

# The Standard Bearer

**A REFORMED SEMI-MONTHLY MAGAZINE**

## **IN THIS ISSUE**

### **Meditation**

**Easter Evening In The Upper Room**

### **Feature**

**The Seminary Building—A Progress Report**

### **Editorials**

**Key 73's Myth of**

**“Cooperatively but Separately” Exploded**

**Developments in the Gereformeerde Kerken**

### **In His Fear**

**Mission Motives**

## CONTENTS

Meditation —	
Easter Evening In The Upper Room . . . . .	314
Feature —	
The Seminary Building — A Progress Report . . .	317
News From Jamaica . . . . .	321
In His Fear —	
Mission Motives . . . . .	323
From Holy Writ —	
Doers of the Word and Not Hearers Only . . . . .	326
Pure and Undeified Religion . . . . .	327
Editorials —	
Key 73's Myth of "Cooperatively but Separately" Exploded . . . . .	329
Developments in the <i>Gereformeerde Kerken</i> . . .	330
Contending for the Faith —	
The Doctrine of Atonement (Reformation Period) . . . . .	332
Question Box —	
About Trances and Visions, Acts 22:17 . . . . .	334
News From Our Churches —	
Report of Classis West . . . . .	336

## THE STANDARD BEARER

Semi-monthly, except monthly during June, July, and August.  
Published by the Reformed Free Publishing Association, Inc.  
Second Class Postage Paid at Grand Rapids, Mich.

Editor-in-Chief: Prof. Homer C. Hoeksema

Department Editors: Rev. Robert D. Decker, Mr. Donald Doezeema, Rev. David J. Engelsma, Rev. Cornelius Hanko, Prof. Herman Hanko, Rev. Robert C. Harbach, Rev. John A. Heys, Rev. Jay Kortering, Rev. Dale H. Kuiper, Rev. George C. Lubbers, Rev. Marinus Schipper, Rev. Gise J. Van Baren, Rev. Herman Veldman, Rev. Bernard Woudenberg

Editorial Office: Prof. H. C. Hoeksema  
1842 Plymouth Terrace, S.E.  
Grand Rapids, Mich. 49506

Church News Editor: Mr. Donald Doezeema  
1904 Plymouth Terrace, S.E.  
Grand Rapids, Mich. 49506

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**Business Office:** The Standard Bearer,  
Mr. H. Vander Wal, Bus. Mgr.  
P.O. Box 6064  
Grand Rapids, Michigan 49506

**Business Agent for Australasia:** Mr. Wm. van Rij  
59 Kent Lodge Ave.  
Christchurch 4, New Zealand

**Subscription Policy:** Subscription price, \$7.00 per year (\$5.00 for Australasia). Unless a definite request for discontinuance is received, it is assumed that the subscriber wishes the subscription to continue without the formality of a renewal order, and he will be billed for renewal. If you have a change of address, please notify the Business Office as early as possible in order to avoid the inconvenience of delayed delivery. Include your Zip Code.

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**Bound Volumes:** The Business Office will accept standing orders for bound copies of the current volume; such orders are filled as soon as possible after completion of a volume. A limited number of past volumes may be obtained through the Business Office.

## Meditation

## Easter Evening in The Upper Room

Rev. M. Schipper

*"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, 'Why are ye troubled? and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures.'"*

Luke 24: 36-45

It was the evening of the resurrection day!  
And what a day that was, which was now fast  
coming to its close!

Very early in the morning of that day certain  
women of the disciple group had gone to the cemetery  
of Joseph to finish the work they had begun before the



Sabbath drew on. And to their amazement, they discovered an open tomb, while to them appeared a messenger from heaven to declare unto them the first gospel of the resurrection. Shortly after, the risen Lord Himself had appeared to them as, in obedience to the command of the angel, they were returning to the city to bring the disciples word.

Sometime in the morning of that day the glorified and raised Redeemer had appeared also to the woman of Magdala, out of whom the Lord had cast seven devils, as she sat weeping at the tomb. Shortly thereafter He had appeared also to Peter, whose heart was still heavy with grief because he had only recently so bitterly denied Him. In the late afternoon of that blessed day, the risen Lord communed with two very excited travelers who were on their way to Emmaus, one of whom was Cleopas by name. To them He had expounded in all the scriptures; and with them He ate bread, after He had blessed it. And when their eyes were opened so that they knew Him, they returned with haste to bring the disciples word that they had seen the Lord.

On the evening of that day, when they found the disciples meeting in the upper room behind locked doors because of fear of the Jews, they were greeted with voices crying out in unison, "The Lord is risen indeed, and hath appeared unto Simon."

And as they thus spake, Jesus himself stood in the midst of them.

What follows in the text describes in detail how the resurrection-day came to its close.

Indeed, a day that filled the hearts of the followers of the Lord with wonder and amazement!

Easter evening, in the upper room!

A strange meeting!

The strangeness due, no doubt, to the peculiar conception residing in the hearts and minds of the disciples, concerning the resurrection.

O, surely, they believed that the Lord was risen from the dead. The facts were all too evident. All of the facts they were now rehearsing: each one in turn giving utterance to the things he or she had seen and heard.

There was the opened grave, and the vision of angels, with their impressive message, "He is not here, but is risen; Why seek ye the living among the dead? Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

There was also the marvel of the place where the Lord lay. The linen grave clothes lying in their original position, undisturbed; and the napkin which had been about His head, lying in its proper place.

There was the testimony of all those who had seen him, that heard him speak, that listened with burning hearts as he expounded in all the scriptures, that

silently wondered as he broke the bread before their very eyes.

And Peter, one of the favored triumvirate, so privileged to be so near to the Lord, and who had been sought out by the living Christ to assure him that, in spite of his renegade action, he was still in the heart and mind of his Saviour. What testimony he could bring to such a meeting!

Yea, such evidence, such undeniable testimony, none could deny!

Rather, they all believed, and rejoiced to believe that the Lord was risen from the dead!

However, their conception of the resurrection was obviously earthly. Perhaps much the same as their understanding of the return of Lazarus, which they all had witnessed. Such a resurrection as they conceived of would bring Jesus back to them and their former fellowship with him, so they undoubtedly thought. But the more they talked about it, the more they became confused.

If the Lord had risen, why did He not come back to them? Why was it that He would appear for a moment, and then vanish out of their sight? All was so different from what it used to be!

Such were the reasonings in their hearts . . .

When suddenly the Lord appeared to them in the presence of them all, and while the doors were locked, and saith unto them, "Peace be unto you!"

O, that unmistakable voice! They had heard it so often.

And surely, this was His beloved form! There can be no doubt about it. They had heard and seen Him too often in those three and a half years to be mistaken now.

It is the Lord, — but strange and ghostlike was His appearance, so they thought!

And how shall you and I explain it, beloved reader?

There he stood, while the doors were locked. No audible sign did He give of His approach. Had He been there all the time? Or, did He come through the door, while it was locked?

As soon as you ask such questions, you realize how vain it is to ask them. All attempts to explain by applying the laws of our present world to the world of glory, must needs come to naught.

It is the resurrection!

Not a return from the grave, but a going on! Not a mortal body, but that of immortality! Not a body like unto sinful flesh, but a body incorruptible! Not a natural body, but that which is spiritual and heavenly! You can see it, only when He Who is raised is pleased to appear!

If yours is the same as the conception of the disciples, it is small wonder that there should be effects similar to their experience.

They were terrified and affrighted!

They thought they had seen a ghost!



When even locked doors could not keep Him out, you can well understand how they were terrified. As to His being a ghost, this thought must have taken hold on them more and more as the accounts came in that He appeared, and as suddenly vanished from their sight. And now as He stood before them, their confusion knows no end; so that as John records it, for the second time He said unto them: "Peace be unto you!"

A glorious revelation!

Not long does the risen Lord allow them to continue with their imaginations. Immediately He must destroy their fantasy. Quietly He sought to calm their confusion, and to set at rest the reasonings of their hearts.

"Why are ye troubled?

"And why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have!"

Let them come so near to Him that they can touch Him. This should dispel the thought that He is a ghost. Let them take a good look at His hands and His feet, that they are the same as those they all had seen riven on the cross. Such evidence is too good to be true. Consequently, we read: "And while they yet believed not for joy, and wondered, — the raised Redeemer will do still greater things for them. He will reveal Himself to them in such wise that every doubt will have to be abandoned, and every fantasy erased from their minds.

He asks them for something to eat.

When they give Him a piece of broiled fish and an honeycomb, He took it, and did eat before them.

Shall they presently be His witnesses, they must testify of the reality!

The Lord is risen indeed!

He is the light of the resurrection breaking through the darkness. He is the life of the resurrection breaking through the power of death. He is the Immortal appearing for a moment in the midst of that which is subject to death.

He arose, but did not return. He is not on this side of the grave, but on the other side, in heavenly perfection of glory!

Such is the revelation these witnesses must presently attest to, when He shall send them into all the world

with the gospel of victory!

Theirs must be a lasting lesson!

And He said unto them, "These are the words which I spake unto you, while I was yet with you," — implying that He was no longer with them, but wholly other.

But He reminds them of His former conversation, and how His death and resurrection were the fulfillment of all that Moses, and the prophets, and the book of psalms had spoken of Him. Their words He had made the very program of redemption He had followed and worked out. This explains how everything that transpired around His life and ministry, His apprehension and trial, His sufferings and death, and now, His glorious resurrection, — all constituted the very scheme of redemption so plentifully revealed in the scriptures.

These things, in which He had so diligently instructed them, they had never really understood. Consequently, a crucified and raised Redeemer did not harmonize with their conception. According to their way of thinking, there was no room for the cross, and surely no room for the resurrection.

Now, once more, but now with all the evidence before them, of His death and resurrection, let them see how the Christ of the resurrection is the fulfillment, not only of all the scriptures, but of all the purpose of God.

That this must be a lasting lesson, is obvious from the text.

"Then opened he their understanding, that they might understand the scriptures."

Literally, we read, "he opened thoroughly the mind." Thus they could join together in the mind the scriptures and the reality of what they saw.

And so it is always . . . !

When the risen Lord opens your understanding, so that the scriptures speak, then the resurrection is more than a wonder!

It is the gospel of our salvation!

It is the hope of our glory!

And the Jesus of the cross, is the One Who was delivered for our transgressions; and Who was raised for our justification!

Hallelujah!

## Principle of Education, No. 2

God, Who created and sustains all things and governs them according to His sovereign counsel; Who is Triune and, as such, lives an eternal covenant-life of friendship in infinite perfection; from eternity chose and in time forms a people unto Himself, to stand in

covenant-relationship unto Him in Christ Jesus their Lord, that they might walk in all good works which He ordained for them and in all their life in the world should be to the praise of His glory, children of light in the midst of a crooked and perverse generation.



