

THE STANDARD

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MEDITATION

PENTECOSTAL BLESSINGS IN PROSPECT

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

ZECH. 12:10

Reading this text for the first time, and superficially, it does not sound like Pentecostal Blessings in Prospect.

We read of supplications and of mourning and bitterness, while in Acts 2 we find an entirely different picture. There is gladness and joy. Here is bitterness and mourning.

However, we still think that we have here a prophecy of Pentecost. This Scripture is akin to Joel 2, where we read also of the pouring out of the Holy Spirit.

Moreover, there is another difficulty with this Scripture.

It is this: In this text the objects of this Spirit that shall be poured upon them are blessed. There can be no doubt about that. But it is said of them that they pierced the God of their salvation. And John, standing near the cross of the dead Christ, looks at the blood and water flowing from the side of Jesus, and says: "And again another Scripture saith, They shall look on Him whom they pierced." And John there has in mind the wicked. Again, in Revelation 1:7 we read: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him, Even so, Amen." Therefore, in this latter case it is again the wicked world that not only shall look upon the same God in Christ whom they pierced, but they shall also wail because of Him, even as we read in Zechariah 10:12.

What must we think of this?

In Zechariah the people that see the God whom they pierced are saved and blessed, for they receive the Spirit

of grace and supplications, but in Revelation the people see Him whom they pierced and mourn for Him, and are unspeakably miserable; they are lost.

* * * *

This is what we will do. We will treat this text, and in the explanation of the text, the apparent conflict will vanish.

Let us first look at the downpour of grace and of supplication.

On whom is this downpour?

And the text says: On the house of David and upon the inhabitants of Jerusalem.

What does this mean?

Here we have again the characterization of God's elect people. You find that often in God's Word. They are mentioned throughout the Bible and with many different names. But the import is ever the same. Sometimes God simply addresses His elect people by the name Jacob, or church, or My people. Sometimes they are called by a name which reveals their inmost heart and soul, such as the texts where we read: the hungry, the thirsty, the meek, the pure in heart, the miserable, the needy, the weary and heavy laden, the believing ones, the willing, the mourning, the humble, and a host more.

In this Scripture they are those who are characterized by David and by Jerusalem.

David!

Perhaps the most beautiful name you can choose for your son. It means the beloved.

David! It also means "the man after God's heart"!

The objects of the Pentecostal blessings in prospect are the men and women and children that are the beloved of God, and those happy beings who are after God's heart.

In this connection we ask: what made David a man after His own heart? And the answer is easy: because there is not a man living who revealed himself as humble as David. Especially when you must remember the times in which he

lived, the power which a king possessed in his times. Yet, see how he humbled himself. Read his psalms, and note how he bares his heart. See how he reveals all his sins in public, and crawls in the dust before God. How many of you will compose a Psalm, setting forth your sin and your corruption, confessing before God and before the sun that you are worthy of hell and damnation, and crying for mercy? How many of you, after composing such a dirge would go to the director of public singing in God's House, and say to him: Here is my 51st Psalm, and here is the superscription: "To the chief musician. A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba."

Here was a juicy bit of scandal which the gossips in Jerusalem could feast on!

But the king had to meet the faces of all God's people in his shame.

And he did.

They are the people in my text.

And also the inhabitants of Jerusalem.

The meaning is clear. They are those that are characterized by the peace of God. For Jerusalem means literally: The City of Peace. It is the place where God touches the earth. If you are inclined to be poetic you might say: Jerusalem is the place where God *kissed* the earth, and you would be right.

But, in order to be able to kiss the earth, God must be pierced.

But, at any rate, now you know who are meant in my text. The house of David are the people after God's own heart who are characterized by sweet humility, and the inhabitants of Jerusalem are the people who have the peace of God in their heart.

* * * *

All that is fulfilled at Pentecost.

First unto the elect out of the Jews. And later also on the elect out of all nations and tribes.

Attend to this: "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Holy Ghost."

And by the same token the Gentiles that believed are of the House of David and of the inhabitants of Jerusalem.

And they all received the Spirit of grace and of supplications. Grace and supplications are related as cause and effect. That is rather plain. Grace is the grace of God, and the grace of God is the beauty of God. After studying for many years the concept of grace in the Bible, I have come to the conclusion that the best definition of grace is beauty.

It is the beauty of God, the beauty of His attitude to the things He made, the beauty of God by which He makes the sinner beautiful, and the beauties of His blessings He bestows on us.

In this text I am inclined to believe that it is the beauty of God as a power by which He makes the elect beautiful. That is plain, for it is followed by supplications. Now, there is nothing so beautiful as a man, woman, or child that supplicates the living God. Have you not read that there shall be joy with the angels of God in heaven over one sinner that repents? When you lie on your knees and know not how to say one word to God, because of your shame and dishonor, and when you cry hot tears to God, you are beautiful in the eyes of both God, Christ and the heavenly angels.

That is supplication. Supplication is the same thing as prayer, only more so. Supplication is intensive prayer. Prayer is like a murmuring brook. Supplication is like a mountain stream, rushing, irresistible.

* * * *

And when the Holy Spirit of Jesus Christ gives you this grace and its subsequent supplications, your eyesight of faith is keen and sharp.

For then you will see the God whom you pierced.

God pierced is Jesus on the cross.

And the piercing of God is our sin. All sin is the piercing of God.

And the difference between the sight of the pierced God in Zechariah and in John 19:37 is this: the former see that they have sinned against God with a heart that loves Him, and so they weep and mourn and are in bitterness. The latter see this piercing of God too late, and with a hard, wicked heart, and their mourning and bitterness is because of selfishness. They simply fear retribution, they simply fear hell.

You see, my dear reader, you and I and all God's people are privileged to have our Judgment Day early, and the others have theirs late, very late. Yes, too late.

Our Judgment Day is twofold.

First, and foremost, our Judgment Day is the Crucified Jesus. When He bows the head in death, the Judgment is passed. All our sins are forgiven and we are justified. We must needs go to heaven. Before our very eyes God is pierced, and the Holy Spirit who interprets the Word has taught us in that the dying Jesus, is the satisfaction of God's justice for us.

Second, our Judgment Day is every day. Every day we lie before His face prostrate. Even though we know that God loved us from all eternity; even though we know that Jesus has satisfied the justice and righteousness of God completely; even though we know that the Lord will never visit

our sins against us: we know and experience that sin is very real.

And, we hate it!

And, we mourn for it, and are in bitterness.

We love God and Christ so much that we hate to pierce Him.

Attend to this, beloved, and tremble.

Even after we have understood the Gospel, even after we have heard the Lord say: be of good courage, My son, your sins are forgiven thee! we still sin, we still pierce God!

And that is terrible. That is the tragedy of the Christian. Therefore a Christian when he dies is full of days, is satiated with days. Therefore the day when a Christian dies is better than when he is born. Therefore there is a longing, a yearning to be with Christ.

Therefore we hear the cry of the Christian: O wretched man that I am! Therefore the publican cried: O God! be merciful to me, the sinner!

It all comes from the Holy Ghost of Christ. It all is because you are made beautiful, humble, lowly minded, and full of supplications all the days of your life.

There are days, or hours, or minutes that we see the whole picture.

And in such days, hours, minutes, we begin to smile through our tears, and begin to understand some very mysterious words of Paul.

They are these: "As sorrowful, yet alway rejoicing."

The end of the Pentecostal Blessings is peace. Peace with God. Amen.

G. Vos

WEDDING ANNIVERSARY

On June 8, 1958, the Lord willing, our dear parents,

REV. AND MRS. MARINUS SCHIPPER,

hope to commemorate their 25th wedding anniversary. We are thankful to our God Who has given them to us, and that He may continue to bless them as He has done in the past is the prayer of their grateful children.

Mr. and Mrs. James Marvin Schipper
Paul Warren Schipper
Kenneth John Schipper
Lois Carolyn Schipper

Though no invitations have been extended by mail, open house will be held June 11 from 2 p. m. to 5 p. m. and also from 7 p. m. to 9 p. m.

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EDITORIALS

The Declaration of Principles

It is alleged sometimes that the article of the Canons to which we last referred, i.e. II, A, 5, contradicts the first article of the Declaration of Principles. The latter emphasizes that the promise of God is not a conditional offer to all, but an oath of God that He will infallibly lead all the elect unto salvation and eternal glory through faith. But art. 5 of the second chapter of the Canons teaches that the promise of the gospel must be proclaimed to all nations and persons without distinction. And this makes the proclamation of the gospel-promise quite general. In fact, the Synod of the Christian Reformed Church, 1924, discovered in this article a proof for the theory of common grace.

Yet, this is quite erroneous.

The article makes a distinction between the promise of the gospel and its proclamation.

The former is particular, the latter general.

For, according to the article, the promise of the gospel is "that whosoever believeth in Christ crucified, shall not perish, but have everlasting life." This certainly is neither general nor conditional, unless you ascribe to all men the power of faith. This the Canons deny as we shall see presently.

But, according to the same article, the proclamation of this promise of the gospel "ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the gospel."

It is, therefore, evident that the Canons teach a general proclamation of a particular promise. And this is exactly what is taught in the Declaration of Principles.

Moreover, this is exactly what is taught in the rest of this chapter of the Canons. For after, in art. 6, this chapter has emphasized that unbelief on the part of those that are not saved is not to be attributed to any defect in the sacrifice of Christ but "is wholly to be imputed to themselves," they emphasize that "as many as are truly delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God, given them in Christ from everlasting, and not to any merit of their own." This means, of course, that although the proclamation of the gospel is general, God realizes His promise only by His own sovereign grace in whomsoever He wills, and, therefore, the promise itself is particular.

And that this is true is expressed still more clearly and definitely in article 7 of the same chapter. For there we read:

"For this was the sovereign counsel, and most gracious will of God the Father, that the quickening and saving

efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly unto salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen unto salvation, and were given to him by the Father; that he should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, he purchased for them by his death, should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in his own presence forever."

Read this article in the light of article 5 mentioned above, and determine for yourself whether in the latter, which, besides is clear in itself, the promise of God is presented as general or particular. Here the entire promise of God from beginning to the end is presented as the work of God alone and as realized only to the elect. It is absolutely sovereign, particular, and unconditional. It is certainly not confessionally Reformed to preach: "God promises every one of you that, if you believe, you shall be saved." God certainly will have this particular promise proclaimed to every one that hears the gospel but He does not promise to all and every one salvation. Nor is it confessionally Reformed to preach that "our act of conversion is a prerequisite to enter into the kingdom of heaven."

All these heresies are maintained by those that left the Protestant Reformed Churches.

No wonder that they already suggested that they might sign the "Three Points" of 1924 if they were only explained to them by the Christian Reformed Synod!

With respect to article 9 we need not go into detail. Throughout, however, it emphasizes that the promise is only for the elect. This is true especially in the last part where it is taught that Christ shed His blood, not for all, but only for the elect: "who as a bridegroom for his bride, laid down his life for them (i.e. for the elect, according to the entire article, H.H.) upon the cross." It is evident that, if the blood of Christ was once for all shed for the elect only, the promise of God which is the central and objective realization of that promise cannot be general but must be particular.

We do not have to discuss in detail the rejection of errors under this second head of doctrine since these do not refer directly to the subject we are discussing, that is, the particular and unconditional promise of God. The first article of these rejections mentions and condemns the error of the Arminians that the death of Christ did not as such redeem anyone and might have redeemed all. The second article speaks of the error that by the death of Christ the

new covenant was not confirmed but merely the right was merited that the Father might establish any covenant with man He chose. The third article condemns the error of the Arminians according to which the death of Christ merely merited for the Father the right to prescribe to man new conditions, the fulfillment of which depends on the free will of man. The fourth article condemns the error of the Arminians according to which we are not saved by faith as it accepts the merits of Christ, but by faith as it is obedience to the law. The fifth condemns the error that no one is condemned any more because of original sin, because all men have been received into a state of reconciliation.

