

LIFE...

"is even a vapour,

that appeareth for a little time,

and then VANISHETH

AWAY..."

—JAMES 4:14b



The
Berean
Call

AUGUST 2007

AN ETERNAL PERSPECTIVE

by DAVE HUNT

NEW! INFORMATIVE AND BIBLICAL SCIENCE BOOKS



THE GENESIS OF GERMS

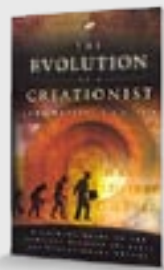
NEW!

Gillen—Break out your microscopes and haz-mat suits! It's time to delve into the world of germs and discover how something so small can have such a huge, deadly impact on the world around us. It seems that every day a new, more horri-

ble disease is touted on the news. Where did all these germs come from, and how do they fit into a biblical world view? What kind of function did microbes have before the Fall? Professor Gillen also shows that these constantly mutating diseases are evidence for devolution rather than evolution. *The Genesis of Germs* shows how all the diseases and germs in today's world point toward creation. Master Books, 160 pp.

B04931

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THE EVOLUTION OF A CREATIONIST

NEW!

Martin—In his book, *The Evolution of a Creationist*, Dr. Jobe Martin chronicles his personal journey from traditional scientist to creationist. He was a traditional evolutionist, but it was his medical and scientific training that would go through an evolution when he

began to study animals that challenged the scientific assumptions of his education. Dr. Martin has been exploring the evolution vs. creation debate for the past 20 years. His findings have been fascinating students around the world as he lectures on these remarkable animal designs that cannot be explained by traditional evolution. Biblical Discipleship Publishers, 288 pp.

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- Self-pronouncing text
- Words of Jesus in red
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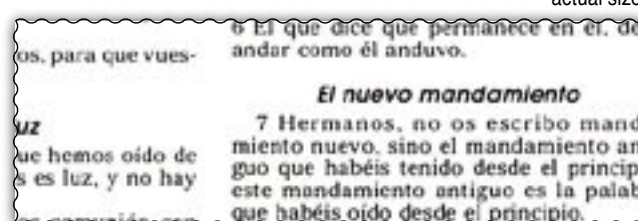
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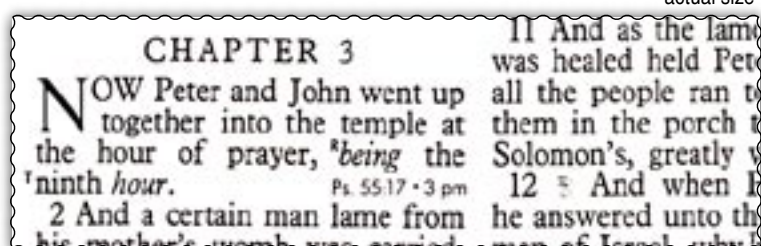
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(wt 1.7) **\$19.00**

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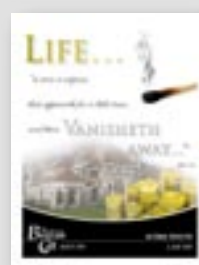
Bonded Leather

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ON THE COVER: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." —1 Cor 3:11-13

THE BEREAN CALL

"[The Bereans] . . . searched the scriptures daily, [to see] whether those things were so."—Acts 17:11

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AUGUST 2007

An Eternal Perspective

Dave Hunt

As part of the fallen nature inherited from Adam and Eve, all mankind is plagued with an endemic "earthlymindedness." Locked into that perspective, men "call their lands after their own names" (Ps 49:11) as though their days on earth will never end. Of course, we all intellectually recognize that our time on earth is temporary, but we still think and act as though it were not. No wonder Moses wrote, "So teach us to number our days [i.e., to truly understand their brevity], that we may apply our hearts unto wisdom" (Ps 90:12).

Death is a fate that we all imagine we will somehow avoid, at least for quite a while—until some serious illness or accident strikes without warning as a shocking wake-up call. In fact, no matter how healthy one may seem at the moment, death is always only a breath away. The very fact that this is an unpleasant subject we don't like to think or talk about proves Moses right. We need God's help through His Word to fit our few days into an eternal perspective.

Solomon said, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart..." (Ecc1 7:2). But modern funerals, with their beautiful flowers and kind remembrances of the deceased, seem almost designed to keep the mourning to a minimum in order to help the living remain detached from the unspeakable event that has drawn them together. We cannot bear, for ourselves or for others, to dwell upon the fact that death inevitably puts its terminating stamp upon every earthly passion, position, possession, and ambition.

He lives as a fool who forgets the solemn reminders that Scripture gives of the brevity of this life. Even Homer's eighth century BC *Iliad* declared: "Death in ten thousand shapes hangs ever over our heads, and no man can elude him." Death comes with the same regularity as birth. One is greeted with joy, contentment, and great satisfaction. The other is fought off as an alien intruder come to rob us of that to which it has no right. When, always too soon, it overtakes those whom we love, we understand the anger expressed in Milton's *Paradise Lost* that anyone should ever become "Food for so foule a Monster."

