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## MEDITATION

### Jezus' Verschijning aan de Emmausgangers

"En zij dwongen hem, zeggende: blijf met ons, want het is bij den avond en de dag is gedaald. En hij ging in, om met hen te blijven."—Lukas 24:29.

Zoo zijn we dan weer toegekomen aan de herdenking van het heuglijke, historische feit, dat Jezus Christus opgestaan is uit de dooden!

Het was de avond van dien dag der dagen. En wat een dag was het geweest voor deze twee discipelen van Jezus!

Het verband van mijn tekst doet ons iets van hun ervaring zien. Deze twee hadden Jeruzalem verlaten na Petrus' wederkomst van het graf, doch vóór Maria's broedschap dat ze Jezus gezien had. Dat blijkt immers uit hun gesprek, dat ze op den weg met Jezus gehad hadden. En toen waren ze maar weer teruggekeerd naar het vlek Emmaus, waar zij woonden.

Het hoofdthema van dien doorluchtigen dag zal tot in der eeuwigheid zijn: De Heere is waarlijk opgestaan en is van Simon gezien!

Doch zoo stond het nog niet voor de aandacht van deze twee discipelen. Dat is ook overduidelijk geworden in dat bewuste gesprek op den weg. Ze twijfelden aan het verhaal der vrouwen; ze twijfelden bij het ledige graf; en er was immers even later nog groote twijfel bij één van hen: Thomas? En toch gloort er zoo iets als hoop in hunne harten. Immers ze zijn vol van Jezus en spreken over Hem. En als die Vreemdeling niets schijnt te weten van alle de dingen die daar in Jeruzalem geschied zijn, dan kunnen ze zich niet indenken hoe iemand die te Jeruzalem vertoefde niets wist van die dingen.

Daarom was het noodig, dat de Heere Jezus aan Zijne discipelen verscheen. En zoo werd Hij gezien

van Maria, uit wien Hij zeven duivelen geworpen had; aan de vrouwen op hun terugreize van het ledige graf; aan Petrus die zoo bitterlijk geweend had op dien vreeselijken Vrijdag; aan de tien apostelen daar ze vergaderd waren achter gesloten deuren; een week later ook aan Thomas; aan velen op één tijd; aan Jakobus, den discipel, den apostel van Jezus. die de eerste zou zijn in het martelaarschap; en ook bij het meer van Tiberias, waar Petrus in zijn ambt hersteld wordt door een liefhebbenden Heiland; aan de glooing van den Olijfberg.

Doch hier zal Hij Zich laten zien aan twee discipelen, waarvan we slechts één kennen bij name.

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Kleopas en een onbekende discipel.

Beiden zijn discipelen, volgelingen van Jezus. Beiden vervuld van dezelfde gedachte; beiden vervuld van den zelfden Geest. Hun gelaatsuitdrukking is verslagen, bedrukt. Laat ons wat luisteren naar hen. Het gaat over Jezus, den Nazarener.

O hoe zij Hem beminden! Hij was het immers geweest die gedurende de laatste paar jaren hen onderwezen had in de dingen van het wondere Koninkrijk Gods. En zij behoorden tot die uitgelezen schare in Israel die hoopten op de verlossing van het volk Gods.

Die twee konden het buiten Jezus niet stellen. Ge kunt zoo goed merken, dat Jezus Christus hun geheele leven vervult. Wij hadden gehoopt, zeggen ze. Degene in wien zij al hun vermaak in gehad hadden is nu weg. En op welk een vreeselijke wijze was Hij weggegaan! Dat vreeselijke kruis!

Dan was daar de verloochening van Petrus, en hun eigen verzaking, dat vreemde verlaten van Jezus. Ze hadden Hem eindelijk allen den rug toegekeerd.

En toch beminden zij Jezus, dat is overduidelijk uit alles. Ge kunt het immers duidelijk merken, dat ze vol van Hem zijn, al is het ook, dat ze spreken van een hoop die geen hoop meer is. Ze spreken zichzelf eigen-

lijk tegen. Het staat gelijk met den geest van zekeren psalm die klaagt: Waar is God op Wien gij bouwdet en aan Wien ge Uw zaak vertrouwdet? Er was groote donkerheid, duisternis, droefheid op klaarlichten dag in hunne ziel.

En terwijl ze daarover spraken met elkander op den weg is er een derde Wandelaar tot hen genaderd.

Er is hier een samenloop van omstandigheden. Ze spreken over Jezus en Hij komt en voegt Zich bij hen.

Zalig om door Jezus gevonden te worden. O, waren alle onze gesprekken dien kant heen.

Spraken we dezen dag der dagen over Jezus? En zijn we vol van Hem? Kunnen we het zonder Hem niet stellen? Hebben we verlangende, hunkerende harten naar Hem? Hopen wij ook op dien Nazarener? En was veel misverstand bij de Emmausgangers, daar lijdt geen twijfel aan. Er was veel misverstand, bij voorbeeld, aangaande zijn Persoon, Gods weg en werk met Jezus, maar er was veel liefde tot Hem. Dat kunt ge vandaag ook soms vinden bij menschen. Er zijn eenvoudige zielen die niet veel weten van de dogmatiek. Ze zouden geen examen kunnen nemen in de leer, en promoveeren. Ge hebt van die ongeletterde menschen in Gods kerk. Maar ze zijn vol van liefde tot God. Ze hebben levende belangstelling in God en Goddelijke zaken. Het allerbelangrijkste is steeds het onderwerp van hun gesprek. Ook al is het somtijds averrechts verkeerd. Zoo ook is het immers hier? Ze hebben het geheel en al mis aangaande Jezus, maar ze hebben Hem lief. En dat is de hoofdzaak. Niet alsof we een vrijbrief wilden schrijven voor de domheid aangaande Goddelijke zaken. We moeten studeeren, leeren, en ijverig Gods Woord bestudeeren. Maar met dat al behoeven we de grootste der Goddelijke deugden, en dat is de liefde Gods. Welnu, die deugd hebben deze twee Emmausgangers. Daar lijdt ook geen twijfel aan. Doch vergeet nimmer: dit is blijk van de opzoekende en vindende liefde van God in Jezus Christus. Dat is het wat we hier zien. Hun droefheid, enz. kwam op uit de trekkende liefde Gods in Jezus Christus. Ziet ge niet, dat we van nature nooit zoo zouden spreken van Jezus zooals deze twee het gedaan hadden? Dat komt van God. En ziet ge dien derden Wandelaar niet? Letterlijk zoekt Jezus die twee, en Hij vindt ze ook. En Hij is gekomen om Zijn werk te voltooien. Er klinkt een wereld van zaligheid in de eenvoudige woorden van het verhaal: Hij voegde Zich bij hen. Of, letterlijk: "dat Jezus zelf bij hen kwam en met hen ging!"

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Wat redenen zijn dit, die gij wandelende onder elkander verhandelt, en waarom ziet gij droevig? Wat

lieflijkheid! Maar let er nu op, hoe verstoord die twee zijn. Kleopas ziet dezen vreemdeling verstoord aan, want hij spreekt eigenlijk tamelijk norsche woorden: Zijt gij alléén een vreemdeling te Jeruzalem, en weet niet de dingen die deze dagen daarin geschied zijn?

Dat is een norsch antwoord. Maar we moeten verstaan, dat hunne oogen gehouden waren, zoodat ze Hem niet herkenden. Het gewone vleeschelijke, natuurlijke, aardse oog kan den opgestanen Heiland niet zien. Dan moet er eerst een wonder plaatsgrijpen in onze oogen. Jezus moet verschijnen, zal Hij nu gezien worden.

Doch let op het lieflijk, trekkende van Jezus: Welke? Welke dingen?

O, Jezus lokt lieflijk. Dat doet Hij altijd met Zijn volk. Hij wil gelegenheid geven om het geprangde hart te verlichten door al wat in dat hart stormt uiting te geven.

En dan komt er een stortvloed van woorden, en het is alles verkeerd. Doch dit ééne is goed: ze toonen dat zij gedurig en uitsluitend bezig zijn met God en met Zijn Zoon. En dat weet Jezus, want Hij had het Zelf in hunne harten gewrocht.

Jezus vraagt eigenlijk naar den bekenden weg. Hij wist tot in de kleinste bijzonderheden wat zij in hun hart hadden. Maar Hij wil hun gelegenheid geven om hun hart uit te storten. Welnu, ze doen het.

En dan komt dat bestraffen en dat onderwijzen van Jezus. Ge moet wel verstaan, dat alles uitgaat van Jezus. Hij zocht en vond deze twee. Nu zal Hij hen bestraffen en onderwijzen; en straks zal Hij hen troosten en zaligen.

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Hij wandelt mee. Hij openbaart Zich niet direct. Let daar op. Er zit schoon onderwijs in dat feit. Hij houdt hunne oogen, dat ze Hem niet onderkennen. Ze zagen den Heere der heerlijkheid niet. Hij is nog een Vreemdeling voor hen.

Maar Jezus doet datgene waar ze het meest behoefde aan hebben: Hij opent de Heilige Schrift voor hen. Ze moeten leeren om eerst te gelooven en dan mogen ze ook zien. Daarom komt er eerst een scherpe bestraffing.

O, Jezus is een wijze medicijnmeester.

Gij dwazen! En dragen van hart om te gelooven!

Hij wil het kwaad eerst wegsnijden, vooraleer de druppelen van Goddelijke medicijn hun harte zal heelen. En zoo volgt Jezus de Bijbelsche lijn van elende, verlossing en dankbaarheid. Zoo is het in de geheele Schrift, en zoo zien we het hier. Hij zal hen eerst bestraffen, en dan gaat Hij hen onderwijzen.

En let er ook op, dat Hij niet op Zichzelf wijst; neen, maar Hij wijst op de Heilige Schrift.

Dat is eigenlijk de hoofzaak in heel deze verschijning. De kerk van Christus moet in liefde zich vastklemmen aan het Woord van God. Dat is de van God gewilde weg voor ons in deze bedeeing. Het ongestoorde zien komt straks. Tot het Woord en de getuigenis. Tot de wet en de profeten! En als we zoo niet spreken zal er geen dageraad voor ons zijn.

Hij begint met Mozes. Wel, dat zijn vijf boeken. En Hij vervolgt met de Profeten. En dat is een groot stuk Heilige Schriftuur. En dan in alle de Schriften. Wat een lange tekst. Dat heeft nog nooit een dominee aangedurfd, om te zeggen: Mijn tekst vindt ge in den Bijbel, den geheelen Bijbel. Mijn tekst is eenvoudig Gods Woord en het geheele Woord. Neen, dat doet niet één perdiker. En dat hoeft ook niet. En toch zit er een wonderschoone les in voor ons allen. Elke preek moet het volle Woord Gods zien; we moeten in elke predikatie den vollen raad Gods verkondigen en dan vanuit het bijzondere oogpunt van een tekst dien we verkiezen. En dat doet Jezus hier ook. Hij haalt de Schrift niet te hooi en te gras aan. Neen, maar hier is het bijzondere oogpunt van Jezus: Moest de Christus niet alle deze dingen lijden, en alzoo Zijne heerlijkheid ingaan? Dat is het hart van Jezus' preek op weg naar Emmaus.

Wat een preek! En wat een Prediker! En wat een tekst! Alles is hier wonderlijk. En terwijl Jezus predikt past de Heilige Geest het toe. Want ze gelooven. Want hunne harten branden in het binnenste van hen. Want de droeve trekken verdwijnen om plaats te maken voor stralende blijdschap, dat van hunne oogen en aangezicht straalt. En ge kunt de preek van Jezus nog meer verenigen door te zeggen, dat de hoofdgedachte is het Goddelijke *moeten* voor Jezus. Overal op den weg van Bethlehem's stal en kribbe tot het vreeselijke kruis en wat daarachter ligt: overal had Jezus dat Goddelijke *moeten* gezien. Overal was het geweest: niet Mijn wil, maar Uw wil geschiede! En dat moet de kerk weten, en daarom onderwijst de Heere hier eerst deze twee discipelen. Maar dan is het ook voor de kerk van Christus van alle eeuwen.

En zoo is ook voor ons vandaag. En dan dringt de vraag zich als vanzelf aan ons op: hebben we onderwijs van Jezus ontvangen? Heeft Hij U eerst bestraft, en dan opgebouwd? Ge kunt het weten. Want overal waar dat geschiedt zijn er de brandende harten. Zoo was het op weg naar Emmaus, en zoo is het vandaag.

