

The Standard Bearer

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Exalted Above Every Name

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:9-11

No one has ever been humbled as Jesus was. Neither has any been exalted as Jesus was.

Jesus, being in the form of God, thought it not robbery to be equal with God. Yet He humbled Himself. He took upon Him the form of a servant and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

What humility and shame!

He died the accursed death of the cross!

He did this in obedience to the Father, that He might accomplish the salvation God has eternally ordained for His elect church.

Rev. Slopsema is pastor of First Protestant Reformed Church in Grand Rapids, Michigan.

Wherefore, God has highly exalted Him and given Him a name that is above every name. God did this with a purpose. His purpose was that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This became a reality for Jesus through His resurrection, ascension, and session at God's right hand.



A glorious exaltation!

God has highly exalted Jesus.

To be highly exalted is a relative term. It suggests high exaltation but leaves room for others to be exalted even higher. The term used in the original is not relative but superlative. God has exalted Jesus to the highest possible position. First Jesus humbled Himself to the lowest degree. Then God exalted Him to a position no one else could ever occupy.

In keeping with that, God gave Jesus a name that is above every name.

We are not talking about a personal name that God gave to Jesus, such as the name that He gave to Jesus at His birth by divine revelation to Mary and Joseph.

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Rather “name” refers here to a title given to one reflecting the rank or position he occupies. Matthew 10:41 speaks of receiving a prophet in the name of a prophet. The idea is that one receives a prophet because he holds the position and title of a prophet.

God gave to Jesus a name that is above every name. Many occupy great positions and have titles to reflect that fact. To Jesus was given the highest position possible in the universe and a title that matched it.

The name God gave Him is “Lord.” This is indicated in that God highly exalted Jesus, so that every tongue should confess that Jesus Christ is Lord.

The exalted Lordship of Jesus is recognized in many different passages of Scripture. According to I Timothy 6:15 Jesus “is the blessed and only Potentate, the King of kings, and Lord of lords.” According to Romans 10:12 Jesus is lord over all and is rich to all them that call on Him.

Ephesians 1:21-22 gives content to His great name. There we learn that God the Father set Jesus “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things.”

That God exalted Jesus to be Lord over all means therefore that God gave to Jesus the entire universe as His own to possess. In addition, God gave Jesus both the power and the authority to rule over the universe on His behalf.

God elevated Jesus to such a high and lofty position, first, through His resurrection. On the third day after His crucifixion God raised Jesus from the dead. This was a most glorious resurrection.

It was not a return to this life, as was the resurrection of Lazarus and others. It was an advancement forward. Through His resurrection, Jesus’ body was made heavenly and spiritual, adapted to live forever in heaven.

In keeping with the nature of Jesus’ resurrection, God exalted Him to heaven forty days later. Jesus ascended to heaven in His glorified human body in the

sight of His disciples from the Mount of Olives. This was a change of place for Jesus. According to His human nature He is no more on the earth but in heaven.

At His ascension God seated Jesus at His own right hand. To be seated at the right hand of the king was to have a position second only to the king himself, and thus to be clothed with power and authority to rule the entire kingdom on behalf of the king. This was the position that Joseph occupied in Egypt. It was to this position that God the Father elevated Jesus upon His ascension, so that He became the King of all kings to rule the universe on behalf of the living God.

He who humbled Himself as no one else ever can or will has been exalted to a position higher than anyone else ever can or will attain.



A divine purpose!

God’s purpose in exalting Jesus Christ is “that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Every knee and every tongue! Of those in heaven, on earth, and under the earth! This refers to all men and angels.

Those in heaven are the holy angels as well as all the saints that have departed from this life to enter into the glory of heaven.

Those on earth are all men that are living on the earth, both the righteous and the wicked.

Those under the earth are those whose abode is in hell. This includes the fallen angels, with their evil prince, Satan. It also includes all the wicked that have departed this life to make their abode in hell.

God’s purpose in exalting Jesus and giving Him a name above every name is that at the name of Jesus all should bow the knee and every mouth confess that Jesus is Lord.

“At the name of Jesus” means in acknowledgment

*He who humbled Himself
as no one else
ever can or will
has been exalted
to a position higher than
anyone else ever can
or will attain.*

of the name or position of Lord that God has given to Jesus.

God's purpose therefore is that, in acknowledgment of Jesus' position as Lord, every knee should bow. To bow the knee to someone is to assume a position of worship and reverence. It is God's purpose that all men and angels will so bow the knee to Jesus in worship, giving Him honor and reverence.

It is also God's purpose that every tongue should confess that Jesus Christ is Lord. This means that God will have all men and angels, both good and evil, verbally to acknowledge that Jesus Christ is Lord and that as Lord He not only owns them but also properly rules them.

This is all to the glory of God the Father. Certainly Jesus is honored and glorified when every knee bows to him and every tongue confesses that He is Lord. But ultimately this serves the glory of God the Father, who exalted Jesus and clothed Him with His power and authority.

This will not be realized in this present age.

The elect of God who are brought to salvation by the power of Jesus Christ will bow the knee to Him and confess Him as their Lord. This is the fruit of the salvation Jesus works in them as the Lord of heaven and earth. They bow the knee to Jesus and confess Him as Lord in their worship at the house of God and in their daily lives. And for those whose confession is genuine, their acknowledgment of Jesus' lordship will show itself in a life of humble service to Jesus.

The elect angels who remain in their original state of righteousness do the same in heaven.

But the reprobate world of angels and men do not bow the knee to Jesus to confess and acknowledge Him as Lord. They refuse to acknowledge Jesus as Lord. And it shows in their continual life of rebellion. In fact, Satan is still working to establish himself as lord over all. And he so controls the world of reprobate angels and mankind that they serve his purpose.

But at the great Day of Judgment this purpose of God will be realized. In that day Jesus will appear in all His glory to judge all men and angels. He will judge the angel world, both righteous and wicked. He will judge all men, both the living and the dead.

As the righteous Judge He will proclaim the sentence of God that will determine the eternal destiny of all

men and angels. Upon the wicked He will proclaim the damnation of hell. Upon the righteous He will proclaim the glory of heaven.

At that point all shall bow the knee to Jesus and confess that He is Lord. The righteous will do so in love and deep gratitude, looking to serve Him throughout all eternity in the new creation. The wicked will do so with hearts unchanged. But bow the knee to Jesus they will and acknowledge Him as Lord of all.

All this will be to the glory of God the Father.



A sure basis.

The basis of Jesus' exaltation into glory by the hand of God the Father is Jesus' obedience.

God had sent His Son into the world to serve as the Mediator of His elect church, and as Mediator to bring them the salvation He had eternally ordained for them. This required that Jesus endure all the punishment of their sin, culminating on the accursed cross. To this calling Jesus was obedient.

No one will ever know the horror that Jesus endured at the cross or the struggles that He had as He anticipated the cross. The Bible gives us a small peek into this by relating the agony of Gethsemane. But we will never know the depths of His suffering.


Jesus was obedient to the Father, even unto the death of the cross.

Wherefore God exalted Him and gave Him a name above every name. This was the Father's promise to Jesus, revealed even in the Old Testament.

This glory was the Mediator's reward for His perfect obedience and suffering. It was not a reward of grace but of merit. Jesus earned the right to this honor and glory by His perfect obedience and suffering.

And this brings us to the gospel of salvation for us. Jesus died the accursed death of the cross for us. He bore the punishment of our sin and took it all away. In the process He earned our salvation and glory.

And Jesus, who is Lord of lords, not only brings us the salvation of the cross, but also will one day bring us to heaven to share in His glory.

Let us bow the knee to Him and confess Him as our Lord, looking to the day when we will do so perfectly to the glory of God the Father. 

Celebrating the King James Version

Anniversaries are a part of life. On any given day, people across the globe are celebrating anniversaries—of weddings, birthdays, inventions, victories, reformations, and so forth. People remember past events for a variety of reasons.

For the church, anniversaries can be profitable. They *can* be. Commemorative events are not profitable if the church hypocritically garnishes the tombs of the prophets, so to speak, when high praises are sung by men and women who reject the teaching of the prophets.

An anniversary celebration is profitable if it serves to remind us of the works of God! A wedding anniversary celebration that consists merely of retelling family favorites and foibles may be enjoyable for the family, but it has no lasting value. On the other hand, a wedding anniversary celebration that calls attention to God's faithfulness, that speaks of His grace and love that supported Dad and Mom, of His grace and wisdom displayed in their marriage, so that children were reared in the fear of the Lord by word and example—that commemoration is profitable. There God is honored. His people *remember* His works, thank Him, and ask for continued blessing.

The year 2011 is the anniversary of a significant event for English-speaking believers, namely, the

400th anniversary of the publication of the King James Version (KJV) of the Bible in England. Its name is taken from the man who authorized the new translation—James I, king of England. Because he officially authorized it, it goes also by the name Authorized Version (AV).

New translations rarely gain universal acceptance. The KJV was no exception. The Puritans of that day were not impressed with this translation; many refused to use it. They had rather good reasons to question the King's motives and his orthodoxy.

