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The New Apocrypha (Tyndale College) (November 2000)

the New apocrypha

A Good Death

Those who dared brave the renowned rooms of 415 and 417 last year would not soon forget the many rants that would ascend regarding a certain passage found in Romans. To those, I say, please bear with me again as I vent on yet another occasion.

Romans 6 is a chapter that has challenged, excited and I dare say changed me. I write this message not mainly for those who will read it, but more for myself. I wish that I would meditate on its text and apply it habitually. I confess, however, that most often its message is far from my mind and yet further still from my heart. In the five chapters which precede it, Paul has presented the gospel clearly and truthfully. He has shown us that salvation cannot be merited. Humanity is fallen and depraved. No one can live up to the righteous standard of God. His Law is unattainable. This is the base of the gospel message. Humanity turned its back on God, but God did not turn His back on humanity. Rather He made provision for His righteous standard. He sent us the Messiah. In Romans 5, Paul presents us with the heart of the gospel. He scrupulously displays that Christ did what we could not. Thus, we are saved by an act of grace. Nothing we can do can save us. We are made right in the sight of God through faith in what He has done. This is precisely what is meant by justification by faith.

It is this foundation that Paul has laid which leads up to Romans 6. It is precisely because Paul has been so faithful in his presentation of the gospel that the necessity for this chapter arises. There is a misconception that arises when one is faithful to the gospel. It is the idea that since what we do does not affect our salvation, they we can keep on sinning. This is Paul's rhetorical question which he asks in 6:1. He goes on to answer it himself, declaring μὴ γένοιτο, which means 'certainly not' (or in the Cotton patch version of the Bible 'hell no'). He screams emphatically, 'you've missed it'. In essence he is saying, 'you haven't heard a word that I've said.' The rest of the chapter is spent in showing that those whom God has saved are dead to sin and alive to righteousness.

When one is saved, they are taken out of the reign and realm of sin and placed into the reign and realm of grace. The idea of sinning that grace might abound is utter foolishness. Paul shows this in two ways.

First, those who are saved are dead to sin. Sin is no longer their controlling power. They have been removed from that realm and placed into the realm of righteousness. Sin is distasteful to the Christian. It makes them feel guilty. When Christians sin, they do not do so because they have to, but rather out of disobedience.

As Jerry Bridges has candidly stated:

it might be well if we stopped using the terms 'victory' and 'defeat' to describe our progress in holiness. Rather we should use the terms 'obedience' and 'disobedience'. When I say I am defeated by some sin, I am unconsciously slipping out from under my responsibility. I am saying something outside of me has defeated me. But when I say I am disobedient, that places the responsibility for my sin squarely on me . . . the reason we are defeated is because we have chosen to disobey.

The reason that Christians sin is because they do not hold fast to this truth: they are dead to sin. When Abe Lincoln passed the Emancipation Declaration and all the slaves were set free, often ex-slaves would see their former master and shudder in fear. In the same way, the Christian often shudders in the face of sin. Christians need not however shudder at the face of sin! They need not bow to the demands of sin any longer; it is not their master! They are dead to the tyranny of sin!

Not only is the idea of sinning that grace may abound foolish because Christians are dead to sin, but it is also foolish because they are alive to righteousness. God has placed His holy mark upon the Christian. In His calling them out of the realm of sin, we can see that His plan is being worked out in them. In Ephesians 2:10, we are told what that plan is: 'for we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.' The Christian is to walk in the good works of God! This then is the gospel message. In salvation the believer is united to Christ. They are dead to sin and alive to righteousness. Christians must realize this and when they do (myself included) they become utterly changed. Let us here at Tyndale reckon that we are dead to sin and alive to righteousness. Let us walk in the good works which God has prepared for us.

Tom Friesen

The Sanctity of Creation

The western world stands guilty, its hands dripping with the freshly shed blood of the world that it is murderously raping. That is an ugly sentence yet it still seems to be putting it mildly. Why is it that the nations which have been historically Christian are so guilty of destroying the earth? I believe part of the explanation lies in the fact that the evangelical church has been slow in standing up for the creation we were meant to take care of. What is worse, we usually accuse people of being 'liberal' if they even mention any kind of environmental problem that needs to be addressed. It is beyond me how we can call anyone liberal for such a concern. It is hard to see what is all that conservative in the way that 'Christian' nations - and many evangelical denominations exploit the earth. Maybe we need to adopt the title 'Liberal' for ourselves - since we so liberally spend God's creation on our own comforts.

"The earth is the LORD's and all that is in it, the world, and those who live in it" (Ps. 24:1). Do we as Christians believe this to be true? If so, then why are we so unconcerned about the earth? I have circulated in many different evangelical traditions and have heard almost nothing about this topic. Only recently have I felt convicted about it in my own life.

In my struggle to live a holy life, I have pretty much completely ignored this area. But holiness includes how we view and treat God's creation. Holiness is not just about how clean we keep our mouths and minds, but also about how clean we keep our earth. If the earth is truly God's, and if we have been given responsibility over it (Gen 1:26), then many of us evangelicals have some serious confession and repentance (a.k.a. CHANGE) to get to.

In Revelation, God is praised for the fact that his wrath " has come, and the time for judging the dead, . . . and for destroying those who destroy the earth" (Rev 11:18-19). The

destruction of the earth is a direct result of sin - in fact it is sin. Jürgen Moltmann has rightly stated that 'every intervention in creation which can never be made good again is sacrilege. Its consequence is the self-excommunication of the perpetrators. The nihilistic destruction of nature is practised atheism' (The Source of Life, p 118). I doubt any of us would trash someone's house if we were asked to 'house-sit' for a weekend. Why wouldn't we do this? Obviously for the reason that it would show how little we respected the owner of the house. Does it not follow then that trashing God's property is showing him grave disrespect? Moltmann is quite right to call this practiced atheism. If this is so, then we cannot be lax in our attitudes and how we live our lives. This truth demands change.

At the very least, we can stop littering all over Ballyconnor Court. And instead of giving into pure laziness, we can place bottles and cans and papers in recycling boxes. These are two things that require no sacrifice on our part, yet it is amazing how most people just don't give enough of a damn to do even this. But recycling is not enough. We need to reassess our lifestyles, seeking to find out where we are being wasteful - and willing to sacrifice a little comfort in order to help preserve the world. Further, we need to take active roles in calling our nation to responsible living. It would be nice if evangelicals would use their clout to boycott something a little more important than Disney movies and gender-inclusive Bibles. Why don't we ask the EFC to call for a boycott on big polluters? These are just a few areas where we need to grow in holiness as Christians. As scary as it sounds, the students of this school will one day be leaders of many churches around the world. It would be sad if we never overcame our apathy towards protecting nature. It would be sad if the only people who were obeying God (rather unintentionally) by trying to take care of the earth were Wiccans and pantheists.