The sixth article, however, is more interesting and related to our subject. For this reason we will quote it here:

"Who use the difference between meriting and appropriating, to the end that they may instill into the minds of the imprudent and inexperienced this teaching that God, as far as he is concerned, has been minded to apply to all equally the benefits gained by the death of Christ; but that, while some obtain the pardon of sin and eternal life, and others do not, this difference depends on their own free will, which joins itself to the grace that is offered without exception, and that it is not dependent on the special gift of mercy, which powerfully works in them, that they rather than others should appropriate unto themselves this grace. For these, while they feign that they present this distinction in a sound sense, seek to instill into the people the destructive poison of the Pelagian errors."

Here, too, the basic error is, of course, that Christ died for all men and not for the elect only. On this basis it is possible to teach that God, on His part, is willing "to apply to all equally the benefits gained by the death of Christ." On this basis, too, one may speak of a general offer of grace to all without exception. But, of course, if this is accepted as the truth, one is in need of conditions which man must fulfill in order actually to receive the grace that is offered. The free will of man must join itself to the grace that is offered to all.

This error is also implied in the first of the "Three Points" of 1924. This is evident from the interpretation of that first point by the late professor L. Berkhof. In his pamphlet on the "Three Points" he plainly teaches, in his explanation of the text in Ezekiel, well known to us, he emphatically declares that God desires the salvation of all sinners and not only of the elect: "mark you well, that he does not say: 'of the elect sinner,' but entirely in general: 'of the sinner' and the tender calling which we hear in this witness of His great love of sinners and of His desire to save the ungodly," p. 21. Again, in his interpretation of Ezekiel 33:11, the same author writes: "are not these words of tender mercy, in which a Father implores His departing children to return to the house and the heart of Father?" p. 22. Mark you well, all this is written of all the ungodly and not of the

elect alone. God, on His part, thus prof. L. Berkhof, is filled with tender mercy and love to save all the ungodly. And this is exactly what is condemned in the article of the Canons quoted above.

This is condemned, too, in the Declaration of Principles which those that departed from us rejected because they preferred to teach that God promises to every sinner that, if they will believe, they shall be saved; and that our act of conversion is a prerequisite to enter into the kingdom of heaven.

The last article of this part of the Canons may sound strange but is meant to be a denial of election. We will quote it here:

"Who teach: that Christ neither could die, needed to die, nor did die for those whom God loved in the highest degree and elected to eternal life, and did not die for these, since these did not need the death of Christ. For they contradict the Apostle who declares: 'Christ loved me, and gave himself for me,' Gal. 2:20. Likewise: 'Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died,' Rom. 8:33, 34, viz. for them; and the Savior who says: 'I lay down my life for the sheep,' John 10:15. And: 'This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends,' John 15:12, 13."

It is evident that the Arminians here by stating that Christ did not have to die and did not die for those whom God loved did not mean to say that there are such men whom God loved apart from the death of Christ, but simply meant to deny the truth of election. Christ, they meant to say, did not die for the elect alone, but for all men without distinction. And the fathers of Dordt contradict this by several texts from Scripture which plainly teach the love of God in Christ is first and that the death of our Lord is exactly rooted in that love.

And that love of God in Christ, manifested in His death, is for the elect only.

H.H.

WEDDING ANNIVERSARY

On June 6, 1958, our dear parents

MR. AND MRS. HENRY MEULENBERG

will commemorate their 35th wedding anniversary. We give thanks to our covenant God for all the blessings He has bestowed upon them and us; and our prayer is that if it be His good pleasure, they may be graciously spared for one another and for us, for many years to come.

Their grateful children,

Mr. and Mrs. Henry P. Meulenberg
Mr. and Mrs. Gerrit Bol
Mr. and Mrs. David Meulenberg
Mr. and Mrs. Ronald Meulenberg
Mr. and Mrs. John Bos
Daniel and Judith Meulenberg
12 grandchildren

OUR DOCTRINE

THE BOOK OF REVELATION

CHAPTER III

The Song of the Redeemed and of the Angels

Revelation 7:10-12

Now we can only faintly feel what it means that we are still in the power of sin and death; then we shall clearly understand how deeply we had fallen and from what depth of misery we are saved. Still more. In this present life the saints of God were in tribulation. The enemy, — Satan, sin, the power of the antichrist, — left them no rest. Some of this numberless throng have been in the hottest of the battle. They were poor and despised. They were persecuted and subjected to the most awful suffering. They were bearers of the cross. But now they are perfectly delivered. They live in the new heavens and in the new earth. Wherever they turn, there is fullest freedom. Wherever they go, the Lord their God spreads His tabernacle over them. Wherever they go, there is their God and their Savior. Wherever they turn, there they see the beauty of their God, and they may serve Him day and night in His temple. They do nothing else. Constantly they serve Him that sitteth upon the throne. They are now perfectly redeemed. They therefore can realize now the contrast fully and clearly between what they were and what they are now, between their former and their present condition. And it is small wonder that they altogether cry out in their song with a tremendous shout of deliverance: "Salvation belongeth unto the Lord that sitteth upon the throne, and unto the Lamb." It is the song of their deepest conviction. It is the song of their fullest knowledge, their clearest consciousness. It is the song of their own deepest personal experience.

The same is true of the angels. We know, of course, that it is not true in the same sense as of the redeemed throng that constitute the new humanity. However, we must never forget that also the angels are interested in the plan of God with regard to the salvation of the world. Personally they were not affected by sin and misery. They are and remained in the state of perfection. God had created the angel world differently from the world of man. Man was created an organism. And therefore a man could not sin and fall away from God as a mere individual. Man was created under one head. Adam was the head of the whole human race, the head both in a legal and in an organic sense of the word. Hence, when that one head fell, all the members of the human race were involved and dragged down to the abyss of sin and death. This, however, was not the case with the world of

angels. It is true, of course, as we know, that sin did not have its origin in the world of man, but in that of the angels. Satan, the prince of the devils, was the first one to fall away from and to rebel against his God. Nevertheless, that fall and rebellion of the devil affected only part of the world of angels, and the rest remained perfect and upright. Nevertheless, it cannot be denied that the angels are deeply interested in the redemption of God's people and of the entire universe. In the first place, this is true because in their state of perfection they must have a far clearer view and deeper insight into the meaning of all that happens in the present world than we do. They know the mighty Satan far better than we do. They have had fellowship with him while still he was perfect. They knew that he was one of the mightiest among the mighty, yea, perhaps we can say that Satan was the very mightiest of all. They also clearly and fully realize the awful power of his rebellion. On the other hand, they live for the glory of the Most High that sitteth upon the throne. They long to see His glory fully historically realized. They know that this glory of their God shall not be fully realized before the redeemed have all been gathered and perfected, the world shall have been renewed, and the mighty Satan shall have been forever subjected and cast out into outer darkness along with all that took his side in his rebellion against the Most High. Hence, the angels long to see that day of universal perfection.

They are even eager to catch a glimpse of it. They rejoice over every sinner that cometh to repentance. They are always ready to serve in the bringing of that glorious kingdom. Besides, we must not forget that because of sin also the harmony between heaven and earth has been disturbed, even the harmony in the world of angels. That world has been broken up by the fall and rebellion of the devil. There is disharmony everywhere, a disharmony that is to be removed and to be replaced by perfect harmony under Christ Jesus, the eternal King, under God, over all creation, — King also over the angels. In that eternal kingdom, in which heaven and earth shall be reunited, they also shall have a place, a definite place, a place which they cannot occupy till all shall have been accomplished. But now, at the moment when these angels respond to the song of the redeemed, all is accomplished and perfected. Satan has now been cast out and destroyed forever. Now all the works of darkness have come to an end. Now heaven and earth are the temple of God, in which angels and men, under Christ Jesus as their everlasting head, serve God forever, day and night. And therefore also they are perfectly qualified as singers in this heavenly choir, and they sing with perfect consciousness and from deepest emotion when they respond to the outcry of the redeemed: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Let us pay attention for a moment to the contents of their song. The redeemed throng sing: "Salvation to our

God which sitteth upon the throne, and unto the Lamb." In order to understand this song we must make an attempt to place ourselves on the standpoint of the redeemed in the glorified creation. Only then can we fully understand what they mean by salvation. The meaning of the entire sentence of this song is rather clear: these people out of all nations and tongues and tribes mean to say, "Salvation belongeth unto our God; salvation is entirely out of our God; God is the only Author of salvation; and salvation therefore can only be to the glory of the Triune God." It is plain that this is not a preaching of the gospel: for the gospel cannot be preached in perfection. There is no more an audience to whom the gospel can be preached. The saints in this throng do not mean to proclaim the glad tidings that there is salvation with God and that the Most High is willing and able to save. For the work of salvation is at an end. There is no salvation to be accomplished any more. All that had to be performed is now fully finished. Hence, these redeemed and these angels can only think of the complete wonder of the work of salvation. Just as we can speak of creation in more than one sense of the word, so also these redeemed now employ the word "salvation" in the sense that all is now finished. I can imagine that Adam in paradise, when he beheld the wondrous works of God round about him, when he was still standing in perfect knowledge and was conscious of his Creator in all things, would sing, "Creation unto our God." The meaning naturally would be that Adam recognized that the works round about him were the finished product of the Almighty Creator, Who had wrought all these things and through all of them glorified Himself. So it is also with the song of these redeemed. Salvation has now been realized. It is a completed work. And when they sing of it, they take it as they see it, as they have it before their very eyes, and as they experience it and enjoy it. They sing of it in its all-comprehensive sense. By it they refer, in the first place, to their own condition and state, as well as to all that was necessary to lead them to this state of glory. They were guilty and miserable. They were in the power of sin and death. They were condemned, as far as they were concerned, to everlasting corruption. And they were subject to the just wrath of the righteous God. They might sing with the poet of old: "Cords of death compassed me about." And now they are delivered from all sin and death and corruption, and they enjoy the fulness of eternal life and glory. There is no guilt, nor any consciousness of guilt, that oppresses them any more. There is no power of sin any more that corrupts them and rules over them. There is no darkness that beclouds their minds. There is no transgression that perverts their will. There is no hatred that causes them to rise in rebellion against their God. There is but one life, but one desire, but one constant longing: and that is to enjoy the full communion of Him that sitteth upon the throne of the Lamb. They do not look for it in vain. Their every desire is now satisfied. They hunger no more, neither thirst any more. Wherever

they go, they find themselves in the temple of their God. And they find themselves covered by His tabernacle. They find that they dwell with Him, and He with them, and that they serve Him day and night. For not only they personally have been saved, but also all creation has been completely redeemed, according to their present perfect state. All things have now been brought into subjection to man in Christ Jesus their Lord. All creation has become a kingdom under man, in Christ, a kingdom with its king standing before the throne of the Most High, serving Him day and night. In a word, when these redeemed sing of their salvation, they understand it in its all-comprehensive sense, and they refer to the redemption of all the world in its fulness and to the restoration of perfect harmony in the new heaven and the new earth. In a word, salvation is the state of universal perfection.

What do they sing of this salvation? The answer is that it is unto God and unto the Lamb. That implies that they ascribe to God and to the Lamb all the authority, all the authorship and power, all the perfection and completion of what they behold in the new creation and of what they now experience in everlasting glory. This implies, in the first place, by way of contrast, that it is in no sense of the word the work of the creature, that it is not at all the work of man, and that man has no part in it whatsoever. Salvation belongeth unto God and unto the Lamb, and to no one else. It is a song which, it would seem is often difficult to sing in the present world and in the present dispensation. There seem to be even among the people of God in this world who cannot accept this truth now which once they hope to sing with the throng in the new creation: "Salvation is of our God and of the Lamb." To be sure, they probably will go a good way along with you and Scripture in confessing that salvation is of the Lord. They admit with us that Christ has performed all the work that is needed to be done for our salvation. He has paid the debt. He has fulfilled the law. He is our all. And we come empty-handed. And with us they will confess: "Surely, He hath borne our sin and our transgressions. The chastisement of our peace was upon Him. And by His stripes we were healed." But for the rest, they make salvation, in part at least, dependent upon man. Christ has opened the way, but that is all He could possibly do. If man now refuses to walk in that Christ-opened way, then God stands impotent, and His kingdom will be a failure. And it is after all due to a large extent to this willingness of man to believe in Christ and to accept Him that God is successful in the realization of His kingdom. Or, what is worse, and what is surely impossible for a Christian to maintain, according to the modern view, Christ has simply taught us the principle of His kingdom, and He has by His life shown how to realize it, and now it is up to us. We must bring the kingdom of God in the world. We must be up and doing. And if we do not bring the kingdom, it will never come and be perfected.