There were controversies over language and specific translations. It may seem ironic to us, that some objected strenuously over the use of *thee* and *thou* with reference to God! Those pronouns were for men, they contended. The plural, *you* and *your*, were terms of respect, indicating an exalted position. The King of England expected his subjects to refer to him not with *Thee*, or *Thy* Majesty, but rather with *You*, and *Your* Highness, and *Your* Majesty. If the plural pronoun was applied to the King of England, so it was argued, how much more should it have been used in the new translation for God.

Nonetheless, the KJV weathered the controversies, and eventually won the hearts of the great majority of English-speaking believers. This AV gained its place of honor in the

home, the schools, and the pulpit. Deservedly so.

The Protestant Reformed Theological Seminary, convinced of the continuing value of the KJV, is planning a conference this fall with the theme *1611-2011: Celebrating the 400th Anniversary of the King James Version*.

Let it be clear that this celebration is not merely over the publication of a translation as such—the work of men. The cause for thanks is God's provision of His *Word* in the language of the people. The joy is rooted in our high view of the Bible as God's Word. The spiritual reverence has a solid theological foundation. We confess the Bible to be the infallibly inspired Word of God. Not the product of men. Not the word of God and the word of men. Not the result of God's revealing Himself, and men then doing their best to capture it in words. Rather, the Bible is God's inspired Word. So much so, that the very words that God wanted written, those very words Moses, Jeremiah, Matthew, John, and Paul wrote.

Since the Bible is the very Word of God, translation of the Bible is crucially important. God spoke. The writers wrote. They wrote in the language of the church of their day—Hebrew for Israel, and Greek for the New Testament church. God's revelation of Himself is clearly and accurately written down

in human words, phrases, sentences, and paragraphs. God intended that His people possess this infallible Word to the end of time, for the sake of preaching, as well as for personal edification. But, since Babel resulted in a multitude of tongues, the Bible must needs be translated from the original languages (Hebrew and Greek) into the language of the people.

This is a major principle of the sixteenth-century Reformation.

Rome had, and still has, a wrong theology and practice with regard to Scripture. First, in the Middle Ages, Rome incorrectly decreed that the Latin Vulgate was the authoritative, inspired version. Theologians were not encouraged to study Hebrew and Greek. They were instructed to work from the church-approved Latin translation.

More importantly, their theological error was that the Bible was not the ultimate authority for faith and life. The Romish Church, paying lip service to the authority of the Bible, undermined it in several ways. First, the Church elevated something known as the oral tradition. This began as apostolic instruction not written in Scripture but given by the apostles orally. Supposedly, this body of knowledge was passed down from the apostles to the popes in succession. Gradually it included also papal dictums and decisions of church councils. This had equal authority with the Bible. In addition, the Church, headed by an “infallible” pope, had authority higher than that of the Bible. For, Rome argued, the Church not only set the canon (chose the books that

belonged in the Bible), the Church also interpreted the Bible.

Since the Church was, for all practical purposes, *the* authority, that means first, that the matter of translating the Bible carefully into the language of the people was not important for Rome.

But there is another deadly error in Rome concerning Scripture, namely the denial of the office of believer. Rome contended that the believer could not interpret the Bible—only those in the teaching offices of the Church could. If the people tried to do that, it would result in questions, errors, and troubles in the Church. At times, Rome actually forbade the people to read the Bible, and Rome persecuted and killed those who translated the Bible, or even owned one.

The Reformation turned all of this on its head. *Sola Scriptura!* The Bible is the only authority for faith and life. It is supreme over priests, bishops, popes, and councils!

Besides, Luther insisted, every believer has an office. In that office every believer has the Spirit, and thus has the authority and ability to search the Scriptures, comparing Scripture with Scripture, and by this to know the truth. God speaks to each believer in and through His written Word.

But for this to happen, the believer must have the Bible in his own language! And that translation must be accurate.

The Reformation restored the Bible to the people.

The KJV is part of that history, that heritage. It is the Reformation principle put into practice.

Yet the question begs to be answered, Why the KJV? Why a conference on *this* version of the Bible?

First, we point out the negative, that is, what our celebration is *not* implying. We are not maintaining that the KJV is the only “real” Bible in the English language, and that all other versions are false Bibles. Nor will we be affirming the notion that the KJV is an inspired translation. Such does not exist.

That needs some explanation. When we maintain that the Bible is infallibly inspired, word for word and in all its parts, we refer to Genesis, as Moses wrote it; to Acts, as Luke wrote it; and to Revelation, as John penned it. Word for word, they are the God-inspired Scriptures.

As soon as one speaks of a translation, he must use different terms. Paul was infallibly inspired as he wrote his epistle to the Ephesians. However, no translation of Paul’s epistle is an infallible translation. The words Paul wrote were exactly the words the Spirit intended. No translator is similarly moved by the Spirit so that he could claim that the words he used were the exact words the Spirit gave him infallibly.

Anyone who studies a foreign language knows the difficulty of translating from one language to another. The translator struggles to be faithful to the original language—to convey the words, the thought, the meaning accurately. This is hard work, and judgments constantly must be made as to the best word, and the proper phrasing.

There is no such thing as an

inspired translation, an infallible translation. Nonetheless, the question must be faced as to whether a translation is faithful to the original language or not. Clearly, one translation can be more faithful to the original than another.

In fact, the first and most important characteristic of a good translation is faithfulness to the original. The translation that is not characterized by faithfulness must be rejected. The conference celebrating the KJV will demonstrate how God providentially gave to the English-speaking portion of His church a faithful translation of the Bible.

Second, the language of a translation must be *fitting*. It is, after all, the Word of God—the divine Word in human speech. It conveys to us infinite, eternal, glorious, heavenly truths—about God, His Son, salvation, the church, the new heavens and earth. Thus the language to convey that to the English reader must be fitting and appropriate. We are convinced that the language of the KJV is proper language, con-


veying awe and reverence. It is eminently suited to worship, for singing praises to God, for confession, and for preaching.

Third, a good translation ought to be characterized by beauty. It is particularly difficult, in the work of translating, to bring out the beauty of the original. Translations can be choppy, wooden, and colorless, and thus difficult and even unpleasant to read. On this matter, there will be differences of opinion according to personal taste. At the same time, there are classics in literature that virtually all scholars agree are quality literature. The KJV is one such work. It is a recognized, acknowledged work of superior style. It is studied in university classes as good literature. As Martin Luther's translation shaped the German language, so has the KJV shaped the English language.

With that high view of this English translation of God's Word, we will come together to celebrate 400 years with the KJV. You, dear reader, are cordially invited to join us. You will have several opportunities, the

Lord willing. Plans are to hold the seminary conference September 16 and 17 (Friday night and Saturday morning) in the church building of the Byron Center Christian Reformed Church (the site of the Calvin Conference in 2009). Prior to that, these speeches will be delivered at an officebearers' conference in Peace Protestant Reformed Church in Lansing, IL. That is scheduled for September 6, and all are welcome to attend. Finally, plans are being made to hold a conference in NW Iowa in October. More details will be forthcoming.

I am convinced that attendance will be profitable. You will have opportunity to learn something of the history—the marvelous providence of God that produced the KJV. Direct comparisons will be presented between the KJV and modern English translations. And attendees will learn the continued significance and use of the KJV in the church today.

Above all, come to thank God for His marvelous gift—His Word in our language. 

LETTERS

Calvin on Resistance to Tyrannical Rulers

With disappointment, I note that as of a couple issues following, none have responded to David Engelsma's rejection of martyr status for Dietrich Bonhoeffer—who was executed for plotting to take the life of Adolf Hitler. This reader salutes Engelsma for forthrightly stating the conservative Calvinist view on (violent) civil disobedience, which would leave him in the definite minority as far as general Christian opinion re Bonhoeffer is concerned. Let it be said, though, that the same fidelity to Romans 13 would condemn Christian support for the American War of Independence and the losing cause in the Civil War. Engelsma's

review, however, is incomplete in this layman's view for an important reason. I find no mention of Calvin's discussion from his *Institutes* section on civil government concerning "magistrates appointed for the protection of the people and the moderation of the power of kings...." These are often referred to as "lesser magistrates," of course, and this passage is familiar to many, offering a godly means to—in the words of scholar John T. McNeill—"check the irresponsible arrogance of kings." In Engelsma's view, were any of Bonhoeffer's co-conspirators against Hitler such qualified "lesser magistrates"?

Harold Fynaardt

Response

Mr. Fynaardt's response to my review of Eric Metaxas' biography of Dietrich Bonhoeffer, *Bonhoeffer: Pastor, Martyr, Prophet, Spy*, in the March 1, 2011 issue of the *Standard Bearer* is thoughtful.

He is right about Calvin's allowance of the resistance of tyrannical rulers by "lesser magistrates" as lawful. Indeed, Calvin charges these magistrates with a duty. In my summary of Calvin's *Institutes* (*The Reformed Faith of John Calvin: The Institutes in Summary*, RFPA, 2009), I write this about Calvin's doctrine of the rights and duties of the lesser magistrates regarding tyrants:

The prohibition of revolt to "private individuals" does not rule out all violent overthrow of unjust kings, dictators, and other potentates. Other magistrates in a nation have not only the right, but also the solemn obligation to deliver the oppressed people from the tyranny of the supreme magistrate by force.... The overthrow of unjust, tyrannical, and oppressive rulers by other officials of the state is not revolution but a lawful, though admittedly extraordinary, act of justice. The overthrow of tyrants and despots by Calvinists in history should be carefully examined in light of the rights and duties of lesser magistrates before the overthrow is judged a "revolution" (p. 400).

