

# *THE* **STANDARD BEARER**

**A Reformed  
Semi-Monthly  
Magazine**

---



*Rev. and Mrs. Herman Hoeksema, with Dr. Klaas Schilder (1939)*

## Is the stocking really finished?

See "A Belated Contribution to the Schilder Commemoration"

— p. 485

---

Vol. 67, No. 21  
September 15, 1991

## CONTENTS:

September 15, 1991

|   |     |
|---|-----|
| Meditation — <i>Rev. Jason L. Kortering</i><br><b>A SOLDIER'S PROPER FOOTWEAR</b> .....                               | 483 |
| Editorial — <i>Prof. David J. Engelsma</i><br><b>A BELATED CONTRIBUTION TO THE SCHILDER<br/>COMMEMORATION</b> .....   | 485 |
| Letters .....   | 488 |
| From Holy Writ — <i>Rev. George C. Lubbers</i><br><b>EXPOSITION OF PSALM 81:3 (continued)</b> .....                   | 488 |
| The Strength of Youth — <i>Rev. Barrett L. Gritters</i><br><b>The End Times (13)<br/>EVERY WORK MADE PUBLIC</b> ..... | 491 |
| Book Reviews .....  | 493 |
| Index to Volume 67 .....  | 494 |
| News From Our Churches — <i>Mr. Benjamin Wigger</i> .....   | 503 |

## In This Issue ...

Have you ever tried to imagine what it must have been like for the children of Israel to stand before Sinai? Jehovah Himself came down on that mount. The mountain was ablaze, and the smoke of it billowed up toward heaven. Thunder and lightning burst forth from the thick cloud which covered it, and the whole mount trembled greatly. And all of this was accompanied by a loud trumpet blast which "waxed louder and louder."

Have you ever wondered at the blowing of trumpets over the burnt offerings and the sacrifices of old dispensational Israel? Man-made trumpets, of ram's horns, they were, serving not only to remind Israel of that blast from Sinai, but to point them to better things to come — the fulfillment of all the sacrifices, in the sinner-justifying sacrifice at Calvary.

And have you contemplated the thrilling sound of the trumpet yet to be, the immediate harbinger of the Son of man, who in His return in power and great glory will awaken those who sleep in the dust of the earth, and summon all men to appear before the throne of judgment?

Is this final trumpet-blast to be understood metaphorically (as John Calvin, the prince of exegetes, supposes)? Or will there actually be a reverberating sound which pervades the universe, God's trumpet-blast, to announce the coming of His Son? Rev. Lubbers, in this issue, in his exposition of Psalm 81:3, considers this and other questions concerning the significance of the blowing of the trumpets "at the appointed time." He does so as one who has for years made a serious study of the concepts, and of the words and phrases, of Scripture — by comparing Scripture with Scripture. And he does so as one who himself looks for the experience of the reality of it all — soon. May we, in our reading of his article, catch something of the thrill of that expectation.

Also in this issue is the annual index. Extensive cross-referencing makes an index more useful, but also more lengthy — at the expense of regular rubrics. When we see how much we've displaced, we cannot help but wonder if we made the right choice.

## THE STANDARD BEARER

ISSN 0362-4692

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

Postmaster: Send address changes to the Standard Bearer,  
P.O. Box 603, Grandville, MI 49468-0603.

### EDITORIAL COMMITTEE

Editor: Prof. David J. Engelsma  
Secretary: Prof. Robert D. Decker  
Managing Editor: Mr. Don Doezema

### DEPARTMENT EDITORS

Rev. Ronald Cammenga, Prof. Robert Decker, Rev. Arie den Hartog, Rev. Russell Dykstra, Rev. Barry Gritters, Rev. Carl Haak, Prof. Herman Hanko, Rev. John Heys, Rev. Marvin Kamps, Rev. Kenneth Koole, Rev. Jason Kortering, Rev. Dale Kuiper, Mr. James Lanting, Rev. George Lubbers, Mrs. MaryBeth Lubbers, Rev. James Slopesma, Rev. Charles Terpestra, Rev. Gise VanBaren, Rev. Ronald VanOverloop, Mr. Benjamin Wigger, Rev. Bernard Woudenberg.

### EDITORIAL OFFICE

The Standard Bearer  
4949 Ivanrest  
Grandville, MI 49418  
BUSINESS OFFICE  
The Standard Bearer  
Don Doezema  
P.O. Box 603  
Grandville, MI  
49468-0603  
PH: (616) 243-3712  
(616) 531-1490  
FAX: (616) 531-3033

### CHURCH NEWS EDITOR

Mr. Ben Wigger  
6597 40th Ave.  
Hudsonville, MI 49426  
NEW ZEALAND OFFICE  
The Standard Bearer  
c/o Protestant Reformed  
Church  
B. VanHerik  
66 Fraser St.  
Wainuiomata, New Zealand

### EDITORIAL POLICY

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

### REPRINT POLICY

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

### SUBSCRIPTION POLICY

Subscription price: \$12.00 per year in the U.S., \$15.00 elsewhere. Unless a definite request for discontinuance is received, it is assumed that the subscriber wishes the subscription to continue, and he will be billed for renewal. If you have a change of address, please notify the Business Office as early as possible in order to avoid the inconvenience of interrupted delivery. Include your Zip or Postal Code.

### ADVERTISING POLICY

The Standard Bearer does not accept commercial advertising of any kind. Announcements of church and school events, anniversaries, obituaries, and sympathy resolutions will be placed for a \$3.00 fee. These should be sent to the Business Office and should be accompanied by the \$3.00 fee. Deadline for announcements is at least one month prior to publication date.

### BOUND VOLUMES

The Business Office will accept standing orders for bound copies of the current volume. Such orders are filled as soon as possible after completion of a volume year.

16mm microfilm, 35mm microfilm and 105mm microfiche, and article copies are available through University Microfilms International.

D.D.



---

## Meditation

Rev. Jason Kortering

---

# A Soldier's Proper Footwear

*Stand therefore, having your feet shod with the preparation of the gospel of peace.*

Ephesians 6:15.

Your feet!

They also are important to a soldier.

They need to be "shod" (to have shoes) if we are to function effectively in the battle of faith.

The health of the entire body is important to a soldier and to his army. For this reason, physical examinations are very thorough when one volunteers for the armed forces of the U.S.A. The critical test comes in the heat of battle.

The inspired apostle Paul drew from his familiarity with the Roman soldier, as he compared the Christian in the battle of faith to such a soldier. In the preceding verses he made clear that the real enemy in the battle of faith is not one of flesh and blood, but is an evil spirit, the prince of the power of the air, Satan and all his associates. Such evil spirits have access to our inner being, can influence our thoughts, our desires, our emotions, and thus ultimately our deeds. He also uses evil men to tempt us, and sometimes he even poses as an angel of light by using "Christians" who are such in name only, for they claim to be what they really are not. Satan and his hosts shoot fiery darts at us in

order to persuade us to forsake what we believe to be the truth of God's Word and to abandon our Christian commitment to obey God rather than man. It is the goal of our spiritual enemy to dissuade us with respect to our faith, and to defeat us through discouragement or evil influence.

God in His mercy has provided us with armor.

Yes, this includes the girdle of truth, the breastplate of righteousness, but also the shoes of the preparation of the gospel of peace.

Healthy feet are important to a soldier. His feet support his entire body. All his functions as a soldier depend upon his ability to stand up. Besides this, his feet enable him to move about. With his feet he can march for miles to confront the enemy. Once he is in position for battle, his feet enable him to run, to jostle for position, to surround the enemy. All of this is impossible if he suffers blisters, torn ligaments, broken bones, or any injury to his feet.

To keep his feet healthy, he needs footwear.

For the Roman soldier this meant that he had to have the sandals which had hobnails pounded into the soles. These spike-like devices on the soles of his shoes assisted him greatly in getting about.

These sandals helped the soldier in three ways. First, they enabled the soldier to get a firm grip. Frequently the army would traverse wet or even icy paths. They would have to fight in fields wet with dew. Unless he had his hobnailed sandals he would slip about and lose grip, but with his boots he was sure-footed. Secondly, the boots protected his feet, not only from

the stony path or rocky heights, but also from sharp, spear-like sticks which the enemy would often dig into the earth in order to injure the feet of enemy soldiers, who would stumble and fall on the sharp points. His sandals would keep his feet from injury and enable him to pursue the enemy. Finally, the sandals allowed extensive mobility. The Romans had learned from Alexander the Great that an effective strategy in battle was to move an entire army quickly, and attack the enemy without warning. This required the soldiers to run swiftly for miles, often under cover of darkness. His boots would allow him to take such punishment. We saw in the recent Desert Storm how the same thing holds true today, even though much of modern warfare is mechanized, using armored personnel carriers, tanks, and such like.

How does this apply to the Christian soldier?

Our feet represent our spiritual readiness. Just as the loins symbolize the deep spiritual convictions which are activated by the girdle of truth, and just as the breast includes our spiritual heart which alone can be guarded by the blessed truth that we are righteous in Jesus Christ alone, so now our feet represent our spiritual ability to march and to stand in battle. For this reason, the inspired apostle speaks of the "preparation of the gospel of peace." That word preparation has the idea of readiness, preparedness. This is emphasized because if we have spiritually healthy feet we are agile in battle and ready to move about.

To do that we need proper footwear.

---

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



From a spiritual point of view, we need the same three advantages which the soldier had with his boots.

---

***Too many Christians have foot-trouble because they do not have the proper boots.***

---

First, we need to be sure-footed. What a tragedy when the Christian soldier slips about when the battle rages. Is this not what is taking place in the church world today? Too many Christians have foot-trouble because they do not have the proper boots. The result of this is only too evident. Look how unsure they are about the Word of God itself. They slip and slide. Some suggest that the Bible is the product of God and man; others say there are human errors in it; and still others slip upon the rock of higher-criticism. No wonder, then, that they compromise also in their confession of what that Bible teaches. They compromise on the doctrine of predestination. They prefer to speak of divine selection rather than election, and they certainly say nothing about reprobation. Evolution is more plausible an explanation for origin than creation, and miracles are denied or explained away. How beautiful when the Christian soldier wears his boots in the battle and follows the exhortation, "Watch ye, stand fast in the faith" (1 Cor. 16:13).

Secondly, with the proper footwear, the Christian soldier is protected from the embedded spiritual sticks which would trip him up and injure him. Yes, Satan is clever and his wiles relentless. Look how persistently he assaults the church with this nonsense of women's liberation. Some churches are so wounded that they allow the ordination of women in the office of the ministry. Then he switches his tactics and without warning throws us into deep depression because of the difficulties and hardships of life. When we have our footwear right, we are able to stand fast in the evil day.

Finally, the boots enable us to be mobile. This is true in two ways. On

the one hand we are alert to stay on the front line of attack. In general we can say that Satan attacks the entire world. Look at the effect of drugs, rock culture, secularism, and materialism in society in general. Satan attacks the church world with Liberalism, charismatic sentimentalism, and Arminian syncretism. If we look more carefully at the Reformed family of churches, we can see the same inroads; but in addition we find careless preaching, neglect of Reformed Confessions, and world conformity. The shoes will keep us as Christian soldiers ready in the front line of the battle. From a positive point of view, it will also keep us alert for opportunities to preach the gospel throughout the world as God opens doors. The second way we can be alert is to use the most modern means for the sake of the gospel. We live in a high-tech society, with modern communications, computers, information movement that makes the tape recorder like a Model-T. The church has opportunity to make use of all these things for the sake of the gospel.

What are these "shoes" which afford proper footwear?

The gospel of peace. Notice the reasoning of the apostle? If we have our feet shod we will be ready. The source of this readiness is found in the gospel. Why is this true? Because the content of the gospel is peace.

Peace as used here is not external, but internal. It is inner calm, quietness.

If a soldier is to be ready for battle, he needs this peace. The opposite is fear, confusion, inner turmoil. Such a soldier will freeze in battle, grow numb and useless. For the Christian the same is true. If we do not have peace inside, we cannot be ready to function in battle.

---

***The church which is internally divided,... cannot concentrate on the enemy.***

---

This peace is threefold. It is, first of all, and basic to all, peace with God. "Being justified by faith we have peace

with God through our Lord Jesus Christ" (Rom. 1:1, 2). Still more, "The God of peace, the great shepherd of the sheep... make you perfect in every good work" (Heb. 13:20, 21). Our peace with God is in the blood of Jesus, which provides forgiveness, and in the Spirit of Jesus, who gives us holiness. Secondly, it is important that we have peace within ourselves. Despair brings defeat. We need to know that God is in control of all things, "For we know that all things work together for good to them that love God" (Rom. 8:28). We need to be at peace with one another. An army that has soldiers fighting and bickering among themselves cannot concentrate on the enemy. The church which is internally divided, the covenant home which has husband and wife fighting or parents and children fighting, cannot concentrate on the enemy. They are defeated by their own division. This does not mean unity at any price. It means unity in the love of God.

This peace becomes ours by the gospel. The good news is that Christ has made our peace with God and has defeated Satan. When this is heralded to us and worked in us by the Holy Spirit we are able to enjoy the words of Isaiah 26:3: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

When our spiritual feet are shod with such a gospel we are sure-footed, for we value that peace and will not compromise for it. We love the gospel and the peace it gives; hence we will defend it and will resist all efforts by Satan to take it away. What joy it is to be ready to live according to that gospel and to lay hold of the peace that passeth understanding.

If we are going to have our feet shod with these boots, we have to take the gospel preaching seriously, and with prayer be faithful in the hearing and doing of that word.

Stand, then, in the line of battle where God has placed you.

May God's peace make you ready and steady in the battle. □



# A Belated Contribution to the Schilder Commemoration

Last year, the Reformed Churches in The Netherlands ("Liberated") and their sister churches in North America, the Canadian and American Reformed Churches, celebrated the 100th anniversary of the birth of Professor Dr. Klaas Schilder. The Dutch religious magazines made plain that much was made of this celebration all year long. The October 6, 1990 issue of *De Reformatie* (*The Reformation*), magazine of the "Liberated" Churches, was devoted to the life and work of Dr. Schilder.

