days an island 600 meters long had formed there. Eventually the island extended nearly 2 kilometers. The island was named Surtsey after a legendary Norse giant. This new piece of real estate was particularly interesting since, from the start, it exhibited a “mature” landscape. Within approximately five months the island boasted a beach made up of sand and pebbles, and beyond that loomed high cliffs. What scientists would expect to require thousands of years to develop (through erosion) in this case required only weeks. Delighted scientists have since the 1960s

enjoyed the challenge of documenting the invasion of plants and animals to this initially barren landscape. Several species of bird currently breed permanently on the island. The lesson of Surtsey is that appearance of age does not necessarily mean that a landscape is actually old. Without witnesses, even the most “scientific” estimates may be erroneous.

**Mount St. Helens**

Perhaps the world’s most intensively studied volcanic catastrophe was that of Mount St. Helens which erupted May 18, 1980. This was an event that had been expected. However nobody knew exactly when or how dramatic the event would be. Nevertheless the general public had been evacuated from the immediate vicinity of the mountain, and scientists with sensors and recording devices maintained a vigil from every available lookout. On that fateful day geologist David Johnston was sta-

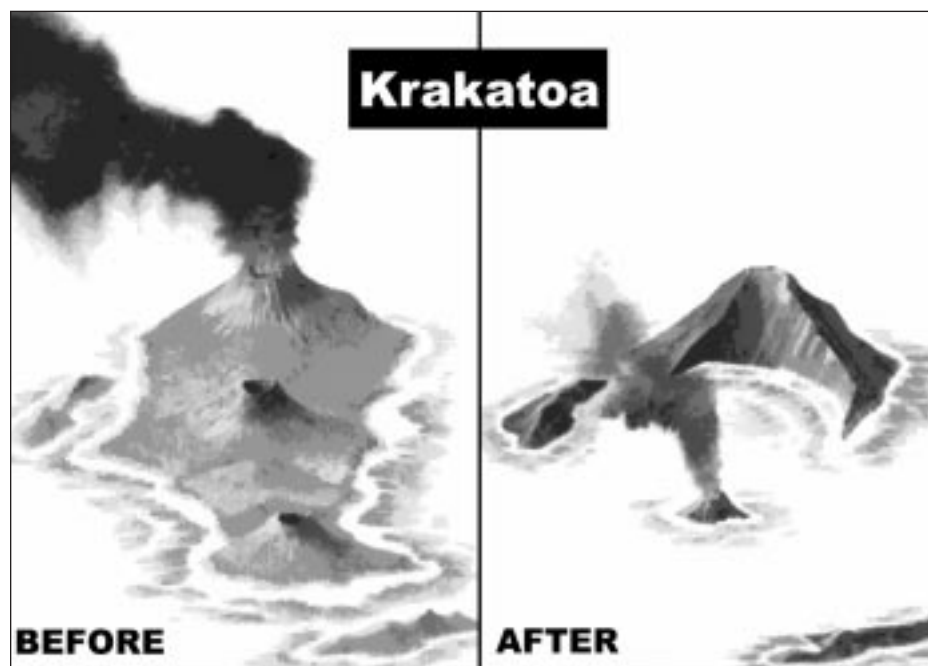
tioned at Coldwater Lookout, only a few kilometers from the mountain. The time was 8:32 a.m. on a bright clear Sunday morning when he radioed “Vancouver, Vancouver, this is it!” Mr. Johnston was never heard from again, and his body has not been found. In memory of this American Geological Survey scientist, a height of land with a prominent view of the mountain has been named Johnston Ridge. There, the new Johnston Ridge Observatory looks out on the shattered north face of the mountain, the area of greatest devastation. In all, 57 people lost their lives in the events of May 18. One of them was an old-timer who had lived most of his life in the shadow of the volcano. He simply could not believe that the mountain might act in a way which he had not previously observed. His body was never found either.



