

# The Standard Bearer

A REFORMED SEMI-MONTHLY MAGAZINE

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## THE STANDARD BEARER

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*Meditation***Cease Ye From Man!**

*Prof. H.C. Hoeksema*

*Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?*

*Isaiah 2:22*

The day of the Lord cometh!  
Judgment is nigh at hand!

It shall be upon every one that is proud and lofty,  
and upon every one that is lifted up; and he shall be  
brought low!

It shall be upon all the proud cedars of Lebanon,  
and upon all the oaks of Bashan!

Upon every high tower! Upon every fenced wall!  
Upon all the ships of Tarshish! Upon all the pleasant  
pictures!

All the loftiness of man shall be bowed down, and  
the haughtiness of men shall be made low!

The idols, the work of men's hands, the man-created  
gods — He shall utterly abolish them!



The Lord alone shall be exalted in that day!

And men, great and small, of high and of low degree, shall be brought low! They shall fear before the face of the Lord! Their lofty looks shall be humbled, and their haughtiness shall be brought down!

Into the holes of the rocks they shall crawl, and into the caves of the earth they shall creep! To the hills and to the mountains they shall cry out, "Cover us! Hide us from the wrath of the Lamb!"

Such is man — man in the light of the coming day of the Lord!

Cease ye from him!

For wherein is he to be accounted of?

Put not your trust in princes, nor in the son of man . . . His breath is in his nostrils!

O church of our God, people of God's covenant, it is better to trust in Jehovah! Better far! Better absolutely!

But then: cease ye from man, who is nothing to be accounted of!

\* \* \*

Man! Great man!

He appears to be able to do great things!

He builds his fortifications and strengthens himself with armies. He counts his nuclear warheads, and stores up his inter-continental ballistic missiles. He builds his ships, and strengthens his navies and his merchant marine. He traverses sea and land. He rides the lightning. He cleaves the depths of the sea. He subjects to himself the power of the atom, and puts it into his service. He soars away into space, and probes the distant reaches of the universe. With his science he investigates all the secrets of creation, and he puts all the resources of nature to his use. He builds great kingdoms, and he aims at world dominion. He cleans up his environment, and will make the world a better place in which to live. He conquers disease, and he boasts of learning the secret of life. He boasts that peace among the nations is a goal within his reach, yes, even peace with justice!

He also makes his own gods, and bows down before them!

Man! Is he not to be regarded?

Does he not give reason for esteem?

Would you not have some expectation of him?

Has he not in the past accomplished great things? Is there not reason, on the basis of past performance, that the goals of which he boasts he shall also attain? Will he not build his "great society?" Will he not achieve the ideal state? The golden hopes of justice and equality, of peace and prosperity, of a humanity free from want and from drudgery, free from sickness and disease, from famine and pestilence, from war and violence — are they not within the bounds of human achievement?

The great men of the earth — should we not esteem them?

The pioneers into space — should we not hail them?

The humanitarian leaders — should we not look to them for deliverance?

The champions of human rights and of civil rights — should we not follow them?

The world's giants of knowledge — can we not expect solutions from them?

\* \* \*

Or — if we cannot and may not esteem them very highly — ought we not to regard them with fear and trembling?

Man! Powerful man!

Is he not able to subdue nations? Is he not able to wipe out whole cities with one blast? Is he not able to fill the earth with violence — even more so than in the days of Noah? Is he not able to control the economy, so that without his consent you can neither buy nor sell, neither eat nor drink? Is he not able to accept you into his society or exclude you therefrom? Is he not able to allow you freedom or to cast you into prison? Is he not able to decide your life or your death? Does he not have it within his power to prescribe your whole manner of living? Can he not provide you a job, or withhold from you employment? Can he not allow you freedom to educate your children in the fear of the Lord, or deprive you of that freedom? Can he not decide whether your churches shall be open or shut, whether you shall have the right to own the Scriptures or not, whether you may worship and whom you may worship? Can he not insist that you shall have the mark of the beast in your forehead or in your right hand? Can he not insist — on penalty of torture and death — that with all the world you shall wonder after the beast?

Is there, then, not reason — real reason — to be afraid of him, to regard him with fear and trembling?

\* \* \*

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm!

Thus saith the Lord: Cease ye from man! He is nothing to be accounted of!

The day of the Lord cometh! Then it shall be revealed! Then it shall become plain in the ultimate sense that man is not, that he never was anything to be accounted of. Then it shall be revealed that man's breath always *was* in his nostrils. Then it shall be ultimately clear, clear to the full, clear with finality, that man is but an infinitesimally, speck of dust, like the dust of the balance, like a drop — not in — but of the bucket.

Hear, O Israel! Hearken, O church of our God!

Be not deceived!

Neither be intimidated!

The danger is there, and the temptation is not at all unreal. For you, too, are but men, sinful men, weak men, in yourselves.

It was thus in Isaiah's time. That was a time of affluence and prosperity. It was the days of Uzziah and



Jotham. For a time the kingdom of Judah attained to new power and glory. The nations round about them were subjugated once again. Jerusalem and the cities of Judah became strong once more. The army was powerful. Business and commerce flourished. The land was rich. Men gained name and fame for themselves. But along with all this, the world forced its way into the church of that day. Of this the prophet speaks in this chapter. He tells of the riches, of the gold and the silver, the treasures, the wealth, the horses and chariots in great number. But he speaks also of the idolatry and the enchantments of the heathen which had been imported into the land. He speaks of the fact that they pleased themselves in the children of strangers, of the wickedness of the countries of the east which had attracted them, of the fact that the land was full of idols, the work of their own hands. And against these the prophet was commissioned to warn: Cease ye from man!

And is it any different, principally, in our day? No, I speak not of America in general, but of the *church* in our land and in our times! It is an age of affluence. It is an age of human achievement and power. It is an age when, in certain respects, it is tremendously easy to become enamored of the world, to be attracted by its riches, by its glamor, by its achievements, by its pleasures, by its humanistic ideals, by its hopes and promises of solutions for the ills of mankind. Or, in other respects, it is a time when one's heart can fail him for fear when he contemplates the dreadful possibilities of the future. And yet, again, when fear of the enemy fills one's soul, is not that the moment when the temptation to fix one's eye upon horses and chariots, on men, on an arm of flesh, is sometimes the greatest?

Be exhorted, O church! Be warned, O children of God!

Cease ye from man!

Put not your trust in princes, nor in the son of man, in whom there is no help!

\* \* \*

Insignificant man! Puny little speck of dust!

His breath is in his nostrils!

That is a very concrete way of expressing, in the first place, that man is dependent, utterly dependent, in all his existence. He lives a derived, a dependent, existence. He is dependent upon all things round about him. This is true not only of his breath, but also of all other things that are essential to his existence. Dependent he is upon bread and water and milk and wine and oil and clothing, upon cold and heat, upon rain and drought. Dependent is he in all his existence and upon all his environment. The Lord our God is not thus. He has life in Himself. His life is one with His Being. No one and nothing can deprive Him of His life. He *is* life. But man exactly is not life in himself. His life is a derived life. It must be supplied him.

True this is, most of all, with respect to his very

breath. We are accustomed to that breath. We give no thought to it. We inhale and we exhale, moment by moment, and may be occupied with many other things. Our breath — we think — is automatic. But fact is that our earthly existence is just exactly dependent upon our breath from moment to moment. Literally we walk around every moment of our life continually gasping for air!

Such is man! He is dependent: a constantly needy, help-requiring creature.

But our God is in the heavens! He is the Self-existent and Living God! The Self-sufficient One! The absolutely Independent One!

Not only that, but man's existence is uncertain, brief, swiftly passing away!

His breath is in his nostrils!

He cannot retain, cannot hold his breath. It is continually in his nostrils. He inhales, but only in order to exhale.

In this regard, too, man is dependent for his brief existence on many other things, and that, too, constantly. He must have bread, and he must have water, and he must have clothing. Without them he quickly perishes. But how much more emphatically true this is of man's breath! A man can sometimes eat a large quantity of bread, and then live for days without eating again. His bread is not continually in his mouth. If he cannot eat for a day, this is not fatal. But puny little man can only get one nose-ful of breath at a time; and that one nose-ful he *must* have! He can live only a few seconds on it. And if then he is fortunate enough to get more air immediately, then it is well; but if not, he dies! Perhaps that is one reason why there is never any warfare about air!

His breath is in his nostrils! His breath goeth forth, he returneth to his earth; in that very day his thoughts perish!

But our God is the Eternal One!

\* \* \*

Wherein, then, is he to be accounted of?

The question is a rhetorical one, and the answer is perfectly obvious. It is an emphatic, "Nothing!"

The question is a challenge to mention anything whatsoever in which man might be esteemed. And the challenge cannot be met!

Remember, the subject is Man. Man as he is in himself! Man apart from God! Man as he cuts himself loose from God in his wanton pride and in the vain imagination of his heart!

Remember, too, that that "man" includes ourselves as we are by nature! What are you and I to be accounted of? If we consider ourselves by ourselves, apart from God, — apart not only from His providential upholding and sustaining of our existence, but apart from His grace, the grace of Him to live apart from Whom is death?

Nothing! Vanity! A fleeting shadow! A dream that



passeth! An insignificant speck of dust that gasps for thirty seconds of life!

If you buy a bouquet of flowers, then you know that you at least can have them in your house and enjoy them for a few days. But if you would buy a man, you would not even know whether the next second you would still have anything!

Such is man!

Such are all men! Men at their best, at their greatest!

In all their works they are bound to the breath that is in their nostrils! If God — so to speak — pinches man's nose shut, then that man and all his gifts and powers and labors are gone! Instantaneously!

And the day of the Lord cometh! For man!

Then it shall be fully revealed! Then he shall have to admit that he is nothing! And is not the very greatness of his boasting and of his scoffing a reminder of the coming of the great and terrible day of the Lord? Presently man — great but puny man — will become greater and more boastful and more wanton than ever before, in the Antichrist's final kingdom. Then the Lord shall come! And even that great Antichrist shall call to the hills and to the rocks to cover him and hide him

from the wrath of the Lamb!

\* \* \*

Do not regard, esteem, that man!

Cease from him — whether to put your confidence in him or to be afraid of him!

Can the wisp of straw save the drowning man in the swift current of the mighty Niagara? Can a man save us?

Or can a man, who is utterly dependent and who lives but thirty seconds at a time — can that little man harm us?

Trust ye in Jehovah, the Eternal God, the I AM, Whose counsel shall stand forever!

He has loved you and loves you! He has revealed that love in the Son of His love, our Lord Jesus Christ!

