



# *THE* **STANDARD BEARER**

**A Reformed  
Semi-Monthly  
Magazine**

"Search the scriptures," Christ says in John 5:39, where "searching" is more than a quick, superficial, hit-and-miss reading of a passage. In an age when many church members have neither time for nor interest in gathering for the study of the Bible, it is important to note the LORD's attitude toward such meetings as this is shown in Malachi 3:16: "Then they that feared the LORD spake often one to another...."

See "Believing Bible Study" — page 483

Vol. 70, No. 21  
September 15, 1994

Meditation — Rev. Richard G. Moore	
Committing Our Way .....	481
Editorially Speaking — Prof. David J. Engelsma	
Editorial — Prof. David J. Engelsma	
Believing Bible Study .....	483
Letters .....	485
A Cloud of Witnesses — Prof. Herman C. Hanko	
Peter Datheen: Father of Reformed Liturgy (4) .....	485
The Strength of Youth — Rev. Wilbur G. Bruinsma	
Abstaining from the Appearance of Evil .....	488
Church and State — Mr. James Lanting	
Supreme Court Invalidates Special Public School District Created for Jewish Sect .....	490
Search the Scriptures — Rev. Carl J. Haak	
Jesus Christ, the Son of God Incarnate .....	492
Book Reviews .....	493
News From Our Churches — Mr. Benjamin Wigger .....	494
Index to Volume 70 .....	495

### In This Issue ...

Taking up a good deal of space in this issue of the *SB* (more than seven pages) is the index to the just-completed volume 70. The justification for displacing three articles with an index is simply that this enables everyone to find, re-read, or otherwise use over time what has been written. It happens that, when an issue is raised, e.g., at a Bible study meeting, someone recalls that an article on the subject appeared once in the *SB*? But where to locate it? The indices in the September 15 issues will provide the answer.

We have put together, and published, an index of volumes 1-58. Unfortunately, the stock of copies has been depleted. Work is being done to update and re-publish this master-index. Until this is again available, the annual index is especially important.

Expertly drawn up by Judi Doezeema, the index to volume 70 includes texts of Scripture, titles of articles, and, helpfully, subjects of articles. The subjects are listed, when necessary, under more than one category. Homer C. Hoeksema's articles on creation can be found under both "Creation" and "Old Testament History."

There is also a listing of books reviewed, alphabetically by title.

A mere scanning of the index will indicate the great number and broad spectrum of biblical, theological, and ecclesiastical subjects that make up one volume of the *SB*.

And the amount of work.

—DJE



## THE STANDARD BEARER

ISSN 0362-4692

Semi-monthly, except monthly during June, July, and August.  
Published by the Reformed Free Publishing Association, Inc.,  
4949 Ivanrest Ave., Grandville, MI 49418. Second Class  
Postage Paid at Grandville, 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 Doezeema

### DEPARTMENT EDITORS

Rev. Wilbur Bruinsma, Rev. Ronald Cammenga, Prof. Robert Decker, Rev. Arie den Hartog, Rev. Barry Gritters, Rev. Carl Haak, Rev. Cornelius Hanko, Prof. Herman Hanko, Rev. John Heys, Rev. Steven Key, Rev. Dale Kuiper, Mr. James Lanting, Rev. George Lubbers, Mrs. Marybeth Lubbers, Rev. Thomas Miersma, Rev. Audred Spriensma, Rev. Charles Terpstra, 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 Doezeema  
P.O. Box 603  
Grandville, MI  
49468-0603

PH: (616) 531-1490  
(616) 538-1778  
FAX: (616) 531-3033

### CHURCH NEWS EDITOR

Mr. Ben Wigger  
6597 40th Ave.  
Hudsonville, MI 49426  
NEW ZEALAND OFFICE  
The Standard Bearer  
c/o B. VanHerik  
66 Fraser St.  
Wainuiomata, New Zealand  
NORTHERN IRELAND OFFICE  
c/o Mr. Jonathan McAuley  
164 Church Rd., Glenwherry  
Ballymena, Co. Antrim BT42 3EL  
Northern Ireland

### 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.

# Committing Our Way

*"Delight thyself also in the Lord: and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."*

Psalm 37:4-5

How necessary it is for us to commit our way unto the Lord. This becomes more emphatically true each day that we live. This is true because of the days in which we live, days in which there are many forces being brought to bear upon us to dissuade us from a walk of faith and from a life of true love and service of God as His friend servants.

It is also true as we face the many trials which are part of the day in which we live. As the day of judgment swiftly approaches, many signs of the coming judgment are being revealed, and these affect the church. The diverse storms, the anarchy, especially the laws and the economic changes, etc. And, finally, we come into greater contact with the enemies of God due to the present apostasy, the love of many waxing cold.

In light of all this we are admonished to commit our way to Jehovah. We find that this Psalm sets forth the antithesis that exists between the believer and the unbeliever, the righteous and the wicked. It is demonstrated in verse 9: "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth."

The psalmist points out also that often that antithesis comes very close to us. By this we understand that we are in a battle of faith that intimately touches our lives as we live in this world. We are given an example of this in verse 14: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation."

But the Psalm points out that we shall be cared for even in the face of everything that comes upon our path. We shall be fed, we shall have the desires of our heart, and our righteousness shall be brought forth as the light, etc. This shall be our portion as we commit our way unto the Lord, and as we place our trust in our God, the God of our salvation in Christ. According to our Psalm, this is God's good pleasure for His children, as we see in verse 18: "The Lord knoweth the days of the upright: and their inheritance shall be for ever."

Now, in our text we are called to commit our way to His care. To understand this blessed exhortation we must understand what is meant by "our way." It is the life of the child of God that begins with his birth and ends in the grave. Also, our text speaks of the desires of our heart. As children of God we are concerned with our way, and have deep desires regarding the path in which we travel. From the heart are the issues of our life. Thus, it is from the deepest motivations of our inner man, that we are to bring forth all of our activity as we pass down the way of this life. This way which we travel includes virtually all that we do in this life. It

concerns our worship; our personal devotions; our life as a family; our life in marriage; our life as we live in the midst of God's people with its fellowship and care of one another; our vocation and the activity and goals of our labor; and we could go on and on.

Literally, the idea of our text is that we roll away our burdens to God. This same thought is expressed by Peter in the New Testament, when the Spirit exhorts us through the apostle and says that we are to humble ourselves, "Casting all of your care upon him, for he careth for you." Now we must understand that "the way" of the elect, regenerated, and called child of God involves burdens. And we are called to bear them. At times we may not always give much thought to these burdens. Especially may this be the case for us in our youth; for then all things may seem to be going quite smoothly for us, and life may even seem to be rosy.

But this does not change the truth that even then the way of God's people is in reality filled with burdens. And we must understand that this life must be so, for God would perfect us through trials. The Psalms express many times this aspect of our life, with its burdens. For instance, in the ninetieth Psalm we have the witness of a saint nearing the end of His life. The psalmist says that we are consumed by this anger, and we spend our days as a tale that is told (7, 9). Or again, our life is seen in the expression that our "strength" is "labor and sorrow." This is true even of the best days of our life.

Now this is emphasized by the psalmist not because the Lord would

*Rev. Moore is pastor of the Protestant Reformed Church of Hull, Iowa.*

have us to mope around, saying, "O! Woe is me, woe is me." It is intended rather to reveal the reality of this life that we might fully understand why it is so necessary that we commit our way unto Jehovah. The first cause for this burden is the fact that we are brought forth in sin, and naturally we struggle with the guilt of that sin and the motions of sin in us. From the moment of our birth until we go to the grave, sin is a reality of life for us. And this will not change in this life, for it is impossible to attain perfection here. The testimony of that sin for us is that we are guilty before the Judge of heaven and earth. Thus we must learn by grace to cast the burden of our sin upon God!