With this teaching of Calvin, I am in agreement.

Mr. Fynaardt is also correct in requiring that the prohibition of Romans 13 that condemns Bonhoeffer's rebellion against the German state in the person of the head of state be applied also to all other civil revolutions, regardless of popular, patriotic opinion. Mr. Fynaardt mentions specifically the American Revolution and the war between the states ("Civil War"). Regarding the latter, it must be kept in mind that in 1861 in the United States of America, it was a real question, whether the Constitution did not give sovereign states the right to secede. The settlement of the issue by war (always the final arbiter of such questions) does not necessarily make rebels, in the biblical sense, of the defenders of the rights of states at the beginning of the war.

The conspirators against the Nazi state in 1944 were military men, a few ministers, and laymen. I have not read a defense of the conspiracy that appeals to Calvin's

doctrine of the lesser magistrates. Mr. Metaxas does not make this case.

To such citizens of a nation as plotted the life of Adolf Hitler—"private individuals"—Calvin wrote this:

We must...be very careful not to despise or violate that authority of magistrates, full of venerable majesty, which God has established by the weightiest decrees, even though it may reside with the most unworthy men, who defile it as much as they can with their own wickedness. For, if the correction of unbridled despotism is the Lord's to avenge, let us not at once think that it is entrusted to us, to whom no command has been given except to obey and suffer (*Institutes*, 4.20. 31).

With this teaching of Calvin also, I am in agreement.

—Prof. David J. Engelsma

Bonhoeffer a martyr?

With sorrow I read in the review of a book on Bonhoeffer [cf. *SB*, March 1, 2011] that Bonhoeffer's martyrdom is questioned because it involved civil disobedience. Romans 13:1-2 serves as proof text. But I agree with the writer of the book that this is too simplistic an interpretation of Romans 13, not because of a neo-orthodox denial of its inspiration, but because Romans 13 does not end at verse 2. The verses 3 and 4 begin with the word "for," and provide the reason for the commandment in verse 1. Verse 3 says, "For rulers are not a terror to good works, but to the evil." This is not a fitting description for Hitler's rule; on the contrary, Bonhoeffer's assessment that Hitler's rule was demonic is beyond controversy. And thus it is a valid question to what intent the apostle Paul wrote Romans 13, and how it should be understood and applied. And also the legitimacy of civil disobedience becomes a valid question, as well as all the other questions that are posed in the review. They are difficult ethical questions, but valid. And there is no denying that they involve sin. But God is sovereign over sin. Jacob stole the blessing by deceiving his father. Elimelech went to the pagan country of Moab. Jesus Christ is the Lamb slain before the foundation of the world. It was all in God's sovereign counsel that is beyond human understanding and

past finding out. But let us not deny that those who have given their lives to free us from tyranny are martyrs indeed.

J.L. Reckman
Aylmer, Ontario
Canada

Response

Civil disobedience that is violent resistance to government by the private citizen of a state is never valid. It is always sin against the fifth commandment, the explanation of which by the Heidelberg Catechism deliberately adds, "...and also patiently bear with their weaknesses and infirmities, since it pleases God to govern us by their hand."

Revolution is also plain disobedience to the clear command of Romans 13:1-7: "Let every soul be subject to the higher powers." On the part of professing Christians, it flouts the warning of the passage: "whosoever... resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

This command is not conditioned by the godliness, or even the civic justice, of the state. At the time of the writing of Romans 13, Rome was not a godly, or even a decent, state. Caesar Nero was not an equitable ruler. I Peter 2:17-25 binds upon all disciples of Jesus Christ

the example of our Lord in bearing patiently the suffering of outright persecution—unto death—at the hands of godless, unjust magistrates.

It is indeed the calling of the state to punish evil-doers and to praise the citizens who live orderly lives in society.

But even when the state turns on those who do well, particularly Christians for their allegiance to Christ and obedience to His commandments, Christians are called to be in subjection, and suffer. This is true martyrdom.

The persecuting ruler is still no terror to the good works of the Christians, for in the ruler's rage and violence is no wrath of God against the godly citizens. And the anger of God is the only "terror" for Christians.

This matter is of great practical importance today, as Western states increasingly become hostile to the Christian faith and life, and indeed take on the visage of Antichrist.

If every Christian may revolt whenever he is convinced that his government has become a terror to good works, the churches will become the worst nest of revolutionaries that ever there was. And our Lord Christ will be dishonored.

—Prof. David J. Engelsma

UNDERSTANDING THE TIMES

MR. CAL KALSBECK

Ideas Have Consequences: The Cult of Charles Darwin (2)

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment."
I Chronicles 12: 32

Mr. Kalsbeek is a teacher in Covenant Christian High School and a member in Hope Protestant Reformed Church, Walker, Michigan.

Previous article in this series: April 15, 2011, p. 332.

In the beginning was *information*!

Charles Darwin could not have known that, so we will give him a pass. However, his modern-day disciples *do* know this; yet Scripture judges that they "willingly are ignorant [of it]" (II Peter 3: 5).

Jonathan Sarfati explains their predicament:

The main scientific objection to evolution is *not* about whether changes occur through time, and neither

is it about the *size* of the change.... It isn't even about whether natural selection happens. The key issue is the *type* of change required—to change microbes into men requires changes that *increase the genetic information content*. The three billion DNA “letters” stored in each human cell nucleus convey a great deal more information (known as “specified complexity”) than the half million DNA “letters” of the simplest self-producing organism. The DNA sequences in a “higher” organism, such as a human being or a horse, for instance, code for structures and functions unknown in the sort of “primitive first cell” from which all other organisms are said to have evolved....

All the alleged proofs of “evolution in action” to date do not show that functional new information is added to genes. Rather, they involve sorting and/or loss of information. To claim that mere change proves that such information-increasing change will occur is like saying that because a merchant can sell goods, he will sell them for a profit. The origin of information is an insurmountable problem for bacteria-to-biologists evolution.

Information theory is a whole new branch of science that has effectively destroyed the last underpinnings of evolution—explained fully in the monumental work *In the Beginning was Information* by Dr. Werner Gitt....¹

You see the problem: Darwin merely had to explain evolution in terms of natural selection. His modern-day disciples need to explain it in terms of DNA and the necessary additional information that would enable those evolutionary changes to take place. If indeed evolution from bacteria-to-biologist did take place, and a cell of the simplest self-producing organism contains only a half million “letters” of DNA while a cell of the biologist contains 3 billion “letters” of DNA, where did the additional 2,999,500,000 “letters” of DNA come from?

There *is* an answer to that question, but it's an answer the evolutionist refuses to consider. Evolutionist Charles Singer is very candid in explaining the reason why: “Evolution is perhaps unique among major scientific theories in that the appeal for its acceptance is not

that there is evidence of it, but that any other proposed interpretation of the data is incredible.”² Confirming these thoughts of Singer in more detail, evolutionary authority Richard Lewontin writes:

We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so-stories, because we have a prior commitment, a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our prior adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.³

Little wonder, then, that Richard Dawkins and many other evolutionists more and more distance themselves from *debating* the issues and instead advance their case with other methods. If the evolutionists adhere to the *a priori* position that everything *must* be explained in terms of material causes, then no amount of new information will change that position. And if the new information contradicts the position of the evolutionists, it stands to reason that they will look to other, more effective, means to accomplish their purpose. Richard Dawkins, chief present-day apologist for Charles Darwin, demonstrates that in his latest book, *The Greatest Show on Earth: The Evidence for Evolution*.

Yes, Dawkins' book includes the usual evolutionistic “proofs” for a materialistic explanation of the cosmos, but it also includes his attempts to silence the critics of bacteria-to-biologist evolution. Let's examine some of his methods.

The Method of Mocking and Sarcasm

Although it is not new to mock those who hold to

¹ Jonathan Sarfati, *The Greatest Hoax on Earth? Refuting Dawkins on Evolution* (Atlanta, Georgia: Creation Book Publishers, 2010), 43-44.

² Vance Farrell, *The Evolution Handbook* (Altamont, TN: Evolution Facts, Inc. 2001), 862.

³ Richard Lowentin, “Billions and Billions of Demons,” *New York Review of Books*, January 9, 1997.

the Bible's teaching on origins, Dawkins appears to carry it to a new level. He is very pointed in his rants against Bible-believers, or, as he calls them, "history-deniers." In the process he proves to be exceptionally skilled at knocking down straw men. His mockery of the biblical account of the post-Flood dispersion of animals will illustrate this. "An ancestral lemur, again very possibly just a single species, found itself in Madagascar. Now there are thirty-seven species of lemur.... And they are all, every last one of them, in Madagascar. There are no lemurs anywhere else in the world.... How on earth do the 40 per cent history-deniers think this state of affairs came about? Did all thirty-seven or more species of lemur troop in body down Noah's gangplank and hightail it for Madagascar, leaving not a single straggler by the wayside, anywhere throughout the length and breadth of Africa?"⁴ Good story Rich, but where ever did you get the idea that these supposed "history-deniers" believe that all the present-day "species" (Dawkins' term) of lemurs were on the ark? Could it be that only one lemur "kind" (the biblical term used in Genesis 1) was on the ark, migrated to Madagascar and there produced the other varieties of lemurs?

