

The STANDARD BEARER

A REFORMED SEMI-MONTHLY MAGAZINE

How does Jesus accomplish this drawing to Himself? By His almighty power, which brings about the results *He* intends. He does not employ beggings, pleadings, offers, invitations, as though "coming to Jesus" is in the hands of men who may decide to "be a good sport," and "give God a chance." God works through Christ, and when *Christ* draws, He not only says, "they shall be drawn," but, "I will do it; I will draw them."

See "Jesus Lifted Up" — page 353

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MEDITATION

Cornelius Hanko

Our Heavenly Father Is Sovereign Lord

Ques. 104. What doth God require in the fifth commandment?

Ans. That I show all honor, love and fidelity to my father and mother, and all in authority over me, and submit myself to their good instruction and correction, with due obedience; and also patiently bear with their weaknesses and infirmities, since it pleases God to govern us by their hand. Heidelberg Catechism, Lord's Day 39.

"I love the Lord, the Fount of life and grace!"

I love Him, because He first loved me, drew me to Himself as His child by His Word and Spirit, and taught me that He is the only true and living God!

He also teaches me from the pages of holy Writ to know Him in all the fulness of His glorious divine perfections as God above all, the ever blessed, adorable One!

He reveals His Name in all the works of His hands, and even more fully in His inspired Word, that I may speak to Him, addressing Him as my God and Father in prayer and worship, and speak of Him in awe and reverence!

He has set apart a day of rest, His Sabbath, that on the first day of each week I may begin the span of a new week in the communion of saints, to be prepared by Him for whatever He lays upon my way in the week that lies before me, looking to the eternal rest that remains for the people of God!

I may confess Christ as my Savior and Lord, and thus live before my sovereign Lord and heavenly Father in humble fear, reverence, and obedience as His child, even as He teaches me in this fifth commandment!

This commandment requires that I show all honor, love, and fidelity to those by whom it pleases God to govern me. This is required of me and us all as members of the household of faith. By submitting to them, we submit ourselves to our God and to His wise authority over our lives. We manifest our love and faithfulness to Him by walking in submission and obedience before Him in every sphere of life. Not to do so is to sin against Him! Our love to God is manifested in our love to our neighbor. The second table of the law follows from the first. "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he has seen, how can he love God whom he has not seen?" (I John 2:20). Thus the fifth commandment serves as a transition from the first to the second table of the law.

This commandment is the more important to us, because it appears first on the second table. Keeping this commandment is mandatory for keeping those that follow. Refusal to submit to authority opens the way for hatred, jealousies, murder, fornication, adultery, stealing, slander, and associated sins.

Here we are brought face to face with God as GOD, the almighty Lord of heaven and earth. He is the eternal One, Who created all things, upholds and governs them, and has sovereign right to rule

over all as Potentate of potentates, the King of kings and Lord of lords (I Timothy 6:15). He is the righteous Judge. No man can or may resist His will with impunity!

Scripture teaches us that God delegates His authority to men. No man has any right whatever to rule over others, except by the authority entrusted to him by God. Jesus warns Pilate, "Thou couldest have no power at all against me, except it were given thee from above." Likewise, every person is responsible to God to exercise his authority in God's Name and to His glory! He is God's servant (Rom. 13:1-4). He must give account to God for what he has done with God's authority entrusted to him! What a tremendous responsibility! Since all other relationships here on earth originate in the family, this applies, first of all, to husbands and fathers, then to school teachers, to office bearers, to employers, and to government officials.

A threefold responsibility rests on the shoulders of those who hold positions of authority. They must maintain certain definite principles and set definite laws to be obeyed. Moreover, they must insist that their laws be obeyed. Finally, they must punish the transgressor with a just punishment, in harmony with the offense committed. Failure to exercise that authority brings untold misery in the home, the school, the church, and wherever man holds a position of authority. How evident that has become in our day!

On the other hand, it is the duty of those placed under such authority to submit and obey for God's sake. They must do so willingly, not grudgingly, in obedience to this fifth commandment. If they fail to do so, they must willingly bear the consequences. The time is approaching when we will be condemned for maintaining our faith and standing up for our principles. We will be called upon to follow the example of Christ, Who was reviled, yet did not revile in return, was unjustly condemned to death, yet surrendered Himself into the hands of His tormentors for God's sake. Even as Paul, we will be required to suffer all sorts of persecutions because we want to remain faithful to our God, even if we must die for it.

The church of today already experiences perilous times!

This is an age of lawlessness! Every commandment of God is despised! Every precept for decency and good order is defiantly trodden under foot. Husbands and fathers seek their own vain glory, satisfying every evil lust. Wives despise the menial task of home-making and raising children. They have to get out of their oppressive four walls to exercise their talents, to seek out a career, or to obtain appealing luxuries with their own money. Gradual-

ly they take over the church, in shops and offices, as well as in the government. Sad to say, the men are often to blame by shirking their duty at home and beyond. After spending a day at work they prefer to retire to the quiet solitude of their den and TV set. Family life, parents and children gathering around to enjoy each other's fellowship, is a thing of the past. Both husband and wife are too tired or too involved in social affairs to make a home for the family. Children learn to shift for themselves, and soon become far too independent to respect any kind of authority. They become unmanageable in school and in the neighborhood. Parents cannot understand that others have problems with their children, while they have no problem at home. Soon the teenagers become involved in drugs, unwanted pregnancies, abortions, and conflict with the law. This lack of respect for authority spreads to every sphere of life in a growing spirit of lawlessness!

The church does not escape this evil influence. We are children of our time more than we often realize. People are lovers of self more than lovers of God, having a form of godliness, but denying Him Who is the power thereof. Our affluent times bring along their own unique problems. One income does not allow for all the expenses involved in home, children, food, clothing, automobile, sport equipment, church, and Christian school. Along with a wrong sense of priorities goes a spirit of spiritual laxity. Our hectic existence gives us little time, if any, for spiritual development. Modern psychology has replaced the sound counsel of the Scriptures. Preaching, especially doctrinal sermons, creates boredom. There is a growing clamor for more musical numbers, puppets, dialogue, movies, liturgical dances, and even potluck, which are supposed to be more spiritually edifying than sermons. The authority of the Scriptures is lost! Children grow up without any real spiritual guidelines. The people perish because they lack knowledge!

In this age the fifth commandment speaks louder than ever: Honor thy father and thy mother!

That is, honor God, to Whom belongs all honor, by respecting those whom God has placed over us, first in the home, and then in every other sphere of life!

Husbands, love your wives! Scripture allows for no exception to this rule. Husbands should love their wives sufficiently to die for them, even as Christ died for His Bride.

Wives, even as you gave up your maiden name and took your husband's name at marriage, so also serve him now as his God-given helper, that he may fulfill his calling in the home, in the church, and in the midst of the world! Scripture describes to

us the beautiful wife in I Peter 3:1-6 and the virtuous woman in Proverbs 31, whom her children call blessed long after she has gone to glory. They speak of her to their children and their children's children, even as her influence continues in the generations under God's blessing!

Fathers, you are called to function in the office of believers as prophets, priests, and kings in your domain, your home! Your authority and ability come from Christ! Be faithful in prayer, worshiping, instructing from the Scriptures, admonishing in all godliness, with prayer and supplication. Mothers, be prayerful assistants for God's sake.

Children, love your parents, with the love wherewith you love God! Respect them as given to you of God. You are a divinely created family, all of you brought together by none other than God Himself. God gave you your own parents to instruct you in the way you should go. Honor them for God's sake. And as you grow older and begin to see that they have weaknesses even as you do, then still respect them and obey them in your fear of God. The only time you have the right to oppose them is when they demand of you something that is contrary to the will of God. They may not require that you lie, or steal, or commit some other sin against God!

Our ministers, elders, and deacons are ambassadors of Jesus Christ, called by God through the church as under-shepherds of the chief Shepherd of your souls! They do not build God's church, Christ does. Christ addresses us through them, so that we worship in Christ's presence to hear what He will say to us for the salvation of our souls. Let us heed His Word and submit to His authority. That includes respecting the office bearer for the sake of his office. Therefore we should shun the growing practice of calling ministers, elders, and deacons by their first name.

How many employers and employees live in the spiritual intimacy of Boaz and his workers (Ruth 2:4), or even strive to attain it? The master-slave relationship has changed to an employer-employee situation, but this still implies authority and obedience. Those who hold positions of employer do so as servants of God, and those who are employed by them must give a full and honest day's labor, as the Lord requires this of them.

The word "politics" is often associated with all sorts of corruption, yet the magistrate is appointed of God to protect the innocent and to punish the guilty. Judges must answer to their Judge, and rulers to their Ruler, for what they have done with the power invested in them. And we must be subject to them, even in obeying speed laws and stop lights. The time is not far off that we will be com-

pelled to maintain our faith over against the power of the antichrist, which will involve suffering for ourselves and our families, even to loss of homes, going hungry, and facing death. It was at the time when the church suffered under the cruel oppression of the Roman emperors that Peter wrote, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well" (I Peter 2:13, 14).

We are called to render "unto all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7).

This is referred to as the first commandment

with promise!

Typically that referred to Israel as a nation in the typical land of Canaan. Spiritually it refers to us who look forward to the heavenly Canaan, where we shall live in intimate communion of life with God to the praise of the glory of His grace in Christ Jesus!

Already in this life, God-fearing parents see His promise realized in their children and their children's children, who walk in His fear. They begin to realize what it means that God says, "I will be a God unto you and to your seed after you." It is a foretaste of that day when we shall stand before God with the saints of all ages to say, "Behold us, Lord, and the children Thou hast given us, for we are thine!"

Editor's Notes

No Editorial. To make room for some long overdue book reviews, editorials are omitted in this issue.

