

THE STANDARD

Bearer

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MEDITATION

Jesus' Gift Of Living Water

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."
—John 4:13, 14.

All earthly things are an antithetical picture of the things of the heavenly kingdom.

And there was no one who saw this better than Jesus Christ the Lord. Also here by the well of Jacob.

We know the connection. Jesus departed from Judea and went through Samaria to go to Galilee. And on the way He and His disciples came to the well of Jacob, near to the city of Sichar. And Jesus, being weary of the journey, sat down by the well of Jacob. Then cometh a woman of Samaria in order to draw water from the well.

And Jesus saw and recognized His audience. Here was work to do for His God and His Father. This woman is one of the foreknown and the foreordained of the Father. The Lord Jesus must draw her and bring her to the consciousness of the Kingdom of Heaven.

The Lord engages her into conversation: Woman, give me to drink!

O, it may very well be that Jesus was thirsty, but we may be very sure that it was more than thirst for natural water that made Jesus ask this question.

The woman is surprised that a Jew would stoop so low as to talk to a Samaritan, and also that this Man would talk to a woman.

Then comes the second speech of the Christ. And in this speech He turns from the natural water to the spiritual water. When He asked the first question: Give me to drink! He meant the natural water. But

now He says: If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. So you see how Jesus uses the natural things as an introduction and an occasion to speak of heavenly things. It is striking how often the Lord would do this very thing. Witness, f.i., the parables of our Lord.

So also here. Jesus will speak of heavenly things, and finds the occasion in this natural water of the well of Jacob.

But the poor woman does not understand Him. Her answer shows this very clearly.

My Lord, how canst Thou say such things? Thou hast nothing to draw with! How canst Thou say: ask water of me?

And then comes our text.

And that text speaks of heavenly dainties.

It is a description of the great Gift of God. Jesus is the Giver of Living Water, and this living water is tantamount to eternal life and all its everlasting wonders.

Jesus' Gift of Living Water!



Hearken to Jesus!

For He is the Giver of Water to the thirsty.

What is the meaning of this water?

According to Scripture it has a wonderful significance. That is also the reason why this imagery is so often used in the Bible.

Both in the Old and in the New Testament you will see how the image of water (and also of bread) is used to signify heavenly and spiritual realities.

Attend to Isaiah: Ho, every one that thirsteth, come ye to the waters! Or: For I will pour water upon him that is thirsty and floods upon the dry ground.

Also Joel's prophecy speaks of water by implication when, seeing the outpouring of the Holy Ghost in the fulness of time, he speaks in raptures: And it shall

come to pass afterward, that I will pour out My Spirit upon all flesh! In this place the gift of the Holy Ghost is pictured also as descending floods of water that are *poured out*.

And let us not forget the most classical text of all texts that speak of water in connection with the bounties of the Kingdom of heaven. I have in mind Psalm 42. There we read: As the hart panteth after the water brooks, so panteth my soul after thee, o God. My soul thirsteth for God, for the living God: when shall I come and appear before God?

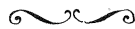
And the same is true of the New Testament. Time and time again, the Lord Jesus would use the figures of water and bread in order to picture to us the bounties of the kingdom of heaven. Attend for instance to John 6:35, 48: And Jesus said unto them, I am the bread of life: he that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst. I am the bread of life.

Or read John 7:37: If any man thirst, let him come unto me and drink.

And not to mention any more, look finally on one of the last pages of the Scriptures, Rev. 21:6b: I will give unto him that is athirst of the fountain of the water of life freely.

I think that it is plain to all my readers that water (and also bread) is used in Scripture to indicate the heavenly and spiritual bounties of God's Kingdom.

They all tell of the Gift of God, the Gift of Living Water.



But we would like to know more exactly what might be the meaning and significance of this water of which Jesus speaks so highly.

And then we find many definitions in Holy Scripture.

Isaiah seems to have in mind the Holy Spirit. You will find his definition following hard upon the text I quoted above in Isaiah 44. He interprets the image in the following verse and calls the water: My Spirit and My blessing. The prophet Joel has the same thing in mind. His floods that are descending in the latter days upon the church are the outpouring of the Holy Ghost.

David in Psalm 42 interprets water to be the unspeakable blessing of standing before God and to see His face.

Jesus calls drinking of that spiritual water "believing on Him".

In another place He calls thirsting for this water the same thing as coming unto Him.

Summing up, when the Bible uses the figure of

water (and bread) it means the approach unto God, the seeing of His face, the believing in Christ and the receiving of the Holy Ghost.

I think that all these bounties are united in one wonderful definition which we find in the sermon on the mount. There we read: Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Here we find the key to a thorough understanding of this concept of the Water of Life of which the text speaks.

The righteousness for which we thirst! What is it?

No, it is not our own righteousness, for they are as filthy rags.

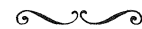
It is righteousness which is thought out by God Almighty from before the foundation of the world. There, in the quiet wakes of eternity, He thought of this righteousness which would cover His elect as a cloak, and which should permeate them as the oil of the Holy Ghost who should make them its partakers.

This water is further the righteousness of God which Jesus Christ would bring in His incarnation, suffering and crucifixion. Reason why He is called: the Lord our Righteousness. He it is that lays the foundation for our justification.

This water is also our believing in Christ. This living faith, this coming to Jesus is reckoned for righteousness. Through faith as God's medium we drink and drink again unto the satisfying of the soul.

And this water shall once be exhibited unto the whole Universe so that all may see the wonders of its quickening, quenching and glorifying powers. It shall indeed spring up into everlasting life.

Jesus' Gift of Living Water! How wonderful!



Oh yes, Jesus is still giving this water of life unto all those that are the foreknown of the Father.

But I have a question. What is then the meaning, the contents of this righteousness of which you speak, and for which the children of God thirst?

And here I must speak of many things and of beautiful things.

It is no wonder that the people of God do thirst after righteousness. It is no wonder that they cry in deepest night, again and again: O God my soul thirst for Thee, for the living God, Oh, when shall I come and appear before the face of God?

It is no wonder, for this water is so wonderful to the drinker, that I will needs stammer when I try to talk about it.

We saw that the Bible calls this water the righteousness of God in Christ Jesus the Lord.

Well, righteousness is that state and condition where you carry away the approval of God.

If I were speaking to children that could not even

read as yet, I would simply say: The righteousness of God is this, that God smiles upon you for evermore. For such it is indeed.

You see, dear reader, there is a standard of goodness, of good conduct from the heart to the thought and will, to the word and gesture, and to the deeds of the body and the soul. And the standard of all that good conduct is the Goodness of the living God. When the thought of your heart, and the answer from the lips and the deeds of the body and the soul, are in absolute conformity to God's standard of goodness (which, by the way, is His own Being), then you are righteous. And then God smiles His approval upon you.

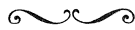
That is righteousness. And that is the water of which Jesus speaks in the text.

What Gift of all gifts.

Give me that Water and I shall be happy no matter what betides.

Give me that Water and I have temporal and eternal peace, for I am then at peace with God.

Jesus' wonderful Gift of Living Water.



Jesus gives us this wonderful Water of Life.

And now we would in due order review again the various definitions of God's Word when it speaks of this water. And then we will see the order of things in the way it reaches you and me.

First, Jesus Himself is that Water of Life.

All the thoughts of love and of peace and of righteousness for the people of God are in Jesus. Why, Jesus is God revealed to us. If we have seen Him we have seen the Father, and with it, Father's love and lovingkindness.

Therefore, you must have Jesus in order to have this Water of Life.

Second, the Bible also saith that this water means coming to Christ and believing in Christ. This water must be drunk, and that is the activity of faith. And the same Bible tells us that we are justified by faith. Our faith is reckoned unto us for righteousness. The water begins to live for us and in us through the activity of faith by which we appropriate such riches.

And, third, the Bible also calls this water the Holy Ghost that would be given to all the elect. And the meaning and the connection are plain. You cannot have Jesus, you cannot receive Jesus and you cannot believe on Jesus but by the Holy Ghost. In the work of salvation it is the only function of the Holy Ghost. He takes you by the hand and leads you to Jesus. He takes all the salvation that God has fore-ordained out of Jesus and gives it to you through the Word of Jesus. And so you become partakers of Jesus and all His benefits through the Holy Ghost. Having the Holy Ghost of salvation is tantamount to saying that you

have God, in Christ, and all the benefits of salvation. For that is exactly the function of the Holy Ghost in the economy of salvation.

That is the Gift of Living Water!



But how long will it last?

Jesus said to the woman: Whosoever drinketh of this water shall thirst again!

Note that Jesus uses here the water of the well of Jacob as a figure for all that the earth may give to us of life and health and strength and gifts and talents and honor and position, of money and possessions, etc.

But no matter how much you have of this water that is earthy and earthly, you will thirst again. And there is a very earnest warning in this saying. I hear in it the terrible thirst in hell.

What will it profit a man if he gain the whole world and suffer loss to his soul? It will profit him nothing for eternity is long and he will have nothing to quench his thirst unto all eternity.

And so it is.

Drink to overflowing of all the treasures and pleasures of this world. Pretty soon you are old and ugly and weak. You tremble a little, and stumble a little, and finally you fall, you are laid in your grave, while your soul goes upward to God who made it, and finally you go to hell, to the second death and there you shall thirst forevermore.

All the treasures of the world cannot give me God's approving smile.

I need the Water of Life!

How long will that last?

It will last unto all eternity.

Attend to what Jesus says: If you drink of the water that I will give you, you will never thirst again, but it shall be in him a well of water springing up into everlasting life.

Imagine, you will never thirst again!

That is principally true even now, while we are still on earth. There is a satisfaction in the depth of us that can never be disturbed. And it raises visions that are passing all understanding. It spells peace with God for the possessors. Ask God's people. They will tell you of peace and joy in God through Jesus the Lord.

And finally, it is a Gift.

No, you cannot earn it. Jesus did that.

It is the free Gift of grace to everyone that is fore-known and foreordained of the Father. Jesus knew this woman. Together with the Father and Holy Ghost He had seen her in the quiet wakes of eternity. Therefore, woman, drink of this Water!

She did, and she is waiting for us in heaven!

G. Vos.

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EDITORIALS

The Reformed Ecumenical Synod

Our Synod, this year, has to decide on two very important matters.

The first concerns an invitation to participate in the discussions of and to send delegates to the Reformed Ecumenical Synod which, D. V., is to be held in Edinburgh, Scotland, Aug. 1953.

The invitation reads as follows:

On behalf of The Reformed Ecumenical Synod, in session at Amsterdam from 9-19 August 1949, the officers of this Synod have the honor to invite

The Protestant Reformed Church

to participate in the next Reformed Ecumenical Synod which, the Lord willing, is to meet in August 1953 in Edinburgh. Receiving church will be The Free Church of Scotland.

The officers include a copy of the basis for the proposed Reformed Ecumenical Synod, as it has been set up by the Reformed Ecumenical Synod of Amsterdam; and express their confidence that the

Protestant Reformed Church

will agree with this basis, and may be willing to participate in the Reformed Ecumenical Synod of Edinburgh upon it. She is requested to appoint three delegates to this Synod, who are expected to agree personally with the Reformed Confessions of faith and with the basis mentioned above.

The officers kindly request a favorable reply at the earliest possible date, and, if suitable, likewise of the names of the appointed delegates, at the address of the second clerk, Dr. P. G. Kunst, Victorieplein 31a, Amsterdam-Z.

Committing the Protestant Reformed Church to the guidance of the Holy Spirit, and praying for the Lord's particular blessing, the officers of the Reformed Ecumenical Synod

of Amsterdam

G. Ch. Aalders, Chairman

P. G. Kunst, Second Clerk.

We also print here the copy of the basis mentioned in the invitation:

A BASIS

FOR THE

REFORMED ECUMENICAL SYNOD

The foundation for the Ecumenical Synod of Reformed Churches shall be the Holy Scriptures of the Old and New Testament as interpreted by the Confessions of the Reformed faith, namely, the Second Helvetic Confession, the Heidelberg Catechism, the Gallican Confession, the Belgic Confession, the First Scotch Confession, the Second Scotch Confession, the Westminster Confession, the Canons of Dordt, the Thirty-nine Articles. It should be understood, that these Scrip-

tures, in their entirety, as well as in every part, thereof, are the infallible and ever abiding Word of the living Triune God, absolutely authoritative in all matters of creed and conduct, and that the Confessions of the Reformed faith are accepted because they present the divine, revealed truth, the forsaking of which has caused the deplorable decline of modern life. It has to be emphasized that only a wholehearted and consistent return to this Scriptural truth of which the gospel of Jesus Christ is the core and the apex, can bring salvation to mankind and effectuate the so sorely needed renewal of the world.