No matter how long a life the deceased

may have lived, those who are thoughtful understand Lady Capulet's inconsolable grief as she laments over Juliet: "Death lies on her like an untimely frost upon the sweetest flower of the field." Still, we try to ignore the irrepressible truth that we as well, and all too soon, will be swallowed up by that same "foule monster." Death seems especially nonthreatening when all is going well.

In one of Christ's parables, a rich man's fields yielded so abundantly that he told himself, "I have no room where to bestow my fruits....I will pull down my barns, and build greater....And I will say to my soul...thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said...Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Lk 12:16-21).

O DEATH, WHERE IS THY STING? O GRAVE,
WHERE IS THY VICTORY?

—1 CORINTHIANS 15:55

The brevity of life is not the most serious consequence of death. More sobering still is what the Bible warns will follow: "after this the judgment" (Heb 9:27). For us as Christians, death has lost its sting because of Christ's death and resurrection on our behalf. Yet who can say that he or she has always lived in a way that would give one confidence to face the judgment seat of Christ without any regrets or shame and only with joy? I'm sure there will be tears of deep sorrow and remorse on that day.

I am often overwhelmed by the solemn and fearsome reality that grows nearer every day of standing before my Lord and Savior at last. I know that His love to me is infinite and eternal, but as well as being my Redeemer, He is my Creator to whom I must give an account of what I have done with the brief life He has committed to my use! Thankfully, we are assured that God "shall wipe away all tears" from our eyes (Rv 7:17; 21:4) and every true believer "shall...have praise of God" (1 Cor 4:5). Tears will give way to the eternal joy of sins forgiven through Christ's full payment of sins' penalty.

Atheists try to convince themselves

and others that "when you're dead, you're dead; that's the end of all sensation." Yet the universal and overpowering conviction has persisted in every culture since the dawn of time that death does not end human existence. The fact that man is a spiritual being who survives the death of the body in which he temporarily lives on earth is a basic human instinct that can be denied only with great effort. Moreover, even apart from Scripture, the scientific validity of this universal belief is easily proved.

It is undeniable that our minds can hold intangible ideas such as truth or justice or grace. Mankind understands and applies hundreds of similar nonphysical concepts daily. These common concepts defy physical description, have no physical properties, do not occupy space, and are clearly not part of the scientifically observable universe of time and sense. Obviously, nothing physical could originate and hold such thoughts—a fact that eliminates the brain as the source of any thinking at all. We do not wait for the brain to tell us what it wants us to do! We—the persons of soul and spirit living within each body—initiate our thoughts.

In fact, all thoughts are nonphysical. No thought of any kind has any spatial location or any physical substance. The conclusion is inescapable: man is a nonphysical being living in a temporary, physical body. Not his brain but man himself is the originator and guardian of his thoughts.

Though death separates man from the house he has inhabited on this earth, the spirit and soul, which are his real self, do not and cannot cease to exist. What about animals? While we have bodies much like theirs and a superficial physical likeness in many ways, which has spawned the ridiculous and unscientific theory of evolution, there is a great and eternal difference between mankind and the animal world. What is it? As Mortimer J. Adler (a brilliant former atheist and now professing Christian) points out in his book, *The Difference of Man, and the Difference it Makes*, man's ability to form nonphysical conceptual ideas and to express them in speech confines all non-human life to the other side of a chasm that evolution could never bridge.

The fact that our thoughts do not originate with the brain can be proved in many other ways. For example, it makes no more sense to credit the physical brain with

morals and ethics than to speak of an “honest liver” or an “immoral kidney.” Nor can anyone absolve himself from any thought or deed by saying “my brain made me do it.” Clearly, the selfless and volitional commitment of love, the appreciation of truth and beauty, the loathing of evil, and the longing for ultimate fulfillment do not arise from any quality of the atoms, molecules, or cells that comprise any part of the body—including the brain.

Inasmuch as the real person inside depends upon the body for no more than temporary housing and the means of functioning in this physical universe, there is no reason to believe that death ends a person’s conscious existence. We are driven rather to conclude that death releases the soul and spirit from its bodily confinement to experience another even more real dimension of being.

Without doubt, death ends our bodily existence. But the death of the body cannot end the existence of the soul and spirit, which were not part of it. They resided within and made the conscious and willful choices for which, not the body but the thinker responsible for thoughts, words, and deeds, will be held accountable.

Some 250 years ago William Law portrayed a “very prosperous and busy young tradesman” who was “about to die in his thirty-fifth year.” The young man had this to say to the friends who came to express their sympathy:

You look upon me with pity, not that I am going unprepared to meet the Judge of quick and dead, but that I am to leave a prosperous trade in the flower of my life.... And yet what folly of the silliest children is so great as this?