Klaas Schilder was a notable Reformed theologian and churchman in The Netherlands. Many American preachers know him through his profound trilogy on the suffering of Christ. Schilder died in 1952.

Spokesmen from other Reformed churches joined in the commemoration. One intriguing instance was the appearance of the aged Dr. G. C. Berkouwer at a gathering that was intended to honor the memory and work of Dr. Schilder. Berkouwer was president of the 1944 synod of the Reformed Churches in The Netherlands (GKN) that deposed Schilder and, thus, occasioned the split in that denomination that resulted in the "Liberated" Churches.

There is something to be said for celebrations of this kind as long as they do not degenerate into the worship of a man. The "Liberated" used this commemoration to good advantage. They reminded their people of their history; refreshed themselves in the theology of Schilder; taught their youth what the "Liberated" Churches

stand for; published books by and about Schilder; and promoted the cause of the "Liberated" Churches in the wider Reformed community.

It is to be regretted that the Protestant Reformed Churches (PRC) allowed the 100th anniversary of the birth of Rev. Herman Hoeksema to pass by in 1986 without such a celebration. Perhaps the European churches have more of a heart for this than do American churches.

## The Schilder Connection

It is fitting that there be some contribution to the Schilder commemoration from the side of the PRC. In important respects, there is agreement between the PRC and the theology of Klaas Schilder. Schilder was a staunch defender and ardent advocate of the Reformed faith as set forth in the Reformed confessions. He insisted that the "Three Forms of Unity" are the basis of the faith and work of Reformed believers and their children, not only in church but also in all of earthly life. Schilder would have repudiated the notion that the Reformed confessions are an inadequate basis of the Christian school and that a separate "school creed" must be drawn up for this purpose.

In his church struggles in the 1930s, Schilder stood for the antithesis against encroaching worldliness and against the encouragement of this worldliness by theologians who wanted to bring together "culture and Christianity." Schilder warned against Abraham Kuyper's theory of common grace as a threat to the an-

tithesis. In a book published as part of the Schilder commemoration, *Schilder's Struggle for the Unity of the Church*, the author remarks on Schilder's conviction that the Kuyper of common grace was destroying the Kuyper of the antithesis (cf. pp. 57, 73, and 181). Common grace was contributing to a process in The Netherlands in which "the Secession and the Doleantie (reformations of the Dutch Reformed church in 1834 and in 1886 — DJE) were denied, and also the Synod of Dort" (p. 104). This conviction, of course, Herman Hoeksema had come to some years earlier, as the author of *Schilder's Struggle* also notes (cf. pp. 57ff.).

The PRC are also in agreement with Schilder in their rejection of synodical hierarchy. The church is the local congregation. The congregation is autonomous. It is a real danger, and a grievous sin, that synods usurp power over the congregations. One outstanding instance of this usurpation of power is synod's exercise of the keys of the kingdom of heaven in deposing officebearers.

It is also appropriate that there be some participation in the Schilder celebration from the side of the PRC because Schilder became part of the history of the PRC. When Schilder visited the United States in 1938 and 1939, Herman Hoeksema and the PRC gave him a warm welcome. Schilder was instrumental at that time to arrange a meeting of Protestant Reformed and Christian Reformed officebearers to discuss the reunion of the two denominations.



The friendly relationship between Dr. Schilder and the PRC is reflected in the "Acts of the Synod 1940 of the PRC." Almost the first decision of this synod was an expression of concern for the welfare of Schilder, who by this time had run afoul of the Nazi invaders of The Netherlands:

In view of the invasion of The Netherlands, concern has been expressed regarding the welfare of Dr. K. Schilder, and especially whereas there are rumors afloat of such a nature as to increase such concern, the Synod decides that the moderamen shall, through the proper office in Washington, D.C., send a cablegram to The Netherlands, requesting information as to the condition, welfare and whereabouts of Dr. K. Schilder (Art. 16).

Also in 1947, when Schilder returned to the States, the PRC were open to the Dutch theologian, whereas the Christian Reformed Church (CRC) closed all doors to him. As the author of *Schilder's Struggle* observes in another book, *Terugzien Na Vijfentwintig Jaren (Looking Back after Twenty-Five Years)*:

If the Protestant Reformed Churches had not welcomed Dr. Schilder in North America, people would have known little or nothing of what had taken place in The Netherlands during the war-years. At best, they would have known about it merely in a very one-sided light (p. 59, my translation of the Dutch — DJE).

But the result of the close contact between Schilder and the PRC was the most severe internal struggle that the PRC have ever endured — the split in the Churches of 1953 in which the PRC lost the majority of their congregations and membership. As the book, *Schilder's Struggle*, observes, "Schilder ... played a role (without intending to do so) in the split that took place in the Protestant Reformed Churches in 1953" (p. 422). For this reason too the PRC ought to be heard from on the occasion of the celebration of the anniversary of Schilder's birth.

#### A Notable Book

My contribution takes the form

of a hearty recommendation to our readers of the book referred to above, *Schilder's Struggle for the Unity of the Church*, by Rudolf van Reest (Neerlandia, Alberta, Canada: Inheritance Publications, 1990). The book is Theodore Plantinga's fine translation in one easy-reading volume of van Reest's two-volume work, *Opdat zij allen een zijn (That They All May Be One)*, originally published in 1962 and 1963. The price is \$26.60 (U.S.) or \$29.95 (CN).

*Schilder's Struggle* presents a fascinating description of a powerful, gifted Christian personality and an important Reformed theologian. The book also sketches Schilder's life and work.

The most valuable aspect of the book is its account of Schilder's struggle for the reformation of the Reformed Churches in The Netherlands that ended with his deposition in 1944 and with the founding of the "Liberated" Churches. The background of this church split included the appearance of sheer modernism in the church, e.g., J. G. Geelkerken's denial of the historicity of Genesis 3; the growing influence in the GKN of the theology of Karl Barth (firmly opposed by Schilder from the very beginning); and the opposition by Schilder and others to what they viewed as the "scholastic theology" of Abraham Kuyper. Specifically, the leaders of the "Liberation" objected to Kuyper's doctrines of common grace; the pluriformity of the church; and the covenant and infant baptism. The doctrine of the covenant became the issue that split the churches.

At the same time that the church struggle was raging, from 1940 to 1944, The Netherlands suffered under the invasion and occupation of Nazi Germany. Because of his courageous warning to Reformed Christians against the Nazi movement, especially in the church paper of which he was editor, *De Reformatie (The Reformation)*, Schilder was imprisoned for several months. Soon after his release from prison, he was forced to go "underground," a fugitive from the Nazis. During this time, the synod

of the Reformed Churches deposed him from office both as a professor and as a minister of the gospel.

Our Protestant Reformed readers will appreciate the frequent references in *Schilder's Struggle* to Herman Hoeksema and the PRC. Schilder and Hoeksema were good friends. The author, Rudolf van Reest (pen name for K. C. van Spronsen), was also a friend of Hoeksema and sympathetic to the PRC. Translator Theodore Plantinga has added a 25-page appendix detailing the contact between Schilder and the PRC that makes the book even more interesting to the Protestant Reformed reader. Plantinga's treatment is fair and for the most part accurate.

Another appendix gives Schilder's article, "The Stocking is Finished," on the rupture of relations with the PRC, as well as excerpts from Hoeksema's response. Schilder concluded his article with a comment on the "beautiful life" of Hoeksema and with a farewell to "our friend Hoeksema." Hoeksema on his part responded by questioning whether the stocking of relations between the "Liberated" and the PRC was indeed finished. He suggested that the two denominations begin knitting anew, establishing some form of official contact. In case Schilder did not desire this, Hoeksema would bid friend Schilder farewell ("Vale, Amice Schilder").

#### Serious Differences

The warm personal friendship between the two Reformed theologians and church leaders must not hide the serious theological and church political differences between the "Liberated" and the PRC. The PRC have objections to "Liberated" doctrine and church polity that touch the very heart of the "Liberation" of 1944. The contribution of the PRC to the Schilder commemoration is by no means pure celebration.

There is the question whether the "Liberated" have so reacted to synodical hierarchy as to repudiate the real authority ascribed to the broader assemblies by the Church



Order of Dordt. That the synod of the GKN acted hierarchically in the years leading up to and including 1944 is beyond dispute. Synod took up the matter of doctrinal differences in the churches on its own, without any appeal or overture from the churches. It continued itself in existence year after year. It treated the matters leading to Schilder's deposition in secrecy. It condemned Schilder without giving him a hearing, indeed during the time when he could not defend himself because of his hiding from the Nazis. The grossest usurpation of authority was synod's deposition of officebearers.

But Schilder reacted to synodical decisions, prior to his deposition, by publicly declaring to all the consistories that he would not be bound by the decisions of synod and by agitating against the decisions of synod. This violated Article 31 of the Church Order of Dordt. The "Liberated" Churches have incessantly referred to synodical authority as "synodocracy," as though there is no legitimate authority of synod over the consistory.

---

*A "no" to Abraham Kuyper's theory of the presupposed regeneration of every baptized child does not imply a "yes" to the "Liberated" doctrine of a conditional promise to every baptized child.*

---

Schilder himself opposed the tendency of the "Liberated" Churches to throw out the baby of synodical authority with the bathwater of hierarchy by declaring, in characteristically striking language, that Christ shed His blood also for the church federation. But if van Reest is correct, that it is the church polity of the "Liberated" Churches that for a decision of synod to be considered settled and binding the decision must first be ratified by the consistory, the "Liberated" have abandoned Reformed church government for independency (cf. *Schilder's Struggle*, p. 330). In this

case, the split from the "Liberated" Churches in the 1960s by a group that flatly denied all synodical authority and that virtually rejected the denominational bond was the bitter harvest of seed sown in the "Liberation" of 1944.

Leaving out of consideration the difficulty that the "Liberated" seem to have to make clear that they do not claim to be the only true churches of Christ on earth, as well as their apparent rejection of the church invisible, the doctrinal controversy of the PRC with the "Liberated" Churches concerns the doctrine that was for the "Liberated" the very heart of the "Liberation": the covenant and infant baptism.

The PRC judge the "Liberated" covenant doctrine to be a serious departure from the truth of sovereign, particular grace as confessed in the Canons of Dordt. A "no" to Abraham Kuyper's theory of the presupposed regeneration of every baptized child does not imply a "yes" to the "Liberated" doctrine of a conditional promise to every baptized child.

#### Inaccuracies and a False Charge

The chapter by Professor Plantinga on Schilder's contacts with the CRC and especially with the PRC does contain two inaccuracies. One is the statement that the CRC set aside, or substantially loosened, her decisions on common grace when the large group of formerly Protestant Reformed people returned to the CRC in the early 1960s. The "Acts of Synod 1962" of the CRC shows that the CRC expressly maintained the binding character of the decisions of the synod of 1924 on common grace, in spite of the plea of the returning group that the "Three Points" be "without further binding force." The erstwhile Protestant Reformed people capitulated totally, declaring that they no longer considered the "Three Points" to be Pelagian and Arminian. Indeed, they publicly declared that they "do not contend that they (the "Three Points" — DJE) are in conflict with Scripture and the Three Forms of Unity." The CRC on its part merely

recognized and bore with "scruples you may have." But they prohibited the returning group from agitating against the doctrine of common grace. The "Three Points of Common Grace" are still binding in the CRC! (Cf. the "CRC Acts of Synod 1962," pp. 456ff.)

Misleading is Plantinga's statement that the "Declaration of Principles," adopted by the PRC in 1951 to set forth the Protestant Reformed covenant view against the "Liberated," is a document "to which one had to assent as a Protestant Reformed officebearer" (p. 426). In fact, Protestant Reformed officebearers are required only to subscribe to the "Three Forms of Unity." The "Preamble" itself of the "Declaration of Principles" states that the document is "to be used only by the Mission Committee and the missionaries for the organization of prospective churches ...."

---

*If the doctrine of the Canons is gospel,  
so also is the covenant  
conception of the PRC gospel.*

---

Plantinga is not to be faulted for the false charge against the Protestant Reformed doctrine of the covenant by "Liberated" theologian Jelle Faber included in a quotation of Faber by Plantinga. In the book, *Interviews over 25 jaar vrijmaking*, Dr. Faber has characterized the covenant conception of the PRC as "fatalism grounded in election" (quoted in *Schilder's Struggle*, p. 428). On the contrary, the covenant conception of the PRC is nothing more or less than the Canons of Dordt's doctrine of God's sovereignty in salvation applied to the covenant. If the doctrine of the Canons is gospel, so also is the covenant conception of the PRC gospel. If the covenant conception of the PRC is fatalism, so also is the doctrine of the Canons fatalism.

#### A Question about Contact

Commemorating the anniversaries of our Reformed fathers is pleasant, easy work. More difficult is the task of maintaining and developing



in our own time the Reformed theology that our fathers loved and handed down to us. Especially difficult is this task when, at certain points, we must correct the theological work of our fathers themselves. The possibility is a love for Reformed truth that outstrips love for our fathers. *Amicus Socrates, sed magis amicus veritas.*

Both the "Liberated" Churches and the PRC profess to be committed to this difficult task.

In this connection, I pose a question. The "Liberated" Churches have taken the lead in creating a new Reformed ecumenical body, the International Conference of Reformed Churches (ICRC). The Conference

was constituted at Groningen, The Netherlands in 1982.

Is it possible for the "Liberated" Churches to invite the PRC to participate?

If the "Liberated" invite, are the PRC able to accept?

Or is the stocking really finished?

□

— DJE

## Letters

### Appreciation for the SB on Tape

We receive *The Standard Bearer* on tape (as well as in written form). The family listens to the tape while they are working. It is easier for the younger children to follow and comprehend the printed article while listening to the tape. We pass on the tapes to an elderly couple whose eyesight is failing. We really like the way that the articles of the SB are read on the tapes (by Mr. Ken Rietema — DJE). His work is very much appreciated here in Burnie. We also are thankful that we may keep the tapes either for later reference or for loan-

ing them to others who are interested.