He purposes to glorify you, and all His people, with everlasting life! To His purpose friend and foe, men and angels, the wicked and the devils of the abyss — yea, all creatures — are subject!

Cease ye from man!

It is better — far better — absolutely better — to trust in Jehovah!

## Editorial

# More About Campus Crusade

*Prof. H.C. Hoeksema*

The attraction to movements like Campus Crusade and the kind of "evangelism" which it represents (and I include in this classification all kindred Arminian movements) seems to be not inconsiderable even among people of the Reformed household. It is not amiss, therefore, that such movements be exposed for what they truly are. And, as it is frequently with movements of this kind, the more deeply one probes into them and the more thoroughly he discovers their true nature, the less attractive and genuine they appear. Recently there was called to my attention a pamphlet written by someone with first-hand knowledge of Campus Crusade, a Mr. Gary North. The pamphlet is entitled *Campus Crusade For Christ: A Critique*. This pamphlet fully substantiates all that our Rev. Harbach has written about this movement — and more. And because it is written by someone acquainted with the movement by personal experience, and because it is rather refreshing to note that some of the same criticisms voiced in our magazine are sharply voiced by another, I wish to share some of the thoughts of this pamphlet with our readers.

The writer of this pamphlet is introduced on its fly-leaf as "a member of the History Department at the

University of California (Riverside), (who) holds the B.A. and M.A. in history from this school and is presently completing his Ph.D. He has studied at Westminster Theological Seminary in Philadelphia . . ." He introduces the pamphlet by referring to some advice given him by another student when he left Westminster: "Truth before friendship." And in this connection he writes:

The kind of solid, rigorous commitment to principle that is involved in such thinking is foreign to twentieth century attitudes. Only "fanatics" are supposed to act in such an ungraceful manner . . . Evangelical Christians think they are doing God a favor by being meek in principle, soft in manner. Creeds and principles that brought death to the Reformers four centuries ago are regarded as matters subsidiary to that modern excuse for impotence and vague theology, the so-called "warm Christian faith." Whatever it is, the "warm Christian faith" has become a synonym for loose thinking and even a retreat from thought; it represents one more facet of the drift into irrationalism which has characterized so many of this century's religious movements, whether secular (fascism, existentialism) or sacred (neo-orthodoxy, mysticism).

From the outset, in harmony with the above stance,



the author characterizes Campus Crusade as an enemy of the orthodox faith. He states that "Until Campus Crusade for Christ alters its theological foundations and the methods of evangelism built on these foundations, it shall remain an enemy to that orthodox faith. It is simply a question of the Reformation faith versus Campus Crusade; to put the issue in other terms is misleading." He insists that what is involved is a conflict of principles, not a debate over the means of evangelism. And he insists, moreover, that the means of evangelism cannot be separated from the question of theological orthodoxy. He bluntly insists that the differences cannot be healed by a so-called "warm Christian faith," and warns: "The day a man adopts a 'warm Christian faith' at the expense of rigorous theological thinking, that day he has drawn near to the 'warmth' of hell's eternal flames."

One might expect that Mr. North was brought up in the allegedly stiff and rigorous atmosphere of Reformed orthodoxy, and that he carries his prejudices against Campus Crusade from that source. But no! He tells us that he was converted to faith in a personal Christ in 1959, that he was ill-prepared as a convert to venture forth into the college world, that initially he was associated with an independent fundamentalist Bible church, and that thus he came into contact with the campus evangelistic movement — first at the College Briefing Conference at the Forest Home Christian Conference Center (near Redlands, California), and thus with Mr. Bill Bright, the founder and leader of Campus Crusade for Christ. He informs us, further, that "It took over five years for me to grasp what was involved in the whole movement, of which Campus Crusade for Christ is by far the most potent representative on the American college scene." After Mr. North's initial contacts with Mr. Bright at the College Briefing Conference, he did not come into personal contact with Campus Crusade until he transferred to UCLA, one of the two central campuses at that time for the Campus Crusade movement. There he became well acquainted with the "soft-sell" approach of CCC, with its "activist" character, and with its thrust that "important people can be Christians." Writes he, in this connection:

The soft-sell approach characterizes much of the Campus Crusade program, and it is as much a product of Mr. Bright's business background as it is of its Arminian foundations. It avoids, whenever possible, an open, intransigent, and thorough-going confrontation with ethical apostasy. What I originally regarded as the greatest strength of the organization I now see as its fundamental flaw: it does not acknowledge the radical nature of the dichotomy between the saved and the lost.

As to the "important people can be Christians" thrust, he writes:

The reader who is unfamiliar with the inner operations of Campus Crusade would be (I trust) as-

tounded to see how much attention is paid to any athlete or campus leader who can be converted, cajoled, or otherwise led to "accept Christ as personal savior." I put the words in quotation marks not in order to ridicule the idea, but only to call attention to another facet of orthodoxy: the fear of a sovereign God who makes demands on His people. Those approached by Campus Crusade disciples are simply not initially taught to fear God, wherein lies the beginning of all wisdom (Psalms 111:10).

All of the above is background information. At this point Mr. North turns to the methods of Campus Crusade and criticizes the — admittedly unofficial — policy of CCC to seek out the big-name campus leaders in its eagerness to emphasize that it is possible to be a Christian and at the same time a "big man on campus." He writes:

But the basic approach of Campus Crusade is not to use the big schools as examples of horror; instead, the campus celebrities receive so much attention precisely *because* they have been so *successful* inside the framework of such institutions! It is not that these celebrities have escaped from these institutions because of the gospel of light; they are seen as examples of how one can have success in both worlds, fusing, as it were God and Mammon. The paucity of Campus Crusade's program is seen in the fact that its view of the "collegiate challenge" does not involve the challenging of those secular institutions that are waging war on the saints.

But Mr. North has some very substantive criticism of the entire doctrinal position of CCC. He maintains that Campus Crusade's evangelism rests on a perversion of the orthodox doctrine of the perseverance of the saints. He calls attention to the fact that *hell* is never mentioned in any of the early CCC literature, and to the fact that Campus Crusade *cannot* speak of hell because of the God-loves-you approach and its God-has-a-wonderful-plan-for-every-life approach. He emphasizes again and again the Arminianism of CCC, documents his claims, and demonstrates with strong and Scriptural appeal to the truth of predestination that this Arminianism is false doctrine and a pseudo-gospel. He concludes this section of the pamphlet with the following:

The idea that the message needs to be softened in order for men to accept it is ludicrous. If it is presented faithfully, by definition it will *not* be accepted unless the Holy Spirit moves the individual's heart. And if the Spirit moves the heart there is no reason to soften the message. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know (them), because they are spiritually discerned" (I Cor. 2:14). This is precisely the reason that the sinner must be regenerated *before* he can make a profession of faith. We dare not reverse the order of salvation: regeneration precedes confession, and not the reverse. There is no necessity of toning down the gospel; in fact, it is a sin to do so: "But though we, or an angel from



heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The man who continues in his Arminianism had better consider those words with fear and trembling.

But there are more aspects of CCC which come in for Mr. North's criticism. One is the *perfectionism* of Campus Crusade. Another is the *false doctrine of the church* which underlies Campus Crusade as an "interdenominational ministry." Mr. North accuses CCC — rightly — of professing a "hypothetical religious neutralism" in its doctrine of the church as an institution. He claims that with CCC the "least common denominator" principle triumphs; and he insists that no truly creedal church can go along with the movement. He is critical of cooperative evangelism and its humanism. He is critical of the drift toward Barthianism and neo-orthodoxy in this and other neo-evangelical

movements. And finally, he calls into question the whole matter of what is called campus evangelism — at least, as it is presently conducted.

Through the whole pamphlet there is but one point which I would criticize and which, if I could, I would want to discuss with Mr. North. That is his reference to a "free offer of grace," — something which I would guess he may have imbibed at Westminster when he studied there. Grace is never an offer in Scripture; neither is salvation; neither is the gospel!

All in all, however, this little pamphlet is very worthwhile, very instructive, and a forthright and incisive critique of Campus Crusade — the more interesting and the more valid because it comes from one who speaks from experience.

The reader who is interested in finding out for himself may obtain this little pamphlet for 40c from: Chalcedon Inc., 394 Chestnut St., Nutley, N.J. 07110.

## *Come Ye Apart... And Rest A While*

Rev. C. Hanko

*"For the poor always ye have with you." John 12:8*

Dear Philip,

There is a problem that keeps nagging me from time to time. It is one which undoubtedly interests and concerns many others. And since you are a deacon in the church of Jesus Christ, it is of special concern to you. I am referring to the matter of Christian giving.

We both are well aware that this is an integral part of our stewardship as members of God's church. It is intimately connected with our place in the communion of saints. And it is also an essential part of our Sunday worship. I am thinking, for example, of what our Heidelberg Catechism says about keeping the Sabbath of the Lord, our God. Just to refresh your memory, I shall quote the first part of it: "First, that the ministry of the gospel and the schools be maintained; and that I, especially on the Sabbath, that is, on the day of rest, diligently frequent the church of God, to hear his word, to use the sacraments, publicly to call upon the name of the Lord, *and contribute to the relief of the poor*, as becomes a christian." The underscoring, of course, has been added. But our fathers did maintain that contributing to the relief of the poor is a part of our keeping Sabbath here on earth. And it is evidently for that reason that most churches, if not all, collect for the Benevolence Fund every Sunday.

As you will agree, this is in full harmony with Scripture. Even in the old dispensation when Israel dwelt in the "land flowing with milk and honey" there were

always the poor among them, and these poor might not be neglected. Thus we read, for example, in Deuteronomy 15:11, "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." Evidently the Lord Jesus had this in mind when He said, "For the poor always ye have with you." And I am sure that He did not say this in a tone of voice that would imply that this is just another burden laid upon a church already taxed to the limit with financial obligations. He fully realized how beneficial it is for us to have needy persons among us, so that we can give expression to the mercies of Christ as we experience them in our own hearts. Thus Paul quotes Jesus as saying that, "It is more blessed to give than to receive." The implication is that it is also blessed to receive, since we receive out of the hand of Christ through His church, but it is still more blessed to be the hand of Christ extended to the needy. For then we know that if we have done it unto one of the least of His brethren, we have done it unto Him.

There are also laws of Moses in regard to tithing. Every third year a tithe had to be given "to the Levite, to the sojourner, to the fatherless, and to the widow." (Deut. 14:28, 29; 26:12). Now I know that we are no longer under the law of Moses in the sense that the Jews were in the old dispensation, not even in regard



to tithing. Yet this sets me to wondering whether the Lord is not laying down a sound rule for us to follow freely and spontaneously whenever the question arises in our souls as to how much we should give to kingdom causes. In these days of income tax returns we have quite an accurate record of our annual receipts and expenditures, and even of our gifts, contributions, donations to charity, *et cetera*. Maybe the tithe does have significance for us even yet today.