* * * * *

No Gremlin. As you may have noticed in the April 1 issue, an editor may have frustrations. In the very issue in which I hoped to have corrected, by means of a note, the mistaken impression that Prof. Hanko was the author of my editorials, the same mistake was made again. Let me assure you that Prof. Hanko is not the editor and is not responsible for the editorial in the April 1 issue. What is that "law" to the effect that if anything can go wrong, it will go wrong? At any rate, I found out that there is no gremlin involved; the problem was apparently with our typesetting service, Commercial Printing. Perhaps I should quote a certain well-known Dutch proverb about an *ezel*, but I shall refrain. Meanwhile, I am waiting with bated breath for the April 15 issue.

* * * * *

New Book. The Men's Society of our Hudsonville Prot. Ref. Church has recently published a third

volume of meditations by their former pastor, the late Rev. Gerrit Vos. This one bears the title, *The More Glorious Covenant*. Congratulations! This volume is available from Hudsonville's Reformed Book Outlet (see announcement elsewhere in this issue).

* * * * *

Memo To Synod of 1986. Synod should take care of a housekeeping chore before it becomes too late. Our new edition of the Church Order was intentionally printed in looseleaf form so that changes could be readily made without reprinting the entire book. By this time there is a rather large number of significant changes which ought to be made. Some of these are due to mistakes and omissions in the original printing; some are due to changes made by synods since the book went to press. These should be tabulated, and looseleaf pages should be printed and distributed so that the book may be kept up to date. Some individual or committee should be made responsible to tend to this chore on a regular basis. Otherwise the entire purpose of producing a looseleaf edition will be frustrated. HCH

*Take the time to read and study
the Standard Bearer!*

TRANSLATED TREASURES

Dr. A. Kuyper

A Pamphlet Concerning the Reformation of the Church

[In the last paragraph Kuyper has distinguished between reformation and revolution by pointing out that reformation is always done in obedience to God.]

62. Concerning Reformation and the Magistrate.

The question is also brought up and is of importance: does not a part of the work of reformation belong to the magistrate? The question is especially whether the magistrate is not called, authorized and obligated "to prevent and exterminate all idolatry and false religion."

Our conviction in this respect does not agree with that of our fathers. We do not make a secret of this difference. Only God's Word, not the word of the fathers, is finally authoritative for us. And it is on the ground of God's Word that we are convinced in conscience not to follow our fathers in this subordinate part of their Confessions.

The reason for this is that these words from the Confessions designate and imply that the obligation rests on the magistrate not only to admonish heretics if they refuse to perform their public duty, but also to arrest, imprison, and pass sentence upon them, and *execute them on the scaffold*.

This actually is implied in these words.

The proof of this is Calvin's writings: "that heretics must be executed with the sword"; Beza's Essay, "that heretics must be corporally punished by the civil magistrate"; and further the sentiments of Maresius in his explanation of the Confession. Compare also the sentiments of our theologians: Voetius in his "Dispute. Theol." III, 802-809, and II, 122; H. Alping in his "Script. Heidelb." Tom. 2, p. 2, probl. 20, p. 335, f. 9; Spanheim, "Vind. Euang." 1, II, loc. 20; C. Van Velzen, "Pheol. Pract." II, 1, I, p. 632; Gerdesius, "Bibel, menstr. Belg." m. Jan. 1742, p. 30; J. a. Marck, "Med Pheol." C. XXIII, para. 32; De Moor, "Comm. a

Marck" VI, p. 490f.; and Turretin, "Theol. Hand." T. 1, XVIII, p. 84, para. 30.

All these theologians are unanimously of the opinion that Article 36 of our Confessions actually lays on the magistrate the obligation to execute a heretic on the scaffold in the final analysis.

They differ from Rome in this that they leave to the magistrate its own judgment. Rome teaches that the magistrate must pass sentence on the ground of the ecclesiastical judgment. Our fathers say, on the other hand, Let the magistrate decide for himself.

They also grant that as a general rule the magistrate should not resort to this extreme punishment except in the worst instances and with the worst heretics, etc.

Also, it was usually added since the time of a Marck that the magistrate ought not to do this to a heretic as long as he was not a threat to the Republic. But however mildly and however carefully their sentiments were expressed it finally comes down to this, that when other means have failed, the extermination of idolatry must be carried out by fire and sword.

We oppose this Confession out of complete conviction, prepared to bear the consequences of our convictions, even when we will be denounced and mocked on that account as unReformed.

We would rather be considered not Reformed and insist that men ought not to kill heretics, than that we are left with the Reformed name as the prize for assisting in the shedding of the blood of heretics.

It is our conviction: 1) that the examples which are found in the Old Testament are of no force for us because the infallible indication of what was or was not heretical which was present at that time is now lacking.

2) That the Lord and the Apostles never called upon the help of the magistrate to kill with the sword the one who deviated from the truth. Even in connection with such horrible heretics as defiled the congregation in Corinth, Paul mentions nothing of this idea. And it cannot be concluded from any particular word in the New Testament, that in the days when particular revelation should cease, that the rooting out of heretics with the sword is the obligation of magistrates.

3) That our fathers have not developed this monstrous proposition out of principle, but have taken it over from Romish practice.

4) That the acceptance and carrying out of this principle almost always has returned upon the heads of non-heretics and not the truth but heresy has been honored by the magistrate.

5) That this proposition opposes the Spirit and the Christian faith.

6) That this proposition supposed that the magistrate is in a position to judge the difference between truth and heresy, an office of grace which, as appears from the history of eighteen centuries, is not granted by the Holy Spirit, but is *withheld*.

We do not at all hide the fact that we disagree with Calvin, our Confessions, and our Reformed theologians.

We readily testify that we therefore are not compelled by necessity through invincible testimony to let this difference come out.

We completely agree that those who accede to this paragraph in Article 36 have an easier position in this respect.

We admit that he who in this respect represents us in the church as deviating from the Confessions is true in his testimony.

Notwithstanding this serious objection which we do not consider lightly, we would nevertheless continue frankly to insist: *In the name of the Lord we do not ask a scaffold for the heretic.*

Because of this the church of our Lord Jesus Christ should understand and it should be sharply bound on the soul of the children of God who know love: Those teachers who claim to maintain this

paragraph in Article 36, lay upon the people of God the demand that they shall approve of the execution of heretics. No, even more, if God wills it, they must confess and take upon themselves the responsibility for the *blood of heretics* once again.

If the children of God are of a mind to do this in their land, then naturally they must condemn us in this matter.

But a better testimony speaks in them: "I may not erect a scaffold for the heretic!" Let them then also have the courage openly to add their vote to ours so that the proponents and opponents of the burning and beheading of heretics may stand in clear and total opposition to each other.

As is known, we deny least of all that which is implied for the magistrate in Christ's kingship and in both tables of the law. This, however, is treated in earlier paragraphs and need not be repeated here.

Permit us to add only this.

As much as our opponents must maintain that also Nero was obligated to burn the heretics according to his own judgment (i.e., the people whom he held to be heretics), they actually concede that this obligation can only be carried out properly by the magistrates who make profession of the Reformed religion.

And because there is no such magistrate who as yet has appeared in our land, we want the question asked if it is good to condemn brethren concerning such a painful question as the question of the scaffold for the obstinate heretics.

At any rate, we indulge in the hope that even those teachers who are zealous with respect to the preference for the maintenance of this "scaffold-sense" in Article 36, will be themselves the first to shrink back from the consequences of their position when the mayor of their town actually permits a heretic to be brought to the scaffold or the stake.

We think that in that hour they would, rather than to call for the blood of heretics, themselves carry water to extinguish the stack of wood, or in loving zeal cut the ropes which already are tied on the neck of their fellow citizens.

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the Standard Bearer.
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WALKING IN THE LIGHT

Herman C. Hanko

Moral Aspects of Medical Technology (5)

Abortion

The physical and psychological consequences of induced abortion are many and serious. John Jefferson Davis in his book *Evangelical Ethics* refers to many of them. We include such a list here for its significance to the whole question. (A detailed discussion of this subject may be found on pp. 138ff.)

—While some debate is still going on over this question, it seems certain that the death rate among those who have abortions is significantly larger than the death rate of mothers who carry their children to full term.

—Nonfatal complications resulting from abortion are many, including infection, blood clots, laceration of the cervix, accidental perforation of the uterus, and long-term adverse effects on childbearing capacity.

—Live births are not at all uncommon, especially in second trimester abortions. These babies must be killed after birth either by merely letting them die or killing them with overt physical violence. Davis writes:

In 1977 Dr. William B. Waddill performed a salt-poisoning abortion on an 18-year-old girl in Orange County, California. The baby was born alive, and according to later testimony, Dr. Waddill ordered the staff to do nothing and to let the baby die. Dr. Waddill went to the hospital, and a pediatrician testified that he saw Waddill choke the 2.5 pound baby girl. "I saw him put his hand on the baby's neck and push down," testified Dr. Ronald Cornelson in court. Cornelson also claimed that Waddill suggested injecting the baby with potassium chloride or filling a sink and drowning her. In two separate murder trials Waddill denied

Cornelson's story, and the jury deadlocked on both occasions (pp. 139, 140).

—The long-term risks to future childbearing are many and great, and evidence is fairly strong that abortions include the risk of breast cancer.

—Davis writes concerning the psychological consequences: "There is evidence that guilt, depression, and other forms of psychological conflict plague many women who have had abortions" (p. 142). But the psychological price that has to be paid is not limited to the mothers; it is also to be found among the fathers, the doctors who perform the abortions, and the nurses who assist. Davis refers to a striking instance:

Dr. Bernard Nathanson, who was once the director of an abortion clinic in New York City that performed as many as a hundred abortions a day, later changed his pro-abortion position when the medical evidence convinced him of the humanity of the unborn. He has personally observed the psychological impact of the routine killing on his clinic staff. Doctors began "losing their nerve in the operating room," he recalled. "I remember one sweating profusely, shaking badly, nipping drinks between procedures." Some nurses were plagued by depression, and one doctor's wife complained to Nathanson at a party that her husband was dreaming continually of blood. "I was seeing personality structures dissolve in front of me on a scale I had never seen before in a medical situation," he said. "Very few members of the staff seemed to remain fully intact through their experiences" (p. 144).