Because of the diversity in the forms of government of the Reformed Churches, uniformity of church polity cannot be stressed as a fundamental requisite, except in so far as the principles of this polity are contained in the Reformed Confessions, as for example the headship of Christ and the marks of the true Church: the pure preaching of the Gospel, the Scriptural administration of the sacraments and the faithful exercise of discipline.

Acts of the Reformed Ecumenical Synod
Amsterdam-1949
art. 5 and 30.

Our committee for correspondence with foreign churches considered this matter. They decided to present the pros and cons of sending delegates to the next Reformed Ecumenical Synod objectively to our Synod, and let the Synod decide.

H. H.

Correspondence With the Reformed Churches

(Maintaining Art. 31)

Of no less importance is the matter concerning correspondence with the Reformed Churches (art. 31) of the Netherlands.

We here offer a translation of the invitation we received from the Netherlands Committee for Correspondence with foreign churches. The original is found at the end of this editorial.

Reformed Churches
(maint. Art. 31)
Deputies for Correspondence
with foreign churches.
Cornelis Jolstraat 56
Scheveningen.

To the Deputies for correspondence
with foreign churches of
the Prot. Ref. Churches.
Scheveningen, July, 1949

Esteemed Brethren,

The General Synod of the Reformed Churches in the Netherlands, held in 1948 at Amersfoort, decided

“in reply to and in agreement with the proposal made in a letter of the Prot. Ref. Churches, to empower the deputies for correspondence with foreign churches to enter into contact with these churches, in order to prepare the creation of the relation of corresponding churches.” (Acts 1948, art. 105 sub 1),

Aforementioned deputies, making use of this power to act, inform you as follows:

1. They are in wholehearted agreement with the intent of what you express in your letter of Feb. 1948: “Dogmatical differences that may possibly exist between you and us are no confessional differences”. In addition to this, they wish to remark that, in view of the history of your churches and theirs, they know of no dogmatical differences between your and their churches, even though such differences between *persons* in those churches mutually may be or become possible on various points.

2. In view of the fact that both your churches and theirs know exclusively of a being bound by the Word of God and The Three Forms of Unity; that on both sides the churches, as the fruit of a struggle imposed on them, have rejected, and by the grace of God hope to continue to reject, any kind of hyper-Scriptural or unscriptural binding; that in this struggle they have, on both sides, once again learned to see the sin of hierarchy, and now desire again to live more consciously according to Reformed Church polity as rooted in the confession and as made valid in your and their Church Order;—they not only fail to see any obstacle, valid before the Lord, to entering into the relation of correspondence, but consider that its serious preparation is demanded by Him.

3. In order to be able to come with a well considered advice to their synod, they like to be informed by you whether, also on your part, there can be declared agreement with the standpoint here taken; and if so, what would be your opinion of advising a regulation that would include at least the following points:

a. That the Reformed Churches in the Netherlands and the Protestant Reformed Churches shall give heed to one another's doctrine and church polity, and to this end also shall keep each other informed about their major assemblies and their decisions, with the possibility of mutual delegation;

b. That in regard to possible changes in or additions to the Confession, Church Order and Liturgical Forms, mutual deliberation shall be held as far as possible;

c. That attestations of membership furnished by the one church group shall be accepted by the other;

d. That the ministers of the Word in both church communions may be invited to conduct the services in the ministry of the Word and the Sacraments.

For your information we hereby offer you a copy of the Acts of the General Synod, Amersfoort 1948,

and for your churches a number of copies of the report delivered at that Synod and of the decisions taken by that Synod *in re* contact with and the possibility of correspondence with your churches.

With the prayer that the Lord may preserve and increase your churches, and may prosper you and make you faithful in all your labors, they remain

with esteem and brotherly regard
the deputies aforementioned.

W. G. Visser, Clerk.

Here follows the Dutch original of the same letter:

Deputaten voor Correspondentie

met buitenlandsche kerken.

Cornelis Jolstraat 56

Scheveningen.

Scheveningen, Juli, 1949

Aan de Deputaten voor correspon-
dentie met buitenlandsche kerken
van de Prot. Reformed Churches.

Weleerwaarde Heeren en Broeders,

De Generale Synode van De Gereformeerde Kerken in Nederland gehouden in 1948 te Amersfoort, besloot o.a. "ter beantwoording van en in overeenstemming met de in het schrijven van de Protestant Reformed Churches gedane voorslag, deputaten met correspondentie met buitenlandsche kerken te machtigen met deze kerken in contact te treden, teneinde het scheppen van de relatie van correspondentie kerken voor te bereiden. (Acta 1948 art. 105 sub 1).

Genoemde deputaten, van deze machtiging gebruik makende, berichten u het volgende:

1. Van harte stemmen zij in met de strekking van uw uitspraak in uw brief van Febr. 1948: "Dogmatische verschillen die er mogelijk tusschen u en ons bestaan zijn geen confessioneele verschillen." Zij willen hierbij nog opmerken dat zij—gezien de geschiedenis van uwe kerken en de hunne—geen dogmatische verschillen tusschen uw en hun kerken kennen, al zullen zoodanige verschillen tusschen de personen in die kerken over en weer en onderling op allerlei punten mogelijk zijn of worden.

2. Gezien het feit dat zoowel uwe als hunne kerken uitsluitend een binding kennen aan Gods Woord en De Drie Formulieren van Eenigheid; dat de kerken beiderzijds als vrucht van een haar opgedrongen worsteling wederom verworpen hebben en door Gods genade hopen te blijven verwerpen alle boven- en onschriftuurlijke bindingen; dat zij in die worsteling wederom beiderzijds de zonde hebben leeren zien van alle hiërarchie en nu des te bewuster wederom begeeren te leven naar het in de confessie gewortelde en in uwe en hunne Kerkenordening tot gelding gebrachte Gereformeerde kerkrecht, achten zij niet alleen geenerlei voor den HEERE verantwoorde verandering voor het aangaan van correspondentie aanwezig, doch de ernstige voorbereiding daarvan ook van Hem geboden.

3. Teneinde te kunnen komen tot een weloverwogen advies aan hun Generale Synode zouden zij derhalve gaarne van u vernemen of ook uwerzijds thans met het hiër ingenomen stand-

punt instemming kan betuigd worden; en zoo, ja, wat uw gedachten zouden zijn over een te adviseeren regeling, welke althans volgende punten zou inhouden:

a. dat de Gereformeerde Kerken in Nederland en de Protestant Reformed Churches op elkanders leer en kerkregeering zullen acht geven en mede daartoe elkander op de hoogte zullen houden van hun meerdere vergaderingen en haar besluiten, met de mogelijkheid van wederzijdsche afvaardiging;

b. dat over ev. wijzigingen en/of aanvullingen in de Belijdenis, Kerkorde en liturgische formulieren voor zoover mogelijk onderling overleg zal worden gepleegd;

c. dat door de eene kerkengroep afgegeven attesties door de andere zullen worden aanvaard;

d. dat de Dienaren des Woords in beide kerkgemeenschappen mogen worden uitgenoodigd tot het voorgaan in den Dienst des Woords en der Sacramenten.

Ter kennisneming bieden zij u bij dezen nog aan een exemplaar van de Acta der Generale Synode, Amersfoort 1948 en voor uw kerken een aantal exemplaren van het op die Synode uitgebrachte rapport en de door die Synode genomen besluiten inzake contact met en mogelijkheid van correspondentie met uw kerken.

Met de bede dat de HEERE uw kerken moge bewaren en vermeerderen en u in al uw arbeid getrouw en voorspoedig moge maken, verblijven zij

Met hoogachting en broedergroeten
namens deputaten voornoemd.

(W. G. Visser), scriba.

It must be remembered that the above letter was written after the Netherland deputies had met with the Revs. De Jong and Kok, and reached us several months after the wellknown letter of Prof. Holwerda had come to our attention.

In view of all that happened since, our committee advises synod to send them as delegates to the Netherlands, in order to confer face to face with the Netherland deputies for correspondence about the question of contact between their and our churches.

H. H.

* * * *

YOUNG MEN, ATTENTION!

Young men, who desire to attend our Seminary in September to prepare themselves for the Ministry of the Word of God, are requested to be present at the next meeting of the Theological School Committee to be held in the basement of the Fuller Ave. Church, May 19. They should come with a statement of health from a reputed physician and a testimonial from their consistory as to their membership and walk of life.

The Theological School Comm.

per, Rev. J. Blankespoor, Sec'y.

Van Boeken

De Kleine Profeten, door Prof. Dr. J. Ridderbos, Deel II, 2de druk. J. H. Kok, N.V. Kampen, Nederland.

Ook deze commentaren op de "Kleine Profeten" behoren tot de bekende series "Korte Verklaring der Heilige Schrift." Bovengenoemd werk biedt eene verklaring van de profeten Obadja tot Zefanja. Aan elk der verklaringen gaat een inleiding vooraf, handelend over den naam van den profeet, en tijd en plaats van zijn optreden.

Dr. Ridderbos gaat uit van de grammatisch-historische verklaring der profetie, om daarvan door te dringen tot den zin der profetie als Woord Gods. Hij vergeet daarbij niet dat hij in "Korte Verklaring" schrift voor het gewone volk. De taal is eenvoudig, en de stijl is glashelder.

Gaarne had ik, bij de verklaring van het boek Jona wat meer sympathie bij den schrijver gemerkt voor den profeet zelfs in zijne ongehoorzaamheid, en tevens den profeet wat meer willen zien als het van God gestelde teeken voor "een boos en overspelig geslacht."

Hartelijk aanbevolen. Prijs f. 4.50.

H. H.

* * *

Peper en Zout, door Ds. M. E. Voilà. Uitgever J. H. Kok, N.V. Kampen, Nederland. Prijs f. 2.95.

Dit boek bevat onderscheidene schetsen, meest humoristisch, ofschoon enkele, vooral de laatste in het boek, gekenmerkt zijn door een diepe pathos. Ze geven de belevenissen van een predikant onder en met zijne gemeenteleden. De schetsen zijn ongetwijfeld naar het leven geteekend. Sommige er van zouden gemakkelijk dienst kunnen doen om op de een of andere gezellige bijeenkomst te worden voorgedragen.

In weerwil van het waarschuwend woord vooraf door L. E. Voici, die "gelukkig heel in de verte nog familie van" Ds. Voilà is, en dat de lezer vooral niet moet overslaan, durf ik het aan deze schetsen bij ons Hollandsch lezend publiek aan te bevelen.

H. H.

* * *

Veel Vragen . . . Eén Antwoord, door Joh. C. Francken. Uitgever J. H. Kok, N.V. Kampen, Nederland. Prijs f. 6.50.

Wie een antwoord zoekt, en dat een Schriftuurlijk antwoord, op vele (honderd vier en veertig!) actuele vragen, moet vooral niet verzuimen zich dit boek aan te schaffen. Het boek bevat een keur uit vele onder-

werpen, die behandeld werden in het vragenuurtje der N.C.R.V. over de radio dus in Nederland. De vragen en antwoorden gegroepeerd en in hoofdstukken ingedeeld. Ze betreffen zulke belangrijke onderwerpen als: De Schepping (hoe oud is de aarde? het menschelijk geslacht? wat te verstaan door "wereld" 'in Joh. 3:16?); Het Woord Gods (hoe oud is de Bijbel? woordelijke ingeving? aangeboren Godsbegrip? etc.); Het beeld Gods en de zondeval; Jezus, de Redder der wereld; Geloof, bekeering, verharding; Gebed en gebedsgenezing; Huwelijksproblemen; Dood, graf, opsanding; etc. etc.

De antwoorden zijn goed gemotiveerd, en alle in de Schrift gefundeerd.

Waarlijk hier wordt een schat van informatie geboden.

H. H.

* * *

Het Christelijk Leven, door Dr. G. Brillenburg Wurth. Uitgever J. H. Kok, N.V. Kampen, Nederland. Prijs f. 6.90.