H.H.

THE DAY OF SHADOWS

The Prophecy of Zechariah

Jerusalem and Judah Holy unto Jehovah, 20, 21

20. *In that day there shall be on the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts; and all they that sacrifice shall come and take of them, and seethe therein. And in that day there shall be no more the Canaanite in the house of the Lord of Hosts.*

From the prediction of the destruction of the hostile nations the prophet returns to complete the description of the glory of Jerusalem and of the Holy Land; verses 20 and 21, therefore, are a continuation of verse 2. The expression *bells of the horses* has reference to bells worn by the horses or to metal plates—which make a tinkling sound when the horses move—upon which is inscribed, Holiness unto the Lord. Doubtless the reason that mention is made of the horse—the horse of all animals—is that horses were the beasts of war between the nations. In battle they drew the chariots. In the new age they will be devoted exclusively to the service of the Lord, whose name will be inscribed on the bells or plates as that of its owner. What the prophet means to be saying is clear from the context. Horses will no longer be used for warlike enterprises by the nations; for nation will not lift up a sword against nation, neither shall they learn war anymore in that day. For the Lord will smite all the people that fought against Jerusalem; and the remnant of the nations will go up from year to year to worship the king, the Lord of Hosts, and to keep the feast of the tabernacles. And whoso will not come up of the families of the earth, even upon them will be no rain. So will the earth be cleansed from the race of men by which it is now being corrupted, and as so cleansed be in the possession of the meek of the earth. And the brute creature, too—here represented by the horse—now subject to vanity, will be delivered from the bondage of corruption into the glorious liberty of the sons of God.

The pots in the Lord's house, in which the flesh of the sacrifice was cooked for the priests and the common Israelites, possessed no ceremonial holiness, that is, they were considered to be secular objects. But in the new era these pots will be like the bowls before the altar in which was caught the blood of the sacrifice; they will be holiness unto the Lord and every pot in Jerusalem and Judah as well. All they that sacrifice will be allowed the use of these sacred vessels; they will come and take of them and seethe therein, all they without a single exception, which would be impossible, if the worshippers included also Canaanites, impure

persons, whether Jews or foreigners. But in that day there shall be no more the Canaanite in the house of the Lord, but only His chosen people, they that overcame and inherited all things. But the fearful and the unbelieving will have their part in the lake which burneth with fire and brimstone. Surely the prophet does not mean to be saying here that the saints in glory are going to appear before the Lord with animal sacrifices. We understand this—understand that what we deal with also here is imagery, figurative speech, or with a doing of the prophet that consists in his foretelling and describing the purged state of the church in glory in a language borrowed from forms and conditions of the old dispensation.

* * * *

This completes the exegesis of this prophetic discourse, which may now therefore be provided with an introduction.

Content and Outline of the Book

- I. Messages of exhortation, of consolation, and of encouragement to the church contemporary with Zechariah Chaps. i, 1 — viii, 23
1. Call to repentancei, 1-6

These verses, in which the necessity of repentance is stressed, are plainly an introduction to the entire collection of discourses. The book thus opens with a call in which the prophet exhorts the people to return to the Lord. He warns the people against following the example of their fathers, who had turned a deaf ear to the remonstrances of the Lord, and to whom the Lord therefore had done as He had purposed, whom He had recompensed according to their ways and doings, as He had foretold. Implied in these words is the warning that disobedience on the part of the present generation will surely result in its being overtaken by similar catastrophies, for the word of the Lord never returns to Him void; it always accomplishes what it says.

2. Eight night visions.....i, 7—vi, 8

About three months after the communication of the first message there came to the prophet in one single night the word of the Lord in the form of a series of eight symbolic visions, the meaning of which was explained to him by a heavenly interpreter. All these visions are connected together by one single purpose, which is to encourage God's people to continue the work of rebuilding the temple and the city.

- (1) The horsemen riding upon red horses.....i, 1-17

The Gospel of this vision is that, though the overthrow of the kingdoms of the nations, which had been promised (Hag. ii, 7, 8) and through which the deliverance of the church could only be effected, had not yet taken place, it will surely come to pass, and the Lord will return to Jerusalem with an abundance of mercies: His house shall be built in it, and a line will be stretched forth upon the city,

and His cities through prosperity will yet be spread abroad.

- (2) The four horns and the four smiths or
carpentersi, 18-21

The horns cast out by the smiths—a picture of the judgments upon the nations that ill-treated the chosen people.

- (3) The man with the measuring line.....ii, 1-13

Here the promise is that of a glorious restoration. Jerusalem will not be encompassed by walls but will spread over the whole earth; such will be the growth of her population. And the Lord will be unto her a wall of fire round about, and will be the glory in the midst of her. The voluntary exiles in Babylon exhorted to escape to Zion, for Jehovah is about to visit the oppressors with judgment, for he that touches His people, touches the apple of His eye. And He will come and dwell in the midst of Zion, and many nations shall be joined to Him there. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again. All flesh is therefore exhorted to be silent before Him; for He is raised up out of His holy habitation.

It is plain that the Gospel of the second and third vision is a further expansion of the message of the first.

- (4) Trial and acquittal of the high priest Joshuaiii, 1-10

In the fourth vision Zechariah sees the high priest Joshua standing before the angel of Jehovah; at his right hand stands Satan, prepared to lodge accusations against him and Israel whom he represents. Indeed a sinful nation; a people laden with iniquity is Israel. It was because the measure of iniquity had been filled up that the Israel of the ten tribes had been scattered among the nations, and Judah led into the captivity of the exile. But before the accuser of God's people can point to a single sin, he is rebuked of the Lord. He has chosen Jerusalem, is His word to the adversary. After the rebuke is administered to the adversary the angel of Jehovah instructs the servants to take from Joshua the filthy garments with which he is clothed, and to clothe him instead with the rich garments of the highpriestly office, including the miter. So it is done. The whole action is symbolical. Preindicated is the working of God whereby He redeems the church from all her sins by the blood of Christ and clothes her with salvation. Joshua is now instructed in the duties and responsibilities of his office, and promised access to the Most High, if he will discharge his duties faithfully, judge God's house and keep His courts. The angel declares also that the high priest and his fellows are signs of the coming of Christ, "the Branch," who will remove the iniquity of "this land" in one day, and will restore peace and prosperity forever.

- (5) The golden candlestick and the two olive trees....iv, 1-14

In this vision the prophet sees a golden candlestick with seven lamps; on top it has a bowl of oil which is connected with the lamps through pipes. Beside it stood two olive trees;

from two overhanging branches of these trees oil flowed without interruption to supply the bowl and the lamps. Symbolized is the church for what she is in Christ, namely a new creature, and as such a creatural reflection of the glory of Christ's Father. According to the interpreting angel, the vision in its entirety is the word of God to the prophet setting forth this truth, "Not by might, nor by power, but by my Spirit," meaning that the church is gathered and built not by the power of man, nor even by the power of God by which He destroys the enemies of His people, but by the Spirit of Christ breathing in the hearts of men the life of Christ. Christ builds His church by His Spirit, and therefore also before Zerubbabel (Christ) the great mountain shall become a plain—the world-powers shall be destroyed—and Christ shall bring forth the head stone, that is, the top stone completing the temple, God's spiritual house, which is the church. The day of small things, therefore, must not be despised; for the church will surely be gathered; for in His Spirit Christ is everywhere present in this earth calling His own by His Spirit and His Word. The two olive trees are the two anointed ones, Joshua and Zerubbabel, the priest and the king, which is Christ.

- (6) The flying rollv, 1-4

In this vision the prophet sees flying through space an immense roll in size twenty by ten cubits. Symbolized is the curse of God upon doers of evil of every kind. The roll enters the house of every man and consumes it utterly. Promised is the removal of all iniquity by the destruction of the wicked.

- (7) The woman in the ephahv, 5-11

In this vision the prophet beholds an ephah; in it sits a woman; upon its mouth is a cover. Two women with wings bear up the ephah and convey it through the air. The prophet is told that the woman is to be deposited in Shinar. The interpreting angel explains the symbolical meaning. The woman personifies wickedness of which the land is represented as being freed through her removal to the far-distant Shinar, where it is to be established forever.

- (8) The four chariots with horses of differing colorsvi, 1-8

In the eighth and last vision the prophet sees coming from between two mountains of brass four chariots drawn by red, black, white and pale horses respectively—the last named are also said to be strong—and identified with the four spirits of the heavens coming forth from standing before the Lord of all the earth. The black horses as followed by the white go forth into the land of the north; and the pale into the land of the south. The strong desire and receive permission to go to and fro through the earth. Those that go forth into the land of the north cause the Lord's Spirit to rest upon that land. Elsewhere from the Scriptures it is clear that the white horses symbolize the Gospel of God; the red, war and bloodshed; the black, scarcity and hunger and all

manner of distress; and the pale, death and the grave. Generally speaking, the message of the vision is that through the ages the Lord will execute judgment upon the nations, while simultaneously gathering His church by His Spirit and Gospel.

3. The crowning of the high priest Joshuavi, 9-15

Zechariah is instructed to adorn the high priest Joshua with a crown, made of the silver and gold taken from the hand of visiting exiles from Babylon, and to proclaim him as the type of "Branch" (Christ), who will bring to completion the building of the temple, and is to be a priest upon the throne with the counsel of peace between them both. And the crowns are to be placed in the temple, where they will be unto God's believing people for a memorial of Branch until He comes. And they that are afar off shall come and build in the house of the Lord.

4. The question of whether the fasts had still to be observed.....vii, 1—viii, 23

(1) Occasion of the prophetic utterance.....vii, 1-3

About two years after the occurrence of the eight night visions a deputation came to the priests and the prophets to inquire whether or not it was still obligatory to observe the fasts instituted in commemoration of events connected with the destruction of Jerusalem.

(2) Fasting not essential.....the true requirements.....vii, 4-14

The prophet points out that fasting is not an essential requirement; fasting is a good work only if done under the constraint of love of the Lord and not simply under the stress of custom or tradition. He points the inquirers to the weighty things of the law, for whose disregard the fathers had been overtaken by terrible judgments.

(3) The promise of always greater blessingsviii, 1-15

Reaffirming Jehovah's jealousy for Zion, the prophet then pictures the prosperity and glory in store for Jerusalem. The Lord will return to Zion and will dwell in the midst of Jerusalem. He will gather His people and they shall dwell in the midst of Jerusalem. And they shall be His people, and He shall be their God in truth and in righteousness.

(4) Message of admonitionviii, 16, 17

These are the things that they shall do: speak every man the truth to his neighbor, and execute the judgment of truth and peace in their gates. And let none of them imagine evil in his heart against his neighbor, and let them love no false oath. For all these are things that the Lord hates.

(5) Fasting to be changed into rejoicingviii, 18-23

Eventually the question of fasts will solve itself; they will be changed into seasons of joy and gladness and cheerful feasts to which multitudes will gather from all parts of the land; even many and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

II. THE FINAL TRIUMPH OF THE KINGDOM OF CHRISTix, 1 — xiv, 21

With ix, 1 begins the second main part of the book of Zechariah, consisting of various prophecies dealing with events that are climaxed by the ultimate triumph of the Kingdom of Christ.

1. Prophecies dealing with the founding of Christ's kingdomix, 1 — xi, 17

(1) Judgments upon the surrounding nations; preservation of Jerusalem.....ix, 1-8

Judgments will be upon the nations surrounding Judah; they will be destroyed, while Jerusalem will remain unhurt. The judgment will proceed from the northeast. Hadrach, Damascus, and Hamath, representing Syria, will fall first; Phoenicia will come next; from there the conqueror will invade the Maritime Plain and smite the cities of Philistia. The population will be put to the sword or deported; a bastard or foreign race will take its place, which in time will turn to Jehovah and be saved. In the meantime Jerusalem will dwell in safety.

(2) The coming of Christ and His reign.....ix, 9, 10

The prophet has just foretold the overthrow of the world powers and the preservation of Zion; that he now introduces Zion's king can only mean that with His appearance the salvation of the church is inseparably connected. He comes to Zion, He, her king, just, saved and lowly, riding upon an ass. He will reign in righteousness and peace, and His dominion will be from sea to sea.