Our poor friend Lepidus died...as he was dressing himself for a feast. Do you think it is now part of his trouble that he did not live till that entertainment was over? Feast and business and pleasures and enjoyments seem great things to us—but as soon as we add death to them they all sink into an equal littleness....

If I am now going into the joys of God, could there be any reason to grieve that this happened to me before I was forty years of age? Could it be a sad thing to go to heaven before I had made a few more bargains or stood a little longer behind a counter?

And if I am to go amongst lost spirits, could there be any reason to be content that this did not happen to me till I was old, and full of riches...? Now that judgment is the next thing that I look for, and everlasting happiness or misery is come so near to me, all the enjoyments and prosperities of life seem vain and insignificant....

But my friends, how I am surprised that

I have not always had these thoughts...! What a strange thing it is that a little health or the poor business of a shop should keep us so senseless of these great things that are coming so fast upon us!

The tragic person who commits suicide imagines that he is putting an end to his existence with its pains and sorrows. In fact, he is launching himself into what could very well be eternal torment. One of the memories that may torment him the most for eternity will be that he rejected the forgiveness of sins that Christ purchased for him and doubly sealed his righteous doom by throwing away his own life and with it his last chance to be saved!

PRECIOUS IN THE SIGHT OF THE LORD IS THE
DEATH OF HIS SAINTS

—PSALM 116:15

Through the lives and deaths of two men, Christ describes the two destinies, one or the other of which everyone faces at death. This is not a parable about fictitious people but a true story because one of the characters is named—something Christ never did in His parables. He declared:

...a certain rich man...clothed in purple and fine linen...fared sumptuously every day...[and] a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table....The beggar died [and received a royal welcome by Abraham among the redeemed]. The rich man also died [all the riches in the world will not extend one’s life a nanosecond]... and in hell [Gr., *hades*] he lift[ed] up his eyes, being in torments (Lk 16:19-31).

No matter how long it lasts, this life is very short at best. James said, “It is even a vapour, that appeareth for a little time, and then vanisheth away” (Jas 4:14). Moses declared, “for it is soon cut off, and we fly away” (Ps 90:10). Compared with the endless ages of eternity, man’s average lifespan is nothing at all. When we live life from this eternal perspective, we clearly see the folly of trading a few short years of pleasure, popularity, and power for eternal torment in the Lake of Fire. As Christ said, it’s a shortsighted, bad bargain: “For what is a man profited, if he shall gain the whole world, and lose his own soul” (Mt 16:26)?

Even as a young man, Moses made his choice from an eternal perspective: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy

the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt...” (Heb 11:24-27). In contrast, many a soul has traded eternity in heaven with the Lord for momentary earthly rewards.

Momentary? Yes. Satan showed Christ “all the kingdoms of the world in a moment of time” (Lk 4:5). From an eternal perspective, a moment is how long the kingdoms of this world last. Surely, he is a fool who barter an eternal reward in heaven for the fleeting momentary honors that can only be had from Satan, “the god of this world” (2 Cor 4:4), by denying the Lord.

It is easy for us to see the vanity of earthly honors in the case of Daniel, whom Belshazzar offered to be “clothed with scarlet, have a chain of gold around [his] neck, and be the third ruler in the kingdom” (Dan 5:16). Daniel wasn’t even being asked to compromise his beliefs to receive these honors. Daniel’s response was, “Let thy gifts be to thyself, and give thy rewards to another” (v 17). He knew that the kingdom would fall in a few hours.

Nevertheless, at Belshazzar’s command, “they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation...that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom...” (v. 29). This was one of the shortest lived promotions in history! Nor can any reward that this world may offer last any longer in comparison to eternity.

“Give thy rewards to another,” should be the Christian’s response in the face of every temptation to seek or to accept the praise of men. Sadly, the church has an entire stable of the horses of temporal honors that many Christian leaders love to ride in pride’s parade. How many pastors, preachers, authors, and Christian leaders have phony doctorates in front of their names—and even insist on being called by that title, which they basically purchased from a diploma mill. It is a scandal among evangelicals today! They would never have been tempted by such vanity had they kept an eternal perspective.

Nor can anything so motivate us to share the gospel of Christ with others as the same eternal perspective. Each soul we meet is an eternal being who will never cease to exist but will either enjoy eternal bliss in God’s presence—or eternal torment. May I, and each Berean, keep that eternal perspective firmly in our hearts. May we seek to rescue as many as we can from the broad road that leads to destruction, bringing them onto the narrow way that leads to life everlasting.

TBC

Quotable

The Cross of Christ is the most revolutionary thing ever to appear....It stands high above the opinions of men and to that cross all opinions must come at last for judgment.

A.W. Tozer

He who always waits upon God is ready whensoever he calls. He is a happy man who so lives that death at all times may find him at leisure to die.

Owen Feltham

He whose head is in heaven need not fear to put his feet into the grave.

