

# The STANDARD BEARER

A REFORMED SEMI-MONTHLY MAGAZINE

It is our firm conviction that Article XIII is an adequate and beautiful summary of the truth of Creation as revealed in Scripture. Genesis does record what actually happened. Without shame we take the creation account literally and as it stands. We do this because we believe: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16, 17)

[See: *The Voice of our Fathers*]

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## THE STANDARD BEARER

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## MEDITATION

## Christ Builds His Church

Rev. C. Hanko

"I will build my church." Matth. 16:18

I believe a church.

Since I believe in God, I also believe a church.

I do not believe *in* a church, but I believe a church. There is an obvious difference. I do not put my trust in the church as the source and fountain of my salvation, because I believe in God, the complete Author and Finisher of my faith. In Him alone I trust. Yet since I believe in God implicitly, I also believe that there is and always will be an organism known as the church.

The very fact that I *believe* a church, rather than accept this as mere fact, already places the church in a category beyond the earthly and the tangible. Anything that I can perceive with my senses is not an object of faith. But eye hath not seen, ear hath not heard, and it exceeds the fondest imagination of mere man, what God hath prepared for those who fear Him.

I believe a church because God has revealed that to me in His holy Word. He has sealed the testimony of His Word to my heart by His Holy Spirit, Who also



assures me, that "I am and forever shall remain a living member thereof." The marvelous power of faith assures me, not merely that God is God, but that this God is my God. By that same conviction I am convinced that God has His church in this world, of which He makes me a living member, now and forever.

That church is, according to the Scriptures, the Body of Christ, the assembly of the elect believers and their spiritual seed.

"Glorious things of thee are spoken, City blessed of God, the Lord."

Let it be said with all fear and reverence: the church is *holy*.

The church is holy because she belongs so intimately to God Himself. He forms her, creates her. He even redeems her unto Himself by His own precious blood. He gives her to His Son, Who is the Servant *par excellence* in God's House, our Lord Jesus Christ, in Whom God pays the purchase price for His church unto all eternity. Nothing could be more fully, more intimately God's than His church. We have the testimony of God Himself for that, "But now thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; *thou art mine!*" No earthly shepherd with a cherished flock as his sole possession could be more possessive of his prized treasure than the Lord Himself. He says: "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out." (John 6:37).

The church is holy because she is sanctified in Christ. She has the forgiveness of sins and the cleansing power of the Spirit through the atoning death of Jesus Christ. The church receives the personal assurance that though her sins are as scarlet, Christ's blood washes her whiter than snow. Believers are called *saints*. They are saints, not in themselves, not in outward appearance, not according to their old nature of sin, but they are saints as new creatures in Christ, saved by His grace. God sees us in Christ, sees the righteousness of Christ in us, as if we never had had any sin. God makes us new creatures, restored in the image of Christ, with the life of Christ within us. We have the beginning of eternal life in our hearts even now.

The church is holy because God is in the midst of her. Paul compares the church to a holy temple a dwelling place of God. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets (the Holy Scriptures) Jesus Christ himself being the chief cornerstone; in whom all the building

fitly framed together groweth unto an *holy temple* in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2:19-22) And what applies to the temple in her entirety also applies to the individual. Paul expresses surprise that members of the church could so readily fall into the sin of fornication. He severely rebukes them by saying, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (I Cor. 6:19, 20).

Therefore it must follow that the church is holily devoted to God. Jehovah says of her, "This people have I formed for myself: they shall shew forth my praise," (Isaiah 43:21). Every individual member of that church has his own personal calling to be holy, as God is holy. He knows himself to be friend-servant of the living God. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Already in the dispensation of shadows we were taught to sing:

"Zion, founded on the mountains, God thy Maker loves thee well:

He has chosen thee, most precious, He delights in thee to dwell:

God's own city, who can all thy glory tell?"

This holy church is also *universal*.

We do not make it our ambition to attain this universality. We do not *hope* that this may be realized. We *believe* a holy, universal church.

If in any sense of the word the gathering of God's church depended upon man, we could never be certain that it would ever attain its fulness. In fact, we could be sure that man must fail. But praise be God's holy Name! God gathers His church. He has entrusted this work to His Son Jesus Christ, Who assures us: "I will build my church."

"I will build my church," implies that Christ has always before His consciousness the church as a temple in all its fulness. At all times He sees and knows that church according to the eternal blue prints drawn up by our heavenly Architect. God determines the length, the breadth, the height of that temple. He chooses each stone as a precious jewel in its own particular place. Jesus loves that temple so much that He was willing to come into our flesh as the Man of Sorrows, the suffering Servant of God, to redeem unto God that church as she is chosen unto life eternal. Through His suffering and death He fulfilled the Scriptures, "The stone which the builders rejected is become the head stone of the corner. This



is the Lord's doing; it is marvelous in our eyes." (Psalm 118:22, 23) Even before He ascended to heaven Jesus gave us the assurance: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." (John 10:16)

What a significant statement that is! Jesus speaks of other sheep besides those which are already gathered within the fold. He sees the entire church of the old dispensation as one flock of sheep already gathered. Before His mind's eye He sees the church gathered in the line of the generations of believers from Adam to Noah, to Abraham, Isaac and Jacob, to Judah and David, even to Mary, the mother of our Lord. The true, spiritual seed of Abraham had been brought to the faith, and had died in that faith, not having received the promises, but having seen them afar off, even unto the generation that could fix its eyes upon the promised Seed, the Christ. Not one of Christ's sheep, given to Him of the Father, had perished.

Now He adds, "Other sheep I have." Not: I will have. Much less: I hope to have, if these sheep are but willing to heed My call. God forbid. Other sheep I have already, given to Me of the Father to be redeemed unto God by My blood. "For whom He (the Father) did foreknow, He also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified, and whom he justified, them he also glorified." Before God we are not only foreknown and predestinated unto eternal life, but we are also called, justified, glorified!

"Them also I must bring." It is the voice of Jesus calling, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." No one can resist that call, for the Lord knows His own and draws them by His Spirit in their hearts. Therefore Acts 2:47 informs us, "And the Lord added to the church daily such as should be saved." And again in Acts 13:48 we are told that the word of God through the apostle Paul was so powerful in Antioch of Pisidia that "as many as were ordained to eternal life believed." Just as Acts 16:14 points out that the Lord Himself opened the heart of Lydia to believe.

One flock, one Shepherd. John on Patmos sees that wonder fulfilled. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:2, 3).

This is the universal church, gathered from the

beginning to the end of the world, each stone carefully shaped and polished through the power of the Word for its own unique place in God's temple, to the praise of the glory of His grace forever!

Today that church has fallen upon evil times. One is inclined to take up the bitter lament of the days of old,

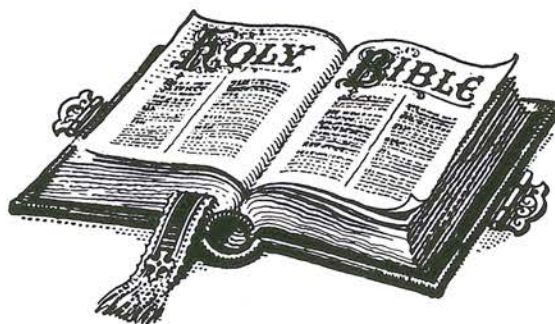
"In Thy heritage the heathen, now, O God, triumphant stand;  
They defile Thy holy temple, they destroy Thy chosen land;  
Ruthless they have slain Thy servants,  
They have caused Thy saints to mourn,  
In the sight of all about us we endure reproach and scorn."

The church, in the estimation of many, has been reduced to a "grace market," where Christ and all His benefits are offered for sale to whoever may want Him. Others regard the church as a social center, where the banquet hall, the gymnasium, the swimming pool, and the counsel chamber have all but replaced the pulpit. The minister is surrounded with all sorts of assistants, a music director, a youth director, a psychologist, etc. The preaching has been degraded to a dissertation on the political affairs or social needs of a troubled world. The attention is focused on *man*, that to man may be the glory, the praise, and the dominion as long as this world can last. The people's church has replaced God's church, so that God's church has the appearance of a hut in a vineyard and of a besieged city.

Yet the same One Who builds His church assures us: "The gates of hell will never overwhelm her."

He calls us to put on the whole armor of God, in order to fight the battle of faith even to the end. He requires that we be faithful, as a Bride to her Husband, faithful even unto death. Even as He calls He is braiding for us the victor's crown in the heavens.

I believe a church. And of this church I am and forever shall remain a living member.





## EDITORIALS

## Staff Changes

Prof. H. C. Hoeksema

This issue is the first of Volume 52, and you will notice a few changes. All change is not improvement; but we hope and pray that these changes will serve to help our *Standard Bearer* hold high the standard, and that they will kindle continued interest on the part of you, our readers.

One change we already noted in our last issue. Reluctantly we released Mr. Donald Doezeema from his duties as news editor; and we welcome Mr. Kenneth Vink as his replacement.

For many years we have seen Prof. H. Hanko's name in the department *All Around Us*. That will be different from now on. Prof. Hanko has agreed to write for a new department on practical theology. The name of the department is "*My Sheep Hear My Voice*". For the rest, Prof. Hanko himself will introduce this department to you.

What about *All Around Us*? This department will be under the care of another of our veteran writers, Rev. Herman Veldman, who has already been busy perusing the many religious papers which we receive on an exchange basis. By the way, Rev. Veldman will be carrying more than a full load of writing this year: for he has also agreed to contribute one-third of the meditations in this volume, even as last year.

The department *In His Fear* will be revived this year, and it will also have some new blood. Pastor Meindert Joostens, of Faith Prot. Ref. Church in Jenison, Michigan, will be writing for this department in 11 of our 21 issues. The other 10 issues will be the responsibility of Rev. Dale Kuiper, as in the past. Welcome to the Staff, Rev. Joostens!

During the coming volume-year we also expect to feature a larger number of guest articles from several of our ministers who are not members of the staff. This feature of our magazine serves a dual purpose, you know: it adds variety to our magazine, and it gives potential future staff-members an opportunity to try their pens — or, if you will, to break in gradually.

For the rest, all departments and editors will continue as last year, with the exception that one of our faithful veterans, Rev. John Heys, was given a dispensation to contribute on an irregular basis for *The Day of Shadows*.