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Wel, we zijn toegekomen aan het einde van den

weg, en ginds zien we de eerste huizen van het vlek dat genaamd werd: Emmaus. Nog eenige weinige schreden, en ze kwamen bij het huis van een hunner. Ziet nu sterk op Jezus: Hij hield Zich alsof Hij verder gaan wilde. O, wat ondoorgrondelijke wijsheid Gods. Hij wil ons altijd uitlokken. Hij wil bewust en willend gediend en bemind worden. En dan komt het wondere dwingen van Jezus. Deze twee doen ons denken aan Jakob bij den Jabbok. Hij had kracht en sterkte bij God. Hij gedroeg zich vorstelijk met God. Dat doen deze twee ook. Jezus houdt Zich alsof Hij verder gaan zoude. Welnu, deze twee doen eigenlijk hetzelfde. Ik bedoel, dat zij ook niet recht er voor uitkomen waarom zij Hem verzoeken binnen te treden. Ze zeggen: het is bij den avond, en de dag is gedaald! Alsof dat de reden was waarom ze Jezus uitnoodigen om binnen te treden! Wat de reden dan was? Ge weet het antwoord. Om des Woords wil, dat Hij gesproken had, kleefde hunne ziel Hem achteraan. En Jezus laat Zich overreden: Hij stapt met hen het huis binnen. Dra zitten ze aan tafel, want het is tijd voor het avondeten, de maaltijd der intieme gemeenschap in Oostersche landen.

Als van zelf neemt Jezus de plaats in van den Gastheer. Hij neemt brood; Hij ziet hemelwaarts en zegent de spijze! En dan geschiedt het: hunne oogen werden geopend, en zij kenden Hem, en Hij kwam weg uit hun gezicht!

Hoe kort, hoe sober, en toch: hoe onuitsprekelijk troostrijk en zaligend voor allen die Jezus hebben leeren liefhebben. Hoe kunnen we de overgrootte blijdschap van deze twee verstaan. Zooeven zat Hij nog aan met hen, en nu is de stoel ledig. Daar ligt het gebroken brood nog voor hen, bewijs van Jezus plaatselijke verschijning. Maar Hij is er niet meer. En let er nu op, dat het heengaan van Jezus hen niet bedroeft. En waarom niet? Ze zijn vol van het Woord Gods, het Woord dat Hij hun geopend had op den weg. Let er op, dat het eerste wat zij zeggen over dat Woord is. "Was ons hart niet brandende in ons, als Hij tot ons sprak op den weg *en als Hij ons de Schriften opende?*" Als we het Woord van God in het hart hebben dan kan geen droefheid meer in ons vertoeven. Dan hebben we alles wat we wezenlijk behoeven.

Komt, laat ons naar Jeruzalem terugkeeren en laat ons deze heerlijke troost ook hun mededeelen.

En terzelfder ure opstaande gaan zij den langen weg op naar Jeruzalem. En bij de broeders aankomende, ontvangen ze niet eens de gelegenheid om eerst te spreken. Ze worden bij de deur begroet met den blijden kreet van de kerk aller eeuwen: De Heer is waarlijk opgestaan, en is van Simon gezien!

G. Vos.

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**EDITORIALS****A "Teacher's" Impressions**

The reader will please notice that the word "teacher" appears in the heading above this editorial between quotation marks. This is, of course, deliberate. Having consented to write the editorial in this and the following number of the Standard Bearer during Rev. Hoeksema's short stay in Redlands, California, I thought it might be of interest to our readers to write on the above named subject.

I do not write as a teacher. The reason for this is obvious. I am not a teacher. This explains why the word "teacher" appears between quotation marks. I am writing as a minister who is temporarily filling a vacancy in our own Christian school. Nevertheless, if our readers will kindly bear this in mind, I trust that they will not consider it strange on my part if I feel inclined to pass on to them some of the impressions which my teaching has left upon me. In fact, they will understand that this subject came rather spontaneously to me. I repeat; however: I write these words as a minister. The reader will realize, I am sure, that our experience this season in our own Christian school has made certain definite impressions upon me. Of them I wish to write.

Teaching in our own Christian school has been a wonderful experience for us. Feeling rather depressed last summer when a season of idleness and inactivity loomed before us, the Lord has provided wonderfully. It is indeed a wonderful opportunity to teach seventy to eighty of our own covenant children from day to day. Besides, how often have not my wife and I commented during these months on the wonderful and for us hidden ways of the Lord? It is not even two and one half years ago that the undersigned was minister of our church in Kalamazoo. Since that time we have administered the Word of God to the congregation of Hamilton in Canada and have as of now completed almost thirty weeks of instruction in our Adams St., Christian school. All this has occurred within two and one half years. Had anyone told me during the summer of 1949 that this might happen I would surely have regarded it as utterly fantastic. Yet, such has been the Lord's way with us. Why? To be sure, we may not pry curiously into the secrets of the Lord. One thing, however, is sure in our consciousness: Our way from Kalamazoo to Hamilton and then to our own Christian school on Adams St., has surely been the the way of the Lord. He led us all the way. We did not seek it.

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This teaching experience, I say, has been a wonderful experience for us. It not only gave us the opportunity to "forget" our sad experiences in Canada, but we might be positively engaged in the daily instruction of our children. What a field this is! What an opportunity for those who would make this profession their life's work!

But, I wish to say something about my impressions. In the first place, I am impressed and amazed at the natural ability of the child. On the one hand, what an amazing advance from the time the child enters school until he completes, let us say, his eighth grade. At the time he enters school he cannot read or write. Is it not amazing what that child is able to do after eight short years? It would be interesting to collect all the books which the child has studied while in school and which that child has mastered. What does this teach us? This, that the child is a wonderful creation of the Lord, and also that the days of our youth are the time when we must be instructed in and learn those things which will equip us for life's task in the midst of the church and of the world. The Scriptures admonish us that we must remember our Creator in the days of our youth. This surely implies that our youth is peculiarly adapted to our remembrance of our Creator. Learning comes naturally to a child. This accounts for the fact that when we become older we are often sorry that we did not take better advantage of the time when we were young. Having become older we find it more difficult to study. We become "rusty" and the reflexes of our mind do not respond as they did in the days of our youth. It is, therefore, when we are young that we must concentrate on the business of absorbing instruction. Hence, reckoning, of course, with the adaptability of the child, we must not feel too sorry for him when he must spend a little time with his books. We must not be too easy on him. Train the child in the way he must go and, when he shall have become old, he will not depart therefrom. This "training" may at times imply that pressure must be used to compel him to study.

On the other hand, however, in connection with this natural ability of the child, there is one more thing upon which I wish to comment. It is indeed wonderful how much a child can learn in a short period of time. It is, however, also wonderful to note the differences between the various children as far as their natural abilities are concerned. All children are not alike. Variation characterizes all the works of God's hands. This also applies to the natural ability of our children. The distribution of talents, also among the children, is surely an amazing thing. I

am told (and this has been also my experience during this school season) that, normally (there are, of course, exceptions to this even as there are exceptions to every rule), there are as many A's as E's in a class and the greatest percentage of the children are constituted of C's. C, we understand, denotes average ability. Generally speaking, a teacher will have as many brilliant as dull pupils, whereas the majority of his students will range between an A and an E. Of course, he is compelled to deal with children who could attain unto a higher grade but waste their time and simply are content to "get through school". We will return to this presently. This, however, does not alter the fact that the distribution of talents is very obvious also among our children. For some it is obviously impossible to get a high mark; others study easily, score an A without much effort, and have time to spare.

Why is this? The answer to this question is self-evident. All children are not alike. The Lord, Creator of all things and also of our children, is solely responsible for this phenomenon. We read in I Cor. 12:29: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" This also applies to the natural abilities of our children. Their tastes and aspirations, likes and dislikes, and several abilities are characterized by wide differences and diversities. Mental acumen and physical prowess, the desire to study and the inclination to grapple with the soil, etc., characterize also the children of the covenant; each one is honorable and profitable when sanctified by the Spirit and used in the service of the living God.

This, we understand, has much to teach us. On the other hand we must be very careful to note a child's inclination and ability. None knows a child better than his parent. None is in a better position to study and understand a child than his parent. And, because this is true, that parent is called by the Lord to study his child or children and act accordingly if at all possible. Some parents, for example, have determined with respect to their child or children, already in their infancy, that they shall become, let us say, a minister. And they were compelled to taste disappointment. On the other hand, we must not become bitter at our children simply because they fail to get a high grade in their studies. We may and must reprimand them when they fail to make profitable use of the talents which the Lord has given them. The fact remains, however, that some children must struggle through school. They do the best they can and are happy when they receive a C. Such

children must be encouraged and be given to understand that they walk in the ways of the Lord if they use the talents which the Lord has given them in His service and to the best of their ability. And the parents must be content with this Divine distribution of gifts. We are oftentimes irked because the children of our neighbor record higher marks than our children. We must be satisfied with the place which the Lord has ordained for them and the talents and gifts which He has assigned them.

Another impression which I have received refers, generally, to the cooperation between the classroom and the parents. A few years ago, when the undersigned taught history in Kalamazoo, a parent called me and inquired why it was his child received such a low mark on his report card, whereas the marks on the papers which he brought home were all good. Of course, that parent soon saw the light. That child simply did not bring all his papers home. The same also applies to our experiences during the present school year. Many of our children do not bring all their papers home. They have, of course, been told repeatedly to do so. The child, for obvious reasons, finds it expedient to destroy some of the papers which are returned to him. The marks which he receives on his report card rest upon a cold, mathematical basis. It is well that parents cooperate with the school also in this respect.

Another impression which I have received in this school season is the sad suspicion that many children do not take sufficient time to prepare themselves for their subjects. This applies particularly to the more advanced pupils as those of the ninth grade. This may be due to the fact that some of the children have jobs. The undersigned is aware of the fact that the schooling of our children is expensive and that therefore their employment is necessary in many cases. We merely wish to remark that the pupil should work only when absolutely necessary. We assume, of course, that the child is interested in his studies and wishes to prepare himself for his classes. However, that the child does not take sufficient time to prepare himself for his subjects may also be due to the fact that there are many other things which divert his attention and occupy his time. The radio and television of our present day may seriously hamper the child in advancing in his studies. The child must certainly understand that there is a time to play but also a time to study.

A fourth observation which I would pass on to our readers concerns the matter of the discipline of our children. O, it is not my intention to call attention to the fact that they are in need of it. This, of

course, is self-evident. Inasmuch as it is our calling (and this also applies to our children) to walk as God's covenant people, and also because of the fact that our children are "holy sinners" with but a very small principle of the new obedience, it lies in the nature of the case that the discipline of the child constitutes one of the chief tasks of the training of the child. I refer particularly to the fact that only our children (God's covenant children) can be disciplined.

The word "discipline" is very commonly used among us as signifying chastisement, punishment, correction. And, the word can certainly be used in this sense. However, we all, I am sure, recognize the word "disciple" in the word "discipline." A disciple is a follower, one who receives instruction and walks accordingly. Discipline means really to disciple a person, to train one to be disciple; this, we understand, may include chastisement and correction as well as instruction. In this article we lay the emphasis upon the idea of chastisement and correction.

Only our children can be disciplined. Or, if you will, only the children of the Lord can be disciplined. We say this not from the viewpoint of the parent or the teacher. This, too, of course, is true. Only the Christian parent and teacher can discipline the child. True discipline must be rooted in love, must be an act of love. It must be rooted in the love of God. This lies in the very nature of the case. We do not truly love our children if we condone their evil and defend them because we fail to see any wrong in them. To love a child and to "spoil" him are not synonymous. God, of course, must be the purpose and content of all correction and chastisement. It is for this reason that only the Christian parent and teacher can exercise true and proper discipline. Only he can warn him against sin and evil and only he can direct him unto the ways of the Lord.

What I wish to emphasize, however, is the fact that only our children can be the objects of discipline. I wish to view discipline from the viewpoint of the child. Discipline means correction. And correction implies that there is something there which can be corrected. Even as the purifying of gold implies that there is gold which can be purified so also discipline must proceed from the certainty that there is something present which can be corrected. Our Christian school is no mission-field in which our children must be called to repentance in the current sense of the word. Neither do we proceed from the "hope" of what our children may possibly become. We do not build Christian schools on the basis of a possibility or a probability, but on the basis of an established fact. This must be understood very clearly. The instruc-

tion of our children and the building of Christian school buildings is a very expensive undertaking. To proceed in the "hope" of what our children may possibly or probably become is, it seems to me, a rather risky affair. Indeed, we have a firmer ground under our feet. We proceed from the conviction that the everlasting God has made an everlasting covenant of grace with us and with our children, that the Son of God has washed away our sins and also the sins of our children and has presented us righteous before the living God, and also that the Holy Spirit dwells in us and will dwell in us until we shall stand before Him as an assembly of the elect in life eternal without spot and without wrinkle. This is also the basis for our Christian school. And this implies that we can discipline the child because there is something there which can be corrected. Only then do we have certain ground underneath our feet. Only then can we proceed in the firm assurance that our efforts will not be in vain. Because only then do we proceed from the assurance of God's work which is sure and faithful even unto the end.