We will not cast this burden upon God except we see the burden. It is only the one in whose heart the Spirit of Christ dwells that can and will see his sin and its burden. Apart from salvation such knowledge of sin and guilt is wholly impossible. And this same thing is true of the other matters in our life, related to the sin of man, that are burdens to us. It is only as he is saved, that the child of God will see Satan and his co-workers as the enemy, and thus will by grace flee them. This we can do only by committing our way unto Jehovah, only by casting our burden upon Him.

What does this involve? To commit our way to Jehovah is to leave all burdens with Him. It means that in the whole of our life we turn to God for the wisdom to walk in the way that He leads. But it also means that we turn to God to determine the way in which we are to walk. And we turn to Him to determine how we are to pass through the way that is set before us.

We do this by coming to His Word faithfully for knowledge. We do this first in worship. We do it also in our daily devotions, especially in prayer. Even Jesus, who was God come in our flesh, did this. In our flesh He committed His way in prayer to God. The apostles and prophets also were men of prayer. In this connection we think of Moses, whose arms were held up that Israel might have victory in

prayer. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed" (Ex. 17:11).

The basis for turning so to the Lord and His Word is the truth that our Lord has taken our burden upon Himself and covered that burden with obedience. In covenant faithfulness Jehovah knows our way, and upon the basis of the merits of Christ, whom He gave to remove our burden of sin, He now cares for His own with everlasting love. On the basis of this love of God for us, we with our children go forth in confidence, trusting that the Lord will give us strength for all the battles of faith that we must wage. And we shall trust that the very way in which He leads us shall serve our spiritual welfare and salvation.

Therefore we of necessity must wait upon God and turn to Him for all strength to pass through the way of life. It is obvious from our text that we are commanded by Christ so to commit our way unto Jehovah and to trust in Him. This is not optional. This is the command of Christ. It is a command that leads us to bring our children before Him to be baptized. It is in obedience to this command that we make confession of our faith, and it is in obedience to this command that we obey Him and come to church in worship. It is in obedience to this command that we turn to the office of mercy in our need, knowing the provision that God has made for us in His mercy. And in obedience to this command, as a people, we will provide abundantly the alms for the office of Christ, and in our daily life we will trust in the Lord for grace which is sufficient for each day. We, by the grace of God, must commit our way unto the Lord, working out our salvation with fear and trembling. We may do this realizing that it is God that worketh in us both to will and to do His good pleasure. Not one moment of our lives is to be lived apart from Him. In this consciousness we must walk.

God shall bring it to pass!!

This is a special word of God for us: God shall perform and perfect His

work in us. This statement refers to the whole of all our lives — our faithful Lord cleanses His people and leads them in the whole of their life. That is, God will most certainly bless us. He says that the desires of our heart shall be filled. It is not so with those not committing their way unto the Lord! Their end shall be destruction, and in this life, misery in all their way. In verse 15 we read, "Their sword shall enter into their own heart, and their bows shall be broken." This is in contrast to the next verse where we read, "A little that the righteous man hath is better than the riches of many wicked." May God grant us the grace to believe this.

That God will give us the desires of our heart must be understood from the point of view that the desires of the heart are the desires of one who commits his way unto Jehovah, and therefore they are desires that center in the Word of God and that seek His glory. Now God will bring it to pass. That is, He creates in us the life that is blessed. It means that through the wonder of the incarnation of our Lord Jesus Christ, by His death and resurrection, and upon the outpouring of His Spirit, our lives are made new, we are become new creatures. This is what Paul teaches us, for instance, in Ephesians 2:10, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And this also is the end — God's children walk in the good works that God has ordained to glorify His name.

This means that God gives us life, the life of Christ; for Christ committed His way unto Jehovah perfectly in our stead. And upon the basis of His righteousness, He makes us new by the power of His Spirit. He calls us by the efficacious power of His Word. Further, by this power of His Spirit and Word He unites us with Christ, to live from Christ in thanksgiving unto God. May our Lord grant us the grace to commit our way unto the Lord, to trust in Christ, and to rest in His work — thus to give all glory to God. □

The innovative and aggressive Evangelism Committee of the PRC of South Holland, IL has recently launched two new ventures. One is a monthly newsletter, "The Reformed Perspective." Each issue features an article by South Holland's pastor, the Rev. Charles Terpstra, on an article of the Belgic Confession. Write the committee for a copy at 16511 South Park Ave., South Holland, IL 60473.

The other venture is the stocking of sermons on cassette tape by deceased PR ministers. These will be made available to all who want them. This is a call to all who possess taped sermons by Herman Hoeksema,

Homer Hoeksema, Henry Kuiper, George Ophoff, Marinus Schipper, William Verhil (does anyone have a taped sermon of William Verhil?), and Gerrit Vos to loan them to South Holland's evangelism committee for copying.

Peace PRC, Lansing, IL has published a lecture by Prof. Hanko, "The Battle for the Bible." This is a defense of the infallible inspiration of Holy Scripture in the face of contemporary denials of this doctrine. Copies can be ordered from the church at P.O. Box 5634, Lansing, IL 60438.

The pamphlets published by the

PRC now circulate throughout the world. At the recent conference in Scotland sponsored by the British Reformed Fellowship, there were book and pamphlet tables well-stocked with PR materials, including many pamphlets free for the taking. People took many for distribution not only in Northern Ireland, Scotland, England, and Wales but also in East Germany, Hungary, Romania, and other countries.

"For from you sounded out the word of the Lord . . . in every place" (I Thess. 1:8). □

— DJE

## Editorial

# Believing Bible Study

This is the time of year when the meetings for the study of the Holy Scriptures resume within the Protestant Reformed Churches. These are regular, organized, mid-week gatherings of the saints for the systematic, thorough study of the Bible. Although there are also other purposes of these meetings, e.g., praise and fellowship, the main purpose is learning the Word of God.

The profit, obviously, is enormous. The apostle indicates how a believer can profit from such study when he writes in II Timothy 3:15-17 that "the holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus" and that "all scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Careful study of the Bible is a

divine command, not only to ministers but also to all. "Search the scriptures," Christ says in John 5:39, where "searching" is more than a quick, superficial, hit-and-miss reading of a passage. In an age when many church members have neither time for nor interest in gathering for the study of the Bible, it is important to note the LORD's attitude toward such meetings as this is shown in Malachi 3:16: "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name." Some classes for Bible study have a book in which they keep the attendance. So does the LORD God.

Within the Protestant Reformed Churches are many classes and meetings for Bible study. There are men's societies and ladies' societies. There

are adult Bible classes. There are the Mr. and Mrs. societies. There are the meetings of young adults. There are the young people's societies.

No one can complain of a lack of opportunity. The only question is whether we will take advantage of the opportunities.

After the member decides to attend a class, his work continues. For if he is to benefit from the class, he must be prepared. Preparation includes the following. If the class will be studying a book of the Bible, verse by verse or section by section, he should, in preparation for the first meeting, read the entire book, so that he is familiar with its content. In addition, he should read a brief, reliable description of the setting, nature, and outline of the book in a work such as *Survey of the Bible* by William Hendriksen (Baker, 1978) or *An Introduction to the Old Testament* by

Edward J. Young (Eerdmans, 1973) or *Introduction to the New Testament* by Everett F. Harrison (Eerdmans, 1971). Then he should read carefully the passage or passages that will be taught, studied, and discussed at the particular meeting, seeking prayerfully to understand the Word of God in that passage or those passages. It is helpful to write down one's thoughts or questions on the passage. It is necessary to look up and study other passages in Scripture that are related to the passage and that shed light on it.