And now, brethren of the writers' guild, let us all go to work with a will, each contributing his due share! And may the Lord our God bless our *Standard Bearer's* witness in the coming year, even as He has abundantly done so in the past.

## Our Australasian Tour (1)

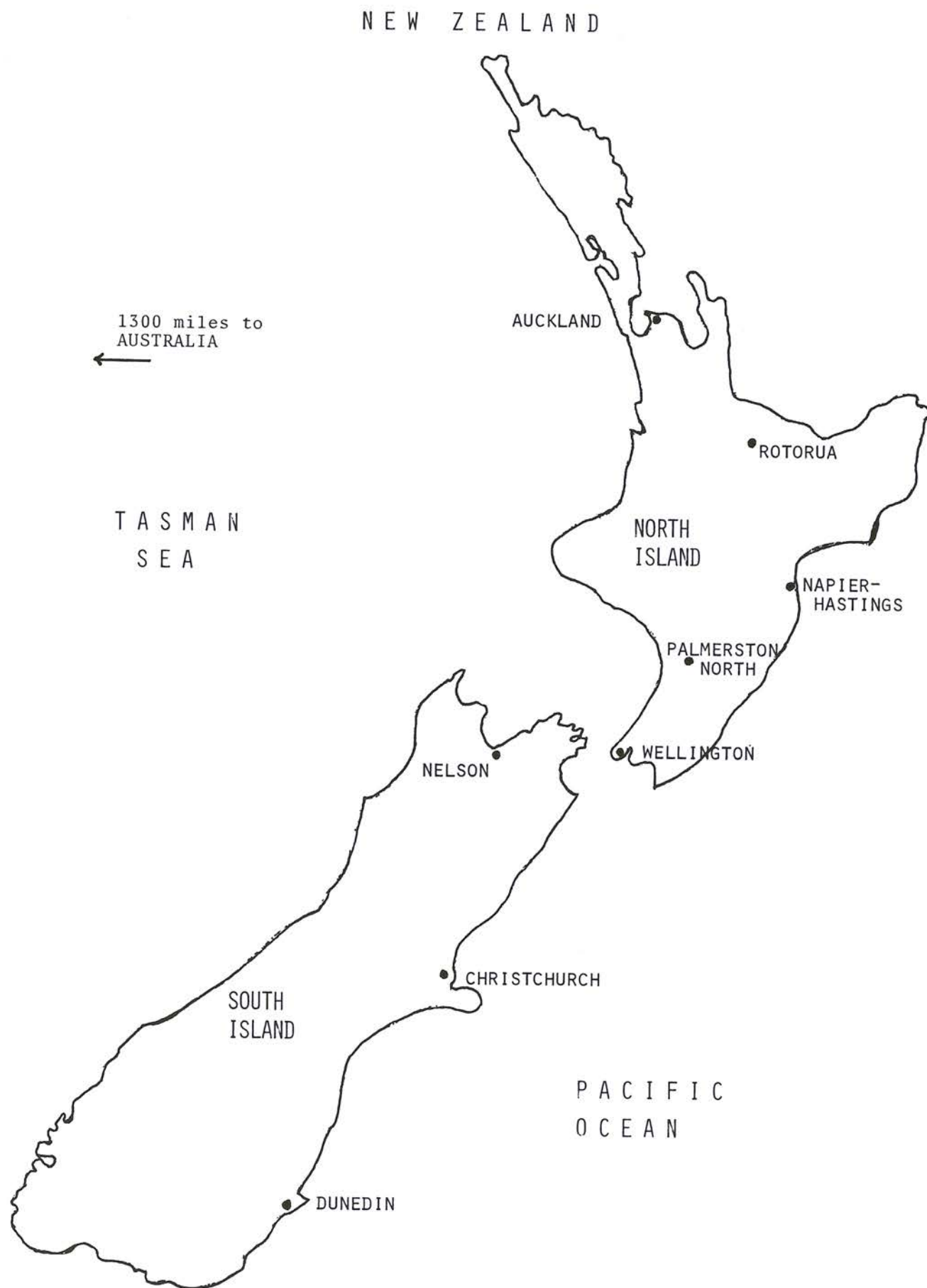
With this article we make a beginning at reporting to you some of our experiences and impressions of our tour to Australasia. The Rev. Hanko and I have completed a lengthy and detailed report to the denominational Committee for Contact With Other Churches; and what we report here will be substantially the same as our official report. Only I will try to include some sidelights and some additional information which might serve to make these articles a bit more interesting than our official report. I am only sorry that we cannot include with these articles the multitude of pictures which we took along the way. A public program is being arranged for the Grand Rapids area; and there we plan to show a selection of our slides (about half of them) as we take our audience on tour with us. If some of our outlying

churches are interested, perhaps similar programs can be arranged elsewhere. For the rest, you will have to be satisfied with word pictures.

Meanwhile, I also have to be careful how I express myself: for the *Standard Bearer* goes down under, too; and this means that our friends there will be seeing themselves through my eyes. Well, I will tell the truth as best I can.

For the proper understanding of our tour a little geography lesson is necessary. This will at least give you some understanding of the places to which we are referring, and it will help in understanding the circumstances of our tour.

Everything is different down under. Mind you, I didn't say "topsy turvy"!





Auckland, New Zealand is some 8500 miles from Grand Rapids. And that 8500 miles involves many changes. In the first place, it involves time changes. Mrs. Hoeksema and I left Grand Rapids on Saturday, June 14. We flew to Chicago, and from there non-stop to Honolulu, Hawaii. That was our first experience of "jet lag." In Honolulu it was 3:30 p.m. when we arrived at our lodging; in Grand Rapids, however, it was 9:30 p.m. — only a couple hours before bedtime. Well, we learned that this thing called jet lag is real; it involves not only your sleep, but all the timing of your body. And it is a matter of discretion to give yourself time along the way to adjust to the change. This was the purpose of our stops at Honolulu and Fiji. The trouble is that we also lost a day! Crossing the ocean from Honolulu to Fiji, we picked up another couple hours and skipped an entire day. When we left Honolulu, it was Sunday night, June 15. On the way we crossed the International Dateline, with the result that when we disembarked at Nadi, Fiji, it was 4:30 A.M., Tuesday, June 17. And while we picked up many more hours before returning home, we never slipped back a day. Hence, while we were in New Zealand, whenever we wanted to figure out the time in Grand Rapids, we had to add 8 hours and subtract a day. By the way, did it ever occur to you that when we pray on Sunday for the church and the preaching of the Word in other lands, it is already Monday in places like New Zealand and Australia? And when we remembered our home churches on Sunday in New Zealand, it was not yet Sunday here at home!

The climate is different, too. We were in the Southern Hemisphere, which means that the seasons are the opposite of ours. We left Grand Rapids on a beautiful summer day; when we arrived in Auckland, it was top-coat weather. We finally shipped some winter clothes home when we were about to leave Sidney, Australia. And if any of our readers is thinking about travelling to Australasia, let me advise you strongly to go when it is winter here and summer there! And with all apologies to my Kiwi and Aussie friends, it was cold!!! They told us in New Zealand — and we believe them — that their winter season is rather short and that this was an unusually cold winter (they said in Christchurch that it was the coldest in 100 years). Nevertheless, it was cold. Frankly, I think they could take some lessons from us on how to heat their houses and churches! Central heating is a rarity there; and when it becomes cold, the little space-heaters are not adequate to heat their homes and churches, especially not when the electrical voltage is reduced! An electric bed-warmer or even a hot water bottle in bed was most welcome. And once the Rev. Hanko even welcomed a sheepskin throw rug which he could wrap around his ice-cold feet in bed! Yes, it's quite an

experience to have snow on the Fourth of July, as we did the morning we left Christchurch! Nevertheless, I hasten to add that the warm, warm hospitality more than compensated for the cold weather.

The heavens are different down under, too. Dominant in the night skies is the Southern Cross. And I don't know whether it was only because we were in the bush country, completely away from the city lights, and on an exceptionally clear night; but down on the Taranna Peninsula in Tasmania we all remarked that the stars seemed to hang especially low in the firmament, shining like bright lanterns. One thing, however, we never learned. There was a very bright evening star in the Southern Hemisphere. We noticed it repeatedly, and we asked about it. Mr. Ian Morgan, who is experienced in navigation and who therefore has some knowledge of these things, assured us, when we were in Melbourne, that it was a *star*, not a planet. But no one could name this star for us. Any amateur astronomers who could enlighten us?

The language is different down under, too. I suppose we Americans have to concede that it is closer to true English than is our language. But the New Zealanders tend to speak with a rather clipped, English accent; by the time we left New Zealand we were becoming more adept at understanding and even attempting to imitate. And although we had to listen closely, the language presented no obstacle; and it seems our American accent was no great obstacle. We only had to get accustomed to some of the New Zealand idioms. This was even true of the road signs. How do you like "deceptive bend" for dangerous curve; or "greasy when wet" for slippery when wet; or "metal surface" for gravel road? Or how do you like "tea" as the name for evening dinner, and "supper" for late-night coffee time?

The country of New Zealand is delightfully picturesque. We did not have very much opportunity to see the country; but what we saw was beautiful. Both islands are mountainous. The North Island is very much like the lower mountains along our East Coast, while the South Island is rather famous for its lofty and snowcapped Southern Alps, which, however, we could view only from our plane one afternoon. The climate is actually relatively mild. Through much of the North Island we saw oranges and grapefruit growing, which testifies to the fact that the winters cannot be severe. On most days when there are a few degrees of frost at night, the temperature gets above the freezing point during the daylight hours. And especially in the northern part of the North Island the grass in the hilly pastures (called "paddocks" there) was lush and green; and it was a beautiful sight to see the thousands of sheep grazing peacefully. The South Island is very rugged, with a range of mountains running the length of the island, for the most part



leaving only a rather narrow belt of farm country along the eastern coastal areas. Distances are rather great; because of the mountains and hills the roads are rather winding and slow. And so, because of our full schedule, most of our travel was by air.