Matthew Henry

Q&A

QUESTION: The enclosed copy of Mart De Haan's "Been Thinking About It" column in *Our Daily Bread*, June 07 issue, raises serious questions in my mind. He seems to be saying that Matthew was mistaken in his writings concerning fulfillment of certain prophecies. As if the Holy Spirit would cause Matthew to write in error! I would be interested in your opinion.

RESPONSE: The article is good, once we get past the title ("Missing Prophecies") and introductory first page. Though he does not deny all biblical prophecy, Mart alleges that *most* "prophecies" that Christians for centuries have cited as proof of the Bible and of Christ as the Messiah aren't really prophecies at all, thus sowing doubt in readers' minds. He is saying that millions of Christians, who for centuries have believed these prophecies, have been mistaken. That claim puts him in a class by himself!

His opening lines troubled you: "I grew up hearing that one of the strongest reasons for believing in Jesus is that He fulfilled hundreds of predictions in the Jewish Scriptures. Years later I found myself wondering where *most* of those prophecies were. *More often than not*, when I checked the sources for myself I found obscure or mysterious statements, written in the past tense, and referring historically to someone other than a future Messiah" [italics added].

Of course, much prophecy doesn't directly claim to be prophecy. For example, the Passover is a historical event that happened to Israel, but it is also prophetic, portraying Christ as the Lamb of God who would die for the sins of the world. Abraham preparing to sacrifice Isaac is history (Gn 22:1-14) and is not presented as prophecy—yet it clearly foretells the Father offering His Son on the same Mt. Moriah

some 2,000 years later. Abraham's servant finding a bride for Isaac (Gn 24) is a beautiful portrayal of the Holy Spirit seeking a bride for Christ; the story of the brazen serpent raised up on a pole in the wilderness (Nm 21:5-9) to heal those who would look upon it in faith who had been bitten by the poisonous snakes clearly foretold Christ lifted up on the Cross for the sins of the world. Christ himself said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (Jn 3:14,15).

De Haan would not disagree with these prophetic portrayals. He does a good job of pointing out that much of Israel's history is also prophetic of the birth, life and ministry, death, and resurrection of Christ. That would have been fine had he left out the introduction that casts doubts and reads like it was written by a rank unbeliever. (By the way, this column has been published in a new *Been Thinking About* book.)

He offers just *one* example of the *many* prophecies he says don't hold up under scrutiny: "Matthew says this [Christ's being taken as a child to Egypt then back to Israel by Joseph and Mary] happened 'that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Out of Egypt I called My Son.' But where is the prediction? Matthew happens to be quoting the ancient prophet Hosea [11:1] who, in context, was looking back to the birth of the nation Israel rather than forward to the birth of a personal Messiah."

Wrong. Both were in view—one past, the other future. Israel is called God's "first-born" but never His Son. Any mention of the Son of God refers (and can only refer) to the Messiah. For example, "Thou art my Son; this day have I begotten thee" (Ps 2:7) refers, Paul tells us, to Christ's resurrection (Acts 13:33). "Kiss the Son, lest he be angry" (Ps 2:12) can't possibly refer to Israel. Nor could "Israel" be the answer to the question, "What is his son's name?" (Prv 30:4)! The same is true of "unto us a son is given" (Is 9:6). This can only be the eternal Son of God come as a man. Nebuchadnezzar marveled that, of the four men walking around in the flames, "the form of the fourth [was] like the Son of God" (Dn 3:25)! That definitive term refers only to the Messiah, so this is a valid prophecy, and De Haan is simply wrong when he says that "called my son out of Egypt" refers to Israel.

Even more serious is what he says about Matthew (and by implication all Scripture). De Haan says Matthew is wrong in declaring that "called my son out of Egypt" foretold the events recorded in Matthew 2:12-15. Then he implies other "errors" that he

doesn't cite: "the gospel writer Matthew repeatedly claimed fulfillments [of prophecy] where most of us would probably agree there are *no clear predictions* [italics added]." So *we* decide that Matthew was wrong whenever we *disagree*?!

No, De Haan is wrong. Worst of all, he is either accusing Matthew and other Bible prophets of not being inspired in some of what they wrote; or he is accusing the Holy Spirit of making mistakes so that the Bible He inspired is wrong in certain places. We can only assume that Mart didn't realize what he was saying.

QUESTION: When God created the earth it was good, so hell could not have been "in the heart of the earth" but was created after Adam's sin. Surely hell couldn't be in the heart of the earth in the sinless new creation. Where will the eternal Lake of Fire be located?

RESPONSE: We are not told the location of the Lake of Fire and waste our time and run the risk of getting into serious error when we speculate about things that the Holy Spirit has not seen fit to tell us in Scripture.

The inhabitants of hell, hades, or Sheol are disembodied spirits. Therefore, they have no physical form or "location," nor would that be required wherever they spend eternity. Why certain verses seem to "locate" hell somewhere in the heart of the earth is beyond my understanding.