Only then should the student of the Bible indulge himself in the pleasure and profit of reading one or two sound commentaries on the passage. This poses a problem for some members. What is a good commentary on the passage or book? Usually the pastor or leader will recommend commentaries before the class begins. With the exception of the commentaries by John Calvin, a set of good commentaries on the entire Bible is lacking to the English-speaking Reformed student of Scripture. There is no equivalent in English to the *Korte Verklaring* (Brief Explanation) series of commentaries with which the Dutch Reformed have been blessed. There is a need for a set of succinct commentaries by sound, able Reformed preachers, written not for scholars but for the congregation, written not to engage with the latest critical attacks on the text but to edify the people of God. And why should this not be done? One of the best available sets today, although as yet incomplete, is *The New International Commentary* series, published by Eerdmans.

Just as there is a right way for the member to attend the class, so also there is a right way for the class to be conducted. First, the class must work with the Bible itself. It may do this by working through a book or a passage of Scripture. It may do this by study-

ing the Scriptural basis of some creed or of a certain doctrine or of some aspect of the Christian life. But the object of the study in the class is the Bible. Second, the Bible that is used must be a clear, faithful translation of the Word of God as it has come down to us in the authentic Hebrew and Greek manuscripts. This is the King James Version. Third, there must be a competent, sound teacher who, depending on how the class is carried on, can teach rightly, guide and wrap up discussion, settle debated points, and answer questions. Aimless discussion and the mere airing of all kinds of contradictory opinions are not conducive to learning. Erroneous teaching conflicts with the chief purpose of the saints, as it is the will of God, with these meetings, namely, that the members of the church grow in the knowledge of the truth.

Fourth, the minister or other leader of the Bible study must himself prepare. Regardless whether he explains the material or guides the discussion, he must know the meaning of the passage, and he must see to it that this meaning is understood by the group. Lack of preparation (and interest) on the part of a leader can destroy the meeting.

Fifth, it must be the desire and determination of all who participate to see the meaning of every particular passage in the light of God's covenant of grace with His people in Jesus Christ. Merely to learn some facts of Bible history or of doctrine and merely to recognize six characteristics of prayer or ten requirements of a husband is not yet to learn the truth. All truth is "in Jesus" (Eph. 4:21).

Sixth, the goal of all study of the Bible must be practical, and this must be evident at the meeting. The Word of God in the passage establishes our beliefs,

shapes our experience, and governs our behavior. Spoken or unspoken, the question, "How does this apply to

us?" ought to run through every study of the Word of God.

It is vitally important that believing Bible study be done in relation to the church — the instituted church. This is true even of personal Bible study, whether on the part of the theologian or of the layman. All study of the Bible by members of the Protestant Reformed Churches ought to take place in light of and in harmony with the preaching of the gospel in these churches. The pure preaching of the gospel is the power of all profitable study of Scripture, as the Heidelberg Catechism points out when, in Question 65, it teaches that the Holy Spirit works faith in our hearts by the preaching of the gospel. One who gives himself to a Bible study that advocates salvation by the free will of the sinner, contrary to the preaching of salvation by the sovereign grace of God, will not learn the truth as it is in Jesus in that class. The class will not profit him, but damage him.

All Bible study by a Reformed Christian must be done within the framework of the ecumenical and Reformed creeds, so that these creeds function both as a guide to understanding and as a standard to judge the teaching in the class. One who seeks to learn the truths of Christianity from a teacher, though nominally "evangelical," who holds that Jesus is a human person, or one who tries to grow spiritually from a class whose teacher and materials are fundamentalistic, dispensational, charismatic, and Arminian will certainly be disappointed in his purpose — he will not learn and grow; is obviously undercutting his own confession — professing the Reformed faith, he seeks instruction from its foes; and may very well be led astray — there is power in false teaching to deceive.

Our pastors and consistories must admonish their members against this danger in our day. Christ and His apostles repeatedly and emphatically warned that the danger in these last days would be false teachers. "And many false prophets shall rise, and shall deceive many" (Matt. 24:11). "But evil men and seducers shall wax

*The question,  
"How does this  
apply to us?"  
ought to  
run through  
every study  
of the Word  
of God.*

worse and worse, deceiving, and being deceived" (II Tim. 3:13). These false teachers threaten on the radio, over television, and through neighborhood Bible study classes, as well as behind the pulpit. Rather than to give themselves to them as eager pu-

pils, it is the calling of every Reformed Christian to "receive him not into your house, neither bid him God speed" (II John 10).

It is safe, and truly profitable, to study the Bible only in the company of like-minded Reformed believers

and under the guidance of a competent, confessionally Reformed teacher or leader.

Such classes, societies, and meetings are found in abundance in the sphere of our churches.

Will you use them? □

— DJE

## Letters

### The Lord Give Us Bigots

Please could you send the remaining issues of the *Standard Bearer* which contain Rev. VanOverloop's articles on "Calvinism and Missions." I have already those of November 1, 1993 and January 15, 1994, and would love to complete the Five Points.

John Kennedy, the Scottish Highland evangelist wrote: "No Christian can be true and faithful on whose brow the world shall not brand the

name bigot. But let him bear it. It is a mark of honour, though intended to be a brand of shame. In every age from the beginning, when the cause of truth emerged triumphant from the din and dust of controversy, the victory was won by a band of bigots who were sworn to its defence."

May the Lord raise up more bigots. May He keep those who are branded bigots today standing in the gap (Is. 1:9).

Let us pray that the men (bigots) in the church today will be kept by God in the Word of truth and so doing be kept from apostasy, and that the young men and women who hear their preaching and sit under their teaching in the church today will be the bigots of tomorrow.

Sean Courtney  
Co. Cavan  
S. Ireland

## A Cloud Of Witnesses

Prof. Herman Hanko

# Peter Datheen: Father of Reformed Liturgy (4)

### Introduction

In our last article, we left Peter Datheen in Frankenthal, in the Palatinate of Germany, busy as court preacher and as liturgist. It is especially his work in liturgy that is of interest to us.

The liturgy in use in the Protes-

tant Reformed Churches, and up until a few years ago in many Reformed churches, is an ancient liturgy. It goes all the way back to the Reformation in the Netherlands.

In many Reformed churches this ancient liturgy has been abandoned. In its place has come a tidal wave of innovations which have so restructured the liturgy that it is no longer recognizable as Reformed. This is a great loss to the church. In the interests of making liturgy appealing and attractive to modern 20th century man, the soul of the liturgy has been

cut out, and what is left is meaningless (and in some instances, downright wicked) exercises in asinine futility.

All this is not to say that we should never change anything, that tradition is sacred, that what was once done is perfect for all time. No, a Reformed church is indeed a reforming church.

But before a Reformed church makes changes, it ought to be very sure that the changes are improvements — i.e., that the changes bring our worship more closely in conformity with the Word of God, and that

---

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

they are not merely changes for change's sake.

And our liturgy is hard to improve. Before we begin to tamper with it, we ought to spend a bit of time pondering the fact that our liturgy was born out of the fire of persecution; that it was woven into the very warp and woof of the Dutch Reformation in the Netherlands; that for it our forebears bled and died; that it has stood the test of over four centuries; and that it is doubtful, to say the least, that our spiritually wishy-washy age and doctrinally illiterate church are capable of improving on that kind of liturgy.

At any rate, we owe a debt of gratitude to Peter Datheen, the great Reformer of the Netherlands, for this sacred part of our heritage.

#### Work In Liturgy

It must be understood that none of Datheen's work was wholly original. Already in London, Utenhove and à Lasco had done significant work in liturgy for the refugee congregation there. That work Datheen took with him wherever he went.

It must also be remembered that the Palatinate, where Datheen did his work, was strongly under the influence of the Calvin Reformation, and that Calvin and his fellow Reformers had done significant and important work in liturgy and church government.

To all this (as well as other work) Datheen was heir.

But it is his stamp which marks our liturgy in so many ways.

