

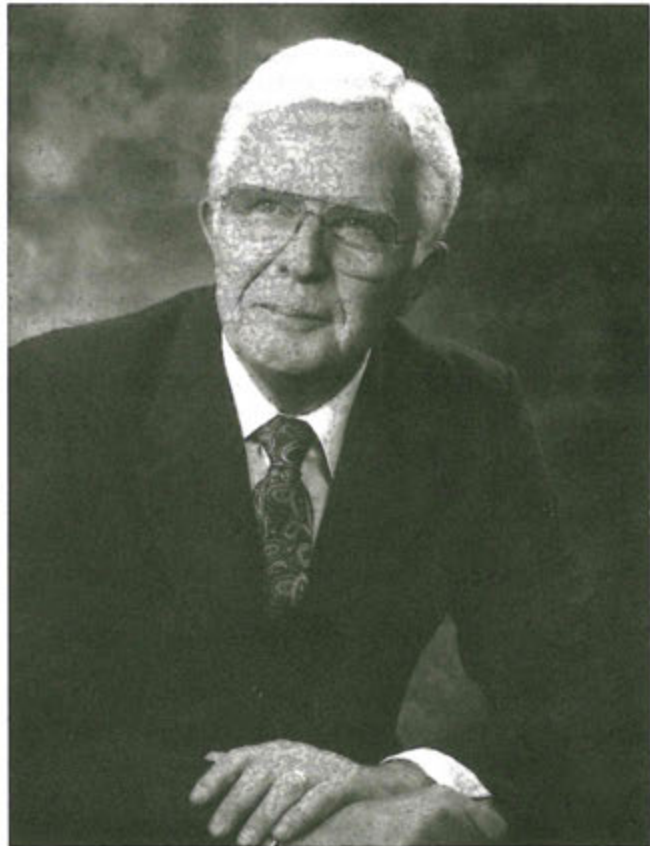
THE STANDARD BEARER

**A Reformed
Semi-Monthly
Magazine**

Tribute to Prof. Homer C. Hoeksema

"HCH, we thank you for your work as editor these past 24 years — the planning, the writing, the proofing of copy, and, occasionally, the covering for tardy contributing editors. Because both the gifts of the servants of Christ's church and the exercise of those gifts are God's gracious enrichment of His church by the Holy Spirit of Jesus Christ, we thank God for His goodness to us through your work."

-DJE



Prof. Homer C. Hoeksema

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In This Issue . . .

"... The relationship between the AIDS epidemic and the sin of homosexuality brings sharply before us the crucial issue of the morality of this terrible sin. It does so not in an abstract way, but in a very practical manner which underscores the deep chasm not only between the church and the world, but also between one segment of the church and another."

So writes Prof. Hanko, as he begins in this issue a study of a sin so repulsive that it surely belongs to those things concerning which it is a shame even to speak. However, with a good part of the church world already condoning homosexuality, keeping silence "would be tantamount to losing the battle against this perverse sin by default." So, with some reluctance, but for "the honor of Christ and the glory of our God," Prof. Hanko takes up his pen against it; and we do well to give this anticipated series our careful attention.

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Meditation

Rev. James D. Slopsema

Imitators of God

Be ye therefore followers of God, as dear children;

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

-Ephesians 5:1 & 2

The church of Ephesus has already been exhorted to put off the old man of sin with all its evil lusts and to put on the new man, which after God is created in righteousness and holiness.

This means that they must not lie but speak the truth to one another in love.

They must not steal but work with their hands the thing that is good so that they have to give to the poor.

They must not let corrupt communication proceed from their mouth but speak that which is good and edifying.

They must not be bitter and malicious but kind, tender-hearted, forgiving.

And now this is all summarized in that they must be followers of God, as dear children, walking in love, as Christ has also loved

The idea is perhaps better captured if we would translate "followers" as "imitators" or even "mimics." The saints in Ephesus were charged to be imitators or mimics of God. And so too are we called to imitate God in our whole life, as dear children.

* * * * *

To imitate is to follow the example of others. It is to do as you see others doing. It is to make an attempt to be like others.

It is our very nature to imitate. None of us really wants to be different from others. To be different most often means not to be accepted. Consequently we tend to imitate what others do. Besides, we learn from the examples of others. By imitating certain individuals we can often avoid certain pitfalls in life or find success.

The trouble is that, all too often, we imitate the wrong thing.

In the previous chapter we learn that certain sins prevailed among the members of the church of Ephesus. Mention is made of the sins of lying, of unrighteous anger which was allowed to burn endlessly, of laziness and stealing, of gossip and backbiting, of bitterness and malice.

In this the saints were imitating the pagan Gentiles in Ephesus. Hence, Paul felt compelled to warn them, "walk not

as other Gentiles walk, in the vanity of their mind" (Eph. 4:17).

Is it any different in the church today?

The example of the world is everywhere. It's presented to us on television, on radio, in books and magazines, through the advertising media. Almost everywhere we turn we see the example of the world.

And all too often we imitate what we see of the world. We are inclined to imitate the world in our dress, our speech, our singing, our dancing, our entertainment, our whole life-style. But, more to the point of this passage, we are also inclined to imitate the world in the way we deal with others. Certainly lying, cheating, stealing, gossip, backbiting, bitterness, and malice exist also in the church today. And it exists because the church imitates the world in its dealings with the neighbor.

Over against this we are called to be imitators of God, as dear children.

The Word of God addresses us here as dear children of God.

We are God's children, of course, only through the work of Jesus Christ. In Christ God has adopted us to be His sons and daughters. In Christ God has even worked a spiritual rebirth in us so that we are born of God. This alone qualifies us as God's children. Those not adopted in

Christ and born again in Christ are not the children of God but are the children of the devil.

It's rather significant that we are addressed here as God's children. For it is the very nature of children to imitate their parents. Children naturally behave as their parents behave. This is sometimes cute and amusing. At other times it is rather frightening, especially for the parent who knows his own sins and weaknesses. But imitate his parents every child does. This is the way God has made children, that they may learn from their parents.

We too are children. We are children of God in Jesus Christ. It is our very nature therefore to imitate our heavenly Father. This is the inevitable fruit of our adoption and new birth in Jesus Christ.

We are called here to live in harmony with that reality.

Be ye imitators of God, as dear children.

* * * * *

We imitate God when we walk in love.

Your walk is the whole of your life. It includes what you say and what you do. It also includes your inner thoughts and desires that lie behind your speech and actions. Your walk even includes the deepest motive of your heart. To walk in love therefore means that your whole life is one of love and is controlled by the principle of love.

Now, there are two whom we are to love. We must love the Lord our God. And we must love our neighbor as ourselves. This, according to Jesus, is the great commandment of the law.

We are concerned here with the latter — love for the neighbor. We are to walk in love with respect to our neighbor. Our motive in dealing with him must be one of love. Our thoughts and

desires toward him must be that of love. Our words to and about him must be words of love. And so too must our action toward him be actions of love. This includes the neighbor in our home, the neighbor in the church, and even the neighbor outside the household of faith.

When we walk in love toward the neighbor, we are imitators of God, as His children. This is evident especially from the fact that we are called *dear* children of God. The word "dear" means "beloved" or simply "loved." God loves us as His children. He has loved us from all eternity and has shown this love to us in countless ways. Now we are imitators of God, when we show to our neighbor the same love God has shown to us, His dear children.

The specific example we are given is that of Christ, who has loved us and has given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Certainly by following the example of Christ's love to us we become imitators of God. For Christ is the Son of God come into our flesh as God's Mediator, as God's visible representative on earth. It is through Christ, therefore, that God reveals to us His love for us. Christ's love for us is God's love. Hence, by loving our neighbor as Christ has loved us we become imitators of God.

Now Christ loved us by giving Himself for us an offering and a sacrifice to God for a sweet-smelling savour.

This sacrifice Christ offered for us was the sacrifice of Himself on the cross. He offered Himself on the cross for us exactly in order that He might pay for our sins and accomplish our salvation. For that reason this sacrifice is also a sweet smell to God, who has eternally loved us and sought our salvation.

But the striking thing is that Christ gave Himself to the sacrifice of the cross! How bitter and horrible was the cross. At the cross Jesus was required to suffer all the agonies of hell for our sins. The mere anticipation of this suffering caused Him great agony in the garden of Gethsemane. But, nonetheless, Jesus gave Himself to the sacrifice of the cross. He was not dragged to the cross. He wasn't compelled against His will by the hand of God. No, He gave Himself willingly to the agonies of the cross. For He loved us and knew that this alone could accomplish our salvation.

This is the love we are to imitate and mimic in dealing with our neighbor.

That means that in love we are to seek the welfare and salvation of our neighbor. This is what Christ in love did for us as He gave Himself an offering and sacrifice for us. He sought and accomplished our salvation. So are we also to show love to the neighbor by seeking his salvation and eternal welfare.

And how do we in love seek the salvation of our neighbor?

Not by lying but by speaking truth with our neighbor.

Not by being filled with an unrighteous anger toward him that burns and burns, but by letting not the sun go down upon our anger.

Not by stealing from him but by working with our hands the thing which is good so that we can not only provide for our own needs but also have to give to him that needeth.

Not with corrupt communication of gossip and backbiting but by speech that is edifying.

Not by bitterness and malice toward him but by kindness, tenderheartedness and a spirit of forgiveness.

In short, we seek in love the welfare of the neighbor by

behaving toward him according to the second table of the law.

But we also imitate God when we are willing to sacrifice for his welfare. The welfare of our neighbor often requires great sacrifice on our part: sacrifice of

money, of time and effort, perhaps even of our life.