This manner of speaking may be to show a contrast from "heaven," always depicted as above. It can't be "located" in space but in another dimension of existence beyond our present understanding.

Without speculating about what is beyond us, we accept the Bible by faith. Surely the Lake of Fire can't be in the new heavens and earth, where evil cannot enter.

QUESTION: (Combination of several): The Lord frequently singles people out for severe treatment. What about the person who continually sows good seed but reaps a whirlwind? Or the person who has always done the right thing but is in penury? Esau didn't sin in the womb, yet before he was born God hated him, predestined him to eternal torment, and blessed Jacob, the cheat. Is this a good God? The mistreatment I so often get confirms Calvinism's doctrine of pre-election. I sometimes wonder why I keep trying when all I get is cursing from the Lord whom I have tried to please for so many years.

RESPONSE: No one has been guided by God to mistreat you in order to confirm a false Calvinist doctrine! I sympathize with how you feel, but aren't you setting yourself up as more righteous than God?

You misunderstand the verse “As it is written, Jacob have I loved, but Esau have I hated” (Rom 9:13). This is not “written” in Genesis but in Malachi 1:2-3: “I loved Jacob, and I hated Esau....” God is not referring to Jacob and Esau as individuals (as Calvinists erroneously insist) but to the *descendants* of Esau and Jacob: Edom and Israel. God hated Edom because of the way they treated Israel (which He knew would be the case before Esau’s birth), and He continued to love Israel, in spite of all, because of His irrevocable promises to Abraham, Isaac, and Jacob.

Genesis 25:21-23 confirms Malachi one. God tells Rebekah, pregnant with twins: “Two *nations* are in thy womb, and two *manner of people* shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.” Clearly this is not about Jacob and Esau as individuals, but the nations and peoples descended from them! Otherwise, it would have been a false prophecy. Esau never served Jacob, but the nation Edom became subject to the people of Israel. The Bible does not teach that God predestined Jacob for heaven and Esau for hell! That Calvinist doctrine is not only wrong but maligns God’s character! You were not cursed of God from eternity past!

Either you continue to excuse your “hard luck” and business and personal problems as caused by God’s curse upon you as not one of the elect; or you confess and repent of maligning God in your heart all these years and of blaming Him for your problems, and begin to take responsibility yourself.

You complain against God for blessing that schemer, Jacob. But the Bible says that Esau “despised his birthright” (Gn 25:34), whereas Jacob valued it highly. No doubt both of these young men had heard of God’s promise passed down from their grandfather Abraham and from their father Isaac: that this was an everlasting inheritance to a land their descendants would live in forever and ever, and even that the Messiah would be born from one of their descendants. But Esau despised it. Furthermore, Jacob must have been told by his mother what God had said to her about the descendants of the elder serving the descendants of the younger, which would surely mean that Jacob would inherit the blessing. Isaac must have heard this from Rebekah, so he, too, knew beforehand the will of God in this matter.

The way you formerly praised and worshiped the Lord was commendable, but only what He deserves from such pitiful creatures who are totally dependent upon Him. Why these trials have come upon you, I don’t know. I have faced many seemingly hopeless trials out of which I learned a great

deal. You might start with Deuteronomy 8:1-3, where God tells the Israelites that He led them through the wilderness and caused them to hunger and thirst to show them what was really in their hearts. God wants to restore you to Himself; He wants you to humble yourself before Him instead of seeing yourself as more righteous than He is and blaming Him for cursing you with disaster and predestining you to hell. God did not do that, and you need to repent of having even thought this of Him!

News Alert.....

By Sharon Begley, Newsweek June 18, 2007 issue: No one bats an eye when a drug for a severe mental illness such as schizophrenia or depression causes serious side effects such as nausea, weight gain, blurred vision or a vanishing libido. But what few patients seeking psychotherapy know is that talking can be dangerous, too—and therapists have not exactly rushed to tell them so.

For treatments that come in a bottle, the Food and Drug Administration requires proof of safety and efficacy. For treatments that come from the lips of psychologists and psychiatrists, there’s no such requirement. But while therapists fight over whether they should use only treatments for which there is rigorous scientific evidence for efficacy, they have largely ignored something more fundamental. “The profession hasn’t shown much interest in the problem of treatments that can be harmful,” says psychology professor Scott Lilienfeld of Emory University. “Of the few psychotherapies that have been tested for safety, too many cause harm to at least some patients.”

The failure to heed Hippocrates reflects the assumption that psychotherapy is, at worst, innocuous. That naive trust should have been blown out of the water when “recovered memory” therapy actually created false memories, often of childhood sexual abuse, tearing families apart. But the “Handbook of Psychotherapy and Behavior Therapy,” the clinicians’ bible, devotes only 2.5 pages out of 821 to adverse effects, even though documented risks of therapies could fill a small book.