(Mr. and Mrs.) N. Kleyn  
Burnie, Tasmania

### Response:

We remind our readers that *The Standard Bearer* is available on cassette tape from

The Evangelism Society  
Southeast Prot. Ref'd. Church  
c/o Mr. Ken Rietema  
1535 Cambridge Ave. S.E.  
Grand Rapids, MI 49506.

Those who have difficulty reading or those who may prefer to listen to the SB on tape, perhaps while driving,

are invited to request this regular service from The Evangelism Society of Southeast.

— Ed.

A very big thank you for *The Standard Bearer*. I look for its coming each fortnight with much expectancy and have profited much through reading its pages during the few years in which I have been a regular reader. I only wish that I could interest some of my friends and persuade them to take out subscriptions too.

Eric F. Sinclair  
Dover, Kent, England

*From Holy Writ*  
Rev. George Lubbers

## Exposition of Psalm 81:3 (continued)

(Note: The article of which this is a continuation appeared in the March 1, 1991 issue, pp. 261-263.)

"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob.... I am the LORD thy God..." (Psalm 81:3ff.).

Our first essay on this subject

ended with the promise that we would continue the discussion concerning a reference to Numbers 10:10: "Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord (JEHOVAH) your God!"

Rev. Lubbers is a minister emeritus in the Protestant Reformed Churches.



These sacrifices would be finished for that particular feast day in the Old Testament. And they would needs be re-enacted from age to age and from generation to generation until the time of reformation, when all the sacrifices and ceremonies of the law would be disannulled because of the weakness and unprofitableness thereof. But there was an abiding significance in each one of these hundreds of thousands of sacrifices over which the priests had blown the trumpets of the ram's horns. These all lay before God, Jehovah, the judge of heaven and earth, as believing, hoping Israel of God; they are to Israel as a *memorial before their God*.

In our former article we wrote that "the bringing of these sacrifices was no vain, empty show. *It was a legal enactment before the face of God, who is the Judge of every sinner in the day when all the saints shall appear before Christ (II Cor. 6:10).*" To this we now add that this enactment indicated that the terms of the covenant were such that Christ, the King Priest to come, is the "Surety" of a better testament (Heb. 7:22). This "memorial" was the content of the cup which was handed to Jesus in Gethsemane, which He was to drink to the last drop of His sacrificial sufferings on the Cross, which stood outside of the gate at the holy camp of Israel. Here Jesus in perfect obedience drank the cup of the wrath of Jehovah against all the sins of His people. Truly, the blowing of the trumpet in the temple in Jerusalem proclaimed loudly that a better day must come, and that this day would surely come, when the Immanuel Child, JESUS, would save His people from their sins!

Whata "handwriting" there was against each of us before God, the righteous Judge. None of the sins and judgments of death and hell were truly removed at these feast days. But Psalm 40:6-9 trumpets not an uncertain sound. It trumpets from age to age that the Christ, the Messiah to come, is the "end of the law for righteousness to every one that believes" (Rom. 10:4; Matt. 5:17). Here in Psalm 40:6-9 Israel learned to look beyond

these unacceptable sacrifices to the great voice of the better High Priest, who said "In the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." These words the believing saints in the Old Testament confessed on their appointed feast days, when the priests blew the trumpets upon their sacrifices.

These trumpets announced in faith that one day Christ would hear all these trumpet blasts, which cried and cried and cried for the one who could and would blow the very "trump of God" and would say in a loud voice: "It is finished." The time has come to silence the "memorial" of Israel before God. Romans 3:25, 26 tells us that at Calvary God set forth Christ Jesus "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins *that are past, through the forbearance of God*; to declare, I say, at this time his righteousness: that he might be just, and a justifier of him which believeth in Jesus."

Here at Calvary we hear the trumpet blast fulfilled which God blew long ago. Here the covenant words were truly sealed in the blood of the Lamb of God which carries away the sin of the world. But this trumpet at Calvary no priest after the order of Aaron can or need blow. It was the trump of God which was heard at Sinai by all the congregation, and they with Moses exceedingly feared and trembled. Here the trumpet blew at Calvary, and Satan and all the hosts of hell were made an open shame forever. Revelation 12:10 tells us that John heard "a loud voice saying in heaven, *Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb....*"

Such was the fulfillment of the manifold trumpet blasts over Israel's sacrifices by the priesthood of Aaron.

It was all fulfilled in the trumpet sound of God's eternal approval of the High Priest after the order of

Melchisedec, who blew the trumpet at the end of His sufferings in such a way that "behold, the veil in the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent; and the graves were opened....!" Here the trumpet sound of the Gospel gave no indefinite sound: for it was loudly proclaimed that He was not merely the God of father Abraham but of "us also who believe, Jew and Gentile." For He was delivered as a sacrifice for our transgression (Is. 53:5, 6, 10) but was raised because of Christ's sinner-justifying justification!

Here, let all the trumpets sound!

"The solemn feast days" were a statute for Israel, and a law of the God of Jacob. And this law did not merely sound forth from Sinai's fiery, lofty heights, but it is now the law which went forth in the latter day out of Zion (Is. 2:3b). For this law is the sweet, certain trumpet sound of the Gospel which is heard to the end of the earth, unto the isles of the sea!

Glad tidings of good things; the sure mercies of David fulfilled. Water without money and without price.

But there is more to be said concerning this blowing of the trumpet in the light of Scripture.

The question is: Did the trump of God also blow at the occasion of Jesus' glorious ascension into heaven? For in I Timothy 3:16 we read "received up in glory." Surely this means more than that Jesus' ascension ended in His sitting at God's right hand. Yes, it means that too, as is evident from Hebrews 1:3, 4. For not only did He sit down on the right hand of the Majesty on high, but also as the First-born Son of God He was made so much better than the angels, as He has by inheritance obtained a more excellent name than they. But the exaltation from Olives' heights, the passing through the heavens, was in itself a most glorious mystery. He went up very gloriously. Fact is that it was as glorious as will be His return upon the clouds of heaven in the last day. For the Son of man shall come in all His glory (Matt. 25:31). He shall come in the glory of His Father with His



angels. He shall then come as the judge of the nations.

Now when we turn to Psalm 47:5 we read that God is gone up with a shout, the LORD (Jehovah) with the sound of a trumpet. If Jesus will return in like manner as the disciples saw Him leave on the cloud of glory, shall He then not return with the sound of the trumpet? Such is indeed the clear statement of the Scriptures.

The trumpet sound shall accompany Jesus' return from heaven. Thus we read the most comforting word of God in I Corinthians 15:51, 52: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed." Furthermore, we read in I Thessalonians 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

God went up in Jesus Christ most gloriously. It was with the sound of the trumpet. Now this speaks volumes, does it not? It means that this will be the call of the dead from the grave. For all that are in the grave shall hear the voice (the trumpet voice) of the Son of man and shall rise. Yes, they shall come forth from the grave — they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of damnation (John 5:28, 29). This is truly a marvelous authority given unto the Son. And this is accompanied by the blowing of the trump of God. For the just it is the call to enter into the heavenly Canaan, even as Israel in Joshua's days occupied the land of promise by the sound of the seven-fold trumpets which were blown by the priests, as they walked about Jericho. Thus also we shall inherit the kingdom of God and forever be with the Lord, our glorious King of kings, and Lord of lords, in the new creation. And the wicked shall be cast out of the land forever.

Yes, it will be the trump of God.

This trump will be heard in the kingly, almighty shout of God calling all heaven to attention that the great Day of the Lord has come.

Is it too farfetched to conclude that also in Christ's ascension there was the voice of the trump of God, and the glory accorded to Christ, the author of eternal salvation, who is acclaimed in heaven by God Himself to the joy of all the angels in heaven? Once all the angels of God were summoned to sing the victorious song, "Glory to God in the highest heavens, and peace on earth to the men of God's eternal, sovereign good pleasure." For the same Christ, who went up with a shout, with the sound of the trumpet shall thus return. And this is all connected with the feast of trumpets when all the trumpets were sounded upon the promissory sacrifices, as a remembrance to Israel with God.

What about the entire New Testament era, when all shall see the Son of man coming in His glory, as testified the humbled Christ standing before the Jewish council to be condemned to be delivered to Pontius Pilate? All through the New Testament both the evil and the righteous see the Lord sitting on the right hand of power, and coming in the clouds of heaven (Matt. 26:64). This we see in the gathering of the church by Christ who told His disciples "Lo, I am with you alway, even unto the end (consummation) of the world, Amen" (Matt. 28:20). But this is also seen in the judgments which come upon the nations, from Jesus, who has the right to take the book from Him who sits

upon the throne. This is the book with the seven seals, the seven trumpets and the seven vials full of the wrath of God.

Yes, there are seven trumpets too. And these all lead to the overthrowing of the power of the beast, and to the eternal glory of the saints. Ever the trumpets are blowing from the temple of God. Shall these trumpets cease being blown in heaven's glory unto all eternity, the endless ages to come?

It is a good question. And here I cannot quote a text. But the endless Psalms will then be fulfilled in Christ, the chief Musician, in the triumphant trumpet sound in the glorified church, which is the fullness of Him that fills all in all. Shall these saints who sing the "new song" need to be admonished to sing, as this is done in Psalm 150:1-6? Most spontaneously shall they break forth as a mighty throng, as the sound of many waters. Hear them sing, as angels never did or shall.

They are praising God in the sanctuary, which is His dwelling place in the Spirit, as this is built upon the foundation of the Apostles and Prophets. And of this, Jesus is the chief Cornerstone laid in Zion.

They praise God for His mighty acts, according to His excellent greatness.

Hear that trumpet sound, mingled with psaltery and harp, with the timbrel in the holy dance, and the beautiful strains of the organ and the sweet stringed instruments.

And the whole earth joined in. Amen. Yes, Amen. □

*Blow up the trumpet  
in the new moon,  
in the time appointed,  
on our solemn feast day.*



## The End Times (13)

# Every Work Made Public

### The Strength of Youth

Rev. Barrett Gritters

As preparation for reading or discussing this article, read and study the following texts in their contexts: Daniel 7:10, Matthew 13:24-30, Matthew 25:31-46, Acts 10:42, Acts 17:31, Romans 2:16, Romans 14:10-12, II Corinthians 5:10, Hebrews 9:27, I Peter 1:17, Jude 14,15, Revelation 20:12,13. See also *Heidelberg Catechism*, Lord's Day 19 and *Belgic Confession*, Article 37. Perhaps a good exercise would be to write out the shorter ones on a piece of paper, and summarize the longer ones in your own words. Now, with the Word of God at your hand, read what follows.

When we stand before the great white throne and the Lord asks us, "What have you done to Me in your life?" what will we say? When the books (that is, our consciences) are opened, what will be seen? When souls are laid bare, hearts opened, consciences turned inside out, how will we feel? When "every man's works will be made manifest, for the day shall declare it, because it shall be revealed by fire," and when the Lord will "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts," what will the Great Judge, Jesus Christ, find?

The last judgment is the final event before men are taken to their

everlasting destiny — the bliss of heaven or the despair of hell. The history of the world will then have run its course. Now the Lord returns to raise the dead and take His elect with Him to glory. "He shall come again to judge the living and the dead."

We must know about the final judgment.

At the second coming of Christ, every man and woman, old person and child, will be judged by Jesus Christ. Not only those who came into contact with Christ while He was on earth, and not only unbelievers, but every single individual will appear before Him (II Cor. 5:10 and Rom. 14:10). Revelation 20 says that the great and small will be assembled there. It is a "great" throne. None will escape the judgment of Christ.

Everyone who died will be raised from the dead for this judgment (Rev. 20:12,13). How we marvel when we think of it! Some men eaten by lions will be raised from the dead — wherever they are. Some women burned by fire will be raised from their ashes. God will scoop up from the bottom of the ocean the ashes of those cremated, who thought they would avoid Him. None will escape the judgment of Christ!

At the judgment, God makes separation between men. Matthew 25 uses a metaphor to describe this. Just as sheep and goats go out into the pasture during the day for feeding and watering, so the righteous and the wicked live together in this life (see also Matthew 13:24ff.). And just as in the evening the shepherd brings the animals back to the corrals and separates the sheep from the goats, so

also at the second coming of Christ the saints and the sinners are separated before Jesus' throne — the saints on the right hand in the position of honor; the sinners on the left in dishonor and shame, with no rule and no glory at all.

This is not to say that there is no judgment of God *before* the second coming of Christ. Indeed, there is! If the young person over-drinks or takes drugs, he may become addicted and ruin his life (in addition to his health). If he rebels against his parents, he will experience a trouble unlike he's ever known. If he fails to marry "in the Lord" he may be saddled with a miserable spouse. If he fornicates, he may contract some dreadful disease. All these things are the judgments of God. Besides, what you and I don't see — the judgment of God in a man's *conscience* — is a terrible judgment. And, when a person dies he faces a *preliminary* judgment — in the soul he goes to heaven or to hell.

But there is also a *last* judgment.

Why? If it is true that there has already been a judgment of God to take some to heaven and send others to hell, isn't a final judgment a duplication of work? If God already knows who are his sheep and who are the goats, isn't the judgment unnecessary?

By all means, no! God must have His day in court!

Everyone must see and confess that God's cause is the righteous cause, and the judgments that He executed in this life were fair judgments. In this life, it does not always appear so. Even though God judges men in their conscience, we cannot see what kind

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



of judgment a man receives at death. Sometimes it even appears that there are no judgments of God on evil-doers. Some wicked men prosper (as Asaph complained in Psalm 73), and some of God's people are struck down with the most dreadful diseases. So it seems that God's judgment is wrong. In the judgment day, all will be made plain. That's why the Bible says that all the hidden thoughts, the secret works, will be revealed for what they were.

In that day, God will be justified!! Romans 2:5 speaks of that day as "the day of wrath and revelation of the righteous judgment of God...." Then, *every* knee will bow and *every* tongue will confess that Jesus Christ is Lord, and all to the glory of the Father!