For the sake of our salvation Christ offered the supreme sacrifice: His own soul and life. This love we are to imitate in our dealings with our neighbor. Then

we show ourselves to be the dear children of God. And God's name is glorified through us as His great love to us is reflected in our very lives. □

Editorial Column **A New Editor**

Beginning with its first issue in October of 1924 through the September 15, 1988 issue *The Standard Bearer* has been edited by men bearing the name "Hoeksema." The first editor, the late Rev. Herman Hoeksema, served from 1924 until 1964 when he was succeeded by his son, Prof. Homer C. Hoeksema. These men, by God's grace, gave able leadership to our paper and wrote literally hundreds of pages, always faithfully bearing the standard of the Reformed faith. Prof. Hoeksema retired as editor at the end of the sixty-fourth volume. We wish him God's richest blessings in his future labors on behalf of *The Standard Bearer* and our Protestant Reformed Churches, and we thank him for all his diligent work as editor for the past twenty-four years.

Our new editor is the Rev. David J. Engelsma. Rev. Engelsma is a son of our Hope Protestant Reformed Church in Walker, Michigan. He received the A.B. degree from Calvin College in 1960 and graduated from the Protestant Reformed Seminary in 1963. Rev. Engelsma was called by the Loveland (Col-

orado) Protestant Reformed Church and ordained a minister of the Word and Sacraments by that church in September of 1963. A little more than ten years later Rev. Engelsma accepted the call to serve the Protestant Reformed Church of South Holland, Illinois. Rev. Engelsma served South Holland from 1974 to 1988. He accepted the appointment of the Synod of the Protestant Reformed Churches (June, 1988) to the chair of Dogmatics in the Protestant Reformed Seminary. Currently Prof. Engelsma is working towards a Master of Theology degree at Calvin Theological Seminary.

Prof. Engelsma brings good experience and expertise in writing to *The Standard Bearer*. He is the author of several books published by the Reformed Free Publishing Association and numerous pamphlets on a wide variety of subjects. Some of these have enjoyed wide acceptance in the Reformed church world. Through his writing, preaching, and lecturing, Engelsma has made a significant contribution to the cause of the Protestant Reformed Churches and to the cause of the Reformed faith in our day.

May God bless and strengthen Prof. Engelsma as he assumes the difficult task of writing the editorial column of *The Standard Bearer*.

Assisting the editor and the managing editor, Professor Robert Decker, will be Mr. Donald Doezeema. As editorial assistant Mr. Doezeema will be proof-reading copy, scheduling articles, and preparing the contents of the magazine for the typesetters. Mr. Doezeema is not new to this work, having assisted the former editor from 1975 to 1986. Mr. Doezeema, a son of First Protestant Reformed Church in Grand Rapids which he currently serves in the office of Elder, received the A.B. degree from Calvin College in 1962. Six years later he earned a M.A. degree from the University of Michigan. A veteran teacher, Mr. Doezeema taught at both Adams Street Christian School and Covenant Christian High School from 1959 to 1987. For a number of those years he was principal at these schools. From 1987 to present Mr. Doezeema has been busy writing materials for the Protestant Reformed Sunday School Association. Somehow from 1973

to 1976 Mr. Doezeema found time to audit many of the courses taught in our Seminary. Thus he has a solid background in Reformed Theology. Mr. Doezeema is a member of the Teacher Educational Development Com-

mittee of the Federation of Protestant Reformed School Societies. From 1972 to 1977 he served as executive secretary of the Board of that Federation. Mr. Doezeema is editor of *Perspectives*, an educational journal published by

the Protestant Reformed Teachers' Institute. All of this experience should serve Mr. Doezeema well in his work for *The Standard Bearer*. We wish him God's blessing in this important work. □ RDD

A Word of Thanks to HCH and an Interview

Editorial

A Word of Thanks to HCH . . .

For the past 24 years, editorials in *The Standard Bearer* have appeared over the initials, HCH — the initials of Professor Homer C. Hoeksema. With this issue comes a change. Having informed the Staff last year that he would not accept a new appointment as Editor-in-Chief in 1988, Professor Hoeksema now steps down as editor of the magazine.

We take this opportunity, on behalf both of the Staff and of the readers, to express our thanks to him for nearly a quarter-century's work as editor. Perhaps only those who write can appreciate the demands put upon him in that position. But all can recognize that for a third of the history of the Protestant Reformed Churches, he has given direction to these churches and played a leading role in sounding forth their witness to others, by his editorial writing. And all can recognize that he has faithfully labored to carry out the purpose of *The Standard Bearer*, as laid down in the "Constitution of the

Editorial Staff of *The Standard Bearer*," namely, "the maintenance, development, and promulgation of our distinctively Protestant Reformed principles by means of the printed word."

This, he has done while carrying out his other duties as Professor of Theology in our Seminary; and he has done the work of *The Standard Bearer* without any financial remuneration. For him, as for our other contributors, writing for this magazine has always been a labor of love.

We are indebted to him. Gladly we pay the debt with our thanks, as publicly expressed on the cover of this issue. □ DJE

. . . and an Interview

Soon after the last meeting of the Staff of *The Standard Bearer* over which he presided, in June of this year, Professor Hoeksema consented to an interview, in his comfortable office, with the newly elected Editor-in-Chief. Pipe in hand, HCH responded to ques-

tions put to him. The conversation follows.

DJE: When and under what circumstances did you become Editor-in-Chief of *The SB*?

HCH: *De facto*, in September of 1964, because of my father's second stroke in August. I did all the editorial work from this time on. I was elected editor in June of 1965.

DJE: Had you been writing for *The SB* previously?

HCH: I started writing in the 1950s while in Doon, Iowa. My rubric was "In His Fear." Later, I switched to "Voice of Our Fathers." At the time of my appointment as editor, I was writing a commentary on the Belgic Confession. I never finished this series. I may still pick it up.

DJE: Looking back over your writing, what editorials do you remember as of special interest to yourself, or of special significance?

HCH: The editorials I wrote in connection with the Dekker Case. (In the 1960s, Harold Dekker, professor of missions at Calvin Seminary, wrote a series of ar-

ticles propounding the universal atonement of Christ — DJE.) They were of special interest because the issues involved (God's redemptive love of all men, and Christ's atonement for all) were so clearly related to the fundamental issues of 1924, when our Protestant Reformed Churches had their origin. No one on either side in the Christian Reformed Church could write or speak on the subject without reference to 1924. An interesting sidelight at that time was the fact that Prof. Dekker and I met each other during recess at one of the synod meetings dealing with his case, and he said, "Homer, I know you and I don't agree on these issues. But I want to tell you that of all who have written on this case, you have treated it the most thoroughly and the most fairly."

DJE: What have been the joys of serving as Editor-in-Chief of *The SB*?

HCH: The joys have been connected with the opportunity to teach and to maintain the truth, to guard against error, and to let our testimony go forth. This last has been substantial, I believe. It is my conviction that we have continued in our true Protestant Reformed tradition. As regards the Christian Reformed Church, their present development is related to their doctrine of common grace. Elsewhere, too, the "offer-theology" popular in Reformed circles, e.g., in the Orthodox Presbyterian Church and in the writings of a man like Erroll Hulse (a representative of the "Calvinistic Baptists" — DJE), is related to common grace.

DJE: What have been the disappointments?

HCH: Of course, there have been the problems that men have not met their deadlines and the like, but my main grief is that people have not listened to us. We are a "lone voice."

DJE: What to your mind is the purpose of *The SB*?

HCH: To develop everything along the line of sovereign, particular grace in every aspect and area of life. You can find this stated in an early editorial, perhaps by Henry Danhof (a co-founder of *The SB* — DJE). *The SB* has been true to this, although there have been some significant changes in the format. Once, Herman Hoeksema was made virtually a "dictator" of *The SB*, determining every article of every issue of the magazine. He himself did not want this, but his colleagues insisted on it.

DJE: The criticism is sometimes raised that *The SB* gives too much attention to the Christian Reformed Church and its faults — what about this?

HCH: I don't think that this is a legitimate criticism. It is proper to maintain a negative, critical approach, as long as there is positive development at the same time. The truth must be presented antithetically, in *The SB* as well as in preaching. My early series on Protestant Reformed Christian education and my series on the Canons of Dordt did this, as did your own series some time ago on Karl Barth's doctrine of Scripture.

DJE: What did you think of Kuyvenhoven's featuring the PRC in *The Banner* a while back, and of having your picture on the cover of the magazine?

HCH: I was somewhat amused by it. I will say that Kuyvenhoven's treatment of us was fair and accurate. This was not true of all that was said about us in that issue; but it was true of his article. My picture was "an accident." Kuyvenhoven happened to wander into the Seminary. He saw the painting (of Luther, Calvin, and Herman Hoeksema — DJE) on the wall and suggested the picture that then appeared on the cover of *The Banner*.

DJE: What effect is *The SB* having?

HCH: It has been the occasion for requests for mission work by our churches, although this happened more in our early days than is the case today. *The SB* was distributed widely in those days. Recently, the contact that led to our Norristown, PA mission came through my book, *Voice of Our Fathers*, which is the substance of my articles in *The SB*. We still get responses from all over the world. CR men do read and pay attention to the writing in *The SB*, although I think this is true more of the liberals than of the conservatives.

DJE: What purpose can you envision *The SB* serving in the future?

HCH: The purpose should be the same as it always has been — maintaining antithetically the Reformed line in every area, within the sphere of the PRC and with regard to those without. I am troubled that I perceive that our people do not read enough, that they do not read *The SB* enough.

DJE: *The SB* is a free paper in the sense that it is not church-controlled — is this preferable to its being an official church-paper of the PRC?

HCH: It is, and should be, a free paper. A denominationally controlled paper must hew to the denominational line. If need be, a free paper can criticize the denominational line. This, after all, was the origin of *The SB*. *The Banner* closed its columns to Herman Hoeksema when he was criticizing the doctrine of common grace.