There were many more laws in regard to the poor and needy, such as allowing them to glean the fields, and similar laws. The Lord did not want the poor to go begging. And therefore the beggar at the temple gate (Acts 3) must have been a sad commentary on the spiritual condition of the Jews of that time.

When we turn to the new testament we find many references to the care of the poor and distressed. Without attempting to refer to all of them, let me just skim over a few.

We are told that one of Jesus' disciples carried the purse for the entire group. Likely the contents of this purse was supplemented by gifts from the more affluent of Jesus followers. The twelve may have used its contents to buy food and other necessities as they travelled from place to place. But what I want to refer to is the fact that when Judas was sent out during the last Supper, some of the disciples, still suspecting nothing, thought that Jesus had sent him out to give something to the poor. John 13:29. This is interesting, because it must mean that it was a common practice to go out at the time of the Passover feast to bring some special gift to some needy family. This was likely an expression of their thankfulness even while they were partaking of the slain lamb and the unleavened bread. Could this be the origin of our Eucharist or thank offering at the Lord's Supper? You know, as a child I often wondered about that offering. It was almost as if the congregation was asked to pay for the elements that were used at the Supper, and I didn't fancy that at all. But now I realize that this thank offering is intended for the poor, and that it is an expression of what we feel in our hearts: "What shall I render unto the Lord for all His benefits toward me? I will take up the cup of salvation, and call upon the name of the Lord."

Acts 6 speaks of the institution of the office of

deacons for the particular purpose of caring for the poor. Acts 11:29 speaks of sending relief to the brethren which dwelt in Judea. In I Corinthians 16:1, Paul urges the church to lay in store for their fellow saints, each as the Lord has prospered them. And, as you well know, these examples could be multiplied many times.

The point I want to make right now is that giving is an essential part of our stewardship as well as of our public worship. We can have no disagreement on that score.

Now my problem is not that I have a complaint against our church members that they are not good stewards. Many outside of our churches often express amazement at the amount of money our people bring up for various kingdom causes. There is the church budget, our annual synodical assessment (I don't like the word, particularly when it applies to giving to needy churches, student aid, etc.), and various other offerings that are received in the church. Then there is the tuition for the instruction of our children, which is no small amount for some families. I think it can be said, at least in general, that our people are liberal givers and do give as the need requires.

But my problem is this. First, that we seem to live in a time which contradicts the word of Jesus: "For ye have always the poor with you." Many of our churches have a surplus in the Benevolence Fund. Many draw from that fund only rarely. The result is that our weekly offerings for this particular fund amounts to a bit of small change and possibly a few dollar bills. And when we present our thank offering at the Lord's Supper, one blushes to think that this is supposed to demonstrate our thanks to God for all His benefits.

No, the problem is more serious than that. We have deacons who are called of Christ and represent Him as our merciful High Priest. And yet they complain that they have nothing to do! That is what troubles me, doesn't it you?

I do not know whether I can come up with a satisfactory solution to the problem, but it already relieves me to tell you about it. Maybe you have some suggestions. And I may write you about this again some time. Awaiting your reply,

Yours in the Lord,  
C.H.

The will is motivated in its choice. This is true in respect to natural things. Why do you will to eat? Because you are hungry. Why do you drink? Because you are thirsty. You cannot will to eat when you are full and nauseated. But the same is true spiritually. Also the will to come to Christ is motivated. Why does man come to Christ? Because he longs after the living God. Because he is weary of sin, and seeks rest, the rest of forgiveness, of eternal righteousness, of fellowship with the God of his salvation, and because he acknowledges that it is only in and through Christ that he can attain to them. Why does a man come to Christ? Because he thirsts for the living water, and the Fount of that water of life is opened in Christ alone. And this longing after God, after forgiveness and righteousness, this thirst for the water of life, this will to come to Christ, is not of the sinner himself: it is the fruit of grace.

H. Hoeksema, *Whosoever Will*, p.48



*From Holy Writ***Exposition of Ezekiel 18 (continued)***Rev. G. Lubbers***THE CONCRETE CASE-STUDIES GIVEN BY THE LORD.** continued (Ezekiel 18:5-18)

There is a second case which is brought forth as normative example of the just and righteous dealings of the LORD in judgment. It is the case of a man who shall surely die and shall not live. This man, too, is a son of a father. In this case he is the son of a righteous father. This father instructed him in the ways of life and in the righteous ways of God's covenant, to walk in all the commandments of God. He was instructed to walk in the true religion as expressed in the first table of the law, and in the true love for his brother as stipulated in the second table of the law. But it was all to no avail. This man shall die. His blood shall be upon him. And the Lord makes it so real and descriptive that none of us can fail to know who he is speaking of. By their fruits they shall be known. They are the people who have heard all the Words of the LORD and did not keep them. Such a man is a worker of iniquity. He is a doer of all these abominations which cannot be done in the temple of God as a walk of sanctification and life. They shall not see God.

Yes, look at the list of sins here enumerated.

If a righteous father begets such a son who is a destructive one, a breaker and robber, a shedder of blood, or doeth the like of any of such kind of things — he shall surely die! No he shall not die for the sins of his father. He shall die for his own sins in which he has lived. And when the LORD'S "diary" shall be read in the day of judgment it will not be his father's sins which are recorded there. For the books which shall be opened in that day shall be the "books of the conscience." (Revelation 20:12) And there shall be written indelibly in the conscience of those judged out of the books: you are a fornicator and a whoremonger, you have been a man void of all concrete display of that mercy which boasts against judgment, and, therefore, you will not receive mercy. You have not helped the poor and the needy, and when you did "help" the poor it was only to give him money upon "usury" so that you impoverished him the more. And then you were congratulating yourself on helping your neighbor in your dirty conceit and cruel covetousness.

And in the conscience of such a one there is never any rest or peace.

His hands are full of blood-guiltiness. Shall he live in that dread day when the books are opened? He shall not live. He shall die in his own sin. His blood shall be upon him! His teeth are dull from his own sour grapes and the "wild oats" which he has sowed. He has sown

corruption to the flesh and he reaps corruption to the flesh!

God is not mocked by the evil proverb in Israel.

In the depths of Hell this proverb shall not be used any more!

He had Moses and the prophets; let him hear them!

The third "case" is that of a good son. (Ezekiel 18:14-17) This is a remarkably good son because he has a wicked father. And this case we ought to notice with marked and sharp attention. For this is pre-eminently the case in point in the evil proverb which is here refuted by the LORD! The proverb is "The fathers have eaten sour grapes and the children's teeth are set on edge." In other words: the children die for the sins of their fathers. Now, if such were the case then what the LORD says here cannot be true, namely, that a good son shall not die for the sins of his father, but that he shall surely live!

Let us take notice of this "case" just a bit in depth.

First of all this son "considers" his father's sins. He looks at them and ponders the implications and consequences of his father's sins. He knows the wrong of them. He forms a "judgment" of them, evaluates his father's works. He says: he that loveth father, mother, brother or sister more than God is not worthy of the LORD! He sees that these works of his father are not works meet for repentance. And that, therefore, it is all chaff that shall be burned with unquenchable fire.

Secondly, he distanced himself from his father spiritually. He did not treat him as a brother in good standing in the church. When this father was excommunicated in the church he approved. Yes, it hurt him in his soul. But for God's sake he lost his soul to gain it. He did not dull his teeth on the wild grapes of his father's sins! Rather he repented from his own sins — and he lived. He shall surely live and not die!

Thus this son shows himself a true, spiritual son of Abraham, and, seeking for the old and tried ways, he finds rest for his soul. He does not live because his father was good, nor does he die because his father is evil. He lives by the sovereign and free mercy of God! Here we see that famous proverb of the Dutch church-fathers "Genade is geen erfgoed." Grace is not a bequest of a father to his son, but grace is the gift of God in His sovereign and merciful dealings, apart from works of merit which we have done.

Such a fruitful bough which bears much fruit shall not be cut off and burnt with fire. He shall live, yea, he shall surely live!



Well may this word of God sink deep into our hearts!

On the one hand this is a great and needed warning for the church in every age. How we need to be warned that we must love Christ more than father, mother, brother or sister. This means that we shall ever be joined in heart and mind with those who love the Lord. I am a companion of all them that seek thee, Lord! On the other hand, this is a great comfort and assurance to the righteous. How many righteous people, when they examine the past of their fathers, do not see all kinds of sins and iniquities in their lives. Thank God, many of them are confessed and forgiven by the LORD. But should that not be the case — then the sins are not reckoned to the son who sees his father's sins and does not walk in them. That is immeasurable comfort to the righteous, and an incentive to persevere to the end that no one take his crown.

There is still a "fourth case" which we must attend to. This is the case of a man who once walked in his righteousness but left the ways of the LORD. This case demonstrates the truth that the "soul which sinneth shall die." We shall notice this under the heading which follows this paragraph.

#### THE WAYS OF THE LORD ARE EQUAL (Ezekiel 18:19-30)

A sinner in the last analysis contends with God Himself. He is, by nature, a hater of God and of his neighbor. He contradicts God and so God has a "controversy" with his people. And the issue is: Is God just when he convicts and condemns the sinner! When David writes Psalm 51:4, he no longer has any trouble about the LORD'S dealing on this score. Confesses David "Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest and be clear when thou judgest." (See Romans 3:4) But the unrepentant sinner when he is "confronted" with God, his sins and judgment contends with the Most High God and tries to live by the wicked proverb of the fathers' sour grapes and the children's dull teeth.

Now, God is too pure of eyes to behold sin, and he is too righteous and good as to be in any way accountable for our sins, or unfair in His righteous judgments. The ways of the LORD are not unequal!

Let us simply remind ourselves of the justice of God's dealing with each man in the church. Every soul belongs to the LORD. And there is no respect of persons with him. That was shown in each "case study." (See above)

However, the LORD also adds another word which we do well to take to heart. It is that he has no pleasure in the death of the wicked, but herein that he repent and live. We will quote this word verbatim: "Have I any pleasure at all that the wicked should die: saith the LORD God: and not that he should return from his ways and live?" (verse 23)

What must we say of this?

We shall need to read this word as spoken by the LORD and heed it for our salvation's sake! We shall not simply need to point out what this text cannot mean in the light of many other passages from the Bible, but will also need to say what it does teach.