***... they might be supposed to have accumulated in thousands or millions of years rather than just days.***



Many scientists have based their research programs on study of the events and aftermath of the Mount St. Helens eruption. One of these is geologist Steven A. Austin of the Institute for Creation Research in El Cajon, California. Familiar with the pre-eruption situation, Dr. Austin has since then carried out numerous field studies on the mountain and its environs. Through the years he has delivered numerous lectures on this topic and videos have also been made based on his material. Up to this point, however, he had not produced a book on the topic.



*Not much left of the island after it exploded.*

### Footprints in the Ash

Finally in 2003 Dr. Austin and colleague Dr. John Morris published a book: *Footprints in the Ash*. This work points out some interesting facts about Mount St. Helens. First, we discover that as a result of the blast, some 600 square kilometers of forest were turned into barren rock. Ash from the event was carried up to a thousand kilometers east, as far as Yellowstone National Park. Scientists estimate that about one cubic kilometer of ash was released when the mountain exploded.

This may have seemed impressive at the time, but apparently this was scarcely significant compared to some previous events. The eruption of Krakatoa, in comparison, is estimated to have released about 17 cubic kilometers of material. Even that is practically a non-event compared to some eruptions of the past which we did not witness, but which left a record of their impact in the distribution of ash or tuff (ash welded together by heat) ejected during the explosion. Mount Mazama (now Crater Lake) in Oregon, for example, scattered ash over southern parts of British Columbia and Alberta, as well as parts of eight states in the Pacific northwest of the United States. A six-inch thick layer of bentonite exposed in the North Saskatchewan river valley in Edmonton, is said to have come from the Mount Mazama eruption. Bentonite is defined as soft, absorbent, swelling clay formed from the alteration of volcanic ash. Altogether this event is said to have generated 75 cubic kilometers of ash. However, this eruption was almost insignificant compared to the volcanic tuff (hardened volcanic ash) left behind by eruptions at Yellowstone in the state of Wyoming. The Lava Creek event is estimated to have generated 1000 cubic kilometers of tuff distributed over much of the American west. Even more dramatic was an earlier blast. The Huckleberry Ridge event draped its signature tuff over an even wider area, estimated to

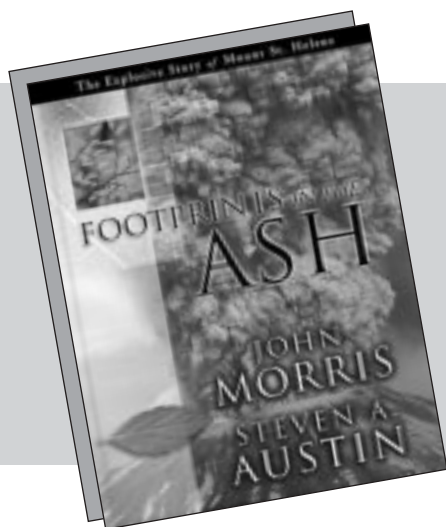


**Some think the blood red sky in Edward Munch's famous painting *The Scream* was an aftereffect of the Krakatoa eruption.**

represent 2500 cubic kilometers of material. Thus, even in this small area of our globe, points out Dr. Austin, the impact of Mount St. Helens on the landscape was minimal indeed compared to devastation that occurred in the past. Nevertheless, Mount St. Helens, has much to tell us concerning the *kinds* of impact a volcano can exert on the landscape. Thus Mount St. Helens has some interesting implications for our interpretation of certain geological formations.

In their new book, Dr. Austin and his co-author Dr. Morris compare the events of Mount St. Helens to the Great Flood of Noah. At first glance, this connection may seem obscure. The eruption of May 18, 1980 was a volcanic event whereas Noah's flood obviously involved water. What

could the connection possibly be? It is the contention of the authors that the events of the flood were initiated and driven in part by volcanic and earth moving processes. They quote Genesis 7:11-12, which declares that the first event in the cataclysm was the breaking open of all the fountains or springs of the great deep. In other words, all the volcanoes in the deep ocean suddenly erupted. Thus volcanic events were integral to the progress of events. Moreover, much of the devastation produced by Mount St. Helens was, in fact, the result of the action of water. These included the catastrophic release of steam, rushing mudslides lubricated by water, and a mountain scouring tidal wave resulting from the mudslides which displaced the contents of a local lake.