Sincerely, one green Tree Hugger

Tyndale Poets

Complacency

All the world is a morgue
And all the people merely corpses
Each marching in unbroken fashion
to their graves
As
I try not to dwell
On the masses of the dead around me
Enjoying the light? - soak it up
Smug in the snugness
Comfortable
No risks, no worries
Don't want to get too close
The stench of death might seep in
Knocking me out of my rosy daze
Shut your eyes
Their tortured, hopeless screams
Might bother me enough to move me
Enjoying the light? - soak it up
Lock it up
Let it rot
As I become that which I'm trying to ignore

Anonymous

if you could, I can

these tired eyes have walked many journeys in the past 23 years looking back so many bridges burned opportunities denied enemies made and hearts broken what have I become but a conditioned man of hate raped of everything pure in my mind heart and spirit I wish I could change the past I wish I could change the state of hurt I am in now but you told me never to look back but it's so hard when the past rubs shoulders with you and you try to fight to keep what sanity is left oh God if you are out there whatever faith I have left in you I need it to survive this petty body you made me I know you think I'm a selfish child but I see now that I am so thankful you have sustained me over these years please dad erase the pain of my past so I can live for another day.

Andy Richens

What if

Masks of bitterness
suffocate the pain
the guilt is overwhelming
how can I see you in your glory and as you are
if I'm afraid to look
Lord I'm scared
my shells are frail
my masks are cracked
what's underneath?
what if they laugh what if I cry.
Lord
what if

Katie Rodley

If I write the words

If I write the words down,
will you read them?
Or will you just look at them and lie
and say that you understand

If I say the words to you and ask you to listen,
will you hear?
Or will you just appease me
with useless platitudes.

If I show you the words,
will you take them in?
Or will you see only what is marred,
imperfect or rough about them.

When the words stick in my throat,
will you listen for what I do not say?
Or will you refuse liability
for what you do not say to me.

If Pandora never opens her box,
will you be better off?

Sarah Jugeit

Godly Women in the Making

Okay girls this one is for you (sorry guys). I'm in the middle of reading two books which are called ***"A Jewel in His Crown"*** by Priscilla Evans Shirer and "***Secrets of an Irresistible Woman***" by Michelle McKinney Hammond. Now I know that there are at least one or two of you who are thinking, "Oh Katie why are you telling the whole school that you are here for your M.R.S. Well, let me tell you that this is the last reason that I'm reading these books. Girls these books are full of AMAZING *"Principles"*; principles that we, as godly women (in the making), need to know.

We all need to get it into our heads that we were created in such a beautiful way. We are royalty, princesses of the most high King. We need to walk with our heads high.

We so often allow others around us determine how we feel about ourselves. Along with that we all struggle with the "Little Voice" inside of our heads. Girls we listen to the lies that have been told to us when we were kids or the ones that Satan whispers to us. We listen to all of the wrong messages.

In the first few chapters in *"Secrets of an Irresistible Women"*, Michelle Hammond talks about principle, and how to be a principles woman. After re-reading this chapter a few times my understanding of a principles woman is: Someone who knows who she is in God's eyes, who understands her role and worth. ***"She is firmly committed to not living beneath her privilege. She sees herself 'seated in heavenly place'(see Ephesians 2:6) with a rich inheritance."*** Remember that we are Royalty. *"She will not allow herself to be mishandled by someone who is a spiritual and emotional pauper. Her position isn't something she boldly proclaims, but everything about her actions and the way she carries herself says it" (pg.22 Hammond).*

I could write about how we have all struggled with poor self image and different attempts to become more attractive. New clothes, hair style, diets, boyfriends. Girls, we are so quick to fix up the outside, but we have been getting it wrong for the past 17-18 years - some people for the past 30 years. We have to look at our insides. We have to stop trying to be beautiful in this world and look at the source of our real inner beauty. This is where it needs to start. We have to let God change our characters and mold us into women of principle. It's made pretty clear in Proverbs 31:30, **"Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised."** We need to look at our relationships with Christ. We need to get all of the garbage that has been told to us by others and our society out of our minds and hearts and live by his promises.

I want to end with one last quote but first I want to say that this is real and it is something that we all deal with. And I know of a few girls, myself included that are taking all of this seriously. We as a Christian community of godly women in the making, need to use each other and keep each other (girls) accountable. God is our king, he has given us an amazing opportunity to be godly, holy, pure and so much more. Let's do it.

"A principles woman is not only a woman of

unsurprising character, she's 'got it going on' in every way. Her head is together, her heart is together, her spirit is together, and she has developed and is actively using her gifts. She is a person who draws others to her because she is something that everyone wants- she has a certain 'joie de vivre,' a joy of life that comes from being comfortable with who she is" (pg22 Hammond).

Katie Rodley

TOP TEN 'SNAPPY' COMEBACKS TO THE QUESTION, 'WHY AREN'T YOU MARRIED YET?'

10. I have enough laundry to do.
9. I want to give my parents something to talk about.
8. It doesn't seem worth the blood test.
7. My spouse died at childbirth.
6. Hey, I love living with my parents, ok?
5. I don't want to ruin the fun that the old ladies in my church are having in trying to set me up.
4. I am trying to win a bet with my other single friends on who will be the last to go.

3. Why? So that I can identify with your misery?
2. I don't know, I guess I just wanted to do something meaningful with my life.
1. Why are you so ugly?

CHRISTIAN UNBELIEVERS

This article was written by a person who does not attend this school - in fact it was found on the Net. It is reproduced here(with permission of the writer), to challenge our faith by what others think of Christianity.

It is common in our culture for people to call atheists 'unbelievers' and 'nonbelievers.' This has long struck me as peculiar. After all, atheists merely refuse to believe in the existence of a mysterious supernatural being they can't see, hear, touch, deduce, understand, or even quite imagine. And although nobody has ever asked, this particular atheist now publicly denies being able to *taste* that supernatural being as well. Theists, in contrast, seem to refuse to believe in the rules of evidence, logic, and appropriate persuasive techniques painstakingly developed and refined over the course of many hundreds of years and successfully put to the test every day by millions of scientists, lawyers, doctors, and others. Might we not with more justice call theists the real unbelievers?

I received an email from a friend. At his request, I had recently sent him a copy of my essay attacking Ohio's motto, 'With God, all things are possible.' His response was sympathetic, yet a tad pained. Although he was either unable or unwilling to counter any of the facts and arguments I put forth in that essay, he made it clear that he disagreed with my fundamental view of religion - and much else besides. Here's the key passage of what he wrote:

'Christians are to live by example and forcing things on others does not accomplish this task. I do believe, but if you do not, that is your personal choice. The only One who can change you is the convicting work of the Holy Spirit. How can I presume to be more influential than Him? All I can do is show by example my belief and let you believe as you wish and try to be as inoffensive to you as possible.'