To furnish some idea of where we were and how far we travelled, let me give a few facts and figures. Auckland, at the north end of the North Island, is New Zealand's largest city, with ports on both the Pacific Ocean and the Tasman Sea. It is about as far south of the equator as the city of Norfolk, Virginia is north of it. Wellington, at the south end of the North Island, is the capital city. It is some 300 air miles from Auckland. From Wellington to Christchurch, the largest city on the South Island, is around 200 miles by air. And from Dunedin at the south end of the South Island to Nelson at the north end is roughly 400 miles. Wellington is about as far south of the equator as New York City is north of it. Christ-

church is about as far south of the equator as Grand Rapids is north of it. And Dunedin would compare in southern latitude with the Straits of Mackinac in northern Michigan.

One more fact of geography. We "top-siders" tend to think of New Zealand and Australia as being rather close. But they are two distinct countries, each with its own culture and customs; and there are more than 1300 miles of the Tasman Sea separating Auckland, N.Z. from Sidney, Australia.

For the rest, you may refer to the accompanying outline-map to gain some idea of where we went during the New Zealand portion of our tour. We have marked on the map the various places where we held meetings.

Next time we will try to sketch the church-situation in New Zealand and tell you something about our contacts.

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## ALL AROUND US

# Pierre Courthial's Dream

Rev. H. Veldman

It was a year ago that the *Standard Bearer* (Oct. 1, 1974) referred to a dream of the editor of *The Outlook*. In this dream the editor dreamt of a Congress of Conservatives. Rev. John Vander Ploeg was very willing that this conference would also be attended by representatives of our Protestant Reformed Churches. However, the editor was afraid of one thing, namely, that time and energy and efforts would be exhausted in a futile effort to resolve a controversy that is of fifty years' standing. He referred, of course, to the Three Points of 1924. We, however, believe that this controversy is fundamental. Until now we have heard nothing of such a conference. And, as of now, under present circumstances, one can hardly visualize the presence of Protestant Reformed representatives at such a conference.

Well, it is in connection with this dream of the editor of *The Outlook*, that Pierre Courthial, Academic Director of the Faculty of Reformed Theology at Aix-en-Provence, France, also has a dream. We read of this dream in the August, 1975, issue of *The Outlook* in a letter which this brother sent to Rev. J. Vander Ploeg; it appears on page 21. His dream is of a renewal of the very old dream which was that of John Calvin.

After calling attention to the dream of John Calvin, in which the reformer of Geneva had written that he would cross, if necessary, ten seas in search of true ecumenicity, Pierre Courthial also mentions our churches in his letter to the editor of *The Outlook*. When he quotes from Calvin's letters to show that the reformer of Geneva favored and strongly desired a conference which would deal only with "fundamentals" and not with secondary matters, I remind the brother that John Calvin was an uncompromising champion of the sovereignty of God and that he opposed any and every denial of this truth with all the power at his command. This can be shown. However, we now refer to the following in his letter to the editor of *The Outlook*:

It is a historical evil placed under the judgment of God that the Reform ended in "national" churches and not in the re-formation of a "universal" church ("catholic" or "ecumenical").

Our Reformed vision of the churches of God (or the church of God) ought to be "de-nationalized," "de-particularized." It is normal that there be local churches, expressions of the holy universal church, and that there be regional and national synods. But would it not be normal that there be regularly universal "catholic," "ecumenical" synods?



You state very well: "The danger is that we together might exhaust our time and energy and efforts in a futile effort to resolve a controversy that is of fifty years standing" – the controversy between PRC and CRC.

But an ecumenical congress would oblige us all to surmount all *secondary* and quite relative historical problems in order to seize again (to use the words of Cranmer) *the principal points of the ecclesiastical doctrine* and to search for "the path of unity of all the confessing reforms throughout the world. Our too-narrow points of view, too much drowned in local controversies would be enlarged. Thanks to God, we would go to His Word and to His Spirit:

1. Toward the establishment of an *ecumenical Reformed* confession of faith;
2. Toward the establishment of a *common ecclesiastical discipline* crowned by the regular institution of a Reformed ecumenical synod;
3. Toward the extension of a Reformed evangelization in the entire world.

"Like Calvin we must be willing to cross ten seas (he says ten) to unite the church."

"To cherish the vision or goal of having all those who are scripturally conservative and genuinely Reformed in a *Catholic Reformed Church* hardly calls for an indictment or an apology. As prophets, priests and kings, are we not all entitled and also obligated to cherish and also to pursue such an ideal, even though we do it unofficially?"

Such is my dream. Such is my appeal, Such is my prayer.

Expressing to you my gratitude and devotion in Christ, I am sincerely yours,

Pierre Courthial.

It would be interesting to read the answer of the editor of *The Outlook* to this letter and dream of Pierre Courthial.

One also wonders what kind of a *Reformed* congress this brother from France envisions. He speaks of "too-narrow points of view, too much drowned in local controversies", which would be enlarged. He also speaks of a "Reformed evangelization being

extended in the entire world." One wonders what his opinion may be of the fathers of Dordt and of the Canons of Dordrecht. What is his appraisal of that great Synod of Dordrecht and of the efforts of this great synod to set forth the error and heresy of the Arminians in all its detail, declaring that Arminianism is a heresy that has its origin in hell? Does the editor of *The Outlook* agree with this French writer when the latter speaks of secondary matters we should surmount? Did not the Rev. Vander Ploeg speak of the danger of exhausting our time and energy and efforts in a futile effort to resolve a controversy that is of fifty years' standing? Is it true that our differences, as Protestant Reformed Churches, with the Christian Reformed Churches are secondary matters? If these be secondary matters, then it must also be true that the issues which confronted our fathers at the great synod of Dordrecht were also secondary matters. What are these primary matters as in distinction from the things that are secondary? We will indeed maintain that the so-called secondary matters of 1924 are the destruction, eventually, of all primary matters. Is not the terrible condition of the Christian Reformed Church today a tremendous testimony to this effect? One can never separate this condition from 1924.

So, the issues of 1924 are secondary matters! Is it a secondary matter to speak of the love of God as universal rather than particular? Is it a secondary matter to teach that God would save all men and must be satisfied with the salvation of a few, rather than teach that He saves whom He wills? Is it secondary that the preaching of the gospel is merely an offer instead of the power of God unto salvation? Is it secondary to teach that the natural man is not wholly corrupt but can do much good before the living and perfectly righteous and holy God? These departures from the truth of the infallible Scriptures are not secondary. They are primary and vital. Until now, the Christian Reformed Church has consistently refused to discuss these matters with us. We have been ready and willing to do this; we are ready and willing to do this today.

## Reprobation Ignored

I am not about to quote from the July, 1975, *News Bulletin of thy ACRL*, the Association of the Christian Reformed Laymen. I assume these quotations to be correct and just. This association also makes the fundamental error of refusing to associate the very alarming conditions in the Christian

Reformed Church today with 1924. So, they, too, are simply "whistling in the dark."

Our readers undoubtedly know that Dr. Boer requested the synod of the Christian Reformed church last June to produce scriptural grounds in



support of the doctrine of reprobation as set forth in our Canons of Dordrecht. Instead of appearing at the synod with a gravamen, protesting against the teachings of the Canons (which would have required of him that he walk the proper ecclesiastical way and in the meantime refraining from making any propaganda for his views), he requested of the synod this scriptural evidence, and this in spite of the very clear scriptural references set forth in the Canons.

Well, on pages 6 and 7 of this bulletin we have a copy of the Rev. L. Doezeema's speech delivered at that synod. We quote:

I think we all should appreciate the concern of Dr. Boer here . . . I think everyone who has worked with the Canons especially in connection with the Conclusions of the Canons will realize that this 17th Century document creates real problems . . . And certainly we shouldn't just take the Canons as clear in this respect either and as we go on and are farther away from that point we increase as we are farther away from the original authors of this document. We increase in our problems especially with the complexity of our day, changing in philosophical presuppositions . . . And who doesn't have agony with the decrees of God . . . If there is not a possibility to show clear Scriptural proof, then we have maintained that the Canons are expressing something above and beyond the Scripture. . .

We must bear in mind that Dr. Boer was requesting the synod for scriptural proof for the doctrine of reprobation as taught in the Canons. So Rev. Doezeema, formerly a minister in our Protestant Reformed Churches, declares that all should appreciate the concern of Dr. Boer. I would therefore conclude from this that this concern of Dr. Boer is a legitimate concern. Notice, Rev. Doezeema speaks of

the Canons of Dordrecht as a 17th Century document. I would remind this minister of Classis Kalamazoo that this document happens to be one of our creeds, the product of the Church of God and of Christ, even as that church was led and directed by the Spirit of Christ in harmony with Christ's own promise that He would lead His church into all the truth. I would also remind this minister, formerly of our churches, that this "17th Century document," instead of creating real problems, speaks a language that is clear as crystal, and that it creates problems only for those who are in disagreement with it. And I would finally remind Rev. Doezeema of the fact that the scriptural proof Dr. Boer requests for the doctrine of reprobation is contained in these very Canons, specifically the First Head of these Canons. It is true that the fathers do not refer to any Scripture when they set forth God's double decree of predestination in the positive part of this Head in connection with the doctrine of reprobation. However, the positive part of Head I is full of scriptural proofs as far as the doctrine of election is concerned. And, of course, the doctrine of election presupposes the doctrine of reprobation. And, as far as the doctrine of reprobation is concerned, that part of Head I which deals with the Rejection of Errors does refer to the Word of God in support of its doctrine of reprobation.

We will return to this report of this association in our following article. We would conclude with the very mild remark that the Rev. L. Doezeema would not have spoken this language, either before 1953 or during 1953. I refer, we understand, to the time when the De Wolf element left our churches because they would maintain a conditional theology with respect to the promise.

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## "MY SHEEP HEAR MY VOICE"

# Introduction

*Prof. H. Hanko*

There are mixed feelings about "leaving" one department of the *Standard Bearer* and moving into another. It is, I suppose, something like moving. Although I have moved in my lifetime more times than I care to count, each move was accompanied by these same mixed feelings. One dislikes leaving a house one has come to know well. He knows the creaks and sighs, the sounds during the night as well as he knows the speech of a close friend. In it he can find his way without difficulty — even in the dark. He

is acquainted with the purpose of each room, what can be expected to be found there, for what purpose each room has been set aside; he is familiar with the dusty corners where no one comes and the places where the cracked plaster does not yet quite show. The laughter and noise, the sounds of fellowship and camaraderie belong in that house and blend in with the walls and ceilings. He recognizes the turns in the road which have to be made to get there, and he rejoices to arrive: for it is home, and there is no place



like home.