(3) Deliverance and felicity of the covenant people ix, 11-17

The captives in exile will return to the stronghold, and the Lord will use the restored prisoners to fight against the hostile nations; the struggle will be hard, but He will save His people in that day unto the praise of His glory.

(4) The Lord the only fountain of all good.....x, 1, 2

With the terrible history of the past generations of his people before his mind, the prophet exhorts the afflicted covenant people of his own day to ask of the Lord rain, that is, to expect all their salvation from Him alone, and not from idols and diviners, who speak vanity, see lies, and tell false dreams.

(5) Restoration of Judah and Israel and the overthrow of the kingdoms of the nations.....x, 3 — xi, 3

(a) The quickening of Judah and Ephraim, x, 3-7

Because of their abominations, the people of Israel had fallen under the dominion of heathen rulers, styled shepherds, by whom they are being oppressed. But their salvation is near; for the Lord's anger burns against the shepherds; He will cut them off and thereby deliver His oppressed flock. He will transform His people into mighty men of valor; they shall fight, and the Lord will give victory.

G. M. O.

IN HIS FEAR

Freedom From Fear

(5)

Freedom is liberty.

Webster says, "*Freedom* and *liberty* are often interchanged. But *freedom* oftener implies absence of restraint or repression; *liberty* commonly suggests previous restraint; as, the freedom of the press; to set a slave at liberty."

Freedom from fear, then, as the expression is used today by the man on the street means absence of fear. It means freedom in the sense that Webster presents it as quoted above. Man wants no fear of any kind. He wills to be free from it in every conceivable way and in every conceivable form. All restraint and repression of fear must be gone. And yet although that is what man means when he speaks of freedom from fear, what he seeks actually is liberation from fear. The very fact that he seeks after "freedom from fear" shows that at present he is under the restraint of fear. Fear is all about man — as we have already shown — and in spite of all his efforts, new causes for fear arise. Thus although he desires a freedom from fear, what he seeks is liberation from his present fears. He seeks to break the bonds of a very real and ever-present bondage.

It stands to reason, then, that only God truly has freedom from fear. He is never delivered or set free from anything. He has never been in bondage or slavery to anything. Perish the very thought! He is God. And whereas all things were made by Him and depend upon Him, He can never be brought into bondage by anything. He has perfect control over all things at all times. Never does He become the victim of circumstance or find Himself in an awkward situation. Of what can He possibly be afraid? Who is going to hurt Him? As the Almighty One, Whose is all the might and not simply the greatest measure of might, who can possibly be a threat to Him? What has He to fear? Before whom should He bow His head in reverence and respect? Who stands even on the same level with Him? Surely you can never speak of God being *set* free from anything. Surely you cannot speak of God being set free from fear. There is no liberation of God! There is a freedom of God. There is even a liberty of God. For in Himself He has the right to do as He sovereignly pleases. But liberation *from* anything whatsoever there cannot be in God. For all things came from Him and there is nothing beside Him from which He can be or needs to be set free. He has the true and perfect freedom and therefore also the true and perfect freedom from fear. And by His freedom from fear we mean that there is nothing outside of His Own infinite being that brings any restraint or repression of fear upon Him. There is nothing whereby He is ever bound but that which is in His Own

infinite and holy being. As we said before, He is not free to sin. But that is not due to the fact that there is a power besides Him and outside of Him that will not let Him do so. No, His Own holy being will not allow Him to sin. And as impossible as it is for Him to sin, so impossible is it for Him to have fear.

Not so is it with man who was made in God's image. Man was created to fear. He was created to fear God in Whose image he was made. That is why we wrote last time that freedom from fear for man cannot possibly mean that he is set free from all fear. Man, exactly because he is a creature, will have limitations. He can never be free from fear in the sense that God is free from fear. He will always be bound by things outside of his own being. He not only has those who are equal to him, he also has those who are superior to him, more powerful than he and having more authority than he. He is always bound by God's laws as He has placed them in this great and wide creation and as He created man according to a definite spiritual law of obedience before his Maker. We must remember that. For this situation and status of man never changes. Even though we often read of the ungodly that there is no fear of God before their eyes, they still have a calling to fear Him and morally are not free from the obligation to fear the Lord, although spiritually they are utterly incapable of living according to that fear.

Abraham lied about Sarah his wife when he sojourned in the kingdom of Abimelech. And he gave the reason to King Abimelech for this behaviour in these words, "I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake," Genesis 20:11. Now Abraham concludes from certain actions and behaviour of the people of the land that the fear of the Lord was not in that place. They had certain freedom from the fear of the Lord. As far as their actions were concerned these actions were performed by hearts and minds that were not ruled by God's fear. To refer again to Webster we could say that there was no repression or restraint upon their deeds of wickedness because there was no fear of God in their hearts to keep them from these evil deeds. In that sense Abraham judged that their hearts were free from the fear of the Lord. Yet as far as their obligation is concerned, they were still under the compulsion to fear God and to keep His commandments. As Solomon declares, "Fear God and keep His commandments, for this is the whole duty of man," Ecclesiastes 12:13. So you see, man never is and never may be free from that fear. He must fear God. If you will, here is another text which declares the same thing from another viewpoint, "But there is forgiveness with Thee, that Thou mayest be feared," Psalm 130:4. God wants us to fear Him. And He forgives our sins even in order that we may again fear Him. Therefore this time we want to say something more about this fear of the Lord from which we may never be set free and which is the very beginning of wisdom for him.

At the same time we must not lose sight of the principle which we mentioned at the beginning of this series: Only in His fear do we have freedom from fear. There is a fear from which we may be freed and indeed most certainly and perfectly are set free. But this we have only in the fear of the Lord.

There are two things, or rather two classes of things which we fear. We fear that which is more powerful than we are. We fear that which we cannot control because of its greater power, because of the harm it can bring upon us. And we fear that which is higher than we are. That is, we fear those whose authority and honor is above ours. We do, then, fear man on both accounts. We fear him when he has a power which can harm us and over against which we have not sufficient power to restrain and repress. Then we fear the damage, the pain, the evil or death which he may inflict upon us. But we also have fear for the king, for the political superiors. And in Scripture we are admonished to have such fear of men.

But all this fear of the authorities we must have because we must fear God. For as Paul writes, "There is no power but of God: the powers that be are ordained of God," Romans 13:1. So that this command to fear the authorities is and must be the fear of the Lord. Here, too, is a fear from which man may never be set free. He must fear all those whom God places over him with authority. That is the very idea of the Fifth Commandment. In this instance fear means reverence, awe, respect. It means to acknowledge and to know these as having authority over us by the ordinance of God. It means that we fear God as the Supreme Authority Who is pleased to rule us through men. That fear is the beginning of wisdom for it means that we know God to be the God that He is. He who does not know that and is not governed by that fact in all his works and ways will walk in folly, for he will not keep God's commandments. Note that in Psalm 111:10 that relationship is presented to us. We read, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth for ever." It is true that here the words *His commandments* are in italics because they do not appear in the original. Nevertheless that is the idea as we may also gather from Ecclesiastes 12:13, where we read, "Fear God and keep His commandments: for this is the whole duty of man." That same relationship between having the fear of the Lord and keeping His commandments is to be found here.

We may say, therefore, that the fear of the Lord which is commanded of us is that we be governed always by the principle that He is God. In that respect the fear of the Lord approximates very closely the matter of faith, of believing. And for that reason the expression "fear of the Lord" is often called the Old Testament equivalent of the New Testament conception of faith. To fear God means to know Him to be God alone. It means to believe that He is

God and to be controlled by that faith. It means that we respect Him and stand in awe before Him as God. Whereas faith is a certain knowledge and a hearty confidence, the term *fear of God* looks somewhat beyond this knowing and being certain and confident to the reaction in the soul of man to this fact that He is God. In His fear we believe that He is God. We know and are convinced that He is God. And we can fear Him only when we have this faith in Him. But the fear of the Lord is a reverence and respect, a holy awe which fills our souls because we believe that He is God.

There is, therefore, also the element of love in the fear of the Lord. Even the devil knows that there is one God, and he has no doubt in his soul that Jehovah is God alone. James even declares that knowing these things the devils believe and tremble. Even that element of trembling before God, that element that we so readily associate with fear is common to the devils who hate God with all their being. But to fear Him is to believe in Him in love. It means that we rejoice that He is God, that we have no desire to change Him or dethrone Him as God. It means that in holy awe and wonder, in deep respect and reverence we acknowledge Him to be what He is and bow in humility before Him.

There is that element of trembling yet of which we must speak. Paul writes to the Philippians that we work out our own salvation with fear and trembling. We will not go into that matter at this time except to point out as we stated above that man fears that which is above him in the sense of having authority over him, but also that he fears that which is more powerful than he is. To know God to be our God surely means that we know Him also to be the Almighty One. He is not a Supreme Authority Who has no power or a limited power to execute his will. One soon loses respect for an authority who cannot execute his will and is helpless to punish the evil doers. No this is an important part of the fear of the Lord. And although the redeemed, regenerated child of God by faith takes hold of the promises of God so that he has a certain knowledge and a hearty confidence that he has nothing to fear of the torments of hell, yet he fears God as an Almighty and Holy God whose name, the psalmist declares in Psalm 99:3, is great and *terrible*: for it is holy. The Lord willing we will say more of this next time.

J.A.H.

IN MEMORIAM

The members of our societies wish to extend their sympathy to their fellow members, Mr. and Mrs. Bernard Windemuller, and their family, in the home going of their beloved father and grandfather

MR. FRED WINDEMULLER

May the Word of God be their consolation: "Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." Revelation 3:11.

The Holland Ladies' Aid Society
The Holland Men's Society

P. S. — This announcement should have appeared in an earlier issue of our paper. This oversight is acknowledged with regret.

Contending For The Faith

The Church and the Sacraments

VIEWS DURING THE THIRD PERIOD (750-1517 A.D.)

THE SUPREMACY OF THE POPE

THE DECLINE OF THE PAPACY AND THE AVIGNON EXILE.
A. D. 1294-1377.

The humiliation of Boniface (a certain writer relates that Boniface fell into a rage and, after gnawing his staff and striking his head against the wall, hanged himself) was the long-delayed penalty of the sacerdotal pride of his predecessors and himself. He suffered in part for the hierarchical arrogance of which he was the heir and in part for his own presumption. Villani and other contemporaries represent the pope's latter end as a deserved punishment for his unblushing nepotism, his pompous pride, and his implacable severity toward those who dared to resist his plans, and for his treatment of the feeble hermit who preceded him. One of the chroniclers reports that seamen plying near the Liparian islands, the reputed entrance to hell, heard evil spirits rejoicing and exclaiming, "Open, open; receive pope Boniface into the infernal regions."

Catholic historians like Hergenrother and Kirsch, bound to the ideals of the past, make a brave attempt to defend Boniface, though they do not overlook his want of tact and his coarse violence of speech. It is certain, says Cardinal Hergenrother, that Boniface was not ruled by unworthy motives and that he did not deviate from the paths of his predecessors or overstep the legal conceptions of the Middle Ages. Finke, also a Catholic historian, the latest learned investigator of the character and career of Boniface, acknowledges the pope's intellectual ability, but also emphasizes his pride and arrogance, his depreciation of other men, his disagreeable spirit and manner, which left him without a personal friend, his nepotism and his avarice. He hoped, said a contemporary, to live till "all his enemies were suppressed."

In strong contrast to the common judgment of Catholic historians is the sentence passed by Gregorovius. "Boniface was devoid of every apostolic virtue, a man of passionate temper, violent, faithless, unscrupulous, unforgiving, filled with ambitions and lust of worldly power." And this will be the judgment of those who feel no obligation to defend the papal institution.