## Feature

# The Seminary Building--A Progress Report

*[Editor's Note: The following article was ready for publication a couple months ago, but was held up due to a legal snarl in connection with the site-acquisition. The latter, we are informed, has now been cleared up; and the green light was given for publication. With two exceptions, the information is substantially correct. The exceptions are: 1) The target date for ground-breaking necessarily has had to be postponed. 2) The treasurer, Mr. Teitsma, informs me that the drive has now brought in a total (in round numbers) of \$92,000.00, of which \$55,000.00 is cash on hand. The big question now will be that of the detailed cost estimates and what inflation may have done to them.]*

Friday evening, January 19, 1973, the Theological School Committee approved the proposed plans of the "Blue Ribbon" Committee for the new seminary building, and instructed that committee to proceed with preparing of blueprints and obtaining cost estimates. I hardly exaggerate when I state that our committee and the "Blue Ribbon" Committee were highly enthusiastic concerning the proposed plans.

But I had better back up a bit in the recounting of events. The last report identified the proposed site for the seminary building as west of Ivanrest, S.W., just south of the Grandville city limits. The committee purchased ten acres of land there for \$13,500. They were compelled to purchase this amount of land in order to obtain the beautiful knoll they desired, and the necessary roadway leading to this knoll. The price, however, is higher than that laid down as guideline by our last Synod ("approximately \$10,000). The committee, therefore, expects soon to dispose of about two acres of this in order to stay near Synod's guideline.

### Building Plans

The next important action of the "Blue Ribbon" Committee was to hire an architect to prepare plans for building. The services of such an architect are required in order to obtain a building permit not only, but also to prepare plans for a building which would be both functional yet adapted to fit the proposed site.

The "Blue Ribbon" Committee gave him his instructions: a building to cost no more than \$100,000, yet contain the rooms and approximate square foot area approved by Synod in 1972. The architect was, frankly, skeptical that this would be possible. After all, that meant that the building would cost only slightly more per square foot than a house of similar size — yet conform with the many regulations which the fire marshall of the state of Michigan must enforce for all school buildings. Most schools do cost about twice our proposed amount per square foot.

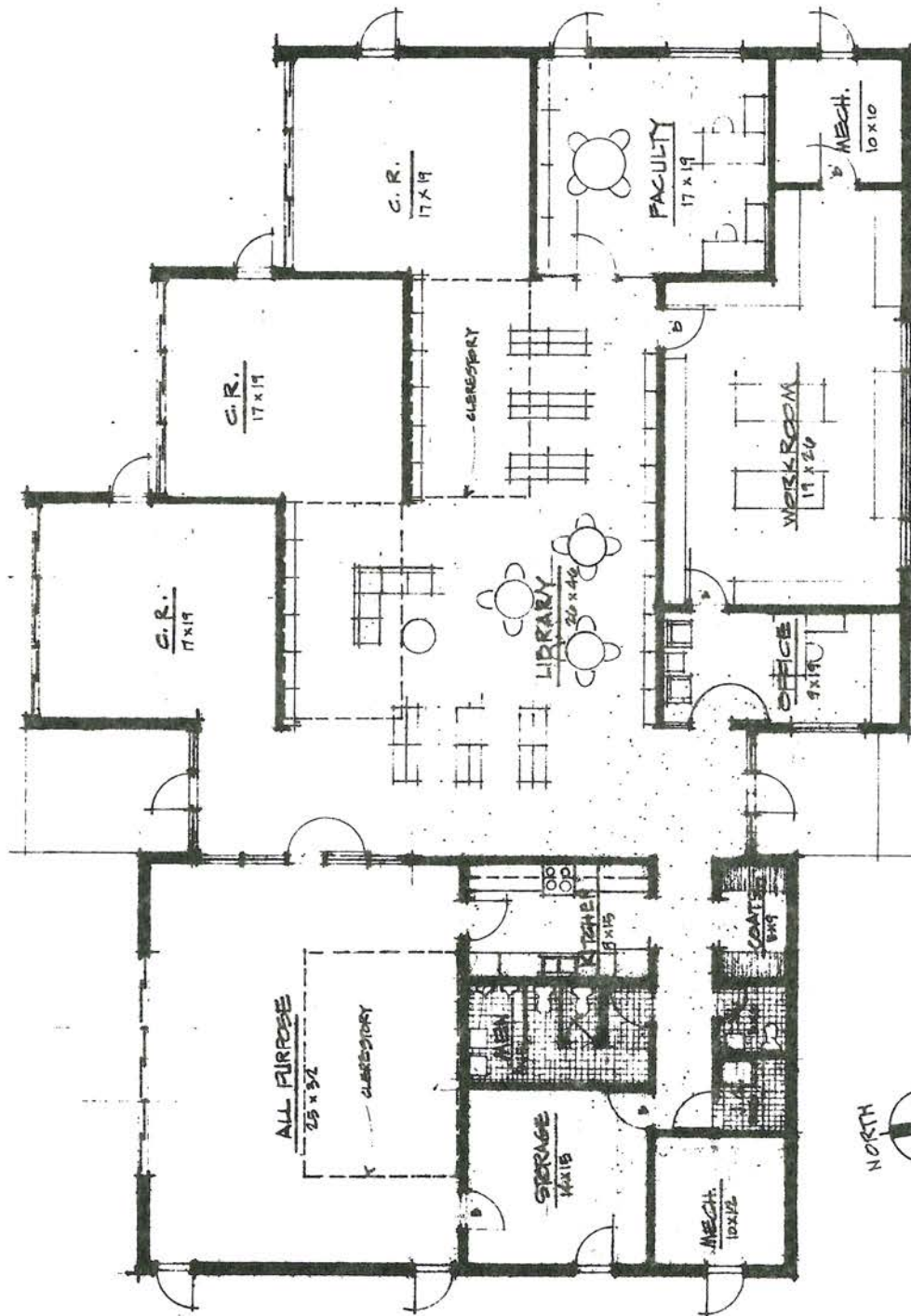
After much thought and work, the architect proposed the plan portrayed which meets the requirements of size we suggested and (hopefully) the requirements of cost. He cleverly suggested various methods to cut costs without sacrificing quality — yet meet the fire marshall's requirements.

We could point out several things concerning the proposed plans. First, the plan is designed for the site. This explains its particular shape. It is not simply rectangular, but its shape is to fit the contours of the knoll on which it is erected.

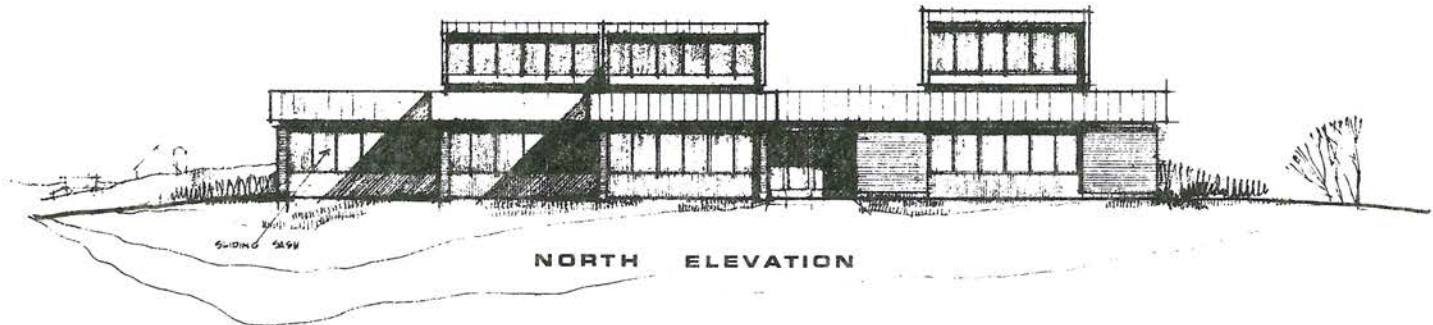
Secondly, the classrooms and the all-purpose room face north. The windows run the entire width of the north wall. This design was for several reasons: so that there would be no difficulty with sunlight shining into these rooms, to take full advantage of the very lovely view to the north of the school, as well as to give a sense of spaciousness to the relatively small classrooms.

Thirdly, we believe the number of rooms and their approximate size are in harmony with Synod's decision last summer. It is true that one could get by with less rooms and smaller ones. (We could also, as families, live in a one or two room house.) However, we believe, that, considering the needs of our seminary and the time of affluence in which we live, the proposed plan is neither unreasonable nor excessive. We propose three classrooms (none of which is overly large). We propose a library which will be the focal-point of the building, with adequate space for present and future books, and a place for students to study. We propose an all-purpose room for practice-preaching, for our other school meetings, and perhaps (though incidentally) an adequate meeting place for Synod (or Classis) when it convenes in Grand Rapids. The faculty office provides a place for quiet study and meditation for the professors, and for conferences. The office provides place for typist, for keeping of records, for reception of visitors, etc. The workroom gives the necessary space for mimeographing and assembling of notes, for preparing the *Theological Journal*, and such sort of





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activities. The kitchen is, perhaps, a luxury; but it makes possible a fuller use of the all-purpose room. Lunch can be served; dinners prepared (for Synod, Classis, etc.).

As far as construction is concerned, the building will be one story erected on cement slab. The structure will be wood-frame with brick facing (this will save considerable expense over cement block and steel construction). The wood-frame structure and the fact that there are no interior halls make necessary in each room the exits directly to the outside. The interior will be carpeted with exception of the kitchen, entrance, restroom, and mechanical areas.

There are a few unique (and perhaps controversial) features to the building. There is first the fact that the library is the focal-point of the building, and is, in effect, the "hall-way" to all the other rooms. In this way the architect utilized in the best possible way the available space. He suggests that the traffic through this library is minimal and not distracting (especially because the area is to be carpeted), and that the library will assume its proper place of importance and centrality in this sort of building.

A second feature are the "clerestories" (pronounced: clear stories). These are what appear to be the "second story" in the line drawing. These are nothing more than windows toward the north which will admit light directly into the library and all-purpose room from above. From the top of these "second story" windows, there is a roof which slopes down to the main roof. Perhaps this feature could be considered a luxury. Our committee did have questions about this part of the plan. There was not only the question of cost, but also the question of appearance from the outside of the building. The architect, however, convincingly argued for retaining these. He insisted that they were an integral part of the whole design of the building. These, in a sense, could be considered symbolic. They suggest the reaching forth to light ("In Thy Light shall we see light."). But also these windows

would admit a very warm and natural light into the library (which has no windows to the outside) and into the all-purpose room. These will break the ceiling line within the rooms and provide a sense of spaciousness, and height as well as supplying light. This sort of lighting can not be duplicated by artificial lights nor even by ordinary skylights. These will increase heating costs, but not significantly so. We think, after all factors are considered, that this will be an unusual yet useful part of the building.