—Reports continue to surface of experimentation on aborted fetuses and use of these aborted fetuses for other purposes. In an article appearing in *Sword and Trowel*, a certain Michael R. Gilstrap reports on a book written by William Brennan entitled: *Medical Holocausts, Volume I, Exterminative Medicine in Nazi Germany and Contemporary*

America. A few paragraphs from this article will illustrate the point.

The usage of these bodies (of aborted babies) range from the manufacture of soap and cosmetics to desk paperweights. Brennan cites the testimony of two British reporters, Litchfield and Kentish who were told of a gynecologist who "sells the fetuses to a factory . . . a chemical factory . . . They make soap and cosmetics . . . and they pay very well

This sort of exploitation is present in the United States as well. Brennan cites a story published in the *Washington Post*, February 26, 1976. The *Post* story discloses that between 1972 and the middle of 1974, D.C. General Hospital's Pathology Department was preparing and selling aborted human bodies and organs to commercial firms. During this period the pathology department grossed \$68,000 from this traffic in human flesh.

What was done with these infants? The catalog of a Chicago biological supply firm gives us one answer. In their catalog, this firm offered for sale human embryos and other organs encased in a "paperweight" type of plastic block to customers throughout the United States. The cost advertised in 1976 were \$90 for a human brain, \$60 for intestines and \$70 for lungs. A human foot encased in plastic was priced at \$70 and "embedments of human embryos" were listed for \$97.80.

We refer to these consequences of abortion not so much because they in themselves make abortion wrong; the rightness or wrongness of abortion will have to be decided on Biblical grounds; but because these are not just natural consequences resulting from medical procedures, but are God's judgments upon wicked people who engage in wholesale murder. Paul writes in Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Sin has its consequences because God is a holy God and punishes the workers of iniquity in his wrath and anger. No man can commit sin (especially as terrible as murder) and "get away with it" before God.

While the Bible is clear on the truth that a fetus is a person from conception, a growing body of medical knowledge supports this. Davis writes:

No discussion of the medical aspects of abortion should ignore the facts of prenatal development. Advancements in medical knowledge are making it increasingly clear that human life of a very special order is being destroyed every time an abortion takes place. Eighteen to twenty-five days after conception, the baby's heart is already beating. At eight weeks, brain waves can be detected and fingerprints have already formed. By the ninth and tenth weeks, the thyroid and adrenal glands are functioning, and the child can squint, swallow, and move the tongue. By the twelfth and thirteenth weeks, the child can suck his thumb and recoil from pain if pricked with a needle. By the fourth month the unborn child is eight to ten inches in

height. All these changes occur before the fifth month, when the mother usually is first able to detect movements within the womb

. . . Numerous studies have shown that the unborn can respond to different colors of light directed toward the mother's belly, and to different types of music. (Vivaldi, apparently, is calming, while hard rock is not.) "We know that from about 17 to 24 weeks, gestational age, all the system are operational. The baby does respond, and early learning can occur," stated Ludington (pp. 136, 137).

From a Biblical point of view, the whole debate concerning abortion revolves around the question whether the fetus is or is not a person. As we noted at the end of our last article, if the fetus is not a person at any time during its development, to abort it is nothing more than ridding the body of a glob of tissue. But if the fetus is a person, then abortion is disposing of a person, and is, therefore, murder.

Now it ought to be clear that the Bible does not give us ready-made definitions of the terms "person," "soul," "mind," "will," etc. The Bible is not written for that purpose, for it is the infallibly inspired record of the revelation of Jehovah God as the God of our salvation in Jesus Christ. But it stands to reason that the Bible, even being the kind of book that it is, will have much to say about these things. Herman Bavinck writes in his "Biblical and Religious Psychology":

Scripture furnishes no popular or scientific psychology any more than it hands us an outline of history, geography, astronomy, husbandry, etc. To this extent it is completely accurate to say that the Bible does not teach us how the stars move, but how we go to heaven

But . . . the study of Holy Scripture introduces us to man's soul life in a way in which no other book does or can. It describes for us what changes in that man, who remains the same according to his essence, are and are produced through sin and grace. It follows that man through these changes, until, in the deepest hiding places of his heart, it brings to light what happens in secret, and manifests itself also in this sense to be a Word of God which is living and powerful and penetrates to the dividing of soul and spirit. And finally it never does all this in abstract connections, but it makes us see everything in the full reality of life. It puts persons on the stage for us, which are worthy of each one's considerations, and who together form a gallery which can never be seen anywhere else. And among them, or better, high above them, Christ stands, the unique One among men, full of grace and truth.

A couple of considerations will demonstrate what this means and how it applies to our subject.

In the first place, while it may be difficult to define in a formal way what the term "person" means, it is clear from the whole of Scripture that,

among all God's creatures, only man has a rational and moral soul. He alone possesses a mind and a will. He alone can think and know, can desire and wish, can remember and reason, can laugh and cry, can hate and love. This soul-life is the absolute proof that evolutionism is wrong. It is not difficult to see that, on evolutionary premises, abortion is permissible. If man is only material, if he possesses no spiritual soul, to abort a fetus is indeed to rid one's body only of a blob of cells. Even man is nothing else but a blob of cells; birth and development after birth do not change that. We ought to notice in passing that this is exactly why abortion leads to euthanasia — mercy killing so-called, and that the murder of infants finally bears its fruit in the murder of any person.

But however that may be, if a man has a rational and moral soul, he is also a person. It is impossible to conceive of one who has a mind or a will and is not at the same time a person. One cannot have an impersonal soul. And the opposite is also true. One who is a person is one with a mind and will. One cannot even think of a person who does not think, will, remember, reason, desire, and all the rest. One cannot have just a person. So the question is: Is a fetus, from the moment of conception on, a creature of God with a soul? If it is, the fetus is also a person.

In the second place, we must remember that this question of person is an extremely important question in connection with the doctrine of Christ. And this is a matter of the creeds of the whole Christian church. When the Christological controversies troubled the church in the 4th and 5th centuries, the church finally defined the truth of Scripture in the well-known creed of Chalcedon, a creed which is accepted by the whole of Christendom. But that creed defined the truth concerning Christ as being this: the human and the divine natures of Christ were perfectly united in one Person, "the only begotten, God the Word, the Lord Jesus Christ." In

other words, the creed made a distinction between "nature" and "Person" and said that the Scriptures teach that Christ possessed a complete human nature of both body and soul, though no human person, but that the divine nature was united with the human nature in the Person of the eternal Son of God.

What is of interest and importance to us is the fact that the creed distinguished between nature and person, but at the same time insisted that Christ's human nature, like ours in everything except our sin, was a personal human nature because Christ united in Himself, as the Second Person of the Holy Trinity, both this human nature and the divine.

Now it is clear from Scripture that this was true of Christ from the moment of conception. It was not true that Christ's human nature was conceived in the natural way in which other people are conceived so that Joseph was the natural father of Christ's human nature, but that after this human nature had developed for a while, the Person of the Son of God united Himself with it. Scripture teaches a virgin birth. When the angel Gabriel explains to Mary how it is possible for her to be the mother of Christ, he says, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). From the moment of conception in the womb of Mary, Christ was the eternal Son of God united with our flesh.

If this seems far removed from our subject, let it be understood that Christ was like us in all things except for our sin. Christ was a Person from the moment of conception, though, of course, the Person of the Son, of God. He possessed a human body and a human soul, but that human nature was a personal human nature from the moment of conception.

Good Morning, Alice (9)

Gise J. Van Baren

The new electrically controlled hospital bed, on occasion, provided some entertainment for Alice also. Little Janis, who adored "Auntie Alice," each morning would eagerly await instructions to go to

Alice's room to awaken her for breakfast. She'd run into the room and often climb into bed with "Auntie." One morning, Alice pushed the controls, making the bed move. Janis was terrified and told

"Auntie," "Don't do dat; dat naughty!" Alice chuckled about that for weeks — and made sure that we all heard about it! Since she was not able to speak well anymore, that was not easy for her to do. But Alice insisted on sharing her "joke" even as she also continued to try to contribute to conversations about her. She refused to allow this limitation to inhibit her participation.

Good Morning Alice:

Well, I hope the mail goes through today. Yesterday's storm was really something! As long as everyone is safe at home, I do enjoy it. It is beautifully white this morning.

The end of all things is at hand. Did you ever think of how that is put: things? The end of all things. It's as if Peter's telling us this life is full of a clutter of things, but life everlasting with our Savior is the crystal clear beautiful reality. He then tells us to be sober and watch unto prayer. It's as if he's telling us, "Don't waste your time concentrating on things," but rather, in prayer often, center your thoughts on that everlasting life.

And then receiving the end of my faith — the salvation of my soul. True, my salvation was purchased on the cross and totally accomplished through Christ's death, resurrection, and ascension, but for me, my soul is still in the bondage of my nature and my sin.

Glorious will be the end of all things when I receive the salvation of my soul and am rid of my old nature and sin.

May God bless you today, Alice, as you think on this glorious salvation of yours.

With love, Your friend

Please read II Cor. 4:6

Alice could not use her hands well anymore. By mid-April of 1981 she signed her last document — the income-tax return. She no longer signed her checks and would ask someone else, usually Judy, to sign Alice's name to the birthday and anniversary cards which she still sent out regularly to all the relatives. Though still able to push the button-controls of her hospital bed, this was becoming more difficult to do too. Finally, she could manipulate only one knuckle of her left hand to push the "up" or "down" button. Even this little measure of self-control was being taken away. What agony to lose what one almost considers the "right" to control one's own bodily movements! Though Alice never said that all this was unfair, one could not but wonder what she must have thought. While others possessed so much, even this little freedom of movement was being taken from her.

Good Morning, Alice:

I'm a little late this morning. The kids are off to school already. I guess after the extra vacation day yesterday, I'm a little slow getting with it.

Did you spend some time just looking outside yesterday? I found a few minutes to just sit at the patio door and watch the snow, it is so beautiful and light and fluffy. And then last night the ground just sparkled as the light hit it. I threw some more corn out late last night and even though it sank down into the fluffy snow, the rabbits found it. This morning there were tracks all over again.