“Stress debriefing,” for instance, is designed to prevent symptoms of post-traumatic stress disorder in those who have suffered or witnessed a trauma. In a three- to four-hour group session, a therapist pushes patients to discuss and “process” their feelings and to describe in detail what they experienced or witnessed. Many of those who undergo stress debriefing develop worse PTSD symptoms than those who deal with the trauma on their own, controlled studies show, probably because the intense reliving of the trauma impedes natural recovery. Burn victims who underwent stress debriefing, for instance, had worse PTSD 13 months later than victims who had no psychotherapy;

people who went through it after being in a car crash had greater anxiety about travel three years later than those who did not.

Psychotherapy for dissociative-identity disorder (formerly called multiple-personality disorder) can pose even greater risks. Some therapists believe that the best treatment for these fractured souls is to bring out the hidden identities, called “alters,” through hypnosis or helping alters leave messages for one another. Unfortunately, many alters cause “self-injurious behavior, suicide attempts, and verbal and physical aggression,” notes Lilienfeld in a paper in the journal *Perspectives on Psychological Science*. In addition, the “let’s meet the alters!” techniques can actually create alters in suggestible patients. “As more alters come out, it gets harder to get the patient back to having one identity,” Lilienfeld says. The longer someone stays in therapy, the more alters show up, evidence that “many and perhaps most alters are products of inadvertent therapist suggestion.” So much for “First, do no harm.”

Few of us will need therapy for multiple-personality disorder. But everyone will experience grief—and counseling for normal bereavement may not always be benign. A 2000 study found that four in ten people who lost a loved one would have been better off without grief counseling (based on a comparison with people who were randomly assigned to a no-therapy group). That was especially so for those who experienced normal grief. In that case, counseling sometimes prolonged and deepened grief, leaving more depression and anxiety than in those who worked through their loss on their own.

That 40 percent figure is likely inflated, argues psychologist Dale Larson of Santa Clara University. But he agrees with Lilienfeld’s estimate that 10 to 20 percent of people who receive psychotherapy are harmed by it. Even the American Psychological Association acknowledges that too many clinicians practice “psychoquackery,” as psychologist John Norcross of Scranton University puts it. If we had FDA-style regulation of psychotherapies—difficult though that would be to do, especially since the effects of psychotherapy depend on the therapist—“fringe therapies would not be on the market.”

How fringe is “fringe”? In percentage terms, very. But the number of people undergoing potentially risky therapies reaches into the tens of thousands. Vioxx was yanked from the market for less. To be sure, even risky psychotherapies don’t harm everyone, just as most people who took Vioxx will never have a heart attack. What is remarkable about psychotherapies, though, is that few patients have any idea that “just talking” can be dangerous to their mental health.

[TBC: All of the above applies equally to so-called “Christian psychology.”]

Speaking Schedule

Aug 1 (Dave)	Horizon Christian Fellowship San Diego CA (858) 277-4991
Aug 3-4 (Dave)	Hope for Today Conference Chino Hills CA (800) 752-4253
Aug 9-12 (Dave /TA)	TBC Conference Bend OR (800) 937-6638
Aug 22-26 (Dave/TA)	Hong Kong (852) 2336-7602
Sep 7-9 (Dave/TA)	Great Lakes Prophecy Conference Appleton WI (920) 735-1242
Sep 12-14 (Dave)	Winnipeg Prophecy Conference Winnipeg MB (204) 853-7786
Sep 16 (Dave)	Schoenfelder Mennonite Church Pigeon Lake MB (204) 864-2740
Sep 30 (Dave)	Candlelight Christian Fellowship Coeur d'Alene ID (208) 772-7755
Oct 17-25 (Dave)	Brazil www.chamada.com.br
Nov 11-13 (Dave)	Midnight Call Prophecy Conference Myrtle Beach SC (800) 845-2420

Letters

Dear Dave Hunt,

I am very, very excited about all the topics and the true preaching you and T.A. McMahon are presenting. We so need teachers with a firm foundation on Jesus Christ alone and nothing else beside it, for [anything] else would be [spiritual] adultery. WM (email Australia)

Dear TBC,

I was frantically trying to access your website and I kept getting redirected to a *Search the Scriptures* website when I typed in "thebereancall.com." I must say that it is very rude of them to try to steal your thunder. I must try to remember that it is "thebereancall.org." JM (email)

Dear Dave,

Thank you for the time you put into researching and writing *What Love Is This?*...Although I've never been a 5-point Calvinist, I hadn't realized how much of Calvinism had seeped into the things I've been taught...It affected my sense of security in Christ [and] my hopes for the salvation of my closest loved ones.... I was constantly second-guessing my own prayers with the thought, "But what if that person isn't really on God's 'list'?"....The Calvinistic view of predestination leads to a Hindu-like fatalism which makes a great

excuse for a slothful spiritual life. As soon as I blogged about reading your book and its effect on my conclusions, I was cited in a most condescending manner by a Calvinist blogger as "another victim" of "Dave Hunt's flawed theology." Dave, when I grow up, I want to be like you and Ruth, who once took time to encourage me as a homemaker and mother at [a] Prophecy Conference. I've come to the conclusion that I'd rather stand for something and have mud flung at me than stand for nothing just for the sake of feeling the fake love. CD (email)

Dear Dave and TBC Staff,

A week or so ago, one of the national news stations was discussing the decadence and violence in public schools—even as low as fifth grade—and questioning the cause. In a few moments they covered lack of discipline, violence on TV, and wondered if "low self-esteem" might be a factor! The "world" is being confronted with God's Truth and "...they are without excuse." GT (MT)

Good Day!