A third feature (about which the committee still has reservations) is the "open classroom" concept. You notice on the proposed plans that the classrooms have *no* interior doors — in fact, one-half of one wall facing the library is simply not there. The rooms remain open directly into the library. The architect insists that this has been successfully used in many of the newer school buildings. The purpose is to give a sense of unity or oneness throughout the building. Besides, it enhances the appearance of each classroom in that it adds a feeling of spaciousness to what are actually small rooms. The architect insists that it really works. The carpeting and arrangement of stacks of books will prevent sound from one classroom from distracting either those in another classroom or in the library. (We are intending to check the Rockford, Michigan Junior High School where this concept is used.) The idea, we think, is striking — provided it will work out in practice.

Perhaps the above is enough for you to think about now. Your questions are likely not all answered. If you have some concerning which you would want answers, we would be happy to try to provide these. At any rate, you now do see why we on both the Theological School Committee and on the "Blue Ribbon" Committee are very enthused. We think that this truly represents a building both functional and beautiful which can, as it were, serve as a focal-point for our whole denomination; a building of which we may properly be proud. We hope you consider it such too.



### The cost of building

The total cost of building is a thing which constantly confronts the committee. Synod of 1972 did approve (as I recall) a total cost of approximately \$105,000; this was in harmony with the proposals of the Theological School Committee for a building of approximately \$100,000, and land for \$5,000. The committee desires to remain within those guidelines. The trouble is, several factors would indicate that conceivably the cost will be higher. First, the new property cost \$13,500 (vs. the \$5,000 for the Cambridge St. property). Secondly, we must add a well and septic system besides a longer drive and larger parking lot (the lot on Cambridge, upon which our original figures were based, was an improved lot with sewer and water). Thirdly, inflationary costs have been higher in the building trade than in other areas — consequently, a building erected in 1973 will cost considerably more than a similar one erected in 1972 (and likely a delay in building till beyond 1973 would add 3 to 5 percent or more per year in costs). The “Blue Ribbon” Committee has sought to keep costs down as much as possible. These presently plan to serve as their own contractors to save expense. They have been considering other ways also of cutting costs.

The question, however, still remains: will we be able to keep below the guidelines which Synod set? The committee might well have to face the difficult decision: can we proceed with building? If it is necessary to go above the \$105,000 Synod suggested, how much above this figure can the committee go — yet conscientiously believe that they are carrying out the intent and desire of our Synod? If we begin building, it would conceivably be soon — as soon as the weather warms and the ground can be broken. Pray for the committee also in this decision it must make, that it may be pleasing to our God for the benefit of the churches.

### Financial report

One cause for great gratitude to the committee is the evidence of generous financial support which has been given by the members of the denomination. Our last report showed cash and pledges of \$84,638.27. As of December 31, 1972, our treasurer reports a cash and pledge total of \$88,611.97 (a gain of about \$4,000). Not only have our own people shown great generosity in supporting this project, but individuals outside of our denomination have also contributed. We read at our last committee meeting the following letter from a member of another denomination (quoted in part): “Enclosed you will find a check for \$100.00. Please apply this sum to your new Seminary building fund. We read of your building program through the *Standard Bearer* that we enjoy reading very much . . . We have become disillusioned with . . . seminary, and would rather contribute to your new Seminary building

program, as we feel the Reformed witness will be more truly taught and honored by your faculty and students.” Isn’t that something! We sincerely give thanks to all those who have so faithfully and generously contributed.

We would, however, so much like to report to our next Synod that the full amount of the drive has been raised, that the amount we need for our building has been contributed or pledged. We would urge those who have not yet pledged or contributed, to do so as soon as possible. We do wish that each member of the denomination will have a real part in helping to make this seminary building possible. A few personal suggestions might be in order. Not all can contribute a cash gift of \$150.00. But perhaps one could put aside 10 cents a day (only the cost of a newspaper) for four years — and pledge that sum. Or one could pledge to send \$2.00 per month for five years (thus, likely, this would be no financial burden at all). Young people ought to consider doing their share too. After all, this building will be used for the benefit of the church of tomorrow, for the church of your generation. Please, however, inform our treasurer as soon as possible of your pledge that this may be included in the total we report to the next Synod.

There may be many, also, who would consider adding to their present pledges or gifts in order that the goal may be met.

One other suggestion might be made. Some of our societies or individuals might wish to assume responsibility for raising the money and contributing toward the purchase of certain items in the building. We do *not* intend to identify the donors of special gifts to the new building or commemorate the gift by means of plaques. However, some might want the satisfaction of knowing specifically for what their contribution went. We have sufficient furnishings for approximately two classrooms. We need, yet, a desk, tables and chairs for another classroom; table for the workroom; folding tables and chairs for the all-purpose room; chairs and tables for the faculty lounge; and desk for the office; file cabinets; a good electric typewriter; a copy machine; perhaps a piano; or one might be willing to assume the cost of the landscaping or of the long drive and parking lot; we need, too, some bookcases, tables and chairs for the library. These are some of the possibilities. At any rate, when contributing or investigating concerning assuming responsibility for the costs of some aspect of this building or its furniture, write to our treasurer: Mr. R. Teitsma, 1659 Shangrai-La Dr., S.E., Grand Rapids, Michigan 49508.

Again: thank you for your hearty support. We expect to keep you informed concerning further progress on this project. Perhaps the next report can begin: “We have begun building!”

for the Theological School Committee,  
Rev. G. Van Baren



## News From Jamaica

*Rev. G. Lubbers*

At long last a bit of news from Jamaica in the *Standard Bearer*! Perhaps that is what is said by many of the readers when this little dispatch comes to their mail-box. There is more than one reason why news is slow in forthcoming. In the first place, "news" has to be made, and that takes time. Then, too, not everything that might be considered news should be published in a magazine which travels as far as does the *Standard Bearer*. All things may be permissible, but all things do not edify. Furthermore, one must be a bit detached from the news to write objectively. When certain situations and attempts at solutions are very real and recent yet, one is liable not to see things in perspective.

However, we do feel that we can now write a bit of news about Jamaica which not only satisfies mere curiosity, but which also will give some indication of the depth and breadth of our work here from a reformatory point of view. We will write about what happened at a church situated at Hope Hill, which church is about four miles up the mountain from White House, near the sea on the southern part of the island.

What we write concerning this church may serve as a "Case Study" which is rather symptomatic of the entire life of the churches on the island. One robin does not make a summer, it is true. Yet, we are here dealing with a certain basic pattern, which happens over and over, in greater or lesser degree.

Hope Hill was a church which was with the group of churches here on the island known as "The Protestant Reformed Churches in Jamaica" from the very beginning. When Rev. C. Hanco visited the island with elder Meulenberg, and when he spoke in Islington, also Hope Hill trekked across the island by mini-bus to hear him preach on "My sheep hear my voice . . ." Of course, this was a good sermon, good enough for Rev. Elliott to say, "There is only one truth, this is it." And the people of Hope Hill said, "If minister say it is good, it is good for us." And that was the beginning of our contact with the people of Hope Hill. Rev. Elliott was "minister" there for nine or ten years. However, he was not installed in office there. He was there only by agreement to "minister" to their needs, which came down to a visit once in four to six weeks to baptize and to "give Supper." In reality Rev. Elliott was not as much a preacher there as were the two elders, W. Reid and McGennis. These were on the pulpit "preaching" every Sunday when Elliott was not there. Fact is, that prior to our contacting Hope Hill, these two men had been promised to be made ministers if they served well

as elders as a certain award. It would be an emblem of having come to "higher grace."

As time went on, Rev. Elliott more and more changed in his preaching. He no longer preached the Pentecostal-Holiness-Arminian teaching of the "second benefit," the so-called "subsequent" grace which must be attained by much spiritual effort, fasting, praying, with the singing of the choruses, its rhythmic beat and the dances. Fact is, that he preached against all this as being sinful "superstitiousness." And this lasted until the people of Hope Hill could take it no more. What really triggered things was that Rev. Elliott refused to baptize the children of girls of the congregation, who left home, church, and sought work elsewhere and then came home with their illegitimate children to be baptized either by themselves or by their mothers, godfathers, and godmothers. Rev. Elliott insisted that the young mothers confess their sins of adultery and unfaithfulness. This brought the mothers, grandmothers, and others into rebellion. It was a special thorn in the flesh of the church-mother! She allegedly condoned such sins of the young girls in the congregation — she who was a woman, who had received (sic) a vision to gather a church there, a woman to whom the Lord had given two elders. And these elders agreed with the church-mother. One of the elders had a grand-daughter who was involved. Small wonder that Rev. Elliott's star went down in total eclipse very fast and permanently in Hope Hill.

Rev. Elliott was informed one Saturday by elder Reid, before he came off the bus, that he was not welcome in Hope Hill any more; that Lord's Supper would not be served by him, and that Hope Hill was leaving the body." Rev. Elliott was informed that Rev. Lubbers would be informed by Hope Hill about this, their decision. This letter never arrived; but undersigned sent a note to them, telling them that a committee would come and meet with them on September 19 at 11:00 A.M.; that the entire congregation should be present. We informed Hope Hill that the Revs. Frame and Ruddock, elders J. Reid and A.A. Wright would be the Committee. We also wrote, "Rev. Elliott will be there, but not as a member of the committee." And I also wrote, "I hope to be accompanied by Rev. Cornelius Hanco from the United States, who will be spending three Sundays here on the island, visiting all the churches."

On the specified date we met at Hope Hill. We trekked a mile across mountain trails, hills and deep ravines from our parked car. Certain allegations against



Rev. Elliott were heard, aired, and judged of. None of these grievances was of any consequence; they were mere petty bickerings! However, there was one testimony which was very telling. It was a little speech by elder McGennis, which the following three points will sum up neatly:

1. That in his opinion Rev. Elliott had preached the good Word of God while in their midst. That he must say.

2. That nevertheless he did not desire Rev. Elliott any more.

3. That he and elder Reid both desired to become ministers in the church at Hope Hill, to baptize, and give Lord's Supper. He felt that he was qualified, whereas he had arrived now at "higher grace." And this was according to what Rev. Elliott had promised them many years ago.

In fairness to Rev. Elliott, it must be said that upon being questioned, he admitted such a promise could have been made, but only before there were Protestant Reformed Churches in Jamaica. At any rate, such was the issue in Hope Hill. And this was the break with the Protestant Reformed Churches in Jamaica in essence. It was opposition to change, and it was rebellion which is as the sin of witch-craft. The threefold earmarks of the church were not desired; they were rejected.

This ought to be clear from the "five points" which the Committee adopted with the advice of Rev. Hanco and the undersigned. Here follow the points:

1. That since the Hope Hill Congregation professes to be in agreement with the truth as maintained in the Protestant Reformed Churches and as taught by the Rev. Elliott, we urge them to continue faithfully and stedfastly in our fellowship.

2. That due to the strained relationship between Rev. Elliott and the Hope Hill congregation, in which he never was installed as a minister, we advise that Rev. Elliott agree to discontinue his labors here.