H. Veldman

#### IN MEMORIAM

Suddenly on the morning of March 22nd it pleased our Covenant God to take unto Himself our beloved daughter and sister,

HARRIET N. FLIKKEMA

at the age of 19 years.

The assurance that she is with the Lord and that He will give grace according to our need, is our comfort in this time of sorrow and bereavement. May His peace "which passeth all understanding" dwell in us as we look beyond the grave and see the glory of the resurrection morning when all sorrow shall be no more.

The bereaved family:

Mr. and Mrs. John Flikkema, Sr.

Mr. and Mrs. John Flikkema, Jr.

Clarence J.

Frances A.

Helen J.

#### IN MEMORIAM

The Esther Society of the First Protestant Reformed Church wishes to express its sincere sympathy to Frances Flikkema, one of our members who was recently cast into sudden sorrow by the unexpected death of her sister,

HARRIET FLIKKEMA

May they be comforted by the fact that their loss is her gain. Let us too, remember, the Lord gave; the Lord hath taken away. Blessed be the name of the Lord.

Mrs. C. Kregel, Pres.

Evelyn Veldman, Sec'y.

## THE TRIPLE KNOWLEDGE

### An Exposition Of The Heidelberg Catechism

PART III

OF THANKFULNESS

Lord's Day 32

1.

The Idea of This Third Part (cont.)

Pantheism, nor deism, nor materialism, nor even the confused mixture of philosophy that is called existentialism and that seems to be quite popular recently in Europe, can possibly maintain a true conception of the responsibility of man.

Pantheism must needs deny and destroy all moral freedom and responsibility, because it denies the personality of God and His essential distinction from the universe. According to this conception, God is the world, and the world is God. The Being of God and the essence of the world are one. God does not exist beyond and outside of the essence of the world, but He is only in the world, and this in such wise that there is no distinct divine and distinct creaturely essence. He is the soul, the reason, the spirit of the world; and all the visible and material universe is his body. We need not say more to make plain that this view destroys the personality of God, His willing and conscious activity. He works not by the determinate counsel of His will, but by the necessity of His own nature. The world is not the product of His creation, but the necessary development of the divine being, an outflow of His essence. It is not directed by an all-wise providence, but it develops according to the necessary evolution of God's Being itself. And destroying, as it does, the distinct personality of God, it also must needs deny the individuality of the human soul. Man's soul is after all only a part of the All-soul. His reason is only a wave of the universal reason. And as the waves of the sea are borne aloft by the heaving bosom of the ocean of which they are a part, without any determining action of their own, so man's activity, his thinking and willing and acting, his joy and sorrow, his pleasure and pain, all these are only the manifestation of the experiences and evolutions of the world-god. On this basis there is really no distinction between good and evil: for all alike are the outflow of the being of

God, necessary phases of the immutable stream of blind development. On this basis there is no personal relation between God and man. I cannot say to Him, "Thou," for He is no person. I cannot know Him, for He is no object of knowledge in distinction from me. I cannot love Him, speak to Him, obey Him, and trust in Him. And thus pantheism destroys the problem of man's responsibility, and can neither speak of a counsel of God nor of a responsibility of man. For God's counsel implies that all things are and develop not by a certain necessity of the Being of God, but by the necessity of His sovereign will and counsel. And man's responsibility needs the conception of two persons in a certain relationship to each other, of two minds and two wills, a divine Person and a human, the former sovereign and the latter serving, the former commanding and the latter obeying. We must clearly understand this, for our dispute with pantheism is by no means as some would present it, that all things happen with necessity. This we also believe. We also maintain that the Lord determined all things from the beginning, and that He still does so by His almighty providence. But while the pantheist derives all things with causal necessity from the Being of God, the Reformed man finds the cause of all in the intelligent will and counsel of a personal God. All the difference between good and evil, all moral self-determination on the part of man, all consciousness of accountability, must needs cease if pantheism were true. Pantheism destroys the problem of man's responsibility, because it has neither a personal God nor a personal man.

Not otherwise it is with all materialistic conceptions. Materialism denies the existence of spirit as a distinct entity. All is matter. And outside of matter nothing exists. Matter is the sole God, which means really the same thing as saying that there is no God. It is the gospel of the flesh. It is the theology of mammon. Man is only material, not spiritual. The soul of man is not a distinct spiritual being, an entity. What we call soul is nothing but the sum-total of so-called psychical phenomena, and these are nothing but the result of the functioning of his material existence. As Vogt put it in his "Physiologische Briefe", quoted by Christlieb in "Modern Doubt and Christian Belief," page 146: "Man is produced from wind and ashes. The action of vegetable life called him into existence. Man is the sum of his parents and his wet-nurse, of time and place, of mind and weather, of sound and light, of food and clothing; his will is the necessary consequence of all these causes, governed by the laws of nature, just as the planet in its orbit and the vegetable in its soil. Thought con-

sists in the motion of matter, it is a translocation of the cerebral substance; without phosphorus there can be no thought; and consciousness itself is nothing but an attribute of matter." As Feurbach expressed it: "We are what we eat." I need not say that if man is nothing but a sort of chemical factory, there is no moral freedom and responsibility at all. Then good and bad actions, courage and cowardice, love and hatred, righteousness and unrighteousness, are merely natural phenomena, the result in us of chemical changes, which we cannot possibly control, and for which we cannot be held accountable. The most important question with respect to certain actions of man, good or evil, is after all what you feed him; and this should be the supreme care of all education and training. For what a man eats he is; and all his thinking and willing are nothing but the products of material and chemical changes. All our actions are as necessary as the growth of the leaves on the tree and the blooming of the flower in springtime. Man is subjected to the blind and tyrannical government of matter. Again we say: we have no dispute with materialism on the ground that it teaches that all things occur with necessity. But as we find the necessity of things in the wise and intelligent will of an absolutely good God, materialism finds it in the cold despotism of blind matter. With regard to the subject under discussion we may say that materialism has no problem, because it has no spirit, no mind and will, either in God or in man. Let us eat and drink, for tomorrow we die. And so it is quite evident that there is no responsibility of man for the philosophy of materialism.

But the problem is also destroyed in still another way. It cannot exist for all that follow the deistic line of thinking. In a sense deism is the very opposite of pantheism. The latter believes only in a God that is immanent in the world. The former conceives of Him as being only transcendent above the world. For pantheism, God and the world are essentially one and inseparable, while deism teaches that God and the world are not only distinct in being but that they are absolutely severed. God's counsel implies that He drew a plan of the world as it should be created; it does not imply the detailed conception of the government of the world. In fact, God is the personal Creator of the world, but He is not in the world by His almighty providence to preserve and to govern it. The machine of the world is finished, and now runs according to its own laws and by its own inherent power. The ship of the world is built and launched, and now sails on the wide ocean of history without its builder. The clock of the world is construed and



wound, and now runs without the hand of its maker. Such is deism. You understand that this philosophy with relation to the will and moral freedom of man is Pelagianism and Arminianism. It is the exaltation of man over against his Creator, the maintenance and vindication of human majesty and the sovereign freedom of man. Man in all his thinking and acting is absolutely free, and there is no control or direction or cooperation on the part of God. His will is as sovereignly free as the will of God. The latter does in no wise determine the former. If there is a counsel of God, it cannot be absolute, but must be conditional. God in making His eternal plan of the universe was conditioned by the freedom of His moral creatures. Election means that from eternity God saw who were willing to believe and to persevere, and them He chose unto glory. Reprobation signifies nothing but the eternal will of God to reject them of whom He knew that they would not believe and walk in the way of light even unto the end. Man is free, and determines the history of the world as far as his own actions make history. The absolute sovereignty of the Most High is denied. God is placed outside of the doors of His own house, and is not allowed to intervene in the life and acts of him who is now sovereign within that house, the glorious man. Also on the basis of this view we have no problem as regards the counsel of God and the responsibility of man. We rid ourselves of the problem by discarding God. And this price is certainly too high and too precious. For I am bold to say that if in the attempt to solve the problem we must lose either God or man, then let us keep God and lose little man.

The same is true of the philosophy of existentialism, which includes among its adherents birds of many different feathers. But they all attribute to man a certain sovereign freedom, even over against God. Man is presented as the creator of his own norm. He is not bound to any external laws whatsoever. He can make of his own life whatever he wills, and he is responsible only to himself. That also in this philosophy, with its emphasis on the absolute freedom of man, there is no room for righteousness or unrighteousness, for good or evil, and therefore, no room for man's responsibility, is evident in itself.

Finally, I must call your attention to a view which I have already mentioned before, the conception, namely, that is satisfied to leave the counsel of God and the responsibility of man standing side by side, as an irreconcilable contradiction, though in the faith that what seems contradictory to us is not in conflict with each other in God. Those that maintain this view generally speak of two wills in God that

cannot be brought into a higher unity as far as our understanding is concerned, although this higher unity exists. The will of command is related to our responsibility. The will of God's counsel has respect to God's government of all things. And these two run parallel as far as eye can see, and all attempts to penetrate more deeply into this mystery are necessarily futile. We have this objection against this prevalent view, that there is not even an attempt to gain a conception of the relation between God's counsel and man's responsibility. Nor does it even try to express itself with regard to the proper conception of the relation between the two, though certainly it must be admitted that God's counsel and the moral freedom of man cannot be coordinated, even though we should ultimately not be able to reconcile them. Besides, in practice this view often leads to a certain Arminian presentation of the matter. It is emphasized that *we* have to do with the will of command. The doctrine of God's counsel is relegated to an almost forgotten place, and a practical Pelagianism is the result. It is not infrequently those who maintain this conception of the relation between God's counsel and the responsibility of man that are first to ring alarm when in their estimation one would seem to overemphasize the truth of God's absolute sovereignty.

Now Scripture certainly emphasizes everywhere that man is responsible before God. Always he is under the law, and always he is responsible. This implies, of course, that in a certain sense man always remains a rational, moral creature that is the free, conscious, and willing author of his own moral deeds. Responsibility, we said, does not presuppose that man is sovereignly free, but it neither presupposes moral freedom in a positive, material sense of the word. It is well-known that it is possible to speak of three different kinds of freedom. There is, first of all, the freedom which Adam enjoyed in the state of rectitude, which is often expressed in the Latin phrase: *posse peccare et non peccare*, to be able to sin or not to sin. This, however, is not quite correct, for strictly speaking Adam's freedom could not possibly consist in the *posse peccare*, that is, to be able to sin, but only in the *posse non peccare*, to be able not to sin. Adam was not a neutral creature, that faced both ways, the way of righteousness and the way of sin. But he was created in the image of God, with true knowledge of God, righteousness, and holiness. As he was created, it certainly was his delight to do the will of God. Nevertheless, he was so formed that he was able to cast away his own freedom, to turn away from the living God unto sin and the devil. And by this act

of Adam he and the whole human race entered into the state which is designated again by a Latin phrase: *non posse non peccare*, not to be able not to sin. The natural man is ethically bound to sin. His nature is so corrupt that he is incapable of doing any good and inclined to all evil. Yet, even in that state he is held responsible before God. For according to the Heidelberg Catechism in Qu. and A. 9, "God made man capable of performing it; but man, by the instigation of the devil, and his own wilful disobedience, deprived himself and all his posterity of those divine gifts." Finally, there is the highest state of freedom that is attainable only in Christ Jesus, the state that is negatively expressed in the Latin phrase: *non posse peccare*, not to be able to sin. This is the state of which Jesus speaks in John 8:34-36: "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the son abideth forever. If the Son therefore shall make you free, ye shall be free indeed." But in whatever state man may find himself, whether in the state of freedom in which Adam stood before the fall, or in the state of spiritual, ethical corruption, in which he can do no good, or in the state of grace in Christ Jesus, he remains a moral, rational creature, and responsible before God. The soul that sinneth it shall die. God rewards the good and avenges Himself upon the evil-doer. And we must all carry away according to what we have done in the body, whether it be good or evil. Such is the Word of God.