As much as I appreciate inoffensive Christians who avoid forcing their views on me, I am not sure that this approach is any better or less aggravating than in-my-face debate. For one thing, if Christians *really* believe I and others are going to everlasting hell for our beliefs, they have no more right to be 'inoffensive' than police who receive a tip that a murder is going to happen tomorrow. A response of 'showing by example' is no more appropriate for Christians than it would be for the cops to take a vow not to murder others and to themselves live peaceably together in the hopes that murderers will eventually catch on that this is a better way to go. Instead, the police are morally obliged to intervene - and so, it would seem, are Christians. If Christians don't intervene, it seems to me that it's either because they themselves don't believe in Hell or they don't really believe in saving others from it. In either case, the unbelief raises obvious questions as to who the real 'unbelievers' are.

The more basic thing that bothers me about my friend's response, however, is the idea that only the Holy Spirit can reach and save non-Christians. Sometimes it's expressed as 'you must let God into your heart to be saved' or 'you can't understand the Bible until you accept God's love' but it all boils down to the same confession of non-belief to my ears. That is, non-belief in the existence of objective evidence for God and Christianity; non-belief in the existence of any logic or reason which might lead to a belief in God, Jesus, or the Bible; non-belief in Christians' ability to persuade an unbiased listener or reader; and - perhaps worst of all - non-belief in the dangers of believing in nonsense just because we want to believe in it, or have always believed in it, or because a 'supernatural power has swayed my mind and heart.'

If any Christian can explain to me how becoming a Christian on the basis of 'personal revelation' or 'being touched by the Holy Spirit' can reliably be differentiated from lying, self-delusion, or outright madness, I'd like to hear it.

Atheist Under Ur Bed

Remembrance Daze

It was a few days before November 11th and I was sitting in a coffee shop with a friend. A few seats over from us was an elderly man, probably in his mid seventies. For some reason this man had captivated my attention. It was more than the bright red poppy on his coat or the small, intense red maple leaf pin above it. I felt a strong urge to talk to this man. Some would call it a religious experience. Others might say it was a moment of sub-conscious insight. I approached the man, saying that I had noticed his pin and poppy and asked if he had served in the war. He replied, in a somewhat meek tone, that he had indeed served as a navigator for the air force. With a strange sense of urgency I extended my hand towards him and the only words which I could formulate were 'thank-you'. A look of gratitude, mixed with joyful surprise and disbelief, crossed his face. His only reply was "I didn't think anybody cared anymore".

The unfortunate truth is that most people don't care anymore. Oh we say we that we do. Schools hold Remembrance Day assemblies, people wear their poppies and we all observe one minute of silence. But what does it mean when the students in the assemblies simply view this time as a break from class; when a fake red flower is worn simply as a token symbol of an event long forgotten; when all one can think about during a silent minute is whether or not they have enough change to do their laundry. Most people don't even understand the origin of the poppy being worn or why Remembrance day is held on November 11th. Read 'In Flanders Field'. Realize that the First World War ended at the eleventh hour, of the eleventh day, of the eleventh month. Understand that remembrance goes out to all those who have fought and died for their country. Recognize that appreciation should be shown to those who fought and still live on. Their courage

and sacrifice is unmatched. Just watch the first twenty minutes of 'Saving Private Ryan' and allow the reality of their situation hit you.

As Christians we should perhaps be more thankful than anyone. For we have been given freedom through the ultimate sacrifice of Jesus Christ. His death, and following resurrection, allow us to experience life to the fullest extent possible. Jesus Christ rose from the dead and has given us spiritual freedom for all of eternity. The men and women who died in battle never rose, but they gave us a freedom here on earth. Should they not be remembered, and should those who still live not be thanked.

Whether there is any eternal value in remembering those who have given their lives for our freedom I can't say. Yet in regards to the opportunity I had to talk with that man in the coffee shop I would say it was but one thing, an opportunity given me by the grace of God.

Jamie Reimer

Education as Conversation

What, exactly, is education? I would suggest to you this morning that education is a conversation and the university college is the place in the culture where extended, serious, conversation about the big questions of life and the crucial issues of the contemporary world can thrive. This is not an original concept; John Henry Newman and many other have defined the university in this way. I want to tell you, very briefly, why I think they are right. Education is a conversation in two senses:

I. A CONVERSATION WITH THE GREAT MINDS OF THE PAST:

First of all, education involves a conversation with the great minds of the past. The "Great Books" of our culture constitute a conversation, or better, debate, between various thinkers of vastly different temperaments, religious convictions, nationalities, political ideologies and even languages. But it is a conversation nonetheless. If we are ever to overcome the provincialism of our own time and place, we need to be challenged by the writings of those who do not share our perspectives. Getting an education should not be matter of being reinforced in one's own prejudices; rather, it should be a process of being challenged at a fundamental level by presuppositions very different from your own.

C. S. Lewis advocated the reading of old books for this very reason. He argued that it is not really how books disagree with each other on the surface that is important in analyzing them. Rather, it is what the authors take for granted and don't feel they need to bother arguing for that is crucial. Books written in centuries other than our own are not necessarily better or more profound or more true - but they do have the advantage of not sharing our provincial prejudices. They take a completely different worldview for granted and, therefore, they challenge us in fundamental ways. The worst kind of provincialism is not the provincialism of place, but the provincialism of time. For this reason, Lewis urged that we read one old book for every new book we read. Now I have to

confess that I have not been able to follow this excellent advice to the letter, but Lewis has inspired me to move, in my reading, to the point where I read one book written prior to the 20th Century for every six books that I read from the contemporary era.

A. With the Great Non-Christian Thinkers From Aristotle to Atwood:

Education for Christians right from the first century down to the present has involved reading pagan authors. It is a conversation with the great non-Christian writers from Aristotle to Atwood. We need to understand the culture in which we seek to live as witnesses to Jesus Christ. But we also need to learn from the culture. Margaret Atwood's novel The Handmaid's Tale should be read by everyone who is involved in today's culture wars. I am convinced that, even though I disagree with Atwood on nearly every important question, I can still learn something from her.

B. With the Great Christian Thinkers From Augustine to Barth:

Of course, education for Christians is also a conversation with the great Christian writers of all the centuries, not just those of the present day. Mystics, scholastics, reformers, monks, poets, preachers, teachers, political theorists, lawyers: what a great cloud of witnesses, what a neglected treasure, what opportunities for spiritual growth are represented by the great Christian authors of the past. Education means getting to know them.