Het schijnt mij toe, dat het lang geleden is, dat ik met zooveel genot en instemming een boek gelezen heb als dit werk van Dr. Brillenburg Wurth, en dat vooral omdat het door en door gereformeerd is.

Het boek beweegt zich op het terrein van de Christelijke ethiek. Het behandelt in acht hoofdstukken de zedelijke crisis van onzen tijd, de term "het christelijke leven," het zedelijke van de zijde van de norm, van de zijde van het subject, de norm van het christelijk leven, het beginsel, de bestemming, en de openbaring van het christelijk leven, de laatste alleen naar zijn individuele zijde.

De uitgever zegt er van: "Het is zoo geschreven, dat het ook voor niet-theoretici goed te volgen is." Dit is waar in het algemeen voor wie zijn Hollandsch machtig is, en voor wie niet bevreesd is om zijn "thinking-cap" op te zetten.

Wat de schrijver zegt op p. 248 van het gebod der zelfliefde, is mij niet duidelijk. Waarom kan het een Christen niet geboden zijn om zichzelf lief te hebben om Gods wil?

Hartelijk aanbevolen.

H. H.

* * *

MEN'S SOCIETIES

Men's League Membership Meeting will be held Thursday evening, May 11, 1950, at 8 o'clock at the Hope Protestant Reformed Church. Rev. H. Hoeksema will be the guest-speaker; his topic will be: "The Intermediate State of the Soul."

C. Haveman, Sec'y.

THE TRIPLE KNOWLEDGE

An Exposition Of The Heidelberg Catechism

PART TWO

Of Man's Redemption

LORD'S DAY XXVIII.

3.

The Significance Of The Lord's Supper. (continued)

Now the Lord's Supper signifies first of all that God establishes His covenant with us unilaterally, that is: He establishes it alone and sovereignly. This is expressed in Question and Answer 75: "How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits? Thus: That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him, adding these promises: first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me; and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ." That God establishes His covenant with us through the death of Christ as a sacrifice for our sins, and that therefore He was reconciling us unto Himself, not imputing our trespasses unto us, is the central significance of the Lord's Supper. He alone establishes His everlasting covenant with us, and that, too, absolutely sovereignly: for he established it forever with the elect in the death of His Son, our Lord Jesus Christ. This was prefigured already in the ratification of the covenant as revealed to Abraham, according to Gen. 15:9, ff.: "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great darkness fell upon him. . . . And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that

passed between those pieces. In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Now the meaning of this passage is very plain. It was customary for covenanting parties to divide sacrificial animals and place the pieces in juxtaposition over against one another, in order that both the covenanting parties might pass through those pieces. The meaning evidently was that the covenanting parties would rather be cut in pieces and pass through death than ever violate the covenant. Now in the case of the covenant which God ratified with Abram it was not Abram and God that passed through those pieces, but God alone in the symbol of the smoking furnace and the burning lamp: meaning, of course, in the first place, that God established His covenant alone, without Abram as a party; and in the second place, that God would rather die than ever violate His covenant. And this was realized in the cross. For in the death of the Son of God on Calvary God established the basis of righteousness for His everlasting covenant, and virtually testified that He, God, in Christ, would rather pass through death than ever break His everlasting covenant with His people. This, therefore, that God established His covenant in the death of His Son, that through that death of the Son of God He established a basis of righteousness, and upon that basis promises the forgiveness of sins and everlasting life in the fellowship of His friendship is the significance of the signs of the bread and wine in the Lord's Supper. These are the promises of which the Heidelberg Catechism speaks in Question and Answer 75.

In this respect we may indeed say that the Lord's Supper is the wedding ring which Christ puts upon the finger of His bride, the wife of Jehovah, and which she may wear as a sure pledge in this present world. The church, the bride of Christ, is still in the world, while her Husband is in heaven. She is not yet finally joined to her husband, although in principle she is risen with Christ and placed with Him in heavenly places. She still waits for the heavenly wedding. And while she is in this world, she finds, as far as she is concerned, abundant reason to despair of ever being married and joining her heavenly Bridegroom. For by nature she is unfaithful. According to the old man of sin she is still an adulteress. In the body of this death the motions of sin are still within her. And although it is true that in principle she loves the Lord her God with all her heart and mind and soul and strength and delights in the law of God after the inward man, she still notices another law in her members, warring against the law of her mind, and bringing her into captivity to the law of sin which is in her members. Rom. 7:22, 23. According to that other law, she still commits adultery. Besides, in this world

she still lies in the midst of death, and the wrath of God is revealed from heaven over all unrighteousness and ungodliness of men; and therefore she cries out, "O wretched man that I am! who shall deliver me from the body of this death?" And in that state and in that condition she has need of comfort. And that comfort she finds, of course, in the Word of her God. But as an added comfort and assurance the Bridegroom puts the wedding ring on her finger; and looking at that wedding ring, she may hear the voice of her Bridegroom saying: "As often as ye eat of this bread and drink of this cup, you shall thereby as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you; that, whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you; and as certainly feed and nourish your hungry and thirsty souls with my crucified body, and shed blood, to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me." Form for the Administration of the Lord's Supper.

This, therefore, is the first element of comfort and added assurance which the Lord our God through the holy sacrament of the supper of the Lord gives believers in addition to the promise as proclaimed in the gospel.

Mark you well, it is not another promise than that which comes to us through the preaching of the Word that is given in holy communion. On the contrary, both hold forth the same promise. And the promise is: "That he grants us remission of sin, and life eternal for the sake of that one sacrifice of Christ, accomplished on the cross." Heid. Cat., Qu. 66. Moreover, the promise both in the gospel and in the sacrament of the Holy Supper is also co-extensive with regard to those that receive and partake of it. It is not for all that outwardly hear the gospel and that outwardly receive and partake of the signs of the Holy Supper, but only for those that are ingrafted by a true faith in Jesus Christ, that is, for the living elect. They, and they only, can "eat the crucified body, and drink the shed blood of Christ." Qu. 76. And this, that is, to eat the crucified body and drink the shed blood of Christ is "to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal." Qu. 76. But while in the preaching of the Word that promise of forgiveness and life is *heard*, in the sacrament of the Holy Supper it is *seen* in the signs of bread and wine, obnoxious as a sure pledge and seal "of this my hearty love and faithfulness towards you."

But there is more.

The signs are not only displayed on the communion table to be looked at, but they must be eaten and drunk.

We not only see the signs by faith, but we also touch them, taste them, take them into our system, and digest them. It is especially this which the Heidelberg Catechism explains in the last part of Answers 75 and 76. In the former we read: "And further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ." And in answer to Qu. 76, "What is it then to eat the crucified body, and drink the shed blood of Christ?" the Catechism replies: "But also, besides that, to become more and more united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us; so that we, though Christ is in heaven and we on earth, are notwithstanding 'Flesh of his flesh, and bone of his bone'; and that we live, and are governed forever by one spirit, as members of the same body are by one soul."

For this part the Heidelberg Catechism refers especially to John 6, which indeed has reference to the Lord's Supper and is extremely important for a correct understanding of this second sacrament. The reference is especially to the conversation which Jesus had with the Jews in the synagogue in Capernaum. It was the day after the miracle of the feeding of the five thousand had been performed by the Lord as a sign that He is the Bread of life. The Jews, not understanding this sign, were very enthusiastic and wanted to take Him by force to make Him a king. But the Lord sent His disciples across the sea and withdrew Himself into a mountain. On the next day, however, the multitude sought Jesus again in Capernaum; and when they had found Him they were curious to know how He had come hither from the other side of the sea. The Lord, however, not being interested at all in mere questions of curiosity, answered them: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." John 6:26, 27. Upon these words a very striking and interesting conversation ensued, which ended, however, in the Jews being alienated from Christ. The chief subject of this conversation was the Bread of Life. At first it appeared as if Jesus and the Jews were discussing the same theme. And the multitude seemed to be eager to receive the bread of life which Jesus could give unto them. For in vss. 32, 33 the Saviour said unto them: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." And the multitude, still not under-

standing that the Lord spake of spiritual bread, and most probably having in mind the bread which He so miraculously fed them on the preceding day prayed Him: "Lord, ever more give us this bread." Thereupon, however, Jesus begins sharply to disillusion them by saying unto them: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Upon this and upon the words that immediately follow this saying of Jesus the Jews began to murmur. They evidently began to understand that He was talking about an entirely different bread from that which they sought. And murmuring, they began to contradict Him: "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" But the difference is accentuated when the Lord in His further speech to the Jews in Capernaum emphasizes not only that He is the Bread of life, but that the bread which He shall give them is His flesh. Thus we read in vs. 51: "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." And when the Jews in their unbelief ask the question, "How can this man give us his flesh to eat?" Jesus refers to His crucified body and shed blood in the words: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." Thereupon the Jews became estranged from Jesus and walked no more with Him.

We must notice that the Heidelberg Catechism calls our attention to two aspects of this phase of Holy Communion. The first aspect is the act of Christ: He feeds and nourishes us with His body and blood. And the second aspect is that act of faith whereby we eat and drink Him in the signs of the broken bread and wine poured out. And the question still is: what does it mean that Christ nourishes us with His crucified body and shed blood, on the one hand, and that, on the other hand, we eat and drink Him?

H. H.

ATTENTION!

Synodical Delegates: If you have made no arrangements for lodging during your stay here at Hull, Iowa, please inform our pastor, Rev. J. D. de Jong, Box 208, Hull, Iowa.

By order of Consistory of calling church,

OUR DOCTRINE

The Counsel Of God. (10)

Supralapsarianism and Infralapsarianism.

Many of us are familiar with the literal meaning of the words, "supralapsarianism" and "infralapsarianism". The prefixes, "supra" and "infra", mean "above" and "below" respectively. The word "lapis", which we recognize in both words, means "fall". Hence, Supralapsarianism means: above the fall, and Infralapsarianism means: below the fall.

In the attempt to distinguish between these concepts we should bear a few things in mind. On the one hand, also the supralapsarians, generally speaking, are careful with respect to the reality of sin, speak of a Divine permitting of the fall. They, too, are hesitant to say that the Lord willed sin. But, over against this we may assert that the infralapsarians realize that to teach that God merely foresaw and then permitted sin does not do justice to the truth of Scripture and must lead to Arminianism. This, of course, would necessarily imply that the Lord was prompted and guided, not by His own sovereign will, but by the will of man. On the other hand, whether one is a supralapsarian or an infralapsarian in his conception of the counsel of God, we must bear in mind that we are dealing with matters as they exist in the counsel of God. It is important that we bear this in mind. Beginning with the creation of man, historically, and continuing throughout subsequent history, the Lord sovereignly realizes His counsel. Sovereignly, whether one is a supralapsarian or an infralapsarian, the Lord calls His own out of darkness into His marvellous light and the others are barred from the blessed fellowship of the Lord's covenant and eternal life. There is, to be sure, a difference, also in this respect, between the supporters of both conceptions. We believe that the infralapsarian does not maintain, as does the supralapsarian, the truth that God hardens the one as sovereignly and as efficaciously as He softens and saves the others. And, finally, God is eternal and His counsel is eternal. However one may view the counsel of election, as before the fall or after the fall, we must not conceive of a temporal order of events in God's decrees. There is in the counsel of the Lord no succession of events. God did not decide first one thing and later decree something else. Everything in the eternal thoughts of Jehovah is eternal.

The distinction between Supralapsarianism and Infralapsarianism is rather clear. Originally, it is said, it really involved the question whether God willed the fall of man. This, however, is no longer the issue.

All agreed that the Lord willed the fall of man, although it is true that the infralapsarian speaks of this will of the Lord in a permissive sense, that the Lord willed it in the sense that He permitted it. The Infralapsarian begins with a fallen mankind. The human race as fallen is his point of procedure. He does not proceed beyond the fall of Adam. According to his conception the Lord elected out of a fallen human race. And he defines Reprobation as that eternal decree of God whereby Jehovah left the reprobates in the misery into which they had plunged themselves. The Supralapsarian, on the other hand, does go beyond the fall, declares that the Lord elected and reprobated, not fallen men, but men who were to be created and who were to fall. The Supralapsarian seeks to explain sin, coordinate it, and regard it as serving the supremely glorious purpose of God. Hence, the Infralapsarian presents the following order *in the counsel of God*: creation-fall-election and reprobation. And the Supralapsarian presents the following order, also in the counsel of God: election and reprobation-fall-creation.

