

# THE STANDARD

*Bearer*

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## MEDITATION

### And Peter!

"...Tell his disciples and Peter!" —Mark 16:7b.

And Peter!

Tell his disciples *and Peter!*

Thus the angel had commissioned the women, when they had come to perform a last service upon the body of their beloved Lord, but found the grave where He had been laid vacated.

And thus, it is evident, the angel had spoken to the amazed woman, not on his own authority, but as they were enjoined by the Risen Victor over death. Clearly, his first thought, as He awoke from the sleep of death and issued forth from the rock-hewn sepulchre, had been of His disciples, and the memory of His disciples had fixed His mind with special distinction upon Peter. And so He had ordered: "When the first visitors approach my vacated sepulchre, let them tell my disciples...and Peter, that I have risen!"

And no doubt these women visitors, still amazed and little understanding the full significance of that blessed morning, had carried the message most literally and reported how the "young man" that was sitting in the empty grave had enjoined upon them to tell His disciples...and Peter! And years afterward that marvelous distinction still stands out boldly before the consciousness of the disciple, thus singled out; and he must have impressed it upon Mark, the author of the second gospel narrative: When thou writest in order the things Jesus began both to do and to teach, forget not to record that first blessed message from the Risen Saviour: Tell His disciples *and Peter!*

What a distinction!

How simple, yet how pregnant with significance!

How it must have cut Peter to the quick, to be thus distinguished from the rest of the disciples!

Did it not really imply that he was considered outside of the circle of those that were worthy still to be called disciples of Jesus the Christ?

And was, from this viewpoint, Peter not worthy of the distinction?

Oh, how he had distinguished himself, indeed!

He had plainly separated himself from the rest of the disciples, first of all by his self-confident boast. How the Lord had warned, "Simon, Simon, Satan hath desired to sift you as wheat, but I have prayed for thee that thy faith fail not." And again: "All ye shall be offended." And lastly: "Thou shalt deny me thrice!" But Peter had given no heed. Boldly, strong in self-confident courage, he had contradicted the Lord. "Lord," thus he had boasted, "I am ready to go with Thee into prison and into death." He had exalted himself openly above all the rest of the disciples when he had maintained: "Though all should be offended, I shall never be offended!" He had cast the last warning to the wind by the boastful exclamation: "Though I should die with Thee, I shall never deny Thee!"

Thus he had distinguished himself by boasting!

And as high as had been the imaginary rock of his self-confidence, so awfully deep had become the precipice of his fall!

For, also by a most shameful and cowardly denial, Peter had distinguished himself from the disciples! In the dark hour of his Master's humiliating trial he had forsaken Him, denied that he ever knew Him, sworn with an oath that he would have nothing to do with Jesus of Nazareth! Not before overwhelming forces of the enemy, and after a desperate attempt to remain faithful to the end, but before a simple damsel and upon the very first inquiry as to his relationship to Jesus of Nazareth had Peter denied his Master and abjured his part with the Lord of glory!

And now? Tell his disciples...*and Peter!*

No, Peter had not forgotten his sin! Deeply wounded was his heart because of his shameful denial. Even

in that dark night of his fall the Lord had not forsaken him. He had continued to pray for the disciple that his faith fail not. That prayer, the single look of wounded love the Saviour had cast upon him, the crowing of the cock according to the word of the Master—these all had worked to save the disciple from the abyss of destruction into which he would cast himself. And he had gone out of the court of the high priest's palace to weep bitterly in heartfelt sorrow and true penitence. And the following days had brought him no rest. Miserable he had been and his sin was continually before him. He had not forgotten!

Yet, the first message of the risen Lord must have cut into that heartwound still more deeply: "Tell my disciples . . . and Peter!"

Thus is the gospel of salvation.

It cuts before it heals!

★ ★ ★ ★

And Peter!

My disciples . . . and Peter!

What a distinction! A distinction not only reminding the wretched disciple of his fall and miserable faithlessness, but also carrying a message of infinite love!

God's love is always first!

Not only is it first in time, seeing He loved us from before the foundation of the world. Surely, that too is true. He loved us in His everlasting good pleasure.

But it is first in nature, it is always first in relation to our love of Him. The root, the infinite source of our love it is. For He does not love us because we loved Him. Neither did He choose to love us because we loved Him. Neither did He choose to love us because He foresaw that we would love Him, but freely, sovereignly, for His own Name's sake. We love because He loves first. Our love is rooted in His love, is never more than a reflection of His infinite love, a return of the beam of light it pleases Him to send forth into our hearts. It is never our love but His that is first in character, in nature, in principle . . .

That is why His love remains, is immutable, can stand alone!

Tell My disciples . . . and Peter!

Blessed distinction!

It was the message of which Peter had need!

The message of immutable, living, seeking, saving, forgiving love!

As far as Peter's manifestation was concerned, the relation between the Saviour and himself had been broken forever. He had severed all bonds of fellowship. Most emphatically had he expressed it, had he declared it under oath and repeated it till the third time that he was none of His!

And there was shame, self-condemnation, darkness, unspeakable sorrow in his heart!

Had not the Lord declared: he that denieth me, shall be denied by Me? And what, if that word is to be applied to him, who had in strongest terms repeatedly denied Him in the dark night of His suffering?

And then . . .

The message of the women carries to him the love of Jesus! To the disciples, yes, but also distinctly to Peter! Had the message been merely for the disciples the wretched Peter might have concluded still that it was not for him, seeing he had excluded himself from their fellowship. But now there could be no doubt. The Lord remembered him, thought of him as soon as He opened His eyes from the sleep of death, remembering him distinctly, remembered him in love, and realizing the need of His wretched disciple had emphasized: My disciples . . . *and Peter*, do not forget to bring him my love!

How easily can we realize the need of this distinctive message of the Saviour in the soul of His wretched disciple!

Who does not know the times when one's sins seem so numerous, one's unfaithfulness so great, one's transgression so deliberate, that he would exclude himself from the communion of those that love the Lord Jesus Christ, that he dare not deem himself worthy to be called a disciple any more, that the rich promises of the gospel he dare not apply to himself?

Times when we would fain have the Lord single us out, call us by name, assure us individually, personally, directly, that He still loves?

That distinctive message is here!

Tell my disciples . . .

And Peter!

★ ★ ★ ★

Peter!

How the Lord took care to convey His love to His wandering sheep in the few words of the message!

It is *Peter* now, not Simon.

What a comfort for the disciple even in the choice of that name! Well he knew that the Lord chose His words not carelessly, but so that each syllable carried its own meaning. Deeply he felt how the Lord had intentionally mentioned his new name, the name that denoted not what he was of himself, in his own strength, but what he had become and could only be through the grace of his Lord. The Rock!

Just as carefully the Lord had called him by his old name, not many hours before this morning of the resurrection, when all that was of Peter had been hid behind his empty boast and all that was of the old

Simon had revealed itself: Simon, Simon, Satan hath desired to sift you as wheat!....

And Simon had fallen into the abyss of shame and sin!

Would that earlier word of Christ now still be true! Thou art Peter, and upon this Rock will I build my church?....

Tell Peter! Those were the very words of the Saviour! And they carried to the heart of the sorrowful disciple a world of comfort and cheer. So, then, the Lord would still consider him the Rock. Though all that he was by nature had sunken in the mire of sin and faithlessness, though sinful Simon had openly and emphatically belied the glorious confession that once graced his lips: "Thou art the Christ, the Son of the living God," though according to his old name he was not worthy to be called a disciple any more and he had broken all bonds of fellowship with the Master he loved; yet he was still the Rock, still he stood, still the powerful grace of the Saviour upheld him. Still he was Peter!

Tell him what?

The grave is empty. The Lord is risen. Tell my disciples... and Peter, that I live and that all that is implied in the blessed message of the resurrection is wholly for them, for them all, for Peter!

No, even now, on this beautiful morning of eternal gladness and joy of salvation, the disciples would not and could not fully comprehend what oceans of heavenly joy were opened up before them in that glorious message. The Lord is risen! He is not in the grave! He is not dead but He liveth! It is the message that spells the victory of the cross, the righteousness of Zion and her redemption, the swallowing up of all the dark night of sin and transgression, of death and hell.

It is the message of our justification, of complete forgiveness and adoption!

It is the beginning of eternal joy, the first fruits of an entire harvest of redeemed of God in Christ Jesus, our Lord!

A great light has arisen! A light of righteousness and holiness and wisdom and complete redemption!

Tell them all, that their sins are forgiven, however great, however numerous, however shameful they be! The bloody tree and its blood blotted out Peter's denial, swallowed up all the dark sin of those whom the Father loved before the world's foundation!

Let the message go forth! Let it gladden still the hearts of all that are bowed down.

The Lord is risen! Zion, thy righteousness shines forth as the morning!

Tell His disciples!

And Peter!

H.H.

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## CONTENTS

### MEDITATION—

- And Peter! ..... 289  
Rev. G. Vos

### EDITORIALS—

- Conditions in the Light of Scripture ..... 292  
Rev. H. Hoeksema

### OF BOOKS—

- De Bijbel Toegelicht voor het Nederlandsche Volk ..... 293  
Hoofdlijnen in de Dogmatiek—Rev. S. G. De Graaf ..... 293  
Rev. H. Hoeksema

### OUR DOCTRINE—

- The Triple Knowledge ..... 294  
Rev. H. Hoeksema

### THE DAY OF SHADOWS—

- Absalom Slain ..... 297  
Rev. G. M. Ophoff

### IN HIS FEAR—

- That Fifth Sparrow ..... 301  
Rev. J. A. Heys

### FROM HOLY WRIT—

- Exposition of Isaiah 53:8,9 ..... 303  
Rev. G. Lubbers

### THE VOICE OF OUR FATHERS—

- The Canons of Dordrecht ..... 305  
Rev. H. C. Hoeksema

### CONTENDING FOR THE FAITH—

- Why Doctrines Have A History ..... 307  
Rev. H. Veldman

### DECENCY AND ORDER—

- Good Order ..... 309  
Rev. G. Vanden Berg

### ALL AROUND US—

- Hoeksema's Foolish Binding? ..... 311  
Woman Sufferage in the Netherlands ..... 312  
Prayers for the Liberated ..... 312  
Rev. M. Schipper

## EDITORIALS

### Conditions in the Light of Scripture

We must agree, therefore, that the term *condition* also in theological and dogmatical parlance certainly means a requisite, or prerequisite, in order that something else may take effect.

When, for instance, we say that God promises us salvation on condition that we believe, the meaning can only be that unless we fulfill the condition or the prerequisite of believing, the promise of God can take no effect. Our act of believing is first, and the effect of the promise follows.

When we say that God promises us forgiveness of sins on condition that we repent, the only meaning can possibly be that our act of repenting is a requisite that must precede God's act of forgiveness. Or again, if we say that God gives us the assurance of forgiveness on condition that we repent, it certainly means that God's act of giving us assurance follows upon our act of repentance. Man must do something before God will do something.

Again, when we say that God will give us His Holy Spirit on condition that we pray, it certainly means that we must fulfill the requirement of prayer before God will give us His Holy Spirit.

When we say that God will preserve us unto salvation on condition that we persevere in the way of obedience, it means that our act of perseverance precedes God's work of preservation.

Once more, if we say that God will regenerate us on condition that we believe and accept Christ, it means that our act of believing precedes God's work of regeneration.

From all these illustrations it is evident that the term *condition* always refers to an act of man which he must fulfill before any work of God can take effect.

That, to say the least, we may well be very much afraid of using the term *condition* is evident from the fact that some Arminians present the difference between the Reformed and themselves as hinging upon the use of this term.

This is evident from the following quotations, for which I am indebted to the Rev. Ophoff, and which are quotations from a dogmatical work by Thomas N. Ralston. Writes he:

"That salvation is of grace, in the sense in which the term may be explained, is perhaps more than Ar-

minians can admit, either in words or in effect. For if by salvation by grace Calvinists understand that faith and obedience have no connection whatever with salvation, either as conditions or otherwise, this view of salvation by grace must be rejected by Arminians, as directly contrary to the Scriptures. And this, we are persuaded, is the sense in which salvation by grace is understood, when it is said that the Arminian system does, in effect, destroy it."