3. That the Hope Hill congregation agrees to have Rev. Lubbers come here as often as possible to establish them in the doctrine and walk in Christ according to the Scriptures and as taught in the Protestant Reformed Churches in Jamaica.

4. We advise the two elders to labor faithfully as ruling elders over the flock of Jesus Christ, but that they cannot be teaching elders or ministers in the churches.

5. And, finally, we advise Ethel Taylor that Scripture knows nothing about a church-mother as special office in the church. Let her labor faithfully in the office of believer along with all the others according to humility of faith and trust in God.

Committee:

A.A. Wright

J. Reid

J.E. Frame

S.E. Ruddock

This advice was read to the congregation, and then Mrs. Taylor rose to assert that it was "she" who had

had a vision concerning this church. She had had these faithful elders with her, and now she desired them to be ministers. These would receive her permission. Here was the "power behind the throne." It is a vicious power which makes it impossible to have true office-bearers worthy of the name.

What was done by Hope Hill? These decisions were sent to them; and they held a meeting, and the following letters tell what was done.

Hope Hill District  
White House P.O.  
Oct. 11, 1972

Dear Rev. Lubbers,

Greetings to you in the precious Name of Jesus Christ, hoping when this letter reaches your loving hand it may find you in the best of health.

Dear Sir, from we receive your letter me of myself agree with the five points. But few of the brethren don't agree. But I don't decide to leave this body, the Protestant Reformed Church and would like to find out if elder Reid and Elder McGennis will not stay in the church if you, Rev. Lubbers, will come and with who you desire, and brother Williams (a student G.L.) to come to the church. I should really (be) glad. And I am faithfully, Ethel Taylor.

Such was the reaction, independent reaction of Mrs. Taylor. However, elder Reid wrote for the group as follows:

Hope Hill District  
White House P.O.  
September 28, 1972

Dear Rev. Lubbers,

Complement of the Season. I hoping all is well with you both. Your letter I have received and also your gift. Dear sir, the good Lord bless you for it.

We have also read your points, and meet (met) together concerning it. Dear Sir, we have also (are also) satisfied with a part. But coming down to the end all the Brethren dissagree (disagree). So I am sorry that we could not agree with everything.

I am your same, faithfully,  
William Reid.

It is quite obvious that this letter is typically Jamaican, which is never exactly forthright and to the point. However, the last two points of the five of the Committee were unacceptable. Upon questioning them in a letter concerning what had actually been decided we received the following missive from elder Reid.

Hope Hill District  
White House P.O.  
November 14, 1972

Dear Rev. Lubbers,

Complement of the session and hoping all is well with you. Please, sir, your letter I have received and was carefully read it, hearing all what you say, sir. Please, sir, I should answer you both before now but I was waiting and the Brethren to decide before I answer you.

So we are finally decided to leave the body of the reformed body.



Please, sir, the good lord bless you all what good you have done to us all. And now Hope Hill is now quite (has quit) the body.

So please see you need not to come again, or to sent (send) anyone. Thank you. Well, I remain the your same brother in Christ,

Willam A. Reid

This was the fruit of all the labors of Rev. Elliott, of emissaries, and of the undersigned. It was the particular fruit of the Committee and the advice of Rev. C. Hanko. It was a Jamaican "no" of unbelief to the positive preaching and an attempt at reformation in their midst. It was a rejection of the office-bearers of Christ who would have the "key-power" in the preaching, and the exercise of the keys of the Kingdom in very deed. But it was not labor in vain in the Lord, for we are always victorious. Hope Hill has returned to the mire of the superficial and false holiness of the Pentecostal-Holiness-Arminian which prates about holiness but does not will to hear the poor-sinner Gospel of justification of the ungodly. It is the

teaching of works, the leaven of Phariseism, which has never had any power toward true holiness, but only unto self-righteousness. This holiness-teaching knows nothing concerning the true conversion which is the putting off of the old man and the putting on of the new man. Such are enemies of the Cross of Christ!

At the present time we have now been having some outdoor services on Sunday Morning near Hope Hill in Peterville. Here student Williams lives. The first time there we preached to some thirty-five people on Genesis 1. Six people were present from the Hope Hill Church. Perhaps there is a remnant here who believe. We shall see. We know that our guiding-star is, "As many as were ordained unto eternal life believed."

All churches are not as here. But there are others who walked in this same pattern: Cambridge, Shrewsbury. We may have more to say about Shrewsbury another time. May this essay have served as a "Case Study" of the negative fruit of our preaching and presence on the island.

## *In His Fear*

# Mission Motives

*Rev. D. H. Kuiper*

In the last two verses of the Gospel according to Matthew, we read, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." This Word of God, often called the Great Commission or the Missionary Mandate, is clear in as far as it goes. It is a command; it is a command which carries all the authority of God in Christ; it is a command which must be obeyed. There is no explaining away of these words or circumventing them. The church of Jesus Christ must busy herself, until the second coming, with the extension of the Kingdom of God outside her institutional walls. And yet these words of Jesus in Matthew 28 do not say it all, do not present the whole picture. Although they tell us *what* we must do, they inform us generally of the contents of the message, they encourage us with the promise of Christ's presence, yet these words do not get into the important questions of *why* and *how*. The Great Commission presents us with a bare and formal command. I suggest that if a church concern herself

only with the command as such, she will know what she must do all right, but she will not understand the proper motivation or feel much excitement for this great work.

Among the many passages which add to our understanding of proper missionary work there are especially two which supply these other vital factors. On the basis of these passages a few points ought to be made as our congregations and denomination awake to face their calling in respect to missions. The first passage is Matt. 9:36:

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd.

Why did Jesus, according to the opening verses of Matthew 10, call His disciples unto Him and give them power to preach and to heal? The answer is, "He saw the multitudes that they fainted and were scattered abroad, as sheep having no shepherd." Briefly, the situation in Israel was that the work of gathering the church had about come to a standstill. Due especially to the sect of the Pharisees, the Gospel had been changed into the bad news of righteousness by works.



The great number of blind and deaf, halt and maim (specially created at this time, I believe) was a picture of the sorry condition and low spiritual level of the church. When Jesus came, teaching in the synagogues and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people, you have the King of the church applying the remedy to that awful condition. This fact was not missed by the Pharisees, who saw Christ's work as the destruction of their position and power; hence, they assigned Him to the family of devils.

Jesus saw that the multitudes "fainted," a word that means to be in a sorry plight, to be vexed in soul, to be troubled and annoyed. The Lord saw that they were not being comforted and fed. The burden of guilt due to sin was not lifted, but rather was made heavier by false gospels. They were in the midst of famine, the terrible famine of the Word of God. Secondly, He observed that they were being scattered as sheep without a shepherd. Those whose task it was to feed and care for the sheep were not doing so. The result was that the sheep were not gathered together into green pastures, but they were driven apart. They fled from the heavy yokes that were being placed on them, especially the yoke of the law. They ran here and there looking for pasture, looking for water. What a tender description of the flock, and what a terrible condemnation of the shepherds who were scattering and mistreating that precious flock!

Thirdly, we may observe the reaction of Christ to this situation which He saw and understood perfectly. Oh, there is a sense in which the sheep should have known better. They had the Old Testament scriptures. There is a sense in which they shared the blame for the miserable situation extant in Israel. Yet the Great Shepherd has *compassion* for His sheep. He did not upbraid them for their foolishness and their sin. He did not cast into their teeth the obvious error of their ways. He was moved with compassion, which is another way of saying that Jesus felt pity for them, pity in His heart and soul so that He wept over them. And that tender affection and pity caused Jesus to concern Himself with a remedy: He longed to deliver them, to build up the faint, to gather the scattered. And hence He sends out the twelve.

We find a close parallel between the days of Christ's ministry and the present time. Although I do not mean to suggest that there are not great needs and problems within our own churches, I ask you now to look outside our denomination upon the general church scene. During the past few years especially we have all become aware of many, many children of God who are faint, vexed in their souls, and troubled spiritually. Who has not come into contact with many who are not being fed in their souls, who do not hear the pure milk of the Word week by week, who fear for the welfare of their children and children's children? I am sure that

the number of faint is large! They are being confused by equally confused shepherds, blind leaders of the blind, and in some cases *hirelings*! They have doubts because they hear so many uncertain sounds they know not what or whom to trust. It certainly is accurate to say that in our day the picture is one of scattered, unshepherdized sheep. False doctrines lead to a false gospel which is no gospel. Corrupt seminaries produce false teachers who subvert the truth and make merchandise of the church. "Who is not with Christ is against him; and he that gathereth not with him scattereth abroad." (Matt. 12:30)

The vital question for us is: how do we react to this situation? That is really quite a test of under-shepherd of Christ and office-bearers in His church. It is not right simply to say, "I told you so. We told you long ago this is where it would all lead! It is not enough, nor does it serve any useful purpose, to deal with the problem purely on the intellectual level, so that all kinds of arguments are marshalled to overwhelm the faint objections of the faint. Jesus could have done that, but He did not. There is something wrong if our reaction is not one of loving concern and pity for the sheep who are vexed in their souls and are in a sorry plight. "How dwelleth the love of God in a man, if he see his brother have need, and shutteth up his bowels of compassion from him?" If John speaks these words concerning temporal things, how much truer of things spiritual! I know, often times these scattered sheep can try the patience of Job. Personally, I have found in myself impatience for these sheep who demonstrate a clear understanding of the truth, but will not extricate themselves from a hopeless situation nor deprive those who scatter of an audience. But as we will later see, the point is not whether they are worthy or unworthy; the point is: *are they in trouble?* Do they suffer and do they weep? Then the faithful servants of Jesus Christ also weep, they are moved in their bowels of compassion, and they set themselves to applying the remedy which is the truth of the Word of God and its preaching!

This brings us to the second passage from which we ought to be instructed, Matt. 10:8b:

"... Freely ye have received, freely give."

Jesus, after observing that the harvest is plenteous and the labourers few, called the twelve unto Him, gave them power over unclean spirits and diseases, and sent them away with the command to preach that the kingdom of heaven is at hand and to heal, cleanse, raise up, and cast out. The compassion of our Lord was excited into action by the suffering of His people. And as He sends out the twelve, He seeks to have them partake of this same excitement, to have the same pure motive. He reminds them that they personally had "freely received." Now this word *freely* is the key. It means without cause, undeservedly. It is significant that the same adverb is used by Paul in such contexts



as, "Being justified freely by his grace through the redemption that is in Christ Jesus," and "He that spared not his own Son, but delivered Him up for us all, how shall he not with him also freely give us all things?" In other words, the disciples had received the power of the Spirit to preach the Word and to add mighty signs to that Word; they had received the Truth as it is in Christ in distinction from others who knew not Christ or were deceived concerning Christ . . . why? Not because they were more worthy, not because they were more faithful; but it was freely, and freely means *of grace!*

Because that was the manner in which they had received such tremendous gifts, they were to dispense of them in the same manner and with a like attitude. They might never forget their own unworthiness, to be saved and to be instruments of preaching, as they go out unto others. They would find no one less deserving than they wherever they might go. It is, then, the thrill of their own salvation and the wonder of free grace that must propel them unto obedience to this great commission.

