

**A Reformed
Semi-Monthly
Magazine**

THE STANDARD BEARER

The "event character" must somehow be maintained. And to do this they must find ways and means of maintaining that the creation record is not ordinary history, not even ordinary sacred history, but history which is recorded in some unusual, strange way. They must keep the record of Genesis as far as the language is concerned, but pour into it a content which harmonizes with their evolutionist or progressivist theories.

See: Editorial, p. 390

Meditation —	
The Outpouring Of The Promised Spirit	386
Editorial —	
The Creation Record Literal	390
Guest Article — Kenneth Hanko	
Supporting The Preachers Of The Gospel	391
Walking In The Light — Herman C. Hanko	
Drunkenness (2)	393
The Day of Shadows — John A. Heys	
The Awesome Shadow of Coming Sins	395
The Strength of Youth — Barrett L. Gritters	
"Should I Begin To Smoke?"	398
Bible Study Guide — Jason L. Kortering	
Joshua — Receiving The Promised Land (3)	401
Taking Heed To The Doctrine — Ronald H. Hanko	
The Two Natures of Christ: The Union of the Human and Divine Natures	403
Book Review	406
Report of Classis East	406
News From Our Churches	407

Meditation

The Outpouring Of The Promised Spirit

But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy.

Acts 2:16-18

This is that!
The "that" is the promise, spoken centuries before and preserved in the Holy Scriptures of the old dispensation.
And the "this" is the fulfillment of the promise, witnessed in the signs of the sound as of a rushing wind, the cloven tongues as of fire that sat upon each of the company of one hundred twenty

**This meditation is from the pen of the late Rev. Herman Hoeksema and was published originally in Volume 22, pp. 409 ff.*

THE STANDARD BEARER

ISSN 0362-4692

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

EDITOR-IN-CHIEF

Prof. Homer C. Hoeksema

DEPARTMENT EDITORS

Rev. Ronald Cammenga, Rev. Arie den Hartog, Prof. Robert D. Decker, Rev. Barry Gritters, Rev. Cornelius Hanko, Prof. Herman C. Hanko, Rev. Ronald Hanko, Rev. John A. Heys, Rev. J. Kortering, Rev. George C. Lubbers, Rev. Thomas C. Miersma, Rev. James Slopeema, Rev. Gise J. Van Baren, Mr. Benjamin Wigger.

EDITORIAL OFFICE

Prof. H.C. Hoeksema
4975 Ivanrest Ave., S.W.
Grandville, Michigan 49418

CHURCH NEWS EDITOR

Mr. Ben Wigger
6597 - 40th Ave.
Hudsonville, Michigan 49426

EDITORIAL POLICY

Every editor is solely responsible for the contents of his own articles. Contributions of general interest from our readers and questions for the Question Box Department are welcome. Contributions will be limited to approximately 300 words and must be neatly written or typewritten, and must be signed. Copy deadlines are the first and the fifteenth of the month. All communications relative to the contents should be sent to the editorial office.

REPRINT POLICY

Permission is hereby granted for the reprinting of articles in our magazine by other publications, provided: a) that such reprinted articles are reproduced in full; b) that proper acknowledgment is made; c) that a copy of the periodical in which such reprint appears is sent to our editorial office.

BUSINESS OFFICE

The Standard Bearer
Mr. H. Vander Wal, Bus. Mgr.
P.O. Box 6064
Grand Rapids, Michigan 49516
PH: (616) 243-2953

NEW ZEALAND BUSINESS OFFICE

The Standard Bearer
c/o Protestant Reformed Church
B. Van Herk, 66 Fraser St.
Wainuiomata, New Zealand

SUBSCRIPTION POLICY

Subscription price, \$12.00 per year. Unless a definite request for discontinuance is received, it is assumed that the subscriber wishes the subscription to continue without the formality of a renewal order, and he will be billed for renewal. If you have a change of address, please notify the Business Office as early as possible in order to avoid the inconvenience of delayed delivery. Include your Zip Code.

ADVERTISING POLICY

The Standard Bearer does not accept commercial advertising of any kind. Announcements of church and school events, anniversaries, obituaries, and sympathy resolutions will be placed for a \$3.00 fee. These should be sent to the Business Office and should be accompanied by the \$3.00 fee. Deadline for announcements is the 1st and the 15th of the month, previous to publication on the 15th or the 1st respectively.

BOUND VOLUMES

The Business Office will accept standing orders for bound copies of the current volume; such orders are filled as soon as possible after completion of a volume. A limited number of past volumes may be obtained through the Business Office.
16mm microfilm, 35mm microfilm and 105mm microfiche, and article copies are available through University Microfilms International.

gathered in Jerusalem; and witnessed, too, by the fact that now they all had become prophets, and spoke of the wonderful works of God "with other tongues, as the Spirit gave them utterance."

This is that!

It certainly is not, thus the apostle Peter emphatically declares before the great multitude that had come together to that wonderful sight — it certainly is not what some of you mockers make of this: these are not signs of drunkenness. Thus, in fact, some of the multitude had tried to explain away their amazement: "These men are full of new wine." Unbelief, standing amazed and dumbfounded in "the day of the Lord," is always ready with an "explanation" of the signs of that day, an explanation that can allay its fears of the coming judgment. A wicked and adulterous generation always asks for a sign; yet, when the sign comes — God's sign — they do not want it, and impose upon it their own interpretation.

This is not *that*!

These men are not full of sweet wine!

Such an interpretation of these strange signs, such an explanation of what these men spoke, would, to the mockers and unbelievers, at least be harmless. It would leave them undisturbed. Who would have to pay attention to the babble and twaddle of drunken men? If such an explanation of the thing that had come to pass in Jerusalem could be accepted as correct, preferably by majority vote, they could ignore this prophesying, the call to repentance and to be baptized in the name of Jesus, Who had been condemned and crucified (also by majority vote); and they could continue in their sin!

Life could go on as before!

The temple could remain, the altar would stand, the sacrifices could be offered as always; proper respect could be paid to the leaders of the church, the Sanhedrin and the high priest, the scribes and the Pharisees. And if these men that were full of sweet wine could only be persuaded to submit to the vote of the majority, or to the sentence of the supreme council of the church, and promise to speak no more of these things, or, at least, to confine their speech to their own company, even they might be tolerated. One does not have to be hard on people who are full of new wine!

All would be well.

The axe could still be removed from the root of the tree; and the tree, the ecclesiastical tree, in which also mockers and unbelievers were permitted to make their nests, would remain standing.

So let us mock at the thing, and pass on!

When John the Baptist spoke of things similar to those now uttered by this company of men and women on the day of Pentecost, these same mockers and unbelievers — O, they were "church-men!" — made it very plain that his word could not be accepted: was he not in the desert, instead of in Jerusalem? And was he not really an Anabaptist, who came neither eating nor drinking? And did he, then, not have a devil? When, in the days of His flesh, Jesus of Nazareth followed up the preaching of John, proclaiming the nearness of the same kingdom of God, these mockers and unbelievers who are always present wherever the kingdom of God is coming, sang a different tune, but with the same end in view. Did He not come eating and drinking, and that, too, with publicans and sinners? O, to

drink — even a glass of wine — with respectable men, such as Pharisees and scribes, may be perfectly proper; but who does not know that one who eats with publicans sinners is a glutton and a winebibber? And besides, was He not from Nazareth, from which place nothing good ever came? And did they not know His father and mother, and even His brothers and sisters? How, then, could He be the Christ? And if you should call attention to the fact that this Jesus did many wonderful works, and that He cast out devils, the explanation was not difficult to find: He cast out devils through Beelzebub, the prince of the devils!

Yes, indeed, rumors had it, later, that He arose from the dead. But it was not at all difficult to see the true meaning of these rumors: His disciples had stolen the body of Jesus, while the Roman death-watch slept!

These men are full of sweet wine!

O, this explanation might not fit all the facts; but it was satisfactory enough. And if only it could be officially adopted by majority vote, the voice of these men would be silenced, and the house of these mockers would be saved from destruction.

But — thus Peter, standing up with the eleven — this is not *that*!

These men are not drunken. Apart now from the obvious fact that such a theory would not explain the signs of the sound as of a mighty wind, and of the cloven tongues as of fire, it was only the third hour of the day. And to be sure, at nine o'clock in the morning one might meet a stray drunk on the street, but how absurd to suppose that a company of one hundred and twenty men would go banqueting and revelling in the wee hours of the morning!

No, this is not that!

But this is the realization of the promise!

This is that which was, long ago, spoken by the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh"

It means that God has visited His people!

The promise has been fulfilled!

* * * * *

This is that!

And that puts the mockers in an entirely critical position!

For if this, these signs, and the fact that these men speak in other tongues, and what they speak — if this is the manifestation of the fact that the promise, as spoken by the prophet Joel, has been fulfilled, then this is the day of the Lord!

Then, indeed, there is cause for great joy and thanksgiving for the church of God in the world, for those who look for salvation in Israel. But, as always on the "day of the Lord," then there is reason for fear and consternation on the part of all the carnal seed, for those who will not repent, and who never enter into the kingdom of God, whenever and howsoever it comes!

For then these men, instead of babbling like drunken men, speak "as the Spirit gave them utterance," and they do, indeed, speak of the wonderful works of God!

God has poured out of His Spirit.

And it is in the power of that Spirit that these men now speak!

The Spirit speaks through them: they prophesy!

In the Spirit the God of our salvation in Jesus Christ has come down to us, to establish His dwellingplace with us, and to abide with us forever!