Here is another quotation:

"The plain difference between Calvinism and Arminianism, on this subject, is this: Calvinists cannot see how salvation can be of grace, if it have any respect to faith, or anything else as a condition; whereas Arminians, while they understand that repentance toward God, and faith toward our Lord Jesus Christ, are indispensable conditions of salvation with all to whom the gospel is addressed, understand at the same time, that salvation is entirely from beginning to end, a work of God through grace."

How closely the Arminians seem to approach the Reformed conception of sovereign grace, while yet the two views are as wide apart as east is distant from the west, may be gathered from the following quotation:

"If it still be insisted that salvation cannot be ascribed to grace, if it be suspended on a condition, then the charge of inconsistency or heterodoxy must be made upon the Bible itself; for nothing can be plainer than that God has promised to save the believer on the condition of faith, and threatened to punish the unbeliever in consequence of his unbelief and voluntary rejection of the gospel. Notwithstanding, salvation is thus suspended upon conditions, and, in a certain sense, man by his own agency must determine his eternal destiny, yet it may easily be shown that salvation is all the work of God through grace.

"1. Man is by nature utterly helpless, incapable of any good whatever, only as he is visited and strengthened by divine grace.

"2. It is attributable to grace alone that a plan of mercy has been devised and proposed to man.

"3. Nothing that man can do can avail anything toward purchasing salvation by merit; for when we have done all that we can do, we are unprofitable servants.

"4. The work of salvation, in all its stages, can be performed, either in whole or in part, by none but God; and this is certainly the work of grace, for none can claim it at the hand of God as a matter of right, and it is of mere grace that God has promised to save the sinner, according to the plan of his own devising."

That all this sounds very orthodox and may even

appear to many to be thoroughly Reformed, while yet it has nothing to do with the Reformed faith of unconditional election and unconditional salvation and unconditional promise, is evident to all that have the Reformed power of discernment.

For it is not so much the question whether salvation is of mere grace in the sense that it is entirely unmerited, as whether God irresistibly and unconditionally works salvation in the heart of the sinner, according to Eph. 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

I will close these quotations from Ralston by an interesting dialogue between him and a Calvinist.

"Calvinist: Nay: but are not all the promises Yea and Amen?

"Ralston: They are firm as the pillars of heaven. Perform the conditions and the promise is sure. Believe and thou shalt be saved.

"Calvinist: But many promises are absolute and unconditional.

"Ralston: In many the condition is not expressed. But this does not mean that none is implied. No promise can be expressed in a more absolute form than those from the 89th Psalm. And yet, as we have seen, a condition is implied even there, though none be expressed."

It therefore is not only an interesting, but also a very important study, to find out whether Scripture really teaches conditions and conditional theology.

In order to make this investigation, we shall necessarily have to follow a certain order. And the order will be as follows:

1. First of all, we will follow the order of what is called the *regula Scripturae*, that is, the answer to the question, Is conditional theology in harmony with the current teaching of Scripture concerning our salvation?

2. Secondly, we hope to make study of what are grammatical conditional sentences in Holy Writ.

3. And thirdly, we shall study some other texts that may be construed as teaching conditions.

—H.H.



#### MEETING OF CLASSIS EAST

Classis East meets Wednesday, April 8, 1953 in the Hope Protestant Reformed Church.

Rev. G. Lubbers, Stated Clerk

## OF BOOKS

DE BIJBEL TOEGELICHT VOOR HET NEDERLANDSCHE VOLK. (The Bible explained for the Dutch people). Published by J. H. Kok, N.V., Kampen, the Netherlands.

EXODUS, by Dr. P. N. Kruyswijk.

In an introduction the writer points out the purpose or canonical significance of Exodus as follows: "What is the purpose of the divine revelation in Exodus? It purposes to proclaim the continuation of God's redemptive work, whereby God fulfills His promises in the adoption of His people, and with a view to the coming of Christ."

This volume in the series "De bijbel" etc. appears more in the nature of a brief commentary than some of the other volumes in the same series. There is more exegesis here. And the interpretation of the text is sober, sound, and scriptural.

He who wants a brief commentary and can read Holland will do well to procure this book.

JEREMIAH I, by Rev. H. A. Wiersenga, Price f.2.85.

The introduction to this first volume on the prophecies of Jeremiah confines itself to a review of the historical background of these prophecies.

Also in this volume we find a little more than mere paraphrase of the text, although often we would liked to have seen a little more explanation. Considering, however, that a detailed commentary was, evidently, not the purpose of redactors that conceived the plan of this work, the Rev. Wiersenga has admirably quitted himself of his task. The interpretation of the text is usually sound. The style is clear.

I cannot agree with the author's interpretation of ch. 14:19-22, as if the carnal element of the people and not Jeremiah and the elect remnant are praying here.

Heartily recommended.

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HOOFDLIJNEN IN DE DOGMATIEK (Outlines in Dogmatics), by Rev. S. G. De Graaf. J.H. Kok, N. V. Kampen, the Netherlands. Price f.2.95.

This book was originally designed as a textbook to be used in the "gereformeerde gymnasium." It is exactly what it is designed to be: an outline of dogmatics.

The author is afraid that, because of its abbreviated style and contents, the book may not always be clear to the reader. This fear is, to my mind, ungrounded. The author writes a very clear style, and the contents of the book should readily be grasped, especially by those for whom it is especially designed, the advanced classes of the "gymnasium."

On p. 35 the author discusses the pro and con of infra and supra without committing himself. Although what he writes about the Son's being ordained as Logos would lead one to the conclusion that he must assume the supra-position (especially in the light of Col. 1:15ff.), from other passages it, nevertheless, becomes evident that he agrees with the infra-standpoint of the confessions. We prefer supra.

We heartily recommend this little volume to all that are interested in reformed dogmatics (and who should not be?) and that can read Dutch.

—H.H.



## OUR DOCTRINE

### THE TRIPLE KNOWLEDGE

AN EXPOSITION OF THE HEIDELBERG CATECHISM

PART III — OF THANKFULNESS

LORD'S DAY 35

3. God's Revelation (con't.)

Originally God revealed Himself in paradise through the things that are made, in the Holy Spirit, to the man as he stood in the image of God in the state of original righteousness. God had called out of nothing, by the Word of His power, the whole beautiful universe. And every creature in that universe was indeed a Word of God, a symbol by which God revealed Himself to man. The whole creation spelled the name of the Creator. For "the heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Creation was indeed an elegant book, in which every creature was a Word of God, declaring His glory, and spelling out His name. And in the midst of that beautiful creation as it stood in all its pristine clarity stood man, who was capable of reading that book. Adam was formed after the image of God. And through His Spirit God gave him the light of the true knowledge of Himself, in order that he might enter into the fellowship of his Creator and glorify His holy name.

But what did man do? He forsook the revelation of his God, and turned to the lie of the devil. He proposed to say of himself who and how and what God is. The result was darkness. For his mind was corrupted by the darkness of the lie, so that he always loved the darkness rather than the light, and always turned a deaf ear to the Word of God, in order to follow after the lie of his own imagination. Through the fall the recipient of God's revelation was so changed and corrupted that he can no longer truly hear the Word of God. And not only was the recipient of the revelation changed, but also the medium of that revelation through the works of God's hand in creation, as well as in providence, was fundamentally altered. This dare never be overlooked, for the creature is made to bear the curse of God and is subjected to vanity. Man himself pines and dies through the fierce wrath of God upon him. It is true that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are

made, even his eternal power and godhead; so that they are without excuse." Rom. 1:20. But do not forget that through these things that are made "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18. No natural theology can ever be constructed by that fallen man, so darkened in his understanding that he will always lie about the living God, and by that man as he stands in the midst of a cursed creation. There is indeed a revelation of God in all the things that are made, but this cannot be understood properly except by faith in Jesus Christ and in the light of that other, that higher, revelation which God gave in and through Him, and which we have in the Holy Scriptures. There is, therefore, only one recipient of the revelation of God: the new man in Christ Jesus. In the light of Christ do we see the light. He not only revealed the Father, but He is the revelation of the God of our salvation. And this revelation we possess only in the Holy Scriptures. In Him the revelation of God in nature and in Scripture are one, even as God is One, but always so that we can receive the former only in the light of the latter.

Standing by faith and through grace in the light of Him Who is the light of the world, and therefore taking our firm basis in Holy Scripture, we can hear and understand the Word of God also in creation and history. In God's light we see the light. For then we not only discern God's eternal power and godhead, nor do we only behold God's wisdom in the design clearly manifest in all the works of His hands; but we also hear and understand the Word of His wrath in all the groaning creation,—in the howling storm, the roaring thunder, the devastation wrought by earthquake and volcano, by hail and fire, in the silent speech of the barren desert, the thorn and the thistle, the groaning creature, the din of the battlefield, and the cry of suffering and dying men. But even more: we see the essential unity of the so-called general and special revelation of God also in this, that the whole groaning creation as with uplifted head stands in expectation of its participation in the glorious liberty of the children of God. For we see things happening in a parable. Adam is an image of the One that was to come and that is to come again. The earthy is a picture of the heavenly. The sower that casts his seed into the ground, the seed itself that dies and lives again, the sun in the heavens and the stars in multitude, the lion and the lamb, day unto day and night unto night then are heard to pour out the same speech, the promise of redemption to be realized in the kingdom of heaven that is at hand. In that kingdom revelation shall reach its highest possible level, in the tabernacle

of God. There we shall see Him face to face, and know even as we are known.

And to those that are redeemed and delivered by the grace of God in Christ Jesus our Lord, but who are still in their sinful flesh and in this world of darkness the God of our salvation comes through the law, and says: "My people, I am Jehovah your God, that delivered you out of the land of Egypt, out of that terrible bondage of sin and death in which you refused to listen to my Word and followed after the lie of your own imagination. I am God alone, and there is none beside me. I am the infinitely glorious Jehovah, exalted above all that is called creature. And I am jealous of my honor, and will give it to no other. Now then, as I revealed myself to you in the face of my Son as the God of your salvation, listen to my speech. Receive my revelation. Diligently hearken unto my Word, the Word of the gospel of Christ. Do not speak, but listen. Be silent, and hear my Word. Never say anything of yourselves about the Christ in Whom I reveal myself to you, but listen to my Word. For I am not a creature like you. I am not like anything you see or hear or touch or taste or handle or even imagine in your heart. I am God, Jehovah, the infinitely glorious Lord. What ever you think or speak about me in yourselves must surely be a lie, an image, a product of your darkened mind. Therefore be very still, and let me speak to you through my Word and Spirit concerning myself in my Son Jesus Christ, and you shall be saved."

Such is the Word of God to us in the second commandment.

We must therefore diligently hear the Word of God.

If we fail to do this and to heed the Word of God as revealed in the Holy Scriptures, the result is disastrous. This you may ascertain for yourselves by simply looking round about you in the modern church, and by taking note of what mere men make of the revelation of Christ and the gospel of God concerning His Son the moment they forsake the Scriptures and make their own image of the Christ revealed in them. Then they deny that He is the Son of God, the only begotten God in the flesh, and reduce Him to mere man. Then they look upon Him as a good man, and an ideal man, who died for his principles; but they trample the blood of atonement under foot. Then they deny that God raised Him from the dead, that He is the exalted Lord at the right hand of God, and that He shall come again to judge the quick and the dead. Just as in Adam we forsook the Word of God our Creator, to speak and rely upon our own word, so we once more then trample under foot the revelation of the God of our salvation, and deny His power to save.

And therefore we must hear the Word that comes to us through the second commandment and in the whole of Scripture: "Thou shalt not make unto thyself any graven image of the God of thy salvation in Christ, but hear and believe His Word, the gospel concerning His Son."