In the humiliation of Boniface VIII, the state gained a signal victory over the papacy. The proposition, that the papal pretension to supremacy over the temporal power is inconsistent with the rights of man and untaught by the law of God, was about to be defended in bold writings coming from the pens of lawyers and poets in France and Italy and, a half century later, by Wyclif. These advocates of the sovereign independence of the state in its own domain were the

real descendants of those jurisconsults who, on the plain of Roncaglia, advocated the same theory in the hearing of Frederick of Barbarossa. Two hundred years after the conflict between Boniface and Philip the Fair, Luther was to fight the battle for the spiritual sovereignty of the individual man. These two principles, set aside by the priestly pride and theological misunderstanding of the Middle Ages, belong to the foundation of modern civilization (of course, we take issue with the remark that Luther was to fight the battle for the spiritual sovereignty of the individual man. Luther did not fight for the individual man, but for the True Church of God in Christ. The statement which we criticize can stand if the emphasis be laid upon the word "spiritual," and also if we bear in mind that the "individual man" is the man in Christ Jesus. — H.V.).

BONIFACE'S BULL, UNAM SANCTAM

The great importance of Boniface's bull, *Unam Sanctam*, issued against Philip the Fair, Nov. 18, 1302, justifies its reproduction both in translation and the original Latin. It has rank among the most notorious deliverances of the popes and is as full of errors as was Innocent VIII's bull issued in 1484 against witchcraft. It presents the theory of the supremacy of the spiritual power over the temporal, the authority of the papacy over princes, in its extreme form. The following, in quotation marks, is a literal copy of this famous document by Boniface VIII.

"Boniface, Bishop, Servant of the servants of God. For perpetual remembrance:—

"Urged on by our faith, we are obliged to believe and hold that there is one holy, catholic and apostolic Church. And we firmly believe and profess that outside of her there is no salvation nor remission of sins, as the bridegroom declares in the Canticles, 'My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her.' And this represents the one mystical body of Christ, and of this body Christ is the head, and God is the head of Christ. In it there is one Lord, one faith, one baptism. For in the time of the Flood there was the single ark of Noah, which prefigures the one Church, and it was finished according to the measure of one cubit and had one Noah for pilot and captain, and outside of it every living creature on earth, as we read, was destroyed. And this Church we revere as the only one, even as the Lord saith by the prophet, 'Deliver my soul from the sword, my darling from the power of the dog.' He prayed for his soul, that is, for himself, head and body. And this body he called one body, that is, the Church, because of the single bridegroom, the unity of the faith, the sacraments, and the love of the Church. She is that seamless skirt of the Lord which was not rent but was allotted by the casting of lots. Therefore, this one and single Church has one head and not two heads, — for had she two heads, she would be a monster, — that is Christ and Christ's vicar, Peter and Peter's successor. For the Lord said unto Peter, 'Feed my sheep.' 'My,' he said,

speaking in generally and not particularly, 'these and those,' by which it is to be understood that all the sheep are committed to him. So, when the Greeks or others say that they were not committed to the care of Peter and his successors, they must confess that they are not of Christ's sheep, even as the Lord says in John, 'There is one fold and one shepherd.'

"That in her and within her power are two swords, we are taught in the Gospels, namely, the spiritual sword and the temporal sword. For when the Apostles said, 'Lo, here,'—that is, in the Church,—are two swords, the Lord did not reply to the Apostles 'it is too much,' but 'it is enough.' It is certain that whoever denies that the temporal sword is in the power of Peter, hearkens ill to the words of the Lord which he spake, 'Put up thy sword into its sheath.' Therefore, both are in the power of the Church, namely, the spiritual sword and the temporal sword; the latter is to be used for the Church, the former by the Church; the former by the hand of the priest, the latter by the hand of princes and kings, but at the nod and sufferance of the priest. The one sword must of necessity be subject to the other, and the temporal authority to the spiritual. For the Apostle said, 'There is no power but of God, and the powers that be are ordained of God'; and they would not have been ordained unless one sword had been made subject to the other, and even as the lower is subjected by the other for higher things. For, according to Dionysius, it is a divine law that the lowest things are made by mediocre things to attain to the highest. For it is not according to the law of the universe that all things in an equal way and immediately should reach their end, but the lowest through the mediocre, the lower through the higher. But that the spiritual power excels the earthly power in dignity and worth, we will the more clearly acknowledge just in proportion as the spiritual is higher than the temporal. And this we perceive quite distinctly from the donation of the tithe and functions of benediction and sanctification, from the mode in which the power was received, and the government of the subjected realms. For truth being the witness, the spiritual power has the functions of establishing the temporal power and sitting in judgment on it if it should prove to be not good. And to the Church and the Church's power the prophecy of Jeremiah attests: 'See, I have set thee this day over the nations and kingdoms to pluck up and to break down, and to destroy and to overthrow, to build and to plant.'

"And if the earthly power deviate from the right path, it is judged by the spiritual power; but if a minor spiritual power deviate from the right path, the lower in rank is judged by its superior; but if the supreme power (the papacy) deviate, it can be judged not by man but by God alone. And so the Apostle testifies, 'He which is spiritual judges all things, but he himself is judged by no man.' But this authority, although it be given to a man, and though it be exercised by a man, is not a human but a divine power given by divine word of mouth to Peter and confirmed to Peter and

to his successors by Christ himself, whom Peter confessed, even him whom Christ called the Rock. For the Lord said to Peter himself, 'Whatsoever thou shalt bind on earth, etc.' Whoever, therefore, resists this power so ordained by God, resists the ordinance of God, unless perchance he imagines two principles to exist, as did Manichaeus, which we pronounce false and heretical. For Moses testified that God created heaven and earth not in the beginnings but 'in the beginning.'

"Furthermore, that every human creature is subject to the Roman pontiff,—this we declare, say, define, and pronounce to be altogether necessary to salvation."—end of quote of this bull.

The most astounding clause of this deliverance makes subjection to the pope an essential of salvation for every creature. Some writers have made the bold attempt to relieve the language of this construction, and refer it to princes and kings. So fair and sound a Roman Catholic writer as Funk has advocated this interpretation, alleging in its favor the close connection of the clause with the previous statements through the particle *porro*, furthermore, and the consideration that the French people would not have resented the assertion that obedience to the papacy is a condition of salvation. But the overwhelming majority of Catholic historians take the words in their natural meaning. The expression "every human creature" would be a most unlikely one to be used as synonymous with temporal rulers. Boniface made the same assertion in a letter to the duke of Savoy, 1300, when he demanded submission for every mortal,—omnia anima. Egidius Colonna paraphrased the bull in these words, "the supreme pontiff is that authority to which every soul must yield subjection." That the mediaeval Church accepted this construction is vouched for by the Fifth Lateran Council, 1516, which, in reaffirming the bull, declared "it necessary to salvation that all the faithful of Christ be subject to the Roman pontiff" (and this surely lies in the nature of the case. Is not Peter the representative of Christ upon earth? Did not the Lord bestow the keys of the Kingdom upon Peter? Are not the popes the successors of the apostle Peter? And does it not lie in the very nature of the case that the same obedience and submission which we owe the Lord Jesus Christ must also be bestowed upon His representatives in His Church upon earth? The Roman Catholic doctrine surely demands that submission to the pope is an indispensable condition to salvation. This can hardly be denied. — H.V.).

H.V.

IN MEMORIAM

The Mary-Martha Society of the Protestant Reformed Church of Redlands, California, hereby wishes to express its heartfelt sympathy to one of its members, Mrs. William Feenstra, in the loss of her father,

C. H. BIRT

May the God of all grace comfort the bereaved and sustain them in their sorrow.

Rev. H. H. Kuiper, President
Mrs. H. Sawyer, Secretary

The Voice of Our Fathers

The Canons of Dordrecht

PART TWO

EXPOSITION OF THE CANONS

THIRD AND FOURTH HEADS OF DOCTRINE

OF THE CORRUPTION OF MAN, HIS CONVERSION TO GOD, AND THE MANNER THEREOF

REJECTION OF ERRORS

Article 8

Article 8. Who teach: That God in the regeneration of man does not use such powers of his omnipotence as potently and infallibly bend man's will to faith and conversion; but that all the works of grace having been accomplished, which God employs to convert man, man may yet so resist God and the Holy Spirit, when God intends man's regeneration and wills to regenerate him, and indeed that man often does so resist that he prevents entirely his regeneration, and that it therefore remains in man's power to be regenerated or not. For this is nothing less than the denial of all the efficiency of God's grace in our conversion, and the subjecting of the working of Almighty God to the will of man, which is contrary to the Apostles, who teach: "That we believe according to the working of the strength of his power," Eph. 1:19. And: "That God fulfills every desire of goodness and every work of faith with power," II Thess. 1:11. And: "That his divine power hath given unto us all things that pertain unto life and godliness," II Peter 1:3.

The above translation may stand with but one minor correction. Correct usage, especially in Reformed terminology, requires that the term "efficiency" should be "efficacy." Otherwise, with the restriction that the textual citations should be quoted from the King James Version, the above is a correct rendering of the original Latin.

In this article we deal directly with the Arminian error as it was stated already in the fourth of their Articles of Remonstrance in 1610: "But as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many, that they have resisted the Holy Ghost. Acts 7, and elsewhere in many places." The difference is that here this error is not only stated generally and in negative form ("not irresistible"), but is set forth rather in detail. Nor is there anything essentially new in this article as compared with the preceding articles of the Rejection of Errors. The error treated here, namely, that God's regenerating and converting grace is resistible, is simply the logical outgrowth of and climax to all the previous errors

condemned by the fathers in this section. It is fully in harmony with the Arminian conception of man, of man's fall, of the nature of faith and conversion, and of the nature of the grace of conversion, that he now teaches that the grace of conversion is resistible.

Let us briefly investigate this doctrine of the Remonstrants, first of all, in order to see just what is their error.

In the first place, the Arminians teach something again about the manner of the operation of God's grace in conversion: "God in the regeneration of man does not use such powers of his omnipotence by which he potently and infallibly bends man's will unto faith and conversion." Let us note the following here:

1) The article speaks not of the act of faith and conversion as such, but of the source and fountain of that act in man, namely, his will. It therefore is speaking about the very origin of conversion, its earliest beginning, namely, regeneration.

2) The article does not deny directly that God is omnipotent, almighty, but simply states that God *does not use* such powers of his omnipotence as potently and infallibly bend man's will unto faith and conversion. This is worthy of note. The conception of the Arminians as here stated implies that though God is almighty, and though He could therefore employ the powers of His omnipotence to bend man's will potently and infallibly unto faith and conversion if He willed to do so, yet He does not do so. In the case of God's operation in the conversion of man, He does not act omnipotently. This is a very clever ruse. It apparently leaves the Arminian free from any possible accusation of denying God's omnipotence, and at the same time free to maintain his conception of resistible grace. But let us carefully note the fallacy. The Arminian teaches that God is omnipotent, but that He can use or not use that omnipotence as He may please. The truth is that God *is* the Almighty One from eternity to eternity and unchangeably. And therefore every work that God ever performs He performs by an almighty power. God has no power that is not an almighty power. And reverently speaking, God *cannot* lay aside that omnipotence, and *cannot* perform any of His works except by His almighty power. Dogmatically speaking, the Arminian here makes separation between the attributes of God, and is guilty of denying God's oneness and simplicity. And specifically, the Arminian separates the attributes of God's omnipotence and God's grace. If we bear in mind that God *is* His attributes, and that all His attributes are one in Him, we can never arrive at this error.

In the second place, the Arminians quite logically follow this first proposition, which separates God's grace and His omnipotence, by their second proposition, that man can and often does successfully resist the grace of conversion. This, of course, follows with undeniable logic. If God does not employ such powers as bend man's will *potently and infal-*

libly, then it must be that He employs such powers as bend man's will *impotently and fallibly*; and then it stands to reason that man can and does resist God's grace of conversion, and can do so successfully, that is, in such a way that he entirely prevents his regeneration.

And thus, in the third place, the Arminians teach that it remains in man's power to be regenerated or not. It must be remembered that this third proposition can be maintained only on the Arminian premise that the will of the natural man is itself "able to will and to choose, or not to will and not to choose, all manner of good which may be presented to it." If it be granted that this is true, then if grace is resistible, it is in the power of man both to be regenerated and not to be regenerated. If, however, it be maintained that the will of man is incapable of willing and choosing the good, then, if grace is resistible, man can only will not to be regenerated. And herein, of course, is the hopelessness of this doctrine of resistible grace. The fact is that the natural man is incapable of willing and choosing the good. And therefore, if God's grace is resistible, then all the natural man will ever do is to resist God's grace. He will, even though God wills to regenerate him and intends his regeneration, always will not to be regenerated. And thus his regeneration will be forever impossible. What a hopeless, comfortless doctrine this is!