DJE: *The SB*, then, functions in the PRC in a way similar to the free press in the United States?

HCH: Right.

DJE: What problems beset the magazine?

HCH: It is not read enough by our people. It is not even in all our homes. Elders used to inquire

about subscription to *The SB* on family visitation. The R.F.P.A. has been dealing with this problem. It recognizes that the fault may not be all on one side. Questionnaires were sent out, asking what departments are read. Some changes were made. One lack is that not enough effort is put forth to increase our subscriptions. The present number of subscribers is 1,800 or 1,900. We should aim at 3,000. Then the magazine would be self-supporting. Henry Vander Wal, by the way, has been an excellent Business Manager and has done a lot to promote the magazine.

DJE: Maybe, we should do a little feature on Henry when he retires.

HCH: This would be in order.

DJE: Why did you decide to resign?

HCH: There were two main reasons. First, I wanted to see an orderly transition to the editor who would succeed me. The transition in my own case was traumatic. A second reason was that I might have time for writing of a more permanent nature than editorials. The stress of coming up with editorials makes it very difficult to find time for other writing.

DJE: What writing do you have in mind?

HCH: I hope to see my work on the Old Testament published in book form; I am working on the new edition of the history of the PRC; I would like to publish a commentary on Isaiah in the style of *Behold He Cometh*; my colleagues have urged me to work on the doctrine of Scripture as a supplement to "Introduction to Dogmatics."

DJE: Are you willing to do any writing for *The SB*?

HCH: I would like to take a regular department, after I return from Tasmania.

DJE: What advice do you have for your successor?

HCH: Hew to the line, and be on time! □ DJE

Walking in the Light

Prof. Herman C. Hanko

Homosexuality (1)

A couple of years ago when this country first became alarmed at the rapid spread of AIDS, Rev. Jerry Falwell expressed the opinion that this dreaded disease was the judgment of God on the sin of homosexuality. The howl that arose from the media reverberated from one end of the country to the other. If it was within their power, the media leaders would undoubtedly have tarred and feathered him and ridden him out of the country on an iron rail.

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

More disturbing was the fact that the ecclesiastical press, almost in unison, also joined in this clamor of condemnation and painted Falwell as a religious bigot who had no sympathy for homosexuals and who made the Biblical God of love and compassion some kind of monster and tyrant. Falwell found himself in a whirlpool of controversy.

But was he wrong? The relationship between the AIDS epidemic and the sin of homosexuality brings sharply before us the crucial issue of the morality of this terrible sin. It does so not in an abstract way, but in a very practical manner which underscores the deep chasm not only between the church and the

world, but also between one segment of the church and another.

It is to the basic question of homosexuality that we shall address ourselves in this and in subsequent articles. It is with some hesitation that we write on this subject. The sin of homosexuality is so repulsive, so evil, so utterly degrading that one is reluctant even to speak of it. Paul reminds the Ephesian Christians (5:12) that there are things done in secret among the ungodly concerning which it is a shame even to speak. But silence on such a question in today's world is impossible for the Christian. It would be tantamount to losing the battle against this perverse sin by default. It would be

retreating from the battlefield to permit Satan full sway. It is a shame indeed to speak of these things. It is a shame that we have to speak of these things. But for the honor of Christ and the glory of our God this is a shame which shall have to be borne.

* * * * *

The sin of homosexuality has dramatically increased in our day, especially in America and Europe. While the sin goes back to many ancient cultures in the countries surrounding Israel and in ancient Greece and Rome, it has reappeared in today's world with a vengeance.

But there are important differences. Throughout the history of the world the sin of homosexuality has always, even in heathen lands, been considered a sin, or at least a serious aberration from commonly accepted norms of sexual behavior. While fairly common in some cultures, the general opinion among the heathen was one of disapproval. It was, after all, a sin against nature.

Today this is no longer the case. In 1957 *The Wolfenden Report* was issued in England. It was based on a 1954 meeting of physicians and Anglican clergy and it recommended that homosexual behavior between consenting adults in private no longer be considered a crime. This report was adopted by the English Parliament and it opened the floodgates of a tidal wave of immorality which has continued to grow until it threatens to inundate the land.

Homosexuality is not considered a crime anymore in our land. It is not even considered a sin. It is said to be a sexual preference, an alternate life-style, a completely acceptable way of living. In some states marriages are performed between homosexuals, and such couples are given the right to adopt children.

(In other instances, where lesbians are united in such a relationship, one of the women agrees to have a child either by artificial insemination or by in vitro fertilization of her ova.) Various anti-discrimination laws are passed by state legislative bodies which prohibit schools from firing or refusing to hire homosexuals; which force property owners to rent to known homosexuals; which prevent employers from firing homosexuals. Woolly-headed liberals, who hate the law of God and are determined to eradicate from this country any reference to religion, push for accepting homosexuals into every aspect of public life with rights equal to any law-abiding citizen. Political parties and candidates, intent on winning elections at any cost, openly cultivate the friendship and support of homosexuals and cater to their clamor for equal rights under the law. Populist coalitions, formed to help power-hungry candidates grab the reins of government, are formed of people who are pro-abortion, pro-homosexuality, pro-pornography, but anti-religion. Gay groups march openly and use the power of sit-ins, pressure groups, threats, demonstrations, and illegal riots to gain their ends. Hardly a day goes by in which references to some such ugly groups are absent from the newspapers. In such a climate we have been called to live.

Worse, the church has joined in this clamor for "gay-rights." Methodist, Presbyterian, Episcopalian, and even Reformed have, in greater or lesser measure, caved in to the pressures of homosexuals and approved of a sin clearly and unequivocally condemned by the Word of God. One can find churches composed of homosexuals in some cities. One can find known homosexual members in almost every main-

line denomination in the land. Homosexuals have even been ordained to offices in the church, including the ministry of the Word of God. The church smiles benignly, speaks piously of its great love and mercy to the under-privileged and hated, and hypocritically prates about its loyalty to Christ. But this same church turns with savage anger against anyone who dares to call homosexuality a sin which comes under the fierce anger of God.

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The Scriptures are clear on the sin of homosexuality, and the question arises how it is possible for the church which condones this sin to get around these clear Scriptural passages.

It might be well to take a brief look at this matter. It is very striking that those in the church who condone homosexuality in one way or another and attempt to explain away Scripture's clear teachings on these matters make use of very current views of Hermeneutics (the science of the interpretation of Scripture). This is not the proper place to enter into detail on these matters, but one ought to be aware of the point that the fundamental issues are, after all, issues of Scripture and its interpretation. The supporters of views condoning homosexuality appeal to literary-historical criticism of Scripture, to the fact that the Scriptures are time-and culture-conditioned, and to the inevitable conclusion that Scripture speaks in a foreign context and to ancient problems which have no relevance today.

Here is how it all works out. The sin of the men of Sodom who clamored at the door of Lot's house to have wicked sexual relations with the angels who visited him on the eve of Sodom's destruction (Genesis 19:1-11), and the similar sin of the inhabitants of Ramah-Gibeah in Benjamin who wanted to have

homosexual relations with the Levite from Bethlehem-Judah (Judges 19:22-28), are interpreted to refer to sins against ancient customs concerning hospitality. The passages in Leviticus (18:22, 20:13) which require the death penalty for homosexuals are said to refer to a warning to Israel not to engage in the temple prostitution of the Canaanites when they finally arrived in the land. The strong passage in Romans 1:18-32 (a passage to which we shall have to give closer attention later) is said to speak not of homosexuality at all, or, if it does, to refer only to pederasty (homosexuality with young boys) or to unloving relationships between members of the same sex. The implication is that as long as a homosexual relationship is a loving and caring relation, it is good in the sight of God. Other warnings in Scripture, such as those found in I Corinthians 6:9, 10 and I Timothy 1:10, are ex-

plained in the same manner.

It is well to remember that the basic issue is once again the issue of Scripture. So it is with the creation-evolution debate; so it is with the whole question of women in office; so it is with attempts to defend homosexuality. Scripture is the issue. And let there be no misunderstanding about this question: Because Scripture is the issue, the issue is the *spiritual* issue of faith vs. unbelief. If by faith we believe God's Word and bow before it, there is no question about it that homosexuality is condemned in the sharpest possible manner. To reject the Bible's teachings on this issue (as well as on others) and to attempt to explain away by devious hermeneutical tricks this great sin is to be guilty of the sin of unbelief. We must not permit ourselves to get bogged down in nice theological or exegetical discussions about fine points of Scriptural interpretation;

we must recognize the whole problem for what it is: a single instance of the great battle of the ages between faith and unbelief. And that issue is, finally, the whole issue of salvation vs. everlasting destruction.

Scripture is clear on the matter. The sin of homosexuality (among other sins) made Sodom ripe for destruction and brought God's fierce wrath upon that city. The inhabitants of Ramah-Gibeah (and the citizens of the tribe of Benjamin who supported them) were destroyed because of this sin so that the whole tribe almost ceased to exist. God says in His law that those guilty of this sin are worthy of death. Paul tells us that the sin of homosexuality is a particular judgment of God against the sin of idolatry: God *gives over* idolaters to the sin of homosexuality. And the references in the New Testament to this sin make clear that those who are guilty of it *cannot* enter the kingdom of God. □

The Day of Shadows

Rev. John A. Heys

Particular Grace Foreshadowed

Very clearly both Adam and Eve, after their fall into sin, were the objects of God's mercy. That mother promise which God spoke, and which we began to treat last time, speaks of an enmity that was going to be realized between Satan and the woman. That woman was Eve, for there was no other woman existing at

that time. That promise was not to all women, or to all of Eve's children and grandchildren. Next time we purpose to consider the awesome fact that Cain, Eve's first child, was the seed of the serpent. But both Adam and Eve were given this promise, and pictured here by God as those who

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would have enmity against Satan and love for Him.