For He is the Spirit of God. He is very God, like the Father and the Son. For so He is called, and so He is revealed in all His mighty works. All the works of God are of the Father, through the Son, and in the Spirit. And with the Father and the Son, He is co-equal in divine perfections. Nor is He a mere power or effluence of God Who is a Spirit. Indeed, when the text here teaches that, on the day of Pentecost, God poured out of His Spirit, the emphasis lies on the fact that, by this pouring out, many gifts of grace are bestowed upon the church; besides, He is poured out on *all* flesh, and on all the servants and handmaidens of the living God: all partake of the Spirit. But He is, like the Father and the Son, a definite divine Person: He wills, and knows, and acts; He instructs, and witnesses, and assures. He is the Spirit of the Father, and of the Son, in Whom the Father loves the Son, and the Son loves the Father, and Who searches the depths of God! Where He dwells, there dwell the Father and the Son: there is the dwellingplace, the covenant of the triune God!

And He is the Spirit of Christ!

For He is so called. And, indeed, the Spirit of God and the Spirit of Christ are one and the same divine Person; yet the viewpoint is different. For as the Spirit of Christ, He is the God of our salvation, dwelling in and with the Church, to fill her with all the blessings of grace obtained for her by the death and resurrection of her Lord. For the Son of God came to dwell in human flesh, tabernacled among us, obtained eternal salvation for us, died and was raised; was exalted in highest glory, far above all principalities and powers, leading captivity captive, richly endowed with all spiritual blessings of salvation for His people. And that exalted Lord, that exceedingly

glorious Christ, that rich Head of His church, received the promise of the Holy Spirit, that in that Spirit He might return to His church and fill her with His grace.

Thus the Apostle Peter, "standing up with the eleven," proclaims the gospel on that memorable day of Pentecost: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which we now see and hear."

In Him the exalted Christ returned!

He is the Spirit of the fulfillment of the promise. As such He was not yet under the old dispensation, because Jesus was not yet glorified (John 7:39). O, indeed, also in the church of the Old Testament the Spirit of God, and that, too, as the Spirit of Christ Who was to come, was revealed, and operated. For also the saints of old were saved, were regenerated, believed, and had the forgiveness of sins. Yet, even as Christ had not yet come, so the Spirit of Christ, as the fulfillment of the promise, was not yet. Even as the church of the old dispensation knew and saw the day of Christ only in the dim shadows of the law, so the Spirit of Christ led that church always to the law, to temple and altar and sacrifices, to prophet and priest and king, to the signs and symbols of that which was to come in order that they might dimly apprehend the things of the kingdom of God. And for the rest, this Spirit dwelled in a few prophets, enlightening them and speaking through them of things to come. These prophets saw visions and dreamed dreams. They stood on the mountain-tops of revelation, whence they could see the things of the kingdom of God, "the day

of the Lord," afar off. And the people dwelled in the valley below, and looked up to these prophets for the knowledge of the Lord.

But now the Spirit is come!

He is poured out, not upon a few prophets, but upon all flesh!

On all the servants and hand-maidens of the Lord He is shed forth!

Now all dwell on the mountain-tops of revelation. All prophesy. All see visions, and all dream dreams. All look — O, to be sure, still as in a mirror — but nevertheless, at the glory of the Lord, and are changed into the same image.

From the smallest to the greatest they now all know the Lord!

But then the mockers may well be filled with fear!

For then they are not hearing the idle prattle of drunken men, but the Word of God!

Then they stand condemned. For then Jesus is the Christ, Whom they crucified. Then He was raised from the dead. Then He is become Lord of all!

Then the day of the Lord is indeed at hand!

But glory and blessing and eternal salvation is come for all who look for the promise!

O glorious Spirit of promise!

* * * * *

This is that

The Word spoken by the prophet is now fulfilled.

And this means that on the day of Pentecost it was upon *the church* that the Spirit was poured out.

For always the promise of God is for the church. Ever it follows the rule: "Unto you is the promise, and unto your children." It was to that church that the promise was made, through the word of the prophet Joel and of other prophets as well. If then "this is that which was spoken by the prophet Joel," it is the church that received the fulfillment of the promise.

That church is not born on the day of Pentecost, as some claim, and as others often thoughtlessly repeat. On the contrary, it was from the very beginning of the world, and will be even unto the end. It was in Paradise, and in the ark, and in the loins of Abraham. For a time that church is placed under the law and assumes the form of Israel's national existence and of the Mosaic institution.

And the line runs through.

God does not forsake His people. He continues His covenant. When the promise, long expected, is realized, the Spirit is poured out upon the church. For it is true that the word by the prophet Joel spoke of "all flesh"; and it is equally true that this looks for the fulfillment of the promise far beyond the boundaries of Israel's national existence; it embraces all the nations of the world. Yet, even so, the promise is for the church;

and its realization is accomplished in the church. The "world" cannot and does not receive the Spirit of Christ. Hence, the prophet explains: "*your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.*"

The church, through the outpouring of the Spirit, would indeed put off her old garments of the law and of the shadows, and put on her beautiful garments of grace and truth. But it was still the church.

Hence, it was but proper that the Spirit should be poured out upon the church *in Jerusalem*.

And it was equally proper, and inevitable, that the church on which the Spirit was poured out should not be found in the temple, but in the upper room; should not consist of priests and scribes and Pharisees, but of the one hundred and twenty disciples of the Lord who, under the leadership of the apostles, waited for the promise! In them the church is continued, and in all who through their word shall be called.

The day of the Lord is at hand! Woe unto all who mock!

Rejoice, O Zion! Thy salvation is come!

Put on thy beautiful garments! □

For new subscribers, it is available for one year at half the subscription price!

The Creation Record Literal

All so-called progressive creationists and theistic evolutionists face the question concerning the *historicity* of the creation record. As a *theist*, the theistic evolutionist feels bound to do so: the Genesis record is a stumbling-block on his path. And as a *creationist* the progressive creationist must somehow leave the impression that he holds that the record of Genesis is the record of real, historical events, so that God's work of creation actually took place, is a fact of revelation. The "event character" must somehow be maintained. And to do this they must find ways and means of maintaining that the creation record is not ordinary history, not even ordinary sacred history, but history which is recorded in some unusual, strange way. They must keep the record of Genesis as far as the language is concerned, but pour into it a content which harmonizes with their evolutionist or progressivist theories.

It is in this way that various theories of interpretation have arisen and are maintained today, in order to accommodate the alleged scientific evidence of the theories of theistic evolution and progressive creationism, which requires millions and billions of years. But it is for this reason that you can no longer be satisfied with the mere question whether the creation record is *historical* or the question whether a man maintains the "event character" of creation. That allows room for evasion of the issue. You must specify. You must pin-point the issue. You must find out what they mean by "historical" and "event character." And therefore you must ask: is the creation record *literally historical*? Is the creation record to be understood literally or non-literally? (Actually the expression "event character" as it occurs in report 36/44 of the Christian Reformed Church, in my opinion, was itself already a compromise and was intended to leave room for deviating theories.)

But this means, in the first place, that the question concerning the meaning of the Genesis record is strictly a question of *exegesis*.

This is of the utmost importance.

Nothing else — and I mean that in the absolute sense of the word — nothing else, no science, no scientific theory, no rationalism, no self-made doubts and questions, no theological opinions, absolutely nothing outside of Scripture may enter into the making of the answer to this question: is the creation record to be understood literally or not? This is strictly a question of Scripture and Scripture's meaning and Scripture's authority. Exegesis, you know, is a question of the *meaning* of the Word of God. Exegesis inquires into that meaning, into the truth of the Word of God. It presupposes that the Word of God is understandable, that it is clear, perspicuous, and that therefore the truth of that Word of God can be readily ascertained. Ultimately, exegesis is therefore a matter of bowing before the authority, the divine authority of that Word of God.

This must be stressed. It is of the essence in this discussion. The decisive factor is not at all what this or that scientist thinks, or what he claims to have evidence for. It is not a question of what someone claims to have learned from God's "other book," the book of creation. It is not a question of what this or that theologian thinks. Not at all! In coming to a conclusion on this

issue it is of absolutely no benefit to engage in "name-dropping." The name of many a respected Reformed or Presbyterian theologian, for example, may be cited in favor of the "old-earth theory." And you can even quote church fathers in favor of the period theory. Neither is it a question of what this or that church has decided officially on the issue. Ultimately it is not even a question of what this or that *confession* says. Also the confessions are subject solely to the authority of Scripture; and they are of authority only as they give expression to the truth of Holy Scripture.

Let us remember this! This is a cardinal principle of our Reformed faith. (cf. Article 7 of the Belgic Confession of Faith)

In the second place, I want to stress that exegesis is an exact science. There is much talk about science and about scientific evidence and about the exactness and fool-proofness of science in connection with this subject. And the position is sometimes taken that one must be a fool to quar-

rel with science's alleged discoveries and evidences, and that to disagree with what scientists say, for example, about the age of the world is simply to fly in the face of facts and incontrovertible evidence. (The Christian should not be so quick to bow before the idol of science and to compromise. If you investigate, you will discover that "science" does not have a very good track record; in fact, it can change its theories as easily as a man can change his shirt.) But I want to emphasize that the exegesis of Holy Scripture is a science also. It is the practical science of the interpretation of Scripture. In fact, if there was ever any science that was exact and that requires exactitude, it is the science of exegesis. Exegesis takes place according to certain definite rules. The most fundamental of those rules is that Scripture is its own interpreter; Scripture itself must interpret Scripture. That is a very simple rule, but a very fundamental rule. Scripture must speak for itself. Our interpretations must indeed be *interpreta-*

tions, not theories which are *imposed* upon Scripture. They must not stand in the way of the speech of Scripture. An interpretation of Scripture must be the one, necessary interpretation that is demanded by Scripture itself.