*Arguments Advanced In Favor Of The
Supralapsarians.*

The supralapsarian will, first of all, call attention to all those passages which emphasize the absolute sovereignty of God and more particularly His sovereignty with respect to sin. Thus we read in Ps. 115:3: "But our God is in the heavens; He hath done whatsoever He hath pleased." And in Prov. 16:4 this word occurs: "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Passages such as Is. 10:15 and 45:7-9 are also quoted: "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. . . . I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What maketh thou? or thy work, He hath no hands?" And in Jeremiah 18:5-6 the same reference is made to the potter: "Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Attention is also called to a text as 2 Sam. 16:11, in connection with Shimai's cursing of David as he was fleeing before Absalom: "And David said

to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; *for the Lord hath bidden him.*" And in connection with the sin of David when he numbered the people we read in 2 Sam. 25:1: "And again the anger of the Lord was kindled against Israel, and *He moved David against them* to say, Go, number Israel and Judah."

Also in the New Testament such "supralapsarian" texts abound. Thus we read in Matt. 20:15: "Is it not lawful for Me to do *what I will* with Mine own? Is thine eye evil, because I am good?" This surely suggests more than mere permission. And we read in Acts 2:23 and 4:27-28: "Him, *being delivered by the determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain. . . . For of a truth against Thy holy child Jesus, Whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, *for to do whatsoever Thy counsel determined before to be done.*" We will have opportunity to return to these passages from the book of Acts later in our discussion. However, it should be self-evident that these texts speak of more than a mere permission. And, finally, not to quote more passages, a discussion of this issue would not be complete without the Word of God as recorded in Rom. 9:17, 19-23: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My Name might be declared throughout all the earth. . . . Thou wilt say then unto Me, Why doth He yet find fault? For who hath resisted His will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew His wrath, and to make His power known endured with much longsuffering the vessels of wrath fitted unto destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." Also to this remarkable passage we will have occasion to return later.

Besides the texts which we have quoted and which can be multiplied, the supralapsarian will also call attention to the fact that Scripture suggests that the work of nature or creation in general was so ordered as to contain illustrations of the work of redemption. There are, e.g., first of all, the parables. Does not the Saviour inform us, in connection with this form of teaching that the Kingdom of Heaven takes place in parables, as in Mark 4:11: "And He said unto them, Unto you it is given to know the mystery of the king-

dom of God: but unto them that are without, all these things (of the Kingdom of God—H.V.) are done in parables.” This implies that the Kingdom takes place through parables, that the earthy is a symbol of the heavenly. And the supralapsarian will tell you that the heavenly was not fashioned after the pattern of the earthy, but that the earthy was fashioned after the pattern of the heavenly, and that the Lord, creating the earthy, created it as a symbol of the heavenly. And this certainly must imply that the Lord, when He created the heavens and the earth, reckoned with the coming of sin, reckoned with the coming of sin sovereignly, for He made the earthy as a symbol of the heavenly, and the heavenly renewal of all things would be realized only in the way of sin and death—God builds His everlasting Church and Kingdom upon the ruins of sin and death. To this must be added the fact that the earthy creation is one great symbol of the Christ. He is the Sun of Righteousness with healing in His wings, so called in the prophecy of Malachi 4:2. The moon and the stars are symbols of the Church. The first symbolizes the Church because, as the moon is the reflection of the sun, so also the Church has no light in herself but is the reflection of the Christ. And the stars are a mighty symbol of the Church from several points of view. The tremendous number of the stars symbolizes the great number of the people of God. Besides, each star occupies its own place in the firmament; so also each child of God occupies his own place in the organism of the Church, the Body of Christ. Moreover, Christ is also the Lion of Judah’s tribe, the Lamb without spot or blemish, the Bread and the Water of Life, the Morningstar. The seed that does, and brings forth its fruit in the way of death, is a mighty symbol of the resurrection. Surely, this cannot mean that after the Lord foresaw the entrance of sin and death into the world He thereupon resolved to build His Church and establish His eternal Kingdom in eternal and heavenly glory, and that the Lord then resolved to build that Church after the pattern of the earthy. Fact is, the earthy is the pattern, and the heavenly renewal of all things is the completed product, the eternal reality, the building which the heavenly Architect is building and erecting. And we know, also among earthy architects, that not the pattern is first but the idea as it exists in the mind of the builder. Would not the same thing apply to the living God, the Heavenly Architect? And that Christ is the Sun of Righteousness, the Lion of Judah’s tribe, the Lamb without spot and without blemish—does it not all suggest that God, when He created these creatures, created them as symbols of the Christ? Surely, the Lord Jesus Christ was not patterned after them, was He? Hence, the entire earthy creation constitutes one mighty symbol of the heavenly; and although it is true that the natural is first and then the heavenly,

according to 1 Cor. 15, this only applies as far as their historical realization is concerned—it is only from the viewpoint of time that the natural and earthy is first.

And, finally, the supralapsarian will call attention to the fact that he wishes to emphasize the sovereignty of God. He wishes to maintain the truth that of God and through God and unto God are all things, also the phenomenon of sin and death.

Arguments Advanced In Favour Of Infralapsarianism.

The infralapsarian, in support of his position, will first of all call attention to the fact that his conception avoids the danger of making God the author of sin. This is probably the most common of all arguments in favour of Infralapsarianism. And he is very serious and conscientious when he makes this claim. The Infralapsarian is dreadfully afraid of making God the author of sin. And, to be sure, we all should be dreadfully afraid of this. This explains why he does not reach, in his reasoning about the counsel, beyond the sin and fall of man. He begins with a fallen mankind. He knows that it will not do simply to ascribe foreknowledge to the Most High, and that there are passages in the Word of God which are so strong that we would not dare take them upon our lips were it not for the fact that the Scripture itself employs that language. Nevertheless, he dare not account for the reality of sin and death in the counsel of God, speaks of Reprobation as God’s sovereign decree whereby He simply permitted men to remain in their sin and corruption, and will not advance any explanation for this appearance of sin and evil in the counsel of the Lord. His order in the counsel of God remains: creation-fall-election and reprobation. He fears the supralapsarian conception because it might involve him in the sin of making the holy and righteous God the Author of sin and evil.

Secondly, the Infralapsarian will call attention to the fact that our Confessions are infralapsarian. And this can hardly be denied. The Heidelberg Catechism begins with the wellknown question: What is your only comfort in life and in death? And the answer informs us that our only comfort is that we are the property of our Lord Jesus Christ Who bought us with His own precious blood and makes us sincerely willing, by His Spirit, to live unto Him. It is clear from this first question and its answer that our Heidelberg Catechism begins with the reality of our sin and misery, inasmuch as it asks us concerning our only comfort in life and in death. Comfort presupposes misery. Hence, the Catechism’s point of procedure is our sin and misery and corruption. And, this is the infralapsarian conception. Neither can it be denied that the Canons are infralapsarian. They, too, begin with the reality of

sin. Article 1 of the First Head of Doctrine reads: "As all men have sinned in Adam, lie under the curse, and are deserving of eternal death, God would have done no injustice by leaving them all to perish, and delivering them over to condemnation on account of sin, according to the words of the apostle, Rom. 3:19, 'that every mouth may be stopped, and all the world may become guilty before God.' And verse 33: 'for all have sinned, and come short of the glory of God.' And Rom. 6:23: 'for the wages of sin is death.' And that the infralapsarian views "reprobation" as the Divine decree whereby He merely passed men by, leaving them in their misery, is evident from Art. 15 of the same Head of Doctrine, which reads: "What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election, is the express testimony of sacred Scripture, that not all, but some only are elected, while others are passed by in the eternal decree; whom God, out of His sovereign, most just, irreprehensible, and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but permitting them in His just judgment to follow their own ways, at last for the declaration of His justice, to condemn and punish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin, (the very thought of which is blasphemy), but declares him to be an awful, irreprehensible, and righteous Judge and Avenger thereof." And, finally, also our Confession of Faith, the Thirty Seven Articles, is infralapsarian. Art. XVI is the article which discusses the doctrine of Election. However, when these articles finally call attention to God's sovereign decree of Election, they have already discussed the creation of the world, Divine Providence, and the fall of man together with his incapacity to perform that which is truly good.

Thirdly, the Infralapsarian will also call attention to the fact that the Holy Scriptures are infralapsarian. And, neither can this assertion be denied, at least from an historical point of view. In the first place, it is surely true that the infallible account in the Scriptures begin with the creation of the world and the fall of man. Fact is, it cannot even be denied that the creation of the heavens and the earth is described from the earthly point of view. After declaring that "in the beginning God created the heavens and the earth" the further description of the Lord's work of creation concerns itself with the earthly aspect of the works of God's hands. And in the third chapter of the book of Genesis we are informed of the fall of our first parents, Adam and Eve, in Paradise. The promise of salvation, of the victory of the Seed of the woman over the devil is revealed unto us only after we have been

told about the entrance of sin and death into this world. One need not doubt, therefore, that the Scriptural record of the development of God's kingdom and covenant is "infralapsarian" throughout. Scripture begins with the creation and the fall of man.

But this is not all. The infralapsarian can also point to the fact that the Divine Word is infralapsarian throughout. As far as the Old Testament is concerned, the revelation of the Christ follows upon the entrance of sin and corruption and death. It is after the fall of man that the word of the Lord comes to the serpent: "I will put enmity between thee and the woman, between her seed and thy seed; it shall bruise thy head and thou shalt bruise its heel." In fact, do not the very names, Jesus and Christ, presuppose sin and our utter hopelessness. The name, Jesus, means: Saviour, does it not? Surely, a Saviour presupposes sin; in fact, the angel declares that His name shall be called Jesus because He shall save His people from their sins. And the name, Christ, signifies: Anointed. And He was also anointed to be our only High Priest Who, as our only High Priest, sacrifices Himself in order that we might have life through His death. Throughout the Old Dispensation, the promise of God, to be realized in Christ Jesus, comes exactly to a people lost in sin and darkness. In fact, it is this which constitutes the very essence of the promise of the Lord: His own inviolable word that He will redeem and deliver us out of all sin and corruption and darkness and death into the glorious life and fellowship of Jehovah's everlasting covenant. This revelation of that Christ becomes ever more glorious and clearer as the coming of Immanuel draws nearer. Moreover, this ever clearer revelation of the Christ is accompanied by a darkness which grows more intense. The night becomes darker and the light of the Divine promise of salvation shines more brightly with the approaching coming of Immanuel.

The same "infralapsarian" presentation of salvation characterizes the New Testament. In the first place, the very word, "election", is infralapsarian, is it not? The word means literally: to be chosen, selected out of. This certainly must presuppose a human race out of which the people of God have been elected, selected by the Lord. Infralapsarianism teaches an election in the sense that the Lord chose His own, before the foundation of the world, out of the entire human race, and then as fallen. Does not the word, "election", seem to point in this infralapsarian direction? But there are also other passages and truths in the New Testament which apparently point in this same direction. To these, the Lord willing, we will call attention in our following article.

H. Veldman.

THE DAY OF SHADOWS

The Significance of David's Wars

We are occupied with David's successes in war. As was said, in order to appreciate these successes, regard must be had to the boundaries of the land that the people of Israel, in fulfillment of the promise, was made to inherit. As was explained, according to Num. 34 this inheritance was small. As was stated it included but a narrow strip of land approximately 160 miles in length and whose greatest width measured 50 miles. The territory occupied by the two and a half tribes east of the Jordan was added later.

On the other hand, according to other Scripture passages Israel's heritage was much larger. It was formed of an immense region that extended to the Euphrates on the east and to the River Nile on the west and thus included the whole of Arabia (Gen. 15:18; Ex. 23:31; Deut. 1:7; Josh. 1:3, 4; Deut. 11:24).

As was stated, there is no difficulty here. The smaller region was Israel's proper home as is proved by the fact that it was the only region divided by the lot of God among the twelve tribes. Its original inhabitants were Canaanite tribes, all of which were under the ban of God and thus marked for destruction. Joshua had to smite them and utterly destroy them (Num. 30:50-56; Deut. 7:2; Deut. 20:16, 17). No peace might be proclaimed unto them. Nor did they desire peace with Israel. Hearing of Joshua's approach, they prepared for war and went forth to do battle with Israel's army. So did they ask for the doom by which they were overtaken. "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses" (Josh. 11:18).