I don't know of a church that has a more goodly heritage than the Protestant Reformed Churches in America! Truly the lines have fallen unto us in pleasant places! When it comes to those things which really count, we do not lack one thing. Shall we list some of these things we have in mind? At this late date in history, we still have the Bible, and we all hold to the orthodox position concerning inspiration and infallibility. We have the pure preaching of the Word of God. That's everything! Week after week in everyone of our churches, we and our children come under the powerful proclamation of the Word which alone can save! We have beautiful, solid complete confessions; we stand in the rich Reformed tradition; we have a Church Order that provides for decency and order. God has given us a seminary with faithful professors concerning whom we need not doubt *one thing!* And we have a goodly number of young men whom the Lord is molding into preachers and missionaries. We have catechetical instruction for our youth, societies for the study of the Bible and communion of saints, parental schools where the educational demands of the covenant can be, and are, met.

The point is, all this vast treasure has been handed to us on a silver platter. *Freely* we have received. Why have we been preserved in the way of Truth all these years? Why do we have such an amazing degree of unity in our churches, the lack of which is being bemoaned in many others? Why do we have a seminary that we can support without reservation? *I don't know.* But I can suggest some negative reasons. Not because we have shown ourselves to be worthy of these blessings. Not because we have always been appreciative of them. Not because we are more spiritual or better in any way. It has been given us in

Christ freely, and freely means *of grace!*

The last question that we ought to face is: What are we going to do with this rich heritage? Shall we direct all our attention, energies, and abilities inward? Or is it clear that we must *freely give*? To the extent that we understand the free reception of these things, to that measure we will also want to give. To the extent that we ourselves are thrilled and moved by the Reformed Gospel of the Scriptures, to that measure we will desire to share it with other children of God that they might also understand and believe it. Calvinists ought to be the best missionaries in the world! Our calling surely is to give freely. That means that we are alert to every possible opportunity to preach outside our own worship services. That means we give freely of our ministers when the occasion demands that they travel elsewhere to help those who are faint. That means that we give our wealth, locally and denominationally, for the cause of missions. That means that at our own churches, we demonstrate warmth and compassion towards visitors, so that we do not forever have to face the charge (real or imaginary) of being cold and unresponsive.

Fellow pastors and elders, I am struck by the fact that the faint, scattered sheep need precisely what we have been given. Whether they are ready to admit that or not, we have the answer to their souls' need. Let us apply ourselves, as much as it is in us, to the glorious work of gathering the scattered sheep of Christ! Are you blessed in your church at home? "It is more blessed to give than to receive!"

Allow me three practical points in closing:

1) As we have occasion to go out and preach to others, it is not enough to be right. We must also be very wise. Rectitude must be tempered with wisdom. There is a time to speak, and there is a time to be silent. And this can be done without compromise or deceit. Wisdom, according to James, is the practical application of knowledge to a given situation and towards a certain goal. The wisdom that is from above is "first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits." In times past, we have made practical errors that ought not be repeated.

2) As we take up this great work, we must not be pessimistic, negative, or doubtful. And the reason why we *must* not is that we *need* not. To approach a mission field with the idea of failure, or at best, of only being used for witnessing unto hardening, will certainly have a deadening effect on all concerned. We have the happy assurance that Christ is with us even to the end! He will use us! We do not labor in vain in the Lord.

3) There is a need in our seminary curriculum for a required course in missions. In this course, the



principles, history, and practice of true missionary work ought to be developed and taught. There is evidence that all of us will be engaged in this work to some extent in the future.

\*The contents of this article was originally presented as the opening devotions for Classis West, March 7, 1973, in South Holland, Illinois. It is printed by request.

## *From Holy Writ*

# Doers of the Word and Not Hearers Only

*Rev. Robert D. Decker*

*[Editor's Note: The following is the conclusion of Rev. Decker's exposition of James 1:22-25. Space did not permit publication of the entire article. The exposition of James 1:26 and 27 which also appears in this issue is Rev. Decker's final contribution to this department for this volume-year. So we say farewell and thanks to him for the time being; and in the May 1 issue we welcome back to this department the Rev. George Lubbers, who will continue his exposition of Hebrews 11.]*

This is the doer in distinction from the one who merely hears the Word. The question is: do we do the Word? Can we? How thankful we ought to be for the gospel: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, least any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10). It's exactly because that is the gospel that James comes with the exhortation, "But be ye doers of the word and not hearers only . . ." God uses means to lead us in the good works which He has before ordained, that we should walk in them. And the means is the word preached. Keep on becoming doers of the Word, more and more let that Word be evident in all your living. The child of God hears, and he does that in the way of daily conversion.

He is blessed in his deed! This man, the doer, and most emphatically not the one who only hears, is blessed. The hearer deceives himself, James says. That word "deceive" means "to deceive by false reasoning." What this mere hearer does is circumvent the Word. He "goes around" the Word by all kinds of false reasonings. This is the way he talks: "I go to church, I pay the budget and make my contributions, I send my children to the Christian school." "No," he says, "my life is far from perfect . . . but after all even the holiest of God's saints have only a small beginning . . . no one is perfect." Or, he says, "I'm young . . . I've got to have my fun . . . there's plenty of time for religion

when I get older", or, "it isn't all that serious . . . one cannot be that strict or that narrow-minded . . . God is a God of love Who always forgives . . . it doesn't matter what church you go to . . . we're all going to the same place anyway . . . God has his people in many churches . . ." Hearing the Word he doesn't care, but deceives himself. It's that kind of self-delusion that lands a person in hell.

But the doer of the Word — "this man shall be blessed in his deed." In his doing of the work of the Word he shall be happy. Genuinely happy now, he shall be. He has the joy of forgiveness and the hope of everlasting life. No matter what his life's circumstances may be, he is happy, because this man knows that all things work together for good to them that love God, who are the called according to his purpose.

And he shall be happy in that great day when Jesus returns in glory. Then he shall sin no more; his tears shall be wiped away, and he will be with his God.

This cannot fail! Christ has come and fulfilled the Law of liberty. Our sins are forgiven, our death is conquered, and our victory is sure.

Are you ready for the judgment day? The hearer who refuses to do the Word will hear, in spite of all his saying "Lord, Lord," "Depart from me ye worker of iniquity, I never knew you." The doer will hear from that same righteous Judge; "Enter thou into the joy of thy Lord; well done, good and faithful servant."

What will you hear?



# Pure and Undeiled Religion

*Rev. Robert D. Decker*

## *Chapter 1:26, 27, Pure and Undeiled Religion*

These verses contain the theme of the Epistle of James. Having willed it God caused us to be born with the Word of truth in order that we should be a kind of first fruits of His creation (verse 18). In order that this conscious birth may come to expression we are admonished to embrace the implanted Word as it comes to us through the preaching. For that reason we must not speak out in wrath against the Word because the wrath of man does not work the righteousness of God. Rather we must lay aside all filthiness and superfluity of naughtiness (super-abundance of malice) and receive the Word with meekness, because it alone is powerful to save our souls (verses 19-21). And, embracing the Word with meekness means we are not mere hearers of the Word but doers of it. Those who merely hear the Word deceive themselves, while he who is a doer of the law of liberty, "this man shall be blessed in his deed." (verses 22-25). The sum of all this is found in the verses we consider in this article. James instructs us concerning "pure and undeiled religion." This religion is characterized by "bridling the tongue, visiting the fatherless and widows, and keeping oneself unspotted from the world."

Now the thought is complete. Living thus before God and the Father we endure the divers temptations with joy, pray in faith for the wisdom of God, rejoice in our exaltation, and look forward to the crown of life which the Lord has promised to them that love Him. In the succeeding chapters James will develop this theme in detail. Visiting the fatherless and widows is the subject of Chapter 2; bridling the tongue is treated in Chapter 3, and the last two chapters have much to say about keeping ourselves unspotted from the world.

The question is; what is the pure and undeiled religion? Liberals and modernists of every stripe are generally quite fond of these verses. The old, 19th century liberals denied the divinity of Jesus Christ, the power of the cross, and wanted no "blood theology." They taught that God is the father of all men and that all men are brothers. Salvation consists in following the example or pattern of the life of Jesus, the good *man* of Galilee. The children of these liberals, generally known as "neo-orthodox," teach essentially the same. Everyone is saved. The only difference between believer and unbeliever is that the latter does not know that he is saved. The Kingdom of God, so it is said, will come by the action of the church. The church's task is to serve humanity. Religion is service to humanity. Visit the fatherless and widows — that is religion. The

essence of religion is to "love everyone" and hurt no one. Sin is defined in terms of harming one's fellow man and not in terms of the Law of God. Anything and everything goes under that — adultery, abortion, homosexuality — all these are good, providing there's love and no one is harmed. And, one's particular set of beliefs makes no difference; whether one be a Buddhist or a Moslem, an atheist or believer in God or at least a supreme Being; whether one be Roman Catholic or Protestant, Calvinist or Arminian — is insignificant. If the essence is there: service of "love" to mankind, one is religious, and here lies the salvation of the world.

It's in these terms that the task of the church is defined. The Church is "called to serve" the world. Whether this be put in terms of Arminian fundamentalism — "reaching all mankind for Christ" — or in terms of the modernist social gospel makes no essential difference. The task of the church in either case is to serve mankind.

We ought to understand and be willing to say that this is a denial of the truth of the Scriptures. It turns the truth around into the lie. The Church is not called to serve the world but called to serve her Lord. The church must keep itself unspotted from the world. And, that world in spite of itself *must* under the power and providential direction of God serve the church.

What then is religion according to the Bible? The term used in the text refers in the narrower sense to formal worship of God; prayer, preaching, singing, etc. In the wider sense religion refers to serving God in all of life. But in either sense religion is the service of God. The Dutch translation, *Godsdienst*, captures the exact meaning. That religion or service of God must be "pure" i.e. holy, consecrated service of God; and, "undeiled" i.e. free from the pollutions of sin. Still more, James speaks of pure and undeiled religion "before God even the Father." Religion is the service which meets with the approval of God. It measures up to the standard of the Law of Liberty.

The antithesis of this pure and undeiled religion is "vain religion." James writes, "if any man among you seem to be religious." There are two possible meanings of this word "seem." It can mean that this man appears to be religious to others — in this sense the man is a hypocrite. Or, it can mean that the man "thinks himself to be religious." Luther translates, "imagines himself to be religious." In the light of the fact that the text says this man "deceiveth himself" this latter meaning is correct. This man imagines himself to be in the service of God. He is very pious in his own estimation. He has a knowledge of the



teachings of the Bible, he attends the worship services of the church, "goes through the motions" of serving God. He thinks himself to be a genuine servant of God. But, as a matter of fact, he does not "bridle his tongue." To bridle the tongue is to hold it in check, to control it. This is what in fact the man does not do.