**Footprints in the Ash:  
The Explosive Story of Mount  
St. Helens**


*by John Morris and Steven A. Austin*

Master Books, 2003  
128 pages;  
Hardcover; \$16.99 US

The site of the devastation in Washington state was designated a national monument in 1982. A 110,000-acre area around the mountain was to be left to recover in a natural fashion except that an extensive network of roads and trails was built to facilitate viewing. What the interested visitor discovers, say Morris and Austin, are clearly defined, thinly layered strata stacked so deep they might be supposed to have accumulated in thousands or millions of years rather than just days. Also, suddenly released water rapidly eroded solid rock, producing a 43 meter deep canyon where previously there was no canyon. In appearance this landscape looks much like the Grand Canyon, only forty times smaller. In addition, since Dr. Austin's field of expertise is coal geology, he has spent considerable time documenting the fate of a forest which was swept into Spirit Lake when the tidal wave scoured the mountain. There on the bottom of the lake, the logs and bark are forming peat which is the precursor of coal. Interesting, some logs sink with root end down, ending up in vertical position on the lake bed. These resemble so-called buried forests which geologists generally interpret as having required tens of thousands of years to have grown in place and been buried there. Obviously there are other explanations for such phenomena. Lastly the authors discuss the rapid ecological recovery of the devastated area. Plants and animals are returning to the seeming

"moonscape" far faster than scientists would previously have considered possible.

Authors John Morris and Steven Austin have produced a deluxe book written for the general reader. Spectacular color photographs (and some diagrams) are found on every page. The text follows the events of May 18 in detail, and then documents the aftermath. Considerable attention is given at the beginning, and end of the book, to the significance of this information for the Christian. The standard approach to interpretation of geological formations has long been, of course, to suggest that slow processes carved the landscape. As a result, many features of the landscape are considered by secular scientists to be geologically very old, perhaps millions of years old. But the lesson of Mount St. Helens is that formations which appear geologically ancient can, in fact, develop over very short periods. The event that caused the greatest impact on our globe was, of course, the Flood of Noah. A comparison of the small scale of modern events with those of the past shows the capacity of something on the scale of a universal flood to drastically change earth's geology in a short time frame.

This book is certain to delight young and old readers alike. Even the pictures alone tell an interesting story. There is something fascinating, after all, about accounts of nature with a scary twist and this commentary puts it all "in perspective." 

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# PUZZLE PAGE ENTICING ENIGMAS AND CEREBRAL CHALLENGES

Send Puzzles, Solutions, Ideas to PUZZLE PAGE, 43 Summerhill Place, Winnipeg, MB R2C 4V4 OR [robgleach@aol.com](mailto:robgleach@aol.com)

## NEW PUZZLES

### Riddle for Punsters #98 - "Phoney Ideas"

Why did Tasha's parents think that a cell phone would be appropriate as a birthday gift?

They would pr\_\_\_\_\_t it at the birthday \_\_\_\_\_ebration when she would re\_\_\_\_\_er other gifts, including a gold r\_\_\_\_\_ and some d\_\_\_\_\_ soap.

Many guests were invited so there should be a n\_\_\_\_\_r of people at her p\_\_\_\_\_.