In the third place, exegesis must be *unbiased*. Science likes to speak of this being unbiased, unprepossessed, as a fundamental tenet of the scientific method. We may accept that in the good sense of the word. And we do accept that also with application to exegesis. All exegesis of Scripture must be unbiased. The exegete must approach Scripture absolutely without any prepossession, *except the prepossession, the bias, of faith*. He must put away everything except that faith. He must not attempt to say something of himself about that Word of God, but he must let the Word of God speak. The bias of faith means that he is prepared to listen and to bow unconditionally before the authority of Scripture. (to be continued) □ HCH

Guest Article
Kenneth Hanko

Supporting The Preachers Of The Gospel

Kenneth Hanko is a missionary-pastor of the Protestant Reformed Churches in Norristown, Pennsylvania.

The principle which Paul outlines in I Corinthians 9:7-14 is not a difficult one to understand: the Lord has ordained "that they which preach the gospel should live of the gospel." Yet it is a principle which the church of

God in the twentieth century does not clearly understand nor faithfully apply.

The principle can be restated to make the point clear: the church of God is under obligation to give an adequate living to

those who preach the gospel in and for it. The Lord has ordained it (v. 14). It is a principle of the law of God given in the O.T.: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Those who waited at the altar were partakers of the altar. Jesus said (Luke 10:7) when He sent His disciples out to preach, "The labourer is worthy of his hire." That so many preachers of the gospel today derive their living from other work is due to the disobedience of the church to this clear ordinance of God.

But you will say to me, "What about Paul? He made his living from the trade of tent-making rather than from the preaching of the gospel. Does not this mean that what you have said is not true?"

No, it does not. It is clear that the example of Paul is not to be the pattern for the church today. The pattern for the church today is given in I Corinthians 9:7-14.

That Paul made his living from tent-making is, of course, undeniable. In fact it is in connection with this that Paul here defends the right of preachers to live of the gospel. He says in verse 6, "Or I only and Barnabas, have we not power to forbear working?" He does not refer to the preaching of the gospel (he did not have power to forbear preaching, v. 16), but to the other work which he and Barnabas were doing. So he adds (v. 12), "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power." Therefore, in spite of the fact that Paul was not earning his living from the preaching, he claims such power over the church.

Why, then, did he not use it? Paul willingly gave up his right, and did not use his power, "lest we should hinder the gospel of Christ." The preachers may (and even ought to, if circumstances require it) give up this right to live of the gospel. But that must be left entirely to them. No one may take the right from them against their wills. The church may not refuse to support preachers. That is disobedience.

There is another principle stated here, though indirectly. It is that the support of the preacher belongs to those to whom he preaches. Therefore Paul claims a right to a living, not from the church at Antioch which sent him out, but from the church at Corinth to which he had preached. Therefore also when Jesus sent His disciples out to preach, He sent them out empty-handed. He said (Luke 10:4-8):

Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you . . .

This does not mean, however, that we may not help other people of God support those who preach to them. But it does mean that all such help is properly the work of benevolence. It is contributing to the relief of the poor, helping those who are not able, for good reason, to fulfill their obligations. Congregations ought, therefore, to do their best to support their preachers by themselves. And only if they cannot do it by themselves ought they to seek contributions from other churches. Likewise on the mission fields: the people to whom the gospel is preached ought to do their best to support the mis-

sionary fully by themselves, and receive help only as necessary. Denominational support of missionaries and needy churches is not necessarily wrong, but it ought to be designated and handled as help for the poor.

Now a few remarks.

First, this does not mean that preachers ought always to quit preaching if the people of God will not support them. In this respect the preaching is different from other jobs. Generally speaking, if employers fail to pay the wages due, employees have no further obligation to them. But for preachers, the matter is not quite so simple. The preaching of the gospel *must* continue. Therefore Jesus said to His disciples, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." It is better for preachers to tolerate the disobedience of the church, than to let the preaching of the gospel fail.

Second, because preaching is, generally speaking, a full-time job, the wages which the church pays its preachers ought to be adequate for the full support of himself and his family. Some churches seem to think that it is spiritually edifying for their preachers (though not for themselves) to have to pinch pennies in order to make ends meet. Because preaching is in many ways different from other jobs, we tend to think of it as different also in the matter of wages. But in verse 7 Paul deliberately compares it to other jobs, and says that the same principle which applies in those jobs applies to preaching. Just as the soldier, the farmer, and the shepherd all earn their livings from their work, so

the preacher ought to earn his living from his work. Churches ought to pay an adequate wage.

But how are we to define adequate? Is the preacher to be supported at a certain standard of living no matter what the cost to the congregation? No. I think that a good rule of thumb here is that the preacher be supported at approximately the average standard of living among those to whom he preaches. Thus the missionary to a foreign country ought to live among the people to whom he preaches and at their level, lest his wealth or poverty become a hindrance to the gospel and he place too great (or too small) a financial burden on them.

Third, the preacher does not have to receive money. If the people prefer to give him room and board in their own homes, or if they can find some other way adequately to provide for his needs, that is acceptable. Jesus urged His disciples to room and board with any worthy family which would receive them. The method of payment will differ from preacher to preacher, depending on needs and circumstances. Obviously the

preacher who has a family will have different needs from the one who does not, and the missionary may have different needs from the pastor of an established congregation. But the preacher ought to be willing to receive his living in any form that makes adequate provision for himself and his family.

Fourth, in light of the above and the present very common abuses of their power by "preachers" like Jim Bakker, it is necessary to warn preachers against greed and fleecing the sheep. Preachers must be exemplary, and must be willing to forego many things for the sake of the gospel. If they are not thus willing they are far from the example of the apostle Paul, and from the example of Jesus who had nowhere to lay his head.

Yet there is another side to the picture. In verse 11 Paul makes a comparison between spiritual things and carnal things. Spiritual things are those things which pertain to salvation, and carnal things are those which pertain to life on this earth. The spiritual things are of far greater value. And so Paul says, "If we have

sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" It is impossible adequately to remunerate faithful preachers of the gospel. The spiritual things which they minister to you are beyond price. There is not here, as in many other things, an approximately equal exchange of goods and services. Those who hear the preaching get by far the better part of the deal. If, then, we are grudging about the preacher's wages or try to pinch pennies when we consider his salary at the annual congregational meeting, then surely God will "pinch pennies" in the administration of His blessings to us.

But this is not to say that we ought to attempt adequate remuneration of the preachers. Besides being impossible, it is not what God requires. He requires that we give them an adequate living: no more and no less, and that we give it cheerfully. The contributions we are willing to make to the preachers of the gospel and to the various things connected with that work are a measure of the love which we have for God and His church. □

Walking In The Light

Herman C. Hanko

Drunkenness (2)

Herman C. Hanko is professor of Church History and New Testament in the Protestant Reformed Seminary.

Alcohol abuse in this country is appalling. Recently Ann Landers reported on some statistics put out by The National Council of Alcoholism. They make for disturbing reading.

1. Alcohol is America's No. 1 drug problem among youth. (In 1985, an estimated 4.6 million adolescents, ages 14 through 17, experienced negative consequences of alcohol use — arrest, involvement in an accident, impairment of health or job performance.)

2. Alcohol is twice as popular among college students as the next leading drug,

marijuana, and more than five times as popular as cocaine

4. The earlier in life a child starts using any dependence-producing drug, the more likely he or she is to experience health problems, and go on to use other drugs.

5. About 10,000 young people aged 16 to 24 are killed each year in alcohol-related accidents, including drowning, suicides, violent injuries, homicides and fire injuries.

6. Alcohol-related highway deaths are the No. 1 killer of 15- to 24-year-olds.

7. Nearly 100,000 10- and 11-year-olds reported getting drunk at least once a week in 1985

10. A child will see alcohol consumed an average of 75,000 times on TV before he or she is of legal drinking age.

11. Drinking differences between boys and girls are diminishing. (The number of young female drinkers has been increasing more rapidly than the number of young male drinkers. Girls also tend now to experiment with a wider variety of substances)

Drunkenness is not a modern problem. The Scriptures have a lot to say about it, and it is worth our while to examine some of these Scriptural passages.

Scripture surely makes clear that this sin of drunkenness was common in the church throughout her history. It was not the kind of sin one found exclusively or even primarily in the world. The prophet Amos points to how common the sin was in Israel by castigating the rich women for enticing their husbands to join them in drinking (4:1), and by condemning the ease and luxury of the people in the prosperous days of Jeroboam II by accusing them, among other things, of drinking wine in bowls (6:4).

We all know of Noah's sin of drunkenness, of Nabal's drunkenness on the night when God killed him (I Sam. 25:36), how David made Uriah drunk (II Sam. 11:13), how drunkenness was common in the palace even during David's rule (II Sam. 13:28), how drunkenness characterized many of the kings of Israel (I Kings 16:9) and foreign kings (I Kings 20:16), and of how it was common in Israel as a whole (Is. 28:1).

The Scriptures often speak of the effects of drunkenness.

Drunken people stagger about (Job 12:25, Ps. 107:27) even sometimes in their own vomit (Is. 19:14). Not a very pretty picture is painted by Isaiah in chapter 28:7, 8: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clear."

Scripture often connects adultery and fornication with drunkenness as two sins which often go hand in hand — and experience proves how true this is. Hosea (4:11) speaks of God saying to His people: "Whoredom and wine and new wine take away the heart." And in a particularly forceful passage, Solomon says the same thing, while describing the wretchedness of drunkenness: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again" (Prov. 23:29-35). No wonder that

Solomon calls wine a mocker and strong drink a raging; and only the fool is deceived by it (20:1).