Not the least of what he did was prepare a translation in Dutch of the Heidelberg Catechism, which Confession had been completed in the Palatinate in 1563. From the beginning Datheen intended it to be used for a confession in the churches of the Lowlands. And it was, indeed, soon adopted there.

Thus, Datheen was responsible for incorporating that beautiful creed into our creedal heritage.

In the area of church government Datheen's influence was also felt.

Datheen not only used the work of Micronius in London, but also modified it in some respects to fit more the situation in Netherlands. Datheen was present at several of the early Dutch Synods which began the work of preparing a church order, one which was put into its present form by the Synod of Dordrecht, 1618-'19. Datheen presided at the Convention of Wezel (1568) which expressed its faith in God's care of the persecuted Reformed Churches of the Lowlands with the stirring words that the Church Order they adopted was "for the Netherlands Churches, if they should, by the grace of God, arrive at a public and free exercise of their religion." Further, Datheen was present as a delegate from Ghent and presided at the Synod of Dort in 1578 which did so much work in the development of our present Church Order.

But this is not all. Our Reformed churches have two of the most beautiful liturgical forms in existence in their "Form for the Administration of Holy Baptism," and in their "Form for the Administration of the Lord's Supper." Especially the former is a crown jewel among all liturgical forms in any tradition. Its beauty lies in its pure teachings concerning God's covenant of grace. In its precision, in the rolling cadence of its language, in the soaring beauty of its prose, in the concise statement of its doctrine, it is unexcelled. Both are forms written in large measure by Datheen. The Form we use in the Lord's Supper is very much similar to the Form prepared by Datheen. The Form we use in baptism came also from his hand, although the Synod of Dort in 1618-'19 added the section for the baptism of adults and made some minor changes in it as well as in all the others. One's memories cannot be restrained from floating back to the horrors of the persecution of our fathers, out of which our liturgy was born, whenever these forms are read.

In singing, it is somewhat different. Our heritage, for the most part, does not go back to Datheen. That is not because Datheen did not do work in this area too. He did sterling work.

His gifts were many and great. Although he used tunes from the Genevan Psalter of Louis Bourgeois, and although he relied on the Book of Psalms from the French versions of Beza and Marot, still he prepared a Psalter for the Dutch churches which was so popular that it was used in the churches until 1773, when only relatively minor changes were made in it. That book is still in use in some Dutch churches today. I myself well remember the church during Dutch worship services ringing with those words so loved by our fathers and grand fathers: "*Geloof Zij God met diepst ontzag ...*," or "*Heigend hert der jaagt ontkomen....*"

We have a few of those tunes left way in the back of our Psalter, but it is something of a shame that we have not included in our liturgy, in so far as possible, also this part of our heritage.

Finally, but also importantly, much of our present Order of Worship, though patterned after Calvin's liturgy, was given its present form by Datheen. This is why we have almost the same Order of Worship as is used in the Dutch churches which have not fallen prey to liturgical innovation.

One wonders sometimes what the church would have been like without Datheen. God used him in a marvelous way to give us that which has become so precious to us.

#### Datheen's Last Years

In a way, Datheen's years in Frankenthal, brief though they were, were the climax of his work. Although he did some important work in the following years, tragedy and great sadness also touched his life. The rest is, for the most part, not so easy to write about.

In 1566 Datheen returned to the Netherlands. A sort of compromise between the rulers of the Lowlands held forth something of a promise of relief from persecution, and Datheen could not possibly be restrained from returning to his beloved fatherland.

Datheen became a field preacher. Carrying his pulpit on his back, preaching wherever possible, he min-

istered to throngs of people wherever he went. Sometimes the crowds that flocked to hear him numbered as many as 15,000, for the "Word of God was scarce in those days" (II Samuel 3:1), and the people had a great thirst for the gospel.

His lack of extensive training made him somewhat crude in his preaching, but his intensity and captivating eloquence revealed his deep love for the Reformed faith. It was a love of the Reformed faith which also got him in trouble.

Datheen hated compromise. He hated compromise with Rome and with Spain. He distrusted the princes' compromise and firmly believed that concessions had been made to Spain which would, in time, destroy the Reformed faith.

And so he preached, vehemently and eloquently, against such compromises, and he earned the enmity of William of Orange, the leader in the fight against Spain. William of Orange, in fact, was convinced that Datheen was in large measure responsible for the iconoclastic riots in the Lowlands, when frenzied crowds, intolerably oppressed by Rome, vented their fury on the Romish Churches. Smashing, destroying, burning wherever they went, they tried to purge the Lowlands once and for all of anything Romish. But their fury only brought against them the princes who sought to suppress the riots, which succeeded in giving Rome the excuse it needed to renew persecution (see our earlier article).

In how far Datheen was responsible is hard to judge. Surely his refusal to compromise in any way with Rome was contrary to the policy of the princes at this time. Surely his fiery preaching moved the people deeply. But he himself always pleaded innocent to the charges that he had incited the crowds.

The breach between him and William was to remain to the end of his life.

Once again he was forced to flee to the Palatinate. He became minister of a congregation composed of Dutch, French, and Walloon exiles, and be-

came court preacher for John Casimir.

The rest of the story is quickly told.

In 1578 he served as minister of the congregation in Ghent in his beloved homeland and was a delegate to the Synod of Dort in that year. While in Ghent he traveled throughout Holland and preached in many places while the shortage of pastors was acute. But here he was also imprisoned for eight months and finally sent into exile.

Returning to Frankenthal he resumed a ministry there, but nearly died of the pestilence and was relieved of his pulpit because he was no longer able to do the work.

Datheen was embittered by his treatment at the hands of William of Orange and by his dismissal in Frankenthal. He became a wanderer, and, to support himself and his wife, took up the work of a physician, putting into practice skills he had learned as a youth in the cloister. Wandering through Husum, Slade, Danzig, and Elbing of Germany, he joined, for a short time, a heretical and revolutionary sect. The report of this foolish act came back to the Netherlands, and he

was barred from the Dutch churches.

To the credit of these churches, however, they sent a delegation to Datheen. To these brethren who had come to express the love of the churches and their concern for his soul, Datheen confessed his sin of joining a heretical sect — from which he had parted before the delegation came; and he was reconciled and restored to the fellowship of the church. However, because of wars in Germany and in his own land, and because of the great infirmities of age and a life of fleeing persecution, he could not return to the church and land he loved. He died an exile on March 17, 1588 far from home, from friends, from church, and from his fatherland.

It is better to suffer death in the fellowship of the church than to lose that fellowship which is so important to keep us faithful to our God.

But he died in peace; and, although he could not possibly have known what his work would mean to the church, God knew and knows, and we are blessed by God through this servant who suffered so much. □

#### True Comfort

"What is thine only comfort,  
O Christian, on life's way?"

"That I've a faithful Savior  
Who leads me day by day."

"What is thine only comfort?"

"Ah, this, He died for me;  
He took my sin upon Himself  
So that I might go free."

"What is thine only comfort

In death, if it should come?"

"That I will go to dwell with Him  
In His eternal home."

Annetta Jansen  
Dorr, Michigan

# Abstaining from the Appearance of Evil

It is always amazing how certain passages of the Bible suddenly seem to stand out at different times in life. I remember when I was once visiting with my sister and her husband, that she mentioned that it is important to teach our children not simply to abstain from evil, but to abstain from all *appearance* of evil. This short exhortation of the apostle Paul in I Thessalonians 5:22 had never really struck me before that conversation. Maybe that was true because my children were young and I had not yet been confronted concretely with what this passage describes. My sister, having older children, had gained some wisdom and insight into this short but practical Word of God.

"Abstain from all appearance of evil." Wow, that verse covers a large area of life! It covers so neatly the many questions we as young people may ask our parents, such as: "Why mayn't I go there?" or, "Why mayn't I do this?" If only we can keep in mind that being a child of God requires more of us than simply not doing the evil. It requires, as well, avoiding all situations and circumstances that may leave the impression with others that we enjoy the evil.