### Problem to Ponder #98 - "What a Train of Thought"

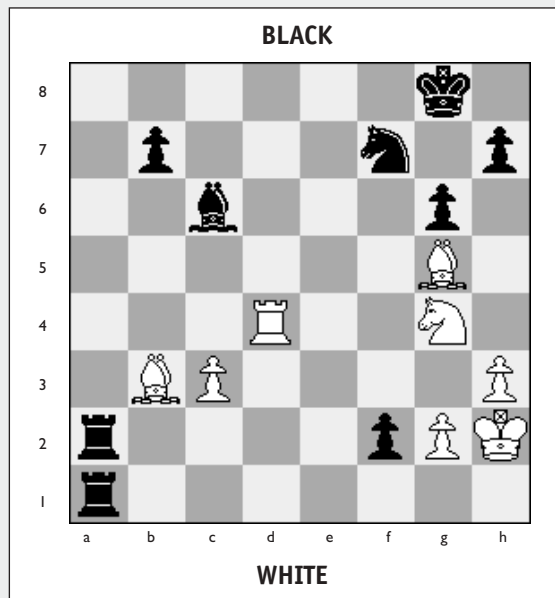
Ashton, falling asleep while working on physics homework, dreamt that a train was travelling at a speed of 300 km/hour when the engineer saw a stalled car (empty of people!) sitting on the track 600 m ahead. He immediately applied the brakes and the train decelerated uniformly, losing 20 km/hour of speed each second.

- how **many seconds** should it take the train to come to a complete stop?
- what would be the train's **average speed** during braking (going from a speed of 300 km/hour to a speed of 0)?
- how **far** (in kilometers then in meters) would the train therefore travel in the braking time found in part (a) above?
- therefore, **does** the train hit the car?

If not, at **what distance** before the car did the train stop?

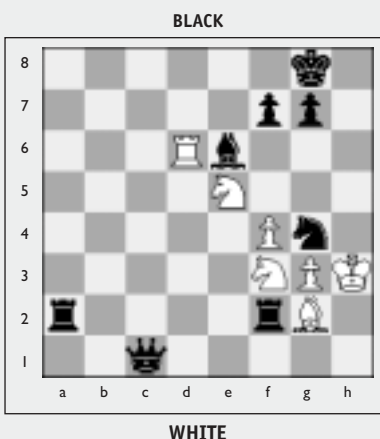
If so, what was the **train's speed** when it hit the car?

## Chess Puzzle # 98



**White to Mate in 3**  
Or, If it is BLACK's Move, **Black to Mate in 3**

## SOLUTION TO CHESS PUZZLE # 97



### WHITE to Mate in 3 Descriptive Notation

- R-Q8 ch K-R2
- N-N5 ch K-R3
- R-KR8 mate

### Algebraic Notation

- Rd6-d8 + Kg8-h7
- Nf3-g5 + Kh7-h6
- Rd8-h8 ++

### Or, If it is BLACK's Move, BLACK to Mate in 3

### Descriptive Notation

- \_\_\_\_\_ Q-KR8 ch
- BxQ R-R7 ch
- NxR RxN mate

### Algebraic Notation

- \_\_\_\_\_ Qc1-h1 +
- Bg2xh1 Rf2-h2 +
- Nf3xh2 Ra2xh2 ++

## SOLUTIONS TO THE PREVIOUS (FEBRUARY) PUZZLE PAGE

### Answer to Riddle for Punsters #97

Why should English teachers be hired to write computer programs?  
Because they are already pro-**gram**mer people.

### Solution to Problem to Ponder #97 - "Likely Birth-days"

In a non-leap year, what is the probability of being born

- on the first day of any month of the year? **12/365**
- on the tenth day? **12/365**
- on the twenty-eighth day? **12/365**
- on the thirty-first day? **7/365**

NOTE: on the twenty-ninth would be **11/365** in a non-leap year (and **12/366** in a leap year) and on the thirtieth would be **11/365** (and **11/366** in a leap year)