In fact, there are many examples in Scripture, as well as in the mission activity of our churches and sister churches, of cases where those whose fathers and mothers were undeniably the seed of the serpent, were in God's grace made to be seed of the woman. This is possible because it does not depend upon man to bring forth this seed of the woman, of which God speaks in that promise. It all depends upon His sovereign grace and almighty power. Even as He changed Adam and Eve into seed of the woman, He can change anyone whom He eternally chose in Christ, Who is The Seed of the Woman and Who crushed the head of the serpent.

It is to be noted and accepted that here already in the garden of Eden, the day man fell into sin, the truth is presented to us that there is no common grace but a very, very particular grace. Even though Adam and Eve, who were the whole human race in that day, were assured of God's saving grace, the awesome truth is there that all the descendants of Adam and Eve will be divided into two classes, from a spiritual point of view. All men were not in that mother promise assured that God would "offer" them salvation and invite them to come and enjoy His grace. That day thousands of angels already had fallen; and absolutely no promise of salvation was given to even one of them. God's grace is not common. It is true that some of these fallen angels were not yet in hell, and that Satan is not there yet, either. But that is not due to God's grace. Life, and in a sense freedom, to them is because of God's sovereign, eternal counsel, wherein they have certain work to do and cannot do, if they are in the lake of fire.

And today, no one can deny, God does not give every man a "chance" to be saved. The gospel is preached far and wide today; and God's grace is not shown merely to the Jewish race alone. Pentecost has tremendous importance to us, who are not of the seed of Abraham in the physical sense. But the first promise God spoke reveals that He does not intend to "offer" salvation to all who hear the preaching. He Who does not lie and can choose the right words to express Himself, began the preaching of the gospel by declaring that HE WOULD PUT ENMITY in the hearts of some against Satan and all his words, and love towards Himself. He is not going to ask men to accept the new life. He is going to give it to them in a particular grace. He presented no offer to Adam and Eve. He did not wait to see what they would do. He told them in a very emphatic way what He was going to do, and that it would be a very particular work! He says, "I will" not, "I would like to, if you will tell me that you want it."

Do we not read concerning one of Jesus' disciples, "The Son of man goeth as it was determined: but woe unto that man by whom He is betrayed?" Does God have a temporary grace that Judas enjoyed and then lost? And what about that word of the God of all truth and knowledge? He "determined" not only that Christ would die, but also how every element in the transaction would take place. Is that not also the truth in Romans 9:13: "Jacob have I loved, but Esau have I hated." And is He gracious to one whom He hates? Let us not dare to corrupt the words that come out of God's mouth, and say that the idea is: "Jacob have I loved, but Esau have I loved less." If you may do that, I may present it this way: "Jacob have I hated a little, but Esau have I

loved a little." If we may change the powerful word hate to mean love less, who can deny us the right to change that word love into a small hatred? And what about Jesus' own words? In Matthew 22:14 He said, "For many are called, but few are chosen." That harmonizes with this mother promise of putting enmity between the seed of the serpent and the seed of the woman. In Ephesians 2:10, likewise we are told: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Here we read that we are HIS workmanship, so that no work — and that includes "accepting the offer" or "heeding the invitation" — is ours before salvation is begun in us. We are saved before we can believe, and must be born again; or otherwise we will not want to be saved. We also read that we are *created* in Christ Jesus, which means that of ourselves we did not even exist spiritually with the desire to be in Christ. We are created *unto*, not because we performed the good work of delighting in salvation. And God ordained salvation for us and its good works before the foundation of the world. His grace is particular, and by no means or in any way common. Yes, in a sense we can and must say that God offers salvation. In the literal sense of the word He does, for that word then means simply to present before someone. It was presented before Esau through his parents; but it was not presented as an invitation, so that God had to wait and see whether he wanted it. According to Romans 9:6-16, it was all eternally predetermined by God. He did not in grace invite Esau. He has mercy on whom He will have mercy; and He, before the children were born, willed to have mercy only on Jacob.

But let us return to this shadow of God's grace in the garden of Eden. Before Adam and Eve were born again, God came in a particular grace and spoke of a very, very limited grace to which He would call the seed of the woman, and leave what He calls seed of the serpent in its spiritual death. Before they wanted salvation, God's grace had already moved Him to give them that desire. His grace gives, and does not merely suggest or propose salvation, if the spiritually dead man will only show that he wants it.

Yes, men want salvation from punishment. Spiritually dead men can do that. The question is, however, whether they want to be saved from *sin* and want to love God. Those who have not yet received the beginning of salvation, so that they still hate God, can never, when they hear Him speak, make themselves spiritually alive and want that kind of salvation. And Adam and Eve did not show the slightest trace of such a desire to love God again, and hate the devil, before God came, not with an offer in the sense of an invitation, but with a promise that He would work this in them.

Nowhere in Scripture do we find a more powerful manifestation that salvation is all God's work, including the installing of the desire for it, than right there in the garden where man fell into sin. Here His particular grace is foreshadowed. There is no pleading and coaxing to try to get Adam and Eve to hate sin and once again love God. It did not depend upon what man was going to do. The almighty God spoke and revealed what He was going to do. He does not come with an invitation, but with a promise. Before Adam and Eve were even aware of a forgiving grace, God revealed it in this mother promise.

In His particular grace God did two things. He gave them a new spiritual life, which made possible for them, faith in the promise He was going to give. This is clearly evident in the fact that we do not read one word from the mouths of Adam and Eve, and are not told of one deed that even slightly revealed remorse and sorrow over their sin, before God speaks His promise. And He speaks not a conditional promise but a very unconditional promise. He tells us what HE will do, not might do, if we act first, and repent and ask for salvation. The simple fact is, that if that is the way He saves us, we will never, no never be saved. Dead men do not ask to be taken out of their coffins and graves. Spiritually dead men never do and never can feel sorry for their sins and ask to be given love to God. Once again, they will want relief from punishment, but not from Satan's power over them. To fulfill a condition is to manifest that you already have that love of God in your heart. To want relief from punishment means, if that is all you have, to want to keep your hatred toward God even while you escape from His holy wrath. No, God's grace gives man hatred, or to use God's word to the devil, enmity, in the hearts of His people against the devil and all devilry. And THAT God here declares is going to be very particular. There are those to whom He does not intend to give it. These will be left under Satan's power, and they will hate those who have received this love of God into their hearts. And He declares that HE will put that enmity; which means that we do not have it by our natural birth. We are conceived and born in sin. We are totally depraved in the sense that we have not the smallest trace of love to God in us, as descendants of Adam and Eve. They lost all love to God;

and they had nothing of spiritual good to give to their children. The murder of Abel by Cain reveals how particular God's grace is, and that He must give faith to man unconditionally. Fallen man cannot ask for it, for he cannot want it. Very particularly God will give it to those whom He chose in Christ. There are those to whom He does not intend to give it. These He will leave as seed of the serpent. Take hold of it again. HE will put that enmity; and HE will decide who is going to receive it. Let us not listen to Satan, as Adam and Eve did. The denial of total, that is, one hundred percent depravity, is doing as Adam and Eve did, when they took Satan's word and cast away God's word.

God's grace gives, and does not sell salvation. If man has to fulfill the condition, and take a step before God will begin salvation in him, then God sells salvation; and then also He — perish the thought! — runs the risk of having His Son's work fail to realize all that He would like to have it cause to happen. A common grace, the giving of the benefits of Christ's work to every one who hears the preaching, if they will only do what He has not given them the power to do, would not be grace. Grace presents a free gift, not one obtained by a work man performs. God's particular grace is an unconditional grace.

Yes, we must believe, and, as we read in John 3:16, God loved the seed of the woman — and not everybody in the world — and gave His Son, so that those who believe in Him will not perish, but have everlasting life. But Ephesians 2:8 is God's word through Paul that salvation is a gift; and faith is part of that gift. What is more, through Paul, God begins this chapter in Ephesians with the truth that before God gave faith to these seed of the

woman, to whom Paul wrote, they were dead in trespasses and sins; stating further in verse 5 that by grace they are saved. Plainly, grace makes the seed of the woman spiritually alive so that they can believe. Faith — which some incorrectly like to call the accepting of the invitation — is a particular gift; and

therefore a particular grace is taught throughout Scripture, beginning right here in Genesis 3, the day man fell into sin.

There is a second work God wrought that day in His grace; but that will have to be treated next time. He, yes, in His grace, drove man out of paradise and placed cherubim with flaming

swords to keep the way of the tree of life. That we also ought to appreciate. That also should bring words of thanksgiving to God and enrich in us the truth of His particular grace which was foreshadowed in that day, and today is manifested far more clearly. □

Distinctive Traits of True Godliness: Brotherly Love

In His Fear

Rev. Arie denHartog

Love for the brethren is a great mark of godliness. Our Lord said that His disciples would be known in the world by the love which they had for one another. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). There are few exhortations that appear more often in the Scriptures than the command to love our brethren. Paul says in Colossians, "And above all these things put on charity which is the bond of perfectness" (Colossians 3:14). Peter exhorts, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Peter 1:22). And again he says, "And above

all things have fervent charity among yourselves: for charity shall cover a multitude of sins" (I Peter 4:8). The apostle John speaks often of brotherly love. "He that loveth his brother abideth in light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth because that darkness has blinded his eyes" (I John 2:10 and 11). Again he says, "Beloved, let us love one another: for love is of God and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7 and 8). We all know the famous passage on love that is found in I Corinthians 13. There the inspired apostle Paul states emphatically that all our religion, no matter how great we may imagine it to be, is utterly vain without love.