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#### 4. God Is A Jealous God

The second commandment is motivated by a terrible threat and a glorious promise: "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

Jealousy is rooted in love. We are not jealous of strangers, that bear no relation to us or to those whom we love, but only of those that stand in love relation to us and whom we love. Thus, a man is jealous of his wife, Numbers 5:12,ff.: "Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her offering for her," etc. That indeed also in God jealousy is rooted in His love is evident from the second commandment itself. For in His jealousy He not only visits the iniquity of the fathers upon the children unto the third and fourth generation, but He also shows mercy unto thousands of them that love Him and keep His commandments. That both wrath and mercy can be rooted in the love of God is explained from the fact that God always loves Himself, and all creatures only for His own name's sake. Hence, He is jealous of His own glory, and will never give it to another.

That this motivation occurs with the second commandment must be explained from the fact that it is especially image worship that is an attack upon the glory of God and that denies His infinite majesty. This, however, does not mean that the jealousy of God is limited only to the second commandment. It has been correctly remarked that it concerns especially also the first commandment. We read in Ex. 34:12-14: "Take heed to thyself, lest thou make a covenant

with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." And in Deut. 6:13-15: "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; For the Lord thy God is a jealous God among you, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth." Moreover, it must be remembered that the first, and also the second commandment are basic for the whole law, and that therefore this motivation that God is a jealous God applies undoubtedly to all the Ten Words.

In His jealousy God shows Himself, first of all, as a God of wrath and a consuming fire. He visits the iniquity of the fathers upon their children in the third and fourth generation.

The question is: how must this be understood?

It is evident that this cannot mean that God ever punishes righteous children for the sins of their wicked fathers. Even though it may be true that the consequences of certain sins run in the line of generations, according to Scripture it certainly is not true that God punishes innocent children for the sins which the fathers have committed. This is very evident from Ezekiel 18. There we read: "The word of the Lord came unto me, saying, What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." vss. 1-4. And in the same chapter, vss. 14-17: "Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live."

It is true, of course, that there is such a thing as organic and corporate responsibility. God created the whole race in Adam as the head. The first sin of Adam was imputed to every individual human being

that ever came and shall come out of his loins. In this sense God surely visits the sin of our first father upon all. For "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. But even in this case the sin of the father is not visited upon his righteous children. For by that one sin all men have become corrupt, totally depraved, incapable of doing any good, and inclined to all evil, so that the Word of Scripture is applicable to all men, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable: there is none that doeth good, no not one." Rom. 3:10-12. The result is that all the children of Adam actually do sin. They all corroborate and show in their whole life that they heartily agree with the sin which Adam committed, so that if they stood again before the tree of knowledge of good and evil, they certainly would commit the same rebellion against God: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." Rom. 3:13-18. Hence, even in the case of the relation of the human race to Adam it cannot be said that God visits the iniquity of the wicked fathers upon the righteous children.

H.H.



God is known among His people,  
Every mouth His praises fill;  
From of old He hath established  
His abode on Zion's hill;  
There He broke the sword and arrow,  
Bade the noise of war be still.

Excellent and glorious art Thou,  
With Thy trophies from the fray;  
Thou hast slain the valiant-hearted,  
Wrapt in sleep of death are they;  
When Thy anger once is risen,  
Who can stand in that dread day?



## THE DAY OF SHADOWS

### Absalom Slain

II Samuel 18:14-18

As was said, "the man's" words were cutting. All that Joab could manage in the way of reply was that he would not thus tarry with "the man" wasting time in useless argument. Absalom in the meantime might escape by himself or some of the people with as little courage as "this man" might release him from the tree and deliver him up to David alive. Unable to understand David's attitude, he was determined to see to it that Absalom did not leave that forest alive.

*And Joab said, Not will I thus tarry with thee [and said Joab, Not may I thus tarry with thee]. 14.*

"I will not tarry," is correct. For the form of the verb in the Hebrew—the cohortative—shows the direction of the will. "I will not tarry" also agrees better with the character of the unscrupulous and self-willed Joab.

If there was ever a mortal that deserved to die, it was Absalom. But it was not Joab's place to execute judgment over Absalom. David was king and judge in Israel and not he. Had David been lenient with the traitor by allowing him to live, that would have been his responsibility. Joab should also have searched his heart whether he was being activated by the principle of true love of God or by a natural attachment for David and by the mere consideration that it was altogether expedient that he rid the land of Absalom. In the latter case, he was about to commit another murder. But God willed, also, certainly, to spare his servant the agony of being torn between his desire to spare Absalom, whom he couldn't stop loving, should he have been delivered up to him alive, and the duty devolving upon him as judge to inflict upon him the punishment of death.

Hastening with his ten armour bearers to the spot where Absalom was suspended from the tree, and finding that he was still alive, Joab thrust through his heart the three spears with which he had come supplied. Still not satisfied, he ordered his ten armour bearers to follow his example. Surrounding their victim they smote him until there could be no doubt that he was dead.

*And he took three spears in his hand and thrust them through the heart of Absalom, while he was yet alive in the heart of the tree. And surrounded him the ten young men, bearers of the arms of Joab, and they smote Absalom and killed him. 14, 15.*

Absalom was the inspiration and leader of the insurrection. As with him dead there could be no point to continuing the carnage, the sign for the cessation of hostilities was now given.

*"And blew Joab the trumpet, and the people returned from pursuing after Israel: for Joab restrained the people." 16.*

Absalom's dead body they cast into a great pit in the forest and buried it under a great heap of stones that was made to rise from the earth a pillar. The text makes mention of another pillar in this connection. It was the one that Absalom in his life had reared up for himself in the king's dale to keep his name in remembrance, seeing that he had no son, and upon which for that purpose and reason he called his own name.

Two pillars then. What may be the difference? Absalom's pillar, the one reared by Absalom, signified Absalom as he stood out in his own mind, a man, a great one in the earth, with a name above every name in the kingdom, opposing and exalting himself above all that is called God and sitting in the temple of God, showing himself that he is God. So Absalom wanted himself remembered.

The other pillar, the one in the forest, signified this same Absalom as he stood out in God's mind, seated in the temple of God indeed, but only for a moment and because God put him there and sustained him by His power, and thus a man shortly consummed with the Spirit of God's mouth, and destroyed with the brightness of His coming, and for whom hell was removed from beneath to meet him at his coming. So Absalom actually was remembered. For God wanted it so.

The defeat and destruction of Absalom and his government and army is indeed prophetic of the defeat and destruction of the anti-Christian world-power of this present dispensation of the world—a power that in allegiance with the false church rises and operates in countries nominally Christian. And this makes Absalom a forerunner of the antichrist, which indeed he was, seeing that he had lifted his hand against David and against Christ.

*And they took Absalom and cast him in the forest in a great pit and set upon him a very great heap of stones, and all Israel fled every man to his tent. 17.*

*And Absalom had taken and reared to himself in his lifetime a pillar which was in the king's dale: for he said, There is not to me a son to keep in remembrance my name. And he called the pillar after his*

*own name. And it is called to this day the hand of Absalom.* 18



To understand fully the significance of the issue of this conflict, so full of Gospel for David and all the saints, we must go back to David's deep fall into sin, to his adultery and murder of Uriah the Hittite.

How this sinning of David must have shocked and pained the true children of God in Israel, when they learned about it, can well be imagined. We may be certain that they had always esteemed him as a great man of God. But it would not have been strange, if now they found themselves wandering whether they had not been mistaken in him. But taking notice of his self-abasements and tears of contrition, and also having learned from Nathan the prophet that the Lord had forgiven him, they again took him to their bosom and forgave him as the Lord had done. And their old confidence in his integrity returned. He was again their revered and beloved king in Zion, the anointed of the Lord.

But there were others among the people, and their number must have been considerable, who insisted that a man could not simply do the things that he had done and still be a saint at heart. Of this they were certain. And all his confessions of sin and tears of contrition, as reflected in his penitential psalms, that were regularly being sung or chanted by the choirs of the sanctuary, for whose use he had composed them, were but so much more evidence to these people that he was the vilest of men, a consummate hypocrite, an accursed one, whose portion was with the damned. His tears were not sincere. He was simply trying to make an impression in order to have men forget all about his past gross sins, and again think well of him. So they said. And the deeper he debased himself, the harder they mocked. To quote him, "When I wept and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was a song to the drunkards." (Ps. 69). Being his sworn enemies, they simply wanted him wicked.

Nor did his zeal for God's house make any difference with these people. He had brought the ark, which was the glory of Israel, and which had been for a long time at Kirjath-jearim, to Jerusalem, and had danced before it as dressed in an ephod. He arranged the priests into twenty four courses, giving to each its order by lot. The Levites, of which there were thirty-eight thousand men of thirty years old and upward,

six thousand were placed in different districts over the land as officers and judges; twenty-four thousand were appointed to set forward the work of the Lord, and four thousand were porters; while the remaining four thousand were appointed to praise the Lord with the accompaniment of instruments of music. All and much more was his work, the details of which are contained in the First Book of Chronicles.

But to his enemies he was a hypocrite still. And they refused to change their mind about him. Also that as king in Zion he had subdued all of Israel's enemies far and near left them cold. They simply insisted that he was reprobated and nothing of all that he said or did could change their attitude toward him.

And how these people abused him. Quoting at random from his psalms, their words to him were drawn swords, their teeth spears, their tongue a sharp sword. They came to eat his flesh, fought against him, without a cause hid for him their net, sought after his soul, rewarded him good for evil, gnashed upon him with their teeth, opened wide their mouth against him and said Ha! Ha! sought his hurt continually, shot out the lip to him, shook their head and swallowed him up daily. And finally they got back of Absalom, who was after his throne, and drove him from the holy city, as though he were one accursed. Even his own familiar friend, in whom he trusted, which did eat his bread, lifted up his heel against him. And seeing his calamity, they mockingly said, He trusted in God, let him deliver him, seeing that he delighted in him. They parted his garments among them, and cast lots upon his vesture, and their expressed hope was that he would die, and his name perish. Overwhelmed with the horror of their torment, he wished that he had wings like a dove, that he could fly away and be at peace.

What we have here in the total of these statements is the description of a carnal hatred amazing in its intensity.\*

And as they treated him, so they treated his great Son, the Christ of God, when He walked among them. Being the holy Son of God, He gave them no occasion. But what they could not get from Him—occasion, pretext, excuse for reviling Him—they simply supplied. Because He came eating and drinking, they called Him a glutton and a winebibber. When they saw Him cast out devils, they concluded against all reason that He, Himself, must be devil-possessed. His mingling with sinners, whom He came to save, was to them proof enough that he was a low character. Why should He

\*The psalms of David on which I drew for these statements are the following: 22, 27, 31, 32, 35, 38, 41, 42, 43, 44, 55, 56, 57, 62, 64, 69, 70.

otherwise want to be seen with such people? They accused Him of blaspheming God on the ground of His affirming that He was God's Son.

And what did not they do to Him on the basis of these trump-up charges when His hour was come, and He had delivered Himself up into their hands! They spit on Him, and they mocked and buffeted Him and smote Him in the face and scourged Him, and then they expelled Him from the holy city and nailed Him to a cross. And what didn't they do to Him even as He hung there from that cross! We well know. It all has been recorded. They mocked and reviled Him. They shook their heads and railed on Him. They defied Him to come down from that cross, if He was the king of the Jews. All this and much more they did to Him. And mark you, He was the sinless Christ.

It speaks well for David. It completely exonerates him and throws all the blame on his tormentors. True, he had sinned grievously. And his faults and failings were many. For he was but a sinful man. But he confessed and forsook his sins, didn't he? And he put on Christ so that the life of the Saviour was manifest in him. And God forgave him. And it was known to all including his enemies that his sins were pardoned and that in him they beheld a new creature in Christ, holy and blameless before God in love. But the trouble with these people was that they hated Christ and His Father. For they were proud men. The conception of a God capable of loving in Christ men lost and undone in themselves—sovereignly loving such men despite all their sins and inborn corruption and abominations—was to these men too abhorrent. And they reviled David for putting his confidence in such a God. They were not really disturbed by his sins and faults and failures. They were simply using his sins as an excuse for persecuting him. For their own works were evil and his righteous. That was their trouble.

But in that very God whom they loathed, David was putting all his confidence.

My God, my God (so he prayed in his great distress), why hast thou forsaken me? Why art thou so far from saving me, and from the words of my roaring?

O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee; they trusted, and thou didst deliver them.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

But I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying,

He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

I was cast upon thee from the womb: thou art my God from my mother's belly.