II. A CONVERSATION BETWEEN FRIENDS:

Education is not only a conversation with the great minds of the past; it is also a conversation between friends. Aristotle said that you cannot teach anything important to a person who is not your friend. My vision is for the cultivation of friendships at Tyndale. Aristotle also taught that the truest and soundest basis for friendship is loving the same things. Friends are those who have the same loves. Here we have a Christian community in which we jointly love Jesus Christ and on that basis we have a relationship with each other.

It is my dream that Tyndale will be a place in which faculty can have a conversation with each other, where faculty and students can converse and where students can have conversations with each other. I believe firmly that all of us can learn from each other and that learning can occur best when we all join together in the Grand Conversation which is contained in the Great Books and the great artworks of the past. There are some prerequisites, however, if this conversation is to go on. Let me briefly refer to three of the more important ones:

A. There Must Be Leisure:

We live in a busy, frenetic culture preoccupied with going and coming, doing and accomplishing, meeting deadlines and checking items off the To Do list. We have more information at our fingertips than we can possibly process and we seem never to have time just to stop and reflect. By the time we stop doing things each day, we are too exhausted to think about picking up Dostoyevesky and all we can do is slump in front of the TV and let it hypnotize us. Let me be clear: Tyndale must cultivate a different ethos. We must give the faculty and students the gift of leisure if we expect reflection, analysis and debate to occur.

B. There Must Be the Security of Academic Freedom:

We come from a doctrinal tradition in which truth has too often been defined by

slogans, rather than careful thinking and nuanced debate and this is our weakness. We need to give each other latitude and space in which to challenge each other and the Tradition in order to improve both it and ourselves. No question should be out of bounds. It would be good to get the student's struggles with the meaning of life and their personal pain out of the counselors' offices and into the classroom. But this can not occur if we are all expected to be on our Sunday School best behaviour when we give our stock answers in class.

C. There Must Be a System Which Honours Scholarship:

Evangelicals do not honour scholarship enough. We do not have enough respect for the hard won accomplishments of those who discipline themselves to master the languages, the methods, the literature and the classics of their discipline so as to become true scholars. In a culture in which a member of the Toronto Symphony makes less than 10% of the salary of a member of the Toronto Blue Jays, we have to make up our minds to be counter cultural at this point. But it's not just about money. It's about a different mindset, a different set of priorities, a countercultural sense of what is really important and what will really last. Scholarly research and publishing is the fountain of great teaching and it is the nerve of intellectual life of the university college. It must be nurtured and encouraged to flourish.

My vision is that Tyndale might increasingly be a place where this great conversation takes place.

Dr. Craig A. Carter

The Journey

Oh look, I see a flower
I wish I could pick it
Oh, but its thorns look sharp
Maybe I'll just look
I hear you calling out to me,
"I'm coming!" I reply
Just let me pick this other bloom
And waste a bit more time
Two more for my basket,
Two more for my woes
I wish the path was boring
And distractions weren't around

It seems you're moving further away
Why don't you like my flowers?
I'm picking them along my journey
And in my hair they're so pretty
Again you seem so distant,
You've turned around the bend
I try to run to catch up,
But my basket is too full,
I'm losing flowers every step
Why did I wait so long?

I call out again, but this time not
The burst of happy childhood
But deep desire for my flowers,
Now blowing in the wind away,
And once I turned around and saw
They died and crumbled like dust
My flowers' thorns were deep within
Not my hands, but His.

The journey is so hard sometimes
The flowers look so good
But just to stop and look again
Brings out the worst desires
And separates me from the path
I yearn to keep my toes on.

Ruth Seacliffe

The Essence of Worship

'To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.'

These words of William Temple are a wonderful description of what true worship is. In most Christian circles today, we find a growing awareness of the fact that worship is a central aspect in the lives of Christians. Unfortunately, for many the topic of worship has brought more division in the Church than glory to God. Arguments over style and form have diverted attention away from what is truly important. Further, even in those who realize the centrality of worship, there is often a lack of understanding about what worship is. Where can we as Christians look to get guidance and wisdom about the true nature and function of worship? If only we could peak into heaven and see how it gets done 'up there'. Certainly those who are in the presence of God would be the best examples for how worship is supposed to 'get done'. Certainly they could teach us a thing or two. If only God would open a door to heaven so that someone could take a look at how worship happens around his throne. Well, we are in luck, because he has! In Revelation 4:1, John states that "there in heaven a door stood open! And the first voice, which I had heard speaking to me like a trumpet, said 'Come up here, and I will show you what must take place after this.'" It is from this account of John that we can learn much about the true nature of worship. As the text is examined five main principles about worship arise. I want to look at these five principles in the next few New Apocryphas.

1. Worship as Realizing the Otherness of God

The first thing that John saw when he entered heaven was "a throne, with one seated on the throne. And the one seated there looks like jasper and carnelian, and around the throne is a rainbow that looks like an emerald" (Rev 4:2-3). There is a lot of imagery in these two statements, and it is easy to miss the point by focusing too much on the details. John entered heaven and was confronted with the throne room of God. While many things were taking place around the throne, as the following verses indicate, the first thing John was aware of is the throne of God. For John, this vision of the throne would be of the utmost importance. In Eastern thinking, "sitting on the throne denotes the unique exaltation of the absolute ruler, his total superiority over against those who are subject to him" (Christian Blendinger, NIDONTT, vol 2, 612). John was confronted with the transcendence of God. He is wholly other than all of his creatures. None can be compared to God because he is in a category all to himself.

This truth is made more clear by what John sees taking place around the throne. "Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads. . . . Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and behind. . . . Day and night without ceasing they sing, 'Holy, holy, holy, the Lord God the Almighty, who was and is and is to come.' And whenever the living creatures give glory and

honour and thanks to the one who is seated on the throne, who lives forever and ever, the twenty-four elders fall before the one who is seated on the throne and worship the one who lives forever and ever" (Rev 4:4, 6, 8-10). These twenty-four elders, whoever they might be, are also exalted beings. They have thrones that they sit on as well. What is more, these thrones are even in the presence of God. But as superior as these beings are in comparison to other creatures, even they acknowledge the superiority of God. They show this by getting off of their thrones and falling before the throne of God in worship of him.

The first significant principle that we can draw from Revelation 4 and 5 about worship is that God must be recognized as completely holy. One of the first things Christians must do as they approach God to worship him is acknowledge his superiority in all things, that is his holiness. None can come before God in an attitude of true worship if they harbor any claim to being equal or close to God. Only in the realization that God is far above all creation, does real worship begin to take place. 'Offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire' (Heb 12:28-29).