However, it must be emphasized once more that this moral freedom of man is not sovereign freedom. Man is a creature. And even in his moral nature and in his moral deeds he is absolutely dependent upon God. By the counsel of the Almighty man is hemmed in on every side. We may not present the matter as if God's over-ruling counsel and man's responsibility must simply be placed side by side, coordinately, but that the latter is subordinate to the former. Reformed theologians have often made the distinction between God as the First Cause and man as a secondary cause of his own deeds. And although I do not like the term *cause* in this connection,—for God is not a cause, but He is the sovereign Creator and the sovereign Ruler over all things,—yet the distinction may be used in a good sense. God is not the author of the deeds of men, whether they be good or evil, but through His eternal counsel and His almighty providence, as well as through His grace in Christ, He is nevertheless their cause. We may not have two determining causes of things: to say this is to fall back into the ancient error of heathen dualism. It is not true that we may

coordinate God as a cause and the devil as a cause too. In this sense God is the only cause of all things. This is plainly taught in Holy Writ. In Prov. 21:1 we read: "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." Certainly, if the Lord turns the king's heart at will, He over-rules and directs the issues of that heart, his will and mind, his thoughts and all his desires. If it be true of the king's heart, it is equally true of every other heart of men. And this is true of God's relation to man's evil deeds and those of the devil and his hosts. This is plain from the history of Job. Must not the devil obtain permission from the Lord before he can accomplish his evil purpose? And what does the man of God say when the devil through the means of Chaldeans and Sabeans, wind and fire, made Job poor and miserable? "The Lord hath taken away." The devil and his instruments were after all but instruments in the hand of the Lord. It was He that took away. Was not the Lord the determining cause, the only determining cause, of all the evil inflicted on Job, though devils and men were responsible agents? Or consult the history of Ahab when he is about to go out to war with the Syrians and Micah is interrogated as to the Lord's counsel. What is the Word of the Lord by the mouth of Micah? That the Lord sent a spirit of error, a lying spirit, into the heart of the prophets of Ahab, to persuade him through these false prophets to go and fall at Ramoth-Gilead. Who was after all the determining cause of this lying prophecy in the mouth of the false prophets, though He was not the author of it? God, the Most High, the determining Cause of all causes. I Kings 22:20, ff. Who sends wicked Shimei to curse David? The Lord, and none other. II Sam. 16:10. What do we read of the sons of Eli? That when their father weakly admonishes them because of all their wicked deeds, they hearkened not unto the voice of Eli, because the Lord would slay them. I Sam. 2:25. Who hardens Pharaoh's heart, that he may not listen to the voice of the Lord and exalt himself against the living God? Who darkens the mind of the heathen and makes them foolish, so that they kneel down before man and beast and creeping things? Who makes the heart of wicked Israel fat and their eyes blind, that they become ripe for destruction? The Lord does it all. Ex. 8:15; Rom. 1:26, 28; Is. 6. Or consider that heinous sin by which the Lord of glory was nailed to the accursed tree. What do the company of God's people, to whom Peter and John return after they had been released by the chief priests and elders, confess? Read it in Acts 4:27, 28: "For of a truth against thy holy child Jesus, whom thou hast annointed, both

Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." Christ was delivered by the determinate counsel and foreknowledge of God to be crucified by wicked hands. Acts 2:23. These examples can be multiplied. And therefore, on the basis of Scripture we maintain that God is the only determining cause, also when men are moral agents, it makes no difference whether for good or for evil. Man's freedom and responsibility may not be coordinated with God's counsel and providence. The former is always subordinate to and dependent on the latter. For God is God, and man is but a very little creature, even though he is a moral and responsible agent. All his deeds, all his thoughts and counsels are over-ruled, are so absolutely controlled and directed by the Lord to His own end that man is but an axe in the hand of the Most High. God is the chief determining cause even of the deeds of men. There are no two determining causes in the world, coordinate to one another. But God is God alone, and He is absolutely sovereign. Our God is in the heavens; He hath done whatsoever He hath pleased. Ps. 115:3.

Hence, responsibility is that relation and state of the moral creature according to which he is the conscious and willing subject of all his moral deeds. Responsibility certainly does not require an absolutely and sovereignly free agent. But it does require that man is the conscious and rational, willing subject of all his actions, that he does things because he wills them and chooses them. A slave forced by his master by brute power to do what is against his will, what he hates to do, is not responsible for his action. Nor is a somnambulist, who in his sleep walks on a roof and commits suicide. But a man consciously and willingly committing sin or performing that which is good remains accountable, no matter how his deeds may be over-ruled otherwise by the counsel and providence of the Most High. Man is responsible because he always remains the moral, the conscious and willing subject of all his deeds. And he never becomes a stock and block. Judas betrays the Lord because he wills it. Not for one moment does he feel compelled by an outward force that urges him against his own will and choice to deliver his Master into the hands of sinners. Nor was such an external compulsion exerted on Judas. And because this is the truth, Judas is the responsible agent, the author of his sin. And God's judgment as well as his own conscience condemns him. The leaders of the Jews condemn and crucify Jesus. In committing this crime they act consciously and willingly: there is no conflict between the choice of their

heart and the deed they commit. When Jesus is suffering, they have all their hearts desired. Neither do they feel that a power foreign to their own will will compelled them to commit the crime. Hence, they are the authors of their sin, they are subject to the righteous judgment and condemnation of God. Pontius Pilate delivers Jesus willingly and consciously. Nothing compels him to commit the crime. He may deceive himself and act the innocent. But this is only the more a manifestation of his evil conscience.

The same is true of the good deeds of the Christian. According to Philippians 2:12, 13, it is God that worketh within him to will and to do of His good pleasure. God establishes His eternal covenant of grace with him, and He establishes it alone. In the establishment of this covenant man is not a party. Nor is the covenant of God with man ever established on the basis of any condition which God requires man to fulfill. The third part of the Heidelberg Catechism stands, therefore, in the same relation to the first two parts as man's part in the covenant stands to God's part according to the presentation of our Baptism Form: "For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil or turn it to our profit. And when we are baptized in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins, and accounted righteous before God. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal." This is God's part of the covenant. He works out His part according to His eternal counsel of election, which is absolutely unchangeable and efficacious, and through the grace of the Spirit of Christ in our hearts. Thus He worketh within us to will and to do of His good pleasure. This, however, does not mean, whatsoever that in establishing His covenant God deals with us as stocks and blocks. He always treats us as His moral, rational creatures. And therefore, in the covenant we are responsible for our part. But even this responsibility of the Christian does not stand in juxtaposition, next to, or over against the counsel of God. Nor

is this relation such, that the fulfillment of our part of the covenant is a prerequisite or condition for God's fulfilling His part. Man's freedom is never sovereign. And therefore the part which the child of God fulfills in the covenant is fruit of the part which God fulfills. God is first, and man follows. He works within us to will and to do of His good pleasure; and as a fruit we work out our own salvation with fear and trembling. And therefore, according to the Baptism Form: "Whereas in all covenants, there are contained two parts: therefore are we by God through baptism, admonished of and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life."

We may probably still ask the question: but what, then, does God determine, and how does He so over-rule the deeds of men that they always perform His counsel? Ultimately this is, of course, a mystery. But still we can say something about it. In the first place, we can say that God never intervenes between the will of man and the deed. His determining influence does not interrupt the action of the will, its manifestation and execution. In other words, never does the Most High so control the deeds of men that He forces them to commit what they do not will to commit or to perform. The thoughts and desires and deeds of men remain always their own. God stands behind it all, behind the mind, behind the will, behind the heart of man, to turn it, as rivers of water, whithersoever He wills. But never does He intervene between their rational consciousness and their act. And secondly, we know too from the Scriptures that the Lord does this through His Holy Spirit, whether it is unto hardening of the reprobate or unto the salvation of the elect. The manner of this operation of the Most High is a mystery to us. We cannot trace the ways of the infinite. But this must be said nevertheless, that it is the Spirit of God that convicts men of sin and that binds the responsibility of every man upon his own heart. And it is also through the Spirit of Christ that the God of our salvation works that grace within our hearts whereby we believe, and believing repent, and repenting turn to the living God, to love Him with all our hearts and minds and souls and strength.

This, then, is the relation between the third part of the Heidelberg Catechism, that speaks of gratitude, and the two former parts, that speak of sin and misery and of redemption and deliverance. And this also

gives us the right conception of the idea of gratitude. Never can the gratitude of the Christian mean that in any way or to any extent he remunerates God. God does everything for him, and that too for His own name's sake and for the glory of His grace in the Beloved. Never can man do anything for God. God chose the elect sovereignly from before the foundation of the world. God justified him in Christ everlasting. He justified him in time through the cross and the resurrection of Jesus Christ our Lord. It is He that regenerates him, that calls him efficaciously, that implants in him and works through the gospel the conscious faith in his heart, so that he appropriates all the blessings of salvation. It is God that justifies him and sanctifies him, that preserves him unto the end, and that glorifies him body and soul in the everlasting kingdom of heaven, where the tabernacle of God shall be with men. And when God so works in him by the grace of His Spirit, it is man that believes, that repents, that fights the good fight of faith, that perseveres, and that loves the Lord his God with all his heart and mind and soul and strength. It is all of grace, and nothing of works. God is never obligated to us. We are forever obligated to Him. For, do never forget that indeed we *must* do good works. But nevertheless, the doing of good works is a privilege which God grants unto us. And so, all boasting is excluded, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

H.H.



#### IN MEMORIAM

The English Men's Society of the First Protestant Reformed Church hereby wishes to express its heartfelt sympathy to Mr. John Flikkema and family in the sudden death of their daughter,

#### HARRIET FLIKKEMA

May the Lord uphold us in our time of sorrow and may our faith be strengthened in knowing that God's way is the best way.

J. Kok, Pres.

H. Velthouse, Vice-Sec'y.

TEACHER WANTED—the 1st Protestant Reformed School of Redlands will be in need of a teacher for the lower grades one through four. Mail application to:

John Kimm  
Rt. 1, Box 13-D  
Redlands, California.



# IN HIS FEAR

## Looking To The Future

### Chapter 2

#### THE TEACHER PROBLEM (SUGGESTIONS TOWARDS SOLUTION)

At the conclusion of our previous installment we had begun to speak of the salary-question in connection with the solution of the teacher problem. Our first remarks concerned the subject of the proper attitude to be assumed by both parents and teachers in regard to this matter of salaries. On the one hand, we warned against an over-pious attitude of expecting the teachers to "sacrifice for a kingdom-cause". And on the other hand, we emphasized that our teachers must not be materialistic. This latter attitude is prevalent in the teaching profession in the world today, as is evidenced by the increasing wave of unionism among teachers and the coincident wave of strikes in the teaching profession. Nevertheless, especially in the field of Christian education the first attitude mentioned has not been missing. The Christian school teacher must sacrifice. He must not expect a high salary, must not expect to be paid as much as the public school teacher. But I submit that the sacrifice must not be one-sided, and that the teacher must not be expected to do all the sacrificing, and that rather those who establish and maintain a school should be prepared to sacrifice, if need be, in order to maintain it. It is human nature to be much more ready to let someone else sacrifice rather than ourselves. And against this we must guard.

Concretely speaking, I would suggest the following. In the first place, our schools should strive to pay fully adequate salaries. There are several factors connected herewith. Allow me to mention a few. There is, first of all, the factor of the actual cost-of-living. A teacher must surely have enough salary to procure his daily bread, that is, the necessities of life for himself and for his family, if he has one. And I believe that should include enough so that he can procure as much "cake and pie" too as the average family procures. And any time that a teacher is not paid adequately he is being literally forced out of the teaching profession. There is, in the second place, the undeniable fact that the cost-of-living for a teacher is different than that for a factory worker or unskilled laborer, for example. He not only has need of food, clothing, and shelter. He has need of a li-

brary, as well as other "tools" of his profession. He should be financially able, too, to continue his education even after he has completed the minimum requirement of schooling. All such elements should be kept in mind when we determine a teacher's salary. He should be paid enough to maintain himself in his profession. In the third place, the needs of various teachers may vary, and this factor should be borne in mind. The financial needs of an unmarried woman teacher are not by any means the same as those of a married male teacher with a family. And finally, salaries should be adjusted according to the value of the work a teacher is required to perform. The principal of a school is entitled to more remuneration than the teacher who is responsible for only one class. The teacher who has charge of a class of 30 pupils has more work than a teacher of 10 pupils. The teacher who is responsible for three or four grades is entitled to more salary than a teacher who teaches only one class or a half class. The teacher with 20 years of experience should be paid more than a beginning teacher.