"All Around Us" has been my "home" for fifteen years. I had learned to feel as comfortable there as it is possible to feel in any writing venture. I was as acquainted as one can be with its nooks and crannies, with its strengths and weaknesses, and the loose boards which could make one stumble were not unknown to me who had walked its corridors so often. To leave it behind pulls a bit at the heart.

But moving can also be high adventure. It was that already when I was still a child and the farmer's trucks used to pull up at the front door to carry our earthly belongings to our new dwelling. When we came, with the third or fourth truckload, it was not home by any means. No rugs were laid or curtains hung. The rooms were bare mostly, and everything looked strange and out of place. We did not know the house and could not feel comfortable there. It was difficult to sleep the first night. There were strange sounds which could not be identified and an atmosphere which was foreign and insecure. But there were new rooms to explore, new discoveries to make and new surroundings to investigate. In the end, the strangeness was worth it. The sense of adventure outweighed the strangeness.

Going into a new rubric is like that. Its "rooms" are new, its strangeness is unsettling. There is a lot of getting-use-to-it which needs to be done. But there is the potential for adventure, for there are new areas to explore. The excitement, I think, outweighs the difficulties.

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Why a new rubric?

The idea was born at last summer's staff meeting. The editor, prior to the staff meeting, sent out a notice of the meeting to all the contributors to our paper, and he asked, along with the notice, for suggestions which anyone might have for change which would make our paper more interesting and valuable. One of our ministers suggested that a rubric in "pastoral theology" would be a valuable addition to the *Standard Bearer*. He wrote, in part: "Perhaps one or more . . . men might write a department directed to the good orderly operation of the church, e.g., the place of preaching, family visitation, catechism, Christian discipline, etc. Perhaps this could be on the order of pastoral advice for all to hear. . . ."

The staff thought the idea a good one, and a new rubric was born.

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The field of pastoral theology is a broad one. In the Seminary there is a whole department of pastoral theology which includes the following subjects: Homiletics, which deals with the whole science of sermon making; Catechetics, which treats the princi-

ples of method of catechetical instruction; Liturgics, which discusses the principles of worship and the contents of the liturgical forms; Poimenics, which limits itself to the area of pastoral care; Church Polity, which studies the principles of Church government and the Church Order which is used in the Protestant Reformed Churches.

Because the field is so broad, there are different ways in which one could treat this subject. Perhaps the way which suggests itself first of all is to take each of the individual areas of study enumerated above and develop them much in the same way one would develop the subjects while treating them in the classroom of the Seminary. There are objections to doing it this way, however. One runs the risk of writing in this area in such a way that what he writes is of interest only to ministers. And it would be of little value to them because most of the material would be what they have already received in the years of their Seminary training, and there is also the obvious fact that such material can easily be gained from other sources. We have, e.g., syllabi in the Seminary in almost all these subjects, and anyone interested in what the Seminary has to say can send for one of these syllabi.

It would be better if the articles were more practical. But, even then, they ought to be practical in such a way that they are of value to ministers and office-bearers not only, but also to all our readers as they live their life in the Church of our Lord Jesus Christ. This is the way, therefore, we hope to develop our articles in this field.

One more comment.

It seems to me that a rubric of this nature could benefit greatly by reader participation. I do not know how much of this there can be. But if our readers would write in connection with this subject, the value of the rubric could be greatly enhanced. You can write to ask questions which are of concern and interest to you. You can write to make comments, remarks, criticisms and register objections. You can write enclosing articles or notices which appear elsewhere which you think are worthwhile enough to be considered in this rubric. In fact, you can write the column yourself if you believe you would like to get your ideas into print. But if we can arouse reader participation, so much the better.

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The title of this rubric is taken from John 10:27: "My sheep hear my voice, and I know them, and they follow me." Yet, the figure is very common in the Scriptures. The relationship of God to His people in Jesus Christ is often described as a relation between a shepherd and his sheep. In that most beloved of all Psalms, Psalm 23:1, the Psalmist writes: "The Lord is my shepherd; I shall not want." Already in the Old



Testament, Christ was spoken of as the Shepherd of His sheep. Isaiah writes in Isaiah 40:11: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." But it is in the New Testament that this idea comes to the foreground. In Luke 15:3-7, the well-known parable of the lost sheep, Jesus compares Himself to a Shepherd Who goes in search of the sheep which is lost. Mark, in Mark 6:34 writes of the people of Israel in their relation to Christ: "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." The epistles speak of this also. Peter writes, in I Peter 2:25: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." And again in 5:4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." In Hebrews 13:20 we read: "Now the God of peace, that brought from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work."

Especially in the Old Testament, the officebearers in the Church were called shepherds. It is striking that this is especially in connection with the unfaithfulness of those who were responsible for caring for the spiritual needs of God's people. A couple of passages will suffice. In Jeremiah 25:34-36 we read: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture." Ezekiel 34 deals almost exclusively with this subject. One cannot read this powerful passage

without a shiver of fear, for it is a dreadful thing to be an unfaithful shepherd. "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. . . . Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." Ezekiel 34:1-10.

Hence, God's people are repeatedly referred to sheep in the Scriptures. This is implied in the passages which we quoted above. But there are many other, specific passages which refer to this. In Isaiah 53:6 all God's people confess: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The same thing is true in Psalm 119:176: "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." In John 10 Jesus repeatedly refers to His people as His sheep Who hear His voice and follow Him. In Matthew 25 Jesus describes the judgment in terms of separating the sheep from the goats. vss. 31-46. And this figure is repeatedly referred to in the prophets.

But with this we must close for the time being.

## IN HIS FEAR

# The Little Things of Love

*Rev. D. H. Kuiper*

The subject is love. Although we use the term *love* very loosely sometimes, saying we love this food or we love those clothes, although the Word of God differentiates between a natural, horizontal love and a

spiritual, vertical love, we ought to be reminded that for the child of God there is really only one kind of love; there is love. By way of introduction to this tremendously important and fascinating subject, con-



sider these examples. There was a young man who was courting a maiden. He professed such a great love for this young lady of his choice that he expressed the willingness to swim the widest ocean for her, or to climb the highest mountain. Indeed, wild horses could not keep him from her side! Then after a farewell embrace he said to her, "Good night. I'll see you on Friday if it doesn't rain." What do you suppose ran through the young lady's mind? . . . There is in our land the custom of recognizing Mother's and Father's Day. Children and young people make or buy gifts for their parents as an expression of love and gratitude. When these tokens are unwrapped, the parents use the ties or perfume, but oftentimes their unspoken reaction goes something like this: "Oh, I like these things you have given me, but do you know what I would really like? You don't have to give me gifts. Just listen to what your mother and I say to you all the year through. That would be the finest gift!"

So it is with love as it relates to God and to Christ. This love is the response of the child of God to God's eternal love for him, and is actually the same love as we have for our parents, our fellow saints, those we court, and our neighbor. In His farewell sermon as it is recorded in John 14:15, Jesus states, "If you love Me, keep My commandments." Today as perhaps never before these words must be understood and kept by the members of Christ's Church, be they young or old.

The commandments to which Jesus refers are the Ten Commandments, the moral law given to Israel at Mount Sinai through Moses. These two tables of the law, written full, cover all life's relationships. And those tables, written in rock by the very finger of God, give us a law that is eternal and unchangeable, modern permissiveness and situation ethics to the contrary notwithstanding. The essence of the Commandments is that we love the Lord our God with our whole being and our neighbor as ourself. Jesus does not direct our attention to the Law as if it were the way by which we can gain entrance into heaven: for that is not the way to salvation, and it never was. Even for Israel the Law was a schoolmaster to bring them to Christ. The law functioned as a whip with one hard message: You are cursed if you do not keep all of this law. And thus the believing Israelite looked to the coming Christ, Who is the end of the law for righteousness to everyone that believes (Rom. 10:4). Yet even after Christ sacrificed Himself, the law remains. Although its *function* has changed, its *contents* have not changed in the slightest. Engraved in the hearts of God's people by the Spirit of Liberty, it is our faithful guide for a life of thankful service.

Thus Jesus says, "If ye love Me, keep My commandments." Meditate upon them by day and by

night. Take heed to them. Walk in them morning and evening, in the home and by the way. But there is a certain warning here. God has delivered us from the icy grip of death and caused us to enter into His friendship that we may enjoy Him forever and ever. We might begin to think that God requires us to express our gratitude for so great a salvation in some unusual, spectacular way. So that we begin to look about us for big deeds, magnificent works, splashy activities. And as we search for these, we neglect the simple, little things right around us that ought not to be left undone. We forget that being a Christian does not usually involve us in big, attention-getting things . . . not for most of us at any rate. We march in the army of Jesus Christ taking little steps and doing little tasks. There are times, of course, when a faithful life demands of the saint that he stands ready to perform startling deeds. In Old Testament times this was required of Elijah and Daniel and many others. Later Stephen was martyred for his good confession, and the apostles were hauled before councils again and again. The history of the New Dispensation Church is liberally splashed with the blood of the martyrs. For the faithful there was exile, there was torture, there was death. But the battle we are given to wage does not center about such wonderful sacrifices of life. Today the Christian life moves with little steps, day after day.

Do you remember the example used earlier? There was this young man with his ardent love. But how many times would he have to swim the ocean or climb lofty mountains for his lady love? His words were empty and meaningless. She wanted to see him rain or shine, and if his car were out of gas, would he walk? That's the kind of mistake we must avoid in showing our love for God and the Savior. Don't say to God, "I would rather be put to death than deny Thee, I would rather be burned at the stake than say Thy Word is not Truth!" Don't say that sort of thing because in an age when these things are not required of us, such a profession is self-deceiving and meaningless. At the present time, the Lord is ruling over all things from heaven in such a way that we have freedom to read the Bible, pray, worship publicly according to the dictates of our consciences. But this does not mean there are not many temptations which, if not successfully resisted, will result in our denying of the Christ! The Devil has learned to be more refined, more subtle in his approach to the sheep. He has learned that the blunt, frontal attack backfires on him; and so he tempts in these days in respect to the little, daily things. And so we must be directed to the words: "If you love Me, keep My commandments."