What a day that will be! Picture it in your mind: In the middle of the earth stands a great white throne, radiating the brilliant righteousness of God. Seated on the throne is King Jesus, the revelation of the righteousness of God and the standard for judgment. Before Him stands every man and woman and child that ever lived. In His infinite wisdom, this divine Judge judges everyone, declaring the sentence and verdict. And then the verdict is executed: the sheep to glory, the goats to damnation.

We ought to look forward to that day. The God who saved us, the God who gave His only Son to die for our redemption, will be justified! The Son who shed His blood so that we might live, will be brought to the pinnacle of His exaltation! No more lies about Him. No more denials of His Name. No more dishonor. No more scorn heaped on Him and His church. Christ is the righteousness of God!

\*\*\*\*\*

"But is this fair?" you ask. "The sheep are the elect; the goats are the reprobate; the judge must be partial and biased." Not true. By no means will God take some to heaven regardless of their evil works, or send others to hell regardless of their good works. God judges *according to the works* that we have performed.

Men do not go to heaven *because* of their good works. We go to heaven because God elected us in eternity and because Christ died for us in time. Never forget that! But the same God that *chose* us, the same God that *redeemed* us, also *sanctifies* us by His Spirit so that we perform good works. And judgment, now, is rendered according to the *works* we perform (just read a few passages, like Rom. 2:6, II Cor. 5:10, Rev. 20:12). Those that have done good works are rewarded according to those good works, and those that have done evil works are rewarded according to those evil works.

Did you ever have someone object to the doctrine of election because it involves reprobation? He thinks that if reprobation is true, men must go to hell because they were reprobate and that God is to blame for their damnation. This is a slander against sovereign predestination that is older than you may realize. But it's not true. Men don't go to hell because they are reprobate. They go to hell because they have lived an unbelieving, ungodly, rebellious life. They refused to worship God when He showed Himself to them, refused to believe His Son when He was proclaimed to them, refused to repent of their evil deeds when they knew they were evil. And now they are justly assigned to a place in hell. They go to hell because they deserve hell. Show the objector the texts listed above; read with them Matthew 25.

Did you ever have someone object to the doctrine of election because he thinks it makes men careless with regard to good works? Then show him the passages that speak of a reward according to works. And point him to this truth: if a man or a woman is elect, he will not be careless. And tell them that if a man is careless with regard to works, he probably is not elect. The sheep that go to the Father's right hand have *worked*.

When the judgment day comes, there will be an inquiry regarding works, especially works of mercy.

We probably think sometimes about how hot hell must be for the

ungodly who lived during Jesus' life on earth, how horrible it was that they rejected Jesus, didn't wash His feet, didn't give Him a place to sleep or food to eat, and finally did away with Him, hanging Him naked on the ugly cross, which dripped with His precious blood. And we probably think, "If anyone deserves hell, they do; they rejected Jesus Christ."

But Jesus will not allow us to distance ourselves from Him like that. In Matthew 25 He leans forward, as it were, and comes very close to each of us and says, "Today you have opportunity to be merciful to Me, by being merciful to my people. Today you reject and refuse and ignore me when you do so to my people, to the *least* of my people."

---

*But God's people...  
eagerly anticipate the day  
when the works they have  
done by the grace of God will  
be rewarded by grace.*

---

Will you serve Jesus with works of mercy? Find the family that has a difficult time paying their school tuition, and write a check. Will you bless the Lord Jesus Himself? Then bless the infants of the congregation and see to it that they are "brought to Jesus." Would you visit Christ? Go down to the county jail and visit the church member who's been arrested for drugs or shoplifting or who knows what. Do good to Christ? Have you no handicapped in the congregation? Have you no old people languishing in the nursing home, or restricted by their age or health to their home? How long has it been since you have been merciful to Jesus' "least brothers"? With the love of Christ in our hearts, we will have an earnest desire to do these things.

When the books are opened, it will be a revealing day, won't it?

The sheep will have been merciful to Jesus' people. It is very simple. They are not rewarded *because* of that; they are rewarded because of God's grace and mercy. But those who go to heaven will have been merciful to



Jesus' people. Think about it.

It will not be enough in the judgment day to say, "But I haven't put anyone in jail, haven't stolen from them to make them poor, haven't done this or haven't done that." The important question will be, "What have you done?" And, "What have you done to the least of these my brethren?"

Knowing, therefore, the terror

of God, we persuade men.

But God's people are not fearful of the coming judgment.

They look forward to the day when God will be justified. They eagerly anticipate the day when the works they have done by the grace of God will be rewarded by grace. They do not even fear the revelation of their sins, because also then they will be united to Jesus Christ, and will be able

to look to Him in faith and say, "He is my righteousness. All my good works were done because He empowered me to do them by His Spirit. All my shortcomings and failures are covered by His blood. No boast have I in myself. I love my God who chose me, who redeemed me with His own blood, and sanctified me to do these works. All praise is His. Forever." □

## Book Reviews

**As Rich As Job**, by Rev. C. Bijl. Kampen, The Netherlands: VanDenBerg, 1989, 91pp., \$10.95 paper. Translated from the Dutch by F. Vogelzang. [Reviewed by Lois Kregel.]

It is a rare thing to find a book that deals with the problem of the suffering of God's people as biblically as this one does. One grows accustomed to reading that God sends what we call "good" things, but the devil controls the "bad." This author, however, looks at the question of why the Christian must suffer from the viewpoint of the book of Job, and, because of this, comes up with a solution that is both thoroughly scriptural and deeply comforting.

Rev. Bijl is no stranger to suffering, although he brushes aside his own experiences as if they were nothing. However, he was born in the Netherlands in 1931, and he did live through the horrors of the Nazi occupation of his country. Against the background of the fact that many, in speech and writing, rejected the idea that a loving God would send such disasters, this book was written; however, it limits itself to a discussion of the suffering of God's people, rather than of the world in general.

The author is minister of the Reformed Church (*Gereformeerde, "Vrijgemaakt"*) in Zwolle, The Netherlands. He writes in the preface, "This book would like to offer a little

help to those who have a difficult road to travel and who have questions about God's intention with it."

Briefly and simply, Rev. Bijl traces the history of Job: he tells how he had great wealth, walked before his God with a perfect heart, and, in spite of his godliness, lost everything when Satan came to God and questioned Job's motives. With startling insight he exposes the error of the three friends who came to comfort him, and, not surprisingly, it turns out to be the same old error of salvation by works: If Job would only go back to good behavior, he would again have good things from God. On the other hand, Bijl finds the gospel in the words that Elihu utters after the others have finished: deliverance, not by our own works, but through the One who paid the ransom (Job 33:23, 24).

Finally the author points out that when God spoke to Job out of the whirlwind, He did not, even then, tell him why he had to suffer; rather, through many beautiful word pictures He showed him that His power and wisdom are boundless.

Bijl turns at the end to James, who, in commenting on the history of Job, says that the Lord is rich in mercy and tenderness. *Is* merciful, he says, not *will become* merciful if we are only patient.

The writer concludes with these words:

This is a reliable and joyful message for us: we are carried by a divine

wealth in mercy and tenderness. Every glad and sad day.

How do we know that for sure? Even after Auschwitz? Because we live after *Golgotha*. There God's love was personified in Jesus Christ on the cross, which towers above the horrors of this time like an unshakeable monument.

But read the book yourself; then pass it on to a friend who needs comfort. And who does not? ■

**The Covenantal Gospel**, by C. van der Waal. Neerlandia, Alberta: Inheritance Publications, 1990. 192 pp. Paper. Can. \$17.95 / U.S. \$16.20. [Reviewed by the Editor.]

It is the contention of Reformed theologian C. van der Waal that the one gospel of the Scriptures is thoroughly covenantal. Sound interpretation and preaching of the Scriptures depend upon recognizing this. Prominent, popular errors of our day are due to ignorance of the one covenant that stands at the heart of the Bible, e.g., dispensationalism and neo-Pentecostalism. van der Waal is sharp and strong. He concludes the book with these words:

The Gospel is covenantal in every respect. If things go wrong in the churches, ask whether the covenant is indeed preached and understood. If missionary work is superficial, ask whether the covenant is taken into account.... It is impossible to preach a gospel from which the covenant has been removed.... There is there-



fore no gospel except the covenantal gospel. Let this be proclaimed from the pulpits. Let this show in the life in society. Let this be heard in the mission fields. Let this be understood in the families. And let nobody be ashamed of it. It must be proclaimed: Evangelical = Covenantal (pp. 175, 176).

In developing this contention, Dr. van der Waal makes a brief, but careful, study of the biblical covenants, not only the manifestations of the covenant of God with His people, but also the covenants between men.

In the light of the biblical covenant, he offers incisive criticism of such contemporary religious phenomena as the charismatic movement; pietism and methodism's withdrawal from any cultural and political calling because of their quest for heaven; and the "political sermon" that characterizes liberation theology.

The covenant also has urgent practical implications which *The Covenantal Gospel* exhorts upon the reader: singing the Psalms; Christian schools; Christian publications; and a distinctive way of conducting missions, among others. The challenging nature of these practical implications of the covenant comes out in what van der Waal has to say about covenantal missions:

No double standard may be used in educating the heathen who have come to the faith. No half gospel must be preached to them. They are entitled to be instructed in the full truth.... It must be frankly admitted that a lack of sound education has often resulted from a desire for increased numbers and plain laziness.... (There must be) serious church establishment.... The full doctrine must be preached: everything that Christ has commanded must be kept, also by young churches. There is no place for a double standard: no more demanding requirements for the established churches than for the mission field (pp. 158, 159).

A weakness of the book is that it never clearly defines the covenant. It becomes abundantly plain from the overall treatment, however, that van der Waal understands the covenant as a conditional treaty consisting of promise, demand, and threat. For this reason, he inveighs against a "covenant doctrine that identifies the elect and the members of the covenant people as one and the same" (p. 164). Significantly, although he considers the teaching on the covenant of Romans 9-11, van der Waal says nothing about the apostle's doctrine that the covenant promise to Abraham's children referred, not to all the physical children, but exclusively to the

children of promise according to election.

Striking too is the author's insistence that, in the covenant, obedience to the LORD is based upon election. It is not the other way round, namely, that election is based upon the stipulation to obey. "The promise that the LORD will not forsake His people is, therefore, the foundation of the conditions that the electing God lays down" (p. 45). Apart now from the question whether one may speak of the demands in the covenant as "conditions," this insistence of Dr. van der Waal conflicts with his view of the covenant as a conditional treaty between God and men. If the covenant is indeed a conditional treaty, covenant and election do, in fact, depend upon the stipulated obedience.

Another area of disagreement is Dr. van der Waal's explanation of Matthew 24, Mark 13, II Thessalonians 2, and almost the entire book of Revelation as fulfilled completely in the destruction of Jerusalem in A. D. 70.

Remarking these important differences is not at all intended to derogate from the worth of the book, not only for those who have lost almost all sense of and regard for the covenant, but also for those who read the Bible as the book of the covenant. □

## Index to Volume 67

### TEXTUAL INDEX

| Text                      | Author | page |
|---------------------------|--------|------|
| Genesis 32:24-31 .....    | JLK    | 99   |
| Exodus 15:1ff .....       | GCL    | 156  |
| .....                     | GCL    | 203  |
| Deuteronomy 8:10-14 ..... | JDS    | 75   |
| Ruth .....                | CJH    | 257  |
| Ruth 1:1-18 .....         | CJH    | 284  |
| Ruth 2:1-17 .....         | CJH    | 306  |
| Ruth 2:18-3:5 .....       | CJH    | 328  |
| Ruth 3:6-18 .....         | CJH    | 429  |
| Ruth 4:1-10 .....         | CJH    | 452  |
| Ruth 4:11-22 .....        | CJH    | 468  |
| Psalms 103:13, 14 .....   | JLK    | 3    |
| Psalms 81:1ff. ....       | GCL    | 261  |
| Psalms 81:3 .....         | GCL    | 488  |

|                               |     |     |
|-------------------------------|-----|-----|
| Proverbs 9:11 .....           | JDS | 171 |
| Isaiah 6:1-13 .....           | GCL | 114 |
| Isaiah 6:11-13 .....          | GCL | 67  |
| Matthew 10:5-7 .....          | BW  | 108 |
| Matthew 13:3-8, 18-23 .....   | BW  | 330 |
| Matthew 2:19-23 .....         | JDS | 123 |
| Matthew 27:15-18, 21 .....    | JLK | 243 |
| Luke 13:1-5 .....             | JDS | 219 |
| Luke 4:16-19 .....            | RLC | 321 |
| John 19:23, 24 .....          | JDS | 267 |
| Acts 2:1-4 .....              | JLK | 363 |
| II Corinthians 5:14, 15 ..... | JDS | 315 |
| Ephesians 6:14a .....         | JLK | 459 |
| Ephesians 6:15 .....          | JLK | 483 |
| Philippians 2:19-30 .....     | GVB | 61  |
| Philippians 3:1-11 .....      | GVB | 110 |



|                           |        |     |
|---------------------------|--------|-----|
| Philippians 3:12-21 ..... | GVB .. | 140 |
| Philippians 4:1-9 .....   | GVB .. | 181 |
| Philippians 4:10-23 ..... | GVB .. | 231 |
| Hebrews 11:3 .....        | JDS .. | 339 |
| I Peter 1:3-5 .....       | JLK .. | 291 |
| I Peter 5:6, 7 .....      | JLK .. | 387 |
| Revelation 2:1-7 .....    | JLK .. | 195 |
| Revelation 22:6, 7 .....  | JLK .. | 147 |