First of all, we believe that it is crystal clear from the text that this is a question, and that it is put in such a way that the answer is an unequivocal "no." God is not *pleased* in the *dying* of the wicked at all! He is pleased with the repentance of the wicked and that they live! To underscore this the text uses the term "dying of the wicked." And here the "dying" (*moth rashah*) of a wicked one! His delight is not in the *dying* in sin and unrighteousness. Has God any delight in this? Delighting does he delight in it? God forbid!

Secondly, we should beware of the hasty and erroneous conclusion that this means that God seriously intends in his Divine Decree to save all the wicked. For we ought to notice that the Hebrew text does not speak of "the wicked," singling them out as a *class* of people in distinction from the righteous as a *class*. The Hebrew does not have the definite article in this instance. This points in two directions. It does not simply refer to the "wicked" spoken of here in the context, nor of the wicked reprobate. It leaves the matter indefinite: simply *wicked* one. We have a similar instance in Romans 5:6 "For when we were yet without strength, Christ died at his own time for (the) ungodly." Here, too, the Greek does not have the definite article. When the article is absent not the group but the kind of people are indicated. The people are rather qualified than identified.

From the foregoing we must not infer erroneously that God loves all wicked people, simply as wicked people! The text is not speaking of the people as such at all. The text speaks of the "dying" of the wicked. Their death is the subject here; Nay, more specifically the Divine delight is the subject in relation to a man who dies in his sins. Now this "dying" in relationship to the Divine delight is not the same as the "living of the repentant" in the same Divine delight! That is the crux of the question here. Hence, we must beware in jumping to the conclusion that there is a universal love here proclaimed. God forbid!

What then?

We must keep in mind the Scriptural teaching that God delights in truth and justice, whether that be in His own divine trinitarian life, (internal works) or whether this be in the creatures outside of Himself, men and angels. God delights in His own ethical perfections and virtues. He delights in justice! He delights in justice in the repentance of the sinner, a wicked one. That exalts his grace, love and goodness, and also His justice! Yes, this has a bearing on the "delight" of God even in Hell! But it is not the delight of a "sadist god" but of God who can laugh in the beauty of holiness!



*In His Fear***Spell It Greed***Rev. John A. Heys*

A railroad strike is averted.

A postal worker's strike is ended.

An air traffic controller's slow-down is over.

A truck driver's strike causes hardships and brings financial loss to many business establishments.

And by the time these lines appear in print, you may have half a dozen more strikes, boycotts, walk-outs, and the like.

It means that two vicious evils are with us in abundant measure, and that the very foundations are being shaken so severely that the building is threatened with the ruin of collapse!

"Might makes right" is not only the slogan of the day; it is the principle by which the world lives. And our society is rife with greed and covetousness. Because these evils abound in the measure that they do today in our country and throughout the whole world, the handwriting is on the wall.

Mankind does not love God and has not the fear of God in its heart. It is not and cannot be subject to the first table of God's law (See Romans 8:7); and therefore it cannot keep the second table of the law either. It cannot devise laws of its own that will be respected and kept by the natural man. Nor can it build up and keep a good society.

Man is greedy. Man is covetous. And in his greed and covetousness he will disregard all authority and right to get what his covetous soul wants. Riot, revolt, murder, adultery, theft and deceit are all his tools and methods of satisfying his greedy and covetous heart. And there is such an inner relationship between the six commandments in the second table of the law. The tenth is not added to fill out the number. It is not one of minor significance. It is one that explains the need for the five that precede it. And even as it is true that if you keep the first commandment of the law, you will not only keep the other three in the first table but the whole law of ten commandments, so if indeed you keep the tenth, you will keep not only the other five in the second table of the law but the entire Decalogue.

And greed is a lack of love toward God and toward man.

Greed is dissatisfaction with God in His providence. It is an act whereby the heart of man rebels against God's sovereign distribution of His creatures. And the violation of commandments five through nine is the body's activity of responding to that greed and covetousness. The heart lusts in greed; and the hand, and eye and ear and flesh of man climbs over the fence of

God's law to go and get that which the heart lusts after. The authorities are defied because man is greedy. By murder fellowmen must be pushed aside to satisfy that greed. Adultery, fornication and rape stem forth from greed. One may murder because he covets his neighbour's house. He commits adultery because he covets his neighbour's wife. He steals and bears false witness because he covets menservants and maidservants, oxen and asses.

Look only casually, and you will see it before your very eyes.

Do the truck drivers care one snap of their finger that through their strike to fill their own pockets these establishments that require their services may go bankrupt and are having their pockets bled of the very cold cash wherewith these drivers are seeking to fill their own? Did the postal workers care one whit that the garment industry, that needed the postal services so badly to get their "Easter togs" to the stores, was financially hurt? Now we are not in any way fighting for this commercialization of what in the Church is a glorious day of spiritual rejoicing rather than a day to display how well-dressed one can be. We simply use this case to show that greed and covetousness are devoid of love for the neighbour. In fact the principle behind the whole godless strike is to hit the other fellow where it *hurts!* That other establishments and members of another union are going to suffer is incidental: the whole idea of the strike is to HURT management. It, that strike, never stems forth from love of the brethren. It never is the result of a sincere and serious desire to honour those who are in authority over us. And the screams of violent language used, the placards displayed, the actions and deeds to which men resort as clearly as you could want it shout out the word HATE! Greed is hatred. Love knows no greed. The mother who loves her child will go without to give to that child. Love always gives. Greed always takes away. Greed is a closed fist. Love is an open hand. Love caresses. Greed strikes a blow! I am not sure of the derivation of the word strike, but it is well chosen. It is striking a blow of hatred toward fellow men. It is hitting him with all that you have to make him come across and satisfy the lust of your heart. And plainly it is utterly devoid of any love.

Not only that, but the greed in man is so great and powerful that he is always ready to defend such deeds of hatred. How a child of God can square all this with the Word of God, how he can, while claiming to fear



God, be so fearless of trampling God's law under his feet in riot, which violates the fifth commandment, and in feeding his covetous heart, which violates the tenth commandment, the fear of the Lord cannot explain.

"Might makes right" is not a principle of God's Word. Uniting as a band in order to have power to *force* the employer to do as you wish is not the letter nor the spirit of the law of God. We sowed the wind, and now we are reaping the whirlwind. Group after group in our land rises up with numbers to force its wishes by brute strength. Law and order are strangers in our land, for we have long ago adopted force and coercion as our method of operating the affairs of mankind.

And the whole thing would be laughable, were it not so serious.

Men of the world earning \$10,000 a year cannot make ends meet and need to strike for higher wages for the very "necessities" of life!!!! But children of God earning less than \$10,000 a year and who spend *at least* \$1,000 for Christian School education for their children and \$500 for church budget and for works of charity make ends meet. These ungodly have an extra \$1,500 to spend, for they attend no church, and their children attend the public school which requires no tuition but is maintained by the taxes which the child of God pays above and beyond his Christian School tuition.

But the greedy heart of man covets more and more. As the economy rises and new dainties are invented and presented to the public, we just have to have them. We see our neighbour's house, his wife, how many manservants and maidservants he has, his Cadillac and housetrailer, to say nothing of his boat or yacht. And we just have to have the same. These become necessities to us rather than luxuries. And when the greed and covetousness that are in our souls are fed, watered and nourished, we have to go on strike or steal, or murder, or cheat to get them.

That there are people even in our land that do not get the necessities of life in the way of nourishing food we will not deny. But it has to be shown us that these are among those who have jobs and go on strike for higher pay. It has to be shown us that these suffer because they do not receive sufficient wages as members of a union to buy the nourishing food that they require. Of course, if you are to keep up with the Joneses and maintain their standard of living with your lower salary, you will have to cut somewhere. Of course, when the greedy factory worker sees the affluence of the factory owner and with greedy eye and covetous soul aspires to it, he will have to break God's other laws as well to try to get some of that owner's goods by a strike, to seek to even things up a bit. Greed will lead you to seek force to get what you want. Greed will inflame your soul with hatred against

that owner to do him all the damage you can, and to threaten his business with financial ruin for your own financial gain.

The strike may be the order of the day in this age, but then greed and covetousness are the order of the day. And then lawlessness and disorder are our way of life. For the law of God says, "Honour thy father and thy mother . . ." and, "Thou shalt not covet thy neighbour's house. . . ." And law and order are not simply heeding the law made by man. Law and order begin with keeping the laws of God. Ignore this first and last commandment in the second table of the law, and murder, adultery, theft and deceit will plague your land.

And not only our nation but the whole world is threatened by that ruin of collapse. More and more fearful of life do our cities become. The streets we could safely walk in times gone by must be avoided for one's very life's sake. Out of places where one could quietly and faithfully labour for his bread one is brutally cast with words of murder and hatred to accompany it. We boast of freedom. We speak of ours as a land of opportunity. And yet the place of the child of God is becoming smaller and smaller. And the ungodly themselves live in terror of other ungodly men and women.

Spell it greed, for that is what it is.

And it all began when man was successfully moved to covet God's position over His creation. In greed he pushed God aside to try to become like Him. From that moment on all these evil treatments of man by man began to arise. This greed leads man to trample all of God's laws under his feet. And there is no solution to our social problems that does not reckon with this basic greed of man. For that reason all the attempts of the unbeliever to stem the tide, to realize a return to law and order are doomed to failure before they begin. And the strike will only strike back at the strikers. It does already; and though they see these things, the drive of greed will not allow them to do differently. Each strike brings a rise in the cost of living; and men know this. Each strike brings a hardship and financial loss to "innocent" bystanders. Yet they go on and on, and the words become harsher and the deeds more violent. And the methods become more clever. A slow down is explained as being due to "illness." Men just do not show up for work to force with a gloved fist the measures and price they want. Where it all will lead to in the years just ahead of us only God knows. But let us not deceive ourselves into defending it and practicing it. Spell it greed, for that is what God does. And when you have spelled it correctly, you can begin to look for the remedy. Spell the tumor benign when it is malignant, and you are going to have a dead man on your hands. Spelling the word incorrectly is not going to cure the disease. Spell it correctly, and the correct diagnosis will serve to find the unailing cure.



Spell it greed and call it hatred. Then you can turn to the Word of God for the cure that He has designed in the blood and by the Spirit of Christ.

Spell it "necessary" and you are on the way to ruin. Sin is never necessary. Dishonouring those God places over you is never the way to success. Greed is the way to complete loss of life and goods and joy and peace in

the lake of fire!

Spell it greed and in His fear seek the solution in Him Who "thought not the robbery to be equal with God" but humbled Himself to death, that He might fill us with love of God and take from our hearts all greed for God's position and man's possession.