A couple of practical points ought to be made. First, great emphasis is placed today on witnessing and evangelism projects. These projects have the



special aim of getting the church member involved. Now the Church must certainly engage in mission work through her office-bearers. And every member of the Church, young and old, must witness to the power of God's grace. We are His witnesses, we are the light of the world! But what dangers this topic presents! *How* are we to be God's witnesses, and *where*? Specifically, because this is being urged upon the young people, how do *young people* witness to God's redeeming grace? Many say that evangelism teams must go to other communities and even other states in order to reach people there. Others say that the youth ought to conduct periodically the worship services in their own churches so they can express what God has done for them. (Usually they speak of what they have done for God.) This is the error we mentioned above, the search for the unusual. Such activities do not recognize that God has put you in a certain life-position, and that in that place you are called upon to live a consistent, holy life.

The correct, most effective method of witnessing is for young people to keep the Commandments of God. Even though all the Commandments must guide you, four stand out for youth as far as witnessing is concerned. These are days of terrible Sabbath desecration; therefore, keep the Sabbath Day holy! Be active on Sunday, but busy yourselves only with those things which are kingdom-centered and kingdom-preparing. And refuse to go along with the trend of making the Lord's Day a day of selfish pleasure seeking. Secondly, these are days of lawlessness and open rebellion in all the areas of authority that God has instituted, namely, the home, the church, the government, and industry. Be submissive and obedient to those over you through whom it pleases God to govern you. That will shout to those around you that you are a true yoke-fellow of Jesus Christ, and that you have learned the first principle of the Kingdom . . . humility. Thirdly, more and more man's language becomes profane and stinks of the sewer. The Names of God, His Christ, Their attributes are boldly being dragged through the mud of men's sinful lives. Refuse to swear and curse, even if it

means you have to bite your tongue. Admonish those who are profane in speech. And finally, there is the 7th Commandment which enjoins purity in words, thoughts, desires, and actions. Through television and the movie, through magazines and the stage, the Devil would make wicked fornicators of all of us. Be pure! Refuse to engage in sexual permissiveness, which is only another form of the bondage of sin. View marriage as the sacred bond between one man and one woman for life. This is the holiness which must clothe us as a robe, without which no man shall see God, but which having, children of God shall shake the world as all men behold your Christianity.

Secondly, the last few years have witnessed the spectacular growth in many church fellowships of neo-pentecostalism which teaches there are two kinds of Christians: there is the common garden-variety Christian who has been reborn from above, and there is the elite Christian who not only has rebirth but also has been specially filled with the Spirit, which filling enables him to do spectacular (splashy) things, and unusual (bazaar) deeds. He can speak in strange tongues, he can have direct speech with God, he can perform acts of healing on the unfortunate. Be warned that these fantastic claims are mere fantasies. Do not get caught up in this Biblically-groundless movement! You see, when such things are thought to be the essence of the Christian life, the things that ought to be done are left undone. The way to demonstrate the presence of the Spirit, which fills every child of God without exception, is to manifest the fruits of the Spirit. And the fruit of the Spirit is above all else a walk in the quiet way of God's commandments. Hear Paul in Galatians 5:22-23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . ."

Will such things witness to God and give Him the glory? Such things as meekness and gentleness in *today's world* of competitive striving? Precisely! Keep the words of Jesus and love one another. Then are you His disciples!

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## THE STRENGTH OF YOUTH

# Youth and War

Rev. J. Kortering

War?

Whose interested in war? We aren't involved in fighting wars now, we don't even have an active draft for young men. Why think about war?

Well, that's just the point.

Lest we become complacent and relegate wars to ancient history, we had better do some serious thinking about war as it applies to us today.



Looking back, we notice that war has played a large role in our American history. We have been involved in nine wars: The Revolutionary War, the War of 1812, the Mexican War, the Civil War, the Spanish-American War, World War I and II, the Korean War, and the Vietnam War. Put them all together and they cover 42 years or about one-fourth the time of our country's existence. Over one-half million of our young men were killed during these conflicts. In the past, wars have certainly touched the lives of Americans in a direct and personal way.

What about the future?

Two things are significant here. We have just lost our first war; no matter how the politicians may try to cover up, we lost the Vietnam War. The cause for which thousands of young Americans gave their lives, namely, to safeguard South Vietnam from a Communist takeover, failed. Today all of Vietnam is in the hands of the Communists. We lost, not because we lacked military might; no, we have plenty of weapons. We lost because we lost the will to fight. Americans did not want war any more. This is significant. The second thing is that we do not have an active draft program. Our army is "voluntary". We are cutting back the acceleration of weapon production. It seems as if America is pretty much putting war out of its mind. Will there be war no more? Are young men safe in planning their future? Is this wonderful? Must we thank God for this? Does this make the future bright for youthful Christians?

### A CHRISTIAN PERSPECTIVE

War is an expression of man's depravity as a result of sin. We can be sure that as long as the earth remains, there will lurk within the dark recesses of man's heart the urge and lust for conquest. God described man's evil in these terms, "every imagination of the thoughts of his heart were only evil continually", Gen. 6:5. In the New Testament, the Spirit tells us, that the natural man is, "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate," etc, Rom. 1:29. Adam fell into sin as a king, the king of the creation; and now that desire to rule over all the earth is corrupted, not lost, but corrupted so that man dreams of world conquest and the lust for power courses through his veins. He longs for the earth's wealth and wants to take what does not belong to him. Of these things, war is composed.

That nature of man is the same today, no matter what the lie of Liberalism within the churches may say. War is like a lion in the breast of every man. Man is not improving, society is not becoming better. No, man is becoming worse and the drive for war is stronger than ever.

This is not to say that all war is sinful.

Pacifism seems to be the "in" thing within the modern church today. Surely, the Christian does not extol war. We shudder to think of it; it is repulsive; it is the terrible curse of God upon sin. How can anyone ever glamorize war? Bloodshed, wounded soldiers, assaulted innocents, devastated land, the cries of the widows and orphans, chill the heart. No, we do not say that war is desirable in itself. It is easy for us to understand how the pendulum has swung from militarism to pacifism.

War, however, must be viewed within the framework of God's authority granted to government. We read in Rom. 13:4, "For he (that is the ruler) is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is the minister of God a revenger to execute wrath upon him that doeth evil." He does this in two ways, first, by punishing criminals within society, either by imprisonment, fines, or ultimately capital punishment. Secondly, he does this by protecting the citizens from attack. War is part of the arsenal of self-defense. This may be either of one's own country, or if by treaty a country promises to help protect the right of existence to another country. Within the framework of protection from attack, war is a legitimate tool of government.

We readily admit that the application of this principle is what creates problems. How is a war of self-defense to be distinguished from a war of aggression? Our recent debacle in Vietnam demonstrated this only too well. Shouldn't we learn one thing, that the citizen, no matter how informed he may be, is hardly in a position to make a correct judgment on the legitimacy of war. There are so many secret commitments, so much political intrigue, that the responsibility of the moral aspects of war rest to a large extent upon the elected officials. True, within the framework of our type of government, the citizen is responsible and must exercise that response correctly; yet when it comes to war, there certainly are limitations upon this ability. It seems rather presumptuous for a citizen to stand up and lead a large segment of our citizenry against the government, to oppose war, on the basis of common knowledge.

### CHRIST, THE LORD OF WAR

The privilege of a Christian is not to get overwhelmed in a debate that seems to produce only confusion, rather to evaluate events in the light of Scripture and acknowledge that the Lordship of Christ affords inestimable comfort in trying to understand the sovereignty of God over against war.

God's Word declares clearly, "By me kings reign," Prov. 8:15. Or, "The king's heart is in the hands of



the Lord, as rivers of water he turneth it whithersoever he will," Prov. 21:1. God is indeed sovereign over kings.

This sovereignty is rooted in His will to redeem His church out of the fallen world and to crush the serpent and his brood, once for all. This He did by the blood of Calvary. At the cross, Christ established Himself as God's Ruler in the midst of the world. He took from Satan any claim he had upon His people and secured righteousness for His own.

Christ now directs all things for the sake of the salvation of His beloved church. True, He also did this already in the Old Testament by type and shadow. Babel is a powerful example. According to Gen. 11 the whole world remained as one people in the plain of Shinar. God knew that that could not continue for two reasons. First, He willed to gather His church from *nations*, not just individual people; and secondly, while they were united as one, they posed as a threat to God's covenant people, they would easily destroy the very elect from their midst. So for the elect's sake, God came down and confused their languages, formed the nations, and scattered them over the face of the earth.

Since then, the dealings of the nations have had a direct affect upon the church that is in the midst of them. The nations exist for the church, not the other way around. This includes the wars of the nations. Rev. 6:4 makes plain that the red horse follows the white horse and serves it. The preaching of the gospel is first; the red horse of war follows and serves the gospel. How? By the distraction of the nations in war, the godless rulers do not try to wipe out the church from the face of the earth. The church under God's providential direction is able to be gathered by her mission work while the nations fight battles.

## WAR AND THE END OF THE WORLD

Matt. 24:6 speaks of wars, "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." As part of the continuing process that leads to the end of the world, wars must be fought and the threat of still greater wars must prevail.

It is also Scriptural that man will succeed in causing wars to cease. This has been true in history; temporarily men are able to bring peace among the nations. This will be supremely true at the time of antichrist. For a time, the wounded head of the beast, Rev. 13:3, will be healed. The division brought by Babel will be taken away, and the nations will enjoy unity. They will usurp falsely, the fulfillment of Isa. 2:4, "They shall beat their swords into plowshares, and their spears into pruninghooks, nation shall not lift sword against nation, neither shall they learn

war any more." Already these words are inscribed upon the United Nations building. Antichrist will claim for himself the peace promised by the prophets to the children of God in heaven. Doesn't this explain the attitude on the part of many American people already? They lost the will to fight. Nations talk about detente, peaceful co-existence, arms limitation, etc. Are we not on the threshold of antichrist? How careful the Christian must be to realize that the "peace" of antichrist will not be his safety and surety. Rather, it will occasion the great tribulation prophesied in Rev. 13; for all who will not recognize the beast, antichrist, will be persecuted.