Dawkins can also be very condescending. He gives us a taste of that in chapter four, titled "Science and Slow Time." "If the history-deniers who doubt the fact of evolution are ignorant of biology, those who think the world began less than ten thousand years ago are worse than ignorant, they are deluded to the point of perversity."⁵

Richard Dawkins is not the only evolutionist using this approach. Others try to marginalize the opposition by portraying them as mentally imbalanced. "James J.D. Luce, the assistant executive director of Fundamentalists Anonymous, claims that 'the fundamentalist experience can be a serious mental health hazard to perhaps millions of people.' His organization works to 'heal' Christians of their 'mental disorder'—their Christian worldview. Harvard's Edward O. Wilson takes this a step further, describing Christianity as 'one of the unmitigated evils of the world.'"⁶

⁴ Richard Dawkins, *The Greatest Show on Earth* (New York, NY: Free Press, 2009), 269.

⁵ Dawkins, 85.

⁶ David Nobel, *Understanding the Times* (Manitou Springs CO: Summit Press, 2006), 428.

The Method of Intimidation

Intimidation is another method employed by Dawkins and his ilk against those so-called history-deniers. The intimidation method works something like this: either you toe the bacteria-to-biologist evolutionary line or *else*. And the "or else" can very really mean anything from refusal to publish your work to loss of job. If one were to complain that this is religious discrimination, Eugene Scott, director of the National Center for Science Education, would respond, "You can't discriminate based on religion. You can discriminate based upon scientific views. It's perfectly legitimate to discriminate against a candidate based on whether that candidate's scientific views are acceptable to the discipline."⁷

A few examples will demonstrate the practice of religious discrimination and the *cost* of daring to question the cult of Charles Darwin:

● A former editor of a Smithsonian publication allowed the publishing of an anti-Darwinian study which included the following statements: "In the last decade or so a host of scientific essays and books have questioned the efficacy of (natural) selection and mutation (genetic mistakes) as a mechanism for generating morphological novelty, as even a brief literature survey will establish.... Genetics might be adequate for explaining microevolution, but micro-evolutionary changes in gene frequency were not seen as able to turn a reptile into a mammal or to convert a fish into an amphibian. Microevolution looks at adaptations that concern the survival of the fittest, not the arrival of the fittest.... The origin of species—Darwin's problem—remains unsolved."⁸ Notice it was a *former* editor of a Smithsonian publication who allowed that to be published. That dastardly deed of allowing the Cult of Darwin to be questioned cost him his job.

● In his book *Slaughter of the Dissidents* Jerry Bergman presents numerous stories of how Darwin doubters have been systematically expelled from the academic community. Dr. Caroline Crocker is just one of the victims he writes about. "Crocker's problem began after she mentioned intelligent design...in her cell biology class at George Mason University in Fairfax, Virginia. One student filed an accusa-

⁷ Dylan Lovan, "Astronomer: God, Science not wholly exclusive," *The Grand Rapids Press*, 19 February, 2011, C, 3.

⁸ Stephen C. Meyer, "The Origin of the Biological Information and the Higher Taxonomic Categories," *Proceedings of the Biological Society of Washington*, D.C., August 28, 2004.

tion that Crocker was 'teaching creationism'—though she is not even a creationist. Numerous students and an attorney wrote letters in her defense noting that she had simply discussed her doubts about Darwin. But Crocker was soon terminated from her position. During her five-year career at George Mason, she had received commendations for her high student ratings, been awarded three grants and authored a cell biology workbook.⁹ The message is crystal clear: "Join the Cult of Darwin or else!"

● Christian astronomer, Martin Gaskell's impeccable credentials made him the obvious choice for the director of a new student observatory at the University of Kentucky. After the position had been awarded to another candidate, it came to light that Gaskell's religious beliefs (theistic evolution) had been used to exempt him from further consideration. Subsequent challenges by Gaskell earned him a \$125,000 settlement with the University. Richard Dawkins deftly discards the injustice by saying, "Even if a doctor's belief in the stork theory of reproduction is technically irrelevant to his competence as an eye surgeon, it tells you something about him. It is revealing. It is relevant in a general way to whether we would wish him to treat us or teach us."¹⁰

Dawkins' Dogmatics

Numerous other instances of religious discrimination could be cited that demonstrate how costly it can be for anyone, Christian or otherwise, to dare to challenge the Cult of Charles Darwin, but maybe of more interest to *Standard Bearer* readers is Dawkins' theological/philosophical case against the creation model. Here Dawkins displays an arrogance that is, to put it mildly, breathtaking. His basic premise is that since *he* sees flaws in the design of much that exists, they could not have been created by a Perfect Designer. Thus evolution is the only viable choice. Following are a few of the numerous design flaws that Dawkins has discovered and included in his book, *The Greatest Show on Earth: The Evidence for Evolution*:

● God Dawkins has discovered the problem of the backwardly-wired retina. "...the eye's photoreceptors are pointing backwards, away from the scene being looked at. The

⁹ Randall Murphree, "Darwin doubters systematically driven out of academia," *American Family Association Journal* August, 2010:9.

¹⁰ Loran, C, 3.

'wires' connecting the photoreceptors to the brain run over all the surface of the retina, so the light rays have to pass through a carpet of massed wires before they hit the photoreceptors. That doesn't make sense..." (p. 354).

● And Dawkins said about those problematic blind spots. "The hole filled with nerves is called the blind spot, because it is blind, but 'spot' is too flattering, for it is quite large, more like a blind patch.... Once again, send it back, it's not just bad design, it's the design of a complete idiot" (p. 354).

● And Dawkins said about one laryngeal nerve. It "... goes to the larynx via an astonishing detour. It dives right down into the chest, loops around one of the main arteries leaving the heart...and then heads back up the neck to its destination. If you think of it as the product of design, the recurrent laryngeal nerve is a disgrace" (p. 356).

● And Dawkins said, "...the overwhelming impression you get from surveying the innards of a large animal is that it is a mess!...a decent designer would never have perpetuated *anything* of the shambles that is the crisscrossing maze of arteries, veins, nerves, intestines, wads of fat and muscle, mesenteries and more" (p. 371).

● And Dawkins said, "If (God) *were* responsible for the back design, you'll have to concede that it wasn't one of His best moments and must have been a deadline rush at the end of the Six Days" (p. 369).¹¹

Rather than move on to Dawkins' problems with the Koala's pouch, wasteful trees, flightless birds, sightless eyes, goose bumps, and more, we will leave that as a homework assignment for the interested reader. Obtain a copy of Jonathan Sarfati's book *The Greatest Hoax on Earth?* and read some of his insightful responses to Dawkins' Dogmatics.

Clearly, for modern-day Issachar to question the Cult of Charles Darwin is to incur the scorn and condescension of Richard Dawkins and his like, and maybe even lose his job. However, there are more serious problems with the Cult of Charles Darwin, but they must wait until our next installment.

In the meantime the reader might want to ponder this observation of a Chinese paleontologist, "In China we can criticize Darwin, but not the government; in America you can criticize the government, but not Darwin."

... to be continued. 

¹¹ Dawkins 354, 356, 369, 371.

Chapter Four

Postmillennialism (13)

The Fundamental Elements of Postmillennial Eschatology (cont.)

Non-Christian Reconstruction Preterism

In evidence of my contention that a preterist interpretation of the biblical passages forecasting the last days as troublous times for the church is essential for postmillennialism, I have quoted the Christian Reconstructionists. Preterism, it will be remembered, is the interpretation of such passages as having been fulfilled in the past, whether in AD 70 at the destruction of Jerusalem, or in the persecution of the early church by the Roman empire, or during the sixteenth-century Reformation of the church. The reason for quoting the Christian Reconstruction postmillennialists is that they are the ones promoting preterism most openly and aggressively today.

By no means, however, is the preterist interpretation of New Testament passages prophesying apostasy, Antichrist, and tribulation limited to the Christian Reconstructionists. Preterism is essential to all postmillennialism. The biblical prophecy of apostasy, Antichrist, and tribulation yet in the future does not produce, or permit, the postmillennial dream of the church's earthly future as a "golden age."

J. Marcellus Kik, whose preterist interpretation of Matthew 24 in his book *An Eschatology of Victory*¹ is, as we have seen, fundamental to contemporary postmillennialism, was not a Christian Reconstructionist.

¹ J. Marcellus Kik, *An Eschatology of Victory* (Phillipsburg, New Jersey: Presbyterian and Reformed, 1971).

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Many of the Puritans were preterists in their interpretation of the New Testament passages forecasting heresies, apostasy, Antichrist, and tribulation for the church in the last days. Jonathan Edwards regarded all such passages as a "great damp" to the postmillennial dream. Summing up the reality of all these passages as the rise and raging of Antichrist in Revelation 11, 13, and 17 and as the related killing of the two witnesses in Revelation 11, Edwards taught that these prophecies were fulfilled at the time of the sixteenth-century Reformation, that is, *in the past*. According to Edwards, the biblical Antichrist is the Roman Catholic Church. It dominated the world, slaughtering the saints, prior to and at the time of the Reformation. But the Reformation decisively defeated Rome, so that Rome will never regain its former power and worldwide influence (thus, the obviously utterly mistaken Edwards). Therefore, no world-dominating Antichrist will ever again threaten and no great tribulation will ever again befall the church.² The Reformation was the "destruction of Antichrist." The time of the Reformation was "probably the darkest [day] that ever it [the church] will see."³

² Jonathan Edwards, *Praying Together for True Revival*, ed. T. M. Moore (Phillipsburg, New Jersey: P&R, 2004), 127-144. See also Jonathan Edwards, *The History of Redemption* (Grand Rapids: Associated Publishers and Authors, n.d. [Edwards wrote the book in 1773]), 259-325.