The Scriptures warn repeatedly against this great sin and speak of terrible judgments which come to them who commit it. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Is. 5:11). "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (5:22).

The New Testament especially contains such warnings. Jesus, in speaking of the calling of God's people to watch and pray lest the coming of the Lord take them by surprise, especially mentions drunkenness as a sin which can easily keep us from our calling: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Lu. 21:34).

We have specific injunctions against drunkenness in Scripture. "And be not drunk with wine, wherein is excess" (Eph. 5:18). Paul includes drunkenness with such works of the flesh as adultery, fornication, idolatry, and other terrible sins (Gal. 19-21), and emphatically states that those who are guilty of such sins "shall not inherit the kingdom of God." That ought to give us pause. It is not possible for a drunkard to inherit the kingdom of God. He goes to hell. Paul even tells the Corinthians (I Cor. 5:11) not to have anything to do with one who is called a brother but who is a drunkard: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

There are times when Scripture uses drunkenness in a metaphorical sense. It pictures God's people as being sober, while the world is drunk. The idea is that wickedness is a kind of spiritual drunkenness which makes it impossible for a man to tell what is real and what is illusory. He staggers about falling off the path, goes crashing through the underbrush, stumbles over rocks and finally plunges into hell. But the child of God is sober. He knows what reality is. He knows that this world with all its pleasures will pass away, that Christ is coming again, that he must walk the straight, though narrow, path that leads to glory.

He refuses to drink deeply at the cup of this world's pleasures and refuses to become entangled in the pursuit of earthly riches. His goal is heaven, and sobriety is required to walk the road that leads to his Father's house. I Thess. 5:6-9 is particularly graphic: "Therefore let us not sleep, as do others: but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

This is an imposing list of texts which deal with the sin of drunkenness. Scripture does not take the matter lightly. It condemns the sin in the strongest possible way. It bars drunkards from the kingdom of heaven. It refuses to allow God's people to associate with them even if they are called a brother. It compares drunkenness with the spiritual character of the ungodly world which goes to hell. It is, therefore, a sin from which God's people ought to flee with all the horror that comes from contemplating an eternity under the fierce wrath of God. □

The Day of Shadows

John A. Heys

The Awesome Shadow of Coming Sins

When Satan came to Eve with his lie about the tree of the knowledge of good and evil, he revealed his hatred toward God. But he also made plain his hatred toward man, who loved God and was created in His image. He came to Eve in order to get to Adam. And he got Adam, in order to get man's love toward God taken away from the whole human race. Therefore he took possession of the mouth and voicebox of the serpent, in order to get into man's heart and mind.

Here already we had the shadow of the demon possession

of which we read in the time of Jesus' ministry. Demon possession of that most subtle beast of the field was a shadow of the demon possession that appeared in man about 4,000 years later. Satan got possession of the tongue and vocal cords of the most subtle beast of the field, the earthly creature which, if today man could find his body in its original form, would by the evolutionists, and so-called theistic evolutionists, be called the missing link. Satan had already gotten a host of the angels to hate God and rebel

John A. Heys is a minister emeritus in the Protestant Reformed Churches.

against Him. Now, through this creature that was made closest to man, Satan strives to make man after his own defiled nature and image, so that man would hate God and turn away from Him.

We ought, therefore, to take seriously into consideration the fact that Satan is still today striving to get us to eat his lie, that it is good to do what God calls evil. That is really what Adam and Eve ate. They ate Satan's lie that turns man in hatred toward God. And remember that you cannot unite and join Satan's atheistic thinking with what God says in His word. Therefore "theistic evolution" is only a so-called theistic doctrine. Actually, as will be pointed out, this so-called theistic evolution is atheistic evolution.

If we change God's words in Genesis 1-11, because unbelievers who are atheists do so, how can we accept what God says in Isaiah 7:14 and in Luke 2:26-37 as fact and not fiction? Twist Genesis 1-11 and you have to twist the birth of Christ as well. If it took billions of years for God to bring forth man out of the animal world, how can we believe that He brought forth Christ into being through a virgin birth, and that only nine months after conception? If it took billions of years for the all-wise and almighty God to bring men into being, how can we, and why do we want to, say that He brought Christ into our flesh *without conception* through a man? No, the so-called theistic evolutionist wants to take the words Satan gave to the unbelievers, rather than the words God gave through the believers.

The word theistic comes from the Greek word Theos which means God. And to be theistic you have to agree with God and reject everything that Satan and the unbelievers say about Christ, and about how He realized this creation. You just cannot be theistic and evolutionistic at the same time. To be theistic you have to agree one hundred percent with God in all that He says, and reject all the lies of Satan, as he speaks through the atheists. You cannot agree with God and with Satan in anything that pertains to God.

And there are today many more false doctrines which Satan speaks through men. What Satan did to Adam through Eve and the serpent, he is still doing to mankind today. In the world today he is using an instrument closer to man than the one he used initially upon man. In the garden of Eden he used the serpent, until he got hold of Eve's heart and mind. Then he used Eve to get hold of Adam. And now he uses many men *in the church world* to try to get as many as he can to call good what God calls evil.

We do well, therefore, in these last days to be on our guard. For Satan's crafty, subtle ways are even more clever and dangerous today. Today also he can preach the lie from pulpits in the churches, and over the radio and through the television sets. He makes prolific use of the printing press and gets songs written with very rich harmony and very pleasing melodies, to get us to eat (and sing) the fruit of his tree of knowledge of evil that he calls good.

Remember that Satan said that man would be like God, knowing good and evil, if he walked in rebellion against God. Get that! By sinning, we would become like God, and God would have to listen to us, not we to Him. We

would be able to decide for ourselves what is good and what is evil. God would now have to listen to us. In fact, and do not overlook this fact, Satan made Adam and Eve believe that God is a liar! He, that is God, was afraid of man and threatened him with death, if he ate of that fruit, so that He would continue to be God alone. And today Satan through men is preaching the lie about creation and the way it all came into being. He is trying to get men to listen to him, rather than to listen to God, about how man came into being. He dares to call God's words fiction rather than fact! But there is no proof in Scripture that this is not fact and is fiction. No, theistic evolution gets that idea from Satan through the atheists who are evolutionists!

And God revealed and recorded to us this attack of Satan upon mankind, so that we would see this shadow of the coming sins — sins coming from the day Adam and Eve sinned, but coming in even more dreadful and devilish form in the days ahead of us — that the antichrist and his followers will commit. It is then our calling to instruct our children and grandchildren in the days to come. The trend and tendency today, to avoid exposing false doctrines, only reveals how hard Satan is working now, as well as in the garden of Eden, to get our covenant seed to eat of the fruit of his tree of the belief: that evil is good.

Let us not act as though Satan is taking a vacation and now has less hatred against God. That he wants men to insist upon theistic evolution is one of his crafty ways of trying to get us and our children to turn from God, and decide for ourselves what is good and evil. Satan used God's name and did not tell Eve that there is no God. So-called theistic evolution also uses God's name and

does not approach you merely with the unbeliever's atheistic evolution. Yes, Satan is very, very active today and doing all he can to produce the antichrist who will call himself God, II Thessalonians 2:4. In that day of the antichrist we will see the climax of this lie of Satan to Eve. Adam and Eve as led by Satan strove to be like God. The antichrist will boldly claim *to be God*. Adam and Eve immediately realized that they had not become gods. The antichrist will loudly proclaim the lie that he is God. And today man, with all his inventions and achievements with the things God created, is more and more fully believing Satan's lie that man is God. It begins to look more and more as though we do not need God. And man today can seem to do so much more in six thousand years than God could do in billions of years, if so-called theistic evolution is the truth.

Let us say for argument's sake that the first eleven chapters of Genesis are fiction rather than fact. What are we going to do then with Exodus 20? Everything from Genesis 12 through Exodus 20:7 is fact; but verses 8-11 are fiction? There in the fourth commandment of His law God says that He created the heavens and the earth and all that in them is in six days (not periods) and rested the seventh day. Well, now, He worked for millions of years and then rested one million years? God said it by using the very same word for day in both instances, did He not? What is more, He had already said that we must hallow one day in the week, and He uses the same word as He used to point out that He created the world. So we must keep a billion years holy? How can we when the number of our days is threescore and ten, or fourscore by reason of strength?

Through the ages all the saints took Genesis 1-11 as fact and not fiction. They were theists not atheists. But now, has Satan's lie been proven to be a truth? Have we become like God by our eating of the forbidden fruit, so that now we can correctly find fault with what God said and wrote through men? Or is Satan at work in the church of Christ and striving to get us to reject the whole word of God? If we have been deceived by Satan into believing that Genesis 1-11 is fiction, can we stop there? Should we not go on to making the coming of His Son into our flesh as fiction, and agree with the godless Jews who crucified Him for making such a bold claim that He is the Son of God? Have we not a shadow here in the garden of Eden of Satan's lie that man will elevate himself, by sin, to the point where he can tell God that He has given us the wrong words about His amazing creation of the universe and that which it contains? Can we be sure that this lie of atheistic rather than theistic evolution will not produce and bring forth claims that more passages of Holy Writ are fiction?

If, when God speaks of days in regard to the work which He performs, He means millions of years, how can we be sure that it is a fact that Jesus was in His grave only three days and is risen? If we are going to listen to the unbelievers about what God did in the beginning, rather than listen to God, where are we going to stop? Look at all the sin that came into the world from the day that Adam and Eve sinned against God. It brought forth the cross of Christ, as we pointed out last time. And it also brought forth this so-called theistic evolution, which will bring forth more twistings of God's word and prepare the way for the antichrist, who still uses

the name God, but calls *himself* God.