## BOOK REVIEWS

| Book Title   | Author                  | Reviewer | page |
|--|-------------------------|----------|------|
| <i>All God's Children and Blue Suede Shoes</i>   | Kenneth A. Myers .....  | DJE ..   | 478  |
| <i>Almost Christian Discovered, The</i>  | Matthew Mead .....      | DJE ..   | 382  |
| <i>As Rich As Job</i>  | Rev. C. Bijl .....      | LK ..    | 493  |
| <i>Canon of Scripture, The</i>   | F.F. Bruce .....        | HH ..    | 310  |
| <i>Christian Life Classics</i>   | Jay P. Green .....      | DJE ..   | 453  |
| <i>Concept of God, The</i>   | Ronald H. Nash .....    | DJE ..   | 453  |
| <i>Covenantal Gospel</i>   | C. VanderWaal .....     | DJE ..   | 493  |
| <i>David: His Life and Times</i>   | Ivor Powell .....       | RLC ..   | 478  |
| <i>Dictionary of Christianity in America</i>   | Daniel Reid .....       | DJE ..   | 166  |
| <i>Divorce and Remarriage: Four Christian Views</i>  | J. Carl Laney .....     | DJE ..   | 119  |
| <i>Doctrine of Scripture, The</i>  | Homer C. Hoeksema ..... | RDD ..   | 334  |
| <i>God and Politics: Four Views on the Reformation of Civil Government</i>                     | Gary Smith .....        | DJE ..   | 46   |
| <i>Golden Sceptre</i>  | John Preston .....      | DJE ..   | 382  |
| <i>Great Leaders of the Christian Church</i>   | John Woodbridge .....   | HH ..    | 22   |
| <i>Heart Treasure</i>  | Oliver Heywood .....    | DJE ..   | 382  |
| <i>Jones' Dictionary of Old Testament Proper Names</i>   | Alfred Jones .....      | DJE ..   | 309  |
| <i>Moody Handbook of Theology, The</i>   | Paul Enns .....         | DJE ..   | 190  |
| <i>Puritan Christianity in America: Religion and Life in Seventeenth Century Massachusetts</i> | Allen Carden .....      | HH ..    | 118  |
| <i>Quest for Godliness: The Puritan Vision of the Christian Life</i>                           | J.I. Packer .....       | DJE ..   | 381  |
| <i>Repent or Perish</i>  | John H. Gerstner .....  | DJE ..   | 214  |
| <i>Sermons of Thomas Watson</i>  | Thomas Watson .....     | DJE ..   | 382  |
| <i>Sources of Secession</i>  | Gerrit tenZythoff ..... | DJE ..   | 309  |
| <i>Theonomy: A Reformed Critique</i>   | William S. Barker ..... | HH ..    | 142  |
| <i>Thousand Generation Covenant: Dutch Reformed Covenant Theology...</i>                       | Jonathan Gerstner ..... | DJE ..   | 475  |
| <i>Today's Evangelism: Counterfeit or Genuine</i>  | Gordon H. Clark .....   | RVO ..   | 454  |
| <i>View of the Covenant of Grace, A</i>  | Thomas Boston .....     | DJE ..   | 476  |

## TITLE INDEX

| Title   | Author | page |
|---|--------|------|
| Accursed Idolatry, An .....                     | RDD .. | 37   |
| Alcuin, Educator .....                          | HH ..  | 298  |
| Also Yet the Canadian Reformed ("Liberated")    |        |      |
| Covenant View .....                             | JDJ .. | 271  |
| Another Encouraging Shadow .....                | JAH .. | 236  |
| Anselm of Canterbury .....                      | HH ..  | 379  |
| Antichrist Foreshadowed, The .....              | JAH .. | 208  |
| Applicatory Preaching .....                     | CJH .. | 205  |
| Appointment of Deacons .....                    | RLC .. | 187  |
| Approach to Covenant Children .....             | DJE .. | 53   |
| Approach to Covenant Children (2) .....         | DJE .. | 76   |
| Approach to Covenant Children (3) .....         | DJE .. | 101  |
| Approach to Covenant Children (4) .....         | DJE .. | 125  |
| Approach to Covenant Children (5) .....         | DJE .. | 149  |
| Approach to Covenant Children (6) .....         | DJE .. | 173  |
| Augustine, Theologian of Sovereign Grace .....  | HH ..  | 58   |
| Barabbas Preferred .....                        | JLK .. | 243  |
| Behold, I Come Quickly .....                    | JLK .. | 147  |
| Belated Contribution to the Schilder            |        |      |
| Commemoration, A .....                          | DJK .. | 485  |
| Bernard of Clairvaux .....                      | HH ..  | 405  |
| Bible is God's Word, The .....                  | MK ..  | 65   |
| Bible is God's Word, The .....                  | MK ..  | 79   |
| Bible is the Word of God, The .....             | MK ..  | 15   |
| Binding Decisions of a Reformed Synod .....     | DJE .. | 389  |
| Blessing God and Cursing His Children .....     | JDS .. | 435  |
| Boesak Resigns .....                            | RDD .. | 57   |
| Boniface: Apostle to the Germans .....          | HH ..  | 275  |
| Book Claims Woman Wrote Part of the Bible ..... | RDD .. | 94   |
| Book of Ruth, The .....                         | CJH .. | 257  |
| Book of Ruth: Lesson 1 .....                    | CJH .. | 284  |
| By What Authority? .....                        | HH ..  | 30   |
| Calvin Congress .....                           | RDD .. | 57   |
| Can We Talk? Can We Listen to Each Other .....  | RJD .. | 138  |
| Casting Your Cares Upon God .....               | JLK .. | 387  |
| Chaste Conversation Coupled With Fear .....     | CJH .. | 429  |
| Church Membership in an Evil Age .....          | SRK .. | 400  |
| Church Membership in an Evil Age (2) .....      | SRK .. | 425  |
| Church Membership in an Evil Age (3) .....      | SRK .. | 440  |
| Church Membership in an Evil Age (4) .....      | SRK .. | 466  |
| Church Organist, The .....                      |        | 70   |
| Church Relations .....                          | IK ..  | 127  |
| Church, "The" .....                             | TCM .. | 35   |
| Collapse of Communism .....                     | DJE .. | 198  |
| Columba: Missionary to Scotland .....           | HH ..  | 153  |
| Concerning Laying on of Hands .....             | EC ..  | 129  |
| Constraining Love .....                         | JDS .. | 315  |
| Contentment .....                               | DHK .. | 156  |
| Continuing Controversy with Rome .....          | GVB .. | 41   |
| Continuing Decline of the GKN, The .....        | RDD .. | 94   |
| Correction from the NRC .....                   | JB ..  | 55   |
| Created in the Image of God .....               | AdH .. | 355  |
| Creation and Redemption .....                   | DHK .. | 357  |
| Creation and Science ... and Common Grace ...   | DJE .. | 221  |
| (2) .....                                       | DJE .. | 245  |



|   |           |     |
|---|-----------|-----|
| Creation in Our Schools .....   | LL ..     | 351 |
| Creationism — Vs. the Testimony of "Science" ..                                 | GL ..     | 349 |
| Creche and the Constitution: May Municipalities Sponsor Nativity Scenes? .....  | JL ..     | 136 |
| Death of the Wicked and the Pleasure of God ..                                  | GS ..     | 295 |
| Diaconal Cooperation .....  | RLC ..    | 473 |
| Doctrine of Creation .....  |           | 337 |
| Doctrine of Creation According to the Reformed Creeds .....                     | RDD ..    | 344 |
| Dutch Dominies Disco .....  | RDD ..    | 186 |
| Earnestly Contending for the Faith .....  | RDD ..... | 8   |
| Evaluating Sermon Criticism .....   | RVO ..    | 325 |
| Every Work Made Public .....  | BLG ..    | 491 |
| "Evolution Theology" of Covenant (1) .....                                      | DJE ..    | 269 |
| "Evolution Theology" of Covenant (2) .....                                      | DJE ..    | 293 |
| "Evolution Theology" of Covenant (3) .....                                      | DJE ..    | 317 |
| "Evolution Theology" of Covenant (4) .....                                      | DJE ..    | 365 |
| "Evolution Theology" of Covenant (5) .....                                      | DJE ..    | 437 |
| "Evolution Theology" of Covenant (6) .....                                      | DJE ..    | 461 |
| Exposition of Isaiah 6 (5) .....  | GCL ..    | 67  |
| Exposition of Isaiah 6:1-13 (6) .....   | GCL ..    | 114 |
| Exposition of Psalm 81:1ff. ....  | GCL ..    | 261 |
| Exposition of Psalm 81:3 .....  | GCL ..    | 488 |
| Exposition of the Song of Moses .....   | GCL ..    | 156 |
| Exposition of the Song of Moses (2) .....                                       | GCL ..    | 203 |
| Extent of the Atonement, The .....  | BS ..     | 367 |
| Faithfully Interpreting the Creation — Only with the Bible .....                | SRK ..    | 346 |
| Family Visitation .....   | RLC ..    | 87  |
| Family Visitation (2) .....   | RLC ..    | 151 |
| Famine Again .....  | RDD ..    | 302 |
| Famine and Children .....   | RDD ..    | 422 |
| Father's Pity, A .....  | JLK ..... | 3   |
| Final Farewell .....  | GVB ..    | 231 |
| Fishermen Fishers of Men .....  | RCM ..    | 444 |
| Forget Not the Lord Thy God .....   | JDS ..    | 75  |
| Foxhole Christians .....  | RDD ..    | 247 |
| From Tasmania Home — a Report .....   | BW ..     | 212 |
| Gays and the Church .....   | RDD ..    | 399 |
| God's Continuing Controversy with Unchanged Rome .....                          | DJE ..    | 28  |
| God's Covenant and Missions .....   | WB ..     | 177 |
| God's Work in our Grief .....   | WB ..     | 105 |
| Gotteschalk .....   | HH ..     | 234 |
| Grand Rapids Church Funds Abortions .....                                       | RDD ..    | 202 |
| His Name Shall Endure Forever .....   | CJH ..    | 468 |
| Home Schoolers Appeal Certification Requirement to Michigan Supreme Court ..... | JL ..     | 446 |
| Hope .....  | DHK ..    | 258 |
| Hope Through the Resurrection .....   | JLK ..    | 291 |
| Horror Out of Hell .....  | NJ ..     | 274 |
| How Many Americans Are Christians? .....  | RDD ..    | 422 |
| Hypocrite .....   | DHK ..    | 398 |
| Importance of a Doctrinal Christianity .....                                    | AdH ..    | 395 |
| Importance of a Doctrinal Christianity (2) .....                                | AdH ..    | 441 |
| Infallible Inspiration .....  | MK ..     | 160 |
| Infant Baptism — "Unbiblical Tradition" .....                                   | TM .....  | 6   |

|   |          |     |
|---|----------|-----|
| Infant Baptism — Theological Detour .....               | PC ..... | 7   |
| Interdenominational Conference .....                    | RDD ..   | 466 |
| Interest in Amillennialism .....                        | RC ..    | 298 |
| Jealous Love of God, The .....                          | AdH ..   | 81  |
| Jesus Came Preaching .....                              | RLC ..   | 321 |
| Jesus is Coming Soon .....                              | RDD ..   | 158 |
| John Calvin and Women Deacons .....                     | RJD ..   | 282 |
| John Calvin Taught That? .....                          | RJD ..   | 85  |
| Joyful Princes in God's Kingdom .....                   | JAH ..   | 373 |
| Justified By Faith Alone .....                          | JDS ..   | 27  |
| Kansas City Prophets .....                              | RDD ..   | 201 |
| Korean CR Churches Disturbed .....                      | RDD ..   | 94  |
| Last Battle, The .....                                  | BLG ..   | 259 |
| Last Battle (2) .....                                   | BLG ..   | 332 |
| Lawless Generation, The .....                           | BLG ..   | 162 |
| Love That Reconciles .....                              | JLK ..   | 51  |
| Made to be Christ's Royal Bride .....                   | JAH ..   | 471 |
| Majesty of God (2) .....                                | CJT ..   | 469 |
| Millennium, The .....                                   | BLG ..   | 225 |
| Mind of a Monk .....                                    | JH ..    | 463 |
| Mission News .....                                      | RDD ..   | 57  |
| Mission Principles: The Executor .....                  | RVO ..   | 376 |
| Mission Principles: The Motives .....                   | RVO ..   | 227 |
| Mission Principles: The Objects .....                   | RVO ..   | 164 |
| Mission Principles: The Task .....                      | RVO ..   | 277 |
| Muslims Torture Christians .....                        | RDD ..   | 303 |
| My Redeemer .....                                       | CJH ..   | 452 |
| Naomi-Mara: Jehovah — Plenteous in Mercy ..             | CJH ..   | 306 |
| New Seminary .....                                      | RDD ..   | 58  |
| News From the Contact Committee .....                   | HH ..    | 92  |
| News From the Domestic Mission Committee ..             | DD ..    | 179 |
| News From the Foreign Mission Committee ..              | MDV ..   | 230 |
| 1991 Synod of the PRC .....                             | DJE ..   | 414 |
| Officebearers' Conference .....                         | JS ..    | 320 |
| Papacy, The .....                                       | JC ..    | 33  |
| Parting of His Garments .....                           | JDS ..   | 267 |
| Patrick, Missionary to Ireland .....                    | HH ..    | 112 |
| Paul's Personal Interest in the Philippian Church ..... | GVB ..   | 61  |
| Pentecost Fully Come .....                              | JLK ..   | 363 |
| Perspicuity .....                                       | MK ..    | 183 |
| Pilgrims and Strangers on our Way to ... Earth? ..      | RJD ..   | 403 |
| Playgrounds and Battlegrounds .....                     | MBL ..   | 307 |
| Pleasure Madness, Sign of the End .....                 | BLG ..   | 116 |
| Pleasure of God, The .....                              | BW ..    | 130 |
| Poignant Betweenness .....                              | RDD ..   | 248 |
| PR Churches in Good Company, The .....                  | SS ..    | 367 |
| Praying: To Mary or to Christ? .....                    | RJD ..   | 38  |
| PRC Synod 1991 .....                                    | DJE ..   | 392 |
| Pre-Synodical Sermon .....                              | GVB ..   | 411 |
| Preciousness of Knowing God .....                       | CJT ..   | 447 |
| Pressing On to Perfection .....                         | GVB ..   | 140 |
| Presumptive Regeneration? .....                         | PW ..    | 78  |
| Puritans on Common Grace .....                          | GF ..    | 295 |
| Purpose of Sacred Scripture, The .....                  | MK ..    | 368 |
| Purpose of Sacred Scripture (2) .....                   | MK ..    | 393 |
| Pursuing Righteousness Unto Life .....                  | JDS ..   | 171 |