Though the Word of God often exhorts us in the matter of brotherly love, there are always those in the church who do not take heed to all these exhortations. They are so spiritually blind that they do not see the inconsistency and hypocrisy of this. Their words and deeds are born out of hatred and gender strife and division in the church. When they are admonished they will make all kinds of excuses. They will seek to justify themselves. They will pretend that they still do love, when in fact hatred dwells in their hearts and is revealed in their dealings with their fellow saints. This is a very grievous thing which ought not be the case in the church of Jesus Christ. This must be preached against in the church as strongly as false doctrine is preached against. The church of Jesus Christ must be characterized by love. When there is hatred and confusion the name of

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the Lord is greatly dishonored, the Spirit of God is grieved, and the world is given occasion to blaspheme.

Love is of God, for God is love. He that knoweth God must walk in love. We expect that there is no love in the world because the world lies in wickedness. Not all the humanistic affection of the world measures up to the love which God requires in His holy law. Ungodly men from the time of Cain have filled the world with hatred, strife, murder, bloodshed, and war. Marital strife and broken homes, crime and revolution in the world, the thousands and thousands of abortions that are performed each year in our land, all these testify of the dreadful hatred of the world. But God has redeemed His people from this world of hatred and murder. He has sent forth His Spirit into the hearts of His people and shed forth His own love into their hearts. As born again Christians we must walk in love. The love of Christ towards us and in us must constrain us also to love one another.

Brotherly love is an entirely unique and wonderful love. It implies the great truth that all the saints of God are brethren. We are all brethren in the household and family of God. This is a wonderful thing, a great and amazing work of the grace and Spirit of God. We have all been redeemed by the precious blood of the Lord Jesus Christ. We all have the same Spirit of Christ Jesus dwelling in our hearts. We are all fashioned after the image of our heavenly Father. We have one Lord, one faith, one baptism, one God and Father who is above us all and in us all.

If we love God we will also love His saints. God commands us to love them because they are His. Love for the brethren has God as its source and also God as its ultimate object. God loves His

own with such a great love that He gave His own beloved Son for their salvation in the way of the awful death of the cross. How precious the saints of God are in His sight. Surely they ought also to be precious in our sight. God loved us when we were wholly unloveable. He loved us while we were yet His enemies. We are to love one another with the same love. This is impossible for us by nature. Our old sinful nature is characterized by hatred, pride, and enmity. As long as we are in this life we have only a small beginning of the new obedience also in respect to the love we have towards our brethren. It is still very imperfect. We must constantly strive to put away all hatred and enmity and walk in love with our brethren.

But what does all of this mean practically? Love for the brethren must of course be more than a beautiful doctrine for us. It must be practiced and walked in. Paul defines love as a bond of perfectness. Love is and must be the bond that unites the saints together and causes them to delight in one another's fellowship and friendship. Above all, a Christian may not live alone as a recluse. That is contrary to the Lord's commandment. Our love for the brethren is exercised and revealed in the midst of the communion of the saints. Brotherly love is more than a warm feeling inside while we are sitting in our houses.

Love for the brethren operates in the sphere of perfection. There can be no true love in darkness. True love is a holy affection. It delights in holiness and perfection. Brethren who walk in love together delight in perfection and strive for perfection. They exhort and admonish one another according to the perfection of God revealed in His Word. Love is not the worldly tolerance. Love does not condone or wink at sin and

evil. If we love our brother we will admonish him in his sin. Admonishing a brother requires a very great love. Such admonition is not the same as harsh and cruel judgment of the brother. To admonish in love is a very great matter. He that converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins (see James 5). In brotherly love we must labor to build each other up in the grace and faith of the Lord Jesus Christ.

Brotherly love operates also in the sphere of the truth of God. It is the truth of God that unites true saints of God together. Because of that truth they have all things in common. God has given His wonderful truth to His saints. We have the calling with our brethren in the church to strive together for the truth of God, to grow in that truth, confess that truth, defend and promote that truth to the glory of God. That is possible only in the sphere of brotherly love. Sad to say, sometimes it is seen in the church that brethren strive against one another rather than with one another for the truth of God.

Brotherly love involves working for the highest good and welfare of our brethren. In love we must not all seek our own but also the things of others. Love is action and work done for our brethren. Brotherly love requires self-sacrifice and self-denial. If we love our brethren we will spend much of our own time and energy and resources for the good of our brethren. It is good sometimes to consider how much we really do for our brethren. Our evil world is characterized by horrible self-centeredness. Because of our sinful nature we as Christians can sometimes also be very selfish. This is a great evil from which we must repent. How much of our time and

energy and money is really spent on ourselves. How little often is given freely for others.

Brotherly love means that we bear with one another's weaknesses and sins and forgive one another constantly. It means that we are not easily offended by the sinful words and deeds of our brother. How needful this is. We are all such great sinners. We sin against each other repeatedly. Unless we are conscious of our own great sinfulness we can never continue in brotherly love. Unless we are by the grace of God ready to forgive until seventy times seven, brotherly love will soon cease with us. Humility is an absolutely necessary corollary to brotherly love. Where there is pride there can be no true brotherly love.

Brotherly love is revealed in its most beautiful character when

our brother is in need or in distress. This world is full of misery and wretchedness. The saints of God cannot escape the misery of the suffering of this world, of sickness, disease, and death. The saints of God are often lonely and forsaken, especially because the world hates them. Jesus said that He will judge all men whether they have given food to their hungry brethren, taken them in when they were strangers, clothed them when they were naked, and visited them when they were sick and in prison. Have we done these things?

If we truly love our brethren we will always be careful what we say to them and about them. How often love is violated by words of hatred and strife and of harsh judgment. What grief and

sorrow this has brought to many a dear saint of God. Scripture tells us always to speak the truth in love. It exhorts us to be careful about the words that we speak that they may always minister grace to the hearers and be to the use of edifying. To love our brethren is to use our mouth to exhort and encourage and comfort our fellow saints with the truth of God.

How much more could be said on this very important subject. Let us all be careful to dwell in love with our brethren in the Lord. God is glorified by this. His virtues are most gloriously displayed in the earth when the saints dwell together in love. May it be said of the members of our churches, "Behold, how they love each other!" □

All Around Us
Rev. Gise J. VanBaren

Reconstructionists and Charismatics

Reconstructionism is a view which might be called "Presbyterian or Reformed Post-millennialism." R.J. Rushdoony is considered the "father of Reconstructionism" while Gary North is recognized as one of its leading proponents. The *Dallas Times Herald*, December 23, 1987, in an article on this movement, gives a brief summary of the views set forth:

Chilton says Reconstructionism is "an attempt by a segment of the Christian

church to bring the church, as a whole, back to using the Bible as a rule of life — all aspects of life."

This Old Testament-centered society would have several hallmarks, including:

- *Restitution:* Instead of jailing criminals, Reconstructionists would have them pay back the cost of their crime: through labor. Chilton says this relates to the biblical idea of indentured servitude, and it should last no more than six years.

- *Welfare and Social Services:* In the Reconstructionist view, the state should exist only to protect and defend citizens. Taxes would be replaced by tithing, and

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churches would provide social, educational and legal services.

•**Capital Punishment:** The Bible advocates the death penalty for murder, rape, sodomy, homosexuality, Sabbath breaking, witchcraft, blasphemy and incorrigibility in children. Reconstructionists say the death penalty should be imposed only on unrepentant offenders and that "incorrigible children" refers not to disobedient 5-year-olds but to teenagers who repeatedly commit serious crimes.

Chilton and Rushdoony say they do not expect to see a society based on Reconstructionist principles during their lifetimes, conceding it will take generations for their brand of Christianity to take hold.

This movement, which purports to be Calvinistic and Reformed in character, is now seeking closer ties with charismatics. This is nothing short of astounding, and the inconsistency of it all has been pointed out by a number of writers in recent articles. *The Christian News*, January 4, 1988, states:

Joseph C. Morecraft III writes in the December, 1987 Counsel of Chalcedon concerning the "Christian Reconstruction Dialogue" held this past October 14-17 in Dallas which brought together 100 leaders of the Christian Reconstruction movement.

Charismatics were in high profile at this gathering. Speakers included such individuals as Bob Mumford and Earl Paulk, as well as Dennis Peacocke, whom Morecraft calls "one of the most important charismatics in America." Morecraft then adds:

"Two distinct but overlapping groups comprised the attenders of the dialogue — charismatics and Calvinists. About two-thirds of those present were charismatics, and one-third non-charismatic Calvinists . . . This was the first time these two groups have come together on common principles for fellowship and dialogue . . . God is mixing the LIGHT of the Reformed Faith with the HEAT of the Charismatic Movement . . . One leading charismatic stated what many are experiencing and willing to confess, that 'God is blending Presbyterian theology with charismatic zeal into a force that cannot be stopped.' I pray God that it is so, and I believe it is. I particularly pray that Calvinists and charismatics will influence each other in their doctrine of worship."

The article continues by pointing out the fundamental error of this activity — and the gross in-

consistency manifest in this unholy alliance:

A fundamental plank in Christian Reconstructionism is that the Old Testament Jewish civil law provides a "blueprint" for us to "reconstruct" society. Deuteronomy 18:20 reads, "But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die." The civil penalty was death — putting it in the same category as murder, bestiality, kidnapping, and homosexuality — as heinous offenses in the sight of God. Yet modern claimants to fraudulent revelation are warmly greeted as allies in a movement which seeks to have modern society reflect that law! Either modern charismatic claims are false, which would merit their death by the Law's standard; or at least some of them are true, which would totally obliterate sola Scriptura; or the leaders of Christian Reconstructionism are doubleminded and hypocritical by welcoming them into the Reconstructionist fold. I challenge any Reconstructionist to present me with any other suitable alternative.