## *From Our School Committee*

# Our Theological School

*Mr. J. M. Faber*

It has been quite some time since you have heard from our Theological School and of the progress of our students. By the time you read this the school will have closed its doors for the summer vacation "Vacation" one calls it with tongue-in-cheek: for the faculty will be busy in preparation for next September's work-load, and the students will be extremely busy this summer making a living. But more about that later. First we would like to take you with us to be an unseen guest at a typical day in school.

Way back, on December 18, Rev. Kortering and the undersigned made one of the monthly visits to the school as representatives of the School Committee. This time we chose to pay Prof. Hoeksema a visit. The first class of the day, Old Testament History, was attended by Messrs. Bekkering, Kamps, Miersma, Slopsema and Van Overloop. This morning the class was called to order about eight minutes late — due to adverse driving conditions, one of the few reasons accepted by the professors for tardiness on the part of the students. After opening devotions, the instructor read and interpreted Genesis 3:16-19, in which he found the pronouncement of the curse upon Eve as it was to be manifested in the sorrow of her childbearing and in her subjection to her husband. The observation was made that womankind attempts to emancipate itself from this curse, but never fully succeeds because of the judgment there expressed. The curse of God upon the ground, it was explained resulted in thorns and thistles and all manner of noxious weeds to thwart man's attempt to obtain sustenance for himself and his family. All his labor and toil was to be in the sweat of his face, and eating corruptible foodstuff to feed a corruptible body; all in the sphere of death! Man was forced to work that he might eat, instead of eating that he might work, as he did in the state of rectitude.

The next class was that of Dogmatics, attended by all of the students, Mark Hoeksema having joined the group. This class was conducted mainly in the question-and-answer method, treating the steps of

Christ's exaltation. One's attention was aroused to the fact that the professor insisted on proof texts from his students to corroborate their answers. And to top it off, he asked for them in their original Greek! (*Een beetje overdreven!* H.C.H.)

Coffee break was next on the agenda, and the two visitors from the School Committee (but not the unseen guests) were remembered by the professor's wife, who packed his snack: two extra home-made cookies were labeled for them.

After recess the class of Typology was called to order, with Mark absent so as to attend Prof. Hanko's Greek class in the next room. The types under scrutiny were the Outer Court in the tabernacle, and its center piece, the Altar of Burnt Offering. The instructor expertly correlated the types and that which they typified, arriving at the conclusion that all this service in the tabernacle was but a promissory note to be marked "paid in full" by the Antitype, our Lord Jesus Christ.

It being the last day of the semester, the last class on schedule, Hebrew Reading, was substituted (by mutual consent) by a continuation of the study of Dogmatics. The many questions raised by the students anent the terms *hades*, *hell*, *disembodied state*, and the concept of the burial and resurrection of the "I" of each person, were answered by their mentor without leaning too heavily upon conjecture, but quoting mainly from the Word of God. Sitting in on a class of this nature makes one aware of the fact that much of that field is so mysterious and unknown, but nevertheless is revealed to us in the Scriptures in a somewhat limited way.

Rev. Kortering was asked to close this session with prayer, in which he led us in thanksgiving to our Covenant God for our school as His great gift to us, including the students whom He has moved to study for the ministry, and the two dedicated professors who give their all for this cause. The School Committee would like to believe that this prayer, and correlary, the prayer for God's continued blessing, rises to the



Throne of Grace from each of our pulpits and from each of our membership.

From the above mentioned wintry day we would like you to make a "giant leap" to the month of June. The last two weeks in June, the four Sundays in July, and the five in August, D.V., will be busy days for our would-be ministers. Those eleven weeks will see vacant pulpits supplied and vacant parsonages occupied. The five students who are licenses to "speak a word of edification" will not have much of a vacation, if that word means surcease from work. They will be very busy preaching twice each Sunday and making sermons the other six days of the week. Each of them will gain valuable experience in this activity which might be called a ministerial resident internship.

Mr. Miersma will be in Forbes, N.D., the last two weeks in June and all of July, living in the parsonage furnished for him and his wife. The five Sundays in August will find him filling the vacancy in Hull.

Mr. Van Overloop is scheduled to fill the pulpit in Randolph, Wis. for the first six weeks, and will then move back to Grand Rapids to supply congregations in that area while their pastors are on vacation.

Mr. Kamps plans on supplying Doon for six weeks,

and will finish the five Sundays in August in Forbes.

Mr. Bekkering has been appointed to serve in the place of vacationing ministers in the Grand Rapids area for the first six weeks, and will then supply Randolph's pulpit during the month of August.

Mr. Slopsema has been assigned to preach in Hull for six weeks, and will then be expected to finish the summer in Doon.

The sixth student, Mark Hoeksema, is not yet advanced to the status of the other five, and so will be occupied with his usual summer work — that of cutting grass for a local gardener. "Making hay at home," as one of his fellow students put it.

The above arrangement has been made by the faculty for the benefit of our vacant churches, and will be a boon for the students. They will especially benefit from their summer experience as they shall be guided and advised by a grateful consistory. The congregations certainly will appreciate these fledgelings as they "try their wings," or, to change the metaphor, as they test the shepherd's staff for size.

May the King of His church richly bless these earnest young men in this new venture, to the edification of the saints and to the glory of His name.

## *All Around Us*

### **Once Again The Question of "Days" Man Become God Varia**

*Prof. H. Hanko*

#### **ONCE AGAIN THE QUESTION OF "DAYS"**

In the debate over the question of evolution the church has conceded much to evolutionistic thinking. When the debate began many years ago (when I was still in college), the question was mostly concerning the length of the "days" of Genesis 1. It was popular then to describe these days as long periods of time and, in this way, to make room for an old earth. By making room in the Scriptural narrative for an old earth, sufficient concessions were made to science to answer most objections the scientists raised against the position of the creationists.

But the times have changed. Almost no one any longer believes in the "period theory." Once concessions were made to the scientists there was no stopping. It soon became clear that evolutionism was not content merely to stretch the days of Genesis 1 into long periods of time while retaining all along the idea

of creation by divine fiat. After all, if God created by divine fiat, why did He need long periods of time to do this? And, more importantly, the evolutionists were not merely interested in an old earth. They were interested in explaining *how* the world came into existence. And they would have nothing of creation in any sense. Hence, the church was forced to concede more and more until finally creation was denied altogether. Few today, within the Church, consider the question of the days of Genesis 1 a pertinent question. The whole of Genesis 1 (as well as subsequent chapters) is now usually described as myth, as less than actual history, as ancient traditions, not historically true, but preserved in Israel's legendary tradition as interesting but ancient beliefs of how the world came into being. These myths may have some religious and liturgical value; they may even give us some general truths concerning the works of God; but they are not history in



any sense of the word. The existence of the world is to be explained in evolutionary terms.

It is no wonder that this development took place until finally evolutionism has taken over completely. After all, the question which occupied a central place in the debate between evolutionism and creationism never was a question of the interpretation of the "days" of Genesis 1. This was always incidental to the real discussion and a comparatively minor point in the debate. The real question was always: "How did the world come into existence? Did it come into existence 'by the Word of God, so that things which are seen were not made of things which do appear?' Or did it come into existence by biological evolution? This is the real question. Therefore, once to have made a concession to the evolutionists, the church was forced to make more and more concessions until it lost entirely the Scriptures in the first part of Genesis. The result is that the question of the "days" of Genesis 1 is not any longer an important question.

It came as somewhat of a surprise therefore, that in a recent issue of the *Torch and Trumpet*, Dr. Maatman, from Dordt College, was found defending this all but forgotten idea. And the old arguments, so often refuted, were once again brought up.

It might be well to review this briefly, not so much because the old debate has very much relevance any more; but rather to demonstrate that it is indeed true that this seemingly innocuous concession inevitably leads to more and more concessions until the whole truth of creation is lost.

In support of his position that the "days" of Genesis 1 are long periods of time, Dr. Maatman urges the following arguments.

Dr. Maatman, in a former article, was making the point that nothing in Scripture (including scientific matters) is peripheral. From this he argues that those who accept "general evolutionary theory" are guilty of imposing their own ideas on the Bible. But he makes the point in this connection that those who insist that the days of Genesis 1 are days of 24 hours also impose their ideas on Scripture. The basis for this latter assertion occupies the rest of the article.

In the first place, Maatman argues that the Hebrew word for "day" can mean a long period of time when used in other places in Scripture. Now, apart from the fact that this is an old argument and has often been refuted, Maatman quotes but one text: Psalm 2:7. This passage reads: "This day have I begotten thee." Maatman argues that the word "day" here refers to an eternal period. Certainly this will never do. In the first place, I do not think that Maatman wants to make every "day" of Genesis 1 an eternal period. This would be absurd. In the second place, however, Maatman is apparently unaware of the fact that the apostle Paul quotes this text in his sermon in Antioch of Pisidia. And Paul speaks of the fact that this prophecy was

fulfilled at the time of the resurrection of Christ: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Acts 13:33. The "day" therefore is the day of the resurrection.

But this is not all. It is true that the word "day" sometimes refers to a period of time. We use the word in the same sense. We speak, e.g., of "the day of the horse and buggy." But when the word "day" is used in this sense, it is used to describe a period of time from a particular viewpoint; i.e., a dominant characteristic of a certain period of time. It is for this reason that we cannot use ordinal numbers with the word "day" when it is so used. Nor does Scripture. Never in the whole Bible is the word used with ordinal numbers to refer to a period of time. But this is emphatically the case in Genesis 1: the first day, the second day, the third day, etc. Quite obviously the meaning is not to describe a period of time characterized by one general characteristic, but is to indicate days such as we know them now.

Further, Maatman argues that the seventh day is a period because it is a period in which God rests. He rests today. And, if the seventh day is a period, why not then the rest of the days? But this is not the point of the Genesis narrative. It is not true that God rested from the seventh day onward up until today. God's rest is an eternal rest. And, once again, Maatman will not want to make these "days" of Genesis 1 eternal periods. Nor will it do to say that this "rest" is described in terms of God's "work" the previous six days as if God worked six days and then began his rest which endures to the present. Jesus reminds the wicked Jews that "My Father worketh hitherto, and I work." John 5:17. The whole argument is fallacious and based upon a false interpretation of the seventh day of the creation week. God rested on the seventh day exactly to establish the week referred to in the law: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." This is rooted in the creation ordinance itself.

Further, Maatman denies that the limitations of "morning" and "evening" in Genesis 1 point to a day of 24 hours. He argues this on the basis of the fact that Zechariah 14:7 uses the same word in a different sense. A couple of remarks about this will suffice. It is not at all obvious, in the first place, as Maatman insists, that the evening referred to in that passage "is associated with a day which obviously is not a day of 24 hours." This requires some very special exegesis. A mere affirmation will not do. But, in the second place, even though we should concede Maatman's argument, the fact is that Genesis 1 uses not only the word "evening" but also the word "morning." If Maatman's argument is accepted, then we shall have to read Genesis 1:5b in this way: "And the beginning of the first period of



time and the end of the first period of time were the first 900,000,000+ years." This is a most peculiar way to read the passage, and, far worse, it is an obvious denial of the perspicuity of Scripture.