I just finished [Dave's book] *Yoga and the Body of Christ*....I have two granddaughters who are enrolled in our local Boys & Girls Club. One item on their schedule sent chills up the back of my neck: SHAKTI warriors...advertised to "overcome chaos and evil with this computer-based game." I covered a good deal of material with the grandkids concerning this issue (based on Eph. 6:12) and explained that they should avoid this activity....I also presented this same material to our "College and Career" Bible study group....These young folks have been pretty well taught, but I found some skepticism concerning the dangers of Yoga and martial arts being "false fronts" for demonic activity. BW (email)

TBC,

Please...cancel my subscription to *TBC*. Your issues do much to point out where you believe they do err according to the Scripture, but I see much of pointing of the finger and not enough meat there to show me where you stand according to the Scriptures. Your publication tells me you don't stand on the moon, nor travel through space...but it doesn't really show me that your publication is firmly planted upon the Foundation of the whole truth either. It's like you are quick to show others about the specks in their eyes, though I'm not one to claim you have a beam of wood in your eyes either. We have but one Judge and He returns shortly. But until then a house divided will not stand and those who build their faith upon dust will be soon surprised. JS (prisoner, WI)

TBC Notes

When the Well Runs Dry...

Fifteen years ago, when I moved my family to Central Oregon so that I could help Dave Hunt start *The Berean Call*, I bought a house that required a well for its water supply. The well was one of the highlights of my life in this high desert country. I loved being refreshed by its pure, icy-cold goodness, crystal clear, filtered through miles of lava rock, and now gushing through our faucets even on the hottest summer days.

But there was a nagging fear that ran through my mind every once in a while: *what if it dries up?* As I witnessed that event taking place on nearby properties in our rapidly growing community and learned of the exorbitant costs of digging deeper or digging elsewhere (all with no guarantees, at \$500-plus an hour), my fears of experiencing that situation increased.

Coincidentally (or perhaps not), as I started reading through the Book of Job a few days ago, my well went dry.

The next day I came across the verse that ran through my mind when first told the bad news that my water level was below my well pump: "For the thing which I greatly feared is come upon me..." (Job 3:25).

I've learned some valuable things in this recent experience that others may find encouraging: 1) What we fear in our imagination is nearly always far worse than the reality of an event. That's one of the reasons we are told to "cast down the imagination" that exalts itself against the knowledge of God (2 Corinthians 10:5). 2) Trusting in the Lord isn't a guarantee that certain things won't happen, but it is a guarantee that He will work things out to His glory and for our growth and blessing. 3) I've learned, through seeing the Lord work in our situation, that drinking from a well in no way compares with drinking from the Rock (1 Corinthians 10:4).

T.A. MCMAHON
EXECUTIVE DIRECTOR

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REVIVE US, O LORD!

—William MacDonald—

Will You not revive us again, that Your people may rejoice in You? —Psalm 85:6

A BACKSLIDDEN CONDITION IS OFTEN LIKE CANCER; we don't know we have it. We can grow spiritually cold so gradually that we don't realize how carnal we have actually become. Sometimes it takes a tragedy, a crisis, or the voice of some prophet of God to awaken us to our desperate need. Only then can we claim God's promise, "I will pour water on him who is thirsty, and floods on the dry ground" (Isaiah 44:3).

I am in need of revival when I have lost my enthusiastic zest for the Word of God, when my prayer life has lapsed into a dull routine (or lapsed altogether), when I have left my first love. I need a fresh touch from God when I am more interested in TV programs than in the meeting of the local fellowship, when I am punctual for work but late for meetings, when I am regular at my job but spasmodic at the assembly. I need reviving when I am willing to do for dollars what I am unwilling to do for the Savior, when I spend more money on self-indulgence than I do on the work of the Lord.

We need revival when we harbor grudges, resentments, bitter feelings. When we are guilty of gossiping and backbiting. When we are unwilling to confess wrongs we have committed or to forgive others when they confess their faults to us. We need reviving when we fight like cats at home, then appear in the assembly as if all were sweetness and light. We need to be revived when we have become conformed to the world in our talk, our walk, our whole lifestyle. How great is our need when we are guilty of the sins of Sodom—pride, fullness of bread, and prosperous ease (Ezekiel 16:49)!