There is one more thing as far as war is concerned. It will be the final great downfall of the nations. Because the nature of man is always the same, and antichrist does not change the heart of man, man's lust for war persists. The heathen nations, such as China, the third-world nations, will rise up against the nominally Christian nations, such as America, in the last and final battle called Armageddon, cf. Rev. 20:7-9. This will demonstrate that apart from Christ, man cannot build a great society. Man can only produce a kingdom built on sinking sand. The fearful cry of the ungodly will be, "Babylon is fallen, is fallen!" While foolish man stands poised with his long range missiles and nuclear armaments. While man begins that battle, he will never finish it: for in the midst of it Christ will personally return. The sun will be darkened, the moon will turn into blood, the earth will quake, tidal waves will destroy the cities, and man will cry unto the mountains to cover them and the seas to swallow them up.

Yes, war will be the last event in history, not to allow man to destroy himself, but to show that God's judgment upon the fallen human race is true. Hatred, envy, and death is his portion.

## CHRIST OUR PEACE

Hence, we do not set our hearts upon the peace of the world. We realize that earthly, national peace will bring persecution for the Christian. Yet, that does not disturb us as young people. Terrible prospect, you say. Yes, it is from a natural point of view. Yet, from a spiritual perspective it will signal the nearness of the personal return of Christ. As God speaks in judgment to the ungodly, He speaks of the sure promises of the return of Christ to His people.

This is the blessed hope for all of God's children.

Now we have peace in Jesus Christ. No, not peace among the nations. Peace as Jesus said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John 14:27. This peace endures through all the hardships of life, wars,



persecution, afflictions. It is sure and steadfast, for it is implanted in our hearts by the Holy Spirit of God.

We have the privilege to set our hearts upon a true international and lasting peace that will be the true fulfillment of all Scripture's prophecies. When Christ comes, He will destroy the wicked, burn the present heaven and earth in fire, Rev. 21 and II Peter 3:7. He will create a new heaven and earth, and upon it shall descend the Jerusalem, the glorified Church made up of people from every nation under heaven. The

redeemed shall sing a new song, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, people and nation," Rev. 5:9.

International peace brought about by Jesus Christ, whose salvation changes the hearts of men from hatred, lust, covetousness, unto love, contentment, and praise.

How great is the salvation of our God.

He maketh wars to cease unto the ends of the earth!

## STUDIES IN ISAIAH

# Incompetent Government Removed In Judgment

Isaiah 3:4-7

*Rev. Robert C. Harbach*

1. *Incompetency.* "And I will give boys (as) their princes, and infants shall be ruling over them" (v. 4, Hebrew). Not merely inferior kings would rule over them, but without a king, inept rulers, incapable of "Solomonian" quality, would be of a more "Rehoboamian" hotheaded, reckless despotism. The mere shadow of a king, a boy, would rule, whose advisers would be mental and moral weaklings, the impudent, the imprudent, the effeminate, the cowardly! An inexperienced, youthful president would have a cabinet of ventriloquist dummies, themselves manipulated by brainless meddlers and "kibbitzers." The whole nation would be degraded to base mockery. (The Greeks have a word for it: *empaigmoné*. The LXX has, "Mockers shall rule over them.") No wonder the world is confused with the law of the claw and the club, beaten first one way by lust, then another by cruelty, or is done in simultaneously by double calamity (Jud. 19:25), as with the Pakistani rape of Bangladesh. Today, the White House takes the lead in breaking away from all restraint of modesty and decency. Such low, gutter-type conditions do not improve, as the verb in the imperfect suggests a durative action, "they (these sons of Belial) shall be continuously ruling." Still, "No earthly state has continuously (i.e., indefinitely, RCH) maintained a position strong and flourishing. One need only call to mind the world-monarchies. That gradual weakening of the world-power indicated in Daniel's image of the monarchies (Dan. 2), takes

place also within each individual kingdom." Usually it is because such heads of state, unfit for office, are incapable of governing a family, even a wife, or even a child, as is so evident in the highest office in our nation. It is an international scandal when those in public office who ought to be worthy of respect, become base and beggarly to merit only disgust and contempt. So our country "has had it." As Calvin put it, "Destruction is not far off." Calvin also pointed out long ago that a singular gift of God is a well-regulated commonwealth established with judges, magistrates, senators, captains, soldiers and teachers, all joining to promote the general safety of the whole people. Even war, in itself, he says, is not to be condemned. For war ought to be nothing else than an attempt to obtain peace, and so a means to preserve the commonwealth. War and the sword so utilized are opposed only by fanatics who are wicked men and enemies of public safety.

Notice that such shocking decay and ruin do not occur by chance, nor are mere men the cause of them, but "I (the Lord) will give" these conditions. They are due to the Lord's predetermined plan and purpose in judgment.

2. *Anarchy.* "And the people shall tyrannize, man against man, and a man against his friend. The boy will rage proudly over the aged, and the despised (light person) over the honorable (heavy person)" (v. 5, Heb.). The connection between this and the



preceding is that bad government leads to mob-rule, and mob-rule to anarchy. Then war arises to become the war of all against all. Calvin says that they who undermine the foundations of civil government and violate the decencies of life are open enemies of mankind, are the dregs of humanity, and in no respect different from wild animals. "The boy will rage proudly over the aged, and the despised over the honorable." The increasing evil of contempt for old age elicits God's anger. "The anger of the Lord hath divided them; He will no more regard them; they respected not the persons of the priests, they favored not the elders" (Lam. 4:16). This evil is a sign of state reversion to barbarism, for it is only heathen of fierce countenance which regard not the person of the old (Dt. 28:50).

A prime example of this disrespect for elders is found in 2 Kings 2:23-24 where a mob of over forty-two children came out of the apostate city of Bethel, mocking the prophet Elisha with, "Go up! thou bald head! Go up! thou bald head!" He then turned, looked at them and cursed them in the name of the Lord, whereupon two she-bears came out of the woods and tore to pieces forty-two of the children. If we live in an age where it is a common thing that children and young people have neither respect for their parents, nor for their elders, nor for any in authority, is this not largely the fault of parents who neither demand nor are themselves worthy of respect? This disrespect is common enough in mugging and robbing the aged and in the destruction of their property. Juvenile crime, of whatever sort, is rarely punished, the culprit getting off with a perfunctory rebuke and a "J-D" (juvenile delinquent) card. Parents, far from shocked at the crimes of their children, apathetically ascribe their gross conduct to a "stage" they are going through. State educational experts, psychologists and psychiatrists insist that children must not be suppressed, but must be free to act autonomously. They claim it is harmful to the child's normal development to inflict on him "inhibitions" and out-worn puritanical "hang-ups." Parents who act according to Prov. 13:24; 19:18; 22:15; 23:14 will not only be regarded as brutes by their neighbors, but may be reported to the SPCC, or hailed into court, with the judge not supporting, but censuring them. Perhaps already some of our parents have been approached by an agent of HEW to be prodded with their questions and questionnaires as to whether corporal punishment is employed in the upbringing of the children. When in Philadelphia on mission work, parents reported their efforts to get their children out of the public and into the Christian schools as quickly as possible. For in the public schools the children were being taught to disrespect their parents and their elders, were encouraged to

ignore parental discipline and directives as to dress, hair styles, companions and all the rest with which a teenager eventually becomes interested. Christian parents do not want their children taught that they must not be under any restraint as to morals, religion, amusements, drink, drugs or sex. Too many public school teachers are the corrupters of children and youth. They are the signs not only of the modern apostasy, but the depravity and degeneracy of revived barbarism. When wickedness receives the stamp of law or social acceptance, governments and men will become lawless and vile.

3. *Desperation.* "When a man will take hold of his brother (in) the house of his father (saying), You have a wrap; you be a leader for us, and this ruin shall be under thy hand" (v. 6, Heb.). Conscription becomes necessary because no one is willing to hold office, though requested to do so. The government goes begging. It is a rarity, when a nation is ruined by anarchy, to find anyone willing to assume or remain in office. Then even commoners will be willing to have their equals be their superiors. Then Joseph's brothers change their tune. Joseph has a garment while everyone else in the family goes naked. Under the circumstances, the man with a wrap is the logical person to be a ruler of his people. But such a man invariably shuns the opportunity presented him. There are impoverished countries actually suffering starvation, extreme nakedness and abject wretchedness; witness the Ik people of Africa, India, Bangladesh and Ethiopia.

Here in this verse we have a somewhat common Jewish name, *Katzin*. "You be a *katzin*, a leader for us." Things have gone so far to ruin that the demand is not for government of the right kind, but simply "for a leader who would bring benefit to the people." They are dying, but their philosophy of pragmatism still prevails. They are not concerned with what is right, but with, "Who will show us any good?" People all across the world do not see that world conditions are as bad as they are because of their own sin. In desperation, they still turn to man for help. They are not yet that desperate that they will turn to God. Nothing, not even judgment on their sins, will change them. The wicked and the filthy will be wicked and filthy still, and they will not turn to God in repentance and confess their sins. (Rev. 9:21).

4. *Response.* "in that day he will lift up (his voice in protest), saying, I am not able to be a binder-up, and in my house (is) neither bread nor wrap. Do not make me a leader of the people" (v. 7, Heb.). A man takes hold of his brother to take him and make him a leader (Jn. 6:15). But here is decline of the opportunity presented, of necessity so because a starving man covered only with a rag knows it utterly impossible to attempt the assumption of a civil office.



No, he protests, people everywhere will say, Physician heal thyself! or, Himself he cannot save! Why press into service one helpless to minister to the incurable head-to-foot wound of the state? The meaning is that he was not qualified to be, nor could he be the healer and restorer of the calamitous and so desperately bad state of the nation. So he instantly and flatly refuses to be a *katzin*. There is not a sensible, much less, a righteous man to take the responsibilities of public office.

What the prophet is saying is that if men will not have God's good gifts (such as good government), He has other gifts He will give them in His wrath (vv. 1-3

with 4-7). "For now they shall say, We have no king. Because we feared not the Lord, what then should a king do for us?" (Hosea 10:3). They had rejected God from being their king. Then what could any king do for them? especially what could any king do for them that God had not done for them? All of the nineteen kings of Israel were nothings. They could not be compared to the prophets of Israel. "I gave thee a king (kings) in Mine anger, and took him (them) away in My wrath" (Hos. 13:11). When a kingdom originates in rebellion it has God's displeasure on it. God's removal of it in anger and wrath is proof enough that this rejected monarchy will not be restored as the future kingdom of God.