Be not far from me; for trouble is near; for there is no helper.

Many bulls have compassed me: strong bulls of Bashan have beset me around.

They opened their mouths against me, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint; my heart is like wax; it melteth in the midst of my bowels.

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet.

I may tell all my bones; they look and stare upon me.

They part my garments among them, and cast lots upon my vesture.

Be not far from me, O Lord; O my strength, haste thee to help me.

Deliver my soul from the sword; my only from the power of the dog.

Save me from the lions mouth; for thou hast heard me from the horns of the unicorns. Ps. 22:1-22.

Thus he prayed. And in answer to his pleading, God arose and His enemies were scattered. They that hated Him, fled before Him. As smoke is driven away, so they were driven away. As wax melted before the fire, so the wicked perished at the presence of God (Ps. 68). Absalom was defeated. The wicked opposition was destroyed, and thereby David delivered from its clutch.

David's triumphs of faith, God's coming to his rescue in his distress and in answer to his cry, is gospel, good news for all the saints and this for the following reasons: first, God cannot despise or abhor the affliction of the afflicted one that trusteth in him. He cannot hide His face from him, but for His name's sake must hear his cry. This precisely was David's confidence to which he also gave utterance even before God sent deliverance. These were his words (Ps. 22: 23, 24):

Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

God cannot be unfaithful to His covenant. This being true, He helped David. And He would and did help Christ. He heard His cry and delivered him out of all His troubles.

That the sufferings, trials, and triumphs of faith of David are typical of the suffering and triumphs of faith of Christ is literally stated at John 19:23, a passage that reads, "They said among themselves, Let us not rend it (Christ's garment) but cast lots for it, whose shall it be: *that the scriptures might be fulfilled, which saith*, they parted my raiment among them, and for my vesture they did cast lots." According to the sentence in italics, the same complaint as uttered by David was prophecy. The same is true of all that he suffered as king of Zion. It is true of the deliverance sent him and of his restoration to the throne.

That he could typify Christ has its grounds in the following: first, the reaction of the wicked to Christ and all such who are Christ's is always the same; and David was Christ's. Second, the spiritual posture of Christ and His believing people is always essentially the same. Their suffering is a good work. For they endure as activated by the love of God shed abroad in their hearts. When they are reviled, they revile not again; when they suffer, they threaten not; but commit themselves to Him that judgeth righteously. Not that every believer of the first covenant properly typified in his sufferings Christ. That David did so was due to his position in the typical kingdom of Christ of the Old Dispensation. In that kingdom he was God's anointed king in Zion.

It was as *type* or *shadow* that David in his suffering preindicated Christ. For he was but a mere man. His sufferings could not merit with God. And he was a sinful man. Though essentially a good work, his sufferings were tainted with sin. They were occasioned by his misdeeds. Quoting Nathan "by this deed thou hast given great occasion to the enemies of the Lord to blaspheme." He had provided his enemies with a pretext for reviling him. What is more, his suffering was a stroke laid upon him by the Lord because of his gross sinning. To quote Nathan once more, "Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house . . ."

He was driven from his throne and expelled from the holy city. His wives were taken from him before his eyes, and given to his neighbor.

The Lord did this evil to him because he had sinned. Here the enemies entered in as God's agents, and David's sins as a secondary cause. It was God's work. But He did it all in His love of His servant to sanctify him through suffering.

But as using his sins as a pretext, the enemies did him this evil, too, because they were wicked and he was righteous. It was their act, and their purpose was to destroy him.

Of the two purposes the one to be achieved was that of the Lord. For He is God and none else. So, though the enemies did their worst, the faith of David abided, for Christ prayed for him. Under the mighty hand of God he humbled himself. Brought to the dust of death, he said, "Behold, here I am, let him (the Lord) do to me as seemeth good unto him" (15:26). It was like saying that, though the Lord slay him, He would still love him.

Thus he endured chastening. His sufferings were a good work indeed. Yet, as was stated, he was but a mere man and a sinful man, a shadow of the true. How much more excellent, therefore, the sufferings of Christ. His chastisement was our peace, and by His stripes we were healed. His blood cleanses from all sin. By His knowledge He justified many; for He bear their iniquities.

—G. M. Ophoff



#### IN MEMORIAM

It pleased the Lord to take unto Himself, Tuesday, March 10, our beloved Wife, Mother and Grandmother:

MRS. ED. VAN MAANEN, nee Maggie Mulder  
at the age of 61 years, 2 months and 8 days.

The assurance that all the suffering of this present time is not worthy to be compared with the glory which shall be revealed comforts us in our deep bereavement.

Mr. Ed Van Maanen  
Mr. and Mrs. Andrew Meendering  
Mr. and Mrs. Bert Van Maanen  
Mr. and Mrs. Roy Van Maanen  
Mr. and Mrs. Tom Van Maanen  
Mr. and Mrs. Ted Hoekstra  
Mr. and Mrs. Edward Van Maanen  
Mr. and Mrs. Don Hoekstra  
Harold  
Jane  
and 24 grandchildren

Hull, Iowa.

## IN HIS FEAR

### That Fifth Sparrow

Two plus two are five.

If your child came home from school with that kind of arithmetic, you would not be surprised to find a low mark on his report card. If he were actually taught that in school by his teacher, you would make a certain visit to her and if that did not avail, to the school board for allowing such things to be taught your child.

Two plus two are four.

That is what we have always been taught and practical life will bear out the truth of that statement. Always when we add two things to the two we already have, we find that we have four.

And, yet, in the Scriptures we find what appears to be such a mathematical juggling. Only, this time it is not expressed by one man, but by combining the statements of two of the writers of the gospel narrative there seems to be a mathematical error. Matthew in the tenth chapter of his gospel narrative quotes Jesus as saying in verse twenty nine, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Luke, however, differs from Matthew and quotes Jesus in the sixth verse of the twelfth chapter of his gospel narrative as asking, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

Two sparrows for one farthing. Five sparrows for two farthings. It does not add up correctly. So it seems, but the faulty mathematics is only apparent, it is not real. It looks as though Luke must have misquoted Jesus, for we would not dare to ascribe such faulty arithmetic to Jesus, would we? Yet rather than to misquote Jesus, Luke brings to our attention by a faithful quoting of Jesus' words a wonderful and comforting truth which strengthens those who live "in His fear".

Two sparrows for one farthing. For two farthings we will then get four sparrows, except for the fact that he who buys two farthings' worth gets a *bargain*. Or does he? We are accustomed (or we were) to the 5¢ a bottle soft drink that you could buy also at the rate of 6 for a quarter. You get the sixth one free.

That is not quite the case here, however. A farthing was the smallest coin used in the land of Palestine in Jesus' day. And that poor soul, who had but a farthing and desired a little meat for his nourish-

ment, could buy two sparrows for the little flesh that was upon them. Notice, however, that he would get two sparrows for that farthing. They were not sold for a farthing apiece. Nay, so little value was there attached to a sparrow that two had to be sold for the smallest piece of money known in that land. Even then, a man did not get his money's worth, and when he purchased two farthing's worth, that fifth one would be added, not as a special bargain price, not as an inducement to buy them in a larger number for the benefit of the man that sells them (that is our modern bargain sale motive) but to make the deal a little more just.

So little was the life of a sparrow valued in that day! Today you could not shoot them down for that price. The little pellet required to bring down such a little creature would well nigh cost that price, to say nothing of the middle-man's profit. We may make the observation that the word sparrow as used here may refer to a large variety of small birds and could easily be a creature somewhat larger than the English sparrow we have in our land. And we may observe, further, that these creatures were caught in a snare rather than shot at individually. Even then, the context of this saying of Jesus shows that the life of such little creatures was of little value in man's estimation.

Man would hardly give his smallest coin for *two* of these creatures. And Jesus divides yet these two and says that *one* of them cannot fall without our heavenly Father's will. The man with a farthing in his pocket would refuse to buy one sparrow at such an inflated price of one farthing apiece. But the Lord does not charge even that sparrow a farthing for all the life and food it has received and enjoyed. And its life cannot be taken from it, unless God brings it into that snare. Sparrows often die also outside the snare, the trap set by man. They die in such a way that man is not even benefited. They die so that man cannot even use its flesh for food. That fall to the ground also comes by God's appointment. And until the time that He brings about its fall to the ground as a dead creature, it will receive all its food, its feathery coat to keep it warm, its life and its song from God. A pest to man! Lightly esteemed by man! And yet it is the object of God's care through *all* its life.

What a lesson for us who so frequently waver in our calling to live "in His fear"!

Compared with that little feathery friend, what a far more important creature on this earth is man! Man is a rational, moral creature. He was created so that he could live in God's fear. He could know God. The sparrow cannot know the God that feeds him. Put your bird-feeding station in your yard and fill it daily with bread. The sparrows will begin to pay you reg-



ular visits. They will even swoop down out of the trees and from off the roof tops to consume it the moment you have withdrawn a few feet from the feeding station you have erected. They will begin to look for you to come out and fill their "plates" with food. More than this they will never see. God, Who gave it to you to give to them, they cannot see. But man can, and even the unregenerated by the testimony of the Spirit in their hearts knows that there is a God.

Still more, how much more precious in the sight of the Lord is the death of His saints! If He watches over the needs of the little sparrow that is so lightly esteemed—if not despised by man—surely, He watches constantly over those whom He has chosen in Christ whom He has formed for Himself to show forth His praises, for whom He sent His only begotten Son and who according to His word are the very salt of the earth.

That the unbeliever is filled with fear and terror; that despair grows in his breast; that the nervous tension in their lives is mounting is to be understood. They do not live in the fear of the Lord. For them this life is *everything*. And when a *few* things, or even one thing of the present seems to be slipping away, they are filled with worry and fear. Life becomes one extended struggle to hold on to that which can be enjoyed in this life and a losing battle to stave off the things which take the joy out of living here below.

But what about you, the reader of these lines? Do you appreciate this care of the Almighty for the minutest of things? You worry and are anxious. Your soul is heavy and troubled. Is it because you doubt God's power or because you doubt His love? Indeed, the days in which we live are filled with uncertainties and there is no hope that they will get any better. The Scriptures tell us that we are yet in the *beginning* of sorrows. If we may borrow a colloquial expression, we haven't seen anything yet.

Surely you do not say of the things that we do see and experience that things must have slipped somewhat out of God's control. You do not doubt His power to control all things. But, then, your heart has not throbbed with the complaint that surely He does not care about you and His church, has it?

"Fear Him, which after He hath killed hath power to cast into hell" is what Jesus said in connection with that quotation about the fifth sparrow. Fearful men are coming. Fearful men have it in their hearts to bring bloodshed and extreme persecution upon the Church of God. And well may the flesh tremble at the awful things that the future contains for the Church of God as far as the flesh is concerned. But live in His fear, not in the fear of men. Believe Him. Hold firmly in faith's hand the promises He has given you.

Put *all* your trust in Him and not in how many atomic bombs we have above the number possessed by opposing nations.

Fear Him! And that means that no matter how fierce the pressure may become that men may bring to bear upon us, we still confess Him. He who fears man will in that fear of man disobey the living God and denounce Him either by word or deed. Fear men, and you will go the way man dictates; you will join with him in his godless activities, you will say "no" to God that you may say "yes" to godless men! Fear God, Who after killing is able to cast into hell, and you will walk His way. You will dare to differ with godless men. You will say "no" to man and "yes" to God.

Fear Him, and you are not forgetting Him! And remembering Him you will remember that He does not even forget the little sparrow upon the housetop and that you, being more precious than many sparrows, will also be remembered by Him. And you will have peace. In His fear there is peace. He who lives in the fear of men knows nothing but terror, anxiety and a troubled soul. Men you cannot trust. Men depend upon the Living God for their strength and life, and outside of Him they are as helpless as they would make you believe that you are over against their power. One of our leaders once said during World War II that all we needed to fear was fear itself. How wrong! Fear God! The only ONE—we must never fear things!!—we must fear is God. We must fear to fear men. We must, indeed, be afraid to fear men.