As soon as we realize our coldness and barrenness, we can claim the promise of 2 Chronicles 7:14: "If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

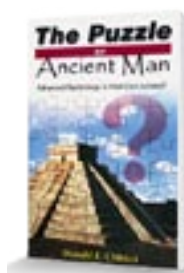
Confession is the road to revival!

O Holy Ghost, revival comes from Thee;
Send a revival—start the work in me.
Thy Word declared Thou wilt supply our need;
For blessings now, O Lord, I humbly plead.

—J. Edwin Orr

Taken from *One Day at a Time*, a 366-day devotional by William MacDonald,
available from The Berean Call, 800-937-6638 or www.thebereancall.org.

GREAT CREATION RESOURCES TESTIFY OF GOD'S POWER!

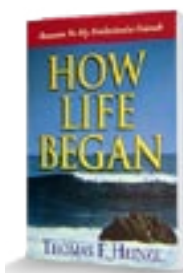


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B07834 (wt .5) \$14.00



HOW LIFE BEGAN

Heinze—Evolutionists claim that simple chemicals became concentrated in ancient oceans, forming an organic broth that eventually produced living cells. Is this possible? In 1953, Stanley Miller became famous for his experiment that produced amino acids by passing a spark through gasses containing the elements that make up amino acids. Evolutionists hoped their students would believe

without question that amino acids would produce life. Heinze reveals the facts evolutionists won't tell you. With simplicity and brevity, this book presents a deluge of accurate, faith-building scientific facts. The case for intelligent design is presented not only to convince people that there is a God but to encourage and equip the believer. Well-documented, relevant, and easy to read. A great book to give away. Chick Publications, 158 pp.

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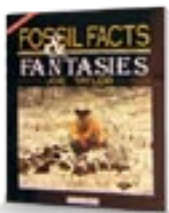
Unlocking the Mysteries of Creation

Petersen—A mini-encyclopedia, with color illustrations on every page! Presents a broad overview of the evidence for creation, with the Bible

serving as our guide. Topics covered include UFOs, ancient civilizations, dinosaurs, and the age of the earth. CR Publications, 239 pp.

B13716

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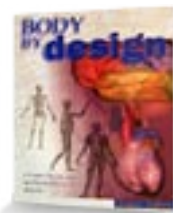
Fossil Facts and Fantasies

Taylor—With 300 color photos of some of the greatest fossil finds in the world, you will see that the fossil record clearly shows that life did not

evolve from the simple to the complex. Mt. Blanco Publishing Company, 80 pp.

B97500

(wt .8) \$19.00



Body by Design

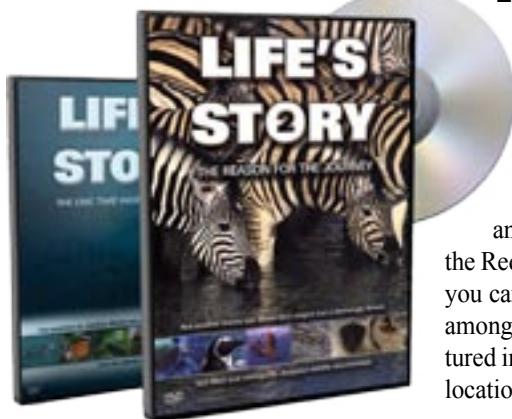
Gillen—*Body by Design* defines the basic anatomy and physiology in each of 11 body systems from a creational viewpoint. Every chapter explores the wonder,

beauty and creation of the human evolutionistic reasoning. Master Books, 157 pp.

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NEW! THE OTHER SIDE OF THE RIVER



WHEN MYSTICAL EXPERIENCES AND STRANGE DOCTRINES OVERTAKE HIS CHURCH, ONE MAN RISKS ALL TO FIND THE TRUTH

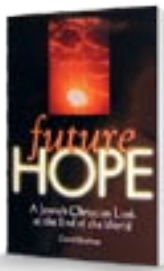
Reeves—For Kevin Reeves, the determination to rescue his family came to the forefront. Even if the cost was high and even if he had to stand alone, his journey back into the freedom and simplicity of the gospel of Jesus Christ would be worth the price. A compelling and deeply personal account of a young man's spiritual plunge into a movement called "the River," which claims to be spreading the *kingdom of God* through signs and wonders. Sometimes referred to as River revival, the Third Wave, or the Latter Rain, this movement is marked by bizarre manifestations, false prophecies, and esoteric revelations. Warnings of divine retribution keep many adherents in bondage, afraid to speak out or

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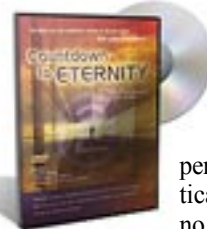


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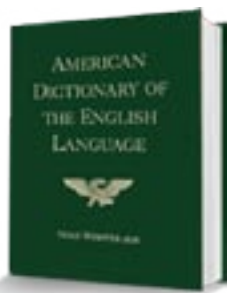
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