Next, I would call attention to a rather variable and intangible something: appreciation. I believe that parents often do not appreciate the tremendous boon they have in a capable Christian teacher for their children. We often entrust to them one of our most precious possessions, our children, our covenant seed, the seed of God's covenant, and expect of them, quite rightly, that they shall devote all their talents and power and ability to train up those children in the way of the Lord for us, and then assume the attitude that they should do it at a cut-rate. They must minister spiritual things to our children. And it is not, then, a big thing if they partake of our carnal things. We should be willing freely, unstintingly, generously to provide for their material needs. And if we studiously attempt to pay our teachers not from the viewpoint of the question, "How little can we get by with?" but from the viewpoint of the question, "How can we show our teachers that we really appreciate the great blessings we have in them?" the salary-question would be no more a question.

There are, however, some factors on the teacher's side of the ledger to which we must also call attention. There is, first of all, the axiomatic fact that a teacher must do his work. And a teacher must surely understand that he is not working by a time-clock. He must not expect to be finished with his work when the dismissal bell rings, tidy up his desk, lock his room-door, and have the rest of the afternoon and evening to himself, to use as he pleases. He must not even entertain the desire to "get by" with a minimum of work, that is, marking papers, preparing report cards, and



making enough of a lesson-plan to get through the day. A real teacher must devote as much time as possible and feasible to the work of teaching, being a teacher, and improving himself as a teacher. That cannot be determined, of course, in terms of hours and minutes. It is up to the teacher's own conscience and his awareness of the seriousness of his calling. And he must, therefore, also in good conscience *earn* the salary he receives. In the second place, I believe that any board that pays an adequate salary and which does so on a 12-month basis has the right to require its teachers to work on a 12-month basis. An adequately-paid teacher should not be allowed to find other employment during the summer months, but should be required to devote his time to his work, either in private or by means of further formal education. This does not mean that a teacher is entitled to no vacation. But it does imply that the long summer-vacation of two or three months is intended for the pupils, not for the teacher. The teacher has vacation in so far as he is not actually teaching in the classroom, but he must not take the whole summer as a vacation from his profession. He has a golden opportunity for quiet and uninterrupted study and for preparation for the coming school-term, as well as for further training of himself in college or university.

Still another suggestion we would make in this connection is that our school boards must maintain a high enough salary standard to lure men teachers. The past has shown that the reason why schools were troubled with a large turn-over in their teaching-staffs was to a large extent to be found in the fact that salaries were simply inadequate for married men. They had to seek their livelihood elsewhere. The result was that often the schools were staffed by female teachers who used the profession as a stepping-stone to marriage. They taught a little while, saved a few pennies, and soon deserted in favor of the to them greater attraction of married life and the joys of motherhood. Perhaps this salary-inadequacy has been overcome somewhat of late years. But by all means a school board must keep in mind that a male teacher, who must function as the head of the family and the bread-winner, must be paid adequately. It will benefit if it does so, benefit by having a more permanent staff of teachers.

In the fifth place, cooperation among our schools on the matter of salary standards would undoubtedly prove beneficial. We hope to devote more space a little later to this subject of cooperation among our Prot. Ref. schools, but even now will mention it in this connection. I do not believe that our schools should compete with one another in procuring teachers by better-

ing one another's salary-offers. That is un-Christian and it is unhealthy. A given school has a good teacher, and it would ordinarily stand to keep its teachers. But a second school, being financially more prosperous, offers this teacher a more attractive salary. The teacher is unable to resist the more attractive offer. Ergo: the first school is robbed of a capable teacher. Now I do not deny that the material side of a teacher's contract is a factor in his decision as to where and for whom he will teach. But I do maintain that there are more important factors. And therefore, it would be better if such materialistic competition between schools were eliminated as much as possible, and if the various schools would cooperate in setting salary standards. It would result in less shifting around, and in more permanent teaching staffs for all concerned.

Finally, I would like to mention certain rules by which a school board should ideally guide itself in the procurement of teachers. Circumstances may not always allow these rules to be followed. But nevertheless, I believe it would be beneficial with a view to the procurement and maintenance of a permanent teaching staff if some of these suggestions were adopted as working-principles. In the first place, preference should be given by a school to those teachers who intend to make teaching their life's work, whether they be men or women teachers. The way of least resistance is to quickly get the signature of a would-be teacher on the dotted line: then the teacher-problem is solved for another year. That is understandable in a way, especially when it is difficult to get teachers. But it will prove far more beneficial for any school if it strives to get teachers who want to make teaching their career. A school board can easily investigate on that score, and has a right to. If it engages a teacher who knows when he signs his contract that he intends to leave the teaching profession shortly, either for marriage or some other reason, it is certain from the outset that it has no permanent teacher. However, if a board engages a teacher who intends to make teaching his career, it at least stands a chance also of keeping the teacher in that particular school.

In the second place, a school board should, whenever possible, engage *fully-trained* teachers. This will eliminate the necessity of a teacher's leaving in order to finish his education. And it will at the same time eliminate the possibility that a teacher after all decides that he does not want to permanently enter the field.

Finally, I would make two practical suggestions.

First of all, that our schools cooperate as much as possible in regard to teacher procurement. And secondly, I think it would be beneficial if our school boards would unitedly encourage young people to take up the teaching profession, and would even encourage them by offering financial assistance in the matter of their teacher-training. We need teachers. And I believe that the need will increase as the sparks of enthusiasm for our own schools are fanned into blazes of zeal. And we must do all in our power to obtain such teachers.

H. C. Hoeksema

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## FROM HOLY WRIT

### Exposition of John 18:4-9

The church of God in the midst of this world, fighting the battle of faith, is always cheered in her conflict with the memory of Christ's death. This may sound like a trite saying, something commonplace, but it is in reality the profoundest and most actual comforting truth. For this memory of Christ's death is brought to us by means of the Word of the Cross.

And that Word of the Cross teaches us that the love of God is always manifested in this that God sent His Son to die for us when we were yet sinners, weak, godless, yea, even enemies. Amongst men no one will die for a righteous man; for a good man someone might dare to die, yet God confirms His love to us in that Christ died for us when we were yet sinners! For herein is love in the wonderful manifestation of its secret and wonderful nature, not that *we loved God*, but that *He loved us* and *sent His Son a propitiation* for our sins.

Such is the love of God that He hands the cup of suffering to His Son in our flesh, so that He must taste death for us. It behooved God by virtue of His love and righteousness in bringing many sons to glory to perfect the Author of our salvation through sufferings.

And, o glory, that is exactly what Jesus understands so perfectly in every moment of His suffering as He reads the agenda of the great Hour of the power of darkness. For thus it is here in Gethsemane. Jesus knows every detail of the suffering, and seeing it all, He "goes forth" to meet it; He is the obedient

Servant of the Lord both passively and actively in every step of the way, the *via dolorosa*!

That is what the glad-tidings as proclaimed by John sets forth before our believing eyes in John 18:4-9, where we read: "Jesus therefore, knowing all things that were coming upon Him, went forth, and saith unto them, Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith unto them: I am *He*. And Judas also, who betrayed Him, was standing with them. When therefore He said unto them: I am *He*, they went backward, and fell to the ground. Again therefore He asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I told you that I am *He*; if therefore ye seek me, let these go their way: that the word might be fulfilled which He spake, Of those whom thou hast given me I lost not one."

We emphasize that this Scripture passage is a message from Jesus to His church. It is the glad tidings of the good things first of all revealed in Paradise, afterwards preached by the Patriarchs and Prophets, foreshadowed by the ceremonies of the law, and finally fulfilled in Christ Jesus in His suffering and death. That is the perspective that we must have and keep of this account of Jesus' death. Here is the great tidings that Jehovah saves His people from their sins. For herein is love, not that we loved God, but that He loved us and sent His Son a propitiation for our sins.

Let us try to see this in this Scripture passage.

The first element, in this passage that strikes us, is, that Jesus *takes the initiative*. Oh, it is true that when Judas and the band of temple-police and soldiers with swords and sticks and lanterns had come to the Garden, they had thought that theirs was the initiative. They wholly willed to perform this evil work of taking Jesus captive. Judas is wholly responsible for his treacherous betrayal of the Son of Man. And he even thinks that matters are in his hand. He had given the sign of the kiss, he kissed Jesus much. He stood at the head of this band and Jesus stood at the head of the little group of disciples. But Jesus dismisses Judas for the final and last time with the heart-searching question: Friend, unto what art thou here? Then Judas had returned to the band. But the imaginary *initiative* was taken from Judas by Jesus in this heart-searching question that sends Judas the following morning to the remorse which ends in suicide!

Jesus nevertheless, takes the initiative.

Had Jesus not dismissed Judas a few hours earlier with the word: What thou doest, do it quickly? And had He not thus forced the issue? And had the Medi-

ator not broken forth into glad praise in the knowledge, that now the Hour had come that the Son of Man would be glorified? John 13:31-35. Judas' coming here in the garden with the band was virtually upon the word of the Son of Man who prophetically, priestly and kingly performs His work in humiliation. Jesus longed for this hour with great longing; and how was He pressed! It is Jesus' initiative. It is His alone.

Thus we read in verse 4, "Jesus therefore knowing all things that were coming upon Him *went forth* . . ."

Jesus went forth to meet Judas in the garden. He is simply reading off the agenda of His suffering in this great Day of the Lord. He knows all things that are coming upon Him. These things, what are they? They are the mock trial, the being led to Annas, to Caiaphas, to Pilate, to Herod and then again to Pilate: it is the being spit upon and buffeted, cruelly mocked and derided, robed in a mock robe and crowned with a crown of thorns to pierce His brow. And what is more, presently to drink the cup of the wrath of Almighty God against the sins of His own sheep! In this great hour Jesus *takes* the initiative. He is the Chief Captain and Author of our salvation.

And in all this He is fully conscious of being the Mediator, the Man Jesus of Nazareth, who saved His people from their sins!

For, to be sure, the question: Whom seekest thou? must not be understood to mean, that Jesus was in some doubt as to whom they were seeking. He knew that they were seeking Him. He "knew all things that were coming upon Him." Hence, this is not a question of one who is in doubt as to the hellish and avowed intention of these men. Besides, had not Judas just pointed Him out with the betraying kiss?

What then?

The question of Jesus to these men: whom seekest thou? is asked and repeated in order that they may take Him and nail Him with sinful hands (Acts 2:23) to the Cross. They must hear it very clearly from His lips that He is: Jesus of Nazareth. That He is Jesus of Nazareth means that He is the One Who is called out of Egypt, as the One in Whom the Word of God will be fulfilled: Out of Egypt have I called my Son. For Israel is delivered out of Egypt by Jehovah who saves in His Covenant faithfulness. Jesus means: Jehovah saves. In Jesus we have the God of the Burning Bush, visiting His people, hearing their cry in Egypt of sin and death and the powers of Hell. Whom seek ye? Jesus of Nazareth. I am He. I am the Great "I am that I am" in the flesh. I am "Jehovah-saves", "Jehovah is salvation".

Whom seek ye? Whom do you wish to kill? What is your evil intent, you "lawless hands"?

If ye seek Me, let these go!

Here is the Messianic consciousness as it reaches out for the "Cup" from the Father's hand that may not be taken from Him. With a steady hand He takes hold of the cup. With perfectly active obedience He takes the initiative in Messianic consciousness: and in perfectly passive obedience He will undergo the suffering of the sorrows of death. If ye seek Me, let these go. These are the sheep that now must be scattered for us a "little while" after which I will again gather them as the Shepherd, who has layed down His life for them. Let them go for I shall presently gather them and make them my witnesses in Jerusalem, Judea, Samaria and unto the ends of the earth!

Ah, here is the *substituting love* of our Covenant Jehovah. He is Christ Jesus, who is yesterday (the days of the shadows) and today (in this Hour of suffering) and tomorrow (in the great congregation) the same! Hence, here is the love of God, that will not let us go. Here is the hour in which the Son of Man, Jesus (Jehovah-saves) gives His life for His people; here is the Minister who gives His soul a ransom for many.

Behold, I come to do Thy will, O God. In the volume of the Book it is written of Me. Thou givest Me the hearing ear and the seeing eye; the body hast Thou prepared for Me. Lo, I come. Jesus knowing all these things went forth to meet Judas. It was possibly by a few yards that He proceeded. But it was the difference between saving His own or losing them in eternal perdition! For all that is written in the volume of the Scroll stands out in bold relief before the Mediatorial consciousness of our Saviour.

Here is the firm purpose to do the will of God. Behold, the Saviour of His own. He is firmly resolved to lose none of those given Him by the Father! He will surely raise them all in the last day! Such is the clear intent of Jesus. And we should notice this. Nor should we overlook the fact, that the text does not speak here in the third person, but in the first person. Listen to what was in Jesus' soul; all that is within Him groans: of all which *Thou* hast given *Me*, I have lost not one. Here is the Servant of God in the "I and Thou" relationship, as really as a few moments earlier in the earnest crying and tears of Gethsemane. In unbroken strength the tension of the suffering continues in Jesus' soul. There is no let-up in this work. Loving, He loves to the end. And so Jesus here tells us through John that He was fully conscious of this purpose; nay, this purpose was the sole passion of His throbbing being when He asked the

soul-searching question: Whom seek ye? For in that moment He is *telling the Father*: Of all whom Thou hast given Me I am losing none, Father!