Matthew Thiessen

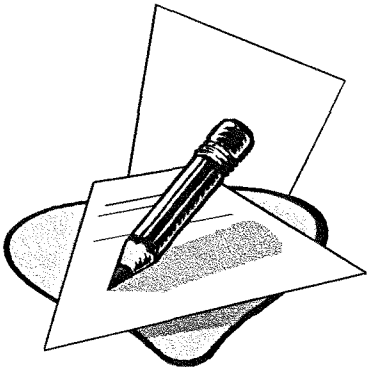
Cheap Tips For Students: How to Write an Essay Good

A good essay contains words: many of them may even form sentences and express ideas. The structure and planning involved within a written work determines whether it is an essay or some other literary form such as a rhyming couplet or a dictionary. The essay characteristically has three sections: an introduction, a body, and a conclusion.

In an introduction, the author clearly states his position regarding a certain subject. This is the central idea, known as the thesis. A good introduction captures the reader's interest and communicates the subject and view of an author in a way that does not seem like formulated writing. For example, this would be a good introduction to an essay on cow manure:

HEY YOU! Cow manure smells very bad and offends people.

The thesis is the most integral part of any essay: without it, there would be no purpose behind writing a paper. It is also a fun word to say and impress your friends with.



The body of an essay contains subordinate points which are individual thoughts that develop the thesis; insubordinate points are generally rebellious in nature. Everything previously stated in the introduction is now expanded upon in detail to support the thesis. It is usually at this time that the author edits his/her thesis. Each point, occupying a paragraph each, can be supported in the form of a specific example, quotation, or a direct illustration or "antidote" which eases the reader's pain, making the rest of the essay a relaxing experience.

In expanding upon the main idea of the essay, potential counter-arguments must be foreseen and answered. The best way for an author to do this is to *foresee* potential counter-arguments and *answer* them. The final section of an essay is the conclusion which summarizes every detail supporting the main idea. It usually reviews the thesis, stated in another way; It must be

evident to the reader that the essay is drawing to a close. For example, this would be a good conclusion for an essay on cow manure:

In conclusion, although it is used for farming purposes and many other things, cow manure offends people and smells very bad.

Among other important structural rules, an essay must flow from point to point without awkward changes in topic which make it seem out of order. Even though an essay follows a basic structure, it can also be creative on an informal level. Emphasis on humour is one way to make an essay interesting; it takes great wit and sheer genius, however, to flawlessly combine the elements of humour with those of an essay. Without ignoring the liberties that an author has in her/his own writing, it is very important to recognize that proper grammar and suitable word selection are crucial elements in the essay. Without them, an essay would be not good.

Regardless of the style an author chooses to use, the most important part of an essay is that it is *written good.* It should be structured properly, based around a central idea that is expanded upon until no further points can be made or the author is tired and begins writing run-on sentences, at which time the essay ends.

Carl Shura

Romans 13:1-7 - A Brief Exposition

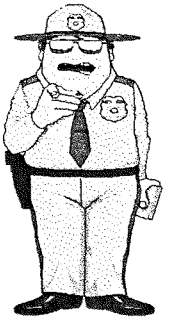
In 13:1-7 Paul addresses Christians' relationship with the state. Paul teaches a partnership between the church and the state. In this partnership Christians (the church), and the authorities (the state), are to "recognize and encourage each other's God-given responsibilities in a spirit of constructive collaboration"(Stott, 339). Paul writes to a Christian audience in Rome. This is significant when we reflect on what Paul says in this passage. The authorities in Rome would not be Christian but pagan and would most likely be somewhat opposed to Christians and Christianity.

Knowing this Paul writes that everyone should "be in subjection to the governing authorities"(13:1a). Paul explains that although these are pagans they have been given their authority by God and to rebel against them is to rebel against something God has put in place (1-2). Paul says that if they do rebel then they are opposing the very ordinances of God and merit condemnation (2). Paul goes on to say that the governing authorities have received their authority to punish those who do evil and reward and praise those who do good (3). In describing the authorities in this way Paul illustrates the ideal and not the reality (Stott, 241). Therefore, it should be noted that Paul is not ordering Christians to obey the government regardless of what they command. If the government is doing the reverse of what they are authorized to do, that is if they were rewarding evil and punishing good Paul's audience would not have understood this as a command to obey them. Ultimately Christians are to obey God. If it comes down to obeying God or obeying government obedience to God comes first even if it means blatantly disobeying the commands of human authority. Once again this would have been understood by Paul's audience as the precedent for this understanding had already been set by the

apostles (see Acts 5:29).

Paul further expounds on the nature of the state's punishment of evildoers. He says that they "bear the sword"(4) and bring God's wrath upon the evildoers. This says that the authorities have even been given the authority to take life in acting out God's wrath. Paul has now provided two reasons to submit to the authorities. The first is so that our consciences are clean before God and the second is to avoid wrath (5).

Paul then exhorts his audience to pay their taxes willingly since the authorities have been raised up by God and thus Christians should give them what they are due. Believers are merely paying the human agents to fulfill the mandate God has set for them as verse 6 says, "For because of this you pay taxes, for rulers are servants of God, devoting themselves to this very thing." Here is one way to practically enact the submission Paul speaks of. The believers cannot excuse themselves from paying taxes and still say that they are obeying God's command to be submissive to those in authority.



I selected this section of Romans because submission to authority, particularly the government, is something that is difficult for me. I find that instead of being supportive of them I slander them, and instead of honoring them I despise them. I am repulsed by so many government decisions and even by specific parties and people in government.

Stott concluded his chapter on this section by saying this:

> Paul gives us a very positive concept of the state. In consequence Christians, who recognize that the state's authority and ministry comes from God will do more than tolerate it as if it were a necessary evil. Conscientious Christian citizens will submit to its authority, honor its representatives, pay its taxes and pray for its welfare. They will also encourage the state to fulfill its God-approved role, and, in so far as they have opportunity, actively participate in its work (347-348).