Another article written by Kevin Reed appears in *The Presbyterian*, the excellent little magazine published by Mr. Tony Horne in Bristol, England. He claims that this Reconstructionist Movement which insists on obedience within the realm of government of all of the Old Testament laws, nevertheless has revealed a certain antinomian streak. He writes:

For several years, this writer has been troubled by an antinomian streak in the theonomic movement. While many antagonists have falsely branded the movement as "legalistic," I am convinced that there is actually a more serious problem in the other direction.

"What, you can't be serious?" some may respond. "How can you accuse reconstructionists of an antinomian tendency, when their expressed purposes continually support the law of God?"

. . . These theonomic positions share a common characteristic. They are all directed against practices in contemporary culture which are popularly denounced by the larger "evangelical" community as a whole. As such, they gain much attention. Further, these concerns are rooted in the second table of the law — the last six commandments which deal principally with man's duty toward other men.

So what's wrong with this emphasis? Nothing, per se, unless it becomes the occasion for neglecting other vital parts of God's law. And that is my fear, brethren. I believe reconstructionists have adopted a selective use of the law. In other words, many theonomists exalt popular second-table issues, bring injustice to first-table matters which contain man's preeminent duties toward God . . .

The writer continues by pointing out that the reconstructionists are ignoring the first table of the law, and, specifically, the first and second commandments thereof. While proclaiming the necessity of obeying all of the law of God, the reconstructionists are seeking common ground with papist and charismatic:

. . . Today, we have a new breed of Reformer. There are theonomists who seem bent on patronizing Papists and Charismatics (the modern Anabaptists), while pursuing an agenda of social and political reconstruction.

The question of common ground is bound to arise. For example, pro-life Protestants often find themselves together with Roman Catholics in opposition to abortion. So a dilemma is created. What principles should govern our dealings with Roman Catholics who share our opposition to abortion, homosexuality, etc.?

. . . This lawlessness does not stop with a tolerance of false religion. It also includes laxity toward corruption of worship: second commandment issues . . .

. . . But the time has come to raise these uncomfortable issues, for the sake of the church and the sake of the movement. The reconstructionist movement includes many trends which are both antinomian and unconfessional. We call upon the leaders of the movement to address these issues: how do you integrate the first commandment into your reconstructionist appeals to heretics? How does purity of worship fit within your agenda of reform? How should the fourth commandment be upheld in the contemporary situation?

We will be listening for answers to these questions. Yet, until these issues are addressed, in conformity with the whole counsel of God's Word, the reconstructionist movement remains seriously flawed.

Meanwhile, contemporary readers would do well to remain wary of a movement which is like the "double-minded man, unstable in all his ways" (James 1:8). □

Annual Secretary's Report

Mr. Jim VanOverloop

September, 1988

The close of volume year #64 marks an end and a beginning. Volume #64 is the last volume with Prof. H.C. Hoeksema as editor. He has served in that position, formally, for 24 years. He took over a year earlier when his father, Rev. Herman Hoeksema, had a stroke, so he has been at the helm for 25 years. A recognition banquet was held at the time of Synod in Prof. H.C. Hoeksema's honor, with the Theological School Committee, the delegates at Synod, the Reformed Free Publishing Association Board, and the other two Professors attending. We take this opportunity publicly to thank him once more for his tireless, dedicated, faithful labors over all these years. We thank God for His grace and give Him the praise, honor, and glory.

Prof. Hoeksema is replaced by Rev. Engelsma as editor-in-chief, and Prof. Decker and managing editor.

The Board wishes to thank all those who have written articles in the *Standard Bearer*. This task is often overlooked, and often unappreciated. The Board wishes to call their contributions to your attention and publicly thank them for their labors on our behalf.

Regarding our mailing equipment, two years ago we reported that new addressing equipment had been purchased. Last year in the annual report we mentioned the problems we were having trying to return the equipment because it wasn't working as it should. In spite of our best efforts, we were unable to negotiate a return with Richardson Business Machines Co. We are now attempting to sell the equipment. The method we now employ to mail the *Standard Bearer* is the use of the personal computer of our new business manager. This computer prints labels; and a label affixer, which we have purchased, applies the labels to the *Standard Bearer*. We have finally reached the automated age.

This past year we ran a promotion directed toward non-subscribing Protestant Reformed families. The Board mailed promotional material to 387 addresses offering to send the *Standard Bearer* free for several months to those who responded to our offer. Twelve responded immediately with requests to subscribe. Twenty-four said they'd prefer not to subscribe for various valid reasons. Seventy-two accepted the offer and were sent free issues. After a few months a letter was sent to those 72 asking them to subscribe, of

whom 59 have become subscribers.

The Board also decided to terminate the 10 issues for \$2.00 promotion. In its place we initiated a year subscription at half price for all new subscribers.

At our February meeting it was decided to raise the subscription price \$1.50, from \$10.50 to \$12.00. The old price was in effect for the past six years.

The Board thanks the board members who are retiring this year. They are John Cleveland, Pete Faber, and Jim Van Overloop.

The Board also thanks Don Doezema and Henry Vander Wal for their labors in the office of business manager. The transition is going very smoothly. We also thank John Veldman for helping with the mailing.

The Board asks that you continue to remember us in our labors as your Board. Remember the cause of the *Standard Bearer* in the coming year. We thank God for His many blessings.

Yours in His Service,
Jim Van Overloop □

Decency and Order

Rev. Ronald L. Cammenga

Ministers Without Regular Seminary Training

"Persons who have not pursued the regular course of study in preparation for the ministry of the Word, and have therefore not been declared eligible according to Article 4, shall not be admitted to the ministry unless there is assurance of their exceptional gifts, godliness, humility, modesty, common sense and discretion, as also gifts of public address. When such persons present themselves for the ministry, the classis (if the particular synod approve) shall first examine them, and further deal with them as it shall deem edifying, according to the general regulations of the churches." Church Order, Article 8.

BACKGROUND TO ARTICLE 8

Article 8 has had limited use in the history of the Reformed churches, and has been appealed to primarily in emergency cases. In the beginning of the Reformed churches in the Netherlands, it was necessary that men be admitted to the ministry who did not have very extensive formal training. At first there were no institutions of higher learning in the Netherlands where young men could be trained for the ministry. Before the founding of the University of Leyden in 1575, Reformed theological training was available only in Geneva or in Heidelberg.

The result of this situation was that many men were admitted to the ministry who were unsuited for the work. For this reason the particular Synods of South Holland and Gelderland petitioned the Synod of Dordt (1618-'19) to establish some rules that would make it much more difficult for the unschooled to be admitted to the ministry. The original decision drafted by Dordt was:

School-teachers, artizans, and others who have not pursued courses in languages, arts, and theology in the schools, shall not be admitted to the ministry of the Word, unless we have certain knowledge respecting their exceptional gifts: piety, humility, modesty, superior natural capacity, prudence, and eloquence. As often as such persons seek admittance to the office, the classis in the event the synod approves shall examine them. In case of successful issue, they shall for a set length of time train themselves in the making and delivering of sermons. Thereupon the classis shall deal with them as can best redound to the edification of the churches.

For a short time after the Synod of Dordt this article was utilized. This was due to the great number of vacant congregations after the expulsion of the Arminians. Besides this, the University of Leyden had become suspect because of the influence of the Arminians.

Use was again made of Article 8 at the time of the Afscheiding, or Secession of 1834, when there was a serious shortage of ministers. This was also the case in the period immediately following the Doleantie, 1886, the reform movement led by Dr. Abraham Kuyper.

ARTICLE 8 — AN EXCEPTION

It must be emphasized that Article 8 provides for an exception. Even while it deals with this exception, Article 8 maintains the necessity of ministers being formally trained and prepared.

The article states: "Persons . . . shall not be admitted to the ministry UNLESS . . ." Clearly Article 8 establishes the exception to the rule. The rule is that those desiring admittance into the office of the ministry complete a course of formal training. This is in harmony with the position expressed by the *Church Order* in Article 19, that the churches are to exert themselves that there may be students to be trained for the ministry of the Word.

Reformed churches have historically insisted on a trained ministry. The mystics and Anabaptists took a radical position on the issue of a trained ministry. They taught that all intellectual training for the ministry was un-

Rev. Cammenga is pastor of the Protestant Reformed Church of Loveland, Colorado.

necessary and even detrimental to the influence of the Holy Spirit. One need not have any particular preparation for the ministry, but could depend instead simply on the leading of the Holy Spirit. Today too there are groups that disparage formal training for the ministry.

For various reasons the Reformed did not go along with this view. Appeal was made to II Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." For over 3 years Jesus prepared His disciples for their apostolic calling. The Book of Acts indicates that several young men accompanied the apostle Paul on his missionary journeys, notably Timothy, who were prepared by him for the ministry. Reference is made in the Old Testament to the schools of the prophets.

From the beginning of the Reformation there was an insistence upon a trained ministry. Soon after the Reformation was established in Geneva, Calvin founded the Academy of Geneva where ministers of the gospel were trained to serve Reformed churches throughout Europe. Soon theological schools were established in other lands where the Reformed faith was brought, including Germany, England, Scotland, the Netherlands, and eventually America.

It is important to note that although Article 8 provides for an exception, it does not do away with preparation for the ministry altogether. The article allows for one who has not followed the REGULAR course of study to be admitted to the ministry. It is assumed that all who are admitted to the ministry follow some course of preparation. But it is possible for those who have not pursued the

REGULAR course, that is, a complete seminary education, to be admitted to the ministry. That Article 8 does not dispense with all training for the ministry is plain from the original article as drafted by the Synod of Dordt. That article calls for tutelage under another pastor or group of pastors. It also calls for a "... set length of time (to) train themselves in the making and delivering of sermons."

The Synod of the Christian Reformed Church of 1947 adopted the following declaration regarding admittance to the ministry by way of Article 8:

Synod reminds the churches that Article 8 of the Church Order was adopted in a time when there was a dire need for ministers of the Word. This article should function only in case of great need. This article should never be used as a means to ordain all layworkers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the ministry is a thorough academic training. This must be maintained in theory and practice.