Now, I think I can anticipate the reaction to this. It may seem as if it is totally unfair of God and of parents to place such a restriction on us. After all, we are not actually *doing* anything wrong. If the motives of our heart are

pure, why should we be judged by others as having committed some kind of sin? In fact, is it not sinful for others to think bad of us simply because they *assume* we are doing something wrong when we really are not? Perhaps this is true. It is wrong for others to judge and condemn us unheard. *But*, the simple fact is, they do. Not only do fellow members of the church do this, but especially is this done by the wicked people of this world who know us. The wicked are always looking for us to stumble into sin with them. And when it even *appears* as if we do, these wicked acquaintances are quick to point the finger and accuse us of committing the same sins as they do.

"So what; that's their problem! I cannot sit and fret about what they think of me!" Ah, but we do, and we must! Listen: we are children of the light. Christ has sent forth His Spirit to dwell in our hearts. That Spirit applies to us the holiness of Christ. It is our desire to be holy as God is holy! That is our desire, is it not? We want to be known by the world as those who fear God and love Him. Surely, as young people of the covenant, we are not ashamed of the fact that we belong to Jesus! We rejoice in the wonderful work Christ has performed in us. What a tremendous blessing we have been given, to see and know the things of the kingdom of heaven! We want the wicked of this world to know that we are in principle different from them, because the light of God's grace has shone in our hearts, dispelling the darkness of sin.

I think that when we lose sight of that fact, we begin to take the careless attitude: "Well, I do not care what

others think of me." As children of God we *must be* sensitive to the impression we leave with others — especially the impression we leave with the wicked world! We do not want to be associated in any way with their works of darkness. And for that reason we are careful to abstain from all appearance of evil. Even if we are not sinning, we do not want them to think of us as sinning.

The Word of God here does make sense then, does it not? It is not so unfair as at first we may have thought. I hope that is the conclusion to which we have come. If it is, then we are ready as well to see how it applies to us.

To abstain means that I will keep myself from doing something. It implies some negatives, some "thou shalt nots." That makes us wary already. Then, to make matters worse, this verse in I Thessalonians 5 adds, "abstain from *all* appearance of evil." There are all kinds of things we can do, places we can go, boasts we might make, that leave the appearance of evil. And all of these "things" we may not do.

"This is the place, isn't it? This is the place in your article where we young people are going to receive a long list of dos and don'ts." OK, so you caught me. As a father who has now gained a bit of wisdom in this whole area, I am tempted to start a long list of ways you can avoid the appearance of evil. But I will not do that. I will leave it up to your spiritual discretion. I have confidence, after all, that the Spirit of God works in the hearts of believing young people too. I will assume that the Word of God

Rev. Bruinsma is pastor of First Protestant Reformed Church in Holland, Michigan.

dwells in you richly and that you are spiritually sensitive to what is right and wrong in this whole area of your life.

Yet, I cannot help but give a few examples at this point. Examples, it seems, always serve to drive home what a person is trying to say.

Say what we will, the places we go will always give witness to who and what we are. I may profess to be the strongest of Christians, but if I am seen, for example, in a bar, my witness is worthless. A bar is a place where can be found the sins of drunkenness, fornication, and worldly entertainment. It is not a place which Christians who are serious about their faith frequent. It may be true that you are drinking a club soda, that you are talking with a few "Christian" friends, that you are ignoring the ungodly music. But you are in that place which is associated with sin, and as a result you leave the impression with those inside and outside the church that you are sinning. This example, of course, can be applied far and wide with respect to the places we go for fun and entertainment. But, then, I promised that I would not give you a long list. I am sure that those whose hearts are cleansed in the blood of Christ will read this and understand what I mean. On the other hand, those who stubbornly walk in foolish ways will probably not even read this article, much less turn from their ways.

This principle of God's Word applies as well to our actions and deeds. If I, for example, were dating a young woman who owned her own apartment (that seems to be a trendy thing to do today), and at the end of my date I should go into the apartment with her and spend a little time there, then I am leaving the impression of evil. Apartments (or bedrooms) are viewed

not only by members of the church, but by wicked people as well, as private places where intimate acts take place. We may be having a cup of coffee together in that apartment; we may be deeply involved in a good conversation, but those outside of the apartment who saw the two of us enter have other thoughts as to what we are doing there. We have put ourselves in a situation that gives the appearance of evil. As children of the light who hate such sin, we are called to abstain from such an appearance. Again, this applies much more broadly to your dating experiences, but I will allow your love of our holy God to guide you in determining these for yourselves.

There is one more example I would like to give. Though it may seem frivolous, I give it anyway, in order to emphasize just how all inclusive this short injunction of the Bible is. "Abstain from *all* appearance of evil!" God's Word tells us. Do you realize how great an impression you

make on people by what you wear? Talk about picky! I know, but it is true! I am sure that if a person wore a swastika during World War II he would have had people clamoring for his arrest. I know that if I had donned a pair of old, worn-out bell-bottoms, strung a peace sign around my neck, and grown my hair past my shoulders in the 1960s I would have been considered a hippie whether I liked it or not. The same is true today. When a young person wears a "yin-yang" symbol about his neck, or has it tattooed somewhere on his body, when a young man has

his ears pierced and wears earrings, these things are not all simply fun. They make a statement to everyone about us of who and what we are. We are saying something to them. We

may not agree with that statement, but by the clothes we wear we nevertheless make it, and those who see us assume that we do so deliberately. How careful we must be!

No more examples, though I could think of dozens more. Instead, we ought to give a little thought to *how* we can abstain from the appearance of evil. First, we ought to remember the words of Jesus to us in Matthew 5:16: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." This is the rule we follow for godly living.

In the second place, we must consider this rule before doing something. There is always time between the conception of an idea in our hearts and minds and the actual carrying out of that thought. As God's people we take advantage of this. When we desire to do something or to go some place, then before actually carrying out that desire we must take inventory of ourselves according to the rule of Matthew 5:16: Am I, by what I am about to do or where I am about to go, letting my light so shine before men that they might glorify my God? If I am not — even if I only leave the appearance that I am not — then I must change my course of action and do something else.

Now, that takes real spiritual sensitivity. Therefore, in the third place, we as God's children must be found constantly in prayer. We must ask God to forgive our sins; but we must ask of Him also to give us hearts that are sensitive to what sin is, and to what might *appear* as sinful in the eyes of others. Then we ask of God that, for the sake of Jesus Christ and through the work of the Holy Spirit in us, we be given the strength to live as shining lights in the midst of this dark and perverse world. That is a blessed privilege, you realize! There are not many people in this world that are chosen by God for that purpose.

The way is clear, the path is straight. God grant you and me the grace to walk it as He reveals it to us in His Word. □

*We want  
the wicked  
of this world  
to know  
that we are  
in principle  
different  
from them,  
because  
the light  
of God's grace  
has shone  
in our hearts,  
dispelling  
the darkness  
of sin.*

# Supreme Court Invalidates Special Public School District Created for Jewish Sect

*"Authority over public schools belongs to the state, and cannot be delegated to a local school district defined by the State in order to grant political control to a religious group."*

*Kiryas Joel Village School District v. Grumet (1994)*  
(J. Souter, majority opinion).

*"Justice Souter's position boils down to the quite novel proposition that any group of citizens (say, the residents of Kiryas Joel) can be invested with political power, but not if they all belong to the same religion. Of course such disfavoring of religion is positively antagonistic to the purpose of the Religion Clauses of the First Amendment...."*

(J. Scalia, dissenting opinion)

Few church/state constitutional issues engender more controversy than the question of state assistance to parochial and private schools. Strict separationists howl in protest whenever non-public schools receive any public funding or government assistance. On the other hand, parents who pay double (school property taxes plus tuition) are frustrated that their

choice of Christian schools entails a forfeiture of government assistance in educating their children.