Fear men, and you will still see sparrows fall and fear your own fall. Fear God; believe in Him; put all your trust in Him, and you will understand that He Who causes that sparrow to fall considers you to be more precious in His sight, that He loves you and that when it pleases Him to take your life from you, He does it *in love*. Live in His fear and you will live in the consciousness of His love. You will have peace of heart and mind in the midst of war and persecution.

Remember that fifth sparrow. God does. And let that assure you that He remembers you also in love.

—J. A. Heys



The glorious gates of righteousness  
Throw open unto me  
And I will enter them with praise  
O Lord, my God to Thee.

## FROM HOLY WRIT

### Exposition of Isaiah 53:8, 9

In these days of "Lent" it may be doing the careful reader a service by asking attention to the meaning of a portion of Isaiah 53.

There are some fundamental considerations to keep in mind when we try to interpret this beautiful passage in which the suffering Servant of the Lord is portrayed to us with such clarity that we see the very essence of the Mystery of the Cross.

The first consideration is, that Isaiah 53 is a part of the great promisory prophecies concerning the certain and future redemption of Zion. Isaiah prophesies, to be sure, some one hundred and fifty years before the Babylonian Captivity. Yet, with the eye of the Seer, he portrays the captivity as though it were already accomplished history, as though the temple were destroyed, Jerusalem in ruins, and Israel in shame and enslavement. To that Zion, which is in bondage and crying for deliverance and the restoration of the Kingdom, Isaiah directs his prophetic word. And what is it? It is that Zion shall be redeemed through judgment and her converts through righteousness.

Let this not be misunderstood.

That Zion is to be redeemed from her bondage of Babylonian enslavement does not merely mean, that God will again rebuild the earthly Jerusalem to its former glory as in the days of Solomon. Far be it from this. Neither does this mean that God will again build the throne of David in earthly Jerusalem. This never again happened. The prophet sees Zion as she would stand according to the eternal good-pleasure of God in glory, in the new and heavenly Jerusalem! Isaiah sees prophetically nothing less than the final resting place of God's ark, when the Tabernacle of God shall be with men.

This shall be realized through the death of the Son of God. His visage is marred more than any of the sons of men; yet, He shall deal prudently and rise, and be exalted, and be exceedingly great. And Isaiah 53 speaks not of the prophet himself but of another; it speaks of no one less than of the Son of God in our flesh, the great Servant of Jehovah sent of the Father into this world.

Isaiah 53 is, therefore, not to be viewed or treated as some aphoristic passage, a piece of instruction all by itself, but it must be viewed as all the prophets saw it; that they looked for and searched out the sufferings to come upon Christ and the glory to follow. It is redemption through suffering.

Such is the first consideration.

As for our second consideration, we must remark, that in studying Is. 53 it is of supreme importance that we do not view prophecy as *history written in advance*. There are those who thus view history. And, especially in the last part of Isaiah 53, interpreters often give the impression, that they are controlled by the desire to read more historical stages of the suffering of Christ into the chapter, than the text actually permits. One receives the impression, that they would read the order of the steps of Christ's state of humiliation and of His state of exaltation into the text. This may never be. Nor is this the purpose, the meaning of prophecy. The prophets saw from afar. They could not read history in detail. Enough is told us that when it does come to pass we may understand; meanwhile the church had to wait and expect with patience.

What we do have in Isaiah 53 is, that God portrays unto us the Mystery of Godliness in Calvary. Here we have pictured unto us the good-pleasure, the heart of God. O, God's ways are through the holy place; Zion is redeemed through judgment! God's Son comes to stand in our stead and carries away our sins and transgressions. Behold, the Servant of the Lord!

This too we are called upon to do in our study of the verses 8 and 9 of said Chapter.

We quote this passage from the King James Version as follows: "*He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth*".

Although it always is psychologically difficult to differ with an accepted translation, especially when writing for those who are not acquainted with the original language in which the Bible was written, yet we have very serious objections to this translation of the King James Version of the Bible here. Without going into too great detail of the science of interpretation we must call attention to some serious objections to this translation.

In the first place, we are convinced that this translation does injustice to the plain meaning of the terms in the original Hebrew, as well as to the Hebrew sentence construction. In other words, the translation does not *translate*. The meaning of the Holy Spirit is not conveyed in the translation as this was clearly expressed in the Hebrew by the Prophet. The *par* spicuity in the Hebrew text is lost in the translation. Instead of clarity we have ambiguity.

Secondly, this unnatural sense of the text leads to, and may be in part the result of exegetical fancy.

And not a few of the commentators see at this juncture of Isaiah 53 a *new stage* in the suffering of Christ, rather than *another aspect of the same suffering!* In the foregoing, it is alleged, the prophet portrays to us the Man of Sorrows, who is led as a lamb to the slaughter and who is dumb as a sheep before his shearers, not opening his mouth. But here, so it is affirmed, the prophecy takes a new turn. Here Christ is pictured not as the suffering servant, but as the servant who is *snatched* from death. It is asked in all candor, is that what the Holy Spirit would teach us here? Would then the prophet return in verse 10 to continue describing to us the Man of Sorrows bruised by God's good-pleasure? We think not. And our reason is that the plain meaning of the original is against this.

That the plain meaning of the text is against the translation is also demonstrated, to our mind, by the fact that on the basis of the King James Version you have almost as many interpretations, as far as the several details of the text is concerned, as you have interpreters. The reason is that once having departed from and/or failed to see the meaning of the text, the guess of one man is just as good as that of the other.

In our criticism of the text of the King James Version we are not alone.

In the American Version of the revised I read the following translation of verse 8: "*By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgressions of my people to whom the stroke was due?*" And of verse 9 Calvin gives the following excellent translation: "*He (God) laid upon to the wicked men his (Christ's) grave, and to the rich man his death, though he did not violence (iniquity) neither was their guilt in his mouth*".

In favor of this translation may be cited the following facts. In the first place, this translation does justice to the plain meaning of the terms in the text. It is translation! We said: in the first place! This means that all the other considerations are based on this first matter, the question of translation.

It does justice to the Hebrew mode of speech, to wit, Hebrew parallelism. In verse 9 the phrase "He laid to the wicked his grave and to rich his death" we have a very evident parallelism. The latter phrase more particularly explains the former. The subsequent meaning of this in the actual interpretation we hope to show later.

It also does justice to the very evident *definite accusative* (eeth) in the text. We cannot here go into particulars. Those who understand Hebrew will

be able to verify this. See Calvin's Commentary amongst others.

So much for the translation of this passage.

When reading the text thus, it strikes us that the Prophet does not give us here another stage in the suffering of Jesus, the passing from the state of humiliation into the state of exaltation, but that we still have a description here of Christ *in His suffering*. It is true, always the suffering of Jesus is connected by the prophet with the exaltation of Christ, That is true in every passage of Isaiah 53. And may even be granted that in one passage this is stronger than in the other. But the fact remains, that Isaiah 53 shows us the Man of Sorrows throughout! And, therefore, also here we do not have a new stage in the suffering of Christ, nor a passing into the state of exaltation, but we have the same suffering of Christ shown to us in another light.

Pray, and what is this other light?

It is that here we see the Mystery of suffering of Christ as it is *pure judgment* of God! The judgment of God strikes Christ and really casts Him out of the land of the living bringing Him down to death and Sheol.

That is the new viewpoint here.

Incidentally, in Isaiah 53 we do not deal with mere *monotonous repetition*. There is a very real and wonderful progression. The Prophet does not portray externalities. He shows us (o, wonder!) the mystery of the Cross, so that we may see the fulness of God's love, and worship.

Each time we see the Cross from a certain aspect we feel constrained to put on our beautiful garments and garlands of rejoicing in gladness.

Does not the Prophet say: Awake, awake, put on thy strength, o Zion; put on thy beautiful garments, o Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcized and the unclean. Shake thyself from the dust; arise and sit down, o Jerusalem; loose thyself from the bands of thy neck, o captive daughter of Zion. For, how beautiful upon the mountains are the feet of Him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation that saith unto Zion: Thy God reigneth!

Yes, He reigns in Calvary.

He is in this Servant on the Cross. God was in Christ reconciling the world unto Himself.

Hence, here is no repetition, but a new viewpoint each time of the wonder of the Cross as to its essence and nature!

(to be continued)

—G. Lubbers

## The Voice of Our Fathers

### The Canons of Dordrecht

#### CHAPTER I

##### SWIFT DECLINE (concluded)

In the interest of historical accuracy we furnish here side by side both the official Dutch text<sup>1</sup> and an English translation<sup>2</sup> of the five Arminian articles.

##### Article I

Dat Godt door een eeuwigh, onveranderlyck besluyt, in Jesu Christo, synen Soone, eer des werelts grondt geheleydt was, besloten heeft, uyt het ghevallene sondighe Menschelyck geslachte, die ghene in Christo, om Christus, wille, ende door Christum salich te maecken, die door de ghenade des heylighen Gheestes, in den selven synen Soone Jesum ghelooven, ende gehoorsaemheyt des gheloofs, door de selve ghenade, totten eynde toe volherden soudent: en daer tegens, de onbekeerlycke, een ongelovige in de sonde, en onder de toorne te laten, en te verdoemen, als vreemt van Christo: naer 't woordt des H. Evangelij by Johannem iii. 36: 'Wie in den Sone gheloof, die heeft het eeuwighen leven, ende wie den Soone ongehoorsaem is, die en sal het leven niet sien, maer de toorne Gods blyft op hem,' ende andere plaetsen der schrifturen meer.

##### Article II

Dat desen volghende, Jezus Christus de salichmaecker der Werelts, voor alle ende yeder Mensch ghestorven is: alsoo dat hyse alle door den doot des Cruyces, de versoeninghe ende verghevinghe der sonden verworven heeft; alsoo nochtans dat niemant deselve verghevinghe der sonden dadelyck gheniet, dan de Gheloovighe: mede naer 't Woort des Evangelij by Johannem, Cap. iii. 16: 'Soo lief heeft Godt de Werelt gehadt, dat hy synen eenighen Soone ghegeven heeft, opdat al, die in hem gheloof, niet en vergae, maer het eeuwighen leven hebbe.' Ende in den eersten Brief Johannis int ii. vers 2: 'Hy is de versoeninge voor onse sonden; en niet alleene voor onse, maer voor des gantsche Werelts sonden.'

##### Article III

Dat de Mensche 't salichmaeckende Gheloove van hem selven niet en heeft; noch uyt cracht van synen vryen wille, alsoo hy in den stant der afwykinghe ende der sonden niet goets, dat waerlyck goet is (gelyck insonderheyt is het salichmaeckende gheloove) uyt ende van hem selven, can dencken, willen ofte doen. Maar dat het van noode is, dat hy van Godt, in Christo; door synen heilighen Geest, werde herboren en vernieut, in verstant, affectie, oft wille, ende alle crachten, opdat hy het ware goet te recht moge verstaen, bedencken, willen, ende volbrenghe, naer 't woordt Christi, Johann. xiii. 5: 'Sonder my en condit ghy niet doen.'

##### Article IV

Dat dese ghenade Godts is het beginsel, de voortganck ende volbrenginghe alles goets, oock soo verre, dat de wedergeboren Mensche selfs, sonder dese voorgaende ofte toecommende, opwekkende, volgende ende medewerckende ghenade, noch het

<sup>1</sup>As quoted by Schaff, "Creeds of Christendom," III, 545ff., from the 1st edition of 1612.

<sup>2</sup>Shaff's translation, op. cit., III, 545ff.

##### Article I

That God, by an eternal, unchangeable purpose in Jesus Christ His Son, before the foundation of the world, hath determined, out of a fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John iii. 36: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him,' and according to other passages of Scripture also.

##### Article II

That, agreeably thereunto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of John iii. 16: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And in the First Epistle of John ii. 2: 'And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.'

##### Article III

That man has not saving grace (should be: **faith**, H.C.H.) of himself, nor of the energy of his free will, inasmuch as he, in the state of apostacy and sin, can of and by himself neither think, will, nor do any thing that is truly good (such as saving Faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ, John xv. 5: 'Without me ye can do nothing.'