EXAMINATION OF THOSE ADMITTED ACCORDING TO ARTICLE 8

There are three phases to the examination of those admitted according to Article 8: licensure to exhort, candidacy, and ordination.

First, examination must be conducted with a view to licensure to exhort. If anyone desires to be admitted to the ministry according to Article 8, he should make application to his consistory. If the consistory is convinced that the applicant possesses the necessary exceptional gifts, it should present his request, along with its recommendation, to the Classis. The Classis, in the presence of the delegates *ad examina*, should examine the applicant to determine the presence of the gifts mentioned in Article 8. If the application is approved, both by the Classis and by the delegates *ad*

examina, the applicant is given the right to speak a word of edification in the churches of the Classis. (See *Church Order*, Article 20.) This will be a period of probation. The length of this period is to be determined by the Classis. During this time the applicant may receive instruction from designated ministers of the Classis or from the seminary.

At the end of this probationary period the Classis, once more with the advice of the delegates *ad examina*, shall make a judgment of the fitness of the applicant to be declared a candidate for the ministry. The Classis shall conduct an examination of the applicant which is roughly equivalent to the *praeparatoir* (synodical) exam. If this exam is successfully sustained, the applicant may be declared a candidate for the ministry, eligible for a call from one of the churches.

Finally, the candidate shall be examined for ordination. Once a call has been received and accepted, the candidate shall sustain the *peremptoir* (classical) exam. It is understood that the examinations will ordinarily omit knowledge of the original languages.

THE EXCEPTIONAL GIFTS MENTIONED IN ARTICLE 8

Article 8 maintains that exceptions to the general rule of regular seminary training may be made in cases of persons with exceptional gifts. The idea is not that these persons alone possess these gifts, and are therefore qualified to serve in the ministry. The fact is that all who serve in the ministry, also those who have pursued the regular course of study at the seminary, must possess these gifts. But the idea is that these persons possess these gifts in an exceptional way and to an exceptional degree.

First, there must be godliness. Godliness is just fear of the reverence for God. Humility and

modesty are two aspects of godliness, the two outstanding manifestations of godliness. There is not room in the ministry, or in any of the other offices for that matter, for pride and self-seeking. Modesty is really an inaccurate translation of a word that emphasizes the idea of a holy life, a life ordered according to the will of God.

Second, he must be a man of common sense. This is also a poor translation. The original term emphasizes intellectual ability, a ready grasp of things. This is an important quality necessary in one who is to expound and teach the Scriptures.

He is also to be a man of discretion or discernment. This refers to good judgment. It is the ability especially to discern truth

from error, right from wrong.

Finally, he must be a man with gifts of public address. The original refers to "eloquence." But this is not just polished speaking style or salesmanship. It is the ability to express one's thoughts verbally, the ability to communicate ideas in an orderly and clear way to the edification of one's hearers. □

Book Reviews

THE INSPIRATION AND AUTHORITY OF SCRIPTURE, by Rene Pache, Moody Press, 1987. 349 pages, paper. (Reviewed by Prof. H. Hanko.)

Since this book first appeared in the English in 1969, it has gone through twelve different printings, abundant proof of its popularity and worth.

The book was translated from the French. The author taught in Lausanne University and was active for many years in the evangelical movement in France.

The book deals with all aspects of the inspiration and authority of Scripture: revelation, inspiration, plenary and verbal inspiration, inerrancy and infallibility, apparent contradictions in Scripture, the canon of Scripture, transmission of the text of Scripture — these are only some of the subjects with which the

author deals. These questions are all dealt with from the viewpoint of faith, faith in the testimony of Scripture itself. The result is an excellent book which is a strong defense of Scripture and a powerful weapon in the arsenal of believers against the attacks of those who, more or less, want to make the Bible a human book. It is easy to read, not technical nor given to the difficult terminology of higher criticism, faithful to God's own Word.

One aspect of the book is, however, exceedingly troublesome. This has to do with a question which arises in the current debate over the question of Scripture's infallibility. The question is this: Why is it that the church has repeatedly to fight the battle in defense of the Scripture? Why does the question of Scripture's absolute trustworthiness have to be repeatedly faced? One could conceivably answer this question by pointing out that the doctrine of Scripture is fundamental to the

faith of the church and is, therefore, a doctrine which the devil is unusually intent on destroying. And such an answer would certainly be correct. But the same thing could be said of the truth concerning the trinity and the divinity of our Lord. Yet the battle for these truths was fought over a millennium ago, and, apart from the extremes of modernism, the church has not been unduly troubled by these heresies.

There is, I suggest, another factor that plays a role in this question. This has to do with the question of the so-called human factor in Scripture. While oftentimes the idea of a "human factor" was intended merely to emphasize that God used men to write His Word, nevertheless, this idea of a human factor has often been exalted to the point where the divine factor and God's authorship is minimized and even ignored. I suggest further that the reason for this is a basic commit-

ment to an Arminian theology which is found so commonly in fundamentalistic circles, an Arminian theology which also emphasizes a significant and finally determinative "human element" in the work of salvation.

What needs to be said to understand this properly is the fact that the preparation of Scripture as the infallibly inspired record of the revelation of God in Jesus Christ *belongs to the work of salvation*. It is an integral and inseparable part of that work. This is true not only because the Scriptures record for us the work of God in Christ as accomplishing salvation — although this is certainly part of it. Nor is this true only because the whole of Scripture finds its principle of unity in the fact that it reveals to us Christ in all its parts — although this also is true. But God prepared the Scriptures *for the church*, gave the Scriptures *to the church*, and entrusted the church with the Scriptures *because the Scriptures are an integral part of that work of salvation which God performs through Christ to bring His church to glory*.

All this means, therefore, that one's view of Scripture must be the same as one's view of salvation if either doctrine is to be preserved in all its purity. Characteristic of today's church world is a blatant and God-dishonoring Arminianism which exalts the "human factor" in the work of salvation, ascribes to man powers which he does not possess, and makes salvation dependent in some measure upon man's will. If this is one's theology of salvation, it stands to reason that this erroneous view will soon carry over into one's doctrine of Scripture. The human factor will also be exalted in the doctrine of inspiration, and the result will be that this human factor will be so emphasized that the divine factor takes second

place. This is why in fundamentalist and evangelical circles the "battle for the Bible" has to be fought repeatedly. To put it positively, the truth concerning the Scriptures can only be maintained on the basis of the truth of sovereign grace, i.e., that salvation is the work of God alone without any contributing element from man.

Then, of course, it will also be maintained that Scripture is the work of God alone, that there is no more a human element in the preparation of Scripture than there is in the salvation of lost souls. Does this mean that Scripture was written by dictation? that the mechanical theory of Scripture's inspiration is the correct one? that the Bible miraculously "dropped out of the sky?" Of course not; and only a fool would charge the church with believing such nonsense. Inspiration surely means that God made use of men in preparing the Bible — just as He saves men and fits them for His service. Inspiration means that God makes use of men with all their own unique characteristics, abilities, and gifts; that God made use of them in the time in which they lived, in the relationships of life in which they were brought up, educated and did their work; that God made use of them through the calling entrusted to them in God's church. But, as Gordon Clark points out in his book, *God's Hammer*, this was all according to sovereign predestination, a predestination which determined everything concerning an individual man sovereignly. The result was that "holy men of God spake as they were moved by the Holy Spirit." And the Scriptures are God's work and His alone.

This book does not do justice to all this. And this strikes us as a fatal flaw. The book is thoroughly Arminian in its ap-

proach to revelation and salvation. We quote only the following paragraph to demonstrate this:

Can a heathen who has received only the revelations of nature and of conscience come to salvation? Paul expressly declares that everyone will be judged according to the light which he has received: "As many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law" (Rom. 2:12). We have seen that the revelations of nature and of conscience are sufficient to produce, on the part of the heathen, both worship and repentance and the full responsibility for both. However, God, who is just and omniscient, knows perfectly whether a sincere yet ignorant man, given a chance to accept salvation, would take it or not. Christ died for the sins of the whole world, those committed before His coming as well as those in times and places not yet reached by the gospel (cf. Rom. 3:25). The Lord, then, will know how to treat every sinner according to His love and His righteousness (p. 18).

It is that kind of Arminianism which will eventually also affect one's doctrine of Scripture. Allow for this human factor in the work of salvation and soon the human factor also in Scripture will open the door to every form of higher criticism. Let the church learn once and for all that the only way to defend Scripture's absolute trustworthiness and integrity is on the basis of sovereign and particular grace in salvation. □

GOD'S HAMMER, THE BIBLE AND ITS CRITICS, by Gordon H. Clark. The Trinity Foundation, 1987, 225 pp., \$6.95 (paper). (Reviewed by Prof. H. Hanko.)

This book is without doubt the best book I have read on the question of the doctrine of Scripture's inspiration and infallibility. There are several reasons why, without hesitation, I say this.

1) The book takes an unqualified and unambiguous stand for the absolute infallibility of Scripture and for its complete integrity and reliability. Clark has no time for those who, in one

way or another, want to compromise this great truth, so important for the faith of the child of God.

2) The book is written in the straight-forward language of one who knows and sees that this truth is not complicated or difficult to understand, but that it is a truth which every child of God can know and comprehend. Clark wants none of the jargon of modern day defenders of redaction criticism and their interminable arguments which no one can follow unless he has some degree in modern Hermeneutics. The writing is clear, to the point, and straight from the shoulder. This immediately gives it the ring of truth. When discussions of Scripture's inerrancy and authority are so complicated that only advanced students with degrees can understand them, one cannot help but suspect that they carry less than the truth. The truth is always simple and clear. Things get complicated and sticky when heresy is brought in.