And let us be warned, in this connection, once more against those who would introduce this doctrine in Reformed circles. For this error becomes more and more common in our day not only in avowedly Arminian circles, but also among those who go under the Reformed name. This is very plainly the error of the First Point of 1924 in regard to the preaching of the gospel. If it be so that God in the preaching of the gospel reveals Himself as willing and intending and well-meaningly offering to save all who hear, elect and reprobate alike; and if it be so, — and it is so, — that all who hear are not saved; then the only possible conclusion is that God's grace can be and is resisted. And the serious practical result of this teaching is that the elect are deprived of their comfort. And in Reformed circles this is much more serious and emphatic even than in openly Arminian circles. For the Arminians are at least consistent: they openly deny total depravity and maintain the inherent goodness of the natural man as well as the resistible character of God's grace. But there can be no more hopeless position than to try to maintain total depravity on the one hand, and, on the other, general and resistible grace. This, by the way, also tends to explain the fact that where the error of general grace makes inroads, there the truth of total depravity in its real significance is increasingly compromised and denied.

Hence, the fathers are quite correct in their criticism of this error of the Arminians.

In the first place, they answer that "this is nothing less than a denial of all the efficacy of God's grace in our

conversion." Notice that they speak of "*all* the efficacy." This points up the truth of what we have written above. In the view of the fathers there is no such thing as a *partial* denial of the efficacy of grace. It is all or nothing. Either God's grace of conversion is efficacious, or it is not efficacious. Either it potently and infallibly bends man's will to faith and conversion, or it does not bend man's will to faith and conversion at all. Either God converts the sinner, or the sinner remains unconverted. And the fathers maintain that under the Arminian view there is no efficacy left in God's grace of conversion: it is powerless to accomplish anything at all. In this connection it is worthy of note once more that the fathers do not choose to speak of "*irresistible* grace" but of the "efficacy of God's grace in our conversion." It is no doubt due to the fact that the Remonstrants spoke of *resistible* grace that the term *irresistible* grace came into usage. But the impression cannot readily be avoided by the use of this term that grace is in the nature of a power of outward compulsion, an overpowering force. And this impression must be avoided. For this reason, as we have stated before, the term *efficacious* is to be preferred even over against the Arminians' "resistible."

And in the second place, the fathers condemn the Arminian error as "the subjecting of the working of Almighty God to the will of man." Here they point out very sharply the wicked folly of this view. It places the Almighty God under the will of the sinful creature, and makes His will dependent upon that of the creature of His hand. God wills man's conversion; and He also employs His grace to accomplish man's conversion. But man does not will his own conversion. And man's will is decisive. What sinful folly! What a wicked caricature of God's almighty power!

Finally, the fathers support their position by an appeal to Scripture itself. And as we have noticed before, it is certainly true that if only we take Scripture at its word, at its face value, it is clear beyond any question that the Reformed view is the view of Scripture. Arminians love to make the claim that they simply take the Bible at its word. But this is not true. Take the three texts cited in this article without any attempt at explanation, and they leave no other impression than that all the efficacy of the work of conversion is not of man, but of God. Read them, Eph. 1:19, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." II Thessalonians 1:11, "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power." II Peter 1:3, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Such is the teaching of Holy Writ. And never does it speak of a grace that is resistible.

H.C.H.

DECENCY and ORDER

VOTING RIGHTS

The Church Order states: *"Those who are delegated to the assemblies... shall have a vote in all matters, except such as particularly concern their persons or churches."*

The necessity of this exception to the rule arises from the fact that also in the church, as she still is in the midst of the present evil world, there is much imperfection and sin. If it were true that every member of the church or that every member to the assemblies was perfect and could always consider every matter that is brought up with perfect objectivity so that the pure interests of Christ's cause, which is the cause of Truth and Right, were always sought, there would be no need for this "exception clause." However, this is not the case. When matters of a personal nature or matters that concern one's local congregation are the object of decision, sinful bias and prejudice often enters in. In the interest of justice it is better that those directly involved abstain from voting on these matters.

Furthermore, if this rule were not maintained, many inequities could conceivably exist. For example, suppose that a member has a protest against his consistory. He voices certain charges of wrong doing and failing to convince the consistory of these, he appeals the matter to the Classis. If the above rule were not maintained, the consistory involved in this case would have two votes to cast while the protesting member has none. This could conceivably alter the entire outcome of the case and, therefore, it is only proper that in all such instances, the individuals or churches concerned are forbidden the right to vote and the decision in the matter is properly left to those who can decide the matter with impartial objectivity.

Sometimes the question is raised as to whether or not a certain church is sufficiently involved in a given matter to deprive its delegates of the voting right. When this is the case the assembly should be called upon to decide and to the desire of the majority the delegates in question should submit.

It will be of interest and importance to our readers to know that this particular point is stressed in an overture that appears on the agenda of the coming Synod requesting a change in the present Synodical-Classical set-up of our churches. The overture comes through Classis East from the Southeast Protestant Reformed Church and pleads a thorough Synodical investigation and study by all the consistories of a two-fold possible change: (1) Either revert to a one Classis denomination and meet as combined consistories as we did in the early history of our churches or, (2) Change the Classical boundaries of our churches so that we have three instead of the present two Classes. The overture rests upon one focal point. That point is *that a Synod cannot*

mete out justice under the two-Classes set-up since in all cases where one of the Classes is involved, that Classis must either sit in judgment upon its own case or the matter must be decided by one-half of the Synod which amounts to the other Classis.

We quote the argument of the overture:

"We are of the opinion that a change in our ecclesiastical set-up would be advisable. The history of the past few years has proved to us that it is quite impossible for a two-classes church organization to mete out proper justice. First, in the event of a division between the two classes such as we experienced during the recent controversy there is no proper way out of the difficulty. There is no third classis to cast the deciding vote. Secondly, those protesting against or appealing from a decision of a classical gathering have no way of obtaining fair and proper treatment of a given case. No justice is based on a set-up wherein the defendant in the case is also the judge. In reality, the same applies to any matter brought to the attention of Synod by either one of our classes. A classis decides to recommend a certain matter to Synod. When this same matter is treated at Synod the classis recommending the matter in the first place has fifty per cent of the votes. Under the present set-up there never is a majority of impartial delegates. We do not feel that this is desirable."

We feel that the Southeast Church has a strong point in its argument. Since this matter has been brought to light, we also see where the two-classes set-up unavoidably leads to a violation of the church order rule which we are discussing. *"Those who are delegated to the assemblies... shall have a vote in all matters except such as particularly concern their persons or churches"* means, in the first place, that no consistorial delegate may vote at the classis in a matter that particularly concerns the church he represents but it must also mean, in the second place, that no Classical delegate to Synod may vote at the Synod in matters that particularly concern the Classis which he represents. Under the present set-up the observance of this rule leads to practical difficulties as the overture has plainly indicated. The result is that either the rule is abolished with resulting injustices or that the function of the Synod is greatly impaired.

The overture of the Southeast Church, therefore, should be given serious study and attention. How thoroughly Classis East looked into the matter we do not know but they did not feel that the request of the overture to ask the Synod to appoint a committee for study and the findings of this committee referred to the consistories for study should be followed. They apparently felt that action could and should be taken immediately for they advise Synod as follows:

"A motion is made and supported to adopt the overture of the Southeast Protestant Reformed Church with respect to the proposed system of three classes, and to so overture Synod of 1958, with the following proposals:

1. *As to the division of Classis (A suggested division is cited).*
2. *Also to overture Synod to reduce the number of delegates to three ministers and three elders per Classis."*

With this decision of Classis we agree although there is in our opinion a certain amount of investigative work that should be done before this should be adopted. We do not agree that this should require a special study committee but feel that this could be done by Synod itself. No doubt such a move will make for a stronger Synod but it will also weaken the various classes and whether this is advisable is debatable. Synod will have to confront itself with this question and whatever is done, it will be interesting to follow for the outcome will affect every one of our churches.

* * *

Appended to Article 33 of our church order is also the following decision:

"The major assemblies shall also have a stated clerk, who however shall not hold the position of permanent secretary, and who shall not be a member of the assembly's officers, but that of a deputy to serve the classis or synod with services which would otherwise constitute the task of such a functionary."

Concerning this decision we would note the following:

1. This means that the stated clerk of an ecclesiastical assembly, by virtue of his office of stated clerk, has no voting right, either advisory or real, at the meeting since he is not a delegated member of the body but an appointed or elected officer.

2. This does not mean that the stated clerk cannot be delegated and thus serve in a double capacity, that of a delegated member of the assembly and that of the stated clerk. This is frequently the case.

3. That as to the duties or labors expected of the stated clerk, we believe that the committee appointed by the last Synod to draft a set of "Rules For Synodical Procedure" has presented a complete circumscription of those duties in its report. Section IV, 4, of the report reads as follows:

"4. The Stated Clerk:

a. The Synod shall elect a Stated Clerk, elected for a term of three years, from among the ministers and shall designate his salary. Synod shall also elect an alternate for a term of three years, who shall function in case it becomes impossible for the Stated Clerk to function.

b. His duties, besides those designated elsewhere in these rules, shall be:

1. *To prepare and publish the Agenda!*

2. *To prepare and publish the Acts!*

3. *To notify special committees appointed by Synod of their appointment and their mandate. This shall be done within two months after Synod adjourns.*

4. *To remind Synod's Committees that their reports are due.*

5. *To inform Synod concerning any committees that have been negligent in reporting.*

6. *To receive and acknowledge all correspondence addressed to Synod, but not to assume any prerogatives of Synod in regard to such correspondence.*

7. *To carry out all correspondence specifically charged to him by Synod.*

8. *To maintain the archives of Synod.*

9. *To be present at all synodical meetings in order to furnish Synod, upon request, with any needed information from the archives.*

10. *To report to Synod annually in writing.*

11. *To furnish list of committee vacancies to be filled."*

From this description it is evident that the office of Stated Clerk is not identical with the office of the Clerk of the assembly. The latter is mentioned in Article 34, concerning which we will write later, D.V. The rule quoted states expressly: *"The Stated Clerk shall not hold the position of permanent secretary, and shall not be a member of the assembly's officers."* As the above also indicates, he is the servant of Synod who is to perform various tasks for the Synod during the interim between Synodical meetings. And, of course, the same is true of the Classical Stated Clerks.

We wonder why this decision is incorporated in connection with Article 33 which deals with the matter of "Credentials." The answer probably lies in that this decision shows that the Stated Clerk has no credential and, therefore, no delegated authority to participate in the activities of the assembly.

G.V.D.B.

IN MEMORIAM

The Mary-Martha Society of the Protestant Reformed Church of Redlands, California, hereby wishes to express its sincere sympathy to one of its members, Mrs. Dick Hofman, in the loss of her mother,

MRS. JENNIE PORTE

May our Heavenly Father comfort the bereaved and strengthen them in the hope of the saints.

Rev. H. H. Kuiper, President
Mrs. H. Sawyer, Secretary

ALL AROUND US

United Theological Education in Northern Nigeria?

This is the question that for some time has confronted the Christian Reformed Church and concerning which much has been written pro and con by some of the leaders of that denomination. It is a question also that must be settled by the coming synod of that denomination.

The Rev. Henry J. Kuiper contributes an enlightening article on the question in the May-June, 1958, issue of *Torch and Trumpet*. He makes it very clear in this article that his answer to the above question is emphatically negative. His article is an answer to the question: "Shall We Betray Our Reformed Faith in Nigeria?" We do not hesitate to express only praise for the unequivocal position he assumes in defense of the Reformed faith as over against a studied movement to co-labor with those of Arminian tendencies in the matter of united theological education in Nigeria.

That our readers may know something of what the question is about, it will be necessary briefly to restate some of the facts as presented by the Rev. H. J. Kuiper in his article.