## THE VOICE OF OUR FATHERS

# The Doctrine of Creation

*Prof. Robert D. Decker*

"We believe that the Father, by the Word, that is, by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its Creator. That he doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his God. He also created the angels good, to be his messengers and to serve his elect; some of whom are fallen from that excellency, in which God created them, into everlasting perdition; and others have, by the grace of God, remained steadfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of God and every good thing, to the utmost of their power, as murderers, watching to ruin the Church and every member thereof, and by their wicked stratagems to destroy all; and are, therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels: and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted."

*Article XIII, The Belgic Confession*

In straight-forward, simple, yet profound language this article presents what Scripture teaches and what we as Reformed believe concerning the creation of all things. The article really speaks of two matters: the creation of the heavens and the earth and all things in them, and the creation of the angels, of whom some have fallen. We intend to limit ourselves to the doctrine of creation in this article. In the next issue, the Lord willing, we will treat the last part of the article, which speaks of the angels and devils.

During the past thirty years or so this doctrine of creation has been the subject of no little discussion within the Reformed community. This discussion was precipitated by the so-called "period theory". According to this view, the days of Genesis 1 and 2 are really long periods of time during which the creation evolved from first principles which God created. Really one's view on this score depends on his view of

the Scripture itself. Anyone who takes Scripture seriously will have to admit that the Bible teaches that God created all things in six days by "his Word, that is, by his Son." The issue between those who teach the period theory and those who teach that God created all things by his Word is not one of the proper interpretation of Scripture. There can be no question as to what the Bible says concerning creation. That this is true is obvious from the fact that now the theologians who do not want a literal creation tell us that Genesis 1 and 2 are not literal history. These and several succeeding chapters in Genesis are only myths or teaching models and hence cannot be interpreted literally. If we wish to know the origin of things, we must not consult the Bible but listen to science. From these views we wish to separate ourselves completely. It is our firm conviction that Article XIII is an adequate and beautiful summary of the truth of Creation as revealed in Scrip-



ture. Genesis does record what actually happened. Without shame we take the creation account literally and as it stands. We do this because we believe: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16, 17)

The Confession begins by ascribing the work of creation to the Triune God. Creation is: "... of the Father, by the Word — that is, by his Son." To this we may add, and through the Holy Spirit. This is in harmony with the nature of revelation. God always reveals Himself in the Son and through the Spirit. The Scriptures also are the revelation of God in Jesus Christ; and this revelation comes to the Church through the Spirit. Therefore also creation is of the Father, in the Son, and through the Spirit. This is plain already from the second verse of Genesis 1, where we read: "... and the Spirit of God moved upon the face of the waters." Creation is the work of the Triune God. How beautifully this is emphasized already in the majestic and profound opening words of the Bible: "In the beginning God created the heaven and the earth." (Gen. 1:1) Indeed, as David sings: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." (Psalm 24:1, 2) And John in vision sees the twenty-four elders worshipping God in glory with these words: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11)

That God created all things by "his word, that is, by his Son" is equally plain from the Bible. We read repeatedly in the creation account: "And God said, Let there be ... and there was." (Gen. 1) So it is that the Psalmist declares: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." (Ps. 33:6) Hebrews 11:3 teaches the same: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Scripture teaches that this Word is God's Son in many passages. The Gospel according to John opens with these words: "In the beginning was the Word, and the Word was with God, and the Word was God ... all things were made by him; and without him was not anything made that was made ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1, 3, 14) The Apostle Paul instructs Corinth and us: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ,

by whom are all things, and we by him." (I Cor. 8:6) Hebrews 1:2 teaches that God has spoken to us in these latter days by His Son: "...whom he hath appointed heir of all things, by whom also he made the worlds." Perhaps the most beautiful of all these passages is the one found in Colossians 1. In this passage the inspired Apostle speaks of Christ as the "image of the invisible God, the firstborn of every creature:" (vs. 15). Christ is that because: "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (vss. 16-18) What a blessed truth! All things were created by and for Jesus Christ Who is the firstborn of every creature, the firstborn from the dead. In everything He has the preeminence. Among other things what this certainly means is this: what one believes concerning the wonder of creation, one must also believe concerning Christ. To deny the Scriptures' teaching concerning creation ultimately involves one in a denial of Christ Himself! It simply is not true, as "theistic evolutionists" (a contradiction in terms!) would have us believe, that one's position on the doctrine of creation has nothing to do with the doctrine of salvation. Touch creation and one touches Christ Himself by whom and for whom all things were made!

Article XIII goes on to declare that creation was "out of nothing". By this phrase the fathers mean to emphasize that there was nothing outside of God out of which He framed the worlds. Creation is an act of the omnipotent will of God Who: "called the things which be not as though they were." (Romans 4:17) That creation is by the Word of God "out of nothing" means: "...that things which are seen were not made of things which do appear." (Hebrews 11:3) Certainly with this phrase, "out of nothing," the article closes the door to any view or theory of evolution. Evolution must of necessity explain the existence of things as developing from other prior things. No matter how far back one goes, things always come from things. By the words, "out of nothing," these theories stand condemned. And, let us understand in this connection, this is a matter of faith. Creation is the opening wonder, miracle, of God's revelation. It is the beginning of the manifestation of God's glory in Christ as that glory shall be revealed perfectly in the new creation. As such, creation belongs to "the mystery of the gospel" (Eph. 6:19) which can be apprehended only by God's gift of faith. It remains forever true: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made



of things which do appear.” (Heb. 11:3) Either one approaches the Bible’s teaching concerning creation with the prayer: “Lord, I believe. Help thou my unbelief.” Or in pride he rejects the Biblical record. In this latter case one is driven to some form of evolution. And, ultimately he will deny the truth at every point. It is as simple and as serious as that!

Article XIII teaches that creation is according to God’s good pleasure or eternal counsel with the words: “as it seemed good unto him.” God was sovereignly free in the work of creation. Nothing could influence God in the determination of all things. This does not mean that creation is arbitrary. Never! God created all things “as it seemed good unto him,” i.e., with a definite purpose. This is the idea of the repeated words: “And God saw everything that He had made, and behold, it was very good.” (Gen. 1:31) All creation was “very good,” which is to say that the whole of creation was perfectly adapted to the purpose for which God made it. This purpose was the glory of God’s Name in Jesus Christ. Creation was by Christ but also *for* Christ. (Col. 1) God never intended to reach His ultimate purpose with the first creation. The fall was not an unexpected accident, and the work of Christ is not some kind of repair work of the original creation. The first creation was a picture of the new creation; the first paradise of the heavenly paradise. The first Adam was a “figure of

Him that was to come,” the last Adam, Who is Christ, (Romans 5:14, I Cor. 15:20-22) The tree of life was a symbol of the heavenly tree of life. (Rev. 22:14) All things, therefore, in the original creation spoke of God’s great purpose to glorify Himself in Christ.

By creation God also gave to every creature: “its being, shape, form, and several offices to serve its creator.” This, too, opposes every form of evolution – God gave to *every creature* its being, shape, form, and several offices. By “several offices” is meant the place each creature occupies in the creation so that it can serve the purpose of God. Creation is a beautiful harmony in which all creatures reveal the glory of God.

Impressed with the wonder of creation the child of God exclaims in faith: “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.” (Psalm 19:1, 2) “O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man that thou visitest him? . . . O LORD our Lord, how excellent is thy name in all the earth!” (Psalm 8:1, 3, 4, 9)

## CORRESPONDENCE AND REPLY:

# About The Lord’s Supper

Recently I received a letter from a brother in New Jersey responding to an article which I wrote for the *Standard Bearer* on the subject of the use of unleavened bread in the Lord’s Supper. His letter is as follows:

While reading the guest article “Should we use Unleavened Bread in the Lord’s Supper,” by Rev. Mark Hoeksema, (*Standard Bearer*, August, 1975) I was set to thinking about the symbolism involved. It would have been interesting to know on what basis those Lutheran Churches mentioned were taking their stand of using unfermented wine in their observance of the sacrament. My experience in the past, when discussing the grapejuice question, was that all those people favoring it founded their stand mostly on the purity of the bread, so also the wine that flows from the berries in the winepress, as the pure blood of Christ was the unadulterated kind. The symbolism being primarily the one bread baked in the (hellish) heat of affliction, and the one wine (the blood of

Christ) pressed out in the garden and on the cross. Is. 63:3.

Symbolism of the Old Testament pointing to Christ is always the choicest and the purest, I Peter 1:19. An unblemished lamb was required to sprinkle the pure unadulterated blood on the altar. Never the disease-ridden blood of a second grade lamb was to be used to sprinkle as a sacrifice.

Is the artificially induced joy of alcoholic wine a symbol of the joy and forgiveness of salvation?

No doubt alcoholic wine is not condemned in Scripture to be used as a medicine, as a remedy for physical sickness, not restoration from spiritual death unto life. But many passages of Scripture speak of it disparagingly, see Ps. 75:8, Prov. 20:1, Prov. 23:31, Is. 5:11, Eph. 5:18, I Timothy 3:3.

In Deut. 15:14 the Israelite is admonished to give to his poor brother liberally, live animals from the flock, fresh grains from the threshing floor, and fresh



wine (grape Juice) from the winepress, not wine where the nourishing sugar has been substituted with alcohol through bacterial action.

So, shouldn't it be unleavened bread and non-alcoholic wine to be used in the sacrament?

Sincerely,  
Thomas Y. Nelson

In answer to these remarks, I would, first of all, like to thank the brother for his letter. It is always encouraging to see evidence that the people of God are thinking and studying and asking questions. Secondly, the point of the brother's letter seems to be that he raises objections against the position I took in my original article, though at the same time I would point out that I wrote primarily concerning unleavened bread and not wine, and that his arguments concerning wine do not speak directly to the question of unleavened bread. Yet, this subject of wine is interesting; and its many facets can be profitably studied. I will attempt to answer the questions and objections raised concerning its use without going into the many other aspects of this subject.