This volatile and sometimes rancorous debate again confronted the Supreme Court this summer in the celebrated case of *Kiryas Joel Village School District v. Grumet*. A bitterly divided Court decided (6-3) that a special state school district created by the New York legislature for the members of a strict Orthodox Jewish sect (Satmar Hassidim) violated the first Amendment's prohibition against the "establishment" of religion.

## The Village of Kiryas Joel

This small village (8,500 inhabitants) in New York is populated exclusively by members of Satmar Hasidim, a strict form of Judaism. The town was incorporated in 1977 after its inhabitants seceded from the adjoining town of Monroe. Since non-Satmar residents strenuously objected to the secession, the boundaries of the new village were creatively drawn to include only a 320-acre subdivision owned and inhabited exclusively by sect members. A rabbi serves as village rosh (chief rabbi) and rosh yeshivah (parochial school authority).

Not unlike the Amish, the Satmars avoid contemporary society and culture as much as possible. They speak Yiddish, segregate the sexes outside the home, avoid the electronic media and English newspapers, wear distinctive clothing, and educate their

children in sexually segregated parochial schools.

## Special District Created for Satmar Handicapped

Their village parochial schools, however, were not equipped for special education services for mentally and physically handicapped children. For several years the adjoining Monroe-Woodbury public school district provided special education services at the Satmar parochial schools in Kiryas Joel. That practice was discontinued in 1985 when the Supreme Court ruled in the case of *Grand Rapids v. Ball* that government-funded classes on religious school premises violate the Establishment Clause.

The Satmars then resorted to sending their handicapped children to the nearby secular public schools for their special education. They complained, however, that this arrangement caused their children to suffer "panic, fear and trauma" in leaving their own community, if only for a few hours during school days.

In response to their complaints, in 1989 the New York legislature, eager to accommodate this peculiar sect, passed a unique law creating a special public school district, the boundaries of which were identical with the boundaries of the village of Kiryas Joel. This special school district was to operate a non-sectarian school providing special education for handicapped Satmar children. As soon as

*Mr. Lanting, a member of South Holland Protestant Reformed Church, is a practicing attorney.*

the school opened, several parties filed suit challenging the constitutionality of a special public school district for the exclusive use of members of one religious sect.

### Government Neutrality

Not surprisingly, the majority of the Court found this customized school district for the residents of Kiryas Joel to be a violation of the First Amendment, which Justice Souter insisted "compels the government to pursue a course of 'neutrality' toward religion." Striking down the legislation creating this exclusive school district, Justice Souter wrote:

The statute creating the Kiryas Joel Village School District departs from the Constitution by delegating the State's discretionary authority over public schools to a group defined by its character as a religious community, in a legal and historical context that gives no assurance that government power has been or will be exercised neutrally.

Justice Souter essentially grounded the majority opinion on a 1982 Supreme Court decision which invalidated a Massachusetts statute granting churches veto power over the issuance of liquor licenses within 500 feet of a church. Souter argued that, similar to that case, the state impermissibly delegated governmental power to a religious group. Authority over public schools belongs to the state government, insisted Souter, and cannot be delegated to a religious group without violating the Establishment clause.

### Accommodation or Establishment?

Justice Scalia (joined by Chief Justice Rehnquist and Justice Thomas) filed a bitter dissent. Scalia argued that New York's creation of a special school district for handicapped Satmar children was nothing more than a "characteristically and admirably American accommodation of religious practices (or more precisely, cultural peculiarities) of a tiny religious sect." In the dissenters' view this singular school district was nothing

more than religious toleration and accommodation—not establishment of religion.

Moreover, the recent Supreme Court decision in the case of *Zobrest*, (public school employees may assist a deaf student at a Catholic school) led Scalia to query:

If a state can furnish services to a group of sectarian students on a neutral site adjacent to a private religious school, or even within such a school, how can there be any defect in educating those same students in the [Satmar] public school. There is no danger in educating religious students in a public school.

Justice Scalia also contended that although there was special treatment here for the village, there was no proof of religious favoritism. Scalia went to great lengths to demonstrate that the law creating a special school district defined by the village boundaries inhabited exclusively by the Satmars was not necessarily motivated by a desire to favor or disfavor a particular religious group.

### Comment

First, as the dissent pointed out, the majority opinion inexplicably ignored the traditional three-part *Lemon* test historically used by the Court in Establishment Clause cases. The glaring failure to replace the historic litmus test for establishment cases leaves future cases without meaningful guidelines in this important area of church/state law.

Secondly, commentators have made much of the fact that a new majority of the court seems to be in favor of allowing state special education teachers into parochial schools. However, this is not yet the law since the *Grand Rapids* case has not been formally overruled.

Finally, all of the talk about government accommodation of religion in the *Kiryas Joel* case is somewhat facile, since the assumption is that whatever assistance is given by the state to the Satmars, it must necessarily be secular and nonsectarian (Justice Scalia labored to demonstrate that

the Satmar school was public, nonsectarian, and religiously neutral). This may satisfy the Satmars in Kiryas Joel, but it is little consolation to Reformed Calvinists who have always insisted that there is no "secular" or "non-sectarian" dimension to Christian education. Reformed Christians insist that every aspect of education (indeed, all of life) is religious. Secular subjects or courses in our schools do not exist. Accordingly, most of the debate in the *Kiryas Joel* case as to whether New York can create a public school district where Satmar students are taught "nonsectarian" subjects in a "religiously neutral" setting is essentially of little interest to Calvinists with a comprehensive Reformed world-and-life view that embraces every dimension of education and life. □

### Life is But a Weaving

My life is but a weaving  
Between my God and me;  
I may not choose the colors,  
He knows what they should  
be.  
For He can view the pattern  
Upon the upper side,  
While I can see it only  
On this the under side.

Sometimes He weaveth sorrow  
Which seemeth strange to me;  
But I will trust His judgment,  
And work on faithfully.  
'Tis He who fills the shuttle,  
He knows just what is best;  
So I shall weave in earnest,  
And leave with Him the rest.

At last when life is ended,  
With Him I shall abide;  
Then I will view the pattern  
Upon the upper side.  
Then I shall know the reason  
Why pain with joy entwined  
Was woven in the fabric  
Of life that God designed.

Standard Bearer  
September 1, 1934

# Jesus Christ, the Son of God Incarnate

## John 1:1-18

In these first 18 verses we have a summation of the entire book. All that will follow to the very end of the book is intended to prove the truth of the things declared in these first 18 verses. They make clear to us how John will approach his presentation of the Lord's work and person—that Jesus Christ is the eternal and natural Son of God now made flesh for our salvation. (See Lord's Day 13 of the Heidelberg Catechism and Art. 10 of the Belgic Confession.) Nowhere in the New Testament is the nature and meaning of Jesus' divine Sonship so clearly explained as here.

Already in John's day the truth of Christ's divine Sonship was misunderstood and denied. Greek mythology contained many stories of sons of gods, supermen, born of a union between a god and a human woman. Some of the Jews (Ebionites) conceived of Christ as a common man equipped with special power at his baptism. They denied also the virgin birth. John wanted to be sure that when he wrote of Jesus as the Son of God it would be understood at the outset that the Sonship of Jesus was precisely a matter of personal deity and nothing less. When the Bible, therefore, calls Jesus the Son of God, the statement is meant as the asser-

tion of His distinct personal deity. Jesus was, and is, God.