I've read the verse for today over and over, and I'm not really sure if I know exactly what the "light" is, but I'll share what the verse means to me.

My God loved me enough to give His Son to die for me, but more: sinful woman that I am by nature, I don't even desire light. Yet He loves me enough to shine in my heart and give me just the beginning of understanding of Who He is and of His glory by knowing Jesus Christ.

There is no better way that I can know more about Christ than by reading and reading and reading His Word. And how blest we are, Alice, that we can hear His Word preached to us in church and often at home on our tape recorders. If we would only use the knowledge that He has given to us, we would continually grow closer to Him and give Him all glory.

In His love, Your friend

Please read Psalm 5:3

Other arrangements had to be made for Alice for toilet facilities. It no longer was possible to take her to the bathroom in the wheelchair. It became impossible to move her from the wheelchair in those close quarters. But brother John had another of his solutions: a stool and tub installed near Alice's bed. It became a regular routine to help her to one or other of these necessary appointments. And John knew just how to handle Alice. A turn-table was on the floor next to the bed. John would help Alice to a sitting position on the bed and place her feet on the turn-table. Then with his knees against hers, he could lock her legs straight so that she could stand momentarily. Quickly and easily she could be turned around. This worked well for several months. Nor did Alice seem to mind this new procedure — perhaps especially because it gave her another opportunity to get out of bed for a short time.

Good Morning Alice:

It was a busy day yesterday, and yet I did read this verse over a couple of times. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up."

Sometimes I think most Christians neglect praying as they should and then I realize I don't know how often others pray. I'm just finding excuses for my terrible lack. There just is no excuse. A child of God will turn to Him in prayer. And then I think, well, there are a lot of times during the day when I think about God and am very aware of Him, but that's still no excuse for not calling on Him in prayer.

I must consciously direct my prayer unto Him every day, before I do any other thing. It seems as if it should come so natural because I really do desire it. Then why is it that I cannot control myself to do it? I really have no reason — just excuses.

This is a hard verse for me to take to myself. I'm going to think more about it and share more with you tomorrow.

With love, Your friend

Please read Mark 1:35

Until the end of May, Alice could still feed herself. In fact, she insisted on doing so. But it was agonizing just to watch her try to do this. Ever so slowly she would force her face downward toward her plate. It was as though some unseen force was holding her head back. Then, with tremendous effort, she would try to raise her hand (which seemed weighted down by some heavy object), until she could place a small spoonful of food into her mouth. Someone had to cut the food into very small pieces or mash it that it would be soft enough to swallow. But after May of 1981, Alice conceded that it would be better if she allowed others to feed her. It was a humbling concession — to admit that one can not even feed oneself.

Good Morning Alice:

I can't say I conquered this morning, that God was first in my thoughts, but let's just say there was an improvement. I will continue, again, to strive to make God and His goodness my first thoughts when waking, and then draw near to Him in prayer.

I wonder, Alice, would it be a sinful crutch to put the words, "Remember Thy Creator," next to my alarm clock? I wish I could know your answer. It certainly does help to write you every day.

I sometimes feel as if I'm getting down to the very basics of my life as a child of God. It's sort of like self-examination every day. I'm glad you join me in it, Alice.

I know that prayer is an important part, if not the most important part, of the life of the child of God — of my life and yours. What a wonderful example we find in Scripture. How often and how close Jesus came to God in prayer. It was always hard to think why Jesus had to pray, being God Himself. I know there's more to it than this, but just as we are to strive to live as He lived, so He gives us the example of how we are to pray. Jesus, perfect as He was, got up "a great while before day" and went to be by Himself to speak with His Father.

If I can get up early to get ready for a coffee date, or just a busy day, I certainly should be able to get up early to draw near to God.

I'm sure you can find time to be alone with Him also.

May we both grow closer to our God as we strive to draw nearer to Him in prayer.

In His love, Your friend

Please read Phil. 1:2-6

BIBLE STUDY GUIDE

Jason L. Kortering

Leviticus — Reconciliation Through Sacrifice

The name "Leviticus" is derived from the Septuagint Bible, *Levitikon* (Levitical) as an adjective added to *Biblios* (books), hence Levitical books. This reference is made to the laws which were ad-

ministered by the Levites in their duty in the temple. We must be careful not to limit these laws to the priests; rather we must concentrate upon the sacrifices, which typified Jesus Christ in His suffer-

ing and death.

Since Leviticus is part of the Pentateuch, the author was Moses, as we have considered in detail in previous articles.

We also noted before that Genesis sets forth the historical occasion for God's dealing with His covenant people. The patriarchs experienced God's covenant promise and dealings in their lives. God, however, did not intend to save simply individuals. He had chosen Israel as a nation from among all the nations under heaven. The time spent in Egypt allowed the formation of this nation. As they came out, God began to deal with them as a nation. At Sinai He gave them their laws, which formed the legal basis for the theocracy, His rule over them. The laws pointed out the need that Israel had for their Redeemer. These were set forth in the laws recorded in Exodus. Now, when we begin to examine the book of Leviticus, we discover that these too were given at Sinai, only now they focus more intently upon the spiritual heart of the law.

THE PLACE OF SACRIFICES

According to Exodus 19:6, "And ye shall be unto me a kingdom of priests and an holy nation." The question arises, how could Israel be such a holy nation? The people themselves were not more holy than the other nations. The history of their wilderness sojourn makes this very plain. Their holiness did not reside within themselves, for they too were among the fallen children of Adam and Eve. Rather, holiness had to come from without. They had to *become* holy. That way was in the priesthood. The Levitical family was chosen to be the firstborn of all the families in Israel. They were set aside for the work of the tabernacle. The main part of that work took the priest into the tabernacle to offer sacrifices. Therein lay the power of holiness. The blood of the sacrifice typified the blood of Jesus Christ in His atonement. The liturgical washings typified the removal of the pollution of sin by the Holy Spirit of Christ.

As Moses repeatedly pointed out in the book of Leviticus (some 56 times he asserts that Jehovah imparted to him these laws) God gave these laws for the purpose of making a sinful people "holy unto Jehovah." We learn that this took place in two ways: the removal of guilt (justification) and the removal of the filth of sin (sanctification). The details as to how the Israelite had to prepare himself and come with his offerings for this ceremonial reconciliation to God are given in this book of Leviticus.

E.J. Young, in his book entitled *An Introduction to*

the Old Testament, summarizes this very pointedly.

How, then, should the contrite sinner bring his offering to the Lord? There were several steps in the process. The animal chosen had to be a perfect specimen, free from blemish or defect, for to the holy God only the best must be brought. When the animal was brought into the sanctuary, the offerer was to lay his hands upon it, or as the phrase literally says, was to lean his hands upon it. This act symbolized the transfer of sin from the offerer to the offering. Thus the offering was regarded as the substitute for the offerer. Sin with its death-bringing penalty had rested upon the offerer. But, by laying his hands upon the offering there was symbolized the fact that the penalty of death now rested upon the offering and no longer upon the offerer.

After the offerer's hands had lain upon the offering, there followed the next step, the slaying of the offering upon the place of slaying (the altar). The offering was to be slain by the hands of the one who brought it, and by the priests its blood was to be applied to the altar. Thus, for example, we read, "and he (the offerer) shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood and sprinkle the blood about the altar that is by the door of the tabernacle of the congregation" (Lev. 1:5). The sacrifice, therefore, was slain, its blood poured out and as the symbol of life, brought before God by being applied to the altar.

The blood was said to make a covering for the soul, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make covering for your souls; for it is the blood that makes covering by reason of the life" (Lev. 17:11). The thought seems to be that the blood which was shed and applied to the altar blotted out or obliterated sin from the sight of God by being smeared over the altar. Man and his sin is that which needs covering, and this covering is procured by God, not by man. Thus at this important point, we are reminded again that the salvation of the sinner is by grace. It is of God and not of man. "The priest (as the representative of God) shall cover him on account of his sin" (Lev. 4:35). Such is the divine interpretation.

Next followed the burning of certain parts of the animal upon the altar. This burning was to offer a sweet-smelling odour to the Lord. Thus it was symbolical of that substitutionary consecration which was offered to God by the victims. We are reminded of the words of Paul, "Christ also loved us and gave himself up for us an offering and a sacrifice to God for an odour of a sweet smell", Eph. 5:2. Lastly, and peculiar to the peace offerings, there was the sacrificial meal, prepared by the Lord Himself. Thus was symbolized the blessed fact that sin had been expiated, and the barrier between God and man removed. It also included a state of positive favour and blessedness. (See Geerhardus Vos, *Biblical Theology*).

We do well to study this book, not simply to be better informed of the liturgy of the sacrifice, but to

appreciate the gospel. Christ is the fulfillment of the law. We receive a better understanding of His ministry and His suffering and death, when we consider it against the background of the Old Testament law. This law was fulfilled in Him. He brought to completion all the types and shadows in order that the spiritual principle of the law might be written in our hearts. Our reconciliation unto God is in the death of His Son. By His blood our guilt is taken away, and through the Holy Spirit's work within our hearts we begin to keep not only some, but all of God's commandments.

BRIEF OUTLINE

A general overview of the book indicates that there are two main parts. The first covers chapters 1-16 which deal with the sacrifices themselves as a way for justification, i.e., the removal of the guilt of sin. The second part covers chapters 17-27 and concerns itself with the way in which man enters into covenant fellowship with God, i.e., that of sanctification.