The balance between submitting to the authority because it has been instilled by God and acting out because it is not fulfilling the mandate God has set for it seems, to me, to be a fine line. Paul wrote to an audience who's government was not Christian. Our government today is not Christian. Neither government could be said to meet Paul's ideal government that punishes evil and praises good. Yet Paul tells the Christians in Rome not to resist their government. What does he mean by this? We know that if the Christian was commanded to disobey God they would have disobeyed the government instead. We however are not being commanded to blatantly disobey God. What about less obvious issues? How about a government that supports abortion at all terms of pregnancy? How about a government that ignores the plight of the homeless across the nation? A government that cheats the native peoples to this day? A government that, of all the western nations, still engages in active trade with the Sudanese government even thought the greatest apartheid since World War Two is going on there? How can I support a government that knowingly and willingly engages in these things? How can I support a government, in the way Paul commands, that has set itself above God and seeks only to please itself. A government that, on order of the prime minister, pepper-sprays its own people when they protest the arrival of one of the world's cruelest dictators (Suherto) into our country? This government is not seeking to punish evil and reward good. So where does this leave

me? Where does this leave Christians? I find it interesting that in Titus 3:1 Paul says, "Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed". Paul says to "remind them". With the government at Paul's time, that was corrupt and acting in just as many unjust ways (if not more) than ours, the church needs to be reminded to still subject itself to the authorities. Even when we see no good in the authorities Peter tells us that we are to submit ourselves to them "for the Lord's sake"(1 Peter 2:14). I find David's actions towards Saul to be a vivid example of submission to authorities, even when they have become corrupt. David would not strike King Saul down, for Saul had been anointed by the Lord. Time after time David had the opportunity to act, he had the power, the means, even the ideal circumstances but he would not lay a hand on Saul no matter what Saul did or how corrupt Saul became. David entrusted the situation to God realizing that it is God who "changes the times and the epochs; he removes kings and establishes kings"(Daniel 2:21a).

There are some positive actions Christians can take in relating to the state. First, Christians must stay informed. Ignorance leads only to the furtherance of decay. A willing ignorance speaks of a lack of love for one's neighbor, as Stott says, "love seeks justice for the oppressed"(345). If Christians are informed they can do several things. To begin with they can pray. We can fulfill God's mandate in praying for our government. We can pray God will give them wisdom, and that they would be able to truly act as his representatives in punishing evil and rewarding good. We can pray over the needs of our country, province, city and take problem areas and tense situations before the Lord. Second, Christians can get involved. We can become active participants in politics as well as in the media, for the media plays a large role in what goes on in politics. Even if we are not members of political parties we can write to our MPs, become involved in political debates, etc., and even if we are not a journalist we can write to the presses, bring reporters attention to certain issues and so on. One of the ways to do this is to organize rallies, marches and sit-ins to bring light to the injustices that go on. As a further example of our submission to the state Paul encourages all Christians to be faithful in paying their taxes. Christians should be willing to pay their tax and "render to Caesar the things that are Caesar's" as Jesus says in Matthew 22:21. Cheating on taxes stems from either greed or a lack of faith in God. If we are already well provided for then we are being greedy in trying to cheat the government (on our income tax returns for example) and save a little extra money for ourselves and are hoarding up for ourselves treasures on earth and not treasure in heaven. On the other hand if we feel we must cheat the government than we have not realized God's sovereignty over all things. He will provide for us. All in all I feel that the issue really comes down to how much we trust God. If God has instituted these authorities then he will remove them at the time he has planned. We are to submit ourselves to God and in doing so we submit ourselves to the authorities. Not to say that we support it when it acts unjustly but that we bring these issues of injustice to light as respectfully and civilly as possible.

Daniel Oudshoorn

Reviews of the Firkin Travelers

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. John 2:6 KJV

There it is in scripture, the word "firkin". Maybe now you can guess what a "firkin" is. At least if someone asks you what a "firkin" is you can say "it's in the Bible". Anyhow lets get to the reviews.

The Goose and Firkin - 1875 Leslie St.

Located just south of Sheppard on Leslie, this Firkin is arguably the best in the Tyndale vicinity. The only real negative about the place was tiny bathrooms. The positives are numerous. The atmosphere was cozy, yet there was plenty of room. Excellent atmosphere. This was also one of the few "Firkins" that was not smoky as the non-smoking section is quite separate. Wings are 25 cents on Wednesday and Thursday (no beer purchase necessary) and were unanimously the best we've eaten thus far at a "Firkin". There is an excellent gaming area here too for pool and darts, probably a little better than others we've seen. Service was excellent as well, and there were plenty of TV's for watching the game. Parking is not a problem here either. Though we don't dwell on the beer angle, the tap selection here was also the best so far.

The Phoenix and Firkin - 2175 Sheppard Ave. East

Located just east of the DVP, this "Firkin" has a few things going for it. First it has a private room that can be rented at no charge for special gatherings. Also they show all of the big boxing matches, no cover charge. Of course that could also be a reason to give it a miss on a fight night (if you don't want to see the fight). TV viewing is excellent, and look out for the hidden area in the back where the pool tables are. Atmosphere was good, but there weren't as many booths at this one and we dig the booths. Once again the non-smoking section was well separated. Food was quite good, but not necessarily better than most "Firkins". Wings are 25 cents here on certain nights (Thursday and Sunday being among them). Service could have been better, though we may have got them on a night where they were understaffed. Parking is free and not too bad.

The Bull and Firkin - 1835 Yonge St. (Davisville)

Easily reached by subway this Firkin proved to be an excellent place to stop off at on the way home or even worthy of a special trip in and of itself. This has by far been the coolest set up of a "Firkin" yet. The place is excellent for atmosphere with a high ceiling, yet the lighting is low so that you really can't even see the ceiling. There is a loft that has some seating as well as some fine pool tables. There are lots of TV's which makes it a good place to catch a game. Plus it has this long bar that looks pretty slick. The food was good as was the beverage selection. In addition to having 25 cent wings, they also have a late night menu. This is important for those late night

visits, as it's always an onion in the ointment to sit down at a "Firkin" only to find that the kitchen is closed. Our service was a little slow the night we were there, but we were assured that it was just a bad night. Also there was a dirty old man with a cockney accent who told us a few awful jokes, not at all affiliated with the place but I think that he's a regular. It's open to interpretation whether that adds or takes away from the experience. That aside, this "Firkin" is well worth making the effort to check it out, particularly for the atmosphere.

The Fox and Firkin - 51 Eglington Ave. E.

This Firkin is again easily reached by subway, which is a good thing as parking there is impractical. This Firkin is merely a hole in the wall near the Yonge - Eglington intersection. It is a classic pub, narrow and dimly lit. Apparently this was the first "Firkin" opened here in TO. It's also the smallest "Firkin" visited thus far. Don't get the impression that I'm knocking it, because I'm not. This place was cool, very good for atmosphere. The nice and cozy atmosphere comes at a price though. The place is too small for pool tables and you'd have to make sure that you're seated near a TV if you're fixin' to watch one. The service was good but maybe not as good as you'd expect in such a small place. They sold cigarettes there which kind of rubbed us the wrong way, and the place is fairly smoky. Food was good, and beverage selection was the same as the Bull which is above average. They also have a late night menu here.