John does not bring the term "Son" into his opening sentences at all; instead, he speaks of **The Word**. (See I John 1:1, 5:7; Rev. 19:13.) We are left in no doubt about who is meant, for John tells us in verse 14 that the Word "was made flesh and dwelt among us, and we beheld his glory." The Word is Christ. We can say at least two things about Christ when He is designated "the Word." First, He is the revelation of God, the One who "declares" (v. 18), or tells forth the Father (Matt. 11:27; John 17:26). Second, the Word of God is His creative utterance, the actual power of God to accomplish His purposes (Gen. 1:3; Ps. 33:9). Thus, the Word is the perfect revelation of the Father, as well as God in His power to create all things.

John proceeds to tell us the following things about the Word:

1. **He is eternal.** In the beginning He was. Proverbs 8:23.
2. **He is a distinct person.** He was with God. He stood in an eternal relationship to God. Proverbs 8:30; John 1:18.
3. **He is divine (Deity, God).** He was God, not a creature. Hebrews 1:3; I Timothy 3:1.
4. **He is the Creator.** All things were made by Him. Hebrews 1:1-3.
5. **He is the source of all light and life.** Isaiah 60:1-3.
6. **He is Incarnate, made flesh.** Romans 8:3.

Thus, the identity of Christ is es-

tablished at the outset: He is the Eternal Word of God now born among us (I Cor. 8:9).

### Outline of Verses 1-18

1. The distinct, personal Deity of Christ (vv. 1-5).
2. The relationship of John the Baptist to Christ (vv. 6-8).
3. The reception Christ received (vv. 9-13).
  - a. The world knew Him not.
  - b. His own received Him not.
  - c. A company born of God received him.
4. The Incarnation (v. 14).
5. The surpassing excellence of Christ (vv. 15-18).
  - a. Greater than John the Baptist.
  - b. Superior to Moses.
  - c. Revealer of the Father.

### Questions for Study and Discussion

1. What "beginning" is referred to in verse 1?
2. Why is Jesus termed here "the Word"? What is the exact force and significance of that title?
3. Show that Christ is both a distinct person in the Godhead, and at the same time fully God. Other Scriptures? Creeds?
4. What does it mean that Jesus is the "Life," and the "Light of men"? Explain what is meant in verse 9 that He "lighteth every man that cometh into the world."
5. Why is Christ universally rejected? What is the awful seriousness

Rev. Haak is pastor of the Protestant Reformed Church of Lynden, Washington.

of this? What is the only possibility of this being changed?

6. What is meant by the Incarnation? (See Art. 18, 19 of the Belgic Confession.)

7. Show the sovereignty of Divine grace from verse 13.

8. In verse 1 the word "dwelt" means "tabernacled." It points us back to the tabernacle in the wilderness. In what respects did the Tabernacle foreshadow and typify Christ? What does this have to do with the truth of the Covenant?

9. What is meant by "we beheld his glory"?

10. In what sense is Jesus before John the Baptist?

11. What is the meaning of verse 1?

12. Why are we told that the Law was given by Moses, but grace and truth came by Jesus Christ?

13. From verse 18 explain the relation between the Father and the Son. In what sense does the Son declare Him? Can this be applied to the Trinity and be used to teach the

personal properties of the Father and the Son?

*And now, after reading this passage, can we ever give too much honour to Christ? Can we ever think too highly of Him? Let us banish the unworthy thought from our minds forever. Let us learn to exalt Him more in our hearts and to rest more confidently the whole weight of our souls in His hands. Christ is the meeting-point between the Trinity and the sinner's soul. He that honoureth not the Son, honoureth not the Father which sent him.*

J.C. Ryle □

## Book Reviews

*Arthur W. Pink: Born to Write*, by Richard P. Belcher. Columbia, SC: Richbarry Press, 1980; rev. ed. 1993. 165 pp. \$6.95 (paper). *Arthur W. Pink: Letters from Spartanburg, 1917-1920*, ed. Richard P. Belcher. Columbia, SC: Richbarry Press, 1993. 287 pp. \$10.95 (paper). (Reviewed by the Editor)

*Arthur W. Pink: Born to Write* is a revised edition of the biography of Pink that the author originally published in 1982. The revised edition avails itself of newly discovered correspondence between Pink and his publisher, I.C. Herendeen.

The biography is an interesting, informative account of the life and labor of an influential, but strange, man. Pink's books now sell in the hundreds of thousands. His *The Sovereignty of God* continues to lead men and women to Calvinism. During his lifetime, he had very little influence. His audience was the very small readership of his paper, *Studies in the Scriptures*. All his books have been formed from these *Studies*.

Pink was a minister who never found it in the pastoral ministry. He could not work in a congregation. Wherever he went, he met with (or caused) trouble and rejection. Looking for a pastorate, he wandered all over the United States and traveled to Australia, to England, and to Scot-

land. He ended as a recluse on an island off the coast of Scotland.

The seriousness of his individualism was that he rejected the instituted church. For the bigger part of his life he lived outside the church. And outside the church he died.

*Letters from Spartanburg, 1917-1920* is the publication of the newly discovered letters that Pink wrote to his publisher and friend, I. C. Herendeen. The letters will delight all those who love Pink. They are of value to others in that they contain a good deal of doctrinal discussion and biblical exposition. The letter of July 30th 1918 is a worthwhile discussion of reprobation and its basis in Romans 9. In passing, Pink mentions a mutual acquaintance who "professes to believe heartily in God's Sovereignty and Election — but I don't think he ever preaches them" (p. 34). Nothing has changed. ■

*The Writings of John Calvin: An Introductory Guide*, by Wulfert deGreef. Translated by Lyle D. Bierma. Foreword by Willem van't Spijker. Grand Rapids: Baker Books, 1993. 254 pp. \$14.99 (paper). [Reviewed by the Editor.]

This is a valuable addition to the body of writings on John Calvin. Dutch Calvin scholar Wulfert deGreef has given us a guide to the study of

Calvin. More specifically, he has given us a guide to the writings of Calvin. deGreef has organized all of Calvin's writings by topics, e.g., "Building Up the Church"; "Debating with Roman Catholics"; and "Striving for Unity." He gives a brief description of each of the writings in each category, including the date, the occasion, and the content.

Adding to the worth of the book for all students of Calvin are the references to the translations of the various writings of Calvin, as well as to important secondary works dealing with the writing of Calvin under consideration. It is helpful to learn that the book against the Anabaptists that Calvin published in 1544 in French has been translated into English (by Benjamin Farley) and has been commented on in several books and articles (see p. 167, footnote 4).

This treatment of Calvin's writings includes many historical and theological observations. In the introduction to his commentary on Isaiah, Calvin dealt with the office of the prophet (p. 103); Knox's stormy blast against female rulers in the state was bothersome to Calvin (pp. 103, 104); Bolsec's "biography" of the Reformer "was full of shameless lies and slander" (p. 119).

On the principle that one cannot appreciate Calvin's work without knowing something of his life, deGreef begins the book with a brief but infor-

mative account of Calvin's life. It is intriguing to be reminded that Calvin did not become a citizen of Geneva until 1559. Before this, he was merely

one of the *habitants*, the "registered aliens." Noteworthy is Calvin's readiness to adapt to existing ecclesiastical practices for the sake of peace, e. g.,

the celebration of Christmas (p. 57).

The book concludes with a chronological index of Calvin's writings (pp. 237-241). □

## News From Our Churches

Mr. Benjamin Wigger

### Minister Activities

Seminarian Allen Brummel and his family were delayed for much of this past summer in entering Singapore because of some "red tape" problems with the government there. During this delay Seminarian Brummel was able to fill in on occasion for some of our churches' pastors while they were on vacation, or preaching for our churches' mission in the San Luis Valley, Colorado. Finally on Monday, August 1, the Brummel family was able to leave the States for Singapore, where plans call for Seminarian Brummel to spend his semester of internship in the Evangelical Reformed Churches of Singapore under the guidance of Rev. J. Kortering, our churches' minister-on-loan there.