It appears that there are several denominations who have been conducting mission work in Nigeria, North Africa, namely, Episcopalian, Baptist, Brethren, Lutheran, as well as Christian Reformed Churches. It also appears that this complex group have decided in unison to establish what is called United Theological Education in Northern Nigeria. The purpose of this school or seminary is to train native pastors to continue the work initiated by the missionaries of these churches. A Board representing this complex group has been established which evidently has appealed to the Board of Missions in the Christian Reformed Church to lend a teacher for native pastor training. This appeal came as early as 1955 to the synod of the Christian Reformed Church, which request was granted in the person of Dr. Harry Boer.

In 1957 the Board of Missions of the Christian Reformed Church received a proposal from the Board of United Missions for the erection of a seminary as well as a teacher in that seminary. The initial contribution for the first buildings to be \$12,600. The synod of 1957, irrespective of a minority report of the Board of Missions and a protest of a classis against such a project, nevertheless decided to go along with the proposal of the Board to collaborate with the project. The Classis Sioux Center which protested did so on the grounds that "we cannot and may not compromise our doctrinal and ecclesiastical principles."

At the 1958 synod a proposal of the Board will appear recommending to the synod that it participate in the program for United Theological Education in Northern Nigeria. Rev. Kuiper reports that again there is a minority on the

Board opposing participation, but that their report failed to carry at the Board meeting.

Now it is the claim of Rev. Kuiper that the real issue was not understood in 1957. The misunderstanding was due to the way the proposition was placed before synod. Now, however, it becomes plain that it is not a local church in Nigeria that will participate in the project, but the Christian Reformed Church that will participate not only in the erection of the seminary, but also in the teaching staff of that seminary.

It is also the claim of Rev. Kuiper and others that this would be a compromise with Arminianism when support would be given to such an interdenominational school "which will teach Arminianism and probably other errors as well as Calvinism." Rev. Kuiper writes "This is a betrayal of our conviction that the Reformed faith is the only undiluted, unadulterated, and complete presentation of the gospel as revealed in Holy Writ. By making the Canons of Dort one of its doctrinal standards the Christian Reformed Church has taken an official stand against all Arminianism. By supporting the proposed seminary we would be encouraging and aiding the propagation of unsound doctrine . . . We cannot consistently endorse the establishment of a school where such doctrines are taught . . . We are committed to the Reformed faith and are in duty bound to withhold support from all institutions and teachings which are in conflict with that faith."

Moreover, Rev. Kuiper claims, contrary to the contention of some, especially Dr. Harry Boer, that a Reformed witness in such a seminary is impossible and must lead eventually to doctrinal confusion both in the minds of the pastors that would be trained as well as in the faculty of such a school itself. Very pointedly he agrees with Prof. R. B. Kuiper who in an earlier edition of *Torch and Trumpet* opposed the views of Dr. Boer expressed in his book "That My House May Be Filled." Dr. Boer wrote on page 39 of his book: "In proclaiming this message we must not, we repeat, regard it as our primary concern to make men Reformed. The message which we proclaim is not the message of a particular communion, however much a particular communion may proclaim it. We do not preach the gospel of the Reformed Churches. We preach the gospel of the Lord Jesus Christ." Rev. Kuiper writes concerning this quotation of Boer, "Dr. Boer's statements imply that there is a distinction between the gospel of the Reformed Churches and that of the Lord Jesus Christ. The fact is that the gospel of the Reformed Churches is none other than the gospel of the Lord Jesus Christ."

Rev. Kuiper concludes his article with a warning note. "Any plea for donations to a united seminary would meet with a cold shoulder in many of our churches. *And it should!* Our churches are not ready to give support to any brand of ecumenity which puts unity ahead of truth."

With this position of Rev. Kuiper we can wholeheartedly agree.

A Question About Dramatics.

In the same issue of *Torch and Trumpet* above referred to, Dr. Leonard Greenway answers in part a question about dramatics in his rubric called "Teener's Corner."

The questioner asks: "Will you give further explanation of your position respecting dramatics? I am referring especially to what you write in your book, *Basic Questions About Christian Behavior*, page 86: 'Some of us are inclined to believe that dramatic and theatrical filming is basically wrong. We believe that God has given every individual his own unique creatural distinction in life and that it is sinful for anyone habitually to reshape his individuality and to twist his personality for dramatic purposes. To make love or to display anger, sorrow, fear or elation under artificial stimulation is a profanation of gifts and powers which God intends shall be used only in sincerity and truth.'"

Dr. Greenway answers as follows: "I believe that there is something unique about each individual and that it is God's will that we respect this uniqueness and that we endeavor thereby to reflect the amazing diversity of his creation. Each of us, I am persuaded, is called to reflect God's glory in a different way. In this connection I am reminded of Proverbs 22:6, the better reading of which is 'Train up a child *according to his way*' (italics mine—i.e. Greenway's). Just as no two leaves on the same tree are alike, so no two individuals are alike. Each person born into this world is a fresh new soul. We are what we are; we cannot be truly other than ourselves.

"A minister of the Gospel, who in his college days assisted as a coach of dramatics, once said that if he had to live his life over he would positively refuse to have anything to do with dramatics. He said that his conscience still disturbs him when he recalls how in several instances he was partly responsible as dramatics coach for producing strange quirks and sophistications in student actors whom he had rigorously trained for their performances. He said that these assumed characteristics have remained with these people to this day.

"To this testimony I can add one of my own. I know a young lady who took a leading role in a high school play that required of her an exhibition of intolerable snobbishness. That girl played her part exceeding well—too well! She gave herself over to imitating someone whom she had not originally resembled at all. She did it so strenuously that it warped her personality. Two of her friends remarked in my presence that in their opinion that play did lasting harm to her.

"In the next issue of *Torch and Trumpet* I shall have something more to say about this."

We were pleased with this partial answer of Dr. Greenway, and are looking forward to his next article.

It is our firm conviction that Dr. Greenway would do the Christian High Schools, which are predominantly pupiled by Christian Reformed young people and controlled by boards composed mostly of Christian Reformed men, a great

service if he would see to it that copies of his articles on dramatics as well as of his book would be placed in the hands of the school boards for serious study.

The reading of the above article brought back memories of arduous debate we conducted when we served for two years in the board of one of the Christian High Schools in the vicinity of one of the churches we were serving. For two long years the question of dramatics was the perennial problem we had to face. As strongly as we, along with especially one other Christian Reformed brother, opposed the introduction of plays in the school, just as strongly the majority of the board fought for them. We can still see the blood vessels in their necks and foreheads register as thermometers of their ire when we came to them with arguments from Scripture and our Reformed Confessions as well as from the history of theatricals itself to show how they had no place in a Christian institution. All our debating seemed to be in vain, for the very next year after our term of office expired the school had their annual play and has had it regularly since.

We argued first of all that historically drama as we know and see it today had its origin in the ungodly Roman and Grecian world of which the apostle Paul gives a vivid description especially in Romans 1 and in I Corinthians 1 and 2. That in itself bespeaks drama as something the child of God ought to eschew as an evil thing.

Secondly, we defined drama as the attempt to act out life, the attempt of one person to assume the personality of another, partly for the sake of amusement and partly for the sake of profit. In this connection we emphasized the sin of attempting to dramatize life which is a serious reality. How impossible it is for the Christian to dramatize the life of a pagan with his idolatry and demon worship. How impossible for one to dramatize the serious, spiritual experience of a man like Martin Luther as he struggles on the floor of his monastery cell with the matter of his justification before God. How impossible for the Christian to relive the experience of a Judas Iscariot. It is surely forbidden that the Christian should dramatize sin. And yet, if the drama of life is to be complete, it must certainly reckon with the fact of sin.

We concluded finally that the only dramatics the Bible knows of is that spoken of by the apostle Paul in Ephesians 5:1, 2 "Be ye therefore followers (mimickers, imitators) of God as dear children and walk in love, as Christ also hath loved us," etc. In other words, God would have us imitate Him simply on the grounds that we are His renewed image-bearers in whom the Spirit of Christ dwells. If we are really children of light, we will desire to give not another imitation. And our children should be taught to reflect no other image than that of our covenant God. A Christian School that ceases to reflect only the image of God is not worthy of the name.

Rev. M. Schipper

REVELATION

To Rev. Woudenberg and myself were assigned articles on "Revelation Through Visions" and "Revelation Through Dreams." We decided, however, that in order for our articles not to overlap, it would be better if one of us would write on the general idea of revelation, while the other would write on the subject of dreams and visions as means of revelation. This is the explanation for the title of this article.

Revelation is a wonder which never ceases to amaze the faithful child of God who knows his God and loves His Word. To know God is after all the deepest yearning of the sanctified saint; for there is nothing more blessed in all our life on earth than to come to a saving knowledge of God as He has revealed Himself in Jesus Christ. "For this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But even as the knowledge of God is a great blessing, so also is it a most amazing wonder.

After all, God is infinitely exalted above all His creation. He is the absolutely transcendent One, Who is glorious and perfect beyond the ability of any creature to understand. He is essentially different from all creation in heaven and on earth. He is so great that there is an unbridgeable chasm between the Creator and the creature over which we cannot cross. The Lord Himself explains and emphasizes His altogether unique character in Isaiah 40:12-25, the theme of which is "To whom then will ye liken God? or what likeness will ye compare unto him?" vs. 18. Or, "To whom then will ye liken me, or shall I be equal, saith the Holy One?" vs. 25. God is absolutely incomparable and wholly and absolutely different from the highest angel in glory and from the most exalted saint.

As far as our subject is concerned, this means that God is absolutely invisible. He cannot be seen by the creature whether that creature is in heaven or on earth. He cannot be known in any way. He is simply beyond the range of our perception, and it is forever impossible for us to come to know Him as He is in Himself. This, of course, immediately makes all knowledge of God absolutely impossible. If the knowledge of God were left up to man, we could end this article at this point, and conclude with the remark that He is simply the Unknowable One.

But God has chosen to reveal Himself. The unbridgeable chasm which man cannot cross, God has chosen to cross. And it is only when God reveals Himself, that it is also possible to know Him. Revelation is at the heart of all the life—the spiritual life of the believer in this world. Revelation is simply not an abstract concept with no bearing on the life and hope of the believer, but is instead a wonder that exactly means everything to the child of God that seeks the knowledge of God in order to be saved. But if God did not reveal Himself, then it would be impossible for us

to know Him at all. We cannot ascend up to God; He must come down to us. We cannot arrive at the knowledge of God; God must give us that knowledge of Himself through the revelation of His being. We cannot make God the object of our study; God causes us to know Him by revealing Himself to us, and giving us all that we need in order to know Him as our God in Jesus Christ. If God would not reveal Himself, then it would be forever impossible for us to come to any knowledge of Him whatsoever. This fundamental truth, by the way, also stands at the heart of the whole of the Reformed faith.

But that immediately makes revelation an amazing wonder. For by means of revelation we can know God. If you consider for a moment how lowly and small man is, and how tremendously great our God is, then you can begin to appreciate the wonder of revelation. God so reveals Himself that man can know Him as God. This implies: 1) Revelation is adapted to man. Revelation is given in such a way that man can know and understand. It is adapted to our lowly existence and inferior position. It is given in such a way that, although there is an infinite difference between God and the creature, nevertheless this creature can know God. It is given in such a way that we can see it or hear it and perceive it with our senses. 2) Revelation is accurate. When men know God through the means of revelation, then they indeed know God. They do not have some empty and false picture of God, some faint shadow, but they know Him as indeed He is. When men come into contact with revelation, then they come into contact with God and come to know God as indeed He exists and is in Himself as the infinite God of eternal perfection, highly enthroned above His entire creation. Revelation gives no misconceptions or false pictures; it is accurate and true, a perfect revelation of the God of our salvation. 3) Revelation, while it reveals God to us and reveals to us all that is necessary for our salvation, nevertheless at the same time points beyond itself to infinite depths in God that are not revealed and that cannot be fathomed by one who is a mere man. We know God; we know Him as He is; we know Him to our salvation; but we know at the same time that God is infinitely exalted above us and that He remains eternally the incomprehensible One. There are depths of glory, infinite reaches of perfection that man cannot plummet and fathom. If one lays hold on these truths, then we can only bow in humble adoration before our God Whom we know. But we will never cease to be profoundly amazed at the exceeding great wonder of revelation.