³ Edwards, *History*, 264. Edwards did allow that the time immediately preceding the millennium will be dark (303). And, as I have already noted, Edwards explained the loosing of Satan in Revelation 20 as a final revolt against King Jesus of hordes of wicked at the very end of the millennium (325-328), a view that is unacceptable to the more optimistic contemporary postmillennialists.

This is preterism, particularly regarding the book of Revelation, that is as extensive and insistent as that practiced and promoted by the Christian Reconstructionists.

Murray

Also Iain H. Murray has recourse to preterism in defense of the Puritan “vision” of a coming “golden age” for the church. Murray explains the main New Testament passages that teach that the church in the world is always a church “under the cross,” Matthew 24 and II Timothy 3, as having been fulfilled in the past, either in the destruction of Jerusalem in AD 70 or in the time of the apostles. Having taken note of the objection to the Puritan doctrine of a coming great revival and a “golden age” (which Murray vigorously promotes) that consists of pointing out that “Scripture witnesses to a steadily worsening world and thus demands from us a very different expectation with regard to the whole period which lies between us and the coming of Christ,” Murray explains the main scriptural witness to a “steadily worsening world,” Matthew 24, as follows:

The Olivet discourse of Christ, recorded in Matthew 24, Luke 21, and Mark 13...followed Christ’s announcement concerning the temple, “There shall not be left one stone upon another”...clearly a reference to the destruction of the city which came about at the hands of the Romans in A.D. 70. In the discourse itself there is much that applies specifically to the “breaking off” (Rom. 11:19) of the Jewish nation in the first century A.D. The convulsion of the Roman Empire, earthquakes, “Jerusalem compassed with armies,” “the abomination of desolation...in the holy place,” the exhortation to pray that flight from the city would not be necessary on the Sabbath day, the appearance of false Messiahs—all these things point to events which were shortly to take place and which are now past history.⁴

Murray’s explanation of the “great tribulation” of Matthew 24:21, 29 as applicable to the Jews and as having been fulfilled in the destruction of Jerusalem in AD 70 is of extraordinary significance. “The great tribulation predicted for the Jews on account of their apostasy

⁴ Iain H. Murray, *The Puritan Hope: A Study in Revival and the Interpretation of Prophecy* (Edinburgh: Banner of Truth, 1971), 79; emphasis added.

has been fulfilled.”⁵ This is basic to the postmillennial expectation. The tribulation foretold by Christ in Matthew 24 was a Jewish matter. The reality of the tribulation prophesied by Jesus is not the persecution of the church by Antichrist in the days preceding the second coming of Christ.

Regarding II Timothy 3, another passage appealed to by opponents of postmillennialism in support of the view that the “world will progressively darken” in the last days, Murray contends that when Paul spoke of “perilous times” he “was thinking primarily of his own time!” The “evil men and seducers” of whom the apostle warns the church “were alive at the time when Paul wrote.” “Their public influence according to Paul was soon to pass.”⁶

If the Bible does, in fact, teach somewhere that the days immediately preceding the second coming of Christ will be dark for the church, this prophecy in no wise opposes the “Puritan hope,” for such prophecy, according to Murray, must be applied to the short time *after* the “golden age” and just before the coming of Christ.⁷

No prophecy of the New Testament concerning apostasy, Antichrist, and tribulation for the church may interfere with the postmillennial hope of a glorious earthly kingdom of Christ. If a prophecy resists explanation that finds the fulfillment in the distant past, then it must be explained as referring to the distant future.

Sproul

In our own day, the influential Presbyterian theologian R. C. Sproul is an astoundingly enthusiastic advocate of preterist interpretation of those New Testament passages that warn of the last days as troublous times for the church. With explicit reference to the preterist exegesis of Christian Reconstructionists on behalf of postmillennialism, specifically that of

⁵ Ibid., 79, 80.

⁶ Ibid., 80. What Murray adds concerning some possible application of some of the signs of the destruction of Jerusalem to the days preceding the end of the world is of no consequence. His interpretation of the foundational eschatological passages of the New Testament, especially Matthew 24, is decidedly and decisively preterist.

⁷ Ibid., 81, 82.

Kenneth L. Gentry, Jr., Sproul has recently declared: “I am convinced that the substance of the Olivet Discourse [Jesus’ doctrine of the last things in Matthew 24, 25—DJE] was fulfilled in A.D. 70 and that the bulk of Revelation was likewise fulfilled in that time-frame.”⁸

This endorsement of the past fulfillment of the prophecies of Matthew 24, 25 and of the bulk of the book of Revelation, with the necessary implication that *all* the New Testament warnings of apostasy, Antichrist, and tribulation for the church in the last days have already been fulfilled, is serious enough. What is astounding is Sproul’s glowing and unqualified recommendation of James Stuart Russell’s book advocating full and consistent preterism, *The Parousia*. Russell’s *The Parousia* denies the future bodily coming of Jesus Christ, the future resurrection of the dead, and the future final judgment. The book contends that *all* the prophecies of Scripture concerning the last days and the second coming were fulfilled, *in reality* and *finally*, at the destruction of Jerusalem in AD 70.


About this book—*this book!*—R. C. Sproul has written, in public recommendation:

I believe that Russell’s work is one of the most important treatments on Biblical eschatology that is available to the church today. The issues raised in this volume with respect to the time-frame references of the New Testament to the Parousia are vitally important not

⁸ R. C. Sproul, *The Last Days according to Jesus* (Grand Rapids: Baker, 1998), 158.

only for eschatology but for the future debate over the credibility of Sacred Scripture.⁹

What Sproul ought to have written is that Russell’s work is a damnable denial of the bodily, visible coming of Jesus in the future and, with this, a denial of the supreme glorification of the triune God in Jesus Christ before all the world and of the one hope of the church in all ages. The issue raised in this book—the denial of the future bodily coming of Christ—demolishes the credibility of Holy Scripture, which promises the bodily coming of Jesus Christ as fundamental to the message of Scripture from beginning to end, and has as its practical result, if not its purpose, unbelief and immorality. If Christ is not coming again, *in the future*, bodily, visibly, and publicly, to raise the dead, *in our body*, and to conduct the final judgment, the whole gospel of Scripture is a lie—the most pernicious lie ever told in the history of mankind; we and all men are without hope in the world; and the shrewd human will choose between “eat, drink, and be merry” and suicide (as soon as possible).

And all of this theological and spiritual outrage (so, Sproul should have written) is due to Russell’s ignorance “with respect to the time-frame references of the New Testament to the Parousia”—as though “near” and “at hand” mean that the reality of the second coming would take place within the lifetime of those living in Jesus’ and the apostles’ day. 

⁹ R. C. Sproul, back-cover recommendation of the recent, new edition of James Stuart Russell, *The Parousia: A Critical Inquiry into the New Testament Doctrine of Our Lord’s Second Coming* (Bradford, PA: Kingdom Publications, new ed. 1996).

GO YE INTO ALL THE WORLD

REV. DANIEL KLEYN

Establishing Reformed Churches (3)

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In our previous articles on this subject, we considered four characteristics of churches that are truly Reformed. They are so in their history, their doctrine, their worship, and their life.

We also mentioned that some imagine that only some of these characteristics are needed. They have the idea that when the Reformed faith is taught, they may choose just the parts that they like (as they would when standing at a food buffet). The prevailing thought is that as long as one has Reformed doctrines, he has enough. They do not reckon with the reality that the Reformed faith is all encompassing. They fail to see that Reformed doctrines demand a worship and life and church government that is in harmony with those doctrines.

This brings us to the fifth and final characteristic of a truly Reformed church—she is Reformed also in the area of church government.

It is perhaps this characteristic, more than any other, that some judge to be dispensable. They will say that history, doctrine, worship, and life are important. They will adopt and put into practice these four characteristics of the Reformed faith. But to be Reformed in church government is not considered essential. It is an option, but not a requirement.



Under the guidance and blessing of God, the Reformers (especially John Calvin) restored to the church proper, biblical church government. A truly Reformed church abides by this form of government.

The Reformed church therefore rejects other forms of church government. She rejects Congregationalism—also known as independentism, and which is strictly democratic (the whole congregation decides and votes on everything, including discipline). She rejects Erastianism—the idea that the civil magistrate has authority in and over the church. And she rejects the hierarchical systems of Roman Catholicism and Episcopalianism. Over against all this, she adopts and practices church government that is uniquely Reformed. This involves the following.

The first and most fundamental principle of Reformed church government is the truth that Christ, and not a man (whether pope, bishop, minister, elder, or any other person), is the Head of the church.

Who is sovereign in the church? Who makes the rules in the church? Who decides things? Who runs

the church? Who tells the members what to do, what to believe, and how to live? The answer of the Reformed church is, “Christ! And Christ alone!”