This, understand is a grievous sin! The idea is not that this man just talks too much. In the light of the immediate context which speaks of that "superfluity of naughtiness — malice" and in the light of chapter 3 of the Epistle where the same figure is used, we conclude that the sin of an unbridled tongue is the sin of evil-speaking against one's fellow saints. This is the picture. The man claims to be religious and imagines himself to be such and more than likely even appears to be such. He is no adulterer or drunkard; he's faithful in his church attendance, but his tongue runs like a wild horse. The man's mouth is full of backbiting and slander; he spreads evil gossip and rumor, he is a vicious evil speaker.

This man's religion is vain! It serves no good purpose. It is not the service which is to the glory of God. His religion is a pretense. And so, too, he deceives his own heart. In imagining himself to be religious he beguiles his own heart. His heart is not "born again with the word of truth." There is no love of God in his heart, and the proof is found in that there is only the evil fruit of an unbridled tongue. Thinking himself to be religious he only fools himself. He will open his eyes in hell.

Pure religion and undefiled is characterized by "visiting the fatherless and widows in their affliction." James does not mean by this that our visiting must be confined to orphans and widows. The Holy Spirit makes use of a common figure of speech in which the part is mentioned for the whole. Orphans and widows in their affliction are dependent upon others for their means of support because they have lost husbands and fathers. These must be visited. That visiting is not merely a social call, a chat over a cup of coffee. To visit means that one comes to care for them by providing for their need. As such, these fatherless and widows are a graphic picture of all the saints of God. What the text is saying, then, is that we must come to the aid of one another. As members of the body of Jesus Christ we

are ONE. When one member of the body suffers, all the members suffer with him. Pure and undefiled religion before God even the Father is this: to visit one another for the purpose of caring for one another in our common affliction. That's exactly what God did for us! God did not leave us in our misery. He visited us in the Person of His only begotten Son, our Lord Jesus Christ. His law of liberty for the redeemed in Christ is that we visit the fatherless and widows in their affliction — which is to say that we must love one another. The Scriptures abound with this thought. Read prayerfully such passages as; Galatians 5 & 6 or 1 John 3 & 4. Holy and undefiled religion is that we visit one another; edify one another, help the needy, comfort the sorrowing, encourage the downcast, admonish the wayward. Then we are serving God and we are following Jesus, who came "not to be ministered unto but to minister" and who demonstrated what He meant by getting on His knees and washing the disciples' feet (John 13). Thank God! He did more than demonstrate. Christ went to the cross and atoned for our sins in order that we might be made free to serve God by serving one another. The new commandment, the law of God fulfilled in Christ is, "That ye love one another."

Secondly, pure and undefiled service of God is characterized by "keeping ourselves unspotted from the world!" This is the part the liberals ignore. This too, however, belongs most emphatically to pure and undefiled religion. By the grace of God in Christ Jesus we have been separated from the world of unbelief and sin. We have been transformed into the image of Christ. While we are in the world on our pilgrimage to glory we must keep ourselves unspotted. Keep yourself unspotted! Attend to that very carefully. We are not to be soiled with the filth of this fallen, hell-bound world in which we live!

This is pure and undefiled religion. Jesus said it: "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength; this is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:37-40).

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## Editorials

# Key 73's Myth of "Cooperatively but Separately" Exploded

Prof. H. C. Hoeksema

The protagonists of Key '73 (The Christian Reformed brand is "Evangelism Thrust") have repeatedly claimed that the evangelism efforts of this movement are inter-denominational and cooperative and simultaneous, but *separate*. It has been claimed from the start that every denomination participating in this alleged continent-wide evangelism campaign would be free "to do its own thing." That is, as I understand it, Roman Catholics would evangelize with a Roman Catholic evangel, Baptists with a Baptist evangel, Methodists with a Methodist evangel, Lutherans with a Lutheran evangel, Presbyterians with a Presbyterian evangel, and Christian Reformed with a Christian Reformed evangel.

Now I must confess that I never quite understood how this was possible, that is, how everyone could do the same thing and yet everyone "do his own thing." This, after all, has always been the problem of the ecumenical movement: one has to choose between doing his own thing or doing the other man's (church's) thing. And it was only when churches were persuaded to forget about their differences that they were able to succeed in any kind of ecumenical movement.

And I must confess, too, that I never quite believed this line of propaganda. Frankly, I considered it a piece of deceit. And I believe that it has been used to persuade unsuspecting souls to cooperate with Key 73 and Evangelism Thrust. The very fact that the separate name, Evangelism Thrust, was used tended to leave the impression on some who had misgivings that, after all, this would be a separate Christian Reformed activity. As I said, I never quite believed this line. I considered it a nice, but unworkable, theory designed to justify and to cover up what was actually going to be done.

But it is always possible that one can be proved wrong, and that his suspicions are proved to be unfounded.

Hence, heretofore I attacked and criticized the theory only.

Now, however, the theory has proved to be a myth. And the myth has exploded! I suspect that from the

very beginning it was programmed to self-destruct.

I am referring to the report in the *Grand Rapids Press* of March 24 concerning "a simulated replay, with its own local specialties, of Christ's triumphal entry into Jerusalem on the original Palm Sunday." The article is accompanied by a picture of the Roman Catholic Father John Kenny and the Christian Reformed Rev. Donald Griffioen smiling at one another across a Key 73 Poster which announces this "Palm Sunday Parade of Joy and Affirmation."

Here is the description given by the article:

"The purpose of this parade is to call all Christians in the area to rise up in visible testimony to Christ's resurrection and our resurrection to new life in him," said Rev. Donald Griffioen of the Key '73 County Coordinating Committee.

"The parade will intend to affirm that Jesus Christ is the way to true life, and the way we call all persons to follow in 1973."

All persons who accept and believe that purpose, Rev. Griffioen says, are invited to join in the interdenominational march.

Then, after some details about a parade permit, we read this:

Christians will gather, symbolically enough, at churches in four corners, or directions, of the city to begin the march.

Christians in the northwest will gather at the St. Mary's and St. James Roman Catholic Churches; in the northeast at Bethlehem and Immanuel Lutheran Churches; in the southeast at Central Reformed and First United Methodist Churches; and, in the southwest, at St. Andrew's Roman Catholic, LaGrave Christian Reformed and Westminster Presbyterian Churches.

And here is the climax of the story:

Marchers in the parade are encouraged to design and carry posters, banners and palm branches, Rev. Griffioen said. (Perhaps they ought also to shout, "Hosanna to the Son of David?" HCH)

The parade will culminate with a massive worship service for all the marchers at Calder Plaza at 3:30 p.m.

Special music, group hymnsinging and three special speakers — Most Rev. Joseph Breitenbeck, bishop of the Grand Rapids Diocese; Mayor Lyman S.



Parks, pastor of the First AME Church; and Dr. Lester DeKoster, editor of the Christian Reformed Church publication *The Banner* — will be featured at the worship service.

Fr. John Kenny, director of the Catholic Information Center, is chairman of events for the Calder worship service.

"This is a tremendous and unique opportunity for Christians in Grand Rapids," said Rev. Griffioen. "Not only will it tell the entire city the purpose of Key '73, but it will give Christians a chance to stand up and be counted, en masse, for their conviction to Christ."

There you have it!

No semblance of cooperative separation and of "doing your own thing" left!

All can join in one worship service!

The local Roman Catholic bishop, the AME minister-mayor, and the Christian Reformed Editor of *The Banner* can join on the same platform at this alleged worship service.

Could you imagine what would happen to this cozy ecumenism if Editor DeKoster, who loves to quote Calvin for his own purposes, would take with him a few choice quotes from the famous reformer concerning Roman Catholicism and concerning the pope? Or could you imagine him turning to Bishop Breitenbeck midway through his speech, and saying to him and to the Roman Catholics in his audience, in the words of the Heidelberg Catechism: "Your mass is

nothing but an abominable idolatry! Repent! Return to the Christ of the Scriptures, and forsake your idolatry!"

That just would not be "cricket" in this game of evangelistic ecumenism, of course.

I will pass by the fact that this whole notion evinces no understanding of the significance of Christ's royal entry. I will pass by the fact, too, that after all banners and posters and palm branches and a Jesus parade mean nothing for evangelism or for a testimony of one's Christian convictions.

I would remind the reader that nineteen hundred years ago the hosannas of the multitude gave way to the mob's cries of "Crucify him!" in a matter of days. And I propose that the hosannas of this "simulated replay" of Christ's royal entry can only be at the expense of the true gospel of the Scriptures and of our Reformed confessions. In fact, this whole thing comes perilously close to crucifying the Son of God afresh and putting Him to an open shame!

And let no one claim any longer that Key'73 and Reformed evangelism are in any sense compatible, nor that there is even the possibility or the *intention* to have a kind of separate cooperation or cooperative separatism in this whole project.

That is plainly a myth.

Let Reformed people wake up and cry out against all this hypocritical corruption of our Reformed faith!

It is abominable in the sight of God!

## Developments in the Gereformeerde Kerken

*Prof. H.C. Hoeksema*

### The Concerned Organize As A Modality

The Concerned (*Verontrusten*) in the Netherlands, formerly functioning as societies in the organism of the *Gereformeerde Kerken* under two names (*Truth and Unity* and *Scripture and Testimony*) have taken what is undoubtedly a momentous step — a step which, according to some, can only lead to schism. They have decided to organize formally as a modality, that is, as a confessionally definable wing, within the *Gereformeerde Kerken*. They are, therefore, following somewhat the pattern of the conservatives in Netherlands Reformed Church (*Hervormde Kerk*), who for many years already have maintained their own organized wing within the denomination. And although some have castigated this move of the Concerned as being an act of schism and as inevitably leading to separation, the avowed purpose of this organization is precisely to remain in the denomination rather than to engage in reformation through

separation. The purpose is to maintain a distinct and confessional identity *within* the denomination.

The alleged justification for this movement is that the Concerned are simply recognizing a situation which already exists in the GKN, namely, that there are two kinds of people, two kinds of ministers, two kinds of churches: those which are minded to be faithful to the confessions and those which depart from and which tolerate departure from the confessions. In other words, their claim is that the *Gereformeerde Kerken* have in effect become a modalities church. They are merely establishing a formal organization through which they will maintain and preserve their identity as the confessional wing.

All of this was really in the making, I believe, for some time; but it came to a head as a result of the fact that the last General Synod failed to exercise any doctrinal discipline, but in effect gave men like Dr. Kuitert the green light to propagate their views within



the GKN without harassment.