##### Article IV

That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without preventient or assisting, awakening, following and co-operative grace, can neither think, will nor do good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many, that they have resisted the Holy Ghost. Acts vii., and elsewhere in many places.

##### Article V

That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling so that they, by no craft or power of Satan, can be misled nor plucked out of Christ's hands, according to the Word of Christ, John x. 28: 'Neither shall any man pluck them out of my hand.' But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present

goede dencken, willen ofte doen can, noch oock eenighe tentatien ten quade wederstaen: soodat alle goede daden, ofte werckingen die men bedencken kan de ghenade Godts in Christo moeten toegeschreven worden. Maer soo vele de maniere van de werckinge derselver ghenade aengaet, die en is niet onwederstandelyck: want daer staet van velen geschrevavn, dat sy den heyligen Geest wederstaen hebben. Actor. vii ende elders op vele plaatsen.

#### Article V

Dat die Jesu Christo, door een ware gheloove syn inghelyft, ende oversulcx syns levendighmaeckenden Gheestes deelachtig zyn gheworden, overvloedighe cracht hebben omme teghens den satan, de sonde, de Werelt, ende haer eygen vleesche te stryden, en de overwinninge te vercrygen. Welverstaende altydt, door den bystand van de ghenade des heyligen Geestes: ende dat Jesus Christus haer door synen Gheest in alle tentatien bystaet, de handt biet, ende, so sy maer alleene ten stryde bereyt zyn, ende in geene ghebreke zyn, staende hout, alsoo dat se door gheene listicheyt noch ghewelt des Satans verleyt, oft uyt Christi handen conen ghetrocken worden, naer 't woordt Christi, Joh. x: 'Niemandt en salse uyt myne handen rucken.' Maer of de selve niet en connen, door naelaticheyt, het beginsel haers Wesens in Christo verlaten; de teghenwoordighe Werelt wederom aennemen: van de Heylighe Leere, hen eenmael ghegheven, afwycken: de goede consciencie verliesen: de ghenade verwaerloosen: soude eerst moeten naerder uyt de Heylige Schriftuere ondersocht zyn, eer wy 't selve met volle verseeckeringe onses ghemoefts soudén connen leeren.

Dese punten alsoo voorgedragen ende geleert, houden sy Remonstranten den woerde Godts gelyckformich te wesen, stichtelyck, ende in dese materie ghenoechsaem ter salicheit, sonder dat hat van noode zy, oft oock stichtelyck, hooger te climmen, ofte lager te dalen.

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It is not our intention to enter into a detailed criticism of these articles. The *Canons* themselves take care of that matter. And in order that we may have before us, in an official document and in condensed form, those errors which occasioned the composition of the *Canons* we have taken the trouble to quote this product of the convocation at Gouda.

However, it will do no harm to make some general remarks in connection with these five propositions and their conclusion. As to their method, it cannot escape the attention that the Arminians once more make a crafty effort to sound Reformed and to be mild in their criticism. They freely employ not only expressions from Scripture, but terms and expressions that have a Reformed sound. They speak, for example, of God's unchangeable decree. At the same time it is to be noted that they carefully avoid any use of the term *condition* or any literal mention of a conditional election and salvation. In the second place, we may notice that the Remonstrants piously forsake the tried and true method of an appeal to the Confessions. Studiously they avoid any citations from either the Heidelberg Catechism or the Belgic Confession, and try to make an appeal directly to Scripture. This,

evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scripture, before we ourselves can teach it with the full persuasion of our minds.\*

These Articles, thus set forth and taught, the Remonstrants deem agreeable to the Word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher or to descend deeper.

\*Note: The expression "the first beginnings of their life in Christ" is not quite accurate, as a comparison with the Dutch text will show. The original Latin version inserts the Greek expression, *teen archeen tees hupostaseos Christou kataleipein*, which only verifies the fact that "beginnel" is correctly translated "principle", so that the expression should be translated "principle of their being in Christ." —H.C.H.

mind you, at a time when they were trying to overthrow the Confessions, but nevertheless had never entered a gravamen against them. Finally, from the conclusion of the articles it is evident that the Arminians reveal a haughty contempt for the deeper and basic aspects of the truth concerning salvation, and attempt to present their views in pointed distinction from the views of their opponents as "edifying" and "sufficient for salvation". How modern they were! Or rather, how old is the method that disdains and condemns "deep" doctrine! And how right were our fathers when they turned the accusation around and accused the Arminians of "deceiving the simple" and attempting "to take away the comfort of the true believers!"

As to the implied exegesis of the several texts which the Arminians quote, it must be evident at once that it is characterized by superficiality of the shallowest sort, and that for the reason that it violates the fundamental rule which must govern all exposition of the Scriptures, the *regula Scripturae*. Also this our fathers expose in the *Canons*.

And as to their doctrinal contents, it must be evident to anyone who studies these articles in the light of our Confessions that they constitute what was meant to be an underhanded, mortal blow at the very heart of the Reformed faith, the doctrine of sovereign, elective grace. So far had the glory of the Calvinistic Reformation been bedimmed within the span of a century, and that by the enemy within the gate!

But God be thanked, Who never allows His truth and His cause to be vanquished! The rallying of the enemy at Gouda only served the purpose of further uniting and alerting the staunch defenders of the faith of our fathers, and of causing them with one mind to contend for the faith of the gospel of Jesus Christ.

—H. C. Hoeksema



## Contending For The Faith

### Why Doctrines Have A History

*Scripture is no book of formulated doctrines.*

Scripture, although not a book of formulated doctrines, is, of course, the source of all doctrines. The Bible is not merely a revelation of a truth. Christianity, we understand, is not simply a religion or another religion. It is not true, of course, that Christ proclaimed truth, but that Confucius and Mohammed, etc., also proclaimed truth. The Bible is the revelation of the truth. It is the Lord's own and only inspired revelation of Himself as the God of our salvation. The works of God's hands, which certainly reveal Christ, reveal Him symbolically and can speak to us of the Christ only in the light of the Holy Scriptures. Hence, the Word of God alone contains the truth. Besides, it contains all the truth. Whatsoever is necessary for us to know how to live and conduct ourselves in the midst of the world unto the glory of the living God is contained for us in the inspired Word of God. Hence, it lies in the very nature of the case that all doctrine must be based upon Scripture. This applies also to our Confessions. Confessions and Scripture are not equal in importance. The Romish Church advocates the theory that tradition is of equal importance with the Divine Scriptures. However, the Scriptures alone are for us the rule of faith and life. This does not imply that we may ignore our Confessions or interpret them as we please. If we do not agree with the Confessions or a church's interpretation of them, we are under the moral obligation to voice our objections in the proper ecclesiastical way. However, our Confessions must always remain our interpretations of Holy Writ and must therefore be weighed constantly in its light. Confessions do not exist for their own sake but are the Church's interpretation and maintaining of the truths of the Word of God.

This, however, does not alter the fact that the Scripture is no compilation of ready made doctrines. It is no dictionary or encyclopedia. Neither is the Bible a Dogmatics. The Word of God does not present to us a list of dogmatical distinctions and definitions. In fact, many of us are acquainted with the fact that the word, "Trinity," is not even found in the Bible. We cannot therefore turn to the Bible and look up the definitions on various doctrinal subjects, such as: Election, reprobation, Trinity, grace, mercy, truth, righteousness, atonement, the promise, etc. Would it not be interesting if this were possible? Would not

much trouble and confusion be avoided and averted? Would the Church of God not be spared considerable confusion and distress if the Word of God were such an encyclopedia? To this we answer in the first place, that the child of God is not in need of such a doctrinal dictionary. The Spirit, Who is the Author of the Holy Scriptures, also lives within the Church, and enables the Church of God to discern and recognize the true distinction from what is false. The Bible is not an encyclopedia but a living Word; its truths live in the heart and consciousness of the child of God, and the Lord speaks to him through that Word. And, secondly, it would never convince the carnal mind inasmuch as the natural man does not love the truth and will, of course, never embrace it.

#### *What is the Scripture?*

We may define the Scriptures as the historic-organic revelation of the God of our salvation in Christ Jesus.

What do we mean with this definition? This means, in the first place, that it has pleased the Lord to reveal Himself in Christ Jesus as the God of our salvation. Christ Jesus is the revelation of the living God as He saves His people. *Christ Jesus* does not merely tell us Who saves us but also how He saves us. Jesus is God as He saves us, in the way of death and the resurrection and ascension, and this, we understand, as emphasizing the Scriptural truths of God's justice and righteousness, unchangeable love and mercy. Jesus, saving His people, is the revelation of God *Himself*.

Secondly, the historic-organic revelation of the God of our salvation in Christ Jesus emphasizes the truth that God reveals Himself, as such, historically-organically. From the beginning it is Christ Who, as the eternal God to become flesh in the fulness of time, reveals Himself throughout the historical development of God's covenant and through the organism of the Church as the One Who is the sole Heir of the promise and Redeemer of His people. He reveals Himself through the prophets, priests, and kings of the Old Dispensation. *He* speaks concerning Himself because it is He Who, by His Spirit, operates in and through these Old Dispensational types. He speaks concerning Himself in the shadows and symbols of Israel's ceremonial life, in all the shadows and symbols of the temple service. And the purpose of this historical-organic revelation is the revelation of God as the God of our salvation in Christ Jesus.

Thirdly, this historic-organic revelation of the God of our salvation is progressive, is characterized by historical development. God's eternal and sovereign

purpose to save a people whom He loved from before the foundation of the world is not revealed to the Church at once in all its glory and fulness, but progressively. The veil is not lifted at once and completely so that the Church is immediately given a full glimpse of the salvation of God in Christ Jesus, but gradually. God's covenant, we understand, is the same. The Lord does not reveal Himself differently in one period of the world's history than in another. There are, e.g., not various decrees of salvation as the remonstrants would have us believe. Salvation was the same in the Old Dispensation as it is today in the New Testament. But the *revelation* of that salvation does develop and becomes increasingly richer as the ages hasten to their appointed conclusion. This is true, e.g., in the life of Abraham. The Lord does not reveal all His covenant blessings to the father of believers at once. First He reveals to Abraham that He will make a great nation of him and give him the land of Canaan for an everlasting possession. Then, the father of believers is told that his seed will be as great as the sand along the seashore and the dust upon the ground and the stars in the heavens. Thereupon Abraham is informed that his seed must pass through a period of affliction. And, finally, he is told that God's covenant with him and his seed is established centrally in Christ Jesus, and, unto that end, he receives the sign of circumcision. Throughout the Old Dispensation the veil is lifted more and more, and the revelation of God in Christ Jesus becomes increasingly richer. Moses and Joseph are not only historical figures, but also types of the Christ. When Joseph is sold by his brethren and exalted in Egypt to be the governor of the land after he had been cast into prison, and when Moses is rejected by his own brethren when he thought the time had come for him to deliver them, then we have in these historical incidents a symbolical portrayal of the Christ Who was to come. Finally, Christ Himself enters our flesh and blood. He reveals to us more fully the secret counsel of God concerning our redemption. He does this in word but also in deed. After His death and resurrection He inspires the apostles to write concerning Him as the Saviour of His people, Who redeemed them through the blood of the cross, is even now gathering His Church by His Word and Spirit out of every tribe, nation, land, and tongue, and will culminate His work of redemption in the new heavens and upon the new earth.

Finally, in this historic-organic revelation of the God of our salvation, God reveals Himself. This means that the Bible is true to this Divine revelation of Himself. God is the God of absolute Light and perfection. He seeks and maintains Himself as the highest and absolute Good. The Lord is never in conflict with Him-

self. The Word of God does not give us a catalogue of His perfections accompanied by their definitions. God's historical revelation of Himself is always true and wholly in harmony with the central Scriptural thought that God is God alone and that He does all things for His Name's sake. Man is pictured as dead in sins and trespasses and having fallen according to the eternal will and counsel of the alone living God. Christ is revealed as the sole Redeemer and Saviour of His elect people, Who alone saves us from the beginning even unto the end. The redeemed Church is held before us in Holy Writ as called by God out of darkness into the light to declare His virtues and to walk antithetically in the midst of a world that lies in darkness. The exalted Christ is described as the Lord of His own and also as the supreme Lord over all. And all things will culminate in the new heavens and new earth. Any doctrine which is not in harmony with God's revelation of Himself (with the truth that the Lord is God alone and always reveals Himself as such) is necessarily false and contrary to the Word of God.