3) Clark makes the emphatic point in chapter 1 that this truth concerning Scripture cannot be believed apart from grace because of sin which is present in every man. I appreciated this emphasis immensely, for it is so seldom heard in our day, and it puts the battle between those who hold to and those who deny infallibility where the battle belongs: in the arena of faith vs. unbelief.

4) But most of all, I appreciated this book because it is the only book I have ever read on the question of the doctrine of Scripture which has a correct view of organic inspiration. In at least two places Clark deals with this question. It is so important because critics of Scripture have often set organic inspiration over against the idea of dictation and, therefore, interpreted organic inspiration as referring to a certain

liberty which the "secondary authors" possessed as they wrote the Scriptures — a liberty to write things in their own way, which resulted in a great deal of personal views and cultural conditioning creeping into the Bible. Clark speaks correctly of organic inspiration. He points out that, while from a certain viewpoint, Scripture was dictated because it was verbally inspired, nevertheless, inspiration is more than dictation because of the truth of predestination and providence. That is, all those whom God used to write the Scriptures were determined by God from eternity to fill that role and were prepared by God's sovereign providence for that work. Thus all the circumstances of their lives were determined and sovereignly controlled. How good it was to hear this emphasis which is so sorely needed.

We have often discussed in Seminary (among the faculty and with the students) that an over-emphasis on the human factor in Scripture is really an Arminianism which also introduces a human factor in the work of salvation. The analogy between Scripture and salvation is correct because Scripture belongs to the work of salvation in Jesus Christ. Clark, by insisting on predestination and providence, makes such an Arminian conception of Scripture impossible.

The book is a collection of essays on this subject which Clark wrote over the years. For this reason there is some duplication in the book, and some of the essays are rather philosophical, especially when Clark is analyzing and criticizing the views of the critics. But Clark holds that the truth of revelation is rational and that the whole body of the truth is an organic whole every part of which stands in logical connection with every other part. Clark's powers of logical analysis

are formidable and he subjects the critics' attacks against the Bible to searching analysis and scathing criticism.

We urge our readers to get this book. And while you are ordering it, it would be worth your while to obtain a booklet of the publications of Trinity Foundation and to ask for their *Trinity Review*. The latter is a brief paper which usually carries an article or two of exceptional worth. An issue from last summer carried an excellent analysis of the free offer of the gospel. The address is: The Trinity Foundation, P.O. Box 169, Jefferson, Maryland 21755. □

WANDERING HOME

*We are wandering home, as time
glideth by,
And weaveth its garland of years,
To a beautiful home, and better by
far
Than the one in this valley of tears.*

*We are wandering home by the
same old way
Our fathers before us have trod,
The shadow of death and the city
beyond:
The glorious city of God.*

*We are wandering home o'er a
stormy plain
Replete with temptation and sin,
To a beautiful fold, where wardens
await
To welcome each wanderer in.*

*We are wandering home, yes
wandering home,
But soon we shall wander no more;
And, oh, may we meet each other
at last,
At home on "the heavenly shore."*

*Wandering home, wandering
home,
Soon we shall wander no more;
And, oh, may we meet each other
at last,
At home on the heavenly shore.*

News From Our Churches

October 1, 1988

HISTORY OF HOPE CHURCH, G.R.:

Seventy-eight years ago the area west of Grand Rapids, Michigan was a farming community quite isolated by the Grand River bending its way from south to north. Reformed people living there had to travel some miles north or take a ferry west across the river to satisfy their desire and need for spiritual nourishment on the Lord's Day. These conditions prompted the church fathers of the Hope P.R.C. in Walker, Michigan to meet on Sunday, January 25, 1916 at the home of Mr. R. Newhouse and request by unanimous decision that a mission station of the Christian Reformed Church be established at "Riverbend."

Only six months later, on June 6, 1916, the Hope Christian Reformed Church was a reality.

They were financially poor and, lacking the means to build a house of worship, held all

meetings in various members' homes.

In 1917 a decision was made to proceed with building a church at an estimated cost of \$2,300.00.

A prayer of thanksgiving arose from the congregation when Candidate G.M. Ophoff became their first pastor in January 1922.

The year 1924 saw the unity of the Hope C.R.C. shattered. True to his calling, Rev. Ophoff fought openly for the cause of the truth. He expressed his disagreement with the demands of the Three Points. Consequently he and his consistory were forced out of the Christian Reformed Church. He, along with his consistory and congregation that remained, took an active part in the early formation of the Protestant Reformed Churches.

After seven years Rev. Ophoff left, and another seven years passed before God sent Candidate H. DeWolf in 1936 to become their second pastor.

In 1930, having lost their first church in 1925, they made for-

mal plans to construct a church building for an approximate cost of \$2,100.00.

Rev. DeWolf left in 1940, and was followed shortly by Candidate J. Heys, who served in Hope for thirteen years.

In 1953 Hope weathered another split in their congregation. This time the issue was the whole idea of conditional theology and how it related to the covenant. From a total membership of 40 families, 15 left.

After Rev. Heys left, Candidate H. Hanko accepted the call and became Hope's fourth pastor. During the years Rev. Hanko was there, the congregation experienced a steady growth. Catechism attendance in 1955 showed 40; in 1963, when Rev. Hanko left, it showed 110 in attendance.

Rev. Hanko was followed in 1963 by Rev. H. Veldman.

The numerical growth in Hope meant that the present facilities were no longer adequate. With a view to building once more the congregation purchased three lots about a block away from the old church. May 16, 1965 the first worship service was held in the new sanctuary.

Rev. Veldman left in 1966 and was succeeded by Rev. J. Kortering. Rev. Kortering was followed in 1972 by Candidate R. Van Overloop. The latter was in turn followed by Rev. R. Flikkema in 1981; and Rev. J. Slopeema became Hope's current pastor in 1986.

Hope presently has a total of 94 families and a total membership of around 400.

Next month will mark the 28th anniversary of the "Hope Heralds," an all male singing group from Hope who are dedicated to the heralding of God's praise in song.

Two sister churches have had their beginnings in Hope Church.

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



Hope Protestant Reformed Church (Grand Rapids)

Faith, with 20 families, organized in 1973; and Grandville, with 26 families, in 1984.

There are only a couple of farmers left in Hope. There are some home-builders and factory workers. There are five teachers, a number of office workers, some self-employed, and some retirees. And there are a lot of children, five of whom are handicapped.

Hope continues to experience the blessing of God in their church life, and they feel blessed to have been given the opportunity to witness for so many years.

MINISTERIAL CALLS:

Rev. Carl Haak has declined the call from the First P.R.C. in Holland, Michigan.

Rev. Wayne Bekkering has declined the call to serve as missionary in Jamaica, and he has received the call to serve in the Hope P.R.C. in Isabel, South Dakota.

Prof. Robert Decker has received the call to Faith P.R.C. in Jenison, Michigan. He was chosen from a trio that included the Revs. Ronald Van Overloop and Barry Gritters.

On August 28 Rev. David Engelsma was scheduled to preach his farewell sermon in South Holland, Illinois. A divine worship service was then scheduled for August 31st in the South Holland P.R.C., at which time Rev. Engelsma was to be installed as Professor of Theology in our Seminary.

MISCELLANEOUS:

On Sunday, August 28, the Sunday School of the Hudsonville P.R.C. in Hudsonville, Michigan

sponsored a Children's Singspiration at 2:00 P.M. The songs sung were chosen especially with the children in mind. There were also a couple of special numbers by several children in Hudsonville's congregation. A very large group turned out for this first-of-a-kind event held in our churches. Maybe more will follow.

In response to interest shown, the consistory of the Grandville P.R.C. in Grandville, Michigan has decided to encourage young couples in their church to organize a Mr. and Mrs. Society.

Final thought, from *Across the Aisle* of First P.R.C. in Grand Rapids, Michigan: "God gave us two ears and one mouth. That ought to tell us something." □

WEDDING ANNIVERSARY

On October 8, 1988, the Lord willing, our parents and grandparents, MR. AND MRS. PETER KNOTT, will celebrate their 40th Wedding Anniversary.

We are thankful to our Heavenly Father for the years of covenant instruction, love, and care they have given us. We also thank God for these years they have had together and for His many blessings on them.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Psalm 146:5)

Andy and Mary Brummel
Shelley, Kristi, Julie, Mike
Don and Jackie Offringa
Dennis, Melonie, Wendi
Bob and Kathy Knott
Jennifer, Katie, Aaron

WEDDING ANNIVERSARY

On October 16, 1988, the Lord willing, our beloved parents, MR. AND MRS. GORDON TERPSTRA will celebrate their 35th Wedding Anniversary. As we give humble thanks to our God for His goodness to our covenant family through their Godly instruction and example, we also pray that His blessing may continue with them in the year to come.

"Great is the Lord and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another and shall declare Thy mighty acts." (Psalm 145:3, 4)

David and Suzanne Looyenga
Lisabeth, Brendan, Brianna,
Caitlin and Meghan
Thomas and Luanne Schipper
Jason, Dirk, Nicole,
Andrew and Betsy
Charles and Verna Terpstra
Corey, Amber, Kimberly,
Thad and Kyle
Todd and Valerie Terpstra
Jeffrey and Kathy Terpstra

RESOLUTION OF SYMPATHY

The Council of Faith Protestant Reformed Church extends its Christian sympathy to its fellow officebearer Elder William Huber and his family in the recent passing of his mother, MRS. IRENE HUBER on September 6, 1988.

May they find their comfort in the Word of God, knowing that her confession was: "I belong to my faithful Savior Jesus Christ who with his blood satisfied for all my sins." (Heidelberg Catechism Lord's Day 1)

Clare Prince, Vice President
Gary Kaptein, Clerk