The church is Christ’s body. He purchased her to Himself by His precious blood. He owns her. He therefore has the right to rule her. And He alone has that right. The Reformed congregation acknowledges the supreme headship of Christ in her midst. She confesses that no man may ever usurp His authority. She allows no one to rob Him of the honor due to Him and Him alone.

Another principle confessed by the Reformed church is that the members occupy the office of believer.

Christ, as Head of the church, is pleased to share His anointing with His people. He does this by pouring out His Holy Spirit on His church and thus anointing every believer to be a prophet, a priest, and a king.

As a result, God’s people do not need church priests to give them God’s Word. Nor do they need to appeal to dead saints to give them access to God. But every believer, anointed with Christ’s Spirit, is able to read and study and understand the Scriptures himself. And every believer has direct access to God through Christ and His Spirit.

A third principle of Reformed church government is that Christ, the supreme Head or Officebearer in His church, rules His church as Head through men whom He Himself chooses and appoints to represent Him. These men are chosen by Christ through the members of the church (the office of believer).

In the Reformed church, Christ is represented in three special offices: ministers, in His prophetic office; elders, in His kingly office; and deacons, in His priestly office. A Reformed church has all three of these offices within her.

Notice, Christ chooses and appoints men—not women. A church that has women officebearers cannot claim to be Reformed. Such a church is acting contrary to and in defiance of the clear testimony of the Word of God (I Tim. 2:12; I Cor. 14:34; Acts 6:3; I Tim. 3).

When properly chosen and called, the men in special office do their work in the name and with the authority of Christ Himself. They serve Christ, and they serve

His people. And when these men are properly chosen and called, the members are to honor and obey them as they do Christ Himself. In this way good order is maintained in the Reformed church. Also, and very importantly, accountability.

Because of the presence, in a local congregation, of Christ's chosen officebearers as well as the office of believer, the local congregation is itself a church. She is a full manifestation of the body of Christ. Christ is fully manifested within her. Reformed churches acknowledge this. In this way they recognize and respect the autonomy of the local church.

In the fourth place, a Reformed church is one that seeks to unite with other churches to form a denomination (or, as a denomination, to form sister-church relationships). This is done because all have the same Head, the Lord Jesus Christ. Close relationships are sought in order to manifest the unity of the body of Christ.

Seeking to federate with others is an integral part of what it means to be Reformed. Arminianism is independent and individualistic in nature. But the Reformed confess: "I believe *an* holy *catholic* church." Reformed churches know that the church is much broader than the four walls of one building (or one denomination). They know that the church of Christ is present both within and among all the nations of the earth. They seek to unite, therefore, with others. Not, of course, with just anyone.

But they bind themselves to each other on the basis of a common confession of the truth, under the one headship of Christ.

It is crucial that churches unite only on the basis of the truth. But it is equally important that they actually strive (on the basis of the truth, and without compromise) to unite. For Christ does not have many bodies, but one.

A church that does not do this, but chooses instead to remain independent, cannot claim to be Reformed.

Church federation is not an option, but an obligation. Christ commands and expects the church institute to seek and manifest the unity of His body (Eph. 4:1-6, John 17:22).

And why would Reformed churches and Reformed believers not seek it? Why not, in light of all that they have in common—a common truth, a common life in Christ, a common enemy, common struggles, a common task? And why not, in light of the blessings and benefits of federation—mutual supervision, mutual help and care, an avenue for protests and appeals, standing together in the defense of the faith, the ability to assist each other in the calling to preach the gospel to the ends of the earth?


All of this is much healthier than independentism. With independentism, a church and her members stand very much alone. With independentism, there is no opportunity for protests and

appeals—thus disagreements readily end in splits. With independentism, there is no accountability—thus the church is sorely tempted to do what is right in its own eyes.

A faithful and truly Reformed church is Reformed, therefore, also in church government. She strives to understand and to put into practice the above principles of the Word of God.



Five things, therefore, characterize the truly Reformed church. May God be pleased, even in these

last days, to continue to establish and build up churches that embrace and practice all that it means to be Reformed—in history, doctrine, worship, life, and church government. 

*Seeking to federate
with others is
an integral part
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to be Reformed.*

Christ's Burden-Bearers (2)

Bearing the Burdened to Christ

We are to bear one another's burdens by restoring the burdened soul to Jesus Christ. He alone can relieve burdened souls of their burden, for it is only His righteousness that answers to their need. Nothing less will satisfy their conscience! The burden-bearer must therefore restore them to Jesus Christ.

Not as if our brother has sinned himself out of justification, and Jesus needs us to help him make a choice that will put him back into God's favor again. No indeed, Jesus declares: "I give unto them eternal life and they shall never perish, and no man shall be able to pluck them out of my hand" (John 10:28). Rather, our brother needs to be restored to the *conscious awareness* and *healing comfort* of sins completely forgiven, of his complete acceptance, and of God's healing love to be shed abroad in his heart. He needs the cleansing of his conscience in the blood of Jesus Christ—and to have all the benefits that flow from his justification, adoption, and sanctification flood back into his heart to heal and comfort him. He needs to be so healed that he can experience forgiveness and take up his life again in joyful service of the Father, who smiles on him from heaven!

That restoration of our brethren to the assurance of God's love and favor in Christ must be our objective, our aim, as burden-bearers.

But that may take some time and involve many conflicts. Satan would have our brother believe that he has sinned without remedy, and that his life and usefulness is ruined. Our brother may also face doubts and fears.

He may not be able, immediately, to see, receive, and rest upon the promises of God in Christ to the broken-hearted and contrite of spirit. The burdened soul can walk in darkness for a time before God restores to him the comfort of his justification. He will need friends who understand what is happening!

This is where we fit in as burden-bearers. We are to be supporters of the souls of our brethren under their burdens. And we are to seek to lighten that burden and eventually to see it removed altogether. Christ's saints depend upon such support while they are being restored fully to their comfort and peace in Him. The person who has experienced the humbling release of justification by faith *alone* is the living means Christ has prepared by His Spirit and grace!

How can we be bearers of one another's burdens? Paul addressed that question when he was advising the Corinthians how to minister to the man who repented of the sin of incest. He wrote "...forgive and comfort him.... Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2:7-8).

We are to seek out our burdened brother and confirm our love toward him—in Christ (II Cor. 2:8). That is the way he must experience God's steadfast, eternal, unchanging, redemptive love—a love that is based, not on his own works, but on the perfect righteousness of Jesus Christ alone. It must shine into his life through us, the forgiven body of Christ! We must be willing and able to get down along side our broken and repentant brother, assuring him of our unconditional love in Christ. We must model that love to him. It should shine into his life in very real and practical ways. It should seek him out—and not leave him isolated and fearful. It should reassure him that our love *in Christ* has not been destroyed by his foolishness and sin—for that is what he fears. It should assure him that he need

Rev. Connors is pastor in the Brisbane, Australia Evangelical Presbyterian Church.

Previous article in this series: May 1, 2011, p. 355.

not flee to hide, or close off his life to protect himself from more pain. We can seek him out in his need and say to him: “I—love—*you*—still.”

Behind that love is the expression of what God did for us! It was not that we first loved God, but that He first loved us! His love wasn’t earned—and can’t be earned! His love is freely given for Christ’s sake! This is very important and of great support to the burdened soul. For in that love of the body of Christ, the love of Christ Himself is breaking into the burdened believer’s life! It is a ray of light, a glimmer of hope! It is a lifeline that can be grasped! In this way, we are able to put our shoulder under the burden and give our brethren some relief and encouragement to return to Jesus Christ, who is the personification and perfection of that grace He is feeling through us.

Further, that love has some very important things to say to the brethren, as it puts its shoulder under the burden (II Cor. 2:7): “You ought to forgive and comfort him, lest he be swallowed up with overmuch sorrow.”

Love extends the assurance of forgiveness. The brother needs to know that, in the way of confession, he will not be dangled on the end of an indefinite probation. He needs to know that his brothers will not be taking turns exacting a penance from him before he can earn his way back into their favor. He needs to know that he can start again, having turned from his sin, in the grace of God and with our forgiveness. And, more important still, love will seek to comfort our brother by helping him to hear and receive the word of God’s forgiveness in the gospel. That is a word to us as broken and contrite sinners. A word that only faith receives! A word that leads us, in the reality of our struggle, to open our hearts wide to drink in the perfect righteousness of Jesus Christ to wash our conscience clean! A word of justification that, once declared by God in the depths of

our soul, will heal us in ways that we cannot describe—it has to be experienced. (Cf. Psalm 32:6-7.)

We must bring in our hearts, in our way of approach, in our demeanor, in our words and actions, the spirit and gospel of Jesus Christ, who will never break the bruised reed or quench the smoking flax. As “burden-bearers” we must bring Christ the great Burden-Bearer into the life of our brother—and our brother to Him!

We should bend every effort to be a suitable instrument, and to find suitable words that so address our brother’s particular struggle, that he can really see how Jesus Christ and His finished work and righteousness are perfectly suited to answer his every need. We should be seeking to lead him to Jesus Christ, who will bind up his wounds and restore to him the joy of salvation.