But in addition to the Canaanite tribes, marked for destruction and in whose depopulated land the people of Israel were to be planted and established, the Lord in promise gave to Abraham and his seed also that vast region beyond and the nations that dwelt therein. But the purpose was different. If the Canaanite tribes, being under the ban of God and having filled their measure of iniquity, had to be extirpated, and their land occupied by the twelve tribes, not so the nations of that vast region beyond. So many of these peoples as received Israel's army in peace and showed a willingness to serve God's people in paying them tribute, had to be spared. Only those heathen cities of that vast region beyond, that would resist the

approach of Israel's armies, had to be depopulated when finally captured. The male inhabitants had to be slain and the women and the children and the cattle carried off as spoil. So the Lord had instructed his people by the mouth of Moses (Deut. 20:10-15).

There was then a standing promise of the Lord to His people, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8).

Joshua's victories over the Canaanites was the initial typical fulfillment of that promise. Through the subsequent ages the promise was progressively fulfilled by the victories of the judges over the heathen, and on a scale of unprecedented scope by David's successes in his warfare with the heathen,—successes of which we already have taken notice. As was observed, he overthrew all the nations that had been menacing Israel from the north to the south. On their ruins he founded a kingdom that actually did stretch from the Euphrates on the east and to the river Nile on the west. It was an empire as vast as any of the great kings of the East. The achievement of David was preliminary to the golden years of Solomon's reign. It was during these years that the promise reached its climactic *typical* fulfillment. "Solomon reigned over all the kingdoms from the river unto the land of the Philistines and unto the border of Egypt; they brought presents, and served Solomon all the days of his life" (I Kings 4:21). "And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present. . . ." (II Chron. 9:23, 24). "And all the kings of the earth sought his presence. . . ." Whether reference here is to the kings over which Solomon held sway, or in addition to the kings of countries adjoining his empire is a question to which the Scriptures give no definite answer. In all likelihood the latter must be included, seeing that, though Egypt and Tyra lay outside of Solomon's dominion, their kings, nevertheless, were his friends and allies. Solomon's fame must have penetrated far beyond the borders of his empire. It spread throughout all the countries of the east.

But David and Solomon were but prophetic persons. The body is Christ. In Him only could the promise under consideration reach its true fulfillment. To Him the promise was given. To Him God said, and said everlastingly, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Accordingly, when, through His obedience unto death, the death of the ignominious cross, He had atoned our sins, God "raised Him up from the dead and set Him at His own right hand in the heavenly, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come: and hath put all things under

His feet and gave Him to be the heard over all things in the church" (Eph. 1:20-23). The thrust of this Scripture is plain. Christ's dominion extends to the utmost bounds of the universe. It includes every creature, animate and inanimate, rational and irrational, angels, devils and men. All things have been given into His hands. Vested is He with all power in heaven and on earth, wherefore He reigns in the midst of His enemies, and simultaneously through the ages of this dispensation of the world gathers His church, which is His body and He its head and Saviour. For He asked of God, and God gave Him the heathen, all the nations of the earth, as His inheritance indeed.

And when all things shall be subdued under Him, and He shall have gathered His church, then cometh the end, when He shall have delivered up the kingdom to God even the Father. Then shall He also, Himself be subject to God, that God may be all and in all on the new earth, where God's tabernacle will be with men, His redeemed people, clothed with heavenly perfection. Then His kingdom—the kingdom of Christ and of God—shall have appeared in glory—a glory that will be heavenly in contradistinction to the glory of Solomon and his kingdom which was earthy, and faded and vanished away.

And the saints of the Old Testament had understanding of this. Accordingly, their hope and expectation was not David; it was not Solomon; it was Christ and the things of His kingdom upon which they, too, had their affections set.

G. M. Ophoff.



On Breaking The Covenant

"And they will break my covenant which I have made with them" (Deut. 31:16). Can the covenant be broken? This Scripture says that it can. The carnal seed in the church—the non-elect baptized—do break the covenant. And apart from Christ's grace, God's believing people do likewise. That, too, is their great sin.

First, let us see what this does not mean.

First, it does not mean that the carnal seed in the church are *in* the covenant. Let us consider that the covenant has two parts to it. I say *parts* not *parties*. The meanings that the latter term has through its *uses Loquendi* makes it strictly undesirable. The meanings are these (and I now quote the dictionary): 1) A body of persons forming one side in a contest. 2) A body of partisans, especially one of the sections into which a people is divided on public questions; specifically U. S. politics, an organized group of electorate that attempts to control government through the election of its candidate to office. (For example, the republi-

can and the democratic parties. Should these two parties take their position on the same platform, they would be one party, not two). 3) The practice or system of forming sides on public questions; partisanship. 4) Detachment as of troupes. 5) A company or association of persons, as for social enjoyment. 6) One of the persons who compose, or a body of persons constituting, one or other of the two sides in an action or raffair. 7) Specifically, the plaintiff or the defendant in a lawsuit. 8) Compact, treaty, agreement. 9) *Slang*, a person.

Certainly, the body of the believers in the covenant do not form one side in a contest with God as the other side. They do not form sides against God on any question, like in these U. S. the democratic party in reference to the republican party and vice versa. God and the believers do not constitute two distinct associations for social enjoyment independent of each other, but the joy of God is His people and the joy of this people is God. In the covenant God is not the plaintiff and His people the defendant in a lawsuit and vice versa. Neither will it do to say that the covenant of God with His people is a treaty or an agreement.

In the Scriptures one of the symbols of the covenant is the institution of marriage. Marriage, too, is a covenant in which husband and wife according to the ordinance of God constitute not two but one party of which the husband is the head. For, says Paul, Adam was first formed, then Eve; meaning to say that juridically the man on that account is the head of the woman. Elsewhere the apostle completes the thought by saying, "as Christ is the head of the man and God is the head of Christ. This being true, the woman shall not usurp authority over the man, but be silent. I Tim. 2:15. Refusing, she resists the ordinance of God; and in her self-will and pride brings disaster upon herself and her husband. For God is not mocked. To prove his point, the apostle refers to Eve's usurpation of authority over Adam in paradise. Instead of being silent and allowing her husband to deal with the temptor, she took the lead and had all the say. And consider what happened. As deceived by Satan she ate of the forbidden tree and persuaded her husband to do likewise. So, as deceived, she, to quote the apostle once more, was in transgression and her husband with her. Through that joint disobedience sin entered the world and death through sin.

It all comes down to this. In the matrimonial covenant the woman forms not a side against the man as the other party. On the contrary, if the vows spoken are truly biblical as to their content, what is effected is a legal-ethical union in which the woman *is of the party of the man*. For mark you, the man is her head and she his "helpmeet" and friend, wholly bent on advancing his interests and not those of another in her willing submission to her husband. "There-

fore shall a man leave his father and mother and shall cleave unto his wife (and the wife unto her man) and the two shall be one flesh. To set forth the woman as a distinct party in marriage is to place her on the level with the man; it is to co-operate with the modern movement that aims at emancipating the woman; it is to deny the idea and purpose of marriage as laid down in the Scriptures. It is conceptionally to obliterate marriage as the symbol of the marriage of the "Lamb". It is to destroy the Word of God.

As the woman is of the party of the man, so are the believers of the party of Christ and through Christ in the Spirit of the party of God in His covenant with His people. It cannot well be otherwise. God is all and the believers apart from Christ's grace are nothing except sinners, dead, undone, and lost in their sins and transgressions. By grace are they God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. Hence, God has all the say; He speaks and His people are silent. They do speak, to be sure, but only to repeat in love the word—the word of God—that Christ by His Spirit speaks in them. Ethically, there is but one mind in the covenant—the mind of God; one will—the will of God; one law—the law of God; one word—the word of God; one gospel—the Gospel of God; one life—the life of Christ; one Spirit—the Spirit of Christ dwelling in all the members of His body. Verily, the believers juridically and spiritually are of the party of Christ and through Christ of the party of God. In John 17 we find the same idea expressed in this language, "That they all may be one; as thou, Father, art in me, and I in them, that they also may be in us: that the world may believe that thou hast sent me". (From the priestly prayer of Christ, John 17:21). To set forth God's people as a distinct party in the covenant is to place them on a level with God conceptionally; it is to pit the believers against Christ and His Father and the Father against His people; it is to destroy the very idea of the covenant.

(One will say that all I do here is to repeat Rev. H. Hoeksema. I should stand on my own feet and do a little thinking of my own. Allow me to reply to this. Of course all I do here is to repeat Rev. Hoeksema as to the idea that there are not *parties* but *parts* to the covenant. And why in the world should I not be repeating Rev. Hoeksema on this point of doctrine. It's the truth, isn't it? That it's the truth is as plain as the sun in the heavens, isn't it? Should I not want to be repeating what I discern to be the truth? Should I want to differ with a man *for the mere sake of differing with him*? Eve did that with God and sided with Satan.

To be sure, we should and must do our own thinking in the right sense. We must discern the

truth, when we hear it proclaimed and see it set forth,—discern the truth, and embrace the truth, take our position on the truth, and build on the truth, not on a foundation alongside of the truth; for then we build on the lie. Building on the truth and rejecting every teacher of whom we discern that he is not identified with the truth—that is our calling. Then we do our own thinking and stand on our own feet in the right sense.

We want to be original. We don't want to follow. But let us consider this. There is but one who is original and that one is God. When He speaks He speaks of Himself and not what He has heard. And He speaks the truth. And Satan originated the lie. All that we humans do, can do, spiritually, is to repeat either God or Satan, the truth or the lie, the teacher identified with the truth or the teacher identified with the lie. The question is not whether we repeat; we all do. The sole question is: whom do we repeat; and, whom do we follow. God's believing people follow God. They repeat in love the Word that God in His love speaks in their hearts through the teaching and preaching of the teachers in the church identified with the truth. Let us not imagine that we are and can be original. What have we that we have not received? Absolutely nothing. The believers follow the teachers who speak the truth. But they follow them not blindly and uncritically. There is but one whom they follow blindly and uncritically; and that One is God and His Scriptures.

Let no one conclude that the point that I am here arguing is that we have in our circles teachers who cannot be followed. Far from that. But since it has been said to us of late, now by this one and then by that one, that we should do our own thinking, these things must be said if we are not to be confused by such talk).

Now back to my subject. There are parts to the covenant, not parties. The first part of the covenant is, that God the Father adopts us, His elect people, for His children and heirs; second, that Jesus Christ washes us in His blood from all our sins; third, that the Holy Spirit sanctifies us to be members of Christ, applying unto us all that we have in Christ.

The fruit of this work of God in His elect people is that, in response to the command of God, they cleave to this one God, Father, Son, and Holy Spirit trust in Him love Him with all their hearts, forsake the world, crucify their old nature and walk in newness of life. *This is the second part of the covenant.*

The carnal seed in the church have neither of these parts. They possess therefore, not the covenant. They are not in the covenant, though born under it.

Second, and so it follows that "breaking the cove-

nant" cannot imply that, as being in the covenant, the carnal seed of their own free will choose to obey God and accordingly in true contrition of heart turn from their sins to serve the living God, but that eventually again of their own free will they choose to apostatize and accordingly return to their abominations. There can be no breaking of the covenant in this sense. Once a believer always a believer. The saints do not fall from grace. But as kept in God's power, they persevere to the end.

Third, that the carnal seed break the covenant does not mean that God gives His promise also to this seed (the non-elect baptized), so that by virtue thereof they objectively and legally possess Christ and all the benefits of His atonement and are thus actually saved in Him, legally and objectively saved, but that nevertheless they choose not to believe, but to despise and reject Christ and the heavenly inheritance that is legally theirs in Christ, which they also do. (The view is of the Liberated, that is, of as many of them as I have read on the subject). Breaking the covenant is not that.

Fourth, the expression "breaking the covenant" does not set forth the covenant as an agreement between God and man whereby God promises to save man on the condition that he believe, and man promises to believe on the condition that God save him, but later changes his mind and thereby breaks the agreement and perishes in his sins. The covenant is no agreement. This and all similar views—such as that God actually will save a man on the condition that he believes is destructive of the covenant (conceptionally) and thus destructive of all true religion.