Are we going to listen to God or to Satan? As we read in Daniel 12:4, in the coming days man shall "run to and fro" — and indeed he has done so in his space flights and landing on the moon — and "knowledge shall be increased." Man does today understand more of the creation in which God placed him. Not only did he discover the Americas and the undeniable fact that the earth is a round globe. He has learned to know chemicals and electronics, how to make automobiles and other machines, radios, television sets and computers, to mention only a few items that reveal his knowledge far above what men had in the Old Testament dispensation. But the more he learns about God's creation, the more he rules God out of it. And in the church world today Satan has succeeded in getting some to listen to that lie that looks at this whole world apart from God. How can we call that *theistic* evolution? Yes, that philosophy still says that God created all things. Satan is careful in the church to use God's name. As pointed out, Satan did that to Eve and through her to Adam. But receiving and holding on to the atheist's explanation of creation is listening to Satan as he speaks through men. It is twisting God's words to let Satan's servants give us "knowledge and understanding" of the world in which God placed us. And you can be sure that there are more sins coming into the church in the day of the antichrist, because this approach to Scripture opens the door to more work of Satan.

Satan got Adam and Eve to break God's law by getting them to eat of the forbidden fruit. God's law said that they might not. Satan got them to believe that they not only might, but that they would improve their lot that

way. And today Satan has gotten so-called theistic evolutionists to break God's law. And through that lie he is going to get more lawlessness into the church, and not more glory and praise for the all-wise and almighty God, Who only had to speak and call to get done what He wanted. And if we break that fourth commandment and say that part of it is fiction, can we be sure that the breaking of more of these ten commandments will not follow? A departure from the truth, a denial of what GOD says, will always lead to a denial of Him. And even as Satan's clever attack upon Adam and Eve was a shadow of what unbelievers did since that day, so his present day attacks upon God's word are shadows of more atheistic sins that are around the corner.

Rather than to minimize these present day attacks of Satan upon the truth, we had better oppose them with all our strength. Let us fight the atheists and their evolution rather than let them, by what arose in the minds of unbelievers, pump that lie into the coming generations. And be careful not to call Jesus a liar. In Matthew 24:38 and Luke 17:17 He speaks of the day that Noah entered into the ark. If Genesis 1-11 is fiction and not fact, then Jesus preached the lie. He presented it as a fact. He made absolutely no suggestion even that this was fiction or a parable.

It is far less dangerous to have our children exposed to evolution by atheists than by so-called theistic evolutionists. These so-called theistic evolutionists use and introduce God's name into this heresy and deny Him His

glory. They present Him as writing what nowhere else appears in His word. The simple fact which God presents to us in Holy Writ is that nowhere after Genesis 1-11 does He even suggest that *He called* all creation into being *over billions of years*. This lie you find only on the lips of those under Satan's power. Believe this lie that Satan gave to unbelievers, and you agree with Satan that man, yea, that the unbelievers, know what is good and what is evil, and can express it more clearly than God did. The so-called theistic evolutionist does use God's name. But maintaining a philosophy that Satan worked into the hearts and minds of unbelievers reveals how dangerous this false doctrine is. Here, too, we have a shadow of coming heresies and sins. □

The Strength of Youth

Barrett L. Gritters

Hard Questions For Young People:

"Should I Begin To Smoke?"

Dear Christian parents and young people,

This section of The Standard Bearer has always been written for the Young People. The Title "The Strength of Youth" emphasizes the unique strength that young people have in their teens and later.

Although there is a unique strength that young people have, in their lives there are many difficult questions to face and answer. My purpose in this rubric is to address some of those questions and try to give guidelines for answering them, so that their strengths may be used to the fullest.

If you have questions you would like to see addressed here, please write to me at 8360 Clyde Park SW, Byron Center, MI 49315.

God lead you and bless you as you face your many "hard questions."

Barrett L. Gritters is pastor of the Protestant Reformed Church of Byron Center, Michigan.

I am writing to the young people only. All of the older folks ought just to turn to the next page, unless, of course, they are considering *taking up* smoking.

You young people might think that it is a little presumptuous to write about smoking. For one thing, there are many who are not going to like to see this article in print. For another, you may have seen me with a smoke in my hand a time or two (we'll talk about that later). Besides, there has never yet, in the history of this magazine, been an article critical of cigarette smoking (at least not that shows itself in the index). The only article I could find was a short defense of it. Part of the reason for this silence is that before the health dangers of smoking were well-known, seminary students (who later became the major contributors to these pages) were almost *encouraged* to smoke. For the most, men were "out of it" if they did not contribute to the cloud of smoke above the table at synod and classis.

So why write now? I have a couple of reasons for my presumption. In the first place, although I have had only a few requests to write on something specific, all of them have been requests to write about smoking — from your parents concerned about your health. The second reason is the overwhelming evidence from science that smoking is physically dangerous. As a pastor, I have a care for the health of your body as well as your soul.

On our family's vacation last summer, we were camping at about 8,000 feet in the beautiful San Bernardino Mountains in southern California. One of the few other campers in the campground was an old couple in a travel trailer. As we walked past their picnic table where they were sitting we struck up a con-

versation with them. The elderly man was the former dean of the University Medical School at Loma Linda Hospital, and was very interested in learning about our private schools and churches' catechism instruction. To make a long story short, along with giving us a gift subscription to two of his church's magazines (Seventh Day Adventist), he gave me a couple of the many books he had written. The title of one of the books was *We've Come A Long Way, Maybe* — a play on words you probably don't need explained. Reading this book renewed in me the conviction that no Christian young person ought to smoke.

TWO MAIN REASONS

I believe that there are two main reasons why a Christian young person should not begin to smoke. For those who are concerned with principles, I believe these reasons have to do with principles.

First, smoking is addictive.

I put this first, because we are answering the question, "Should I *begin* to smoke?" Whether or not smoking in itself is physically harmful, it is addictive. The chemicals in cigarettes work in such a way that after a while you *need* them to function even normally. They are drugs.

If you would ask all the smokers that you know why they don't quit smoking, a good guess is that about 90% of them would tell you that they have tried, but find it almost impossible to stop. The other 10% are probably either not telling the whole truth, or have convinced themselves that they are actually happy with their habit. But I have a hard time believing that *anyone* is truly happy with this habit. This is why some will not be completely honest with you when you ask them about smoking — because they are in the *grips* of the habit.

The reason most of you smoke now, if you do, or smoke only occasionally, is *not* because it was *enjoyable* to inhale smoke the first time. Who doesn't remember the first times he/she inhaled too much smoke and became green at the gills and almost vomited? I surely do. Is that pleasant? The first times we smoke are to show others that we can, or to show that we *dare* do something that is not allowed by parents or teachers. But it doesn't take too long before that's about all we can think about. Why? Because our body has actually come to *need* a cigarette. You are on your way to being addicted. How do you know that *you* won't?

Do you understand the sin of being addicted to a drug — wilfully? Do you understand what you act like when you are addicted? You will do almost anything for a smoke. You can think of almost nothing else when you need a "fix." If it doesn't actually violate it, this comes very close to violation of the first commandment. No child of God may *willingly* put himself in that position that he is physically addicted to a drug. Beginning to smoke puts one in the risk of becoming addicted to nicotine.

I sympathize with the peer pressure you face. But wouldn't it be better to try to handle the peer pressure now, then try to break a very difficult habit later?

Second, smoking is a violation of the sixth commandment.

Although I think most of us know what smoking does, I wish I had the space to show you all the evidence — so plain and convincing — that the warnings on the sides of the packages are not a joke. Cigarettes are unarguably linked with *lung cancer* (have you ever seen someone dying of lung cancer?), with *emphysema* (have you ever seen anyone try

to LIVE with emphysema?), heart disease, strokes, and many, many more devastating health problems — most of which lead to this: death. How does a Christian feel who is dying of a disease brought on by something he did wilfully?

“Worldwide more than 2 million smokers die annually from heart disease, lung cancer, and emphysema caused by their addiction,” (*Ministry*, March, 1988, page 25). Two million!! The same magazine says that “non-smoking wives of smoking husbands have two to three times the normal incidence of lung cancer. Children living in homes in which one or both parents smoke have more upper respiratory infections and miss more school days from sickness. Most tragically affected is the unborn fetus. With nicotine restricting blood flow, and carbon monoxide inactivating red blood cells, these victims are born smaller and have a higher probability of contracting disease.” You young girls who are beginning to smoke, please remember that smoking is addictive, and that it does this to you and your children. Just tonight on NBC’s national news, it was reported that women who smoke have a ten times greater chance of stroke than women who don’t.

There is enough good, scientific evidence to prove even to the most doubtful skeptic that regular smoking (whether you say you inhale or not) is damaging to your body.

Besides forbidding us to murder others, God’s will for us in the sixth commandment is that we not harm our own body. The reason we want to obey God’s call not to harm our body is not, *first* of all, that we may live a longer, happier life, (along with all the other reasons non-Christians would convince you not to smoke). This is *part* of it.

Our life, in the service of God, is a more productive life when we are healthy. But the more important reason is that our body is God’s temple, in which He dwells with His Holy Spirit. In another connection, Paul asks, “Shall we unite our body, which is a member of Christ’s, with a harlot? God forbid!” (I Corinthians 6:15). Shall we then, take that same body, which is a member of Christ’s body, and a temple of the Holy Spirit, and wilfully subject it to cancer, lung disease, emphysema, and the rest? Dare we use any less forceful language than Paul did?