Behold, the Lamb of God lifting up and carrying away the sin of the World!

All of the initiative is His, and His is also the perfect consciousness of being the perfect and complete Saviour of His people. Whom seek ye? Jesus of Nazareth. I am *He*!

Need we ought besides this Glad-tidings?

No, but we do need this message. And in condescending love our Saviour causes this Message of Glad-Tidings to be preached to us from out of heaven. He is now finishing the work which He *began to do* (Acts 1:1) while on earth until the day in which He was taken up to heaven. He would have us know the great love, that moved Him in that Hour in Gethsemane, when He was delivered into the hands of sinful men.

How did John know that such was the glorious and saving activity in Jesus' soul at this moment? Surely it was not telepathy. John was indeed present, but his presence of mind was not such that he could later by virtue of his memory give us a "short-hand" or telepathetic report of what passed on in the mind of Jesus between Him and His God. And yet we know just what Jesus' soul was occupied with in that moment, don't we? We know this because Jesus tells us through John. By the Holy Spirit Jesus opens the minds of His disciples, including John. And Jesus brings to mind all these things.

These things are written in our behalf. They are recorded that we might believe that Jesus is the Son of God, and that believing we might have life in His Name, and sing: O, love of God that will not let His own perish! And bowing the head each sings: O love of God, that will not let me go!

G. C. Lubbers



#### IN MEMORIAM

The Talitha Society of the First Protestant Reformed Church wishes to express its sincere sympathy to the Flikkema family in the sudden loss of their daughter and sister,

HARRIET N. FLIKKEMA

May the God of all grace comfort them with the assurance that all things work together for good to the glory of His name and our salvation.

Rev. C. Hanko, Pres.  
Betty Bouwman, Sec'y.

## THE DAY OF SHADOWS

### The Covenant of Sinai

We see then what is to be understood by what the writer of the epistle to the Hebrews calls the "first covenant". We see what he means by the "New Covenant." The "first covenant" was the true covenant of grace with symbolical-typical form and ministration. The "new covenant" was this same covenant of grace as freed from its symbolical-typical form and ministration. Thus essentially the "first" and the "new" covenant were one and the same covenant.

What then is really the difference between the Old dispensation and the "New". In the first place this precisely: that in the Old dispensation the covenant of grace has this symbolical-typical form and ministration.

But there is still another difference. The Old dispensation was the dispensation of law. The law entered in there at Sinai four hundred years after the establishing of the covenant with Abraham. The law entered in indeed—the law: "Ye shall keep My judgments—which if a man do, *he shall live therein.*" Mark you: "he shall live therein." And this is law. So the Lord had not mandated Abraham. So the Lord is not mandating His church today. Thus the law with its threats of death to the transgressors and with its assurance of life to the observers of the law did indeed enter in and receive the prepondering emphasis. This is so evident from the discourses of Moses recorded in the Book of Deuteronomy. The essence of these discourses is verily this: "Cursed is he that confirmeth not all the words of the law to do them," and thus also on the other hand: "blessed is he that confirmeth all the words of the law to do them," Deut. 27:28. And thus also: "And it shall come to pass, if thou shalt hearken unto the voice of the Lord thy God, to observe all his commandments which I command thee this day, that... all these blessings shall come upon thee . . . (Deut. 28:11). But it shall come to pass, if thou shalt not hearken unto the voice of the Lord thy God . . . that all these curses shall come upon thee" (Deut. 28:15,16). This was preaching the law. And throughout all this discourse Moses continues to preach law. "Do this, and thou shalt live," was then the motto,—live *in the law*. "Thou shalt keep My judgments and My statutes; which if a man do, he shall *live therein.*" Take notice, "He shall live therein," that is, in the law, in the doing of the law.

There was Gospel, too, to be sure. But it occupied a second place. It formed the background for the preaching of the law. And by the Gospel is to be understood the promise of Christ and of salvation and *life in Him*. And there was certainly Gospel then too. Christ, life and salvation in Him, was being presented and preached and promised then, too, only through the total of symbols and types of the first covenant. But the law was first.

But Christ came. He fulfilled the law. And thereby through His atonement merited for his own pardon and life. Hence, in the present scheme of things, Christ and the promise of the Christ and of the blessings of His atonement occupy not only first place *but the whole place*. He is first and last. He is all. Hence the motto no longer is, "The man that doeth these things—the things of the law—shall live *in them*," but, "If thou believest in the Lord Jesus Christ, thou hast life abiding in thyself, and Christ will raise thee up at the last day." This is a declaration to the effect that believers in Christ live, that they live in Christ in that He is their life, and that therefore they also live *for* Christ and His Father. For God's law is in their hearts, put there by Christ's Spirit.

The New Dispensation is thus indeed the dispensation of Christ and of His Gospel in contradistinction to the Old Dispensation which was the dispensation of the law. Then the motto was; do and live *in the law*. Now the motto is: Believe in Christ and thou hast life abiding in thyself. This is first. And then, Do, serve, love as the sheep of His pasture.

Why now did the law enter in and why was it given first place? Paul answers this question: "For the law was our pedagogue to bring us to Christ, that we might be justified by faith." (Gal. 3:24). We must bear in mind here that the ancient pedagogue was not the schoolmaster, the one who did the instructing. His sole task was to bring the child to school in order to be instructed.

So the law. In the above-cited Scripture the *law* is not the teacher, but Christ is the Teacher. And the task of the law was to bring the church to Christ, drive her to Christ, that is, impel the believers by its curses and threats, to take refuge in Christ. This function the law performed during all the time of the Old Dispensation. It drove the elect, brought under the conviction of sin, to Christ.

The law must be said to have led the church to Christ also for another reason. Let us consider the fact that the law contained the patterns for the entire symbolical-typical apparatus, *pre-indicating the Christ*, such as the typical sacrifices by blood in asso-

ciation with the tabernacle and the priest. It was therefore by these things that the church could be and actually was led to Christ. (

Finally, we must also see the difference between the law and the Gospel. The law assures life to all such who do the things *of the law*. It thus threatens the disobedient, such who do not the things in the law with death and everlasting destruction. That is all the law can do. The law knows of no pardon for a contrite sinner. All it can do is to curse a sinner however penitent.

But how different the gospel. The gospel promises Christ and pardon, life and glory in Christ to ill-deserving and condemnable sinners lost and undone in themselves. What a difference between gospel and law. And the New Dispensation is the dispensation of the gospel, not the law. For Christ has delivered His people from the law with its curses and threats and assurance of life to the doers of the law, and made them His own. And He is their life, their sanctification, justification and redemption. He is their all.

We must see this. Christ has indeed delivered His people from the law. The law therefore has no more dominion over us, His people. Not alone therefore that the law cannot curse us: but it cannot even mandate us, saying: Thou shalt keep all these judgments which if a man doeth he shall live in them. Take notice, *live in them*. We do not therefore derive life from the law. We would not, though we kept the law perfectly as do the saints in heaven and as did Adam in the state of integrity. For we belong to Christ. He is our life, He being our Saviour who atoned for all our sins and made us his property. Besides being dead in sin apart from Christ all that the law could beget for us is a curse.

Yet, God's redeemed people are not lawless. The expression "lawless redeemed one" is a contradiction in terms. For to be lawless is to be sinful, depraved. To be redeemed is to be free from sin; positively it is to have the law in our hearts as put there by Christ our Lord and Redeemer. To say that Christ puts His law in our hearts is but another way of saying that He raises us from our spiritual death, and that by His Spirit He sheds abroad in our hearts the love of God.

Verily Christ has delivered us from the law, from its mandates as well as from its curses. Being by nature dead in trespasses and sin, He gives us what the law could not possibly give us, namely, life and salvation. All that the law can do is to give life to a righteous man; and by a righteous man must be understood not a man perfect in Christ, but a man who never knew sin like Adam in the state of integrity.



Let me repeat therefore, all that the law can give men such as we by nature is curse and damnation.

It's not a wonder therefore that the Apostle Paul stood amazed at the working of the minds of the Galatians. These people wanted to return to the law to live in the doing of the law as did Adam in the state of integrity. But they were men by nature dead in sin. All that the law therefore could do for them is to curse them. But think what they would first have to do to again be on good terms with the law. They would first have to free themselves from the curse of the law by atoning for their sins, implying that they would have to be capable of meriting with God, as did Christ. But how could they? Impossible! For in the first place, they were mere men. Second, they were dead in sin, and this because they had to be. Nay, our only hope is Christ. He is one who gives life to a sinner, lost and undone

Christ redeemed us from the law and made us His own. Hence, nowhere in all the Scriptures of the New Testament does Christ talk to His church like Moses talked to the church at Sinai. Nowhere in all the New Testament Scriptures does Christ say to His church, as Moses said to the church: "The man that doeth them—the commandments—shall live in them," or "Cursed is everyone that doeth not all things contained in the law," or "And it shall come to pass if thou hearken diligently unto the voice of the Lord thy God, to observe and do all His commandments . . . all these blessings will come upon thee. But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God to observe to do all His commandments . . . that all these curses shall come upon thee." Neither was the Lord directing this kind of speech to Abraham. For the law had not yet entered in. The Lord did say to Abraham, Walk before My face and be upright—as He says to His church now. That is our calling. That is the second part to the covenant of grace, namely, that the covenant seed walk in newness of life. And their doing so is the fruit of the work of their Redeemer in them. Certainly the believer keeps all the commandments of God in principle; but he does not *live in them*. He lives in Christ.

There is then certainly a difference between the Old Dispensation and the New. The Old Dispensation was a dispensation of law indeed. While the New Dispensation is the dispensation of promise, of gospel.

There is of course still other differences between the Old Dispensation and the New, differences with which we did not intend to occupy ourselves with in these articles.

G. M. Ophoff

## The Manna of the Desert Period

The manna of the desert period was not from below, as is natural bread; it was from above. The Lord rained it for His people from heaven. Thus it did not grow in the earth; it was not the fruitage of man's own industry, but of a special working of God's power. The manna, in a word, was a wonder, a new thing, which the people of Israel knew not. It was a thing which they had never seen and of which they had never heard. It was brought into being in the early morning of each day directly by the power of God's creative word. Thus as eating of the manna, the people of Israel very actually were living by the word that proceeded out of God's mouth, and bringing by its power the manna into being. And as the manna was all that the people of Israel had to eat in the wilderness, they were compelled to conclude that they lived not by the bread that grows in the soil, but by manna, that is, by the word that proceeded out of the mouth of their God. Through bringing them into that tractless wilderness, the Lord took from His people every natural resource, definitely bread—such bread as is the product of man's own toil. Thus it seemed as though the Israelites were deemed to perish from hunger. The carnal Israel so judged. They said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth in this wilderness to kill this whole assembly with hunger." The Lord immediately put this rioting of unbelief to shame. He rained bread from heaven for them.

The Book of Numbers contains a detailed description of the manna. In this Book also the virtues of the manna are set forth. It fell upon the ground round about the camp by night with the dew. It consisted of small whitish particles; and it was comparable, in its appearance, to hoar frost, coriander seed, and even pearls. It melted when exposed to the heat of the sun. It tasted like wafers, made with honey, or like fresh oil. It could be ground in mills, or beat in a mortar. It could be baked in pans and made into cakes.

Thus the manna was a remarkable food. It was pleasant to the taste. It was as pure and wholesome as the dew upon which it fell during the night. That it corrupted if kept longer than a day and melted when exposed to the sun, was not due to its being a light and unsubstantial food. It was of such consistency that, like the corn that grows in the earth, it could be ground in the mills and did not melt when exposed to the heat of the oven. And its nutritional

value was so high as to be phenomenal. It formed the sole article of diet during the entire period of Israel's wanderings. By this bread only they lived and enjoyed perfect health. It was thus a perfect food. And the abundance in which it fell was so great, that there was bread enough for all and to spare. The manna of the Scriptures was truly a miracle of the first magnitude.

Yet, this manna, however perfect a food, was not the true bread. Its imperfection is indicated by Christ. Said Christ to the Jews, "Your fathers did eat manna in the desert and are dead. Had the manna been the true bread, the fathers, eating of it, would not have died. That is precisely the point to Christ's argument. The manna was but a type or picture of the true bread, which is Christ. Therefore, whosoever eateth will never die.