But there is more to this wonder of revelation. I would like to establish the proposition that the revelation of God is always through Jesus Christ. There is revelation when God speaks His Word. God's Word is always the revelation of His own being and essence, of His glory and perfection, of His works which He performs according to all His counsel. When God speaks, He reveals Himself. When He

utters His Word, then there is the revelation of God to His creature. Now, the point which I would like to emphasize is that the only Word of God which He speaks is the Word which is Jesus Christ. This is very important to understand, for this is also the Scriptural teaching concerning revelation. Jesus Christ was born of the Virgin Mary and lived on earth for some thirty-three years. He suffered and died on the cross for all the sins of His people and rose again from the dead victorious over sin and death. He was **exalted to a** position of highest glory in heaven where all authority and power and dominion is given to Him in order that He may accomplish all the Father's good pleasure. In His position in Heaven He rules sovereignly in the name of God in order that He may gather His church which is given to Him and for which He died and take it to heaven with Him where it shall participate in all His glory. It is the purpose of God to unite all things in Christ so that Christ will be Head over all and His glory and exaltation reflected not only in the church, but also in all the renewed and restored creation. But this gloriously exalted Christ, as He shall be when the church is finally redeemed, and when all things are made new is also the highest conceivable revelation of God. In the abstract, we may probably say that God could have realized His glory in an infinite number of ways. But it is certainly true, that this highest and most glorious revelation of God is the best and most perfect way for God to reveal Himself and to achieve His purpose. When heaven and earth are one; when they are restored to heavenly glory; when the church, as Christ's body is perfected; then there is revelation in the highest sense of the Word. The purpose of God is the glory of His name. And this glory is realized through the means of this revelation.

There are many Scriptural passages to which we may turn in order to prove this point. I have in mind, e.g., John 1:1-3, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. And the Word became flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Or again we read in Hebrews 1:1-3: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of His person, and upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the Majesty on high." Or again, Ephesians 1:18-23: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ;

when he raised him from the dead, and set him at his own right hand in the heavenly place, 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 to the church, Which is his body, the fulness of him that filleth all in all."

Revelation is by the Word of God. And this Word of God is Christ. To establish the proposition that all revelation is through Christ, we may briefly treat the history of revelation in this article.

There is first of all Paradise. There in Paradise, God had concentrated the glories of His creation. Now, creation was by the Word of God. God spoke His creative Word, and all things came into being. "God said, Let there be light; and there was light." Genesis 1:3. Psalm 8, Psalm 19, Psalm 33 and many others speak exactly of this truth. The result was that Adam stood in the midst of God's creation and saw the revelation of God. He heard God's Word speak to him in the trees, the flowers, the animals which he named, the cool breezes of the evening, the twinkling stars of the heavens, and all the glorious creation in the midst of which he stood. He could see and feel and hear and taste and smell the revelation of God in all the things that were made. But even this creation, although this Adam could not see until after he fell, was already the revelation of God through Christ. The creation, even as it was originally formed, was adapted to the purpose of God Who had determined that this original creation would come under the curse and would be restored in Christ in glory. Thus, as we gaze about us we can also perceive this very clearly. The new leaves of a tree long dormant speak of the resurrection and glorification of the creation in our Lord. The glorious colors of a canyon speak of a horrible rend of the curse, but of the glory of grace which renews and makes beautiful. The moon, the stars, a new day, the glory of the sun, the beauty of the lily of the valley and the rose of sharon all proclaim the glory of Christ as revealed in the creation.

But such was also the case after the fall. Revelation came to Israel in many different ways. And each means was adapted to the dispensation of types and shadows, where the revelation of God was still obscured by the shadows of the law. There were feasts, the sacrifices, the temple, the whole ecclesiastical and even political life of the people of Israel that were after all means of revelation. David's throne, Solomon's glorious kingdom, Israel's history as a nation, the land of Canaan, the furniture of the temple—these were all means which God used to reveal Himself. Not only that, but there were the means of the prophets who received the revelation of God through dreams and visions, through the Urim and Thummin, through the direct speech of God, through the appearance of angels and the Angel of Jehovah. All these things were modes of revelation. But they were even then through Jesus Christ, the incarnate

Word. For all the types and shadows of Israel's economy spoke of Jesus Christ being shadows of Him. The prophets received the Word of God only through the Spirit of Christ that was given to them and of which oil was a symbol. The kings ruled by the Spirit of Christ; the priests performed their duties by this same Spirit; the people understood the Word of God because the Spirit of Christ that had been promised was given to them.

And so finally all these things were fulfilled in Christ Himself when the Word became flesh. As the Heidelberg Catechism so beautifully expresses it: "Whence knowest thou (thine only Mediator)? From the holy gospel, which God himself first revealed in Paradise; and afterwards published by the patriarchs and prophets, and represented by the sacrifices and other ceremonies of the law; and lastly, has fulfilled it by his only begotten Son." But since Christ is now in heaven, and the church in part still remains upon earth, this does not mean that revelation has come to a halt. For this is not the case. Now the preaching of the Word as the gospel which Christ preaches through His church is the means of revelation. And **when the true church of Jesus Christ hears the preaching of the gospel, God is revealed to them in the face of Jesus Christ His Son.** And by the revelation of God through the preaching of the Word, believers can see and know God through all the works of His hands. They can above all else know Him through the record of God's revelation which is contained on the pages of Holy Writ, the infallibly inspired record of Jesus Christ. There in Scripture it all is contained, for God gave it by inspiration which could and did prevent the authors of Scripture from erring in the least.

And this brings up another point. That point is that all revelation is through the Spirit of Jesus Christ. Although Adam could know God in Paradise through the glorious creation in which he stood and of which he was a part in the state of rectitude, nevertheless this did not last very long. Not only was revelation objectively silenced somewhat through the Word of God's curse, but Adam lost the ability of his nature to see and understand that revelation. He lost the light of his mind, the love of God in his heart, and the whole creation became to him a closed book the pages of which he could no longer turn and read. This is only restored in the elect through the Spirit of Jesus Christ Who comes to take up His abode in the hearts of the faithful. He comes to dwell in those who belong to Christ. He comes to give life and light to the heart and mind and will of man so that once again the people of God are placed in contact with heavenly things and spiritual realities—the revelation of God in the face of Jesus Christ. And so the preaching of the gospel, as all revelation, is only to those in whom is the Spirit of Christ calling them out of darkness into light. All revelation in the Old as well as in the New Dispensation, in the preaching as well as in the things that are made, is only to those in whom is the Spirit of Christ calling them out of darkness into light. All is only by means of Christ's

Spirit. And even in heaven, this Spirit will not depart from us. "Except a man be born again, he cannot see the kingdom of God." John 3:3.

This means, of course, that revelation is only for the elect. And this is undoubtedly true. Only the people of God can receive the revelation of God. It is impossible for the natural man devoid of grace and darkened in heart and mind ever to receive this glorious revelation of the truth. It is simply inconceivable that one who lives in outward and willful rebellion, whose heart and mind are devoted to the service of sin, can know God in any way. This is not to deny that even to the natural man, God causes the things that are seen to testify of His power and Godhead. Even the most backward heathen in the outer reaches of uncivilized countries have a certain revelation through the things that are made. But this is only a revelation of God as the only true and living God Who ought to be served. And wicked man, no matter where he may be, simply holds always the truth under in unrighteousness and changes the glory of the incorruptible God into an image like unto corruptible man. Rom. 1:14-23. He can never come to any knowledge of God. And it is for this reason that he is also without excuse in the great day of Jesus Christ. But there is no revelation of God through Jesus Christ outside of the preaching of the gospel, and the operation of the Spirit of Christ. This is reserved only for the elect; and this is their salvation.

While we live on this earth, we are not made perfect. It is for that reason that we have the truth only in part. Paul describes our knowledge of God now as being that which we can know seeing through a mirror darkly. But already we are deeply and profoundly moved as we catch glimpses of the glory of the revelation of God. But presently we shall be in heaven. And then we shall no longer look through a mirror darkly, but we shall see God face to face as He has revealed Himself in Jesus Christ. And then we shall not only receive the revelation of God, but as the body of Christ, the church of the living God, we shall be the means also whereby God reveals Himself in the highest and most glorious sense of the Word. There shall be the full and complete revelation of all the glory and infinite perfection of Him Who is the Lord of all. And there, as the seraphim in Isaiah 6, we will only cover our faces and say with them and all the church, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

H. Hanko

IN MEMORIAM

The consistory of the First Protestant Reformed Church of Redlands, California, expresses its heartfelt sympathy to one of its members, deacon D. Hofman and his family in the loss of

MRS. JENNIE PORTE

who passed away April 25, 1958.

May the God of all grace comfort the bereaved in the glorious thought that "Blessed are the dead that die in the Lord."

Rev. H. H. Kuiper, President
A. Karsemeyer, Clerk.

CONTRIBUTIONS

TO MY SURPRISE

A friend of mine handed me the Ref. Guardian of April 10 in which the consistory of Pella had an overture to their Classis to overture Synod to seek contact with the churches who left them. When I read this I was shocked.

Do they not know that we still have the truth which we confessed for over thirty years, and they have accepted the statements of Rev. De Wolf? And now they come to Classis to seek contact with us? A few years ago they had an overture to Classis to put our professors out of office and appoint new missionaries. I thought how can this be possible without confessing such a sin before God. Do they not know that God is a God of order? I know that I will be accused also as I was in the consistory at that time. But I have confessed my sin before God and man, and have peace and joy in my soul. I would also urge you in the name of the King of the Church to confess your sin and walk in the way of obedience. Now you are a laughing stock to the churches round about us. The question was put to me so often: "Did you not have a school committee?" Of course we did. Was the consistory ever informed by this committee that the professors were not teaching the Prot. Ref. truth? Of course not. A minister said to me: "Zoo gek heb ik het nog nooit gehoord." I would like to warn our churches when they have discussion with them to be very careful that they first confess their sin. We must not forget the History of the past with these people. Had it not been that God had put watchmen on the walls of Zion to sound the alarm they would have destroyed our Prot. Ref. truth which God had entrusted unto us.

(w.s.) Cecil Van Der Molen, Pella, Iowa.

Redlands, Calif., May 5, 1958

Rev. H. Hoeksema,
1139 Franklin St., S. E., Grand Rapids 7, Mich.

Dear Rev. Hoeksema,

Will you place this in the Standard Bearer in answer to Rev. Kuiper's article in the Standard Bearer of March 1, 1958?

Regarding your article on Improper Discernment, you wrote that I maintain that our fathers held the same view that I hold. I was not referring to the fathers as individuals. What I was referring to was the fact of the fathers as they brought forth those confessions as we have them today through the Church. Just as the Church brought forth the Declaration of Principles, which was brought forth by an act of faith.

Your mistake is that you bring in the opinion of Bavinck and others. Rev. Kuiper, we have not officially adopted the quotations from those men. We have adopted the Belgic Confessions and they are definite on the subject. Therefore you must stay by the Confessions, which you did not do. You said in your article that institutionally the church in this world is never perfect. Will you prove from the Confessions that the Protestant Reformed Church has not the perfect Doctrine of Salvation? You believe, of course, that 1924 was truly a reformation. What happens to a Church when God calls a reformation? What do you understand by a reformation? Had she not then arrived in 1924, just like the schismatics had arrived in 1953?

Yours in Christ,

K. Feenstra.

819 Sylvan Blvd., Redlands, Calif.

Psalm 118 (Psalter No. 318)

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

This is Thy temple-gate, O Lord,
The just shall enter there;
My Saviour, I will give Thee thanks,
O Thou that hearest prayer.

The stone rejected and despised
Is now the corner-stone;
How wondrous are the ways of God
Unfathomed and unknown!

In this the day that Thou hast made
Triumphantly we sing;
Send now prosperity, O Lord,
O Lord, salvation bring.

Hosanna! Ever blest be He
That cometh in God's Name,
The blessing of Jehovah's house
Upon you we proclaim.

The light of joy to shine on us
The Lord our God hath made;
Now be the precious sacrifice
Upon His altar laid.

O Lord, my God, I praise Thy Name,
All other names above;
O give Him thanks, for He is good
And boundless is His love.