Finally, Maatman argues that long periods of time are not incompatible with instantaneous creation. He says it is entirely possible that instantaneous acts of creation were surrounded by long periods in which no creative work was done. Here really we come to the heart of the question, I think. Maatman himself apparently does not really believe this. In this same paragraph he speaks of the fact that not all the miracles of Scripture were performed instantaneously. (Parenthetically it should be remarked that it is not altogether clear precisely what Maatman means by this. To illustrate this he points to the fact that the time between Christ's conception and birth was nine months. But the miracle of the incarnation took place at the moment of conception. And the fact that Christ united our human nature with the divine nature in the Person of the Son of God was not terminated with Christ's birth but continues eternally. This is the only example he gives — a most unusual one.) But when he speaks of the fact that not all miracles were performed instantaneously, he suggests, after all, that the same was true of the miracle of creation. It could have been, in his words, "a slow process."

Then we are back to where we started. If creation is a slow process, then, after all, creation could have (and, indeed, did) take place by means of evolution. Then the question is not merely one of an old earth vs. a relatively new earth. The question is: How did creation take place? Did it take place by divine fiat? Or did it take place by evolutionary processes? Maatman, at least suggests, that the latter is possible. But then the debate need not revolve around the question of the meaning of the word "day." Then the debate centers in the very truth of the Word of God itself. Those who shove aside much of Genesis as "myth" are more consistent than Maatman.

We, for our part, are content with the clear and concise statement of Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

## MAN BECOME GOD

In a recent article we made mention of the fact that the evolutionists speak of man himself controlling the evolutionary process to guide it in such a way that some kind of superman is produced. What they mean is that in the most literal sense of the word, man has it in his power to become God.

*Christian News*, a conservative and forthright weekly published by a minister of the Lutheran Church — Missouri Synod, quotes from an article by a Dr. Lutz which appeared originally in *Concordia Theological*

*Monthly*. Dr. Lutz writes:

The artificial creation of life in a test tube will probably be a reality within a year or two, certainly by the end of the 1970s. Now for the first time, a living creature is beginning to understand its own origin and can logically undertake to design its future. Never before has man been able to rise above his nature to chart his destiny. Genetic engineering can be a reality before the end of this century.

Technological progress is now making the traditional concept of the family obsolete. The reasons are many, complex, and interrelated and should be discussed at length. . . .

It is not unreasonable to assume that human eggs, or ova, could likewise be amassed and stored by freezing. With artificial ovulation and implantation as available as artificial insemination and with egg banks as well as sperm banks to draw from, either a genetic mother or father or both could be selected for the prospective child. Men and women could then ignore heredity in their choice of mates. Within 20 years it may be possible for a couple to shop in a new kind of commissary, for sperm, eggs, or even frozen one-day-old embryos. But, at the same time, the mother might elect not to carry her chosen fetus. She might instead hire out another female as a surrogate mother to carry her embryo for the development period. Just around the corner then is an era when children perhaps will be born of geographically separated or even long-dead parents and where virgin births are possible. This will be an era in which women may give birth to other women's children and one in which a few favored persons may be the parents of thousands of progeny. . . .

Not far off even now is the perfection of several drugs that will emotionally incapacitate persons and disorganize brain functions to such a degree that physical, armed resistance cannot be maintained. Thus, warfare may, it is hoped, become obsolete.

Passion between the sexes must, of course, remain a basic and fundamental human right. But this basic and fundamental human right cannot include having children at will. Procreation must become a matter of public concern. Man has an acute responsibility to the next generation of limiting the size of that generation. . . .

This type of writing is increasingly common today. One would be amazed if he knew how seriously these things are considered by scientists, sociologists and, worse, theologians. It all presents a vivid and terrifying picture of the kingdom of Antichrist.

## VARIA

— The World Council of Churches has initiated talks with representatives from other religions. Included were Hindus, Buddhists, and Muslims. The purpose was to see what could be learned for future relations between people of all religions.

— The United Methodist Church, the largest of the nine denominations participating in COCU has expressed strong reservations about the projected new



church. Apparently the provisions made for bishops is especially troublesome to independently orientated Methodists. COCU may be in some trouble.

— The Supreme Court, by a 7 to 1 margin (Justice Douglas dissenting), ruled that tax exemptions for religious bodies was constitutional. The case heard was brought by Attorney Frederick Walz who purchased a small plot of ground in New York on which he paid \$5.24 tax. He argued that he was being discriminated against because of the exemptions granted religious organizations. Much of the church world breathed a

collective sigh of relief. The total value of church property in this country is in excess of \$100 billion.

— Reports continue to filter out from the Soviet Union that the church behind the iron curtain is still suffering persecution. Many Christians are held in prisons or labor camps. There is constant pressure of all kinds upon Christians to abandon their faith.

— The World Council announced that it was sending \$25,000 to the Viet Cong towards the purchase of sixteen tons of medical supplies.

## *Examining Ecumenicalism*

# Father Groppi At Calvin College

*Rev. G. Van Baren*

The above title is correct. On Tuesday evening, May 12, Father Groppi appeared on the platform of the Fine Arts Center at Calvin College. Twenty years ago such would have been an unheard-of thing. There would have been principal objections against having such a man speak to the student-body of a Reformed college. It would have been unheard-of ten years ago — probably not because of principle, but from a fear of offending the more conservative element of the Christian Reformed Church farther west. Last Tuesday, Father Groppi not only spoke, but his message was enthusiastically received by the audience of over 800 — mostly students.

Who is Father Groppi? Father Groppi is an assistant pastor of St. Boniface Church in Milwaukee, Wisconsin. He is a Roman Catholic priest. His parish includes the ghetto area within that city of Milwaukee. Repeatedly in past years, this youthful priest (about 39 years old) has had his name in the news. It has appeared in *Time*, *Newsweek*, as well as in all daily papers, and on all news broadcasts on T.V. and radio. He has been a vocal advocate for civil rights for negroes; has urged the use of any tactic (not excluding violence) in order to attain to the goal of justice for all men. Twelve times he has been arrested and placed in prison for certain "tactics" which he has used. Father Groppi's appearance at Calvin was sponsored by the Calvin College Lectureship Council.

I heard Father Groppi speak. Frankly, I was ashamed that such a lecture could be sponsored by and given in a Reformed institution of learning. But it was given — and roundly applauded by the audience.

Obviously, Father Groppi was deeply aware of the frustrations, irritations, injustices of the ghetto in Milwaukee. He spoke of the gyp merchants; of rotting tenement buildings infested by rats; of slum landlords

who ignored building codes with impunity; of children who received little or no medical and dental care. And no doubt most of his descriptions were accurate. Fact is, these situations exist throughout our land and the world — and have been present for many centuries. Revelation 6:5-6 speaks of the third, black, horse which portrays exactly this situation.

The disturbing elements of the lecture, however, were Groppi's evaluation of the action of the church, and his own methods and tactics in combatting what he considers injustices.

The sin of the churches today, according to Groppi, is the sin of silence. "How many sermons," he asked, "have you heard on racism? Or how often have you heard sermons on Viet Nam?" He insisted that though the church condemned violence as a way of removing injustice, it did not provide a viable alternative. He would not consider prayer (or recitation of the rosary) or reading of Scripture as a proper solution to the problems of the ghetto.

It was obvious that Father Groppi believed that the church must become deeply involved in social action. It must preach that social gospel. And though this man spake approvingly of "black power," there was no mention of cross-power; no mention of regeneration and conversion as the only hope of proper change and godly walk. He spoke disparagingly of any church which emphasizes the better life which is to come — but does little towards removing present-day injustices. He did not present Christ crucified as the "power of God, and the wisdom of God." (I Cor. 1:23, 24)

Groppi favored a "situational ethics," or rather, what might be described as "the end justifies the means" philosophy. When certain laws are broken, that might be necessary in order that "higher" laws of God are obeyed. He considered these "higher" laws to be



the right to eat; the right to vote; the right to basic necessities. To attain these, one had the right to break other of God's laws: the law against stealing; the law against adultery; etc. Repeatedly, Groppi gave examples of this "situational ethics." For himself, Father Groppi confessed that he had promised to try not to "cuss" in his lecture — but this, he admitted, was extremely difficult. Apparently, he considered a breaking of the third commandment justified in light of the injustices he was describing.

Groppi described his feelings at the time of the rioting, looting and burning in Milwaukee in 1967. Said he, "I felt pretty good as Milwaukee burned in 1967 — as patriotic as the founding fathers must have felt at the time of the American revolution." He emphasized that violence is sometimes justified. Why, said he, what happened in 1967 was not really looting or stealing — it was "restitution!" He pointed out that the gyp merchants in that ghetto had always charged higher prices to any black — now the black man was only taking back what he had coming to him. Groppi admitted that sometimes innocent parties were also hurt — but so were innocent parties hurt in the Viet Nam war. Stealing is justified to satisfy that higher law of "restitution."

There were many examples given of this "morality" which Groppi favored. When speaking of the rioting in his area in 1967, he described the young men walking past his parish house with "stolen" furniture. One young man with a piece of furniture under his arm, seeing Father Groppi, raised his fist in the air and said, "Black Power, Father!" Groppi responded, "Black Power, Joe. Don't get caught!"

At another point, Groppi spoke of a young boy who came to him. The boy confessed: "I stole, Father." What did you steal, son?" "I stole some food from the grocery store." "Why did you do that, son?" "My brothers and sisters were hungry at home." "No, son; you didn't steal. You had a right to that food. It is not right for that store to be filled with all that food, and you go hungry. Everyone has a right to food and to eat." Groppi insisted that he would never want this boy to grow up with any sort of "guilt feelings."

Or again, Father Groppi spoke of a black woman who migrated from the South to Milwaukee with her five children. She worked, but earned about 50c an hour. With such wages, how could she support her family? She was not eligible for welfare for the first year after arriving in Milwaukee. "And so," said Father, "on Saturday night she would pour shaving lotion on herself and go to the neighborhood bar to sell the only thing she had to sell — her body. Some pious preachers, with their Bibles in their hands, would say, 'Thou shalt not commit adultery'. I would say she is a saint."