As a type, the manna conveys definite points of instruction about Christ. (1) Christ, too, is bread. Except we eat His flesh and drink His blood, we have no life in ourselves. But Christ is the true bread. Whosoever eateth His flesh hath life everlasting. (2) Christ is bread from heaven, and as such the very word that proceedeth out of the mouth of God, the heavenly offspring of Jehovah's creative word, brought into being by His special working as to His human nature, and thus peculiarly the gift of God, coming freely and directly from His hand. For He was born not by the will of man, but of a virgin, overshadowed by the power of the highest. (3) And He is the all-sufficient bread of His people. For all the fruits of His atonement dwell in Him, wherefore He is the sanctification, the justification, the wisdom and redemption of His people. He is their very life. By Him alone do they live and live everlastingly. He is that "every Word" that proceedeth out of the mouth of God as every word of blessing dwells in Him and is spoken by the Father through Him in His Spirit. And as the true manna, He is plentiful; for in Him dwelleth all the fulness of which each one of His own receives.

It was of this Christ, that the manna of the desert was a most remarkable prophetic type, it being a food from heaven of such exceptional virtue. Yet it became an object of loathing to the Israelites and they began to cry for flesh, and for such foods as garlic and leeks. They objected to the manna on the ground that, as they had eaten of it so steadily and exclusively, their soul was dried away. They meant to say that they were undernourished and starving and that if they soon were given no flesh, all of them would be dead men ....

G. M. Opoff

## PERISCOPE

### *What Next?*

Under the title "A New Approach" the Moody Monthly informs us that "Another effort to reach the unsaved will use an entire basketball team. The team from Taylor University, Upland, Ind., has been invited to play several exhibition games in Formosa in connection with Youth for Christ evangelistic services on the island.

"This will be the college's first attempt to approve students from the physical education department for Christian service in a foreign country, although in the past many individual students have gone into mission work.

"Head Coach Don Odle will be in charge of the group, and will share in the speaking program once the athletes reach Formosa and the schedule of exhibition games is begun."

Serious minded mission enthusiasts have long questioned the over-emphasis on medicine on the mission field. Certainly the idea of a mission-minded basket ball team is a far cry from the simple "preach the Word!"



From the same paper: — "The Queen at Church" 'Along with other responsibilities, Britain's new ruler, Queen Elizabeth II heads two Protestant churches.

"When she recently assumed the throne upon the death of her father, the young queen became the head of both the Church of England and the Church of Scotland. Both are Protestant bodies, but there is no common communion between them.

"As head of each church, however, Elizabeth takes the sacrament and worships in the buildings of both. Thus she is an Episcopalian while in England, and a Presbyterian while in Scotland."

If it were not for the fact that we know both these churches to be admittedly modern this situation would seem impossible. Once again however it reminds us of the fact that churches of radically different beliefs and practices can cooperate only on a basis of unfaithfulness and superficiality.



"Shall We Remove a Wart from a Patient 'DYING WITH AN INTERNAL HEMORRHAGE?'"

Under this rather unusual heading we found an

editorial from the co-editor of the Southern Presbyterian Journal who is a practicing physician.

It reads as follows: "We recently operated on a patient for an obvious condition which needed surgical correction, but which did not involve a question of life or death.

"After opening the abdomen a carcinoma of the colon was found, well advanced but still completely operable. Plans for the first operation were immediately abandoned and a radical resection of the colon was carried out, with strong reason for believing that the cancer was entirely removed and the patient cured.

"Does this not have an obvious counterpart in the realm of Christian work today? Only too often we are spending our time and effort on desirable social and economic changes while we ignore the fact that man is in this world for a few decades only, and that his eternal destiny is being determined, not by his social advantages, economic security, or racial privileges, but rather by whether he is born again through faith in the redeeming work of the Lord Jesus Christ.

"Christ made this difference crystal clear when he said, 'For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?'"

"The welfare of his soul is man's primary need, compared with which everything else in this world pales into complete and absolute insignificance. Where man recognizes this need its answer is found in Jesus Christ, the divine Son of God. Where the Church recognizes her primary mission she preaches and lives Him as Saviour, the only hope of the individual and of the world.

"Only too often Christian work has concerned itself with the plastic surgery of improved living conditions for people in this world, while losing sight of the fact that mankind is dying from the cancer or sin in the heart, a cancer which has a sure cure—the blood of Jesus Christ shed on Calvary.

"No reputable surgeon would perform an operation for the comfort or looks of the patient and at the same time leave untouched a cancer which untreated, means sure death.

"Can Christians and the Church do less?"

We wish to thank Dr. Bell for this timely warning against losing the center and core of the Christian message. We wish to thank him also for the striking and original viewpoint.

#### *Persecution*

From the Moody Monthly the following:

"Word has just been received that on January 18, while in Java, Dr. Wang (A Chinese minister) was seized and beaten by robbers. Though not seriously injured, he lost his Bible, sermon notes, passport and other important papers as well as his suitcase and clothing. The Moody Institute of Science film, 'Dust or Destiny' which he had for the first time shown in Java, was also stolen but was later recovered.

"My Bible was lost, but not my Christ," Dr. Wang later testified, 'My sermons, but not my message; my passport, but not my way to heaven, and my address book, but not my friends.'"



#### *Lies are Convenient*

"...There is a growing laxness among us, and our consciences allow much today that our forefathers would in no wise have tolerated. The pragmatism or the world round about us is crossing our thresholds. The godly norm of 'Is it right? Would God have it so?' is now often being replaced by, Is it convenient? Does it pay? How often we wriggle out of an unpleasant or uncomfortable situation by telling a little (?) lie.

"You are home with your brood. The telephone rings. Mrs. A. asks, 'Will it be convenient if I come over for an hour?' You never did relish her friendship nor enjoy her conversation. Your house is awry and you want to finish some sewing. You would consider the time wasted if she came. You reply in your sweetest voice, 'I'm sorry. I have a dental appointment which I must keep.' Your children listen. The afternoon wears on. You stay at home. They make their mental conclusions.

"Income tax returns are due. Father is laboring with the figures. Betty has begun working since September and has earned \$550. Tax has been withheld by her employer. But she has also earned \$150 in the home of a neighbor during the summer. Father argues that no one (in the Federal Government, that is!) knows of this extra \$150. He advises Betty to file no return at all and instead he claims her still as a dependent. Betty makes her mental conclusion.

"One day mother is horrified. John, for no good reason at all, has been tardy at school. He brings home a slip which mother must fill in, explaining his tardiness. John says, with no apparent qualms of conscience, 'Aw, mom, just write that I had to run an important errand for you. Nobody at school knows the difference.' Reaping as we've sown.

"Betty has gone out of town for the week-end. She returns to work on Tuesday instead of Monday.

Her employer grants full pay to employees home because of illness. When questioned Betty answers glibly, 'Yes, I was sicker'n a dog yesterday.' Truth was she was on a wonderful hundred-mile jaunt through the countryside. Her father, if he knew, would throw up his hands and cry, 'How terrible! My child lying so deliberately!'

"Our Bible speaks in unequivocal terms in condemnation of him who commits or condones a lie. Revelation 22:15 is but one of several passages which reveal God's displeasure. 'Without (the New Jerusalem) are the . . . fornicators, and the murderers, and the idolators, and everyone that loveth and maketh a lie.' Clear, unmistakable language.

"You say, 'But I really didn't mean to lie!' The bald truth is that you not only did lie but you passed on the idea as feasible to the younger generation which lives so much and so quickly by imitation.

"...It's the 'lie of convenience' that is so subtly making inroads upon us. The line of demarcation between right and wrong is becoming blurred. To tell the truth, for God's sake, because He wills it, must remain our only standard. There is no more noble motive than that and none more worthy of being emulated.

"What more beautiful incentive for godly living can there be than doing, saying, thinking what is right, what is honest, what is truthful, *for God's sake*? If once that ideal has been absorbed there will be peace, joy and contentment of soul because we are right with God."

For the above we are indebted to Mrs. Clarence Bouma in the column 'Woman's World' in the Banner.

J. Howerzyl.

#### WEDDING ANNIVERSARY

On April 28, 1952, the Lord willing, our dear parents,

MR. and MRS. LOUIS LOOYENGA

hope to celebrate their 25th Wedding Anniversary.

It is our sincere prayer that the Lord may continue to bless them in the future as He has done in the past.

"For our hearts shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee."—Psalm 33:21, 22.

Their grateful children:

Mr. and Mrs. Theodore Looyenga  
Stuart A.

Sophie M.

Louisa J.

2 grand-children:

Mary E. and Patricia A.

Open house from 7 to 9 P.M.

Grand Rapids, Michigan.

## SION'S ZANGEN

### De Lofzang Der Liefde

(Psalm 116; Derde Deel)

De zanger van dit lied was in groote benauwheid geweest, doch de Heere had zijn angstig klagen gehoord, en verhoord. De Heere was gekomen op die angstige bede: Och Heere, bevrijd mijne ziel!

Dat merkt men in het volgende vers. De zanger begint te aanbidden. Hij zegt: "De Heere is genadig en rechtvaardig, en onze God is ontfermend." Dat is de aanbidding der ziel tot God. Dat is het einddoel van alle dingen, van alle schepping en herschepping, van alle historie en wereldgebeuren. God wordt aanbeden. Dat is hemel-arbeid. Van voor de grondlegging der wereld heeft God Zich voorgesteld een verlore wereld die juist dit doen zal. Ze zullen juichen; ook zingen.

De Heere is genadig!

Och, lieve! Daar zou men een boek over kunnen schrijven.

Wat is toch genade?

Genade is een deugd Gods, Afgedacht van den mensch, is God een genadig God. Daar had Kalamazoo aan moeten denken, vooraleer ze zouden gaan bazelen van een genade die God aan verworpenen schenkt. Het is al zoo vaak gezegd, doch we zullen het weer zeggen: Genade is lieflijkheid, aantrekkelijkheid, schoonheid. Ziet, hoe het woord genade gebruikt wordt bij Jezus. In de profetie wordt van Hem gezegd, dat *genade* uitgestort is op Zijne lippen. Wel, dat is vervuld, want in den oordeelsdag zal God de inwoners van Nazareth oproepen tot getuigen van Zijn Zoon. Anno Domini 30 oordeelden die menschen, dat de rede van Jezus een genadige rede was, dat Hij genadige woorden sprak. Hij sprak lieflijke, welluidende taal. En die taal was draagster van lieflijk, schoone en aantrekkelijke gedachten.

God is genadig! Zijn wezen is genade. God is de algeheel Lieflijke. Alles wat Hij doet is schoon, lieflijk, aantrekkelijk.

Ge zingt ervan. Het ruime hemelrond vertelt met blijden mond Gods eer en heerlijkheid! En dat is zoo zelfs nu, nadat de vloek geopenbaard is.

Dat God genadig is werd geopenbaard toen God de dingen schiep, en sinds bewaarde. Alles verkondigt, dat God schoon is.

Maar dat wordt nog schooner als ge God ziet in de herschepping. Dan is Zijn genade die deugd van God waarin Hij Zich nederbuigt tot den in zichzelf doem-

waardigen zondaar, verkoren tot het eeuwige leven. Om het nu heel praktisch aan te toonen: God komt neer in het eerste Paradijs en zegt: Adam, waar zijt ge? Dat is de genade Gods. Dat is Zijn onuitsprekelijke lieflijkheid. We hadden kunnen verwachten, dat God neder zou komen in de uitgieting van Zijn eeuwigen toorn en gramschap. Doch Hij komt en zegt lieflijk: Adam, waar zijt ge? En dat heeft Hij herhaald, telken keer als Hij een uitverkoren, in zichzelf verloren zondaar roept vanuit de duisternis tot in Zijn wonderlijk licht.

Ik noemde dat roepen van God in de duisternis lieflijk. Moet ik dat bewijzen? Let er dan op, dat dit hetzelfde is als het komen, lijden, sterven en opstaan van Jezus. Het roepen van God in het Paradijs: Adam, waar zijt gij? is vervuld geworden in het brullen van Messias. Anders kon het niet. Er was maar één weg waarlangs God lieflijk kon roepen den verdorven zondaar, en dat was de weg van het vervloekte hout van Golgotha, dat God zou zien doorboord, gemarteld, gehoond en bespot, en, eindelijk, stervend. Er zijn immers boeken geschreven die tot titel hebben: *De Dood van Gods Zone?*

God is genade. Hij riep mij vanuit de hel tot den hemel. Dat is het lieflijke in God.

En dat is naar het eeuwig welbehagen. God wilde Zijn lieflijkheid tot op het hoogst openbaren. En dat is diezelfde lieflijkheid in Zijn Zoon.