1. The details concerning sacrifices (1:1-7:38). The *burnt offering* must consist of a male bullock without blemish, on whose head the one bringing the sacrifice should lay his hand. The animal would then be killed, and the priest would sprinkle its blood on the altar and door posts. The parts of the animal were consumed on the altar. The same thing was to take place if they brought a sheep or goat. If they brought a bird, a turtle dove, or young pigeon, they had to wring off its head at the side of the altar and consume the body upon the altar (1:1-17). The *meat* (or meal) *offering* consisted of flour, oil, and frankincense, part of which the priest offered on the altar, and part of which the priests used for themselves. Distinction was made between the meat offering baked in the oven, baked in a pan, and fried in a pan, all of which had to be without leaven. If it was the firstfruits of corn, it had to be seasoned with salt (2:1-16). The *peace offering* was taken from the flock, either a sheep or goat, male or female. The one offering it had to lay his hand on its

head and kill it before the tabernacle. The priest would sprinkle the blood on the altar and consume certain parts of its inwards (3:1-17). The *sin offering* consisted of a sacrifice for a specific sin done against the law of God in ignorance by an individual priest or member of the congregation. They had to bring a bullock, lay their hands on it, and kill it. Then the priest would sprinkle its blood seven times before the Lord and consume its fat with certain inwards on the altar. Its skin with other parts was burned on a wood fire without the camp. If the whole congregation sinned, the elders had to perform this ritual on their behalf. If a ruler sinned, he had to come with a male goat and do likewise. If the common people did sin, they had to offer a female goat or lamb and follow similar procedure (4:1-25). The *trespass offering* involved a person who swore and one did not correct him, a person who touched an unclean animal or touched an unclean person, or sinned by swearing an oath by pronouncing some good or evil. He had to confess his sin, and bring a trespass offering of a female sheep or goat. If he was poor, he had to come with two turtledoves or two young pigeons. If that were not possible, he had to bring flour without oil or frankincense, a token of which the priest offered. If a person sinned while sacrificing or in ignorance, he had to come with a ram and temple shekel as offering (5:1-19). The trespass offering was for sin done knowingly, such as lying or stealing, an act of violence, or swearing falsely. Such a one was to restore what he stole and offer a ram. The burnt offering was to be placed on the altar whose fire burned day and night. The priest had to be properly clothed. More detail is given on the meat offering. The remainder which was not offered was to be baked into unleavened bread to be eaten by the sons of Aaron. The meat offering was used in consecration of the priest (6:1-30). More details are given on various sacrifices, the trespass offering, and the peace offering. The portion for the priest is described in greater detail (7:1-38).

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IN HIS FEAR

Arie den Hartog

Self Denial

The Christian life is one of self denial. This is the tremendous requirement of being a follower of the Lord Jesus Christ. Many claim to be followers of the Lord. Few are willing to deny themselves. Some of these even have very high-sounding confessions and seemingly high standards of morality. But none who refuse to deny themselves can be disciples of the Lord. Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24-25). The requirement of self denial is absolute. All Christians must live in self denial, not only those who will be ministers, missionaries, teachers and leaders, office bearers in the church. He who refuses to deny himself is not and cannot be a Christian, and all of his claims to this are vain. Self denial is required at the very beginning of the Christian life. It is not merely for those who are advanced in the Christian life or for those who have had a second experience, as some today teach. One cannot even begin to follow Jesus unless he first of all denies himself. So absolute is this requirement, that anyone who refuses to fulfill it shall lose his life. The alternative to self denial is hell and destruction. That is what the Lord means in the amazing words quoted above. The Lord will utterly cast down all those who are proud and self seeking. The whole of the Christian life is one of self denial. Self denial is not merely an initiatory rite of the Christian faith once performed at the beginning, after which we are finished with it. We must live daily and constantly in self denial. Self denial must be wilful and voluntary; it must be loving obedience to the Lord. Jesus in the above passage speaks of actually living the Christian life and what this really requires. Every single area of

Christian living has self denial as its great requirement. You can do nothing as a Christian without first of all denying your self. Self denial involves daily cross-bearing. It involves suffering, shame, and persecution. It involves much pain and sorrow and humiliation. It is hard; it involves great sacrifice. Ultimately it involves the crucifixion and mortification of ourselves. There is a great monster of self in all of us by nature. That monster first appeared in man when he believed the lie of the devil: "ye shall be as gods knowing good and evil." Constantly that monster rears his ugly head in the life of man. Natural man lives only to gratify himself, to glory in himself, to advance and promote himself. With all his power and intellect, with all of his science and industry, his technology and civilization wicked man seeks to promote himself, to seek his own advantage and his own glory. He will be the lord and master of his own life and destiny. This is man's greatest evil. In refusing to deny himself he denies God. He refuses to worship and serve God and to give to God the honor and glory that is due unto His name alone.

Many have been the vain and false appearances of self denial in the history of the world. Heathen religion puts forth a form of self denial. Its priests and adherents are often exhorted to live in asceticism. They are told to refrain from marriage and from social intercourse with their fellow man. They are required to live lives of voluntary poverty and to live in temples and monasteries. They will suffer hunger and deprivation. They will go through excruciatingly painful religious rituals and elaborate ceremonies, all in acclaimed self denial. Humanism glories in its own form of self denial. Those who will deny themselves according to the standards of the world, and live among the poor and downtrodden of the world will receive the honor and respect of their fellowman. They can be the heroes of the world. False Christianity has its

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forms of self denial. Through the history of the church there have been those who have extolled the virtues of voluntary lives of poverty, suffering, and asceticism. Many thousands have isolated themselves in monasteries and convents to live simple and strict lives. They have denied themselves marriage and the pleasure of this present life. The more devout have also submitted to floggings and painful, strenuous rituals and ceremonies. But none of this is required of the Lord as an end in itself. In all of this men have not denied themselves but in fact have always sought their own glory and the praise of man. The self denial which the Lord requires of those who follow him is of a fundamentally different type.

We must deny OURSELVES. The Lord does not require merely that we deny to ourselves certain of earthly pleasures and riches, or merely that we live a life of poverty and isolation from society as an end in itself. It is not wrong for the Christian to marry and to enjoy the earthly gifts and pleasures that God gives to us in this present life. But the monster of self within us must be destroyed, it must be crucified, hated, and utterly destroyed in us. This is the beginning of true self denial. Self denial is the opposite of all self seeking, self glorifying, self promoting, and self indulging.

Self denial has a positive purpose. There is no good merely in suffering and shame and humiliation and deprivation as an end in itself. God does not delight in seeing His people suffer shame and persecution and pain and death as the end of their life. Self denial is necessary for us because in all of our life we must seek the glory of God as the supreme objective. We must live only to serve and glorify the Lord our creator and redeemer. We must live to promote His truth and righteousness, the welfare of His church and kingdom. We must seek the highest good of His people in the world. We must live to show forth His glory and power and greatness. In order to do this we must be willing to deny ourselves. If we seek to glory in ourselves we will deny the glory of God. If we seek our own advantage and honor and safety in this world we will not be able to fulfill the Lord's requirement for our lives. For the Lord's sake we must be willing to sacrifice even ourselves. Because this world hates God and His Christ, those who follow the Lord will be persecuted, they will be put to shame and humiliated. If we would follow the Lord we must be prepared to suffer pain and sorrow, even martyrdom for His name's sake, that His truth may be promoted and that His glory may shine forth. Truly to make the glory of God the supreme object of our life requires self denial. Whenever we refuse to deny ourselves we will rob God of His honor and glory. Doing all things to the glory of God must not

merely be a pious platitude in our life but a real, practical matter.

Self denial for the Christian begins at the cross of Christ Jesus. There can be no self denial without that cross of Christ first of all. Paul describes this in II Corinthians 5:14 and 15. For the love of Christ constraineth us; because we judge, that if one died then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died and rose again. The evil monster of self in us had to be crucified with Christ before we could ever begin to live in true self denial. The love of Christ as manifested and realized in the cross of Christ constrains the Christian from henceforth no longer to live unto himself but to live unto the Lord Jesus Christ in all of his life. In the cross and resurrection of Christ we are made new creatures, old things are passed away. Only because of this great reality can true self denial follow in the life of the Christian.

Christ is the supreme example of self denial that we as Christians must follow after. That is what it means to be a disciple of the Lord. We must have the mind of Christ in us. "Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8). What an amazing self denial is described in these verses. From the very time of His birth Jesus humbled Himself, He denied Himself. Therefore He was born in a lowly and stinking stable in the midst of abject poverty. For He sought the glory of God and the salvation of His people. All His life long He bore shame and humiliation. He had no place even so much as to lay His head. He suffered constantly the contradiction and persecution of sinners though He is the Lord of glory. Especially in the garden of Gethsemane do we see the utter self denial of our Lord. He stood in the shadow of the awful cross. He knew the dreadful suffering under the wrath of God against sin that this would involve for Him. Earnestly He prayed until sweat-like drops of blood fell from His brow. "O My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt . . . O My Father, if this cup may not pass away except I drink it, thy will be done." From Gethsemane the Lord gave Himself up to be falsely accused, tormented, and crucified by wicked hands. He willingly suffered all of the dreadful agony of the cross for the Lord's sake, for the glory of the Lord, for the righteousness and holiness of God, and for the salvation of the people of God. Never has there been and never will there be, through all the ages of time and eternity, a

self denial such as that of our Lord. We cannot possibly imitate that self denial in perfection. Yet in order to be followers of the Lord we must be willing to take up our cross and follow Him. We must be willing to suffer shame, humiliation, and even death for the Lord's sake. We cannot do what He has done. We can only follow Him. It is necessary that we follow Him for the glory of the Lord. In the whole of our calling to deny ourselves, in all of the sacrifice and suffering and humiliation that such a life involves, we must always keep before us the Lord's supreme sacrifice and absolute denial of Himself for our salvation.

The reality of self denial in our Christian life should properly follow the true understanding of the Reformed Faith. As Reformed Christians we believe in the Sovereignty of God. We believe that all the glory belongs to God in all things and also really in all our life. If on the one hand we confess to believe in the sovereignty of God and on the other hand refuse to deny ourselves, our whole confession is nothing but hypocrisy, no matter how perfect and glorious that confession may seem to be. As Reformed Christians we believe in the total depravity of our nature. We believe that of ourselves we are miserable, wretched sinners, hopelessly lost in sin and condemnation. We are absolutely dependent upon the Lord. We are not at all worthy of any praise and glory. We are worthy only

of shame and humiliation and judgment. Our salvation is truly only of the Lord. If we believe this it must follow that we deny ourselves.