What then, is the meaning of the expression "breaking the covenant". How is this being done? By what act on the part of the carnal seed? Certainly, it is not being done in the various senses presented above. And the reason is simple. As was just made plain, the covenant is God's, not man's. It is therefore unbreakable; it is everlasting. The carnal seed is not in the covenant to break it, again, I say, in the various senses presented above. But what is to be done with the expression "breaking the covenant". We must know how the passages in which this expression occurs read in the original. We must attend closely to the Hebrew verb translated "break" in our versions. That verb means to break or rend in pieces, trample, declare null and void.

That precisely is what the carnal seed does with God's covenant as to both its parts *conceptionally*. They rend it in pieces, trample, despise and reject it. That is what this seed does with the first part of the covenant. It tramples, despises, destroys *conceptionally* God the Father in His work of adopting His people as His children and heirs; and, second, Christ in His work of washing His people in His blood from all their sins—a work presented also to this seed in the preach-

ing of the Gospel; and third, the Holy Spirit in *His* work of sanctifying God's elect to be members of Christ and of applying unto them all that they have in Christ—a work also *presented* to the carnal seed in the preaching of the Gospel.

And as this seed does with the first part of God's covenant, so it does with the second part, with the fruit of this work of God in His elect, with the response of the believers to the command of God that they cleave to this one God, Father, and Son, and Holy Spirit, trust Him and love Him with all their hearts, forsake the world, and crucify their old natures, and walk in newness of life. The carnal seed despises this whole fruit of the work of God in His people also as presented to it in the preaching of the Gospel. This seed despises the command of God, under which He puts it to repent and believe in God through Christ.

So in this sense does this seed, so do we all by nature, break God's covenant. We break, trample, despise and destroy it conceptionally and in deed as *presented* to us in the Scriptures and in the preaching thereof, as *presented*, not offered, and not given in promise except to the elect, to the contrite in heart.

G. M. Ophoff.



Contributions

MOTHER'S APRON STRINGS

In the controversy on conditions and not conditional, you often hear this remark of those who agree with the conditional theology: "Well they can't always be tied to Mama's apron strings!" The meaning here is obvious. By Mama here is meant the professors of our theological school. Especially the Rev. H. Hoeksema, and the Rev. G. M. Ophoff. And the children here are those who have studied in our theological school, which happen to be all boys. Now Mother has always taught her boys that salvation is purely by grace alone, and that that salvation is absolutely unconditional.

So Mother has not *changed*. Neither does Mother *misquote*. But Mother has proven both by Scripture and the Confessions that we are saved *unconditionally*.

Therefore those apron strings are really the truth founded upon the Word and testimonies of the apostles and prophets of old. They are the confessions that we as Protestant Reformed people confess with a true and living faith.

Better hold on to those apron strings boys, for that way alone leads Home.

K. Feenstra,
Redlands, Calif.

A CHANGE IN KALAMAZOO

It is not news to tell you that the First Protestant Reformed Church of Kalamazoo has had a change. The readers are no doubt aware that Rev. H. Veldman has left Kalamazoo to labor in the congregation at Hamilton, Ontario, and that Rev. E. Knott has accepted the call to Kalamazoo to serve as pastor of this congregation. We feel, however, that you will be interested in a report of the events connected with this change. Certainly a change in ministers in any congregation is of interest because of the importance of the ministry of the Word in our churches, and so it is also in Kalamazoo.

For some time the situation in Canada has been the focus point of interest for our churches and their consistories. In Kalamazoo this was the case also and in our discussions of the matters in that connection with the Rev. H. Veldman, it became plain that he had an avid interest also in the Canadian activity. It was, therefore, no surprise that he accepted the call to Hamilton, knowing that he had the matter much on his heart.

Leaving Kalamazoo was not an easy matter for either Rev. Veldman or the congregation. He had labored in Kalamazoo for over eight years and most of that time under most adverse circumstances. For seven years of that period our congregation had no church home and this factor made congregational life difficult.

Not only that, but the congregation was very small when Rev. Veldman began his work; only five or six families were then present. Rev. Veldman had to labor in the face of other difficulties also, namely, notably, the defection of the church which now calls itself the Grace Christian Reformed Church.

These things and many others indicate that the period of Rev. Veldman's ministry was one of struggle. Under his leadership the congregation erected a church building of which it is justly proud. Because of all these things, there were bands of all sorts between him and the congregation and it was not easy on him or the congregation to have these bands severed.

January 22, 1950 was the occasion of Rev. Veldman's farewell. For me and for the rest of the congregation it was indeed a memorable occasion. Rev. Veldman chose as his text the well known apostolic benediction from Phillipians, "The grace of our Lord Jesus Christ be with you all, Amen". It was indeed a fitting text for the occasion and it will live long in the hearts of God's people here. This was a fitting climax to a full-orbed preaching of the Gospel in our church and we are grateful that God in His providence gave Kalamazoo a ministry that emphasized the vital truth of the sovereign grace of God.

Nevertheless, Rev. H. Veldman left Kalamazoo. A void was created and the burning question was whom should the congregation call? At first Rev. H. De Wolf was called but he did not feel that it was the Lord's will to go to Kalamazoo and thus he declined the call extended to him.

Again the congregation extended a call. This time Rev. E. Knott was the called one. He accepted the call and the congregation looked forward to having a pastor once again. We feel that God has blessed us by providing for us so quickly another shepherd to guide his flock in Kalamazoo.

A fitting service was held on Friday evening, March 3, Rev. H. Hoeksema delivered an appropriate and timely installation sermon which was definitely positive in character and he emphasized the necessity of preaching the Word in season and out of season. Rev. H. De Wolf conducted the installation of Rev. Knott and charged him and the congregation. On Sunday, March 5, Rev. Knott preached his inaugural sermon and thus the work of Rev. Knott was begun.

We know that in the final analysis Christ as head of His Church is the abiding faithful Shepherd and Bishop. We also know that the treasure of the Word is committed to earthen vessels in order that it may become plain that it is really the work of Christ. Indeed we have had a change in persons in the ministry of Kalamazoo, but we are grateful to be able to record that we have the same preaching of the Gospel, the abiding and precious truth of salvation from our covenant God. We are assured that God will bless His people in Kalamazoo and provide them with spiritual food necessary unto growth in grace and knowledge of the truth. Whether we will grow in numbers is unimportant. That may be the case, but on the other hand it may not be the case also. Numerical growth is incidental and secondary.

What the future holds for Rev. Knott and Kalamazoo, we do not care to speculate. One thing is plain, that the churches in Kalamazoo in general are declining in their zeal to maintain the Reformed faith. May we ever be watchful and alert to the dangers of apostasy and lukewarmness and may the Lord use Rev. Knott as He has used Rev. Veldman to stir us up, to admonish us, to encourage us, to comfort us, to rebuke our sinful conduct and point us to the way of eternal life.

H. G. Kuiper.

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ATTENTION — TEACHERS!

Redlands school needs a teacher for grades one to four. Please write:

John De Vries
329 Sonora Street
Redlands, California.

SION'S ZANGEN

De Lof Des Naams

(Psalm 113; Eerste Deel)

"Hallelujah!"

Ziet daar het begin van dezen korten doch heerlijken psalm.

Hallelujah! Dat is het gezang der Engelen Gods. Keer op keer hebben we het gehoord van den apostel Johannes die hemelsche visioenen gadesloeg op Patmos.

En niet alleen waren het de Engelen Gods die zoo juichten in hun lof van den Naam, doch hij hoorde ook de schare die niemand tellen kan in hun zingen van hemelsche hallelujah's.

En wij ook, wij zullen het doen totdat geen maan meer schijnt. Wij worden opgeroepen in dezen psalm om den Naam te prijzen.

Want dat is hallelujah: Looft den Heere!

"Looft, gij knechten des Heeren, looft den naam des Heeren."

Zijt gij een knecht des Heeren? Merktet ge niet hoe particulier dit vers is? Alle menschen zijn geen knechten van God. Het is wel waar, dat alle menschen (en ook de duivelen) knechten van God moesten zijn, dat dit hun roeping is, dat zij eeuwiglijk verantwoordelijk gehouden worden om knechten, gewillige knechten van God te zijn; mar met dit alles zijn alleen knechten van God die door God verwaardigd werden om knechten van Hem te worden door en uit genade.

Hebt ge wel eens beseft, dat er eigenlijk maar EEN Knecht des Heeren is overgebleven?

Adam en Eva waren knecht en dienstmaagd Gods. Maar zij zijn het een bitter klein poosje gebleven. Ik denk, dat zij des Zondags, direkt na den eersten rustdag, gevallen zijn. En ver van dienstknechten van God te zijn, werden zij slaven van den duivel.

En in dien verschrikkelijken dienst worden wij geboren van nature. En alle menschen zijn nu slaven van den duivel en van de wereld en van de zonde.

En zoo zijn wij voortgesukkeld voor vierduizend jaren op deze door God gevloekte aarde.

O ja, het scheen wel alsof er sommigen waren die den Heere dienden, maar als ge er naar onderzocht, dan klaagde dat volk en zeide tot U: Alle mijne gerechtigheden zijn een wegwerpelijk kleed. En als ge mij ziet buigen voor God, dan was dat Zijn werk en niet het mijne. Maar zelfs mijn buigen voor den grooten God en mijn dienen van dien God is met groote zonde bevlekt. Ik ben bijna geneigd om vergeving te vragen voor mijne goede werken!

Zoo sprak dit volk voor vierduizend jaren.

En toen is er een Knecht van God gekomen en die is aan 't werk gegaan.

En die knecht is Jezus Christus de Heere.

Hij heeft God gediend tot in de hel toe. Staande op den bodem der hel heeft Hij gezegd: Zelfs hier, o Mijn God, zelfs hier is het Mijn eten en drinken om Uwen wil te doen. Ik draag Uw wet in 't binnenst ingewand, ook dan wanneer Mijn binnenst ingewand versmelt van leed en smarten.

O, dat was een Knecht des Heeren.

En die Knecht is vanaf het begin der tijden gaan wonen in de harten van Gods volk. Adam was slaaf van Satan geworden, maar God door Christus maakt vijandschap tusschen den duivel en tusschen Adam en Eva.

En de Heere leert dit volk gedienschtig te zijn. We hooren weer van Godsdienst. Maar het gaat met struikelen, met vallen en weder opstaan.

En tot dat volk roept God: Ik heb U allen tot Mijn dienstknechten gesteld. Hier is Uw grootste werk: Looft Mijn Naam alom!

Want die Naam is heerlijk en lieflijk.

Laat ons eens zien.

De Naam is de uitdrukking, de openbaring van het Wezen Gods.

En zoo heeft God de openbaring van Zijn Naam doen schitteren over berg en dal, in de rivieren en stroomen, in de heuvelen en de spelonken en holen der aarde. Gij ziet dien Naam in kleur en vorm, in getal en veelheid, in star en zon en maan. Overal in het Heelal vindt ge den Naam van God.

Maar het heerlijkst is die Naam in de werken der genade. En dan hooren we van een Naam die zeer lieflijk is. Het is de naam die den hemel zal doen ruischen tot in eeuwigheid. Het is de naam Jezus.

Er komt een refrein in zeker liedje, dat zegt: Jezus, Jezus, en later, of misschien eerder: Kent gij, kent gij dien Naam nog niet?

Als kind luisterden we naar die klanken en zijn stil geworden. Veel begrepen we er niet van. En toch gevoelden we al zeer spoedig, dat er een wereld van gedachten in dien Naam school.

Kent gij, kent gij dien Naam nog niet?

O ja, we kennen Hem. We hebben van Hem gehoord. We hebben al de glorie van dien Naam hooren verkondigen, zooals zijn Drager naar de hel ging, opdat wij naar den hemel mochten gaan. We hebben hooren praten en hooren zingen van al den arbeid Zijner ziel die Hij gewrocht heeft om Gods verkoren volk te verlossen en straks gerechtvaardigd, geroepen, gereinigd, en geheiligd voor God te zetten, zoodat God Zich eeuwiglijk mag verlustigen in dit werk in Christus.

En zoo gaan we aan 't loven. Jeruzalem, ge hoort die blijde klanken!

G. Vos.

FROM HOLY WRIT

Exposition of Ephesians 2:4-10

V.

In our exposition of the verses 4-10 of this chapter, we now come to the verses 8 and 9. These read as follows: "For by (the) grace are ye saved through faith, and that not of you, of God (it is) *the gift*, not out of works lest any man should boast."