This means, however, that, because Scripture is no book of formulated doctrines, doctrines, therefore, have a history. The Bible, we have observed, is no catalogue. Inasmuch as doctrines are definitely formulated truths as reflected in the believing consciousness of the Church and officially approved and adopted by the Church, these doctrines pass through a historical process. If it be true that God's revelation of Himself in Christ Jesus is characterized by progressive development, it is equally true that the Church's understanding of this Divine revelation is also characterized by historical development. The Church does not see everything at once. The wonderful truths of God's Word crystallize gradually in the believing consciousness of the Church. This is one reason why doctrines have a history.

—H. Veldman

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#### IN MEMORIAM

On February 22 it pleased the Lord to take unto Himself our beloved husband father and grandfather

MR. LAMBERT BOUWKAMP

at the age of 63 years.

His testimony that he longed for the mansions above, comforts our hearts in these days of loneliness and sorrow.

"Blessed are they that die in the Lord."—Rev. 14:13.

Mrs. L. Bouwkamp and family  
Grand Rapids, Michigan

## DECENCY and ORDER

### Good Order

"To him that ordereth his conversation aright will I shew the salvation of God".—Psalm 50:23.

It was once said that "the beauty of order never appears so lovely as when it is contrasted with her opponent, disorder". The truth of this assertion will become evident as soon as we apply it to reality. For example, disordered sound is confused noise but when various sounds are blended and put in their proper order lovely music is produced; disordered stone makes a rubbish heap but stones orderly arranged result in beautiful architecture; and disordered words are nonsense but when set in order they give expression to rich ideas.

In a world that is torn by the disorder of sin, the beauty of good order is greatly obscured. In contrast to this universal disorder it is the calling of the people of God to reveal the beauty of the Lord their God upon them by establishing and maintaining order. This must be done in our personal, daily conversation; in our homes and family life; in our schools and churches; and in every department of life. To this the Word of God calls us repeatedly. The Corinthians the apostle exhorts with these words: "Let all things be done decently and in good order". (I Cor. 14:40). The same word translated here by "decently" is rendered "honestly" in Romans 13:13, "Let us walk honestly as in the day" and in I Thess. 4:12, "That ye may walk honestly toward them that are without". Paul rejoiced when he "beheld the order and steadfastness of the faith of the Colossians" (Col. 2:5). The Lord shews His salvation to those that order their conversation aright. (Ps. 50:23).

All of this God requires of us because He is Himself a God of perfect order and He has made us in His own image and likeness. It is impossible that God, either in Himself or in His works of creation and providence, would do anything in a haphazard manner. Eternally He is the Rock Whose work is perfect. (Deut. 32:4). If we but look about us we can see the beauty of the orderliness of God's Work. He makes the sun to rise and set with precision every day; He brings the heat of summer and the cold of winter in their due seasons; He creates the bodies of men and animals with thousands of individual members giving to each one a place and function. What a horrible monstrosity would result if God would cease to be orderly. What if every body were formed without an orderly arrangement of members

so that in one the hands occupied the place of the feet; in another the heart palpitated in the cavity of the brain; and in a third the ears displaced the eyes? Life would be impossible. God has created order and in it His creatures happily live. Further, do not forget that the eternal counsel of God is the orderly arrangement of all things, small and great, and all of history is simply the revelation of this great order of God.

Now then, God requires order everywhere. Especially is this demanded in His Church and to attain unto this He has given to her several helps. Thus in the first article of our Church Order we read: "*For the maintenance of good order in the church of Christ it is necessary that there should be offices, assemblies, supervision of doctrine, sacraments and ceremonies, and Christian discipline; of which matters the following articles treat in due order.*" This indispensable virtue must be established in the church and maintained. Without it the church is devoid of beauty, strength and significance. She is like the heap of bricks that have been constructed into a stately building.

Do not understand this to mean that the church that has a "set of rules" is then an orderly church. That conclusion would be folly, for one look into the ecclesiastical world will reveal hundreds of institutes with fine rule books but devoid of good order. Also in our own circles we find evidences of sagging porches, tottering dormers, and broken panes which mar the beauty of an orderly constructed ecclesiastical structure. Again and again things have to be set in order and if this is not done the ultimate result will be that the whole building will fall into ruin. Order is constructive while disorder is destructive.

This necessitates our facing the question: "What then is good order in the church?" The word 'order' has several connotations. In the Roman Catholic Church, e.g., it is used to mark off the different distinctions in rank and office among the clergy. They speak of Major Orders (bishops, priests, deacons and sub-deacons) and Minor Orders (acolytes, exorcists, readers and ushers). Akin to this the word may also denote a rank or class in society. In the Old Testament the word used frequently in reference to the sacrifices had in it the idea of 'arrangement' so that we often read that the wood and offering were ordered on the altar. In parliamentary procedure the term denotes a certain mode of procedure according to rule which is expressed when one makes a point of order. Then, too, the word may contain the thought of 'command' as when an authority gives an order to his subjects.

In ascertaining the meaning of the word as we

use it in this connection we shall be guided by the following Scripture passages: Luke 1:8, I Cor. 14:40, Col. 2:5, Heb. 5:6, 10; 6:20, 7:11, 17. Interesting here is the expression "order of Melchisedec" found in the passages from Hebrews; for there we read of the priesthood of Christ which is after the order of Melchisedec. This would indicate that there is in this term the idea of "likeness, harmony, comparison". In certain points the priesthood of Christ and Melchisedec are comparable and harmonious. They are of the same order. When this thought is applied to I Cor. 14:40 where we are told that "all things are to be in good order (likeness)" the implication is that the church has a certain standard of conduct conformity to which is the essence of good order. This standard is the revealed will of God contained in Holy Writ. All things in the church must conform to and be harmonious with that Word and any departure from it is disorder.

That this is good order for every creature of God as well as for His church follows from the very nature of the case. God has created every creature according to a certain unchangeable order (law) and it is good for the creature to abide therein for within the limitations of that order he has life and happiness. It is, e.g., good order for a fish to remain in the water, for a tree to be implanted into the earth, and for the lion to roam in the forest. There they live within the limitations of God's creative ordinances, but if the fish and lion exchange places there is disorder in the creation, and both creatures perish.

Equally is this true for His moral creatures. To them the Lord has given His precepts and commandments that they should obey them. Let everything with the exception of nothing, be done according to them. Then we abide in good order and we will see the salvation of God which is life. The sad fact, however, is that we are by nature entirely out of order. We can in no wise keep the law of God but are prone to all wickedness. This natural disorder of our lives is very serious and is always visited by Divine judgment. The soul that sinneth shall die. The church that is disorderly must come to ruin. Nor will a set of human rules and regulations correct this fault or cure this malady. More than this is needed. If we are to walk in good order we must be regenerated by the Spirit of God. Following this regeneration the Lord gives various helps to nourish that new life and to keep the church in good order. He institutes offices through which His Word is proclaimed as the savor of life unto life converting the soul. He ordains assemblies through which the affairs of His church are regulated and the needs of His people provided. He orders the supervision of doctrine, sacraments and

other ceremonies because of the presence of false teachers who incessantly seek to introduce disorder. He provides the key of Christian Discipline by which our evil ways are corrected and we are led to repentance. All of these are extremely necessary in the church for the maintenance of good order. In the measure that any of them is neglected, the way is opened to disorder in the church.

We must, therefore, first of all insist that all of these things be properly used in our own local church where it is the calling of every believer to maintain good order. We must guard against any desecration of the holy offices and must insist that the doctrine of the church be supervised with greatest fidelity. The purity of the sacraments must be maintained and those who walk disorderly must be barred from their use. Discipline must be exercised according to the command of Christ and the assemblies (Consistories, Classis, Synod) must do their work honorably.

To aid us in this our Church Order is an invaluable guide. It deals in detail with all of these necessary things laying down the principles and rules of Holy Writ according to which good order can be attained. It prescribes for us how the unruly may be disposed of and the body of Christ properly and spiritually built up.

Finally, good order does not begin in the Institute of the Church but its starting point is in the lives of the members. The purity and orderliness of the church is manifest in the godly conversation of her members. To establish and maintain good order in our churches we must then begin by examining our own personal lives in relation to the body as well as to those without. This first must be brought into harmony with the revealed will of God. This means that the old nature which is disobedient, rebellious and disorderly must be crucified daily and we must walk in a new and holy life. From there we must examine our home life. There must be a periodic house-cleaning. All things must be put in order. Worldliness and materialism must be cast out and the home must be re-established about God and His Word. Conformity to the world is disorderliness with God.

Orderliness is unity! Unity is blessed. Where brethren dwell together in unity and good order, there the Lord commands His blessing, even life forevermore. (Ps. 133:3)

G. Vanden Berg

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## ALL AROUND US

### HOEKSEMA'S FOOLISH BINDING?

In the "*Poortwake*", a weekly paper of the Girl's Societies of the Liberated Churches in the Netherlands, in the issue of February 6th, page 384, we came across a little article under the caption: "Een Zichtbare Of Onzichtbare Kerk", a Visible or Invisible Church. The article is reflecting on another article appearing in a Canadian paper, also sponsored by the Liberated Group, written by a certain Rev. Selles who is answering a question of a Girl's Society which had to do with the subject: Is the Church Visible or Invisible?

We are not primarily interested in the answer of the Rev. Selles gives to this question, but more particularly in the comment the author of the department "Drie Starren" makes in respect to Rev. Selles' article.

He comments that the question of a visible or invisible Church is as timely in the American world as it is in the Netherlands. And he remarks further that "if there is any place in the world where they go out from a so-called 'Church-pluriformity' viewpoint then it is in the American world." The author then makes a statement which we could not leave unchallenged. He continues: "One of the reasons why Rev. Hoeksema through his foolish 'binding' can so easily let go from his Church a group of brothers and sisters is the argument: they can quietly establish their own Church where they can teach what they want to? Here lies one of those dangerous reefs our Canadian brethren and sisters will do well to steer clear of." (The translation is mine.—M.S.)

You will notice first of all that the author of these lines is speaking of "a so-called 'Church-pluriformity' viewpoint." He means by that word "so-called" that it is really not a viewpoint but it is just called that. He evidently does not think much of the conception of Church-pluriformity on this side of the Atlantic. In the Netherlands they have a better, the real conception. Notice, too, that he is speaking of the American world. That's pretty big, isn't it? That includes Canada too, doesn't it? Or, are the Canadian Liberated excluded from the American world?

And then with a sweep of the binoculars over the entire American world the author of the above quotation suddenly pin points his vision on a "so-called Church pluriformity viewpoint" of the Rev. Hoeksema. Hoeksema's viewpoint must be the worst of the bad. Hoeksema's conception of pluriformity comes to manifestation in his "foolish 'binding'," whereby the writer

means the Declaration of Principles adopted by the Protestant Reformed Synod.

I don't know if the reader of this article noticed the question mark (?) which appears in the above quotation, but you should. It belongs there even if it does not make good sense. In our opinion the author of that question does not mean to ask a question at all, he rather attempts to spit out all his gall. He is simply ridiculing Hoeksema's conception of pluriformity.

But be that as it may, what right did the author of "Drie Starren" have to call the Declaration of Principles "Hoeksema's foolish binding"? Does he not know that not Hoeksema but our Synod adopted this Declaration? Doesn't he know that the request for such a Declaration came not from Hoeksema but from our Missionary and Mission Committee? Does he not know that Rev. Hoeksema is only one member of the Protestant Reformed Churches, and when he is delegated he is only one member of Synod? Why then attach to the Declaration the name of Hoeksema? All our Churches, Ministers, Consistories and Congregations adopted that Declaration, and should also subscribe to it and maintain it. Not one man, as the author of "Drie Starren" seems to imply.