Self denial does not however end in shame and humiliation. When the Lord humbled Himself and became obedient unto the death of the cross, God highly exalted Him and gave Him a name above every name in heaven and earth. The way of self denial for the Lord led to the cross, but the cross led to the resurrection and to the exaltation and glorification of the Lord Jesus Christ as the Lord of lords and the King of kings. Hebrews 12 tells us that Jesus, the author and finisher of our faith, endured the cross, despising the shame, for the joy that was set before Him, and is now set at the right hand of the throne of God. Those who will truly deny themselves following the Lord Jesus Christ will receive an exceedingly great and precious reward. They will be glorified together with the Lord Jesus Christ. Before man they will be put to shame and humiliated and even put to death. But the Lord will raise them up and exalt them and cause them to live forever in heavenly glory before His blessed presence.

All of the above must come to real and practical expression in our lives as Christians. In our next article we desire to consider some of the real and practical aspects of the Christian life of self denial.

GUEST ARTICLE

Robert C. Harbach

Jesus Lifted Up

In John 12:32 we read the prophetic words of our Lord, "And I, if I be lifted up, will draw all men unto Me." The immediate context, verse 20, shows that through two of His disciples, Jesus was approached by certain Greeks. This filled Him with joy, for it was, already, a fulfillment of the earlier prophecy, chapter 11, verses 51 and 52, "that Jesus should die . . . not only for that nation (of the Jews) only, but that also He should gather together in one the children of God that were scattered abroad" (among the Gentiles). Thus our Lord's response to

this contact with these Greeks was that He must die, also for them, and that His death would bring forth the "much fruit" of verse 24, and the conversion of His servants, verse 20, whether Jew or Gentile. So the above theme, which we see as (1) Stated in Certainty, and (2) Viewed as Accomplished.

When Jesus said, "if I be lifted up," He was not toying with a mere theory or hypothesis which must yet be proved out to a certainty. Nor is this an "if" of unbelief: "if He be the King of Israel, let

Him come down from the cross" (Matt. 27:42). Also banished from the picture is the "if" of doubt: "if Thou canst do any thing . . . help us" (Mk. 9:22, 24). There is an "if" (not here) which points to *man's* (not *God's*) inability: "if THOU wilt, THOU canst make me clean" (Mk. 1:40). But here, Jesus is using the "if" of actual fact, as in, "If I by the Spirit of God cast out demons, then *is* the kingdom of God come unto you" (Matt. 12:28). This is the "if" of certainty, in the sense of *since*: "*since* I cast out demons," *since* I be (will be) lifted up! Compare the same "if" of certainty in John 14:3.

The emphatic "*I, if I be lifted up*" places Him antithetically to "this world," and to "the prince (ruler) of this world," verse 31. The wicked world system, in opposition to God, is judged, condemned, and sentenced to final destruction by the death of the Cross. Here on earth are two opposing companies, the world and the church. Unbelievers belong to the former company, as Jesus had told them: "Ye *are* of this world; I am *not* of this world." So that, if you are not of the true church, you belong to the world judged and condemned by the death of Christ. "If you are not a Christian, you are a member of that great corporation called the world" (Spurgeon). Also by the Cross shall the prince of this world be thrown out of it. A defeated enemy and usurper of a blasted kingdom, his predestined end is the Lake of Fire.

It is plain that Jesus is talking about His being lifted up in death on the cross, as He once before had prophesied: "As Moses *lifted up* the serpent in the wilderness, even so must the Son of Man be *lifted up*" (3:14). A little while later, when the Pharisees had charged, "Thy record is not true" (8:13), He answered (8:28), "when ye have lifted up the Son of Man, then ye shall know that I am" (what I say). The Lord all through His earthly ministry was always looking forward to the time of His crucifixion and death. But He looked through all His humiliation to His exaltation, for He said He would be lifted up *from* the earth, i.e., *out of* the earth, implying not only the hanging on the cross between earth and heaven, forsaken of both, but also that He would be taken *out of* the earth *into* heaven, as per verse 23, "the hour is come that the Son of Man should be *glorified*," glorified not only in the saving death of the cross, but also in being exalted out of earth into heaven to be seated at God's right hand.

Beware of those speaking of lifting up Christ in Christian experience when they then parade their dreams, visions, voices, healings, miracles, tongues-speaking, baptism of the Spirit, and all

kinds of new revelations from God added to and placed above or on a level with Holy Scripture. Beware of over emphasis on the Spirit, at the expense of exalting Christ. For true Christian experience says, I am weak, but He is almighty; I sink into depressing gloom; but He is Light; I am ignorant, but He is omniscient. I am earthly; He is heavenly. I often stray from Him, but He is the Shepherd Who always returns me to the right way.

Beware, too, of that exalting of Christ which is really exaltation of "Free Will." Exalt "Free Will" and man is exalted: an idol is made of man. So when faith is exalted. They say that all men by nature have faith, are born with it, and need only to put it in the right object, in spite of the fact that Scripture insists, "All men have not faith" (2 Thes. 3:2). They hold that God has voted for you, the devil against you, and now you must cast the deciding vote or veto. But the natural man, spiritually dead in trespasses and sins, must be made alive, made a new creature in Christ, and be endowed with the gift of faith. Then, as Thomas, he will not exalt the experience of sight and touch, but with one arm will embrace Jesus as Lord, and with the other as God!

"And I, if I be lifted up will draw all men unto Me." Free-willers emphasize that "all men" in support of their "general atonement" and "universal redemption" theories. Christ is drawing all men, only, some of them will not have it so. They will not come to Him. Why not? If He is drawing every child of Adam to Himself, why do so many draw iniquity and wickedness along "as with a cart rope" (Isa. 5:18) and fall away into hell? Why does a large majority of humanity find itself "drawn away of their own lusts and enticed"? Why are so many drawn off by an opposing power, "led captive by the devil at his will"? The detestable inference is that Jesus is a weak Jesus, Who, although He wants to draw all men, and labors to do so, is not able. Such humanistic thinking is, to the enlightened believer, intolerable!

The italicized *men* in the text shows that it is not in the original, but reads, "I will draw *all* unto Me," i.e., all sorts and conditions of men, all classes of men, out of every tribe, tongue, people, nation, and from every age to the end of the world. "All that the Father giveth Me" (Jn. 6:37) is the meaning. Better, instead of the word *men*, would be the word *Mine*: "I will draw all *Mine* unto Myself." This is what the text is really saying. John 17:10 confirms this: "All *Mine* are Thine, and Thine are *Mine*, and I am glorified in them." The Lord is saying, among other things, I will draw all *Mine* even from the islands of the seas — from Vancouver Island, from Jamaica, Singapore, Taiwan, New Zealand, Australia, England, Ireland, Scotland; also from Africa, China,

Russia, America, from everywhere! That is the *all* intended in the text.

How does Jesus accomplish this drawing to Himself? By His almighty power, which brings about the results *He* intends. He does not employ beggings, pleadings, offers, invitations, as though "coming to Jesus" is in the hands of men who may decide to "be a good sport," and "give God a chance." God works through Christ, and when *Christ* draws, He not only says, "they shall be drawn," but, "I will do it; I will draw them." Then they come to Him and He loses none of them. None would come to Him if Jesus did not draw them by sovereign, irresistible, invincible grace. (Consider John 5:40.) The way the Lord works in saving us is that He draws us and we come! The sinner may draw away the shoulder from Him (Neh. 9:29), as far as he is able. Will his evasive action succeed? Being one of the Lord's chosen, only up to a point. He may say, I will not be drawn by Him. He may draw away from the preacher, withdraw from the preaching of the Word, and from the Spirit in the preacher; but when the Spirit begins to operate in his heart, then he cannot and no more will resist. It is then that Christ begins to draw him. Then he will as surely be drawn to Jesus and heaven as Jesus is there Himself. Then he will *run* to Him, *fly* to Him; in fact, His sheep shall *flock* to Him. They will come to Him so suddenly and in such numbers that the church will cry, both in astonishment and exultingly, "Who hath begotten these? These, where had they been?" (Isa 49:21). Abraham's true spiritual seed shall be so many as the stars in the

sky for multitude, and as the sand of the seashore, innumerable. He will draw them up out of a horrible pit, out of the miry clay, set their feet on a rock, and establish their goings with a new song in their mouth (Ps. 40:2, 3). To do this He needs not choirs, organs, cathedral architecture, beauty of ritual, or experts in oratory. Christ's people, in their sinful flesh, and in their unregenerate state, are always unwilling to come unto Him; but they shall be willing in the day of His power (Ps. 110:3). For Christ in the preaching of the Word has mighty, effectual attraction to Himself. By the Word of the Cross the sinner is enlightened and blessed with spiritual discernment, so that His eyes become fixed on Jesus Christ and Him crucified, and He is irresistibly drawn to Him. The things of Christ, taken by the Spirit and revealed unto him, are disclosed and revealed to him under the mighty sway of omnipotence.

Then we may express it, as one Christian poet so very well does: "My ever precious Lord, I long have will'd, Because Thou gavest me the will, That none but Thee should have dominion o'er My soul; and when I see Thee on Thy throne, The voice that thunders dreadful, dark despair To sinners ruined, Pharisees most proud, Shall say, 'Behold a subject of My Grace — A blessed child of My own Spirit born; The purchase of My own atoning blood, The gift of My all-glorious Father's love, Make room, ye angels; lead him to his seat, that there he may for ever gaze and muse O'er glories that he tried to spread on earth!'"

Book Reviews

WHAT CHRISTIAN PARENTS SHOULD KNOW ABOUT INFANT BAPTISM, John P. Sartelle; Presbyterian & Reformed Publishing Co., Phillipsburg, N.J.; 28 pp., \$1.95 (paper). Reviewed by Prof. H.C. Hoeksema.

This little booklet is intended to be a popular explanation of the meaning and significance of infant baptism. Its purpose is admirable; and there is indeed room for a brief, well-written, and attractively published booklet of this kind.