The Quail and Firkin - 1055 Yonge St. (Rosedale)

Once again we have a Firkin conveniently located on the subway line, it's just north of Rosedale station and just north of the downtown core. Parking here probably wouldn't be too bad if you drove, certainly not in the evening. Like the Bull and Fox this Firkin features a kitchen that is open past midnight, a very nice convenience. This Firkin also has an excellent beverage selection, in line with the Bull and Fox. The food was very good here as well. Service was excellent. The atmosphere was good, and they have a nice patio for warm weather. It is a little more open than a lot of Firkins, but it's still quite comfortable. TV watching isn't the best here, but it's doable if you sit in the right spot. All in all this Firkin makes for a nice stopover on your way to or from downtown.

Ratings (out of 10)

	GOOSE & FIRKIN	PHOENIX & FIRKIN	BULL & FIRKIN	QUAIL & FIRKINFOX & FIRKIN
Firkin Traveler #1	9	7.5	7.5	9*N/A
Firkin Traveler #2	9	8	8	8.58
Firkin Traveler #3	9.5	7	8.5	9.75

- *Firkin Traveler #1 was unable to join us at the Fox & Firkin so we enlisted the services of Colin MacKinnon, a.k.a "The Big C". Here's what he had to say about the place: " The food was very good, the service was very good, but the atmosphere was not good. There was a lot of smoking, a lot of drinking, swearing, it was quite dark, real loud. It felt more like a bar than anything."
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Firkins still to be reviewed: The Badger, Bear, Beaver, Bishop, Boar, Dodger, Duck, Falcon, Fiddle, Filly, Friar, Frigate, Grouse, Hare, Hound, Lion, Moose, Pheasant, Squire, Toad, and Wolf.

Tyndale Slacker Sports Review

Lots of sports stuff has been happening over the last month or so but frankly I've been preoccupied by other things, so well this will be a skimpy column.

Intramural Soccer

It's been going on in the gym. The games are quite fun and good exercise. I'll give the run down in the next issue as to how the season went as it is coming down to the final stretch right now. Schedule is posted outside the cafeteria.

Men's Basketball Gets Off To A Good Start

The basketball team is back in full force. The Tyndale squad looks deep and talented this year and has gotten off to a 2-0 start. Both victories were lopsided and I have to say that a personal highlight for me was Tyler Thrasher's huge block against Emanuel. Although when Phil Clarke blocked a shot against Heritage he shook his head at the guy as if to say "leave your smelly sneakers outside".

I also find it kind of funny to see player/coach Joel S. talking to the team during timeouts. There's a guy in shirt and tie standing there yet one of the guys in uniform (Joel) is doing all the talking. If you want to know, Joel is leading the team in scoring followed by Phil and then Neville. But all the players have a role to play and they must each do their job if this team is going to be successful. There are no superstars on this team. That is unless of course you count Burnze who wowed the crowd with his free throw antics at the home opener against Heritage.

Men's and Women's Volleyball

Both the men's and women's teams played tournaments this past month. They both played somewhere that wasn't here so frankly I hardly know anything about what happened at them. I can tell you that both teams went 3-1. So the men are now 7-1 on the season, while the women are 6-2. Great starts for both teams.

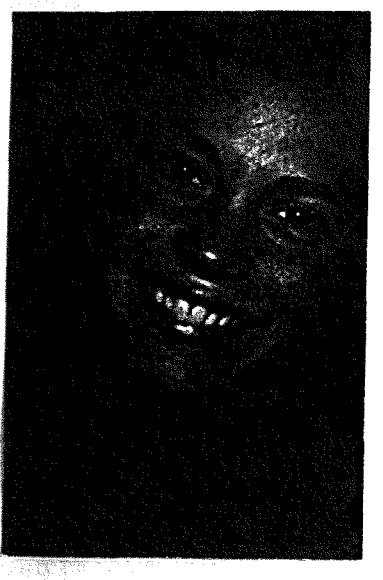
Kent

10 Helpful Hints For Urbana 2000

- As someone who has attended the Urbana conference ('96), and volunteered at several ('87, and '90), and someone who grew up in Champaign-Urbana (where the conference takes place), I believe I can offer a few tidbits of information that you might find helpful if you're attending this year's Urbana conference.
- I've overheard people saying that this conference is in Chicago. You don't want to be thinking that. Champaign-Urbana, IL has a combined population of 95,000 people and is located 2 ½ hours south of Chicago in the middle of a buneh of corn fields. Hardly a booming metropolis, so you better be going to get something out of the conference.
- Take money to buy books as there are lots of good books on sale at cheap prices at this conference.
- There's a place called "La Bamba" that advertises "burritos the size of your head". They're not too far off, and that place is the crow's toes. Give it a try sometime, it's at 606 S Sixth St. (just off of Green St.).
- Though the conference is called "Urbana", the general sessions and most of the seminars are actually located in Champaign.
- There's a lot of good pizza joints in the vicinity of the conference. The best being "Papa Del's" at 206 E. Green St. "Garcia's" is not far behind and much easier to find as they have multiple locations. They serve real pizza, that of course being "Chicago style" pan pizza.
- You don't want to skip stuff. The afternoon seminars are excellent and well worth going to. You only cheapen what you're going to get out of this conference by not taking advantage of the seminars, and this conference isn't cheap.
- The general sessions take place in the University of Illinois Assembly Hall which seats 18,000 people. It was also where NBA star Kendall Gill played his college ball. I once made a huge shot over Kendall Gill that made him look silly at Hessel Park (which is down the street from Assembly Hall).
- If you want to order food at night, I present two fine options. Order pizza from "Papa John's". The other option is ordering BBQ pork ribs from a place called "Li'l Porgy's", "it tastes so good because we cook it on wood". You should have phonebooks in your dorm rooms.
- If you're trying to track down friends who might be attending the conference, each dorm and residence has a book of everyone attending the conference and where they're staying. It's even easy to use.
- Skip breakfast sometime and walk down Kirby Ave. to a place called "Aunt Sonya's" for breakfast. I recommend the Belgian waffles or the chocolate chip pancakes. But it's all good. It's near the corner of Neil and Kirby which incidentally is where the McDonald's I got my first job is located.

Tim Gonyou

An Interview with Jill Tyers



Tyndale Sports Coordinator, Mike Weldon, speaks with Jill Tyers, a student at Tyndale College and a member of the Tyndale women's volleyball team in order to discover some of the benefits and challenges that sports activities can bring to student life at Tyndale.

Mike Weldon: Thanks Jill, for agreeing to have this interview and to let me have some of your time to ask you some questions regarding athletics. Let me start by asking why you came to Tyndale in the first place.

Jill Tyers: Well I originally anticipated to take a recreational program to begin with, since my future goal is to be involved in some sort of camp ministry with a Biblical foundation. When I found out that there was no such program I stuck with my choice anyway, and registered for the one year program. Then, when Tyndale did offer the rec program, I switched programs.

MW: Could you expand on why you wanted the recreational program?