|   |             |
|---|-------------|
| Rebellious Young People and Children Dying<br>in Infancy .....                          | NJ .. 223   |
| Recent Developments in Church/State Law .....   | JL .. 233   |
| Reconciliation .....  | DHK .... 14 |
| Reformed Alliance .....   | RDD .. 159  |
| Reformed Conflict with Rome .....   | 25          |
| Reformed Doctrine of Creation and the Reformed<br>Christian's View of Environment ..... | TN .. 352   |
| Reformed Doctrine of Salvation by Grace vs. Rome's<br>Salvation by Work .....           | CJT .... 43 |
| Reformed Eschatology .....  | CC .. 200   |
| Reformed Family: Grandparents .....   | MBL .. 210  |
| Reformed Family: Women in the Church .....  | MBL .... 89 |
| Reformed Journal Will Be No More .....  | RDD .. 186  |
| Reforming Reformed Church, A .....  | HH .. 419   |
| Reminiscences on the Early SB .....   | CH .... 14  |
| Repent or Perish .....  | JDS .. 219  |
| Report of Classis East .....  | JJH .... 23 |
| Report of Classis East .....  | JJH .. 214  |
| Report of Classis East .....  | JJH .. 430  |
| Report of Classis West .....  | RH .... 45  |
| Report of Classis West .....  | RH .. 334   |
| Reprobation .....   | HB .. 127   |
| Respect of Persons .....  | DHK .. 328  |
| Responsibilities Towards Children (2) .....   | KK .. 134   |
| Responsibilities Towards Children (3) .....   | KK .. 279   |
| Responsibilities Towards Children (4) .....   | KK .. 427   |
| Retaining Our First Love .....  | JLK .. 195  |
| Return of Christ, The .....   | BLG .. 449  |
| Returning to Nazareth .....   | JDS .. 123  |
| Returning to the Lord .....   | AdH .. 371  |
| RFPA Secretary's Annual Report .....  | PK .... 69  |
| Salt .....  | DHK .. 202  |
| Scandal .....   | DHK .. 375  |
| Seeking Rest .....  | CJH .. 328  |
| Self Evaluation .....   | GVB .. 110  |
| Seminary Library .....  | RDD .. 418  |
| Shift in Protestant Reformed Thinking .....   | AvZ .. 463  |
| Soldier's Proper Footwear .....   | JLK .. 483  |
| Soviets Grant Religious Freedom .....   | RDD .. 186  |
| Sower of Seed, The .....  | BW .. 330   |
| Specific Instruction to the Beloved .....   | GVB .. 181  |
| Spiritual Decline .....   | AdH .. 175  |
| Spiritual Decline (2) .....   | AdH .. 252  |
| Sponsors for Covenant Children .....  | DJS .. 127  |
| Stewardship .....   | DHK .. 107  |
| Stressed-Out Pastors .....  | RDD .. 422  |
| Sufficiency of Scripture .....  | MK .. 303   |
| Supreme Court Discovers a Constitutional Right<br>to Die .....                          | JL .... 83  |
| Synods and General Assemblies .....   | RDD .. 464  |
| That Gracious Gift of Steadfast Faith .....   | JAH .. 423  |
| That Proper Weeping and Laughing .....  | JAH .. 285  |
| That Wonderful Covenant (3) .....   | JAH .... 63 |
| That Wonderful Covenant (4) .....   | JAH .. 103  |
| Theistic Evolution's War Against Christianity .....                                     | DJE .. 341  |
| Thoughts Worth Pondering .....  | RDD .... 94 |

|   |             |
|---|-------------|
| To Whom Shall We Go? .....  | BW .. 108   |
| U.S. Supreme Court Overturns Tax Protester's<br>Convictions ..... | JL .. 300   |
| Unity of Scripture, The .....                                     | MK .. 254   |
| Unsaved Professing Christians? .....                              | SW .. 439   |
| Wearing the Girdle of Truth .....                                 | JLK .. 459  |
| Weird and Scandalous Views .....                                  | RDD .. 247  |
| Westminster May Lose Accreditation .....                          | RDD .... 94 |
| What to do About the Second Service .....                         | RDD .. 248  |
| What's Happening at 4949 Ivanrest? .....                          | RDD .. 132  |
| Woman to Head the NCC .....                                       | RDD .. 202  |
| Women in Church Office .....                                      | RDD .. 399  |
| Work of Deacons, The .....  | RLC .. 249  |
| Work of Elders, The .....   | RLC .... 17 |
| Working Out Your Salvation .....                                  | GVB .... 11 |
| World Calamities, Signs of the End .....                          | BLG .... 20 |
| World Council of Churches .....                                   | RDD .. 302  |
| Worlds Framed by the Word of God .....                            | JDS .. 339  |
| Wrestling with God .....  | JLK .... 99 |

## SUBJECT INDEX

| Subject         | Title   | Author   | page |
|-----------------|---|----------|------|
| ABORTION        |   |          |      |
|                 | Grand Rapids Church Funds Abortions .....       | RDD ..   | 202  |
| ALCUIN          |   |          |      |
|                 | Alcuin, Educator .....                          | HH ..    | 298  |
| AMILLENNIALISM  |   |          |      |
|                 | Interest in Amillennialism .....                | RC ..    | 297  |
| ANSELM          |   |          |      |
|                 | Anselm of Canterbury .....                      | HH ..    | 379  |
| ANTICHRIST      |   |          |      |
|                 | Antichrist Foreshadowed, The .....              | JAH ..   | 208  |
| ARMOR OF GOD    |   |          |      |
|                 | Soldier's Proper Footwear, A .....              | JLK ..   | 483  |
|                 | Wearing the Girdle of Truth .....               | JLK ..   | 459  |
| AUGUSTINE       |   |          |      |
|                 | Augustine, Theologian of Sovereign Grace ..     | HH ....  | 58   |
| BAPTISM, INFANT |   |          |      |
|                 | Infant Baptism — "Unbiblical Tradition" .....   | TM ..... | 6    |
|                 | Infant Baptism - Theological Detour .....       | PC ..... | 7    |
| BARABBAS        |   |          |      |
|                 | Barabbas Preferred .....                        | JLK ..   | 243  |
| BERNARD         |   |          |      |
|                 | Bernard of Clairvaux .....                      | HH ..    | 405  |
|                 | Mind of a Monk .....                            | JH ..    | 463  |
| BIBLE           |   |          |      |
|                 | Bible is God's Word, The .....                  | MK ....  | 65   |
|                 | Bible is God's Word, The .....                  | MK ....  | 79   |
|                 | Bible is the Word of God, The .....             | MK ....  | 15   |
|                 | Book Claims Woman Wrote Part of the Bible ..... | RDD ..   | 94   |
|                 | Infallible Inspiration .....                    | MK ..    | 160  |
|                 | Perspicuity .....                               | MK ..    | 183  |
|                 | Purpose of Sacred Scripture, The .....          | MK ..    | 368  |
|                 | Purpose of Sacred Scripture (2) .....           | MK ..    | 393  |
|                 | Sufficiency of Scripture .....                  | MK ..    | 303  |
|                 | Unity of Scripture, The .....                   | MK ..    | 254  |



|  |             |
|--|-------------|
| <b>BLESSING</b>  |             |
| Blessing God and Cursing His Children .....  | JDS .. 435  |
| <b>BOESAK</b>  |             |
| Boesak Resigns .....   | RDD .... 57 |
| <b>BONIFACE</b>  |             |
| Boniface: Apostle to the Germans .....   | HH .. 275   |
| <b>CALVIN, JOHN</b>  |             |
| Calvin Congress .....  | RDD .... 57 |
| John Calvin and Women Deacons .....  | RJD .. 282  |
| John Calvin Taught That? .....   | RJD .... 85 |
| <b>CARES</b>   |             |
| Casting Your Cares Upon God .....  | JLK .. 387  |
| <b>CATHOLICISM, ROMAN</b>  |             |
| Accursed Idolatry, An .....  | RDD .... 37 |
| By What Authority? .....   | HH .... 30  |
| Church, "The" .....  | TCM .... 35 |
| Continuing Controversy with Rome .....   | GVB .... 41 |
| God's Continuing Controversy with<br>Unchanged Rome .....                          | DJE .... 28 |
| Justified by Faith Alone .....   | JDS .... 27 |
| Papacy, The .....  | JC .... 33  |
| Praying: To Mary or to Christ? .....   | RJD .... 38 |
| Reformed Doctrine of Salvation by Grace vs.<br>Rome's Salvation by Works .....     | CJT .... 43 |
| <b>CHARISMATICS</b>  |             |
| Kansas City Prophets .....   | RDD .. 201  |
| <b>CHILDREN</b>  |             |
| Playgrounds and Battlegrounds .....  | MBL .. 307  |
| <b>CHILDREN, RESPONSIBILITIES TOWARD</b>   |             |
| Responsibilities Toward Children (2) .....   | KK .. 134   |
| Responsibilities Toward Children (3) .....   | KK .. 279   |
| Responsibilities Toward Children (4) .....   | KK .. 427   |
| <b>CHILDREN, SALVATION OF</b>  |             |
| Rebellious Young People and Children Dying<br>in Infancy .....                     | NJ .. 223   |
| <b>CHRISTIANS</b>  |             |
| Foxhole Christians .....   | RDD .. 247  |
| How Many Americans are Christians .....  | RDD .. 422  |
| Unsaved Professing Christians? .....   | SW .. 439   |
| <b>CHRISTMAS</b>   |             |
| Returning to Nazareth .....  | JDS .. 123  |
| <b>CHURCH</b>  |             |
| Made to be Christ's Royal Bride .....  | JAH .. 471  |
| <b>CHURCH HISTORY</b>  |             |
| Alcuin, Educator .....   | HH .. 298   |
| Augustine, Theologian of Sovereign Grace ..  | HH .... 58  |
| Bernard of Clairvaux .....   | HH .. 405   |
| Boniface: Apostle to the Germans .....   | HH .. 275   |
| Columba: Missionary to Scotland .....  | HH .. 153   |
| Extent of the Atonement, The .....   | BS .. 367   |
| Gotteschalk .....  | HH .. 234   |
| Patrick, Missionary to Ireland .....   | HH .. 112   |
| <b>CHURCH MEMBERSHIP</b>   |             |
| Church Membership in an Evil Age .....   | SRK .. 400  |
| Church Membership in an Evil Age (2) .....   | SRK .. 425  |
| Church Membership in an Evil Age (3) .....   | SRK .. 440  |
| Church Membership in an Evil Age (4) .....   | SRK .. 466  |
| <b>CHURCH ORDER, Art. 23</b>   |             |
| Work of Elders, The .....  | RLC .... 17 |
| <b>CHURCH ORDER, Art. 24</b>   |             |
| Appointment of Deacons .....   | RLC ... 187 |
| <b>CHURCH ORDER, Art. 25</b>   |             |
| Work of Deacons, The .....   | RLC ... 249 |
| <b>CHURCH ORDER, Art. 26</b>   |             |
| Diaconal Cooperation .....   | RLC ... 473 |
| <b>CHURCH POLITY</b>   |             |
| Shift in Protestant Reformed Thinking .....  | AvZ ... 463 |
| <b>CHURCH/STATE</b>  |             |
| Creche and the Constitution: May Municipalities<br>Sponsor Nativity Scenes? .....  | JL ... 136  |
| Home Schoolers Appeal Certification<br>Requirements to Michigan Supreme Court .... | JL ... 446  |
| Recent Developments in Church/State Law ...  | JL ... 233  |
| Supreme Court Discovers a Constitutional<br>Right to Die .....                     | JL .... 83  |
| U.S. Supreme Court Overturns Tax Protester's<br>Convictions .....                  | JL ... 300  |
| <b>COLUMBA</b>   |             |
| Columba: Missionary to Scotland .....  | HH ... 153  |
| <b>COMMENCEMENT ADDRESS</b>  |             |
| Reforming Reformed Church, A .....   | HH ... 419  |
| <b>COMMON GRACE</b>  |             |
| Puritans on Common Grace .....   | GF ... 295  |
| <b>COMMUNICATING</b>   |             |
| Can We Talk? Can We Listen to Each Other?RJD .                                     | 138         |
| <b>COMMUNISM</b>   |             |
| Collapse of Communism .....  | DJE ... 198 |
| Horror Out of Hell .....   | NJ ... 274  |
| <b>CONFERENCES</b>   |             |
| Officebearers' Conference .....  | JS ... 320  |
| <b>CONTACT COMMITTEE</b>   |             |
| News From the Contact Committee .....  | HH .... 92  |
| <b>CONTENTMENT</b>   |             |
| Contentment .....  | DHK ... 156 |
| <b>COVENANT</b>  |             |
| Also Yet the Canadian Reformed ("Liberated")<br>Covenant View .....                | JDJ ... 271 |
| Approach to Covenant Children .....  | DJE .... 53 |
| Approach to Covenant Children (2) .....  | DJE .... 76 |
| Approach to Covenant Children (3) .....  | DJE ... 101 |
| Approach to Covenant Children (4) .....  | DJE ... 125 |
| Approach to Covenant Children (5) .....  | DJE ... 149 |
| Approach to Covenant Children (6) .....  | DJE ... 173 |
| Correction from the NRC .....  | JB .... 55  |
| "Election Theology" of Covenant, An .....  | DJE ... 269 |
| "Election Theology" of Covenant (2) .....  | DJE ... 293 |
| "Election Theology" of Covenant (3) .....  | DJE ... 317 |
| "Election Theology" of Covenant (4) .....  | DJE ... 365 |
| "Election Theology" of Covenant (5) .....  | DJE ... 437 |
| "Election Theology" of Covenant (6) .....  | DJE ... 461 |
| God's Covenant and Missions .....  | WB ... 177  |
| PR Churches in Good Company, The .....   | SS ... 367  |
| That Wonderful Covenant (3) .....  | JAH .... 63 |
| That Wonderful Covenant (4) .....  | JAH ... 103 |