This is a well known passage. Often this passage is quoted by believers of Reformed persuasion to emphasize the pattern of God's work of grace as it touches their lives in the very foundations. It is a key-passage by which the Apostle lays down the fundamental design of salvation as we are saved, taken up in the salvation by faith and made the object of God's salvation as this is efficaciously wrought through the Word and Spirit. From this pattern we may not depart an inch in our Confessional statement, nor may it be otherwise in the fabric of our spiritual life of faith and prayer. For it should be clear to all and certain beyond a shadow of doubt, that there are but two positions possible; the two positions mentioned and implied by Paul in the text. They are that either we glory and boast in man according to the law of works, or that we glory in humble thanksgiving to God according to the law of faith. (Compare Rom. 3:27).

Now the simple truth of the Gospel is, that God alone is the God of our salvation. And, therefore, let him that glorieth glory in the Lord. Such is the fundamental design of the Builder and Architect of the Church. That such is indeed the design and purpose of God is taught us in the former verses of this chapter. In earlier essays we have called attention to that wondrous design of God to exhibit in the *ages to come* the riches of His grace in condescending goodness. Thus it must be in the ages to come.

Yet, that fundamental design now is already evident, too, that is, prior to those "ages". The same design is seen in the fact that we are *constantly and completely being saved up to the present moment by grace through faith*. Fact is that were it differently now it could never be thus in the ages to come. The one is the way to the other; it is the same Building of God in its *being built* and its final perfection. It is all after one plan and pattern of elective grace.

That is the force of the particle "for" (*gar*) in the sentence "for by grace are ye saved through faith". The design of the riches of grace should be evident to us even now. We see that design now *in the fact* that we are *saved by grace through faith*! Is there a clearer testimony to the fact of the design of the riches of

God's grace than the truth that we are saved by grace, made alive with Christ in His resurrection and seated with Him in heavenly places? And was this not manifested to us when we were dead in trespasses and sins? And is this not the exhibition now in the present already of the exceeding riches of God's grace, that where sin abounded grace did much more abound? Ah, the future pattern of heaven's glory is not contrary to the experience of living faith in the Son of God, that is, of the faith that is energized by love—the love shed forth in our hearts through the Holy Spirit.

To be sure, the pattern of God's work of salvation on earth in the saints being saved is the same pattern of salvation in the saints in glory in the ages to come.

We are *completely saved up to the present moment* by grace through faith. We need add nothing nor can we; neither does the believer feel the need of anything additional. For notice: a. That we have the complete forgiveness of all of our sins, yes, the complete forgiveness even of our *sinful* nature against which we have to strive all of our life-time. So completely does God justify the godless, so really does He account our faith unto righteousness, that I am righteous before Him in Christ, so very really righteous as though I had never sinned and had fulfilled all righteousness. The justification in Christ is complete. We have the complete redemption in Christ. b. Yet, we also are saved by the grace through faith in this sense, that we have an earnest desire to walk in all good works, that we thus have a true joy in God through Christ by faith.

And so the law, *the inner nature and operation of faith* is such that no one shall boast in self. By the law of faith all sinful boasting is silenced in jubilant praise.

Wherefore when one says "grace" it implies "faith" and when one says "faith" he already has spoken of "grace". The two are inseparably interwoven into each other. They fit together in wondrous unity in God's design. And so we are completely saved by grace through faith. The apostle says, "through faith". And he adds: "and that (is) not out of you, of God it is the gift". We on our part are thoroughly convinced that the "that" in the phrase "and *that* not out of you" refers to the term "faith" in the former phrase. However, not all expositors of Holy Writ agree with the interpretation we have just stated as being ours. As is well known there is a difference of conviction as to the grammatical construction of the phrase "and *that* is not out of you, of God (it is) the gift". The point at stake, the issue is, whether the demonstrative pronoun "that" (*touto* in Greek) refers to "faith" (*pistis*) or whether it refers to the entire sentence, that is, the entire salvation there spoken of.

Now the reason for this difference of opinion is in part one of grammar. There are those who honestly face the Word of God and feel that the grammar is decisive for the interpretation which makes "that"

(*touto*) refer to salvation by grace through faith taken as a whole. To this class even Calvin belongs. With Calvin then faith also is a gift, pure gift. Only Paul then did not mean to single it out, according to Calvin, as a gift in distinction from the whole of our being saved by grace as a gift. But there are others with whom the matter is different. For them faith and salvation are not wholly gift. Salvation is then a gift, but "faith" is then the native correct use of the free-will of natural man. And so they segregate "faith" from salvation as a whole. Where this is intended it is a matter of not merely misunderstanding the meaning of the demonstrative pronoun "that", but it is a matter of denying that grace is still grace!

Form the foregoing it is evident that just because someone does not refer the pronoun "that" to "faith", he must not be classified with the Pelagians and Arminians. Far be it from us to do this. But it is true, that no Arminian and Pelagian will say: "That" may refer to "faith", for faith, too, is a gift of God. Then he is no longer a Pelagian-Arminian!

We started to say that this matter of whether "faith" is here singled out as the gift of God by the demonstrative pronoun "that" is in part a matter of grammar. We should add that at bottom it is a matter of grammar. For if it is grammatically incorrect in Greek to thus use the neuter gender pronoun to refer to a feminine or masculine noun, then one should have very weighty reasons to choosing a given explanation nonetheless.

Now it can be stated without fear of contradiction that it is perfectly good Greek syntax to have a neuter demonstrative pronoun refer to a feminine gender antecedent noun. Even A. T. Robertson agrees to this in his "A Grammar of the Greek New Testament in the Light of Historical Research", although it is true that does not interpret this particular phrase in question as we would do so. But that is not due to his grammar, but rather to his Arminianism. Writes he: "In general, like other adjectives, "that" *outos*, agrees with its substantive (noun to which it refers, G.L.) in gender, number, whether predicate or attributive. . . . But sometimes the construction according to sense prevails. . . ." And then a little later he says: "In Eph. 2:8 (quoted in Greek, G.L.) there is no reference to "faith" (*pisteos*) in "that" (*touto*), but rather to the *idea of salvation* in the clause before". Now, to be sure, a mere reference to "that" to the "idea of salvation" in the clause "for by grace are ye saved" does not constitute sufficient grounds to suspect of Arminianism. For even Calvin thus understands the term. And let it not be forgotten that A. T. Robertson was no mere beginner in Greek. We accused Robertson of Arminianism. To substantiate this we quote from his "Word Pictures in the New Testament", where we read: "Touto (that) is neuter, not feminine gender,

and so refers not to *pisteos* (faith), not to *charis* (grace) feminine also, but to the *act* of being saved by grace *conditioned on the faith on our part*. Paul shows that *salvation* does not have its source out of men, but from God. Besides it is God's gift (*dooron*) and not the result of our work." (we underscore).

Now this is Arminianism pure and simple. Here Robertson lets his Arminianism and Pelagianism run wild. Faith is segregated from the entire concrete "by grace are ye saved through faith", and made refer to the "idea of salvation". This latter can only mean: Salvation is of God, but *we* must believe, and this we do by our native free-will. It is, therefore, better to either have "that is not out of you" refer to "faith", and to understand the sense of the phrase as representing the evident intention of the apostle to emphatically point out that *faith is the gift* of God.

In thus doing we shall listen to the voices of both the late Dr. A. Kuyper Sr. and to that of Dr. S. Greidanus. We find a most significant paragraph from the pen of Dr. A. Kuyper on grammatical Greek syntax (rules of proper sentence construction) in his "Het Werk van den Heiligen Geest". At the close of the chapter entitled "Onbeholpen Geleerdheid" (a Little Insufficient Learning) the doctor in a "Naschrift" makes very clear, that it is a common rule which can be found in any good Greek syntax, that the neuter gender demonstrative pronoun may have either a masculine or feminine noun as its antecedent, as it has here in Eph. 2:8. Kuyper quotes from Kühnert's "Ausführliche Grammatik der Griech Sprache" (Detailed Grammar of Greek). He gives the following excerpt: "The usage in Greek is very common to have the neuter demonstrative refer to a masculine or feminine noun as its antecedent, and thus the concept is taken as a most general thing or being, or also as a general thought". Kuyper also quotes examples of this usage of the neuter pronoun in Plato, Xenophon and Demosthenes, as given by Kichnert.

This agrees with the remark of Robertson's Grammar, as given above. However, Kuyper differs from Robertson in this that he wishes to have the pronoun "that" refer to the substantive "faith" and not merely to the "idea of salvation".

Kuyper very emphatically states that this is good Greek, that it was thus always understood by the best Greek scholars, and that thus alone the text itself comes to its own.

The dogmatic scope of this passage as developed by Kuyper we leave outside of this discussion for the present. We are here only interested in the grammatical construction.

In the next issue we hope to listen to what Dr. S. Greidanus has to say on this passage and to offer our own conclusions.

Geo. C. Lubbers.

IN HIS FEAR

Called To His Praise

The Militant Prophet.

The prophet of God is a soldier! In the office of all believers there is no phase of man's calling as God's prophet that is so neglected today and even so readily denied as that of being a soldier for the truth. Men will easily agree with you that the prophetic calling makes us instructors and teachers. That the prophet praises God in confession, speech and song is also generally conceded, but he is usually considered to be anything but a soldier. Is not his message just exactly that of preaching peace? Isaiah is told to cry to Israel that her "warfare is accomplished". The law of God which he is called to proclaim has for its inner principle the command that we love our neighbour as ourselves. And is not the general picture of the prophets in the Scriptures that of men who patiently endured violence at the hands of sinful men? We read of no resistance and taking up of the sword. And Jesus declared that if a man smite us on the cheek, we should turn the other cheek rather than to strike back. And so a militant prophet seems to be a contradiction in terms.

Yet by a sovereign decree of God His prophets are militant prophets and soldiers for the truth. And he who refuses to be a militant prophet of God ceases to be a prophet of God. He who ceases to be a militant prophet fails in his calling to praise Him Who alone is worthy to receive praise, thanksgiving, adoration and honor. Man is a rational, moral creature and no stock and block. Even after his fall he did not lose this thinking-willing nature. He continues to think and he continues to will. And in his thinking he either opposes the lie or he succumbs to it. Either he wills the lie or he fights it. And he who succumbs to the lie and wills to have it present, published and defended *cannot* praise God. He allows and defends that which seeks to deny His praise. The lie never praises God. In fact the lie was first uttered in order to induce man to behave as though God had no right to praise of man and that man had the right to God's praise. To praise God is to extol Him for His goodnesses, to tell Him that He is God, to make mention to Him and unto men of His virtue and glory. For this purpose man was created. But the devil came with the lie which declared that man would die if he ate of the fruit of that tree, and instead it was a way for man to obtain praise for himself, he could become like unto God so that instead of living for God's praise, he could live for himself. And thus man who was

created with his eye upon God so that he could see nothing but God and His praise and glory, was led to take his eye off God and to look at himself apart from God and to think that he was something in himself apart from God and to think that he was something in himself, a creature that deserved praise. He who was made of the dust of the earth, who is absolutely dependent upon God for *everything* is led to seek for himself the praise which is due God. He who was made by God is deceived into thinking that he can be (in one respect at least) equal with Him Who made him. What folly that the clay thinks that it can attain to equality with the potter!