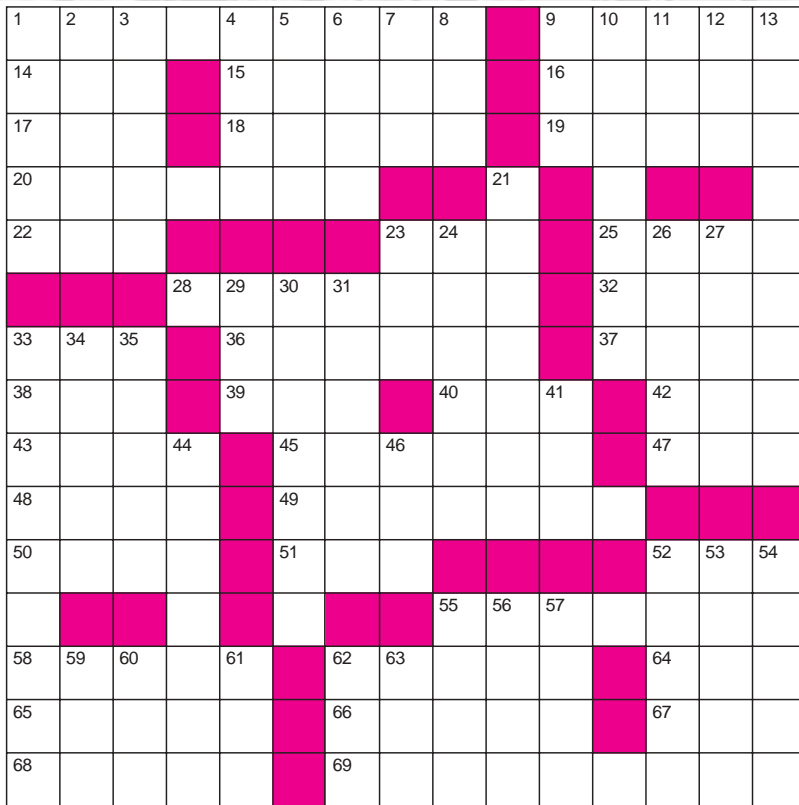
### Answer to Word Challenge

T R A C K  
I R A C E  
G R A C E  
G R A D E  
G L A D E  
G L I D E



# Crossword Puzzle

Series 11, No. 12



## Last month's solution Series 11, no. 11



### ACROSS:

- Venetian explorer for England, landed at Labrador
- Show disdain
- Possess
- Watchful
- Cowboy contest
- Point of no return (abbr.)
- Type of beach
- Certain style of campaign
- "Lower class" land laborer
- Branch of learning
- Constellation
- Solemn attestation
- Highest mountain in the world
- Meat and potato dish
- Variable rate mtg.
- Inhaled air
- Small shark
- Actual expense allowance (abbr.)
- Bushman
- \_\_\_-haw
- \_\_\_ Miserables
- Undercover drug officer
- Thrifty shoppers
- Allow
- Greek Muse of history
- Rising above a surface
- Gulf of \_\_\_\_\_
- Soak flax
- Fruit center
- Large body of troops
- Active mental strength
- Special way to do long hair
- Sneaky animal
- Fill with pride
- \_\_\_\_\_ Polo
- Le Duc \_\_\_\_\_
- Discourage, drive away
- Louis Riel led the Red River one of these

### DOWN:

- City now known as Jaffa
- Property possessor
- Afghanistan city
- Dwelling
- \_\_\_ Turing, eng. mathematician who broke German codes during war
- Crooked
- Ordnance (abbr.)
- Teletypewriter (abbr.)
- Supplemental Restraint System (airbag abbr.)
- Garden fertilizer
- Special poem
- Remote Electronic Access (abbr.)
- \_\_\_ - \_\_\_ Mounted Police, what the RCMP used to be called
- Irritates
- Grassland
- O.T. Book
- Coral island
- Conical tent
- Vacation bible school (abbr.)
- Pencil ends
- Assign a new name
- George \_\_\_\_, began his explorations of the Pacific Coast in 1792
- Kingdom
- Ave \_\_\_\_\_
- Compass direction
- Be associated with as a consequence
- Animal health provider
- \_\_\_ Quebecois
- Am. State
- A group of the Sioux peoples
- Fish hook feature
- Supper staple for many people
- Something that is worshipped
- \_\_\_-de-France
- A break in a barrier
- Religious (abbr.)
- Basal metabolic rate (abbr.)
- John \_\_\_\_, Scottish explorer who mapped 1400 mi. of Cdn. Arctic coast

*Joyce*