While there is much good argumentation in this booklet and while it is presented in a very simple way, when it comes to the matter of infant baptism specifically, the book fails. Though baptism is called a sign of salvation by the author, nevertheless all that he says about infants is: "The infant stands in his father's faith, unable to make his own profession, but bearing the mark of his father's faith upon him, which calls him to his Lord in his earliest years." This is a far cry from what our

Reformed creeds and our Form for the Administration of Baptism state.

If I were a parent who had to be convinced by this booklet of the meaning and necessity of infant baptism, I would be singularly unconvinced. And, in my opinion, a poor and weak argument for infant baptism is almost worse than no argument at all.

EXODUS (BIBLE STUDENT'S COMMENTARY), W.H. Gispen; Zondervan Publishing House, Grand Rapids, Michigan; 335 pp., \$15.95 (cloth); reviewed by Prof. H.C. Hoeksema

This is a volume in a projected complete translation of the well-known Dutch series of commentaries, *Korte Verklaring*. The *Korte Verklaring* is a set of 62 volumes by various conservative Reformed Dutch scholars on the whole Bible. It was designed as a popular commentary, i.e., for the reader who has no knowledge of Hebrew and Greek and no understanding of textual critical questions. The Dutch writers are from the earlier, more conservative era in the Reformed churches in the Netherlands. Among the writers are many well-known and conservative Reformed scholars, such as Gispen, Aalders, Greijdanus, Goslinga, Noordtzi, etc.

For years I have made use occasionally of the Dutch edition, and I have found it helpful for quick reference and for rather reliable interpretation. For popular use, the value of these commentaries lies partly in their general reliability and partly in their brevity, although their brevity can sometimes also be a disadvantage. No commentary, of course, can be recommended as one hundred per cent correct.

Books are rather expensive, especially when one buys entire sets. However, a less painful way of building a set of commentaries is to purchase the volumes of this projected set as they appear; eventually, when Zondervan Publishers completes publication of this set, you will then have a very worthwhile set of commentaries. Available already are the volumes on the Pentateuch and the commentary on Isaiah. Incidentally, the 62 volumes of the Dutch set will be reduced in number considerably, since in the English translation in many instances the smaller Dutch volumes will be combined into one English volume.

The Bible translation used in this set is the New International Version — not my favorite, but not a drawback in this commentary.

EPHESIANS FOR THE FAMILY, A DAILY DEVOTIONAL COMMENTARY, Duane E. Spencer; Dorrance & Co., Bryn Mawr, Penna.; 392 pp., \$12.95 (cloth); reviewed by Prof. H.C. Hoeksema

This is a book, as its sub-title suggests, which falls in the category of devotional reading. Devotional reading seems to be on the increase in popularity at present. Hence, this is a "plus" for this book. Besides, generally speaking, this book would have to be classed as good devotional reading (which does not imply agreement with all that is written). That is another "plus" for this book. One can gain considerable benefit from it.

In several ways the book is unique. In the first place, it takes the reader systematically through the Epistle to the Ephesians. In the second place, it is intended to take one through Ephesians day by day in the course of one year. The sections of the book are divided according to the calendar, beginning with Ephesians 1:1 on January 1. For each day there is a brief exposition-meditation which concentrates on a key word in the passage. In this exposition the author refers to the Greek original in transliterated form — something which I do not deem helpful for the average reader, and which might even be harmful if it makes him think he really understands the original. But, in the third place, the author intends even more. In the Introduction he presents "The 15 Minute Plan," which is as follows: "1. Read the study, 'Light on the Key Word,' with care. 2. Memorize the verse listed under 'The Word Hidden in Your Heart.' You have two days for each verse, with the seventh day being set aside for review of the three verses learned in the prior six days. Write the verse on a piece of paper and take it with you wherever you go. Review, review, review! Work on memorizing it in every spare moment! Review before retiring at night. God will abundantly bless you for your patience and endurance!"

It should be evident that if only from the systematic memorization of Ephesians which would result from following this plan, there could be tremendous benefit. The key, of course, is in faithfully sticking to the plan. Besides, there is undoubtedly benefit to be gained from the key-word studies. These I have not analyzed carefully, but I found several good examples. Word studies of this kind, of course, have a very limited value.

Hence, a book of this kind would be helpful for individual devotional reading. It would hardly be suitable for use in family devotions.

Recommended.

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the Standard Bearer!*

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, Volume Three: K-P (Fully Revised), Geoffrey W. Bromiley, General Editor; Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.; 1060 pp., \$37.50 (cloth). [Reviewed by Prof. H.C. Hoeksema]

"ISBE," as it is often referred to, has long been a recommended standard reference work for religious and theological libraries. It has been on my library shelves as long as I have owned a library. And while, as with many works of this kind, one must use it with discretion and be on guard against higher critical influences, nevertheless I class *ISBE* as one of the better reference works. If you want to add a Bible encyclopedia to your library, consider it. (Considering its size and quality, it is not expensive. Besides, you can add the volumes one at a time, as your budget permits.)

This third volume is indeed fully revised, and it contains articles by men who had not previously contributed to Volume III. I have compared this volume with my older (1929) edition. The volume is illustrated with more than 325 photographs, including 37 color plates; 86 maps are included.

Recommended.

CREATION REGAINED, Biblical Basics for a Reformational Worldview, by Albert M. Wolters; Wm. B. Eerdmans Publishing Co., 1985; \$7.95 (paper). [Reviewed by Prof. H. Hanko]

Wolters has produced yet another book in defense of AACS (Association for the Advancement of Christian Studies) philosophy. While it does not differ basically from the many other publications written in defense of this erroneous but influential philosophy, it does seem in some respects to be different. In a way, the book is somewhat more conservative than other writings from AACS men, as, e.g., in giving to Scripture a greater prominence. But from another viewpoint it has departed from earlier AACS writings on the matter of common grace. I recall that in the early years of this movement I had the opportunity to talk with a number of AACS men; and without exception they assured me that they had grave reservations about the whole idea of common grace, and some even went so far as to say that they saw the position of our own Protestant Reformed Churches as being more Biblical than the stand of their own denomination. I was a bit suspicious of these claims because it was not at all clear to me how, with their philosophy, they could avoid common grace. But be that as it may, this book firmly commits the movement to common grace. In a key passage the author writes:

The theological tradition offers another way of understanding the restraint of creation. Some

theologians have called the curbing of sin and its effects God's "common grace." Through God's goodness to all men and women, believers and unbelievers alike, God's faithfulness to creation still bears fruit in humankind's personal, societal, and cultural lives. "Common grace" is thus distinguished from God's "special grace" to his people, whereby sin is not only curbed but forgiven and atoned for, making possible true and genuine renewal from within. These terms can be improved upon perhaps (some have suggested that the term "conserving grace" is preferable to "common grace," since God's grace in Christ is also "common" in that it is offered to all humans), but they are valuable in that they reflect a recognition that God never lets go of his creatures, even in the face of apostasy, unbelief, and perversion. In our terminology, structure is never entirely obliterated by (mis) direction. (p. 50)

If there was ever any doubt in the minds of those who have studied AACS thinking that this philosophy is post-millennial, this book will put such doubts to rest once and for all. It is thoroughly post-millennial throughout, not only because it really has no place for the second coming of Christ (although the idea is mentioned from time to time in the book), but particularly because the whole book speaks of the possibility and likelihood of the kingdom of Christ being realized in this present world, if only people would adopt AACS thinking and get busy applying AACS philosophy to life so that all of life is brought under the rule and control of Christ.

We have in the columns of the *Standard Bearer* spoken often enough of basic errors in AACS thinking to omit references to the specific errors involved in this philosophy — although they are there, often with exclamation marks. We limit this review to an emphasis on the real danger of the post-millennialism explicit in this book.

While the author speaks sometimes of the second coming of Christ, he never makes clear what that second coming involves. He denies that it involves a total destruction of this present world with all its works, and he speaks of the fact (a la A. Kuyper) that the culture of this present world will be brought into the New Jerusalem, though purged from sin (p. 41). But what the relation is between the coming of Christ and the realization of the kingdom he never says.

While his view of the consequences of the fall is not altogether clear, he insists that the creation remains sufficiently unaffected in its structure (a key word with him) to be restored in this present world. In fact, the "structure" of this creation remains the same as prior to the fall; it is only the "direction" of the creation which has been altered by sin. While this could, conceivably, be correctly interpreted, it is used by the author to bolster his post-millennial

views.

All this leads to what is perhaps the most obvious element of post-millennialism: salvation is only a restoration of the creation to its original status in Paradise prior to the fall. He has no place for the work of the grace of God through Christ which lifts the people of God and the creation far above what the original creation ever was. Christ's role is simply to repair what was spoiled by Adam's fall. (See such references as pp. 58, 60, 61.)

Quite obviously, this leads to a fundamental dualism in the book. God has no control whatsoever over the fall, sin, the devil and his hosts, and the workers of iniquity in this present world. They operate completely apart from God's power, and the work of grace is only to overcome their evil influences, reverse the effects of sin, and restore the creation to what it was before Adam fell. Then the kingdom of Christ will be realized.

A book of this sort can be dangerous if read uncritically. It is full of fine-sounding phrases, seems often times to be Biblical and that even in the Reformed sense, and holds before us the vision of a mighty victory of the kingdom of Christ over all the works of darkness in this present world. It is a loud call to arms, a shout to rally the people of God to march on from victory to victory, a battle cry to do battle with all the forces of darkness, which cannot help but stir the fervor of the saints, and a promise of great victory in this present world.

But should the people of God be moved to respond to this sort of thing, they will soon discover to their profound despair that they are fighting the enemies' battles, wrapped up in this present world to the exclusion of their calling to seek the things which are above, marching in armies which seek only an earthly kingdom, and finally falling headlong into the arms of Antichrist himself.