Again, what right does he have to call it a "foolish binding"? What's so foolish about it? The author doesn't tell us except to say that it is a medium "to let go from his (Hoeksema's) Church a group of brothers and sisters so they could quietly establish their own Church where they can teach what they want to?" But that's not so foolish, is it? Wouldn't the Liberated, who claim to be the 'true' Church, do the same thing if they had people in their membership who didn't want to agree with the doctrine of their Church, who persistently transgressed the Church Order, who without any pangs of conscience would allow their ministers to be put out on the street, etc.? Or can everybody do what is right in his own eyes in their Churches?

But I must say more. Does the author of "Drie Starren" not know that his heretical brothers and sisters in Canada were not dismissed from Protestant Reformed Churches either by the Rev. Hoeksema or by the Declaration, but that they cut themselves off from us before the Declaration was even adopted? Does he not know that they loved their Arminian Covenant conception so much that they hated our Protestant Reformed doctrine, and wanted to establish their own Churches? Let's get the facts straight!

In our opinion it's about time that the Liberated people of the Netherlands and Canada cease being so conceited as to think that their conception of the Church is the only one that is Reformed. When I





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think back on the corrupt manner in which these erstwhile members of the Protestant Reformed Churches in Canada acted, how unethically they treated our ministers, my blood temperature rises. And then the gall to tell the world what is wrong with our Churches and pile the blame on the head of Rev. Hoeksema. Shame on them! And shame on everyone who can give these people any sympathy!

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#### WOMAN SUFFRAGE IN THE NETHERLANDS

In the *Banner* of March 6th, the Rev. Henry Baker delegate of the Christian Reformed Churches to the Reformed Synod of the Netherlands in its 1952 session, reports briefly on the agenda and some of the decisions of that Synod.

Among the items he reports was the matter of Woman Suffrage in the Church. Rev. Baker writes as follows: "A notable decision, whether we are in agreement with it or not, was that which allows consistories to grant women the privilege of voting at congregational meetings. What surprised all was that the decision was made by a nearly unanimous vote, only three delegates dissenting. Although many believed Synod would concur in the conclusions of the Committee, few, if any, anticipated such a large measure of agreement on the part of the delegates."

The Rev. Baker writes in the introduction to his report very favorably of the Netherlands Reformed leaders as follows: "We remain indebted to their past and present leaders—men of stature and great ability in the field of learning—who steeped in the Reformed tradition will continue to make an impact on our thinking and on the development of our Church."

One wonders when he reads the above decision whether the Reformed Churches in the Netherlands, which are so "steeped in the Reformed tradition", have not decided to forget the traditions of the past. One wonders also whether their "impact" on the thinking of the Christian Reformed Churches will not also lead the latter to break with the tradition. We predict the matter will soon be settled in favor of the Netherlands.

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#### PRAYERS FOR THE LIBERATED

In the same article in the *Banner* above referred to, under the sub-title, "Churches Maintaining Article 31", the Rev. Baker calls attention to the great concern manifested in the Reformed Synod of the Netherlands over the Liberated group that separated from them under the leadership of the late Dr. Schilder.

He writes: "The agenda contained some 50 letters, overtures and petitions from Particular Synods, consistories and individuals suggesting ways and means whereby the breach can be healed. These and sentiments expressed by every minister we met reveal the universal desire for reunion." He points out further: "In every worship service we attended, in the prayers at Synod, in committee meetings and homes, the 'burdened' were remembered at the throne of grace. It was evident from the fraternal spirit that prevailed at Synod and from the patient, sympathetic hearing given each appellant that all are deeply grieved that brethren who belong together live apart. Mistakes have been made. Errors committed must be confessed, but it should not be difficult for Christians to do that. When bitterness is laid aside and provocation is solemnly avoided we may expect that brethren will at least attempt to resolve their differences and 'dwell in blest accord.' We in America look forward with eagerness to the day when reunion is effected."

We, too, believe that the two groups in the Netherlands belong together. We never understood why they went apart in the first place. What's the difference if you believe in 'presupposed regeneration' or that all children born under the covenant are in the covenant? People that have conceptions like that shouldn't live apart.

But when we read the report of Rev. Baker we were reminded of the man who was so enthusiastic in his missionary zeal to save the poor Chinese who were miles from home, while at the same time he was stamping on the head of his next door neighbor. If the Rev. Baker imbibed some of that "fraternal spirit" that prevailed at the Synod did he leave it on the boat that took him to our shores, or would he also offer a prayer for his Reformed brethren on this side of the ocean? Better still, would he admit that "mistakes have been made" in the past by the Christian Reformed Churches when they expelled faithful brethren from their midst? Would he be ready to confess these errors and seek for a reunion with the Protestant Reformed Churches, the reunion the Rev. Greenway also longs for?

—M. Schipper

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While on My wasted form they stare,  
The garments torn from me they share,  
My shame and sorrow heeding not,  
And for My robe they cast the lot.

## Report of Classis West . . . MET IN SIOUX CENTER, IOWA — MARCH 4-7, 1953

Rev. Peter De Boer calls the meeting to order. Psalter No. 200 is sung, reads Psalm 91 and offers prayer. Credentials show twelve churches to be represented by twenty-two delegates. Those present for the first time sign the F. of S. Rev. L. Doezeema is chairman for the day and Rev. De Boer records the minutes.

The church visitors render their reports and these are received 'for information.' An accounting was given by the Stated Clerk of Sermon Books sold and monies received.

Classis has before it several documents, overtures and protests in the matter of the Declaration from the Rev. J. Van Weelden, Rev. Doezeema (and Bellflower), Pella, Rev. Hofman and Oskaloosa. Comes a motion that the Chair appoint a committee of five to serve us with advice re these documents. The Chair appoints the brethren: Revs. Hofman, Howerzyl, Vis and Elders H. Leep and C. De Vries. Then a motion prevails that the Chair appoint a committee of committees and brethren Revs. Hoeksema, Van Weelden and Elder J. Blankespoor are named. Classis adjourns until 1:30.

In the afternoon session the committee of committees gives its report. Classis is re-composed in five committees and forthwith there comes a motion to adjourn for the rest of the day.

Thursday morning. Committee on the material re the Declaration reads its report by mouth of Rev. Howerzyl. Committee advises "that Classis West express to Synod that we cannot be satisfied with Synod's treatment of the Protest of Classis West since Synod did not answer said protest by positively indicating the legality of the Declaration with well-motivated grounds."

There is an amendment added to this advice as follows: "Classis therefore maintains its original position and considers the Declaration to be illegal." Classis adopts motion and amendment.

Point II of Committee's advice concerning the Declaration was "That Classis West express that the Synod of 1951, in its adoption of the Declaration of Principles, violated Article 30 of the Church Order which states that 'ecclesiastical matters shall be transacted in an ecclesiastical manner.'" Classis refers this latter point back to the committee for detailed grounds. The grounds are provided.

### "Grounds for Point II

1. Synod failed to answer protests of Classis West and disregarded advice and objections not to adopt of the overwhelming majority of the consistories and further rejected the advice of Committee I-A of Pre-advice; without answer and motivation. This is contrary to Church Order, Article 30, which states that ecclesiastical matters shall be transacted in an ecclesiastical manner. J. Jansen in his commentary distinguishes this manner from political, military, judicial and other manners which are characterized by conviction, persuasion, instruction and guidance.

2. Synod failed to honor a request to consider the necessity of adopting the document, before proceeding to adopt it and also failed to express a reason for its action when so requested.

3. Synod adopted the Declaration over protests against its legality and necessity even though Synod refused to express that it was through with these aspects. In fact Synod never decided it was a legal document, but simply presumed this while refusing to produce grounds or declare it to be legal or necessary although this was asked. (See Acts 1951, Art. 210, page 184, and Arts 254-257, page 190).

4. The decision: "To adopt...to be used **only** by the mission committee and the missionaries... (Acts, Art. 284) is a decision not worthy of a church and contrary to all Reformed Church Polity.

5. Finally, the declaration was adopted directly contrary to a decision of Synod of 1950. See Acts of 1950, Art. 117, page 90 and arabic 2, immediately above this article."

Classis adopts this Point II together with these grounds.

Against this latter decision in Points I and II, Rev. H. C. Hoeksema records his negative vote and gives the following motivation:

- "1) Synod proceeded on the assumption that the Declaration was legal, until proved illegal.
- 2) When the motion concerning illegality was defeated, this implied that Synod considered the Declaration legal on the same church political grounds on which it was challenged.
- 3) That, however, Synod should have officially answered all protestants. Grounds for 1, 2, 3:
  1. Art. 30 of the DKO.
  2. Art. 31 of the Church Order.
  3. Art. 51 of the Church Order.
- 4) Classis offers no grounds for its decision in Point I.
- 5) All the Acts in re the Declaration in the Acts of 1951 reveal that Synod acted in an ecclesiastical manner."

Classis, having declared the Declaration illegal, drops the rest of Committee's advice in re the content, etc. of the Declaration and does not enter into it.

Now Committee 3 reads its advice. Rock Valley had an instruction there in re the number of families there should be before a church organizes. Classis answers not to adopt this instruction since "the history of our churches has proven that some of our most flourishing congregations were organized with less than ten families" and two other grounds. Sioux Center asked that Classis West overture Synod to appoint a committee to study the newly published Revised Standard Version of the Bible. Classis demurred, said, "Our leaders have given

and are giving proper guidance through our various publications... we should not use Synod as a Question Box." Bellflower and Edgerton asked for pulpit and financial arrangement in event their pastors went to the Ecumenical Synod. So decided. Pella asked for Reading Sermons. Classis said it can see no present need for new sermon books. Pella also sought to petition Synod to have the Mission Committee make current reports on missionary activity. Classis however reminded Pella that this had been requested of Synod last year and had been approved at that time. Classis also decided to accept Oskaloosa's invitation to meet there next Sept. Classis adjourns for some refreshment and slumber.

Friday morning session. Committee I on the matter of the Ecumenical Synod reads its report. It appears that there are documents concerning this thing from Sioux Center, Redlands, Oskaloosa. Upon the committee's advice and with amendments Classis adopts its Point II which reads now, "That it is true that our churches were not asked to visit but to participate." That it is also true "that the entire matter of ecumenicity should be studied before we commit ourselves to full participation" and "because our questions can as well be answered by letter we are also of the opinion that the \$3,000.00 or more involved is hardly warranted." And that "we as Classis join Oskaloosa in asking Synod to recall its decision to send delegates as visitors to the Ecumenical Synod and that we ask Synod to appoint a committee to study the entire matter..." Sioux Center and Redlands are answered that their overtures too are in the main sustained by the Classis. Adjourn for dinner.

Committee IV gives its report by mouth of M. Gritters. Concerns matters between consistories and protestants. After hearing the whole matter, the advice of the Committee, and careful discussion, Classis answers protestants and consistories. And by this time the Friday night session came to a conclusion and the decision fell to meet Saturday morning.

Committee II reports, Rev. Hoeksema the reporter. Deals with finances, subsidies, collections, Classical appointments, etc. Doon's request for collection in West and East forwarded. Subsidy for Doon advised: \$1000.00; for Lynden \$3120 if they have a pastor and \$2040.00 if

not. Orange City \$3500.00, Pella, \$800.00, Sioux Center, \$1200.00.

Classical appointments to Lynden are as follows:

March 15, 22, 29—Rev. J. De Jong  
 April (2 Sundays)—Rev. L. Vermeer  
 May 17, 24, 31—Rev. H. C. Hoeksema  
 June (2 Sundays)—Rev. Peter Vis  
 July 12, 19, 26—Rev. J. Van Weelden  
 Aug. 9, 16, 23—Rev. S. Cammenga

Delegations to Synod were as follows:

#### Pastors

##### Primi

L. Doezeema  
 J. Howerzyl  
 W. Hofman  
 J. De Jong

##### Secundi

S. Cammenga  
 L. Vermeer  
 J. Van Weelden  
 M. Gritters

#### Elders

J. Broek  
 W. De Vries  
 B. Gritters  
 N. Buyert

C. De Vries  
 John Van Weelden  
 J. Dokter  
 H. Blankespoor

Questions of DKO 41 are asked. The President makes a few fitting remarks, closes with prayer and Classis adjourns Saturday noon.

M. Gritters, S.C.