There are other reasons we ought not to begin to smoke. Some that my father told me years ago still stick with me: It’s a waste of money (figure it out sometime). It’s dirty (just look at the ash tray in the car, or all the butts lying around on the church sidewalks or in the planters). It stinks (did you ever kiss someone who smokes?).

WHAT ABOUT CHRISTIAN LIBERTY?

Under “Christian liberty” a child of God sometimes practices those things that the Bible does not say plainly we may not do. There are some who appeal to Christian liberty to argue in favor of smoking. The reasoning goes like this: “The Bible says nothing about smoking. Therefore, you may not lay down a law for me that says I may not smoke. I will smoke under Christian liberty.”

But we must be honest here. No one can deny that the Bible — in the sixth commandment — prohibits wilfully harming one’s self, which takes smoking out of the realm of Christian liberty, into an area about which God speaks directly.

Besides, the Scriptures give us guidelines for exercising our Christian liberty. Three times, in I Corinthians, Paul says “all things are lawful” (*this* is Christian liberty). In each case he quickly adds, as it were, “But wait a moment. There is something more that needs to be said about the liberty.” Each of these “buts” which Paul adds *limits* Christian liberty. We must always first ask the questions, “Is it expedient?” That is, “Is it profitable, helpful, beneficial?” (see chapter 6:12; 10:23). “Does it edify?” That is, “Does it build up my neighbor?” (chapter 10:23). And, “Does it bring me into bondage?” (chapter 6:12). These are weighty considerations.

Expediency. Expediency and edification are very similar. Is it beneficial? Does my smoking profit me? Does it build up my neighbor and me? Or worse, does my smoking *offend* others? By offense, I don’t mean that the neighbor becomes angry with my smoking. That is part of offense. (God is even offended by sin). But I am referring to the offense that causes others to stumble. If I smoke, then others see my smoking and justify it for themselves. This is the worst offense possible. God was angry with the wicked kings of Israel, not mainly because they did not worship Him, but because they taught *the people* to worship idols. This is offense.

Which brings up my own smoking. (I wish I could get away without this!) Even if I *can smoke moderately* — I only smoke “OP’s” (other people’s) and only about one per week; and even if I *don’t inhale* all the smoke — this is a defense others use; don’t I still have to reckon with Paul’s warning about Christian liberty in I Corinthians? “All things are lawful. But do they *edify* my neighbor? Are they expedient? Or does my action cause another

in the church to fall into this practice?"

Bondage. "Does it bring me into bondage?" Pauls asks. Does smoking so work on a person that he becomes enslaved to it? Can anyone deny that smoking is addictive? We shall not lead our own person into bondage. This drug shall not reign over me! I shall not be brought under the power of any!

ARE YOU THANKFUL?

I appeal, friends, not to your sense of fear. I do that, too. I hope you are afraid to get lung cancer or emphysema or suffer stroke. I hope you are afraid of God's displeasure with those who disobey Him. But these are not the first reasons a Christian does not begin to smoke.

I appeal first of all to your sense of love to God. Do you love Him, Who died for you? I know you do. Do you love Him Who suffered for you? I know you do. Are you thankful for the salvation you *already have*? Then "glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20.) □

Bible Study Guide

Jason L. Kortering

Joshua — Receiving The Promised Land (3)

The first main division in the Book of Joshua covers chapters 1:1-12:24, and describes the entrance of Israel into the land of Canaan and the conquest of all its parts. We continue this outline from 1:9.

Joshua instructs the officers to tell the people to prepare food, for they will cross the Jordan in three days. He also reminds the men of Reuben, Gad, and half the tribe of Manasseh to fulfill their promise to go with the people over the Jordan to help the others possess their place in the land. All the men assure Joshua

of their allegiance, even express their willingness to put to death any who will not hearken to his words. They express the desire that Jehovah God be present with Joshua as He was with Moses (1:10-18). Joshua secretly sends out two spies to enter Jericho and view the land. They enter the harlot Rahab's house and soon the messengers of the king of Jericho come and order Rahab to bring forth the men who are accused of being spies.

Rahab had hid the spies on the roof among the stalks of flax. She told the messengers that there had been men present, but that they left when it was dark, just prior to the closing of the gate. They pursued after them in vain. In the meanwhile, Rahab expresses her faith in Jehovah by telling the spies of the terror that is fallen upon the city when they heard of the great works of Jehovah in Egypt and on the

other side of Jordan. She asked them to show her mercy by saving her and her family alive. They agree that if she keep still and bind the scarlet line in the window and have all the relatives in her house when they return, she and they shall be spared. If not, they are free of their oath. The spies left, spent three days in the mountains until their pursuers returned to the city, and then returned to Joshua. Their testimony was, "Truly, the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us," (2:1-24). Joshua rose early on the third day and led Israel from Shittim to the edge of the Jordan. The people are instructed to sanctify themselves this day and on the morrow to follow the ark, leaving some distance between them when they see it pass before them. The next day Jehovah

Jason L. Kortering is pastor of the Protestant Reformed Church of Grandville, Michigan.

assures Joshua that He will magnify him in the sight of the people for the wonder He will do. The people are called to the edge of the river and instructed that when the feet of the priests that bear the ark touch the waters of the Jordan, it will part and form a wall and they will cross on dry land. The priests which carry the ark lead the way into the midst of the river and stand there as all the people pass safely over (3:1-17). A memorial is erected as God had instructed. According to that divine instruction, one man from each tribe selected a large stone from the area in the river where the priests stood holding the ark, carried these stones to the place of encampment in Gilgal, and placed them on a pile for a reminder of what God had done. They are specifically instructed to use the occasion of questioning children to tell them the great wonders which God had done. In addition, twelve stones are also piled in the midst of the river where the priests stood. When everything is finished, and all the people passed over, including the men of Reuben, Gad, and half tribe of Manasseh, as well as an army of 40,000 men ready for battle, Jehovah instructed Joshua to command the priests to come out of the river. When the soles of their feet touched the dry land, the waters returned (4:1-24).

Mention is made of the fear (their heart melted) of the Amorites and the kings of Canaan when they heard of this miraculous crossing (5:1). At Gilgal, God instructed Joshua to renew the rite of circumcision. During the forty years of wilderness sojourn, the old generation died off and they had not circumcised the new generation which was born. In this way the reproach of Egypt was rolled away (5:2-9). Also at this time they enjoyed the passover in the

plains of Jericho (5:10, 11). Mention is made that manna ceased, since they had the old corn of the land for food (5:12). The captain of the Lord's host appears to Joshua. At first Joshua is afraid, not knowing if he is an enemy or not. He assures Joshua that He is come to serve as captain, and thereupon instructs Joshua to take his shoe from off his foot for the place is holy (5:13-15). Now Jehovah instructs Joshua in the method whereby they will take Jericho. They are to compass the city once each day for six days. At the head of this parade, seven priests are to carry trumpets of rams' horns as they walk ahead of the ark of the covenant, preceded and followed by the men of war. On the seventh day they are to encircle the city seven times. After the seventh time, the priests are to give a long blast from the trumpets and the people are to shout, and the walls of the city will fall down flat. Each soldier must then go straight before him into the city and take it. This knowledge Joshua now passed on to the people. On each of the succeeding six days they carry out this strange parade about the city of Jericho, the sound of the trumpets blasting each day. On the seventh day this takes place seven times. At the seventh time the priests blew with their trumpets, the people shouted and the walls fell down flat. Joshua had instructed the people that with the exception of Rahab the harlot and her family, all the inhabitants and possessions of the city had to be destroyed, it was accursed of God. The soldiers killed all the people and animals and burnt the city with fire. Only the silver and gold and vessels of brass and iron they put into the treasury of the house of the Lord.

Joshua pronounces a curse upon any man who will rebuild this city. Rahab and her family are taken into the congregation of Israel (6:1-27).

During the conquest of Jericho, Achan of the tribe of Judah stole of the accursed thing, and God's anger was kindled against Israel. This became evident when Israel attempted to take the city of Ai. After spies were sent out to view the city and the report came back that it could easily be taken with about two or three thousand men of war, Joshua directed them to take the city, but instead they fled before the army of Ai, and thirty-six men of Israel were killed. Joshua was overcome with fear. He and the elders put dust on their heads and rent their clothes before Jehovah. Joshua pleaded for the people, for this will give the enemy opportunity to rejoice. Jehovah told Joshua to arise. Israel has sinned, for the accursed thing of Jericho has been stolen. God instructed Joshua to call the people together by tribes and cast the lot to determine who has done this, for that person must be burnt with fire. The next day, they assembled before Joshua. The tribe of Judah was taken by lot. The family of the Zarhites was taken, and among them Zabdi was exposed, and finally Achan of that family. Achan admitted that he had taken a goodly Babylonish garment, 200 shekels of silver and a 50-shekel-weight wedge of gold. These were buried in the midst of his tent and were uncovered and brought to Joshua. Achan, his family, all his possessions were then taken to the valley of Achor and stoned and burned with fire. A heap of stones testifies of Jehovah's fierce anger against all evil in Israel (7:1-26). Eyes are now set upon Ai once again. The instructions are clearly given: in this instance they are to kill all

the inhabitants, only they may keep the cattle and spoil for themselves. Now Joshua with the whole army marched toward Ai. He assigned thirty thousand to lie in ambush against the city while he took about five thousand with him and approached the gate. They pretended that they were afraid once again, and ran away. Out of the city poured the armies of Ai, and thus allowed those who lay in ambush to enter the city. They did this when they saw Joshua raise his spear as a pre-arranged sign. The men of Ai looked back and saw the smoke of the city raise heavenward. Joshua and his men saw this as well. They stopped and turned against the men of Ai, who by now were trapped between the forces of Israel on either side. The army of Israel slew all the men of Ai in the field and all the inhabitants of the city, about 12,000 men and women. The city was burned with fire, the king he hanged on a tree and they buried his corpse beneath a heap of stones. The cattle and spoil the people took for themselves. After this Joshua built an altar of stone and offered burnt offerings to

God. He also publicly read the law which Joshua had received from Moses and rehearsed them all in the ears of the people as they stood before Ebal and Gerizim, as Moses had instructed him (8:1-35).