## CREATION

|   |        |     |
|---|--------|-----|
| Created in the Image of God .....   | Adh .. | 355 |
| Creation and Redemption .....   | DHK .. | 357 |
| Creation and Science...and Common Grace .....   | DJE .. | 221 |
| (2) .....   | DJE .. | 245 |
| Creation in Our Schools .....   | LL ..  | 351 |
| Creationism — vs. the Testimony of<br>“Science” .....                                   | GL ..  | 349 |
| Doctrine of Creation .....  |        | 337 |
| Doctrine of Creation According to the<br>Reformed Creeds .....                          | RDD .. | 344 |
| Faithfully Interpreting the Creation — only with<br>the Bible .....                     | SRK .. | 346 |
| Reformed Doctrine of Creation and the Reformed<br>Christian’s View of Environment ..... | TN ..  | 352 |
| Theistic Evolution’s War Against ChristianityDJE ..                                     |        | 341 |
| Worlds Framed by the Word of God .....  | JDS .. | 339 |

## CURSING

|   |        |     |
|---|--------|-----|
| Blessing God and Cursing His Children ..... | JDS .. | 435 |
|---|--------|-----|

## DEACONS

|                                     |        |     |
|-------------------------------------|--------|-----|
| Appointment of Deacons .....        | RLC .. | 187 |
| Diaconal Cooperation .....          | RLC .. | 473 |
| John Calvin and Women Deacons ..... | RJD .. | 282 |
| Work of Deacons, The .....          | RLC .. | 249 |

## DEATH OF CHRIST

|                               |        |     |
|-------------------------------|--------|-----|
| Barabbas Preferred .....      | JLK .. | 243 |
| Parting of His Garments ..... | JDS .. | 267 |

## DECLINE, SPIRITUAL

|                             |        |     |
|-----------------------------|--------|-----|
| Returning to the Lord ..... | AdH .. | 371 |
| Spiritual Decline .....     | AdH .. | 175 |

## DECLINE, SPIRITUAL (cont.)

|                             |        |     |
|-----------------------------|--------|-----|
| Spiritual Decline (2) ..... | AdH .. | 252 |
|-----------------------------|--------|-----|

## DISCIPLINE

|  |       |     |
|--|-------|-----|
| Rebellious Young People and Children<br>Dying in Infancy ..... | NJ .. | 223 |
|--|-------|-----|

## DOCTRINE

|   |        |     |
|---|--------|-----|
| Importance of a Doctrinal Christianity .....  | AdH .. | 395 |
| Importance of a Doctrinal Christianity (2) .. | AdH .. | 441 |

## ELDERS

|                           |          |    |
|---------------------------|----------|----|
| Work of Elders, The ..... | RLC .... | 17 |
|---------------------------|----------|----|

## ELECTION

|   |        |     |
|---|--------|-----|
| “Election Theology” of Covenant, An ..... | DJE .. | 269 |
| “Election Theology” of Covenant (2) ..... | DJE .. | 293 |
| “Election Theology” of Covenant (3) ..... | DJE .. | 317 |
| “Election Theology” of Covenant (4) ..... | DJE .. | 365 |
| “Election Theology” of Covenant (5) ..... | DJE .. | 437 |
| “Election Theology” of Covenant (6) ..... | DJE .. | 461 |

## ENVIRONMENT

|   |       |     |
|---|-------|-----|
| Reformed Doctrine of Creation and the Reformed<br>Christian’s View of Environment ..... | TN .. | 352 |
|---|-------|-----|

## ESCHATOLOGY

|                                    |        |     |
|------------------------------------|--------|-----|
| Antichrist Foreshadowed, The ..... | JAH .. | 208 |
| Behold, I Come Quickly .....       | JLK .. | 147 |
| Every Work Made Public .....       | BLG .. | 491 |
| Famine Again .....                 | RDD .. | 302 |
| Famine and Children .....          | RDD .. | 422 |
| Jesus is Coming Soon .....         | RDD .. | 158 |

|  |          |     |
|--|----------|-----|
| Last Battle, The .....                   | BLG ..   | 259 |
| Last Battle (2) .....                    | BLG ..   | 332 |
| Lawless Generation, The .....            | BLG ..   | 162 |
| Millennium, The .....                    | BLG ..   | 225 |
| Pleasure Madness, Sign of the End .....  | BLG ..   | 116 |
| Reformed Eschatology .....               | CC ..    | 200 |
| Return of Christ, The .....              | BLG ..   | 449 |
| World Calamities, Signs of the End ..... | BLG .... | 20  |

## EVANGELISM

|                                 |       |     |
|---------------------------------|-------|-----|
| Sower of Seed, The ... BW ..... |       | 330 |
| To Whom Shall We God? .....     | BW .. | 108 |

## FAITH

|   |           |     |
|---|-----------|-----|
| Earnestly Contending for the Faith .....    | RDD ..... | 8   |
| Justified By Faith Alone .....              | JDS ....  | 27  |
| That Gracious Gift of Steadfast Faith ..... | JAH ..    | 423 |

## FAMILY

|   |          |     |
|---|----------|-----|
| Playgrounds and Battlegrounds .....         | MBL ..   | 307 |
| Reformed Family: Grandparents .....         | MBL ..   | 210 |
| Reformed Family: Women in the Church ..     | MBL .... | 89  |
| Responsibilities Towards Children (2) ..... | KK ..    | 134 |
| Responsibilities Towards Children (3) ..... | KK ..    | 279 |
| Responsibilities Towards Children (4) ..... | KK ..    | 427 |

## FAMILY VISITATION

|                             |          |     |
|-----------------------------|----------|-----|
| Family Visitation .....     | RLC .... | 87  |
| Family Visitation (2) ..... | RLC ..   | 151 |

## FAMINE

|                           |        |     |
|---------------------------|--------|-----|
| Famine Again .....        | RDD .. | 302 |
| Famine and Children ..... | RDD .. | 422 |

## GAYS

|                           |        |     |
|---------------------------|--------|-----|
| Gays and the Church ..... | RDD .. | 399 |
|---------------------------|--------|-----|

## GKN

|  |          |     |
|--|----------|-----|
| Continuing Decline of the GKN, The ..... | RDD .... | 94  |
| Dutch Dominies Disco .....               | RDD ..   | 186 |

## GOD

|                                   |        |     |
|-----------------------------------|--------|-----|
| Majesty of God (2) .....          | CJT .. | 469 |
| Preciousness of Knowing God ..... | CJT .. | 447 |

## GOTTESCHALK

|                                    |       |     |
|------------------------------------|-------|-----|
| Extent of the Atonement, The ..... | BS .. | 367 |
| Gotteschalk .....                  | HH .. | 234 |

## GRACE

|   |          |    |
|---|----------|----|
| Reformed Doctrine of Salvation by Grace vs.<br>Rome’s Salvation by Work ..... | CJT .... | 43 |
|---|----------|----|

## GRANDPARENTS

|                                     |        |     |
|-------------------------------------|--------|-----|
| Grandparents .....                  | CF ..  | 297 |
| Reformed Family: Grandparents ..... | MBL .. | 210 |

## GRIEF

|                               |       |     |
|-------------------------------|-------|-----|
| God’s Work in Our Grief ..... | WB .. | 105 |
|-------------------------------|-------|-----|

## HOME SCHOOLING

|  |       |     |
|--|-------|-----|
| Home Schoolers Appeal Certification Requirement<br>to Michigan Supreme Court ..... | JL .. | 446 |
|--|-------|-----|

## HOPE

|   |        |     |
|---|--------|-----|
| Hope .....                              | DHK .. | 258 |
| Hope Through the Resurrection .....     | JLK .. | 291 |
| Pilgrims and Strangers on Our Way to... |        |     |
| Earth? .....                            | RJD .. | 403 |

## HYPOCRITE

|                 |        |     |
|-----------------|--------|-----|
| Hypocrite ..... | DHK .. | 398 |
|-----------------|--------|-----|



## ISAIAH 6, STUDY OF

- Exposition of Isaiah 6 (5) ..... GCL .... 67  
Exposition of Isaiah 6:1-13 (6) ..... GCL .. 114

## LAUGHTER

- Joyful Princes in God's Kingdom ..... JAH .. 373  
That Proper Weeping and Laughing ..... JAH .. 285

## LAWLESSNESS

- The Lawless Generation ..... BLG .. 162

## LAYING ON OF HANDS

- Concerning Laying on of Hands ..... EC .. 129

## LETTERS

- Also Yet the Canadian Reformed ("Liberated")  
Covenant View ..... JDJ .. 271  
Church Relations ..... IK .. 127  
Death of the Wicked and the Pleasure of God GS .. 296  
Extent of the Atonement, The ..... BS .. 367  
Horror Out of Hell ..... NJ .. 274  
Infant Baptism — "Unbiblical Tradition" ..... TM ..... 6  
Interest in Amillennialism ..... RC .. 298  
PR Churches in Good Company, The ..... SS .. 367  
Presumptive Regeneration? ..... PW .... 78  
Puritans on Common Grace ..... GF .. 295  
Reformed Eschatology ..... CC .. 200  
Reprobation ..... HB .. 127  
Shift in PR Thinking ..... AvZ .. 463  
Sponsors for Covenant Children ..... DJS .. 127

## LOVE

- Constraining Love ..... JDS .. 315  
Jealous Love of God, The ..... AdH .... 81  
Love That Reconciles ..... JKL .... 51  
Retaining Our First Love ..... JKL .. 195

## MARIOLOGY

- Praying: To Mary or to Christ? ..... RJD .... 38

## MASS

- Accursed Idolatry, An ..... RDD .... 37

## MILLENNIUM

- Millennium, The ..... BLG .. 225

## MISSIONS

- God's Covenant and Missions ..... WB .. 177  
Mission News ..... RDD .... 57  
Mission Principles: The Executor ..... RVO .. 376  
Mission Principles: The Motives ..... RVO .. 227  
Mission Principles: The Objects ..... RVO .. 164  
Mission Principles: The Task ..... RVO .. 277  
News From the Domestic Mission Com. .... DD .. 179  
News from the Foreign Mission Com. .... MDV .. 230  
Sower of the Seed, The ..... BW .. 330  
To Whom Shall We Go? ..... BW .. 108

## MONASTICISM

- Bernard of Clairvaux ..... HH .. 405  
Mind of a Monk ..... JH .. 463

## NATIVITY SCENES

- Creche and the Constitution: May Municipalities  
Sponsor Nativity Scenes? ..... JL .. 136

## NETHERLANDS REFORMED

- Correction from the NRC ..... JB .... 55

## NEW ZEALAND

- Fishermen Fishers of Men ..... RGM ...444

## ORGANIST

- Church Organist, The ..... 70

## PAPACY

- God's Continuing Controversy with Unchanged  
Rome ..... DJE .... 28  
Papacy, The ..... JC .... 33

## PASTORS

- Stressed-Out Pastors ..... RDD ...422

## PATRICK

- Patrick, Missionary to Ireland ..... HH ...112

## PENTECOST

- Pentecost Fully Come ..... JKL ...363

## PERFECTION

- Pressing on to Perfection ..... GVB ...140

## PERSECUTION

- Muslims Torture Christians ..... RDD ...303  
Soviets Grant Religious Freedom ..... RDD ...186

## PERSPICUITY

- Perspicuity ..... MK ...183

## PHILIPPIANS, BOOK OF

- Paul's Personal Interest in the  
Philippian Church ..... GVB .... 61  
Self Evaluation ..... GVB ...110  
Pressing On to Perfection ..... GVB ...140  
Specific Instruction to the Beloved ..... GVB ...181  
Final Farewell ..... GVB ...231

## PITY

- Father's Pity, A ..... JKL ..... 3

## PLEASURE, God's

- Death of the Wicked and the Pleasure of God GS ...295  
Pleasure of God, The ..... BW ...130

## PREACHING

- Applicatory Preaching ..... CJH ...205  
Evaluating Sermon Criticism ..... RVO ...325  
Jesus Came Preaching ..... RLC ...321

## PROMISE OF GOD

- Another Encouraging Shadow ..... JAH ...236

## PSALM 81, STUDY OF

- Exposition of Psalm 81:1ff. .... GCL ...261  
Exposition of Psalm 81:3 ..... GCL ...488

## PURITANS

- Puritans on Common Grace ..... GF ...295

## REDEMPTION

- Creation and Redemption ..... DHK ...357

## REFORMATION

- Accursed Idolatry, An ..... RDD .... 37  
By What Authority? ..... HH .... 30  
Church, "The" ..... TCM .... 35  
Continuing Controversy with Rome ..... GVB .... 41  
Praying: To Mary or to Christ? ..... RJD .... 38  
Reformed Conflict with Rome ..... 25  
Reformed Doctrine of Salvation by Grace vs.  
Rome's Salvation by Work ..... CJT .... 43



## RECONCILIATION

- Love That Reconciles .....JLK .... 51
- Reconciliation ..... DHK .... 14

## REFORMED CHURCH

- Reforming Reformed Church, A ..... HH .. 419

## REFORMED JOURNAL

- Reformed Journal Will Be No More .....RDD .. 186

## REGENERATION

- Presumptive Regeneration? ..... PW .... 78

## REPENTANCE

- Repent or Perish ..... JDS .. 219

## REPORTS

- From Tasmania Home — a Report ..... BW .. 212
- News From the Contact Committee ..... HH .... 92
- News From the Domestic Mission Com. .... DD .. 179
- News From the Foreign Mission Com. .... MDV .. 230
- Report of Classis East ..... JJH .... 23
- ..... JJH .. 214
- ..... JJH .. 430
- Report of Classis West ..... RH .... 45
- ..... RH .. 334
- RFPA Secretary's Annual Report ..... PK .... 69

## REPROBATION

- Death of the Wicked and the Pleasure of God GS .. 296
- Pleasure of God, The. BW ..... 130
- Reprobation ..... HB .. 127