1. As far as the Lutheran grounds for the use of grapejuice are concerned, I must confess that I have never heard the explanation given by Mr. Nelson. I do know that mainline Lutheran bodies such as the American Lutheran Church and Missouri Synod use fermented wine, and that this reasoning does not come from them. As to the group to which the minister mentioned in my article belonged (I cannot recall its exact name; I do know that it was a small Lutheran splinter group), I cannot answer for them. The only ground for the use of grapejuice with which I am acquainted is that which is given by such people as Baptists and Methodists, i.e., they refrain from the use of wine to avoid giving offense to possibly alcoholic members of the church. It must be remembered that this reasoning is also based on the idea that sin lies in things, with which we certainly cannot agree.

2. Concerning the text in Deut. 15:14, I find no grounds whatsoever for your assertion that the grain and wine must be fresh; all that the text teaches is that the needy be furnished liberally out of the flock, the threshingfloor, and the winepress. Also I would point out in this connection that unfermented grapejuice was virtually an impossibility as far as the ancients were concerned. It is a scientific fact that the juice extracted from grapes begins to ferment immediately through a natural process. It was only with the advent of pasteurization that grape juice became possible.

3. Regarding the Scriptural passages cited concerning wine, I would point out that Ps. 75:8 speaks of wine and the winepress as a figure of judgment, and there-

fore has no bearing at all on the question before us. Further, all of the other texts cited condemn without exception not the *use*, but the *abuse* of wine. Finally, Scripture never forbids the use of wine, but even advises it (I Timothy 5:23), and at least speaks positively concerning its proper use, cf. Ps. 104:15 and Eccles. 10:19. Certainly, wine cannot according to Scripture be used to restore from spiritual death to life; but I know of no claim that it can.

4. Regarding the contention that the joy of alcohol is artificially induced, in a sense I would have to agree. But after all, is not all joy an emotional response to some sort of stimulus? Is not physical joy induced by wine, and spiritual joy by, for example, the preaching of the Word? The point is that joy never exists all by itself, but is always our reaction to something else. And in this connection I would point out that I did not associate wine and joy. Scripture does, and that association I must accept.

5. Concerning the purity of the sacraments in connection with the Old Testament sacrifices, the assertion of the brother is correct regarding the required perfection of sacrificial animals. But the implication of his statement is wrong. He evidently means to imply that because wine is impure, its use is incorrect. But this is begging the question. He has not showed that wine is impure; and my opinion is that he cannot do so, for Scripture never speaks this language. But perhaps the best answer to this objection is simply to point to the fact that according to Numbers 15:5, 7, 10, wine was to be used in the sacrifice called a drink offering. Whatever else this may signify, this certainly shows that wine belonged in the sacrifice.

I hope that this has answered the brother's questions and objections. There is a great deal more that could be said about the whole matter of wine, but I will maintain my position that its use in the sacrament is correct. If the brother has any further thoughts, I will be more than willing to discuss them again.

Fraternally,  
Rev. Mark Hoeksema

**Know the standard  
and follow it.  
Read the  
STANDARD BEARER!**



**NOTICE!!!!**

On Thursday, October 23, at 8:00 P.M., Prof. H. C. Hoeksema will deliver a lecture in Kalamazoo on the topic "HOLY SCRIPTURE — WHOLLY DIVINE."

The place — Kalamazoo Christian High School Auditorium. (Take US 131 to Stadium Drive, east to Howard St.).

**EVERYONE IS URGED TO ATTEND!**

**RESOLUTION OF SYMPATHY**

The members of the Junior Mr. and Mrs. Society of First Church (Grand Rapids) wish to express our sympathy to our members, Jack and Judy Feenstra in the loss of their father.

We are comforted in the sure knowledge of God's presence in time of trouble. " — Let not your heart be troubled, neither let be afraid." (John 14:27).

C. Reitsma, Vice-pres.

**WEDDING ANNIVERSARY**

On September the 13th, our covenant parents, MR. AND MRS. BARTEL ZANDSTRA celebrated their 25th wedding anniversary.

We thank our covenant Father who gave them to us to lead us in His ways and for preserving them together for these years. It is our earnest prayer that God will continue to bless them in the years to come.

Their thankful children,  
Mr. and Mrs. John Zandstra  
Mr. and Mrs. Peter Zandstra  
David Allen Zandstra  
Charles Lee Zandstra  
Mary Anne Zandstra  
Daniel Zandstra

Joanne Ruth Zandstra  
Bartel Zandstra, Jr.  
Betty Lou Zandstra  
Mark Douglas Zandstra  
Roseann Marie Zandstra  
and grandchildren:  
Lindsey Joy and Brenda Lea

Lansing, Ill.

**WEDDING ANNIVERSARY**

On October 4, 1975, our dear parents, MR. AND MRS. JOE OOMKES, hope to commemorate their 40th wedding anniversary, the Lord willing.

We, their children and grandchildren, extend our hearty congratulations and are grateful to God for what He has given us through them. May we ever follow their example and walk in the fear of the Lord. Trusting that His blessings will continue to rest upon them and supply them in all their daily need.

Their grateful children,  
Mr. and Mrs. William Oomkes  
Karlene Oomkes  
Mr. and Mrs. Douglas Ryskamp  
and 6 grandchildren.

1832 Observatory S.E.  
Grand Rapids, MI 49506

**WEDDING ANNIVERSARY**

"Blessed is every one that feareth the Lord; that walketh in His ways."  
Psalm 128:1

September 18, 1975, the Lord willing, our parents, MR. & MRS. ARTHUR DE JONG will celebrate their 35th wedding anniversary. We, their children and grandchildren, wish to thank our Covenant-keeping God for giving us God-fearing parents and a Christian home. It is our prayer that they will always walk in obedience to His Word as they continue their life together on this earth.

Frank & Joyce Antczak  
Art & Sarah De Jong  
Carol  
Ken & Marilyn De Jong  
Wayne & Vicki De Jong  
Jim & Becky Hanemaayer  
George  
Homer  
Don  
Bill  
Anita  
Lewis  
Esther  
John  
Ann  
Henry  
and 12 grandchildren

South Holland, Illinois

**WEDDING ANNIVERSARY**

On October 1, 1975, the Lord willing, our beloved parents, MR. AND MRS. ALVIN RAU hope to commemorate their 25th wedding anniversary.

We, their children, are thankful to our Heavenly Father for helping them give us a Christian home and Christian instruction. It is our prayer that God may continue to bless and care for them as they go down life's pathway together. "Not unto us, O Lord, but unto Thy name give glory." (Psalm 115:1).

Their children,  
Mr. and Mrs. James Rau  
Pat Rau  
Mary Rau  
David Rau  
Michael Rau  
Rosemary Rau  
and their 3 grandchildren

Grand Rapids, Michigan.

**WEDDING ANNIVERSARY**

On October 12, 1975, the Lord willing, our parents, MR. AND MRS. LEWIS BRUINSMA JR., will celebrate their 25th wedding anniversary. We, their children, are thankful to our Lord for the blessings He has given us through them. Our prayer is that God may continue to bless them together.

Their children,  
Mr. & Mrs. Donald Bruinsma  
Debra Bruinsma  
Douglas Bruinsma  
Duane Bruinsma



## News From Our Churches

There are several items to report in the area of mission and church extension work which would indicate that there is no lack of activity in these areas within our churches. From 346 Water St., Skowhegan, Maine 04976, Rev. D. H. Kuiper reports on some of the facets of his work as missionary as follows: August 27, instead of a regular meeting of the Adult Bible Study Class, the group in Skowhegan met together for a farewell to Mr. and Mrs. John Hilton and daughter. Mr. Hilton will take up his studies in the Seminary of our churches this fall. Rev. Kuiper gave a short speech based on Joshua 1:9, "Be strong and of a good courage; be not afraid neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." A few Psalter numbers were sung, a small gift presented, and a lunch was enjoyed by all. The departure of the Hilton's for Grandville, Michigan, means that the regular attendance at Skowhegan is reduced to two families, and two individuals. Rev. Kuiper reported that he planned to speak on Christian day school instruction on his next Sunday morning radio program. He says, "I can imagine that this will sound strange in this area."

After that report from Maine, we would be pleased to receive a report on the work in Houston, Texas. How about it Rev. Harbach?

The June 15 Hull, Ia., bulletin reported that Rev. Kortering and Rev. Van Overloop were to conduct services that day at the Christian Reformation Church in Holland, Minn. The request came through Rev. Slopsema who has had some contact with this congregation. The Hull consistory has acceded to the request of the mission committee to have Rev. Kortering work in the Beatrice, Nebraska area by means of Bible study classes and other promotional literature and radio work. There are about four couples at this point who express interest in such a class.

The Reformed Witness Committee which is composed of members from our Iowa and Minnesota churches has informed its supporting churches of the intensive new program it plans to begin this fall. It hopes to concentrate upon one area in a systematic and coordinated effort. The plans are for distribution

of literature, personal calls and letters, as well as lectures. The Reformed Witness Committee has chosen to implement this program in the Rock Valley, Iowa area from September through March. Five lectures are planned, beginning with Reformation Day and spaced every five weeks. The planned lectures include:

1. The Place of the Reformation in the Church of Today - Rev. G. Lanting
2. Modern Translations: A Help for Understanding or Misunderstanding? - Rev. D. Engelsma
3. God Loves the World, Not All Men - Rev. J. Kortering
4. Are You Sure of Your Salvation? - Rev. J. Slopsema
5. Preaching and Discipline: A Vital Unity - Rev. R. Moore.

We also have a report from another 'Reformed Witness Committee', this one from our Hope (Walker, Michigan) Church. This committee has been placing a series of meditations in the Walker, Ottawa, and Grand Valley Shoppers (weekly area newspapers) for a period of 26 weeks. The committee has been active in placing the pamphlets "Pentecostalism" and "God is Our Refuge and Strength" published by our South Holland Church in rest homes, hospitals, and other possible public places where they might be appreciated. The committee has also established a tape library. Master tapes are catalogued and copies made of the masters. Tape copies are being sent to individuals both inside and outside the U.S.

By now, you may have noticed something different about this column. The difference is a new editor. After six years, D. D. has asked to be retired (as News Editor, that is; his appearance in the regions above the ears is not really a true indicator of his age.) After this column has been so well cared for by the likes of J. M. 'see you in church' Faber and D. Doezeema, any newcomer has no small task ahead of him. But with the help of a far-flung network of correspondents (you may read "bulletin clerks" we will attempt to keep this column filled with news items of interest.

K.G.V.