This modality purposes to establish itself and to accomplish its work in a kind of orderly way. In places where there is only a liberal minister and consistory, they want to establish emergency congregations (*nood-gemeenten*) and their own catechism instruction and alternate youth-work. And they purpose, too, to have their own school and university. But they intend, according to reports, not simply to strike out on their own, ignoring the consistories, but rather to approach the consistories and to try to establish their separate work, apparently, with the consent of the latter. They are also enlisting the help of conservative ministers and seeking financial support.

#### Runia Measures With Two Measures

Over against this move of the Concerned, Prof. Dr. Klaas Runia, professor at Kampen and also editor of *Centraal Weekblad*, is severely critical and condemnatory. He takes the Concerned to task in an article entitled, "Do The *Gereformeerde Kerken* Stand Before A New Schism?" Runia takes the position that this action of the Concerned is a violation of the Church Order — which, we believe, it is. And he warns that this can only lead to separation — which the Concerned avowedly do not want and are trying to avoid. And he proposes that the calling church should convene an early General Synod to deal with this matter, that the Concerned should be made to appear at that Synod, and that they should present their problems there in order to have them ironed out.

This is rather ironic, in the light of the fact that the Concerned, individually and as a group, have already presented many, many protests to the General Synod in the past, all to no avail. There is surely no reason to have any expectation of fair treatment, let alone just and sound judgment, from the General Synod of the GKN any longer.

But what is worse, this reaction of Runia is rather hypocritical. For the simple fact is that he is not nearly as concerned about the confession as he now appears to be about the Church Order. He went along with the majority at the Synod of Dordrecht, even at one time calling the position "evangelical." He has objected ever so softly and weakly to the doctrinal liberalism. He excuses the departures from the confession by one of those newly invented platitudes, "a more dynamic binding to the confessions" in distinction from "a more literal binding to the confessions."

Even very recently, while he criticized Kuitert editorially, he did so in a very cozy manner. Dr. Kuitert, you know, goes boldly forward with his denials of the Reformed faith; he evidently feels himself strong after the last Synod. And why not? He is in the clear! But evidently, in a T-V interview Kuitert came through with one of his bombshells

again, this time in the area of eschatology. Speaking of the coming of Christ, Kuitert is reported to have said: "It may very well be that presently we shall suddenly discover that Jesus is already with us." The question will be raised then, according to Kuitert, "Will the real Jesus stand up?" And then, according to Kuitert, it will appear that He is already here. Against this Runia objected, it is true. And he suggested that it was contrary to the latest synodical declaration, and that he could very well understand how some had difficulty attaching any weight to the decisions of synod. But did he castigate this as being contrary to the confessions as he castigated the action of the Concerned as being contrary to the Church Order? Did he immediately call for the calling church to convene an early synod? Not at all. The upshot of the exchange between Runia and Kuitert was a cozy exchange of letters in the vein of "Beste Klaas" and "Beste Harry."

Small wonder, then, that representatives of the Concerned reacted sharply — almost bitterly — against Runia in their paper, "Truth and Unity."

#### Evaluation

It remains to be seen what the outcome of all this will be. If there are many in the GKN who are of Runia's mind, this may indeed lead to a separation — but only if the same GKN who can be so sinfully tolerant of the liberals will be intolerant over against the Concerned and refuse to allow them to be organized as a modality. Such intolerance would, of course, be nothing new in history.

Meanwhile, we sympathize greatly with the Concerned. We sympathize with them over against the hypocritical attack by Runia. We will refrain from saying, "I told you so," though we warned the Concerned not to have great expectations from the doctor who came from "down under." We can even sympathize with their efforts to organize as a modality. In the situation in the GKN there is much at stake for the Concerned. They want sound preaching and sound preachers. They want to hear the gospel. They want sound catechetical training for their children. They do not want their covenant youth under the influence of the horizontalism that has become rampant in the GKN. Who, I say, cannot sympathize with all this? Who does not feel sorry for those who live in places where there is only liberal preaching and liberal catechizing?

Nevertheless, we do not agree with the Concerned; and we see no ecclesiastical salvation for them in this direction. We believe the proper way and the honest way is that of reformation through separation. And if the GKN will not tolerate their modality, perhaps this separation will nevertheless be forced upon them. This, we believe, could only be for their benefit — painful and deplorable though separation may be.



## *Contending for the Faith*

# **The Doctrine of Atonement (Reformation Period)**

*Rev. H. Veldman*

Discussing the seventh and final article of the Rejection of Errors of Head II of the Canons, dealing with the atonement of Christ, we were calling attention in our preceding article with the governmental theory of the cross as set forth by the Remonstrants. And we noted, among other things, that this theory is a corruption and perversion of the justice and righteousness of God. It implies the error that God executed an innocent man upon the cross of Calvary. And this could never be a display of the righteousness of the living God. This, moreover, would imply that God would save sinners without the satisfaction of His righteousness. How could such a theory possibly induce a sinner to acknowledge his sin when the living God Himself is not interested in the maintaining of His own justice and righteousness?

We also noted that the reasoning of the Arminian, teaching that Christ need not die and did not die for His elect inasmuch as God loved them before the foundations of the world and that therefore there is no wrath of God upon them which must be removed, is utterly fallacious. However, we wish to point out at this time that the Arminian is very rationally inclined here. Now it is true that he accuses the man of Reformed persuasion of being rationalistic. He accuses the Reformed man of not bowing before the Word of God, of not listening to the Scriptures, of being motivated and prompted by his reason. I am sure that we are all acquainted with this accusation of the Remonstrants. The Arminians declare that we have pre-conceived notions of the counsel and the grace of God, and that we conclude, rationalistically, that there cannot be a grace or love of God for all mankind. Now it is surely true that we are rational in our interpretation of the Word of God. The truth of the Scriptures is surely reasonable. It is not contrary to reason. The child of God is a rational being. But this does not mean that we are controlled by reason, believe in things only because we understand them. In our reasoning, we are surely controlled by the Word of God. And we believe most emphatically that the Scriptures are never in conflict with themselves. We do not believe in contradictions. But now we should note that it is exactly the Arminian who is rationalistic, controlled by his reason.

This reasoning of the Remonstrant is utterly fallacious. It is, of course, the fallacy of the Arminians

that they ignore the sufferings and death of Christ in the counsel of God, and therefore present matters as though God loved the elect apart from these sufferings and death. That this is the position of the Arminians is obvious from their reasoning. How would they otherwise come to the conclusion that the death of Christ is unnecessary? This position of the Remonstrant is, of course, completely in error. Now it is certainly true that God loved His elect from before the foundations of the world and that He destined them for everlasting life. It is also true that they stand before Him in His counsel, not as children of wrath, but as His beloved children. The Word of God teaches us that He has engraved them in the palms of His hands. And they surely stand before Him as engraved in the palms of His hands as His eternally beloved children. But this, we understand, also as far as the counsel of God is concerned, is not to be understood as apart from Christ and His mediatorial work and suffering upon the cross. God has known His own from eternity in Christ. It is for this reason that He could and did love them from eternity. But it is also true that, in time, we are conceived and born dead in sin and in trespasses, as out of the first Adam, and that we, therefore, are by nature children of wrath. What God, now, has seen and sees eternally in His counsel in its fulness is executed in time step by step. In His eternal counsel, therefore, God sees our sins and guilt. But it is also true that God knows us eternally as covered by the blood of Christ, and that we therefore stand eternally before Him as His holy and beloved children, not only as in Christ. This counsel the Lord now fulfills in time. And therefore it is true that Christ dies in time for our sins, so that we are justified through His blood. This the Arminian ignores. And therefore he does not see the necessity of Christ's suffering and death in time. This also verifies the truth that the Arminians' rejection of the particular atonement of our Lord Jesus Christ is rooted in his denial of the Scriptural truth of particular and sovereign predestination.

Finally, this seventh article calls attention to how the Arminians contradict the Scriptures. The fathers here do not reason, but they simply present the Word of God over against the Remonstrants. Let us notice the Scriptures which the fathers quote here in the seventh article. Of course, many more passages could



be quoted from the Word of God. But these passages will suffice. The first passage is Gal. 2:20, the last part: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me." Notice, please, that the apostle Paul here speaks of the love of the Son of God as revealed in His giving of Himself in the death of the cross. So, the love of God and the death of Christ upon the cross are inseparably connected. In Rom. 8:33, 34 we read: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." In this beautiful Word of God the apostle connects God's justification of His people with the mediatorial work of our Lord Jesus Christ, as He suffered and died for us, is risen from the dead and even now intercedes for us at the right hand of God. The Arminian would separate God's love of His people, but the apostle Paul connects the two. In John 10, the chapter in which the Saviour speaks of Himself as the Good Shepherd of His people, we read in verse 15: "As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep." This thought is stated more than once in this chapter. How wrong it is for the Arminian to deny the necessity of the sufferings and death of Christ! Would the Father send His only begotten Son into the world and into the death of the cross if this death were not necessary? And in John 15:12 and 13 we read: "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." We repeat: many more passages could be quoted from the Scriptures, but these are surely sufficient to show that the Word of God lays all emphasis upon the Scriptural truth of the redemption of God's people through the blood of Christ, and that the eternal love of God for His people is inseparably connected with the sufferings and death of His Son, our Lord Jesus Christ.

This concludes our article on the history of the doctrine of the atonement of our Lord Jesus Christ. There cannot be any doubt with respect to the meaning of this truth as set forth in the Divine Scriptures. And neither can there be any doubt as to the position of the Church of God as it has confessed this truth throughout the ages. This position is clear. According to the Word of God and according to the Creeds of Christendom, Christ died only for the elect. The Lamb of God suffered and died vicariously, only for those whom the Father gave Him from before the foundations of the world. "Universal Atonement" is a contradiction in terms, is denied by the Word of God and the Confessions.

However, although it is true that the truth of

Particular Atonement, that the Lamb of God suffered and died only for His sheep, the elect given Him by the Father from before the foundations of the world, is taught throughout the Divine Scriptures and clearly set forth in all Protestant Confessions, yet today it is almost universally denied. How little this truth of the particular character of the sufferings and death of our Lord Jesus Christ is understood and proclaimed today! This is also true of the Christian Reformed Church. To be sure, there are also other truths being denied and rejected today in our Reformed church world. We now refer to such truths as the plenary inspiration of the Holy Scriptures, the historicity of the Word of God, particularly Gen. 1-3, the miracles of Holy Writ, yea, the resurrection of our Lord Jesus Christ, His return upon the clouds of heaven and the heavenly nature and character of His kingdom. But, the departures from these fundamental truths of the Word of God in our Reformed church world surely had their beginning, historically, in the teaching of "Common Grace," and in our country, in the adoption of the Three Points in 1924. In 1924, as far as we know, nobody denied the particular character of the death of Christ. In those Three Points, as in Point I, the teaching is proclaimed that the Lord is gracious to all who hear the preaching of the gospel, and this means that God offers salvation to all who hear the gospel and would save them. But this must lead to a denial of the particular character of the cross. To teach that salvation is offered to all must imply that there is salvation for all men. And this must imply a "general atonement," inasmuch as there is no salvation without the cross of Calvary. This explains the "Dekker case" in the Christian Reformed Church. O, it is true that, officially, that church professes to believe in the Three Forms of Unity, and therefore the truth of "Particular Atonement" is, officially, their doctrine. But Prof. Harold Dekker is very outspokenly in favor of the Arminian view of the cross. There is nothing vague about his teaching. He was not ousted from the seminary, was not even criticized or admonished. He was allowed to remain. What happens when heresy is condoned and tolerated in the church? Do these heretics repent? Do the "wolves" within the sheepfold become sheep? Indeed not! That church will depart more and more from the testimony of the Word of God. Wolves never become sheep. And when heresy is allowed and tolerated within the church of God, then that church is exposed to all its malicious influence, and ultimately that sheepfold will be completely dominated by the forces of evil and the lie. How urgent is the admonition of Holy Writ to hold fast unto that which we have. We close by quoting once more Art. VIII of the Head II of our Canons:

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



death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation, and given to Him by the Father; that He

should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in His own presence forever.