The kings of Canaan now confederated together to fight Israel. The exceptions to this were the inhabitants of Gibeon who sued for peace with Israel. They did this by deception. They placed old sacks upon their asses and took old wine bottles, old shoes and garments, and dry and moldy bread to make it look as if they traveled many miles. They made a big display of how far they traveled and how they heard about the great wonders the God of Israel did in Egypt and to Sihon and Og the kings to the east. They offered to be their servants if they would spare their lives. Without consulting the Lord, Joshua and the people made a league with them. Later they learned that they were neighbors, close by them. The congregation was dismayed that Joshua and the princes had made

this oath with them. They consulted among each other and agreed that they could not now kill them, after they had made this oath. Rather, they would make them their servants, hewers of wood and drawers of water unto all the congregation. this news Joshua publicly conveyed to them, and they excused their deception as being motivated by fear for survival; but that they were satisfied to be Israel's servants (9:1-27). Apart from Gibeon, five other kings now join forces against Israel: the kings of Jerusalem, Hebron, Jarmuth, Lachish, Eglon prepare for battle against Gibeon. Gibeon quickly calls Israel for help. The Lord discomfited them and slew them, and as they fled, huge hailstones killed even more. While Israel pursued them, the sun stood still and there was a great slaughter. Subsequently, the five kings which fled and hid in a cave were taken out. The princes put their feet on their necks while Joshua killed them. Their bodies were hanged on trees for a day and then buried under stones in the cave (10:1-27). □

The Two Natures of Christ: The Union of the Human and Divine Natures

Taking Heed To The Doctrine

Ronald H. Hanko

Ronald H. Hanko is pastor of Trinity Protestant Reformed Church, Houston, Texas.

1. Introduction.

The mystery of the incarnation is not so much that our Lord Jesus Christ is true God or true

man, but that He is at one and the same time both of these. This is, in the final analysis, a mystery as great as the mystery of the

trinity. Scripture itself reminds us of this by calling the truth that God is come in the flesh the beginning of the "great mystery of godliness" (I Tim. 3:16).

That the incarnation is a mystery means that it is not something which can be fully explained or logically analyzed, but a matter of faith and spiritual discernment. As one author has said, the incarnation is not a problem which we must or can solve, but a wonderful fact which we gratefully confess in the way God Himself presents it to us in His Word (H. Bavinck, *Our Reasonable Faith*, chapter 16). We must remember this if we are to avoid idle and profitless speculation in speaking of this truth.

The central question here has never really been whether there is a union between the two natures of Christ, but *how* those two natures are united in Him. The importance of this question is evident from the fact that a whole creed of the early church is devoted to answering various heresies that arose at this point. That creed is the Creed of Chalcedon. After the different heresies concerning the real humanity and real divinity of Christ had been answered by the early Church in the Niceno-Constantinopolitan Creed, a second phase of the Christological controversies began with questions about the union of Christ's two natures. The Creed of Chalcedon was the church's answer to these questions and a rejection of the new heresies that denied in one way or another the teaching of the Scriptures on this subject.

The necessity of this credal statement is to be found in the importance of the doctrine of the union of Christ's two natures for our salvation. Only if Christ is

God and man *in one Person* can He be our Immanuel, God with us, the fulfillment of the covenant of grace and of all the promises of God to us. As the Athanasian Creed, another early creed, reminds us: "Furthermore it is necessary to everlasting salvation, that he (who would be saved) also believe rightly the incarnation of our Lord Jesus Christ."

2. The terminology.

In defending this doctrine, the church has adopted a certain terminology to define what she believes as exactly as possible, but she has never pretended that such dogmatic formulations are a complete or exhaustive explanation of the mystery of God manifest in the flesh. This terminology includes such words as person, subsistence (a synonym for person), and nature, none of which are to be found in Scripture itself. Bavinck explains the reason for this:

The terms of which the church and its theology make use, such as person, nature, unity of substance, and the like, are not to be found in Scripture, but are the product of the reflection which Christianity gradually had to devote to this mystery of salvation. The church was compelled to do this reflecting by the heresies which loomed up on all sides, both within the church and outside of it. All those expressions and statements which are employed in the confession of the church and in the language of theology are not designed to explain the mystery which in this matter confronts it, but rather to maintain it pure and unviolated over against those who would weaken or deny it. (Our Reasonable Faith, chap. 16).

These terms, therefore, are not infallible, but this does not forbid their use or make them useless.

What Calvin says in this connection is very much to the point. He grants that such words are human formulations and says that we must not fight furiously for mere words. But he also says:

Where names have not been invented rashly, we must beware lest we become chargeable with arrogance and rashness in rejecting them.

And he adds:

I was long ago made aware, and indeed on more than one occasion, that those who contend pertinaciously about words are tainted with some hidden poison; and, therefore, that it is more expedient to provoke them purposely (by the use of such words, R.H.), than to court their favor by speaking obscurely (Institutes, I, xiii, 5).

This warning is timely, for there are those again today who wish to do away with the terminology that has been used in connection with these doctrines or change its use on the grounds that it is not Biblical. Cornelius Van Til, a recent Presbyterian theologian and writer is a good example. He uses the word person in a new and different sense when he says that there is only one Person in the trinity, while at the same time expressing his faith in the full divinity of the Father, Son and Holy Spirit. It is difficult to ascertain what he does mean, nor is that the point here, but rather that there is no reason for abandoning or changing such terminology, except to cover heresy.

Nor may we forget that the church, in using such terminology to defend the doctrine of the incarnation, was not without the guidance of the Holy Spirit, a fact which has been tested both by time and usage. It is indeed, then, the greatest possible arrogance to throw away such terminology or to insist on new language simply because the credal statements of this doctrine are not literally Biblical. It is also foolish in that it opens the door to the old Christological heresies, many of which are still around today, though clothed in new garb.

We must, then, not only show what the confession of the church is on these points of doctrine, but be careful to define the terminology that is used as clearly as possible, and show that such terminology does indeed express the teaching of Scripture

concerning the union of Christ's two natures.

3. "Person" and "nature."

The key terms used in speaking of Christ's divinity and humanity are the words person and nature. It is not easy to define these terms, though everyone has an almost instinctive idea of what they mean. Some definition of them is important, however, in order that it may be very clear that the church has not abandoned the teaching of Scripture by using these terms.

When we speak of a person, we are talking about all that makes him a unique individual. Personality, however, is more than mere individuality. Only rational and moral beings can be persons, and though other creatures such as plants and animals may have a certain individuality, they do not have a person. God is personal and so are men, angels, and devils, for all have intellect and will. The person, therefore, is that which consciously and responsibly says "I." For the purposes of our discussion, however, it is probably enough simply to think in terms of uniqueness and individuality, for the truth that must be emphasized about Christ is that there is only one Christ, though He is both human and divine. He is not two Christs, one human and one divine, but one unique individual, one Person.

This is the clear testimony of Scripture, though Scripture does not use the word person in this sense. In I Timothy 2:5, for example, Paul says that there is "one mediator between God and men, the man Christ Jesus." And in I Corinthians 8:6 he says the same thing: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." There are also those passages such as Romans 1:3, 4,

Galatians 4:4, 5, and Philippians 2:6-11 which refer to both natures of Christ while making it clear at the same time that they are speaking only of one person.

Christ, personally, is the Second Person of the trinity. We have already seen the importance of this in another connection, but Scripture also indicates the truth of this. In Philippians 2, for example, Paul does not say that the divine nature assumed the form of a servant, but that Jesus Christ, already existing in the form of God (personally existing, that is) took on the form of a servant. Likewise, John in I John 1:14 does not say that the divine nature became flesh, but that the Word became flesh and dwelt among us.

When we speak of Christ's nature or of a nature, we are speaking of certain *kind* of being, about what makes a man a man, an angel an angel, about the sum total of characteristics that distinguish one being from another. Christ has two natures, as we have already proved from Scripture, and is, in other words, two entirely different kinds of beings, while at the same time being but one individual, one Christ. This is, of course, the heart of the great mystery of which Paul speaks in I Timothy 3:16, and the foundation of our salvation in Christ. The Athanasian Creed perhaps expresses it best of all when it says that He is:

God of the substance of the Father, begotten before the worlds; and man of

the substance of His mother, born in the world . . . Who, although He is God and man, yet He is not two, but one Christ.

That is the faith of the church, however it is expressed.

These terms were used already in the Creed of Chalcedon:

We, then, . . . teach . . . one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person, and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the creed of the holy fathers has handed down to us.

The Belgic Confession uses the same language centuries later:

We believe that by this conception, the Person of the Son is inseparably united and connected with the human nature; so that there are not two sons of God, nor two persons, but two natures united in one single Person (Art. XIX).

Let us not forget, therefore, that our faith in Christ is not only faith in the teaching of Scripture, but the faith of the church, to which we hold by speaking with one voice with the church of all ages to whom God Himself has promised that He will give the Spirit of truth. May that confession of the church, tested on the battlefield of faith and through time, be our guard today against all attacks on this cornerstone of our faith. □

New subscribers! Order a year's subscription at half price, \$6.00.