In this context we can pray for and with our brother! Help and encourage him to come boldly to the throne of grace to find grace and mercy to help him in his time of need. And when he cannot do that, to be there to do it with and for him. And to remind him of God’s faithfulness. Remind him of our Father, who pities His children, knows their frame, and remembers they are dust (Ps. 103:13); of the Lord Jesus, who ever lives to make intercession, as the one who is touched by the feeling of our infirmities (Heb. 4:15); and of the indwelling Holy Spirit, who helps our infirmities when we do not know what we should pray

for as we ought, and makes intercession with groanings that cannot be uttered (Rom. 8:26). Yes, to help him see that God has made every provision for his present situation and needs, in order that we might encourage him to wait patiently on the Lord.

And if he struggles for a time, as he may well do, we can continue patiently to bring the gospel of grace, which shows how he is being supported, even in his darkest hours, by the continual intercession of Jesus Christ, who ever lives to make intercession for him;

*Ah, surely the aim
of burden-bearing is
to lead burdened souls
to Christ,
and to support them
under their sorrow
till they are able
to roll off their burden
onto Jesus,
the great Burden-Bearer.*

who presents His own perfect righteousness to God on his behalf; and maintains him in the love, favor, and blessing of his heavenly Father. And we can lead him into the Psalms—the expounding of true Christian experience—to pour out his heart in the trusting cry of faith, encouraged in the knowledge that in due time God will restore him to the joy of salvation.

Ah, surely the aim of burden-bearing is to lead burdened souls to Christ, and to support them under their sorrow till they are able to roll off their burden onto Jesus, the great Burden-Bearer. We can patiently, and with the most practical application to the particular sin that is involved, encourage and help our brother roll off his burden onto Christ.

Come, the burden-bearer will be saying as he reaches out to help us bear our burden, “Cast thy burden upon the LORD, and he will sustain thee: he shall never suffer

the righteous to be moved” (Ps. 55:22).

How we need such a friend, and to be such a friend to others in the Lord! People who will be there through thick and thin and will help us deliver our burdens into the mighty hands of “Jesus”—Jehovah Salvation—and have our innermost wounds healed by His grace and righteousness.

Brethren, may the congregation of sinning saints of which you are a member be a gathering of such people!

Such is the congregation to which the great Physician of souls can gather His brokenhearted ones to be healed.

Such a fellowship will truly hate sin and strive for gospel obedience. For it is filled with the Spirit of Christ! ☞

BRING THE BOOKS...

MR. CHARLES TERPSTRA

Peace for the Troubled Heart—Reformed Spirituality, by Herman Hoeksema, edited by David J. Engelsma. Reformed Free Publishing Association (www.rfpa.org), 2010. Hard cover, 294 pp. ISBN 978-1-936054-05-3. Reviewed by Charles J. Terpstra.

I have a new book of which to inform our readers, about which I am personally very excited! *Peace for the Troubled Heart* has recently been published by the Reformed Free Publishing Association (Fall, 2010). It consists of old meditations written by Herman Hoeksema, founding pastor and professor in the Protestant Reformed Churches in America, and first published in this very magazine, *Standard Bearer*, between 1924 and 1947. The editor, David J. Engelsma, has pulled together 37 of these meditations (some translated from the Dutch by Marvin Kamps), divided them into three sections (“Pilgrimage,” “Suffering,” and “Struggle”), and placed them under the above title, for a book that truly is “Reformed Spirituality.”

Mr. Terpstra is a member of Faith Protestant Reformed Church in Jenison, Michigan.

In Engelsma’s own words in his “Preface”:

These meditations are deliberately and distinctively devotional. In language that is often poetical, they breathe the rich experience of the believing child of God.

Hoeksema’s meditations express and form genuine Reformed spirituality.

Always exegetical (whereas much purported spirituality is rooted in the emotions of the teacher), always biblical (whereas much purported spirituality is fanciful), and always doctrinal (whereas much purported spirituality is mystical), the meditations of Herman Hoeksema are instructive as well as moving (whereas much purported spirituality merely titillates the feelings for a fleeting moment).

I am so grateful to Prof. Engelsma, Marvin Kamps, and the RFPA for seeing to the publication of these meditations (and according to the preface more volumes are to come!). I well remember poring over my old, musty *Standard Bearer* volumes doing research on various texts, and being carried away by H.H.’s soul-stirring and soul-satisfying devotionals. I have long wished they could be resurrected and preserved in another form—and now

they have been! The book is in hardcover form, 294 pages long, and retails for \$28.95. Join the RFPA book club (see their website link above) and you can probably get a discount on the book. Or simply watch for their next sale. But even if you pay the full price, this wonderful devotional book is worth the expense!

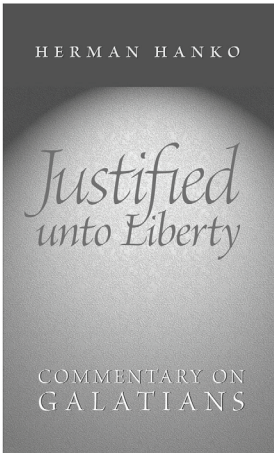
I have one minor criticism/suggestion. I noticed that, while all of the texts on which the meditations are based are included over the actual meditations, there is no index of texts, nor are the texts included with the titles under "Contents." I believe this would enhance the value of the book and make it more "user-friendly" for the reader.

Want a little "taste" of this marvelous volume? From the third meditation, based on Hebrews 11:16, and titled "Desiring the Heavenly Fatherland," Hoeksema writes the following in his description of this precious hope of the believer (and here he speaks to one of his favorite subjects, the covenant of grace):

In that fatherland are all the relationships of the saints, who are strangers and pilgrims here. In that fatherland is the highest realization of God's covenant of friendship: God's house of many mansions, the most intimate fellowship with the Almighty, the experience of his favor, the knowing even as we are known, the seeing of one another face-to-face, the heavenly revelation of the charms and sweetness found at God's right hand. There

God's love is eternally complete and finds its echo in our complete love of him. There we will serve him perfectly with a service of love that never disappoints, as co-workers with God as his covenantal friends. There is our citizenship, and there our joint citizenship with all the saints is perfected. There we will have fellowship in the perfect light with all those who in faith reverence his name. There everyone speaks the same language. There everyone performs the same service. There all live and walk in Christ Jesus in perfect light. There everyone bears the image of the heavenly. There is no death, no sin and no failure, no sorrow and no complaint, no struggle and no distress, and no fear. There is the rest of the perfect service of God.

Does that not breathe those qualities of which the editor spoke?! Get this devotional book and digest it slowly; it truly is food for the soul—good Reformed food. ☞




New Release!
Available early May 2011
 Price: \$37.95

Justified unto Liberty: Commentary on Galatians expounds the epistle from an uncompromisingly Reformed perspective, emphasizing the truth of justification by faith alone, as well as the liberty this truth gives to God's people.

Herman Hanko has been a preacher, teacher, and author in the Protestant Reformed Churches in America for more than 50 years. This book represents his decades of experience and is the fruit of his mature thought.

To order, call 616.457.5970, email paula@rfpa.org, or order online at www.rfpa.org.



NEWS FROM OUR CHURCHES

MR. BENJAMIN WIGGER

School Activities

In what the "News" believes may be a first for one of our PR Christian schools, Trinity Christian High School in Hull, IA held a chapel service on April 20 that featured

Mr. Wigger is a member of the Protestant Reformed Church of Hudsonville, Michigan.

Rev. A. Stewart, pastor of the Covenant PRC in Ballymena, NI, as the speaker. Rev. Stewart spoke to the students via Skype, an Internet-based telephone and video calling service from computer to computer. The idea for this came from Jason Westra, a teacher at Trinity, and a nephew of Rev. Stewart. Rev. Stewart spoke on the theme, "The Ben-

eficiaries of our Goodness," based on Psalm 16:1, 2. So while the students were in Hull, Rev. Stewart spoke to them from the comfort of his study in Northern Ireland.

The student body of Eastside Christian School in Grand Rapids, MI presented their Fine Arts Night program on April 27 in First PRC. Friends of Eastside were invited to

come and hear the Band play, the Choir sing, and the Music Class play and sing. After the concert, opportunity was given to tour the fine arts in the school and visit the Science Centers. There were refreshments for all while they toured the school.

Members of the Hope School Circle of Hope PR Christian School in Walker, MI hosted their much anticipated Hope Heart Prize on April 29 and 30 at the school. The two-day activity featured 200-plus artistic creations by students, parents, family and friends of our PR schools. An invitation was extended to all to come and see an array of art, including paintings by the late Rev. H. Hoeksema and Rev. M. Schipper, over 60 creations of oil, pastel, pencil and charcoal, photography, ornate bead work, curly maple table, sculptures, quilts, even popsicle sticks and paper-maché. There were live art demonstrations Friday and Saturday. Those who came were deeply impressed, not only by the variety of the art on display, but also by its high quality. How thankful we can be for the abilities and talents with which the Lord has gifted His people, for His glory. Plans are to hold another such event in two years.

Friends and supporters of Faith Christian School in Randolph, WI enjoyed a fund-raising activity on Friday evening, April 29, at Randolph PRC. The upper room of Faith sponsored a singspiration, followed by a dessert auction sponsored by the Ladies School Circle, which was followed by a slide show by Pastor Kuiper on his

trip to Northern Ireland earlier this year. A collection was taken during the singspiration to defray the cost of choir music. Any proceeds after that went to the 8th grade fund.