JT: I've always been athletic and loved outdoors. I like helping kids and being with them. It's all about experiencing God and having fun.

MW: Sounds like it. Speaking of athletics, having played on the women's volleyball team last year, why did you play volleyball again this year?

JT: It's funny you should ask. A well rounded (known as big brother) of mine helped in this regard. One time I said to him, "I don't think I should play volleyball this year." He asked, "Why?" I said, "Because of school work." "That's admirable," he said. "But I'm not sure that I can't play," I said. Then he said, "You're right, you can't not play."

The truth is, I couldn't resist. At first I was hesitant because of school. Yet, I believe that if you really love a sport, then you can play and do school at the same time. I also love volleyball. I love staying fit, and I love the girls on the team and in the dorm. I'm glad that I decided to play this year.

MW: You mentioned a little about sports and academics. How has it been, trying to balance sports and school at the same time?

JT: It's going really well. I always need to keep in mind that school does come first. If I want to play volleyball then I must do well in school. So volleyball actually provides motivation to do my school work. I kind of see 'volleyball' as sort of a reward for doing my school work.

MW: Sweet! That's a good way of putting it. Let me ask you this: how does your sports life interact with your Christian faith?

JT: Knowing your God-given ability to play a sport makes it more exciting. Our team prays before each practise, and we seek to have the right attitude on the court. It's like having God on your team to, you know what I mean? We all love the challenge. When it comes to playing other teams there is certainly some competition, but you shake hands and get to know them.

MW: It sounds like a great experience. Can you comment on any kind of personal development because of sports?

JT: Well, as I said before, it can be a challenge to balance volleyball and school together, but I now see volleyball as a reward. The biggest thing that I have probably learned has been discipline. Just ask KJ.

MW: I'm sure that he'll agree. I would ask him, but if he shares his thoughts like he shares his snacks, then I shouldn't even bother asking! Anyway, tell me about your relationship with the other girls on the team. How does the team connect?

JT: We have a great time! The girls on the team this year are committed, talented, they help put the team together, and they learn from each other. You can see this as you look back from the beginning of the semester. Don't get me wrong, the team still needs a lot of work, but we've got a good amount of time before the finals.

MW: Well, I plan on attending the finals and I'm sure that there will be some great games. Thanks, Jill, for having this interview and for sharing a bit of your life with the rest of Tyndale. Before we go, could you please give some words of advice and wisdom to the Tyndale community?

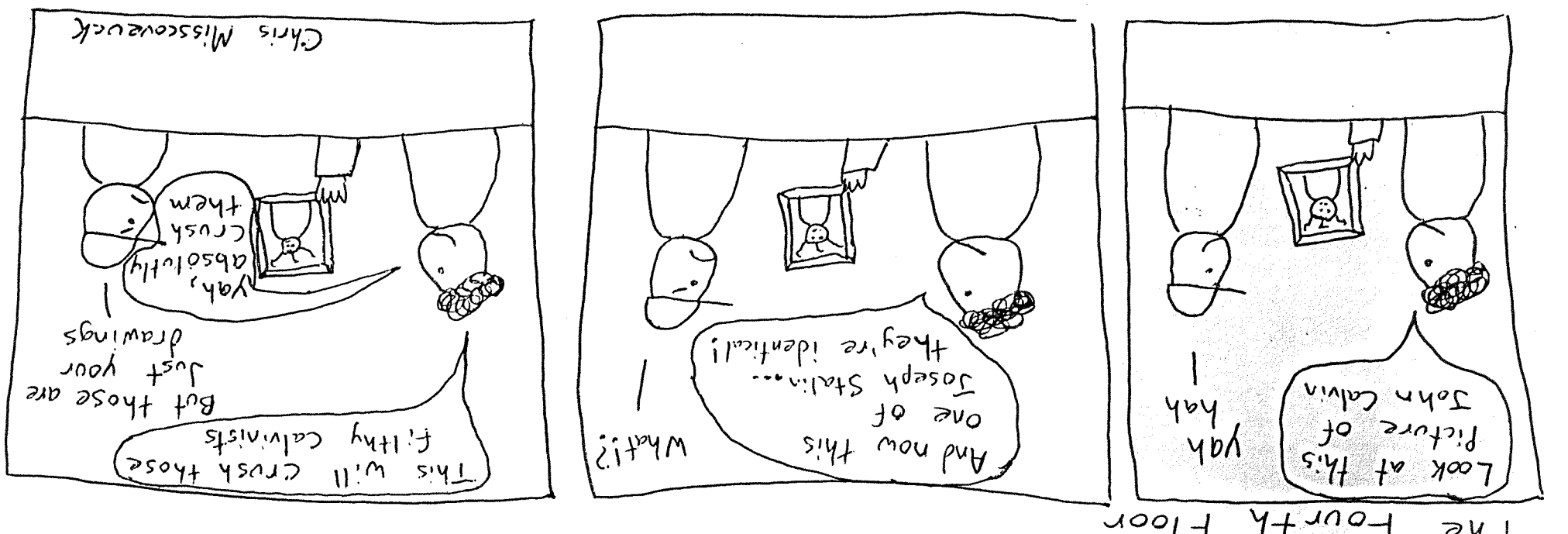
JT: Sure. Get involved in a church while you're here, because you need to have a balance in your academic life. Right now I'm balancing three major things: volleyball, school, and helping in a church. This is good and it allows for balance in your life. We need to be used by God in terms of our spiritual gifts.

In terms of athletics, sports is a great way to take a break, breathe, and enjoy yourself. I think that we all should at least try to get involved somehow, whether through intramurals or even Thursday night pick-up volleyball. Remember that being a spiritual being is not just found in your mind, but also in the abilities that God has given you.

Last Things

Hope you enjoyed the Christmas edition of the New Apocrypha! If you are wondering where the Christmas part of it is, I thought that maybe this paper could be the only thing which does not overkill the holiday season. In truth, no-one wrote anything about Christmas, including myself - perhaps due to numbness about the significance of the coming of Christ. Three more of these to get up and running next semester - want to help? Please want to help. Get me whatever you can by about January 28, and all will be well (Box #1555). Thanks to all for helping with this one, Matt.


The Fourth Floor
Do you know what I hate about Children
Their lack of Personal hygiene
They buy and Collect anything that the TV tells them to ... look at these
Wow! G & T trading Cards
I wanna live in a world free from manipulation
How much do you want for this one of Steve in his battle suit
Chris Musklokuc


The Fourth Floor
Look at this picture of John Calvin
Yah hah
And now this one of Joseph Stalin... they're identical!
What!?
This will crush those filthy Calvinists
But those are just your drawings
Yah, absolutly Crush them
Chris Missouvelek