## Question Box

# About Trances and Visions, Acts 22: 17

Prof. H. C. Hoeksema

### Question

From a Grand Rapids reader I received the following question: "What is the difference between a 'trance' and a 'vision?' This question arose in connection with a discussion of Acts 22:17. Is it possible for you to give us an idea or two in the *Standard Bearer* in a short article?"

### Reply

The passage referred to is from Paul's defense before the Jews. In vs. 17 and 18 we read: "And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." I quoted verse 18 also because it points out that in this "trance" the apostle "saw" the Lord Jesus, that is, he had a *vision*. There are two more passages in the Book of Acts where this same term occurs. In Acts 10:9, ff. we read: "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him . . ." Again, notice that Peter fell into a *trance* and then *saw* a *vision*. In Acts 11:5 Peter is reporting about his experiences to the church at Jerusalem, as follows: "I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it

came even to me." Notice that in this report Peter uses both terms: "in a trance I saw a vision."

Elsewhere in the New Testament the same word that is rendered in the above passages by "trance" is rendered by "amazement" or "astonishment." The Greek word is that from which our English word *ecstasy* comes. The idea is that of "a throwing of the mind out of its normal state." The Dutch *vertrekking van zinnen*, "departure of the senses," comes close to the idea, though it could, of course, be wrongly understood.

To sum it all up, I would say the following:

1. A "trance" and a "vision" refer essentially to the same thing, that is, to a revelation from God and to the means of that revelation. This is, of course, the important thing to remember. When anyone was in a trance and saw a vision, he knew — and God took care that he knew — that God had revealed His will to that person. Trances and visions do not refer to a sleeping state, but to a waking state. The person involved is awake and is conscious. In the case of a dream the revelation comes to a person in his sleep.

2. The term "trance" (*ecstasy*) refers to the state of mind of the person involved. He is not in his ordinary state of mind, perceiving and discerning ordinary, earthly things. But his mind has been thrown out of its normal state. He is in a spiritual *ecstasy*. Or, as John puts it, he is "in the Spirit."

3. The term "vision" refers to what happens to such a person in such a state of *ecstasy*, and it refers to what



he sees. He sees a vision. That is, God gives him to see — often in terms of symbolism — heavenly, spiritual realities. It must be stressed that such a person *objectively* sees something — even though another person in the same place at the same time, but not “in the Spirit,” would not see anything unusual. Peter *saw* the vessel from heaven with the clean and unclean animals. Paul *saw* and *heard* the Lord Jesus sending him to the Gentiles. John on Patmos *saw* and *heard* the things recorded in Revelation.

4. There is reason to believe that at least in some instances the “trance” was connected with the

individual’s mental and physical condition. This seems to be the case with Peter in Joppa, at least. It was time to eat; preparations for eating were being made; and Peter became “very hungry.” In this case, it seems that the Spirit gave Peter the vision of the animals upon the background of his hunger. Perhaps there is an element of this also in Paul’s vision in Acts 22; but I will leave the discussion of this possibility to my questioner and to other “prophets.”

At any rate, now my questioner has received an “idea or two.”

If I have missed the point of the question, call again!

### Principle of Education, No. 3

From a fallen and wholly depraved human race, and in the midst of a world that lieth in darkness, a crooked and perverse generation, God saves His elect, establishing His covenant with them and their children in the line of continued generations, forming them by

His sovereign grace in Christ into a people of Himself, that they might be His friends, and, living in every sphere of life from the principle of regeneration thru faith, they should show forth His praises and walk as children of light in the world.

### NOTICE!!!

The Loveland Protestant Reformed Christian School of Loveland, Colorado, is in need of a teacher to teach Grades 1-4 for the 1973-74 school term. Any of our Protestant Reformed teachers who are interested should address inquiries to:

Clyde L. Campbell  
(Sec’y. of the Board)  
1021 East 57th Street  
Loveland, Colo. 80537

### CORRECTION!!!

In the February 15th issue of THE STANDARD BEARER the 50th Wedding Anniversary of MR. and MRS. BERT BRANDS, of Edgerton, Minn., was announced. Inadvertantly the names of Gerrit and Arthur Brands were omitted.

Sorry this happened! Please accept our apology, and our congratulations on this blessed event of your golden anniversary.

The Business Manager.

### NOTICE!

Secretaries of Synodical standing committees and special committees, as well as clerks of the Classes, are reminded that all reports to be included in the 1973 Agenda must be sent to undersigned on or before April 15. If necessary, supplemental reports may be submitted later, but this material will not appear in the Agenda.

Stated Clerk of Synod  
Rev. D. H. Kuiper  
1314 Main Street  
Pella, Iowa 50219

### RESOLUTION OF SYMPATHY

The Men’s Society of the Hudsonville Protestant Reformed Church expresses its sincere sympathy to Gerrit Holstege and Arnold Haveman in the loss of their brother and brother-in-law

MR. ANDREW HOLSTEGE.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” (II Cor. 5:1).

Mr. Hib Kuiper, Pres.

Mr. G. Van Overloop, Vice All.

### RESOLUTION OF SYMPATHY

The Mary-Martha Society of the Kalamazoo Protestant Reformed Church of Kalamazoo, Michigan, expresses heartfelt sympathy to Mr. George Moerman and his family in the death of his wife, and their mother and grandmother,

EVELYN P. MOERMAN.

Our hope and prayer is that in all the sufferings of this life they may know that “God shall hide them in the secret of His presence.” (Psalm 31:20).

Rev. R. C. Harbach, Pres.

Mrs. Charles J. Bult, Sec’y.



## News From Our Churches

750 Jefferson Ave.  
Loveland, Colo. 80537  
March 13, 1973

### Report of Classis West

Classis West of the Protestant Reformed Churches met in South Holland, Illinois on March 7, 1973. Ten ministers and twelve elders attended the Classis as delegates. Rev. W. Bekkering of the Randolph, Wisconsin congregation and Rev. M. Kamps of the Redlands, California congregation were delegated to Classis for the first time, as were elder delegates Albert Buitter, Egbert Gritters, John Hoksbergen, and Dick Rolffs. Rev. G. Lanting presided over the meeting. Classis finished its work in one day.

Rev. Dale Kuiper, president of the previous Classis, opened the meeting with a brief exposition of Matthew 9:35-10:15. He spoke on motives for missionary work.

Both the Reading Sermon Committee and the Taped Sermon Committee reported that requests for their sermons have fallen off, because almost all of the vacancies in Classis West have been filled. The Taped Sermon Committee informed the churches that they "have started recording our catechism sermons and regular sermons on separate tapes so that we can fill requests for either type of sermon." Only the Ebenezer Church of Forbes, North Dakota is vacant. Classis gave Forbes classical appointments according to the following schedule: March 18 — Moore; April 8 — Kortering; April 29 — Engelsma; May 13 — Miersma; May 27 — Lanting; June 3 — Bekkering. Forbes has asked the Seminary for student supply during the summer months.

The Church Visitors reported to Classis on their annual visit of the churches in Classis West. According to their report, the Visitors found "the spiritual condition in the churches to be good. The calling of the churches regarding the preaching of the Word, the administration of the sacraments, and the exercise of christian discipline is being faithfully realized through the labors of the office-bearers. This also bears the fruit of the congregations' being suitably cared for and growing normally in the knowledge and grace of our Lord Jesus Christ. No serious problems confront any churches at present. Peace, unity, and love appear to prevail." The Church Visitors also found that the churches are active in the work of church extension and that they are on guard against the apostasy of our time. They concluded that "we can confidently express that the King of the Church, our Lord Jesus Christ dwells in the churches through His Spirit and Word."

The delegates ad examina reported that they had

attended the examination of the then pastor-elect R. Van Overloop by Classis East and concurred in Classis East's decision to approve the examination and to advise the consistory of Hope to proceed with his ordination.

In executive session, Classis considered the request of a consistory for advice regarding the discipline of an impenitent member. After getting information about the case from the delegates of the consistory involved, Classis decided to advise the consistory to proceed with the 2nd step of censure.

The consistory of Pella asked Classis to consider the request of a young man from Philadelphia, Pennsylvania that a Protestant Reformed minister be sent to preach in that city. Classis gave the young man, Dale Cox, the floor, and he informed the Classis concerning himself and concerning several families in Philadelphia who desire Protestant Reformed preaching. Classis sent this request to the Mission Committee with the recommendation that a minister be sent to Philadelphia quickly.

Our church of Randolph asked for permission to request collections in all churches, to help them in building a new church edifice. Classis granted Randolph permission to ask for collections in the churches of Classis West and sent Randolph's request to Synod for approval regarding collections in the churches of Classis East. Randolph is to be commended for undertaking this project, and this cause is recommended to the churches.

Seven churches requested subsidy: Edgerton, Forbes, Isabel, Loveland, Lynden, Pella, and Randolph.

Classis elected delegates to the 1973 Synod. The minister delegates are: R. Decker, D. Engelsma, J. Kortering, and B. Woudenberg. The alternates are: W. Bekkering, D. Kuiper, G. Lanting, and R. Moore. The elder delegates are: J. Blankespoor (Doon), E. Gritters (Hull), H. Huiskens (Edgerton), and D. Poortinga (South Holland). The alternates are: E. Bruinsma (Loveland), E. Hauck (Forbes), B. Menninga (Pella), and D. Rolffs (Pella). Rev. G. Lanting was chosen to the Classical Committee; Rev. J. Kortering was chosen a primus delegate ad examina; Rev. R. Decker was chosen a secundus delegate ad examina; Rev. J. Kortering and Rev. G. Lanting were chosen as Church Visitors.

Classis West will hold its Fall meeting on September 5, 1973 in Loveland, Colorado, the Lord willing.

Rev. David Engelsma, Stated Clerk  
Classis West