Mission Activities

The members of the Berean PRC in Manila, the Philippines, held their annual "Church Conference" on May 6 on the theme, "Church Membership for Reformed Believers." Speeches were presented by Rev. D. Kleyn and Rev. R. Smit. They were: "The Obligation of Membership in a True Church," by Rev. Kleyn; "The Importance of the Reformed Confessions for Reformed Believers," by Rev. Smit; "The Reformed Believer's Duties Within His Congregation," by Rev. Smit; and "The Reformed Believer's Duties Outside of His Congregation," by Rev. Kleyn.

Congregation Activities

On Saturday, April 23, the men of First PRC in Grand Rapids, MI enjoyed another session of their men's breakfast get-together. Breakfast was served from 7:30-8:00, with discussion following till around 9:30. This month's discussion centered on "Family Worship."

Parents and other adult members of the Covenant of Grace PRC in Spokane, WA were invited to attend the first session of "Shepherding a Child's Heart" on Friday evening, May 6, at their church. Plans called for those attending to watch all 15 DVDs over a 15-month time period, watching and discussing one DVD a month on the first Friday of each month. In preparation for that first session, those planning on

attending were encouraged to read the introduction and chapter one of "Shepherding a Child's Heart," by Ted Tripp.

Members of the Adult Bible Study of the Crete, IL PRC invited the Adult Bible Studies of Bethel, Cornerstone, and Peace to a combined meeting on April 26 at Crete. The topic for discussion and study was Romans 15:1ff. Refreshments and fellowship followed the Bible study.

The just-completed celebration of the resurrection of our Lord and Savior Jesus Christ, April 24, saw many of our congregations celebrating with choir programs or singspirations.

The congregation of the Hope PRC in Redlands, CA enjoyed a combined choir program and singspiration on Easter Sunday after their evening worship service. Everyone was welcome to join in singing praise to God for the work of His Son on the cross, conquering death and saving us from our sins.

The choirs of Grace PRC in Standale, MI and the Hudsonville, MI PRC also presented concerts that evening for the enjoyment and spiritual edification of those who attended.

The congregation of the Immanuel PRC in Lacombe, AB, Canada enjoyed a special song service with special numbers by their choir after their afternoon worship service on April 24.

The Psalm Choir, made up of members from various PR congregations throughout West Michigan, presented a concert on May 1 at the Grandville, MI PRC.

Evangelism Activities

The Evangelism Committee of the Kalamazoo, MI PRC invited all those interested to a showing by Prof. B. Gritters on the 2010 visit to Namibia and South Africa that he and Prof. R. Dykstra made. This presentation took place after Sunday worship services on May 1.

Young People's Activities

Interestingly, the young people

and young adults of the First PRC in Edmonton, AB, Canada invited their congregation to a *video* presentation concerning our churches contact with these Reformed Churches in Namibia and South Africa the same evening, May 1, at their church. The only difference, no Prof. Dykstra or Prof. Gritters there, but an interesting and informative hour nonetheless.

The Young Adults' Society of the Lynden, WA PRC invited their

congregation to a Resurrection Day singspiration on April 24 after their evening service.

Minister Activities

Rev. D. Kuiper, presently serving as pastor of the Randolph, WI PRC, declined the call he received to serve as pastor of the Edgerton, MN PRC.

Rev. C. Haak received the call to serve as the next pastor of the Trinity PRC in Hudsonville, MI. ☞

ANNOUNCEMENTS

Wedding Anniversary

■ In praise and thanksgiving to our heavenly Father, we rejoice with our parents and grandparents,

VERN and MARY POSTMA,
as they celebrate their 40th wedding anniversary, June 2, 2011.

"We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. That they might set their hope in God, and not forget the works of God, but keep his commandments (Psalm 78:4, 7). We have been blessed with the gift of a godly example in and through our loving, caring parents and grandparents. It is our sincere desire and prayer that God will continue to uphold them physically and spiritually.

☞ Brad and Brenda Postma

Mary Kate, Abigail, Allison, Isaac

☞ Tim and Bridget Postma

Josie, Anna, Willow, James, Vern

Rock Valley, Iowa

Resolution of Sympathy

■ The Council and congregation of Byron Center PRC extend their Christian sympathy to Mrs. Mae Koerner in the death of her sister,

MRS. BARB CAMMENG.

"...that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:13, 14).

Rev. Audred Spriensma, President
Dale Bartelds, Clerk

Resolution of Sympathy

■ The Consistory and congregation of the Kalamazoo PRC express their Christian sympathy to Paul and Tena Hoekstra and family; for the Lord in His divine sovereignty and love called unto His eternal home their grandmother and great grandmother,

ARLENE PLAISIER.

We pray that they may receive comfort and peace in the words of Isaiah 51:11: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Rev. Michael DeVries, President
Thomas H. Kiel, Clerk

Wedding Anniversary

■ On June 5, 2011, our parents,

AUGUST and MARGARET JEAN HOLLEMA,

will celebrate their 35th wedding anniversary. We give thanks to God for their guidance, instruction, love, and support, which they have shown to us throughout our lives. Our prayer is that God will continue to bless them with His love for years to come. Psalm 100:5: "For the LORD is good; his mercy is everlasting: and his truth endureth to all generations."

☞ Dan and Diane DeRooy

Christopher and Rachael

☞ David and Esther Hollema

Alexander, Zachary, and Madison

Johnstown, Colorado

Resolution of Sympathy

■ The Council and congregation of Hull PRC express their Christian sympathy to Mr. Gustave Streyle in the death of his wife,

RAMONA STREYLE.

"Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

Rev. James Laning, President
Brian Gritters, Clerk of Records

Wedding Anniversary

■ With gratitude to God, we rejoice with our parents,

REV. KENNETH and PAT KOOLE,
who will celebrate their 35th wedding anniversary on June 2, 2011. We are grateful for their Christian example and for the many years God has given them to us. We are also thankful for their guidance, instruction, love, and support that they have shown to us throughout our lives. Our prayer is that God will continue to bless them in the years to come. Proverbs 24:3-4: "Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches."

☞ Justin and Cathie Koole

Landon

☞ Bruce and Rachael Koole

Annika, Grant, Levi, Abbie

☞ Chuck and Catherine Cammenga

Hannah, Daniel

☞ Joseph and Audra VanOverloop

Taya, Cowen, Sailor

Grandville, Michigan

Join the Book Club. Receive the new book FREE!



Join the RFPA Book Club and receive a free copy of the newest release, *Justified unto Liberty: Commentary on Galatians* by Herman Hanko (\$37.95 retail value). Offer valid through 6/30/2011.

To sign up or for more information, visit www.rfpa.org, phone (616)457-5970, or email mail@rfpa.org.



Wedding Anniversary

■ With thankfulness to God, we rejoiced with our parents,

JAMES and LOIS RAU,

as they celebrated 40 years of marriage on May 21, 2011. As their children and grandchildren, we give thanks to God for the many years He has blessed them with, and for their godly example of love, devotion, and sacrifices they have made for us. "Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts" (Psalm 145:3, 4).

✿ Dan and Carol Boeve

Tyler, Rebecca, Breanna, Jonathan

✿ Kimmy and Cheryl Kooiker

Christina, Brady, Rochelle, Shania,

Anthony, Joshua

✿ Jeff and Kim Scholten

Amber, Brooke, Austin, Cody

✿ Rodney and Julieann Rau

Madison, Micah, Cambria

Jenison, Michigan

Resolution of Sympathy

■ The Council and congregation of Grandville PRC extend sincere Christian sympathy to Mr. and Mrs. Stuart Bylsma in the death of his sister,

BARBARA CAMMENG.

May God uphold them and their family with these words from Romans 14:8: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."

Rev. Kenneth Koole, President
Tom Bodbyl, Asst. clerk

New Book

■ South Holland and Faith Protestant Reformed Evangelism committees have helped publish a NEW book/pamphlet called *The Work of the Holy Spirit*, written by David J. Engelsma and Herman Hanko. Please contact one of these churches for more info or to receive a copy.

Classis West

■ Classis West will convene Wednesday, September 7, at 8:30 A.M., hosted by the Peace PRC of Lansing, IL. All material for the agenda must be in the hands of the stated clerk no later than Monday, August 8. Delegates should be aware that an officebearers' conference is being planned for Tuesday, September 6.

Rev. Douglas Kuiper,
Stated Clerk

Resolution of Sympathy

■ The Council and congregation of the Grandville PRC express their Christian sympathy to Bernie and Laurie Kamps in the death of their father,

MR. MARINUS KAMPS.

May they and their families be comforted by God's Word. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

Rev. Kenneth Koole, President
Tom Bodbyl, Asst. Clerk

Reminder

■ The *Standard Bearer* will be published only once per month in June, July, and August.

Resolution of Sympathy

■ The Council and congregation of Hull PRC express their Christian sympathy to Mrs. Mary Bras, and to Mr. and Mrs. Dennis Hoksbergen and family in the death of their husband, father, grandfather, great grandfather,

MR. RAY BRAS.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:14).

Rev. James Laning, President
Brian Gritters, Clerk of Records

Reformed Witness Hour

June 2011

Date

June 5
June 12
June 19
June 26

Topic

"I Go to Prepare a Place for You"
"Try the Spirits"
"A Father's Pity"
"Keeping the Lord's Day Holy"

Text

John 14:1-3
1 John 4:1-3
Psalm 103:13
Hebrews 10:24, 25