Maar genade zit vast aan Gods rechtvaardigheid. Gods lieflijkheid is een rechtvaardige lieflijkheid. Toen God Zich een weg baande naar Zijn volk, dat Hij van eeuwigheid beminde, toen heeft Hij een rechtvaardigen weg bewandeld, en die rechtvaardige Weg is Jezus Christus. Zegt Jesaja niet, dat Sion door recht verlost zal worden, en zijne wederkeerenden door gerechtigheid? En zoo is het. God is de zeer Lieflijke, maar die lieflijkheid is rechtvaardig. Het werk der verlossing mag gezien worden. Niets ontbreekt er aan. De uitverkorenen hebben de eeuwige verdiensten verdiend. Welnu, dan zal God die verdiensten die zij verdiend hebben Zelf lijden. En dat is Jezus aan het kruis, de groote Verworpenen. En aan dat kruis betaalt Hij de laatste penning aan Zijn eigen gerechtigheid. Aan dat kruis betaalt Hij tot genoegdoening van Zijn deugd, de gerechtigheid.

En onze God is ontfermend.

Wat zal ik van die deugd Gods zeggen?

Ze is zoo overweldigend groot en schoon!

Ontfermende God, wat zal ik van U zeggen hier?

Ik zal direct met een beeld beginnen, een beeld waar ge allen kennis aan hebt.

Ziet ge, de verlossing van den armen zondaar is maar geen koud, beredeneerd, ongevoelig plan van

God. O neen. Het plan der verlossing is de zeer gevoelige, de zeer zachte en teedere God Zelf. Dat plan loopt langs de paden van de rommelende ingewanden van God naar den armen zondaar.

En hier is dan dat beeld waarvan ik sprak. Als een teederlijk bemind kind zeer ziek is, buigt zich de moeder over haar lieveling heen en dan kreunt die moeder in haar onuitsprekelijke liefde. Dat kreunen over haar zieke kind is de ontferming van die moeder. En dat is een beeld van den ontfermenden God. Alweer vervuld in het kruis van Golgotha.

Als God Zijn volk ziet in banden van den dood, daar d' angst der hel hun allen troost doet missen,—dan kreunt God over hen, en dan kreunt Hij over hen meer dan eenige moeder dat ooit deed. God spreekt daarvan in Jesaja. Zal een moeder ooit haar zuigeling vergeten, dat zij zich niet ontfermen zou over den zoon haars schoots? Welnu, zegt God: indien zij vergate, dan zou Ik toch u nooit vergeten. Gods ontferming is een eeuwige deugd, zoo oud als God oud is. Ik mag het nog dieper zeggen: die ontferming is God Zelf. God is Zijn deugden.

"De Heere bewaart de eenvoudigen!"

Wat heerlijkheden! Hij bewaart de eenvoudigen!

Wat zijn de eenvoudigen? Dat zijn mensen die vanuit het hart tot in de gedachte, het woord en den daad één zijn. Ik zal een bekende cliché gebruiken: eenvoudigen menschen zijn menschen die meenen wat zij zeggen. Dat zijn menschen die uitkomen voor wat ze zijn. Dat zijn menschen die niets achter hun ellebogen houden. Eenvoudig staat tegenover valsch, bedriegelijk, tweeslachtig, duivelsch.

Een eenvoudig mensch staart U aan met een open gelaat, spreekt tot U met gullen mond, bestrijdt U met open vizier.

Tegenover die deugd van eenvoudigheid staat de mensch die tot U glimlacht, doch die U vloekt in zijn hart.

Er is een fundamenteel verschil tusschen menschen en menschen. En het fundamenteel verschil ligt hier, in die eenvoudigheid. O ja, ge behoeft het niet eens te zeggen: ik weet, dat Gods volk een zeer zondig volk is, en dat ook zij vaak valsch en bedrieglijk zich openbaren. Maar let hier toch op: Gods volk heeft een beginsel van de eenvoudigheid in zich. En de verworpenen hebben er niets van.

Hoe is dat zoo gekomen?

Dat zit zoo: God is de Eenvoudige bij uitnemendheid. God is altijd Dezelfde, waar Hij Zich ook mag openbaren. In Zich diepste Wezen en in Zijn gedurige openbaring blijft Hij Zichzelf altijd gelijk.

Ik weet wel, dat het niet kan, doch als ge eens blikken kondet in Zijn diepste Wezen, en Hem beluisteren





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CITY 7

in Zijn Eeuwig inblijvend Woord, zoo zoudt ge denzelfden God vinden, naar kwaliteit, als de God die Zich openbaart in den hemel, op de aarde en in de hel. God bleef, blijft, en zal Zich gelijk blijven tot in der eeuwigheid.

Nu dan: die God woont in de uitverkorenen na hun bekeering, door Woord en Geest. En zoo noemt God Zijn volk, ook hier, de eenvoudigen.

Dat volk bewaart Hij. En Hij doet dat om Zijns Zelfs wil. God verheerlijkt Zich alleen in Zijn Eigen werk. Hij begon dat goede werk in hen, en Hij zal het voleinden tot op den dag van den Heere Jezus

En zoo hebt ge niets te vreezen. De inwoning van den eeuwigen God in het midden van U is waarborg, dat ge bewaard zult worden en bewaard zult blijven. God bewaart de eenvoudigen.

En dat bewaren ziet op Zijn hand, Zijn sterke rechterhand. Er is een allerbizonderste voorziening die altijd over Gods volk gaat. In een paar woorden wordt ons dit verhaald door den dichter: Ik was uitgeteerd, doch Hij heeft mij verlost! Is het niet om van te zingen?

Neen, het gaat niet altijd naar het vleesch voor Gods volk. Inderdaad, het gaat juist tegen het vleesch in met Gods volk, meer dan eenig ander menschenkind. Vele zijn de tegenspoeden des rechtvaardigen, maar uit die alle redt hem de Heere.

De zanger heeft het ervaren. Ik was uitgeteerd. Neen, we weten niet tot in bijzonderheden wat die uitteering geweest is. We hebben de angstige klachten beluisterd in het derde vers. Het was erg geweest. Er waren banden des doods, angsten der hel, benauwdheid en droefenis. We hebben toen opgemerkt, dat dit zekerlijk op den Messias ziet, die in Zijn profeten voortleed, wat Hij in de volheid des tijds zou vervullen. Maar tot op zekere hoogte is het geleden door dezen zanger. En ook door ons. De weg naar den hemel is bezaaid met doornen en distelen. In de wereld zullen we verdrukking hebben. Jezus zendt ons te midden der wolven. We worden den ganschen dag gedood, we zijn geacht als schapen der slachting (Psalm 44 en Romenen 8).

O ja, als ge een kind Gods zijt, dan wordt ge vaak verteerd, uitgeteerd.

Maar menigvuldig zijn de verlossingen van den God Jakobs. Het water mag tot aan de lippen komen, men mag zeer laag zinken (zie de Engelsche vertaling), God kwam ter rechter uur en verlost U. Zoo is het altijd gegaan in het verleden; zoo geschiedt het elken dag nu; en zoo zal het gaan totdat alle kinderen Gods veilig thuis zijn. Hij zal hen nimmer om doen komen in duren tijd en hongersnood.

Van onze zijde worden we nauwelijks zalig. We ervaren dien tekst elken dag. Maar bij God is onze verlossing geschied. Vooraleer de wereld geschapen wierd, waren wij allen zalig. Wij zijn van eeuwigheid af aan de vermaking Gods geweest in de spelende Wijsheid (Spreuken 8). Toen Jezus het uitriep: Het is volbracht! toen waren we allen zalig historisch, centraal; en er werd er niet één gemist. En door alle bange eeuwen heen zijn ze allen zalig geworden. Ze bliezen den laatsten adem uit, en de Engelen Gods stonden gereed om hun moegestreden ziel zachtken naar boven te dragen, naar boven bij God.

Hoe zou het anders? Hij verlost Zijn volk. God staat in voor Zijn Eigen werk. Hij is het die hen allen bij name roept: en er wordt er niet één gemist! Wie zou niet zingen? Want God is ons ten schild in 't strijdperk van dit leven . . . .

Nu mag de dichter dan ook zeggen: "Mijne ziel, keer weder tot uwe rust, want de Heere heeft aan u welgedaan."

Er was rust geweest, en die rust was verstoord door de angsten der hel, de banden des doods, de droefheid en benauwdheid van het onmiddellijke verleden. De Sabbat der ziel was veranderd in de onrust en onvrede van het slagveld. Als God een ziel wederbaart, bekeert en geloof schenkt, daalt de Sabbat in zulk een ziel. Die Sabbat is de rust Gods.

Doch God loutert Zijn volk. Hij zendt winden, orkanen, slagregens die tegen het huis aanvallen. Dan schudt en kraakt alles, en dan schijnt het alsof we omkomen zullen.

Maar we hebben Zijn Eigen Woord, hetwelk ons vertelt hoe die dingen over ons komen *moeten*, opdat we Zijn heiligheid zouden deelachtig worden. Hij geeft een eigelijken zoon dien Hij aanneemt. Na regen komt zonneschijn.

En de vrede die alle verstand te boven gaat daalt in het hart neder.

Zoo geschiedde het in 't leven van dezen dichter.

En hij sprak tot zijn ziel: Keer weder tot uwe rust. Keer weder tot uwen Sabbat.

Wat is rust? Wat is de Sabbat der ziel?

Ze is dit: dan gaat ge de groote werken Gods aanschouwen. Dan gaat ge die werken Gods prijzen. Dan gaat ge in in het volbrachte Middelaarswerk Gods. Dan ontvangt God de lof en de eer en de majesteit tot in der eeuwigheid. Dan gaat de zanger alles vertellen in een psalm. En dan zorgt God er voor, dat die psalm bewaard wordt in den bundel der gezangen Gods. Dan gaan gij en ik er over praten, zingen, jubelen. Dan wordt daardoor de lof Gods grooter gemaakt.

G. Vos.

## Report of Classis East . . . MEETING APRIL 2, 1952 AT GRAND RAPIDS, MICH.

This session of Classis was held at the First Church of Grand Rapids. Rev. M. Schipper conducted the opening exercises. After the credentials are received and accepted, Classis is declared constituted.

According to rotation, Rev. G. Vanden Berg now presides. He speaks a few words of welcome and asks for the cooperation of all the delegates.

The Formula of Subscription is signed by those who are delegated to Classis for the first time.

The minutes of the last Classical meeting are read and accepted after a couple corrections are made.

Grand Haven asks for Classical appointments. The following schedule was drawn up and adopted by Classis:

April 6 Rev. H. H. Kuiper	June 8 Rev. H. De Wolf
April 20 Rev. G. Lubbers	June 15 Rev. E. Knott
April 27 Rev. G. Vos	June 22 Rev. J. Blankespoor
May 4 Rev. J. A. Heys	June 29 Rev. G. v.d. Berg
May 11 Rev. R. Veldman	July 6 Rev. C. Hanko
May 18 Rev. M. Schipper	July 13 Rev. H. H. Kuiper
May 25 Rev. B. Kok	

The Classical Committee reports that they have written to Chatham reminding them of their duty to return to the various Churches the funds that were collected for them for their parsonage. They also reported that they had approved the request of the First Church: "that we approve of their electing Rev. Petter emeritus pastor of the First Prot. Ref. Church for a period of one year, without salary."

First Church forwards a letter of Rev. Petter, in which he requests that the time to protest against the decisions of the Synod of 1951 be extended to the Synod of 1953. Classis decides to grant this request and to so overture the Synod of 1952.

An instruction from Oak Lawn in regard to the fact that material for Classis should be in the hands of the Stated Clerk four weeks before the meeting of Classis is put into the hands of a committee to report at the next Classis. Committee: the Revs. Lubbers, Blankespoor, and Heys.

A protest of a brother against his consistory is read. Classis decides to answer the brother that, since he did not furnish any material evidence, Classis could not enter into his alleged case.

A protest of a brother, and the answer of the Consistory, are read and received for information.

It is decided to place this matter in the hands of a committee to report during the afternoon session. The three point advice of the Committee states that with a certain reservation the request of the brother should be granted

by the Consistory. Classis decides as follows in this matter:

Classis advises the Consistory to grant the request of the brother and sister to affiliate with another Church. Ground: Art. 82 of the Church Order. This advice does not imply that Classis subscribes to the ground adduced by the protestants.

The following brethren were chosen as Church Visitors: Reverends Vos and Hanko. Alternate, Rev. R. Veldman.

Creston invites Classis to meet there the next time. This invitation was accepted. Classis will meet at Creston Church on July 9, 1952.

D. JONKER, Stated Clerk.