Father Groppi said much more. He told how he taught the children to chant, "Judge ——— is a racist, children"; how those arrested in the "civil rights strug-

gle" are held up in esteem within the church and school. He boasted of his own arrests: "I've been arrested twelve times, and I say that with my head high — I'm proud of every one of them." He compared his position with that of Christ or of Paul. He spoke concerning Christ, "Jesus Christ was in jail too. He got a little violent — He drove out the money changers from the temple. He died the death of a criminal: He got the chair — He was crucified. And I learned from the Master *real good!*" He spoke of Paul's difficulties because of racial problems. And he wanted to know what was so awful about calling the establishment "pigs"; didn't Christ's chief prophet, John the Baptist, call the establishment of his day a "generation of snakes?" Is that not even worse than calling people "pigs?"

The message, though radical, was not unexpected. I attended not so much to hear what this man's theory would be, but how he would express it. What did disturb me immeasurably was the reception this man's lecture received. Repeatedly the 800 in the audience interrupted the speech with applause. And the applause was in response to the most radical suggestions of the speaker. At the end of the speech the majority of the audience (mostly young people) gave a standing ovation to the speaker. One Calvin College professor, whom I recognized ahead of me, also rose (after a bit of hesitation) to join the standing, clapping audience.

After the lecture, three Calvin professors (whose names I did not clearly hear) served on a panel, each asking the speaker a question on the message. Here at this point, I thought, some objection would be raised against the "tactics" presented in the lecture. Here would be the opportunity for Calvinists to present the positive truths of Scripture without compromise. Or perhaps, for fear of offending the speaker, these might give a mild indication of disapproval. But I misjudged. The first professor prefaced his question with the remark: "Father, this was one of the best sermons I have heard in years. And it is difficult to follow it, except to say: repent!" Could a Calvin professor say this of a message which spoke not one word of the atoning work of Christ, which contained not one word of rebirth? I wonder what sort of sermons this man has been hearing the past years! But that's what he said. And his question of the speaker? "How would you suggest that we can change our priorities?" The second questioner suggested that the audience there well knew what "cultural separation and ethnic identity was all about." He wanted to know if we should resist or break down that type of culture which requires a color T.V. set in every home. The third questioner suggested that he thought that Groppi was not so much a follower of Christ (who was silent often before His enemies), but rather a follower of the Old Testament prophets. The questioner was a bit fearful that some in the audience might go home thinking that Father Groppi said it fine, but that he advocates violence. This



questioner wanted Groppi to emphasize that he was not advocating *all* types of violence (not war, not violence against persons), but only some forms of it. With this Groppi agreed. He pointed out where violence sometimes became necessary. He went on to point out what a brave man was Bobby Seale. He insisted, by quoting Malcolm X, that "if you're going to preach non-violence, preach it to *both* sides."

Other questions were raised from the floor. Only two of these were mildly critical — the others indicated full agreement. I could not help thinking: "What is happening in the Christian Reformed Church?" What will this church have to face in the next months and years — if its students and professors can be so wholeheartedly in agreement with a man as Father Groppi? I went home sick.

## Contending for the Faith

# The Doctrine of Atonement

First Period - 80-254 A.D.

Rev. H. Veldman

We noted in our preceding article that, as far as the doctrine of the atonement is concerned as taught in the period, 80 - 254 A.D., all without exception taught that Christ died for our sins and that His death is a sacrifice for sin, and that redemption and salvation were accomplished not only through His incarnation and by His doctrine and example but also through His death. And we also noted that the doctrine of vicarious satisfaction or atonement was not completely developed or defined in this period.

We first call attention to Ignatius. Almost nothing is known of the personal history of Ignatius. It is reported of him that he suffered martyrdom shortly after the beginning of the second century. In one of his epistles, emphasizing the reality of the death of Christ, he writes as follows:

But if, as some that are without God, that is, the unbelieving, say, He became man in appearance only, that He did not in reality take unto Him a body, that He died merely in appearance, and did not in very deed suffer, then for what reason am I now in bonds, and long to be exposed to the wild beasts? In such a case, I die in vain, and am guilty of falsehood against the cross of the Lord. Then also does the prophet in vain declare, "They shall look on Him whom they have pierced, and mourn over themselves as over one beloved." These men, therefore, are not less unbelievers than were those that crucified Him. But as for me, I do not place my hopes in one who died for me in appearance, but in reality. For that which is false is quite abhorrent to the truth.

In an epistle which Ignatius wrote to the Philadelphians, he speaks of redemption through the blood of Christ. He writes:

The priest indeed, and the ministers of the word, are good; but the High Priest is better, to whom the holy of holies has been committed, and who alone has been entrusted with the secrets of God. The ministering powers of God are good. The Comforter is

holy, and the Word is holy, the Son of the Father, by whom He made all things, and exercises a providence over them all. This is the Way which leads to the Father, the Rock, the Defence, the Key, the Shepherd, the Sacrifice, the Door of knowledge, through which have entered Abraham, and Isaac, and Jacob, Moses and all the company of the prophets, and these pillars of the world, the apostles, and the spouse of Christ, on whose account *He poured out His own blood*, as her marriage portion, that *He might redeem her*. (we underscore) All these things tend towards the unity of the one and only true God. But the Gospel possesses something transcendent (above the former dispensation), viz., the appearing of our Saviour Jesus Christ, His passion, and the resurrection itself. For those things which the prophets announced, saying, "Until He come for whom it is reserved, and He shall be the expectation of the Gentiles," have been fulfilled in the Gospel (our Lord saying,) "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In this passage Ignatius speaks of the passion of our Lord Jesus Christ as He poured out His own blood and of redeeming His church. He also writes of all things as tending towards the unity of the one and only true God, inasmuch as also Abraham, Isaac and Jacob have entered through this Way, our Lord Jesus Christ, the High Priest to Whom alone has been entrusted the secrets of the Lord. Of course, we certainly expect these early Church Fathers to speak of Calvary as the sacrifice and redeeming blood of our Lord Jesus Christ. But the exact nature and significance of this sacrifice of Calvary was not completely developed and defined. Exact definitions and development of the truths of the Word of God always take place when these truths are attacked and corrupted by the haters and enemies of the Word of God.

We will quote one more passage from the writings of



Ignatius in which he speaks of the glory of the cross. This passage occurs in an epistle which he wrote to the Ephesians:

The cross of Christ is indeed a stumbling-block to those who do not believe, but to the believing it is salvation and life eternal. "Where is the wise man? where is the disputer?" Where is the boasting of those who are called mighty? For the Son of God, Who was begotten before time began, and established all things according to the will of the Father, He was conceived in the womb of Mary, according to the appointment of God, of the seed of David, and by the Holy Ghost. For says (the Scripture), "Behold, a virgin shall be with child, and shall bring forth a son, and He shall be called Immanuel." He was born and baptized by John, that He might ratify the institution committed to that prophet.

Another writer who speaks of the sufferings of Christ is Barnabas. Nothing certain is known of this author. His name is Barnabas, but scarcely any scholars now identify him with the friend and companion of Paul on his first missionary journey. Writing on the New Covenant, founded on the sufferings of Christ, he writes as follows:

For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and (the Scripture) saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer.

It is well to call attention to the fact that these early Church Fathers were familiar with the Scriptures of the Old Testament. They quote profusely from them, and this is something which we may well emulate, although it is true that they are fond of allegorizing, of attributing to the Scriptures a deep and mysterious meaning. But they do quote the Scriptures. This appears also from the following quotation from the same author, in which he writes of the suffering of Christ and of the New Covenant as announced by the prophets:

When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with Me? let him oppose Me: or who is he that will enter into judgment with Me? let him draw near to the servant of the Lord." — Is. 50:8. "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." — Is. 50:9. And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundation of Zion a stone, precious, elect, a cornerstone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." — Is. 8:14, 28:16. Is our hope, then, upon a stone? Far from it. But (the language is used) inasmuch as He laid His flesh (as a foundation) with power; for He says, "And He placed me as a firm

rock." — Is. 50:7. And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." — Ps. 118:22. . . . What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me; they encompassed me as bees do a honeycomb, and upon my garment they cast lots." — Ps. 22:17; Ps. 118:12; Ps. 22:19. Since, therefore, He was about to be manifested and to suffer in the flesh, His suffering was foreshown.

We wish to quote the following from the same author, because we believe it to be a vivid example of allegorizing. The author is writing of the red heifer as a type of Jesus Christ:

Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remissions of sins and purification of heart. To these He gave authority to preach the Gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that (through the cross) those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, (and) because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

Writing of Baptism and the cross as prefigured in the Old Testament, this same writer has the following:

Let us further inquire whether the Lord took any care to foreshadow the water (of baptism) and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves . . . Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." — Ezek. 47:12. This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit.

And the same writer, writing on the cross of Christ as frequently announced in the Old Testament, has the following:



In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood (this is a quotation by Barnabas from some unknown apocryphal book). Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that He should make a figure of the cross, and

of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery.

The reference in the above quotation is to Israel's victory over the Amalekites in the wilderness. Another bit of allegorizing. However, the early Church Fathers certainly speak of the cross, but they do not define it completely and distinctively.

## *Pages from the Past*

# Believers and Their Seed

## Chapter IX

### The Organic Idea in Scripture

*Rev. Herman Hoeksema*

In our discussion of the question whether all that is called Israel is also truly Israel in the spiritual sense of the word, we arrived at the conclusion that we must maintain the organic view of God's covenant people as they become manifest in this world. The people of God in this world, as they concretely exist and develop in the line of successive generations, may not be viewed and treated as a mixed multitude. Neither may the view be tolerated that we may presuppose that all in the church are elect and regenerated. The only possibility left is that we hold fast to the organic idea, which Holy Scripture presents again and again.

God's people in this world are pictured to us in nature as a plant, of which some of the branches bear fruit and others do not. You are acquainted with such plants. Think, for example, of our well-known tomato plant. You have there an organism, growing out of one root. The entire organism is called by the name of the fruit-bearing plant. As such it is fertilized; as such it receives rain and sunshine. But when presently the organism of that plant has developed, then you discover that there are nevertheless two kinds of branches shooting forth on that one plant. There are the fruit-bearing branches; but there, between them, you also find suckers, which indeed draw their life-sap out of the plant, but which never bear any fruit. Such shoots and suckers are then also cut out, in order that the good branches may bear more fruit. Thus it is with many plants. Thus it is also, for example with the cucumber or with the grapevine. And in this you have the Scriptural figure of the people of God as they exist in this world. God forms His covenant people in the line

of believers and their seed. As such they manifest the figure of such an organic whole. He, then, who would refuse to call that people by the name of the people of God, he who would refuse to address them as God's people, he who would refuse to assure them as God's people of the riches of God's promises in Christ, he who would refuse to point them as God's people to their calling as those who are of the party of the living God in the midst of the world, but who would rather treat them as a mixed multitude, without any spiritual character or stamp — that man would surely err sorely. Yet, on the other hand, he who would think that he may presuppose that there are absolutely no unregenerate and reprobate individuals among that people, and who therefore would refuse to proclaim woe as well as weal to them if they do not walk in the paths of God's covenant, — that man would err just as sorely. No, that entire people must be addressed, treated, comforted, and admonished as the Israel of God. And yet, at the same time, you may never forget that not all is Israel that is called Israel. There are branches which never bear fruit, which bring forth wild fruit, and which are presently cut off.