THE CHRISTIAN ATTITUDE TOWARD WAR, by Loraine Boettner; Presbyterian and Reformed Publishing Co., 1985; 91 pp., \$3.95 (paper). (Reviewed by Prof. H. Hanko)

This book is a reprint (brought up to date) which first appeared in 1940, written by a well-known Presbyterian writer who is also the author of such familiar books as "The Reformed Doctrine of Predestination" and "Roman Catholicism."

The book is written and republished as a Christian response to the anti-war movement which is present in our country and growing increasingly strong. Boettner argues that war is justified by Scripture under certain conditions, but also argues from the viewpoint of the serious threat which Russian Communism poses for our country and its freedom. In the course of the discussion he deals

with such subjects as these: What causes war? What is the relationship between military and police force? Can there be a just war? The premises of pacifism, the consequences of war, the limits of obedience to the government, war as judgment on nations, and nuclear weapons.

With much of the book we agree and find in it an answer to those who plead for peace at almost any price. Boettner argues that Scripture does not forbid the Christian to engage in war, and points out that obedience to magistrates is an essential part of the Christian's calling. He argues that only wars of self-defense are justifiable, but that if the issue is not clear in a particular instance, the government must be given the benefit of the doubt. With all these things we agree.

At some points, however, we disagree. One of Boettner's arguments for war is heavy use of the Old Testament and the calling of Israel to fight in many battles throughout her history. While there may be some argument here, Boettner fails to take into account the fact that Israel was a theocracy, a type of the church, and that her battles were typical of the Christian's warfare against sin, the devil, and the world. There is evidence here of his post-millennialism. Boettner, it seems to me, is also weak when he gives as one of the reasons why Paul obeyed the Roman magistrates the fact that Rome was a reasonably law-abiding government. At least by implication this seems to leave room for the Christian to join in rebellion against constituted authority if a government ceases to be law-abiding. We wonder whether this is Boettner's position. Finally, Boettner argues strongly for conscription as being essential for this country's self-defense. While we do not know whether conscription is actually necessary at this point in our history, Boettner fails to take into account the fact that a Christian, taken into the services, is taken from the influences of home and family, is deprived of the means of grace in the church, and is cast into armed forces where evil and sin are increasingly common. If the government calls, the Christian must go, of course. But we personally are thankful that our young men need not go into the armed forces in such times as these. Presumably Boettner would respond: "Would you rather lose all your freedoms by Communist takeover?" The answer is: If conscription is necessary to keep this country free, the young men of the church will go too. But we are still thankful that they need not serve during times of peace.

*Take the time to read
and study the Standard Bearer!*

News From Our Churches

David Harbach

One recent Sunday evening, while visiting another family, Mr. Jake Kuiper of Hope Protestant Reformed Church, Walker, Michigan, mentioned the fact that he needed a copy of the Covenant Witness pamphlet, "The New Morality," by Rev. Kortering. He has received requests for this pamphlet and has tried contacting several people to obtain a copy, but to no avail. If you would like to help out Mr. Kuiper, please send a copy of the pamphlet mentioned above to this address: 671 Wilson Ave., S.W., Grand Rapids, MI 49504.

Rev. and Mrs. Heys have changed their place of residence from 5107 Ridgeview Drive to 5112 Ridgeview Drive, Hudsonville, MI 49426. Please also make this change of address in your copy of the Acts of Synod, 1985.

Loveland Church, Colorado, held a lecture April 16. Rev. Cammenga spoke on the subject "Free Grace Versus Free-Will." On April 17, Rev. Heys spoke at a Sunday School Teachers' Mass Meeting in Holland Church, Michigan, on the topic "Preparing for the Sunday School Lesson."

Evangelism news from South Holland Church included this request. "We were unable to attend the marriage conference . . . therefore, we request that you send us a set of tapes . . . that we also may benefit from the instruction to strengthen our marriage, that our marriage may better reflect the marriage of Christ and His Church . . . We also request the set of tapes . . . on the history of Gideon. May God bless you in your labors, that His Name be spread abroad and His Word proclaimed."

A video tape depicting our churches' work in Jamaica is now available. The tape is in VHS format and is one hour and twenty-five minutes in length. It is recommended for group use both for societies and for home gatherings of family and friends. Call Dan Pastoor at 1-616-532-6118 or Don Faber at 1-616-243-9563 to reserve a showing. In the Grand Rapids area, video equipment can be provided if necessary.

The winter months seem to have produced some restless children in our churches. Many of our churches reserve the last two or three rows in the back of the sanctuary for those families with little children. Our church bulletins, however, have not escaped notices such as, "Small children should

refrain from leaving the sanctuary unless it is very necessary," and "The consistory reminds parents to show consideration for other members in dealing with small children which may disturb the worship service."

The collection plates used by First Church, Grand Rapids, Michigan, were made with special care and skill by Mr. Ryven P. Ezinga. Making these plates was quite a challenge for Mr. Ezinga, not only because there were forty-two wooden parts and felt liners in each of the sixteen plates he made, but also because he is blind. He handles his power tools (circular saw, drill press, lathe, router, shaper, etc.) all by feel. And if you looked at his hands you would notice that he has all of his original fingers.

Loveland Church is looking for a larger organ to buy that is suitable for their new sanctuary. At present they are considering the purchase of a used Allen organ at a cost of \$2,600.00.

The Young Peoples' Convention in South Holland will include three speeches: "In Truth" by Rev. Kamps, "In Godliness" by Rev. Gritters, and "In Comfort" by Rev. Slopsema. The convention will be held, D.V., July 28 to August 1.

The Free Christian School of Edgerton, MN, is seeking a teacher for grades 5-9/administrator. If you are interested, contact Al Hendricks 1-507-442-5221 or Harley Buys 1-507-442-8454.



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David Harbach is a teacher at Adams St. Prot. Ref. Christian School, Grand Rapids, Michigan.

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WEDDING ANNIVERSARY

On May 14, 1986, the Lord willing, our parents and grandparents, MR. AND MRS. GERALD BOUWKAMP will celebrate their 40th wedding anniversary.

We thank God that He has given us a God-fearing upbringing through them and that they have had these years together. It is our prayer that He will continue to bless them in the years ahead.

"Train up a child in the way he should go and when he is old he will not depart from it." (Proverbs 22:6).

their children and grandchildren:

Henry and Shirley Bergman
Barb, Tom, Julie, Dan
Gary and Rachel Bouwkamp
Bill and Ruth Rutgers
Pamela, Sandra, Ruthie

Gerry and Kathy Schut
Dave and Dawn Bouwkamp
Carol Bouwkamp
Lori Bouwkamp

RESOLUTION OF SYMPATHY

The Men's Society of the SouthWest Protestant Reformed Church expresses sympathy to Mr. James Schipper and family in the death of his father-in-law, MR. CHARLES PLAS.

"For this God is our God forever and ever; he will be our guide even unto death." (Psalm 48:14)

Philip Lotterman, Pres.
Bill De Kraker, Vice Sec'y.

WEDDING ANNIVERSARY

On May 8, 1986, our beloved parents, MR. AND MRS. HENRY VANDER KOLK, will celebrate 40 years of being married in the Lord. We, their children and grandchildren thank them for their loving care and Christian instruction. We thank God for sparing them for us and each other these many years.

"He hath remembered His covenant forever, the Word which He commanded to a thousand generations." (Psalm 105:8).

Gerald and the late Ruthanne Vandenberg
Pamela, Mark, Eric
Jerry and Shirley Vander Kolk
Brian, Brent, Jared, Joel
Jim and Kathy Vander Kolk
Michael, Clinton, Jordan, Travis
Mike and Linda Zuverink
Mitchel, Ross, Tina

WEDDING ANNIVERSARY

On May 4, 1986, the Lord willing, our beloved parents, MR. AND MRS. FRANK DYKSTRA SR. will celebrate their 30th wedding anniversary. We are ever thankful to our heavenly Father for blessing us with God fearing parents who have instructed us in the fear of His name. It is our constant prayer that God will continue to bless and keep them in His care.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isaiah 54:13)

Frank and Dawn Dykstra
Michael, Matthew, Nicholas
Hilbert and Beverly Kuiper
Rosanna, Hilbert, James, Joanna

WEDDING ANNIVERSARY

On April 11, 1986, our parents, MR. AND MRS. ARTHUR ZANDSTRA, celebrated their 40th wedding anniversary. We, their children and grandchildren rejoice with them and are grateful to our Lord for covenant parents who sought to teach us the way of God. We pray they will continue to experience the blessings of our faithful God in the years that He may give them.

Art and Judy Zandstra
Jodi, Lisa, Jennifer, Joel
Garry and Joan Eriks
Garry, Melissa, Beth, Nicole
Howie and Karen Hoekstra
Heather, Carrie

IN MEMORIAM

In loving memory of our dear husband, father, grandfather, son and brother, MR. HOWARD E. PASTOOR, who was called to his eternal home May 1, 1985, one year ago.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:1, 2).

Mrs. Marcia Pastoor
Mary Pastoor
Howard and Eileen Pastoor
Heidi, Rachael, Julie, Laura
Ron and Kathy Kooienga
Chad, Joel, Katie, Kyle
Kenneth and Sheri Pastoor
Don and Linda Van Dyke
Brenda, Bryan, Jeremy, Michael
Kevin Pastoor
David Pastoor
Mrs. Henrietta Harkema
Mr. Donald Pastoor
Mr. and Mrs. James Knott

WEDDING ANNIVERSARY

On May 10, 1986, our parents, MR. AND MRS. EDWARD CAMMenga celebrated their 35th wedding anniversary. As children and grand-children we are grateful to God for all that He has done for us through them. We commend them to God's grace and blessing in the years to come. "Blessed is every one that feareth the Lord; that walketh in His ways. Yea, thou shalt see thy children's children, and peace upon Israel," Ps. 128:1, 6.

Rev. Ron and Rhonda Cammenga
Rebekah, Catherine, Ben, Chuck, Laura, Leanne, Amy
Randy and Joyce Cammenga
Rev. Ron and Nancy Hanko
Jennifer, Ryan, Sarah, Jessica, Herman, Cornelius
Sandy Hildore and Jamie
Robert Cammenga
Thomas Cammenga