Book Review

SING ABOUT IT, Volume One, S. Vander Ploeg; Steinco Industries, LTD; distributed by Inheritance Publications, P.O. Box 145, Neerlandia, Alberta, Canada T0G 1R0; \$7.95 Can./\$6.95 U.S., paper. (Reviewed by Gertrude Hoeksema)

This is a ring-bound song book, with illustrations, of twenty-one Biblical songs for children. The book includes such titles as "Goliath was a Giant," "Elijah's Voice," and "Our Daily Bread." Because this is volume one, I

presume this will be a series of Bible song books, although the book gives no information about the author and his goals.

The idea of such a book as this is commendable. However, the lyrics, even for children, are superficial, and in some songs not Reformed. For example, in #2, stanzas 2 and 4, the words are: "No, Cain, no, remove all thoughts of hate. O, Cain, O, before it is too late," and "Yes, Cain, Yes, you still belong to me. Know, Cain, know, you are my property."

One more example: #9, titled "God Loves Us" has the following lyrics: "God loves us all: so says the Bible, The letter He has sent to you and me." and "Do you trust Him? that is the question. Those who say, Yes! the Lord will richly bless."

Having been a primary teacher for many years, I know that children love simple songs and lively rhythms. Many of the songs in this book are in the style of chants, and lack the expressive rhythm patterns of young children. Some are written in the minor mode, with somber rhythms.

I would like to see a bit more depth in the lyrics and more sparkle in the music in future volumes. □

Report of Classis East

May 11, 1988

Hope Protestant Reformed Church

Classis East met in regular session on Wednesday, May 11, 1988 at the Hope Protestant Reformed Church. Each church was represented by two delegates. Rev. B. Woudenberg led in opening devotions after which Rev. R. Flikkema served as chairman. Of note at this meeting was the attendance of Mr. Cal Kalsbeek's church history students at Covenant Christian High School.

The business of this session, except for two items, was routine. Reports were heard from

the Stated Clerk and from the Classical Committee. A brief report was received from the committee appointed to assist Faith Church.

Classis considered, and approved, an overture from Byron Center to raise (from \$30 to \$50) the payment of lost wages to elders in attendance at classis. Classis also considered one discipline matter in closed session.

Holland and Faith requested classical appointments. The following schedules were adopted: HOLLAND: May 22 -Kamps, June 5 - Van Baren, June 12 - Slopsema, July 3 -Woudenberg, July 10 - Kortering, July 17 - Gritters, July 24 -Joostens, August 7 - Key, August

14 -Slopsema, August 21 - Van Baren, September 4 - Woudenberg, September 11 - Kortering, September 18 - Gritters. FAITH: May 29 - Kortering, June 5 -Woudenberg, June 26 - Gritters, July 3 - Joostens, July 10 - Key, July 17 - Slopsema, July 24 -Kamps, July 31 - Van Baren, August 7 - Woudenberg, August 14 - Kortering, August 21 - Gritters, August 28 - Joostens, September 4 - Slopsema, September 11 - Kamps, September 18 - Key. Expenses of classis amounted to \$880.00.

Classis will meet next on Wednesday, September 14, 1988 at Byron Center. □

Respectfully submitted,
Jon J. Huiskens
Stated Clerk

News From Our Churches

Ben Wigger

June 1, 1988

Let us begin this news column with a look at the Grandville Protestant Reformed Church located in Grandville, Michigan.

On August 18, 1983, the Consistory of the Hope P.R.C. in Walker, Michigan called a meeting to determine the interest in organizing a congregation in the Grandville area. Beginning Sunday, October 9, nineteen families of the proposed Grandville P.R.C. attended worship services which were held in the auditorium of Grandville High School. On February 9, 1984, twenty-five families and five individuals became charter members of the Grandville P.R.C., after which three elders and two deacons were chosen and installed into office.

Rev. Jason Kortering was installed as Grandville's first pastor on July 1, 1984. By God's grace, he serves in that capacity at the present time. Grandville has grown spiritually as a church

family through the preaching of Christ crucified. Because of the comfort and encouragement Grandville has received through the faithful preaching of God's Word, Grandville holds a special place for Pastor Kortering and his family.

After purchasing four acres of land on 40th Street in Grandville, work was begun on building a new parsonage toward the end of 1985. As seems to be quite common among all of our churches, when they undertake a building project, much of the work is done by volunteer labor from the congregation. Such was also the case in Grandville when they built their parsonage.

This work was completed in March of 1986 and Pastor Kortering and his family moved in.

Presently Grandville has just about paid off the total cost of the parsonage and are eagerly looking forward to building a new church sometime late this year or early next spring, the Lord willing.

Grandville is a very young congregation with very few people over the age of 50. Of course this also means that Grandville has a lot of children. There were 23 baptisms in Grandville last year alone. Presently the congregation has 71 families, about 185 children and 343 total members.

Grandville might also be the only church in the Grand Rapids area that has its children attending all four Protestant Reformed

Christian Schools; Adams, Hope, Heritage, and Covenant.

One incident in which the communion of the saints was expressed beautifully was Ellen Dick's recent heart/lung transplant. Many of the women of the church helped Ellen at home during her months prior to surgery. Both Ellen and Mitch, her husband, were also in the prayers of all the congregation during the time of difficulty in their lives.

Now for some other news from our churches.

Rev. R. Van Overloop has declined the call from First P.R.C. in Grand Rapids, Michigan to serve as the second missionary to Jamaica.

Rev. M. Joostens has been extended a call from the Holland P.R.C. in Holland, Michigan to serve as their pastor.

And Rev. B. Woudenberg has been extended a call from the Hope P.R.C. in Isabel, S.D. to serve as their undershepherd.

From the Randolph P.R.C. in Randolph, Wisc. we found that they are again having problems with their church organ. A few months ago they spent some money to repair it, and it is becoming questionable whether continuing to repair is the wisest course of action. Therefore the consistory has appointed a committee to investigate purchasing another organ or repairing their present one.

The Senior Young Peoples Society of Faith P.R.C. in Jenison,

Ben Wigger is an elder in the Protestant Reformed Church of Hudsonville, Michigan.

THE STANDARD BEARER

P.O. Box 6064
Grand Rapids, MI 49506

SECOND CLASS

Postage Paid at
Grand Rapids, Michigan

Michigan reported that their clothing drive for Jamaica was a big success. They collected 530 pounds of clothing for our sisters and brothers in Jamaica.

And speaking of Jamaica brings me quite naturally to the Bruinsmas. Mary Bruinsma and children will have arrived in Grand Rapids, Michigan, from Jamaica, the Lord willing, on Monday, May 16. Rev. Bruinsma will be arriving, the Lord willing, on Thursday, June 2. They will be in the Grand Rapids area most of the time until they return to Jamaica on July 13.

The Hope Christian School Circle in Redlands, Calif. held their annual Spring Banquet April 15. The school has many critical needs at this time, such as flooring, roof repairs, and new storage cupboards. One project, such as a successful Spring Banquet, was hoped to go a long way towards meeting this need.

At a congregational meeting held in March, the consistory of the Immanuel P.R.C. in Lacombe, Alberta, Canada was given unanimous approval to go ahead and bid to purchase the Nazarene Church building and its contents.

April 28 a band concert was given by the combined junior high students of Adams, Heritage, and Hope Christian Schools, as well as some numbers by Covenant Christian High School. This concert was held at Covenant, in Walker, Michigan.

On May 6 the young people and young couples from the First

P.R.C. in Edmonton, Alberta, Canada were invited to a hayride followed by a bonfire and refreshments.

Friday, May 6, was also the date for the 2nd annual Adams Booster Club Auction held at Covenant's gym in Walker, Michigan. Proceeds from that evening of fun were going to purchase a school bus.

Hope P.R.C. in Walker, Michigan held a Request Night April 22 at church. They planned special numbers on the piano, organ, accordion, marimba, and harmonica. Other special numbers included a chalk talk, a vocal solo, the Sunday School, a sextet and a family singing group.

From Southeast P.R.C. in Grand Rapids, Michigan: "Funny how a \$10.00 bill looks so big when you take it to worship, but so small when you take it to the supermarket." □

WEDDING ANNIVERSARY

On June 18, 1988, the Lord willing, our parents and grandparents, MR. AND MRS. EDWARD STOUWIE, will celebrate their 40th wedding anniversary.

We are thankful to our Covenant God for them and the covenantal instruction they have given us. We pray for God's continued blessing and care upon them in the years to come.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and

his righteousness unto children's children." (Psalm 103:17)

Dave and Lenore Dieck
John, Kathy, Mary
Randy and Janice Bode
Ed and Mary Stouwie
Kevin, Rachel, Curtis
Gys and Joanne Van Baren
Philip, Christy, Michelle,
Eric, Todd
Craig and Sharon Derks
Dale, Keith, Jennifer, Brian

WEDDING ANNIVERSARY

On June 11, 1988, our parents, MR. AND MRS. PETER KOOLE will observe their 40th wedding anniversary.

We, their children and grandchildren, are grateful to our Covenant God for the years He has given them and for their Christian instruction.

"Behold, that thus shall the man be blessed that feareth the Lord. Yea, thou shalt see thy children's children." (Psalm 128)

Larry and Pat Koole
Ken and Pat Koole
Jim and Kathy Vander Kolk
Jim and Gladys Koole
Ron and Sherry Koole
Tim Koole and Tresa
and 24 grandchildren

ATTENTION!

In recognition of and appreciation for his many years of faithful service in our Seminary and as Editor of *The Standard Bearer* the Theological School Committee and the Board of The R.F.P.A. are sponsoring an Open House for Prof. H.C. Hoeksema, June 16, 8:00 p.m. at Hudsonville Prot. Ref. Church.