This conception of God's covenant people as it develops in the world in the line of generations, as believers with their seed, is everywhere supported by Holy Writ.

You find it already in the word which the Lord addresses to Abraham. "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." It is very plain



from history, and especially from Romans 9, that not all the seed of Abraham, but only the spiritual seed are actually children of the promise. Yet Scripture makes no distinction in this word to Abraham, but all the seed of the father of believers are here called according to the spiritual kernel. Thus you find it also in the eightieth Psalm. There the poet complains: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance" (vss. 8-16). Also here the people are conceived of as one organism. It is the object of the infinite love of God. God has delivered it and transplanted it from Egypt to the promised land. He has blessed it and made it great. And yet that people is also the object of God's wrath and complains about the destruction which God Himself has wrought in their midst. The vine of that people is plucked by "all them which pass by the way." It is devoured. It is rooted up by wild swine. It is burned with fire and cut down. And yet it is plain that that vine is still there, and that presently the tender mercies of the heavenly Husbandman will be spread abroad over it. All of this can only be understood if we cling to the organic idea, an idea which is also implied in the very figure of the vine. It is one vine. And that vine is, according to its proper essence, or core, the object of God's grace and favor. But that same vine is, from the viewpoint of the branches which bring forth no fruit or which bring forth wild fruit, corrupt fruit, the object of God's fierce anger and wrath. That vine, then, is also saved; but some branches are pruned out.

The same phenomenon is found in Isaiah 5:1-7:

"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." If you do not hold fast to the organic presentation which you find throughout Scripture, you have here in this one passage a firm basis for all the errors of Arminianism. You have here then, first of all, a clear proof for the assertion that grace is resistible and that it is in last instance dependent upon the free will of those to whom it is offered. God says here that He has done all that He could do to His vineyard. There is nothing more to be done. But His grace is simply rejected by the free will of men. You have here then the presentation that God is disappointed in His own work. He expected good fruits; wild grapes are brought forth. You have here the presentation that God's people fall away, and that God Himself is changeable. For the same people which He once loved He will reject and destroy. In a word, you have here then all the dreadful errors of Arminianism together. And do not say now that here we have the one line and that the other line is that of eternal election and irresistible grace. For those two lines are simply mutually exclusive. To wish to maintain both is impossible. That is the juggling which the Christian Reformed Churches attempt. *(to be continued)*

What is the relation between Christ as the Fount of living water and the sinner? Is it thus, that He is simply the overflowing Fountain of living water, that He sends out preachers to call the attention of men to this fountain, and that He now waits until they come, and drink? Ah, but in that case no one would come. All would despise the water of life! For all men are by nature children of wrath, dead through trespasses and sins, and they walk according to the course of this world, fulfilling the desires of the flesh and of the mind. . . . And if it depends upon the will of that man, whether or not he will come to the Fountain of living water, and drink, he will never come. Nor will a veritable army of begging and hawking preachers persuade him to come. No man has of himself the will to come.

H. Hoeksema, *Whosoever Will*, pp. 54, 55



*CALL TO ASPIRANTS TO THE MINISTRY**Seminary and Pre-seminary Students*

All young men desiring to begin their studies this fall in either the pre-seminary or seminary department of the Theological School of the Protestant Reformed Churches are requested to appear before the Theological School Committee at its meeting which will be held D.V. on Friday, August 7, 1970 at the Hope Protestant Reformed Church, Grand Rapids, Michigan.

The qualifications requisite to enrolling in the seminary course are:

1. You must present a letter from your consistory certifying that you are upright in walk and pure in doctrine.

2. You must present a certificate of health, signed by a reputable physician.

3. You must be a graduate from high school, being able to show that you have completed a one year course in General History and Church History, and that you have completed the following college courses: Latin-2 years, Greek-2 years, German-2 years, Dutch-2 years, Philosophy-1 year, Psychology-1 year, and Logic-1 semester.

The qualifications to enter the pre-seminary department are the same as the above except "3" should read, "a graduate from high school."

In event you cannot be present at this meeting, please notify the undersigned secretary of your intentions, prior to the meeting.

Rev. J. Kortering, Secretary  
1551 Wilson Ave. S.W.  
Grand Rapids, Michigan 49504

*ANNIVERSARY*

On the 9th of June, 1970, the Lord willing, our beloved parents

MR. AND MR. MARTIN DOEZEMA  
will celebrate their fiftieth anniversary.

We, their children, are thankful that God has spared them for us these many years. We pray that they may continue to experience the lovingkindness of the Lord in their remaining years as in the past.

Mr. & Mrs. John R. Timmer  
Mr. & Mrs. Jay Doezema  
Mr. & Mrs. Kenneth Doezema  
9 Grandchildren  
2 Great-grandchildren

In accord with our policy, *The Standard Bearer* will appear only once per month during June, July, and August.

*ATTENTION PRIMARY TEACHERS*

Hope Protestant Reformed Christian School is in need of two First Grade Teachers for the 70-71 school year. Call (453-9717) or write the school, 1545 Wilson Ave., S.W., Grand Rapids, Mich. 49504, for information.

*WEDDING ANNIVERSARY*

On June 14, 1970, the Lord willing, our parents,  
MR. AND MRS. JOHN KALSBECK, SR.,  
will celebrate their 30th wedding anniversary.

We are thankful that our Heavenly Father has provided us with covenant parents all these years. We are grateful for their instruction and the love they gave us as they prayerfully attempted to fulfill their covenant responsibilities.

Their happy children and grandchildren —

Mr. & Mrs. John Kalsbeek  
Jordana Lyn & Jason Nathaniel  
Mr. & Mrs. Charles Kalsbeek  
Lenore Marie & Jeffrey  
Michael  
Mr. Calvin Kalsbeek  
Miss Karla Kalsbeek

*ANNIVERSARY NOTICE*

On June 26, 1970, the Lord willing, our dear parents,

MR. & MRS. GERRIT VANDER LEE,  
will commemorate their 40th wedding anniversary.

We thank and praise our Covenant God for them. Our prayer is that our Heavenly Father may bless and guide them in the remaining years of their lives.

Mr. & Mrs. Ralph Vander Lee  
Mr. & Mrs. Kenneth Vink  
9 Grandchildren

*IN MEMORIAM*

On May 8, 1970, it pleased the Lord to call home unto Himself our beloved mother, grandmother and great grandmother

MRS. JOHN KARSEMEYER  
at the age of 83 years.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, for the things which are seen are temporal; but the things which are not seen are eternal." II Cor. 4:17, 18.

Mr. William Karsemeyer  
Mr. & Mrs. Clarence Karsemeyer  
Mr. James Karsemeyer  
Mr. & Mrs. Albert Karsemeyer  
6 Grandchildren  
3 Great-grandchildren



## News From Our Churches

The last meetings of the season for some of the organizations in our churches included some very interesting topics for after-recess programs. Take these, for example: "Children studying homework on Sunday," at Hope's (G.R.) Senior Mr. and Mrs. Society; "Creation Days or Periods," at Hudsonville's Mr. and Mrs.; and "Why did God permit polygamy in the Old Testament?" at Southwest's Men's Society.

The Sunday School season is also drawing to a close — for some of our churches, anyway. For others, it's just beginning. Hudsonville, Southeast, and Southwest, for example, have a Sunday School season that begins in May.

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We learn from the bulletin of our church in Loveland that the congregation there has made a liturgical change. The decision of its consistory was that the entire congregation, rather than the minister only, should recite the Apostles' Creed *aloud* in the Sunday evening services. For their well-stated grounds we'll quote from their bulletin announcement concerning the change. "The reason for this decision is that God's Word teaches us that confession is an important part of the worship of the Church. And confession is done with the mouth. 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' (Rom. 9:10) Therefore, beginning next Sunday evening, April 12, the consistory asks the congregation to join the minister in confessing our faith aloud, as we have our faith briefly summed up in the Apostles' Creed. The children should also be prepared to participate."

From that same bulletin we quote the following: "In the near future, the 'Reformed Witness Hour' radio program will be dropped from the local station. This will be done at the suggestion of the Mission Committee and with the approval of our Consistory. The reason is a lack of response from outside the congregation."

It seems unlikely that the lack of response is due to any lack of effort on the part of the congregation. Their Church Extension Committee is presently having printed 2,000 pamphlets on "What is a Protestant" — the text of a public lecture delivered in Loveland by

their pastor, Rev. D. Engelsma. That number of pamphlets ought to go a long way in a town of 10,000 people.

Incidentally, Rev. Engelsma has received the call from the congregation in Hull, Iowa; as has Rev. C. Hanko from our church in Randolph, Wisconsin; and Rev. M. Schipper from Doon, Iowa.

Rev. Schipper did not return to his pulpit as soon as expected after his recent operation. He suffered "a slight set-back" which made it necessary for him to "wait with preaching another week." He was back for the first time on Ascension Day; and according to reports, he was his "old self again."

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The young people of First Church in Grand Rapids are trying to collect issues of the *Standard Bearer* and *Beacon Lights* from those in the congregation who receive these publications but do not save them. The young people intend to place these in doctor's offices, other waiting rooms, and any place where they might possibly be picked up and read. Not a bad idea!

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The 1969-1970 school year will soon be a thing of the past for our Protestant Reformed schools. Miss Beverly Hoekstra, teacher in our school in Loveland (the only Protestant Reformed teacher to conduct classes in the church basement), writes concerning the year's end that "another milestone is nearly met. Our faithful God in his infinite mercy and love has provided for us every needed thing. Not only did He supply our needs, but it also was He Who made them to be the way they were." We're sure that this has been the experience of all our schools.

Several weeks ago Mrs. H. C. Hoeksema, teacher at our Adams Street School gave a talk at that school's P.T.A. on how the performance of students at Adams compares with the average performance of students on a nation-wide basis. The comparison was encouraging; but that was hardly the main thrust of the speech. She pointed out the responsibility of parents towards their children (gifts in themselves) who have been gifted in various ways and in varying degrees.

We would like, in the future, to devote a little more space in this column to news from the schools. Right now, though, there's little space left for news of *any* kind.

D.R.D.