But what are you going to do? That lie has been developed a thousand different ways, and every single false doctrine is only a variation of that original lie. That is why our Reformed Fathers always maintained that you find the truth where the preaching ascribes ALL to God and where God is EVERYTHING and man is NOTHING. For you will find, whatever false doctrine you examine, that it is characteristic of every false doctrine that it fails to ascribe to God the praise due unto Him and usually bestows it upon man. Thus it is so glaringly in the Roman Catholic doctrine of salvation through good works. The glory of God in Christ as He realized salvation for His people is taken away, and you, not Christ, and not God, are able to get your relative out of purgatory by your gifts and works. Then you cannot praise God from Whom all blessings flow. Some of that praise will have to go to the individual who was good enough to pay a sum to the church or to undergo tortures of the body to get you a step or two higher in Purgatory and closer to heaven. Thus it is with the free-will doctrines of Arminianism and Pelagianism which preach a helpless Christ Who can only knock at the door of your heart but cannot open it. God is not everything in that scheme of salvation. He is nothing in it. And man is everything, because unless he acts God must wait. Shall we praise God then for His waiting? Is that not a wonderful virtue of His that He is so patient with us and so loving as to wait for us to ask for Christ to come into our hearts? That sounds so pious, and you hear so much of that *blasphemy* today in song, but it is not pious. It is blasphemy and one phase of the development of that lie of Paradise of which we wrote a moment ago. After all did not the devil also seem very pious and concerned with God's praise? Did he not tell Eve that she would be like God to know what was good and evil? Look how much better she could serve God, if she knew these things! Was it not after all the tree of the knowledge of good and evil? But even apart from all that, are we doing justice to God's sovereignty, His power, His justice, His holiness, to say that He patiently waits for us to open a door He CANNOT open? He is indeed patient and we praise Him for it,

but He is never patient with our sins, our rebellion, our unbelief. He is longsuffering to usward in that He does not yet come in judgment upon the world because He is not willing that any of His elect should perish. Many must yet be born, many must yet be regenerated and called into the light. Not till the last one is called into the light will He come in judgment. He was patient, O so patient, with Lot when he tarried in Sodom, but not with his sinful lingering. And He did not wait patiently for Lot to leave. It was in His *patience*, if you please, that God took him by the hand and pulled him out of the destruction. So He always does, and so HE OPENS THE DOOR OF OUR HEARTS! That free-will offer of salvation philosophy is not to the praise of God's name. He must be praised for His power as well as His patience and a doctrine which denies either one is not to His praise. We would enumerate other doctrines of men, if time and space permitted. Such heresies as Unitarianism which denies that the Son and the Spirit are Divine persons does not praise God. The theory that the creation week was thousands of years in duration, the theory of Seventh Day Adventism, and any theory of men you may mention in one way or another denies God the praise that is due to Him, for they all deny one or more and thus all His virtues. It would be an interesting study to see the relation between all the theories of men one could find and that original lie of the devil. But time does not permit it in this series.

Now, then, what are you going to do about all these lies of the devil whereby the praise that is due unto God is denied Him? Doesn't it bother you? If you are a child of God, it must and will bother you. If it does not touch you *at all*, then you are not a prophet of God. That may be stated more strongly. If false doctrines in their denial of God's praise do not touch you *at all* and have NO effect upon you, then you have not been born again by the Spirit of Christ. That is what Scripture says. For no sooner had the devil succeeded in leading man down that way of denying God the praise due unto Him and on the way of seeking his own praise that God comes with that wonderful promise that HE will overthrow that work of the devil in the lives of His elect people. Here, too, let it be stated God is seeking His own praise and is not leaving it up to man to open the door of his heart so that praise to God may yet be realized by man. Adam opened no door of his heart, he fled *from* God, and instead of asking God to save him, he tried to cover the door of his heart with "fig leaves" to try to keep God from looking in to see the filth within. But God tore the "fig leaves" away and made it plain to Adam that in his salvation all the glory and praise must be ascribed to God. And then He told the devil in the hearing of Adam and Eve that HE was going to get praise for

Himself by putting enmity between the seed of the devil and the seed of the woman, between the World and the Church. He declares that HE will put that enmity in the hearts of His people for the devil, his lie, his kingdom and all that for which he stands. By virtue of that work God makes His prophets soldiers of the truth. He makes them hate the lie and this promise declares too that they will FIGHT FOR THE TRUTH.

In its narrowest sense, of course, the text refers to Christ Who is The Seed of the Woman. And He it is in His battle for the Truth Who crushes—not bruises, as the English translation has it—the head of the serpent and therefore also gives the death-blow to the lie. But it also refers to His entire Church, all the elect seed of the Church. Even then, however, do not overlook the fact that Christ, our Chief Prophet, was a militant Prophet. Indeed, He did not make use of a sword of steel, but powerfully He wielded the sword of the Spirit which is the Word of God (Eph. 6:17). Furiously, unrelentingly He fought the devil with that sword in the wilderness for forty long days and nights. His whole ministry was one of opposition to the lie. He was therefore a militant prophet. Yet when they smote Him on the cheek, He turned the other cheek to them. Even before Pilate and the High Priest, though they treated Him shamefully and cruelly, He never returned one deed of violence, yea on the cross He still prayed, Father, forgive them, for they know not what they do. Yet He continued to praise God and to fight for the truth. And when a godless Pilate boasts of praise that he thought ought to be coming to him thinking that he could set Christ free, He reminds him that the praise must be God's and that if God did not give this godless governor the power, he could do nothing at all. He fought for the glory and praise of God to the very end.

And so it must be with us. Not with the clenched fist, not with the arm of flesh, not with bitter words of slander and sarcasm, but with the sword of the Spirit which is the Word of God, we are called to fight the good fight of faith.

In the next installment we hope to say a little more about this matter of being militant prophets, but in closing this time let us indicate a few texts which speak of this literally. We have such texts as Jude 3 which speaks of *contending* for the faith; Ephesians 6:11-17 with its militant ring, and James 4:6 which speaks of resisting the devil, the original word here meaning to set oneself in array over against another.

J. A. Heys.



NORMAL COURSE FOR TEACHERS

The Synod of 1949 has instructed the Theological School Committee to execute its decision to have a normal training course for teachers in Protestant Reformed Schools. Such a course has now become a possibility. It will be a six-weeks course, to be given in Grand Rapids, beginning on the week of July 9, 1950. There will be three evening classes per week, with two hours per evening. An enrollment fee of \$5.00 will be charged to cover costs of supplies, incidentals, etc. Anyone interested in this course will kindly contact the secretary of the Theological School Committee *before* May 17.

The Theological School Comm.
per, Rev. J. Blankespoor, Sec'y
1513 Godfrey Ave., S. W.
Grand Rapids, Michigan.

* * * *

ANNIVERSARY

On May 6th, 1950, our beloved parents,

Mr. and Mrs. Donald F. Rietema

will celebrate their 25th wedding anniversary. We are thankful to our Heavenly Father that He has given us Christian parents and a home where we may know the fear of the Lord.

It is our earnest prayer that the Lord may sustain and bless them and grant them His peace in their remaining years.

Their grateful children:

Mr. and Mrs. Ben Rietema
Mr. and Mrs. Kenneth Rietema
and one grandchild.

Open House Saturday, May 6th
afternoon 3:00 P.M. to 5:00 P.M.
evening 7:00 P.M. to 9:00 P.M.

* * * *

IN MEMORIAM

The Ladies' Society of the Protestant Reformed Church at Bellflower, California, wishes to express its sincere sympathy to Mrs. Ernest De Groot and her family in the loss of their father and grandfather

Mr. Teunis Jansma

May our Heavenly Father comfort and sustain them in this time of bereavement.

Rev. L. Doezeema, Pres.
Mrs. S. Bylsma, Sec'y.

IN MEMORIAM

On March 29, 1950, it pleased our Lord to take unto Himself very suddenly our husband, father and grandfather

Mr. Ben Veldkamp

at the age of 59 years.

That his life was Christ, His death gain is our comfort.

Mrs. Ben Veldkamp
Mr. and Mrs. Peter D. Swieter
Mr. and Mrs. Wm. Veldkamp
Mr. and Mrs. Bert Veldkamp
Mr. and Mrs. Ben Veldkamp
Mr. and Mrs. Harry Veldkamp
Mr. and Mrs. Gaylord Alofs
Fanny,
Bernard
Arnold
Gerald
and five grandchildren.

* * * *

IN MEMORIAM

De Hollandsche Mannen Vereeniging van de Eerste Protestantse Gereformeerde Kerk te Grand Rapids, Mich., betreurt het verlies van een harer leden,

Benjamin Veldkamp

en wenscht bij dezen hare innerlijke deelneming uit te spreken aan de weduwe en de overige naverwanten. Moge de God des heils hun rijkelijk met Zijnen troost bedeele.

N. Dykstra, Pres.

G. Borduyn, Secr.

* * * *

IN MEMORIAM

The Choral Society of the First Protestant Reformed Church hereby expresses its heartfelt sympathy with a fellow member in the loss of his father

Mr. B. Veldkamp

May the God of all grace comfort the relatives in their sorrow.

G. Vink, Pres.

Annette Vanden Berg, Sec'y.

* * * *

IN MEMORIAM

The Ladies' Society of the Hudsonville Prot. Ref. Church would express herewith its sympathy with four of our membership, Mrss. Steven, Henry J., Andrew and Gerrit Holstege, in the loss of their father-in-law

Lambert Holstege

May the hope of the glorious resurrection assuage their grief.

Rev. Gerrit Vos, Pres.
Mrs. John VanOverloop, Sec'y.

Report of Classis East

MET IN SESSION, APRIL 5, 1950, AT GRAND RAPIDS, MICH.

Since Rev. J. De Jong, who presided at our last Classis, had left for Classis West, Rev. C. Hanko, who according to rotation should preside, was called upon to conduct the opening exercises. We sang Psalter No. 239. Rev. Hanko then read Isaiah 62 and led in prayer.

The credentials revealed that all the churches of Classis East were represented by two delegates except the newly organized church at Chatham. They could not send any delegates at this time because of immigration restrictions, but they will try to send them to the next meeting of Classis.

After the credentials are accepted, Classis is declared constituted. Rev. G. Vos is requested to act as clerk.

The minutes of the last meeting of Classis are read and approved.

Advisory vote was given to Rev. W. Hofman, Rev. A. Cammenga, Rev. G. M. Ophoff, and D. Jonker.

Grand Haven and Creston ask for Classical appointments. Classis decides to give Classical appointments for every Sunday with the exception of the holidays. A committee is appointed to draw up a schedule. Later in the day they present the following schedule, which is adopted by Classis.

Creston

April 16, G. Vanden Berg
 April 23, J. Blankespoor
 April 30, H. De Wolf
 May 7, G. Lubbers
 May 14, M. Schipper
 May 21, R. Veldman
 June 4, B. Kok
 June 11, J. Heys
 June 18, H. Veldman
 June 25, C. Hanko
 July 2, E. Knott
 July 9, G. Vos
 July 16, G. Vanden Berg

Grand Haven

April 16, R. Veldman
 April 23, J. Heys
 April 30, B. Kok
 May 7, C. Hanko
 May 14, G. Vos
 May 21, E. Knott
 June 4, H. De Wolf
 June 11, J. Blankespoor
 June 18, G. Lubbers
 June 25, G. Vanden Berg
 July 2, M. Schipper
 July 9, R. Veldman
 July 16, H. Veldman

Classis advises Synod to grant the following subsidies: Grand Haven \$300.00; Chatham \$2500.00 providing they receive a minister; Hamilton \$3500.00.

The Jubilee Committee reports that June 21 is the date that has been set for the Field Day upon which the 25th anniversary of our churches will be commemorated.

The Jubilee Committee was given permission to draw from the Classical Treasurer for all necessary expenses.

The Consistory of Fourth Church requests Classis to forward a letter of H. H. Kuiper, in re his ministerial status, to Synod. Classis decides to do this.

It is decided upon the instruction of the First Church of Grand Rapids to overture Synod in re a denominational radio mission program.

A protest of Mr. D. Jonker against the decision of the last Classis: "That the Classis does not read or treat Mr. Jonker's protest since it appears that Fuller Ave.'s consistory labored under the impression that an exact copy of the protest and related material would be presented to them before the Classis convened. Further, we advise the protestant to give a complete copy of

the protest and related material to the consistory so that they may be able to answer same at our next Classis;" is read and received for information.

Classis decided in this matter as follows: "That the former Classis erred on the ground that the consistory of Fuller Ave. did have all the material in the case."

The protest of Mr. Jonker against the consistory of Fuller Ave. is read and received for information.

The Answer of the Consistory of Fuller Ave. is also read and received for information.

Mr. Jonker protests against the decision of the Consistory to announce to the congregation that Rev. J. De Jong had been given a vote of confidence because this matter was decided on Sunday morning when the Consistory was not in session.

He further protests against the decision of the Consistory to give Rev. De Jong a vote of confidence, because the Consistory had no jurisdiction in this matter, seeing Rev. De Jong had already declined the call when this vote was taken.

He also protests against this decision because the Consistory had and gave no grounds for this decision; and because it is misleading, giving our people the impression that the Consistory had cleared and vindicated Rev. De Jong.

Therefore he further asks the Consistory to rescind these decisions and to further make rectification by making the proper announcement to the congregation.

The following decisions were taken by Classis in this matter:

"Classis decides that the Consistory erred in deciding a matter before the