## RESPECT OF PERSONS

- Respect of Persons ..... DHK .. 328

## RESURRECTION

- Hope Through the Resurrection .....JLK .. 291

## RIGHT TO DIE

- Supreme Court Discovers a Constitutional
- Right to Die ..... JL .... 83

## RIGHTEOUSNESS

- Pursuing Righteousness Unto Life ..... JDS .. 171

## RUTH, BOOK OF

- Book of Ruth, The ..... CJH .. 257
- Book of Ruth: Lesson 1 ..... CJH .. 284
- Naomi-Mara: Jehovah
- Plenteous in Mercy ..... CJH .. 306
- Seeking Rest ..... CJH .. 328
- Chaste Conversation Coupled With Fear .... CJH .. 429
- My Redeemer ..... CJH .. 452
- His Name Shall Endure Forever ..... CJH .. 468

## SABBATH OBSERVANCE

- What to do About the Second Service ..... RDD .. 248

## SALT

- Salt ..... DHK .. 202

## SALVATION

- Work Out Your Salvation ..... GVB .... 11

## SCANDAL

- Scandal ..... DKH .. 375

## SCHILDER, KLAAS

- Belated Contribution to the Schilder
- Commemoration, A ..... DJE .. 485

## SCIENCE

- Creation and Science...and Common Grace . DJE .. 221
- Creation and Science...and Common Grace (2)
- ..... DJE .. 245
- Creationism — vs. the Testimony of "Science"
- ..... GL .. 349

## SELF EVALUATION

- Self Evaluation ..... GVB .. 110

## SEMINARY

- New Seminary ..... RDD .... 58
- Seminary Library ..... RDD .. 418
- Westminster May Lose Accreditation ..... RDD .... 94
- What's Happening at 4949 Ivanrest? ..... RDD .. 132

## SISTER-CHURCH RELATIONS

- Church Relations ..... IK .. 127

## SONG OF MOSES

- Exposition of the Song of Moses ..... GCL .. 156
- Exposition of the Song of Moses (2) ..... GCL .. 203

## SPECIAL ISSUES

- Doctrine of Creation ..... 337
- Reformed Conflict with Rome ..... 25

## SPONSORS

- Sponsors for Covenant Children ..... DJS .. 127

## STANDARD BEARER

- Reminiscences on the Early SB ..... CH .... 14

## STEADFASTNESS

- Wearing the Girdle of Truth ..... JLK .. 459

## SYNOD

- Binding Decisions of a Reformed Synod ..... DJE .. 389
- 1991 Synod of the PRC ..... DJE .. 414
- PRC Synod 1991 ..... DJE .. 392
- Pre-Synodical Sermon ..... GVB .. 411
- Synods and General Assemblies ..... RDD .. 464

## TASMANIA

- From Tasmania Home — a Report ..... BW .. 212

## THANKFULNESS

- Forget Not the Lord Thy God ..... JDS .... 75

## THEISTIC EVOLUTION

- Theistic Evolution's War Against Christianity DJE 341

## WARC

- Boesak Resigns ..... RDD .... 57

## WCC

- World Council of Churches ..... RDD .. 302

## WOMEN IN OFFICE

- John Calvin and Women Deacons ..... RJD .. 282
- Korean CR Churches Disturbed ..... RDD .... 94
- Poignant Betweenness ..... RDD .. 248
- Reformed Alliance ..... RDD .. 159
- Reformed Family: Women in the Church .. MBL .... 89
- Woman to Head the NCC ..... RDD .. 202
- Women in Church Office ..... RDD .. 399

## WORD OF GOD

- Bible is God's Word, The ..... MK .... 65
- Bible is God's Word (2) ..... MK .... 79
- Bible is the Word of God, The ..... MK .... 15
- Infallible Inspiration ..... MK .. 160
- Perspicuity ..... MK .. 183



## WORD OF GOD (cont.)

|  |           |
|--|-----------|
| Purpose of Sacred Scripture, The ..... | MK .. 368 |
| Sufficiency of Scripture .....         | MK .. 303 |
| Unity of Scripture, The .....          | MK .. 254 |

## WORD STUDIES

|                          |             |
|--------------------------|-------------|
| Contentment .....        | DHK .. 156  |
| Hope .....               | DHK .. 258  |
| Hypocrite .....          | DHK .. 398  |
| Reconciliation .....     | DHK .... 14 |
| Respect of Persons ..... | DHK .. 328  |
| Salt .....               | DHK .. 202  |
| Scandal .....            | DHK .. 375  |
| Stewardship .....        | DHK .. 107  |

## WORKS RIGHTEOUSNESS

|   |             |
|---|-------------|
| Reformed Doctrine of Salvation by Grace vs.<br>Rome's Salvation by Work ..... | CJT .... 43 |
|---|-------------|

Perfect Love has pow'r to soften  
Cares that might our peace destroy,  
Nay, does more — transforms them often,  
Changing sorrow into joy.

Sov'reign Love appoints the measure,  
And the number of our pains;  
And is pleased when we find pleasure  
In the trials He ordains.

*The Standard Bearer,*  
October 15, 1932

### *Reminder to COLLEGE STUDENTS:*

*Copies of The Standard Bearer  
will be sent to your college address  
free of charge ...*

*if you let us know your address.*

## THE PROTESTANT REFORMED SEMINARY

### INVITES YOU TO AN INTERDENOMINATIONAL **CONFERENCE**

October 30-November 1, 1991  
TO DISCUSS

## **"The Reformed Doctrine of Holy Scripture"**

### SPEAKERS

**Rev. Robert D. Decker** — Professor of Practical  
Theology, Protestant Reformed Seminary,  
speaking on

**"The Inspiration of Holy Scripture"**

**Rev. Herman C. Hanko** — Professor of Church History  
and New Testament, Protestant Reformed Seminary,  
speaking on

**"A Reformed Hermeneutic"**

**Dr. Nelson D. Kloosterman** — Professor of Ethics,  
Mid-America Reformed Seminary, Orange City, Iowa,  
speaking on

**"Holy Scripture and Ethics"**

**Rev. David J. Engelsma** — Professor of Dogmatics  
and Old Testament, Protestant Reformed Seminary,  
speaking on

**"Genesis Chapters 1 through 11:  
Myth or History?"**

OPEN DISCUSSION TO FOLLOW  
EACH SUBJECT

**To be held at  
The Protestant Reformed  
Seminary  
4949 Ivanrest Avenue  
Grandville, Michigan  
49418**

**\$25 COST INCLUDES CONFERENCE  
AND 3 MEALS.**

**LODGING — SINGLE \$25, DBL \$30.**

**Write/Fax (616) 531-3033 / or  
Phone (616) 531-1490  
for further information.**



---

# News From Our Churches

Mr. Benjamin Wigger

---

## Evangelism Activities

The Reformed Witness Committee, comprised of members from our Edgerton, MN and Doon and Hull, IA PRC's, is again sponsoring a Bible Study at Dordt College. Plans call for the students to meet together Monday evenings at 7 PM in the Dordt College library. For Bible study this year, the committee has made plans to study the first 11 chapters of Genesis. Not only Protestant Reformed students, but also those outside our churches do attend and are most welcome. If any of our readers know students at Dordt who might be interested, please do take the time to inform them of these meetings and encourage them to come. If you have any questions, please call Rev. Russ Dykstra at (712) 726-3382.

The Evangelism Committee of our First PRC in Grand Rapids has been sending a letter to each visitor who signs the Guest Book in the narthex of their church. The committee believes it is their calling to recognize the attendance of these visitors, to invite them to return, and also tell them about the particular mission of First Church and the PR churches of America. The letter contains some historical details of the church and also addresses the specific calling of the church.

The Church Extension Committee of our Randolph, WI PRC received from a non-PR donor a gift of \$1,000.00 for tape copying equipment and supplies. A few individuals from different areas of the country had been receiving sermon tapes regularly from

our Southeast PRC in Grand Rapids, MI and they want to continue receiving taped sermons of Rev. Key, Randolph's new pastor. High speed copying equipment has been purchased and the mailing of tapes has begun.

We might add, in connection with the foregoing, that because a tape recording was not made of his inaugural sermon, Rev. Key took time afterwards to record that sermon on Jeremiah 1:1-10, for the sake of those who might have an interest in hearing it.

## Congregational Highlights

In one of our past "News" columns it was reported that our Hudsonville, MI PRC began to video record their services, with the intent of sending these on to the congregation in Larne, Northern Ireland, for use there until a man accepts the call to serve as missionary on that field. Hudsonville has found that several of our own PR churches, along with several individuals, have also expressed interest in receiving video copies. This increase in use and demand for more copies resulted in the Hudsonville congregation approving the purchase of new video equipment to help meet this increase in demand.

To get their fall society season off to a flying start, the Young People's Society of the Loveland, CO PRC planned an overnight camping trip to Bull Mt. for August 23, 24.

Also in August the Young People's, Jr. and Sr. Mr. and Mrs., and older members of the Southeast PRC in Grand Rapids, MI, were all invited for a day of fun and fellowship canoeing down one of Michigan's fine streams.

Before we look at ministerial calls, a couple of notes concerning two of our emeritus ministers.

First, we extend congratulations to Rev. and Mrs. Heys. This month marks the 50th anniversary of Rev. Heys' becoming a pastor in our churches. Rev. and Mrs. Heys served in four of our churches: Hope in Walker, MI, Hull in Iowa, South Holland, IL, and Holland, MI. During those years Rev. and Mrs. Heys were also sent by our churches nine times to labor in Jamaica. They spent eight months with the Orthodox Presbyterian Church in Christchurch, New Zealand. After retirement in 1980, they were sent three times to work in the mission field in Wellington, New Zealand. We are also happy to report that, after a heart attack earlier this year, Rev. Heys has again resumed preaching from many of our area pulpits. May God continue to use him and his wife in the years ahead.

And second, Rev. C. Hanko, presently laboring in our mission field in Venice, FL on behalf of our churches, suffered a blood clot in one of his lungs and was hospitalized in Bradenton from July 20 until July 26. Presently Rev. Hanko is regaining strength and is feeling much better. Plans call for him to leave Florida August 27 for some rest in Michigan.

## Ministerial Calls

At a congregational meeting held August 12, the Hudsonville, MI PRC extended a call to Rev. R. Hanko to serve as missionary pastor to the saints in Larne, Northern Ireland.

Rev. B. Gritters declined the call he had received to serve as pastor of the Southeast PRC in Grand Rapids, MI. Soon after, the Council of Southeast formed a new trio consisting of the Revs. D. Kuiper, G. VanBaren, and R. VanOverloop. □

---

*Mr. Wigger is a member of the Protestant Reformed Church of Hudsonville, Michigan.*



# THE STANDARD BEARER

P.O. Box 603  
Grandville, MI 49468-0603

SECOND CLASS  
Postage Paid at  
Grand Rapids, Michigan

## NOTICE!!!

An evening commemorating 25 years of covenant education at the Northwest Iowa Protestant Reformed School, Doon, IA, is being planned. All supporters, former students, teachers, and friends are invited to attend a short program in the Doon Protestant Reformed Church on October 2, 1991, at 8 PM. The school will be open prior to the program.

## WEDDING ANNIVERSARY

On September 26, 1991, our parents,

**ED and MARGE BRUINSMA**, hope to celebrate 50 years of marriage. We, their children, thank God for the many years He has given them together and the loving instruction He has given us at their hands. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:11).

Bill and Dorothy Witvoet

Jack and Irene Pfau

Lou Musich

Ed and Patty Bruinsma

10 grandchildren

6 great-grandchildren

Loveland, Colorado

## CONGRATULATIONS!!!

The council and congregation of Southwest church express their congratulations to

**REV. and MRS. HERMAN  
VELDMAN,**

who celebrated their 59th wedding anniversary on September 9. We also rejoice with them as Rev. Veldman enters the 60th year of service to our churches as minister of the Word and sacraments. In commemoration of these milestones, we invite you to join with the congregation of Southwest as we present a short program on October 11 at 8 PM. Refreshments will be served.

## NOTICE!!!

The Annual meeting of the R.F.P.A. (Standard Bearer) will be held in Grandville Protestant Reformed Church (40th St.) on Thursday, October 3, at 8 PM.

Election of new board members will take place from the following nominations: Rich Bos, Bernie Bruining, Tom Bodbyl, Mark Engelsma, Leon Garvelink, and Bill Langerak.

Rev. Ken Koole, pastor of our Faith Church, will speak on the subject "Committed to Exposing Old Wolves in New Wool." Demonstrate your support of the Standard Bearer by your attendance. Men, women, young people — all are warmly encouraged to attend.

*Peter Koole, Secretary*

## WEDDING ANNIVERSARY

The Lord willing, on October 1, 1991, our parents,

**MR. and MRS. GILBERT GRIESS**, will celebrate their 50th wedding anniversary. We are thankful to our covenant God for the many years they have shared, and for the love and godly instruction we have received from them. It is our prayer that the blessing of our God may be upon them. "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations" (Psalm 89:1).

Ileen Wrenn

Ivan Griess

Leon and Vicki Griess

Glen and Twyla Griess

David and Rachel Griess

Dennis and Sharon Griess

Tim Griess

23 grandchildren

5 great-grandchildren

Loveland, CO

## WEDDING ANNIVERSARY

On September 27, 1991, D.V., our beloved parents,

**MR. and MRS. KEITH deKLERK**, will celebrate their 25th wedding anniversary.

We are grateful to our Lord for God-fearing parents who sought to teach us the ways of God. We pray that the Lord will continue to bless them in the years that He may give. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem; praise thy God O Zion" (Psalm 147:11, 12).

Rik and Elisabeth vanderVelde  
Theo deKlerk

New Zealand

## REMEMBER:

*Introductory  
subscriptions  
are still  
half-price  
(\$6.00 US for  
domestic;  
or \$7.50 US for  
foreign).*

*Do a friend  
a  
favor — with a  
gift subscription to  
The  
Standard Bearer.*