We can also report here that Rev. and Mrs. J. Kortering returned to Singapore following their stay in the States this past summer with family and friends.

Rev. C. Haak declined the call from our Loveland, CO PRC to labor as home missionary in the San Luis Valley, CO.

Rev. B. Gritters has accepted the call to serve as pastor of our Hudsonville, MI PRC.

### Congregational Activities

If you are a regular reader of this "News" report you may remember that in the last issue we reported that the Hudsonville, MI PRC had assisted their daughter congregation, the Georgetown PRC, by giving them temporary use of their vacant parsonage while construction was underway on

their own parsonage for their newly installed and first pastor, Rev. R. VanOverloop. Now that Rev. B. Gritters has accepted Hudsonville's call, this is no longer possible. Hudsonville's parsonage is no longer vacant. Georgetown has been able to find a suitable home to rent in Grandville, MI, located at 4500 41st St., which I think places their temporary parsonage quite close to our Grandville PRC.

Our Georgetown congregation met on the 15th of August and decided to begin construction of a parsonage of their own. They have purchased a lot in Georgetown Forest, a housing development about a half-mile south of where they presently meet in the Bauer Elementary School. Plans called for construction to begin within a week of the go-ahead vote on the 15th. It appears that this home will be built big enough to serve also as a meeting place for church functions throughout the week, like societies and catechism classes.

The Council of our South Holland, IL PRC reported to their congregation recently that new video equipment for the taping of their worship services has now been installed. Two cameras are mounted in the auditorium, and the control and recording equipment is located in the balcony. This new equipment allows South Holland to record up to six videos at the same time. In connection with this new equipment, South Holland will also be starting a tape library from which the congregation can borrow tapes free of charge.

Many of the *Psalters* which are used by our Peace PRC in Lynwood, IL were evidently in need of repair. To remedy this problem, their council scheduled a *Psalter* repair night for mid-August, with help being asked

from all church members, junior high age and older.

The congregation of our Pella, IA PRC was kept busy this past summer as they sponsored a series of seminars for their community on the subject, "The Biblical Basis of the Reformed Faith." These seminars followed the division found in our five points of Calvinism. From subsequent bulletins that arrived here, it appears that these seminars were very well received.

### Young People's Activities

Many of our churches' young people (309 conventioners), along with 31 chaperons, were in Bellingham, WA the first week of August for the 54th annual Young People's Convention. Besides participating in many recreational activities and discussion groups on peer pressure and personal devotions, they heard speeches by Revs. C. Haak, B. Gritters, and M. Dick on the theme "Victorious Through Faith." You can be assured that even as this year's convention was unfolding, plans were well underway for next year's 55th annual convention, sponsored by Grandville, MI PRC's young people's society. Area bulletins are already showing signs of up-coming fund-raisers for that convention.

In news from this year's convention, South Holland's bid for the 1996 convention was accepted by the Young People's Federation Board. So, young people, make your plans.

### Food for Thought

"The more progress a man has made in knowledge of true religion, the more sensible will he be that he is far from the mark."

— John Calvin  
on Psalm 86 □

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

## Textual Index

Passage	Author	page
Genesis 1:9, 10 .....	HCH	445
Genesis 1:11-13 .....	HCH	466
Exodus 33:14 .....	CH	147
Psalms 25:14 .....	CH	457
Psalms 37:4-5 .....	RGM	481
Psalms 46:10 .....	ADH	159
Psalms 51:7 .....	JAH	3
Psalms 111:4 .....	RGM	291
Proverbs 27:17 .....	BW	91
Isaiah 46:10-13 .....	RGM	195
Isaiah 53:1 .....	JAH	339
Matthew 19:9 .....	DJE	186
Matthew 26:47 .....	CH	267
Luke 2:14 .....	JM	135
John 1:1-18 .....	CJH	492
Acts 13:1-4 .....	RJD	343
Romans 12:3 .....	BW	161
Romans 15:4 .....	RGM	51
II Corinthians 4:17 .....	JAH	99
Philippians 3:8 .....	HH	123
I Timothy 3:8-10 .....	GCL	89
I Timothy 4:1-5 .....	GCL	112
I Timothy 4:6-9 .....	GCL	227
I Timothy 4:7-10 .....	GCL	250
I Timothy 4:12, 13 .....	GCL	328
I Timothy 5:17, 18 .....	GCL	442
II Timothy 3:14 .....	MBL	464
Hebrews 11:6 .....	CH	315
Hebrews 13:8 .....	CH	219
II Peter 1:10 .....	CH	387

## Book Reviews

Book	Author	Reviewer	page
Arthur W. Pink: <i>Born to Write; Arthur W. Pink; Letters from Spartanburg</i>	Richard P. Belcher	DJE	493
<i>Better to Marry</i>	David J. Engelsma	AS	189
<i>Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church</i>	David S. Dockery	HH	71
<i>Calvin's Preaching</i>	T.H.L. Parker	DJE	429
<i>Commentary on Proverbs</i>	George Lawson	DJE	214
<i>Divorce and Remarriage: Biblical Principles and Pastoral Practice</i>	Andrew Cornes	DJE	380
<i>Elijah the Tishbite</i>	F.W. Krummacher	DJE	285
<i>Epistles of Peter</i>	J.H. Jowett	HH	285
<i>Evangelical Interpretation: Perspectives on Hermeneutical Issues</i>	Millard J. Erickson	HH	405
<i>Gnostic Empire Strikes Back: An Old Heresy for the New Age</i>	Peter Jones	DJE	214

Book	Author	Reviewer	page
<i>God's Law in the Modern World: The Continuing Relevance of Old Testament Law</i>	Kenneth L. Gentry	DJE	118
<i>Gospel According to John</i>	D.A. Carson	HH	69
<i>Grace of Law: A Study in Puritan Theology</i>	Ernest F. Kevan	HH	333
<i>He Shall Have Dominion</i>	Kenneth L. Gentry, Jr.	HH	285
<i>I Believe: Understanding and Applying the Apostles' Creed</i>	Alister E. McGrath	HH	285
<i>In the Shadow of Death: Meditations for the Sick-Room and at the Death-Bed</i>	A. Kuyper	DJE	474
<i>Incarnation of the Antithesis</i>	R.E.L. Rodgers	HH	22
<i>Inquiry into the Spiritual Character of the Revival of 1859</i>	William Hamilton	HH	142
<i>Inquisitor's Secretary</i>	W.J.D. VanDijck	DJE	429
<i>Institutie 1536</i>	W. Van'tSpijker	DJE	190
<i>Knowing the True God</i>	S. Houck	DJE	6
<i>Law, the Gospel, and the Modern Christian</i>	Greg L. Bahnsen, et. al.	HH	334
<i>Letters to a Young Pastor: Letters to Rev. R. Harbach by A.W. Pink</i>		DJE	453
<i>Many Verses!</i>	Ernest Springer	HH	382
<i>Marvellous Ministry: How the All-round Ministry of Charles Haddon Spurgeon Speaks to us Today</i>	Tim Curnow, et. al.	DJE	334
<i>New Charismatics</i>	Michael G. Moriarty	DJE	70
<i>Philippians</i>	Moises Silva	HH	70
<i>Revealed to Babes: Children in the Worship of God</i>	Richard Bacon	DJE	334
<i>Revival of the Ecclesiastical Text and the Claims of the Anabaptists</i>	Theodore P. Letus	DJE	47
<i>Studies in Southern Presbyterian Theology</i>	Morton H. Smith	DJE	476
<i>Treatise on Sanctification: An Explication of Romans chapter 6, 7, and 8:1-4</i>	James Fraser	HH	286
<i>Uncommon Decency: Christian Civility in an Uncivil World</i>	Richard J. Mouw	HH	333
<i>We Must Obey God</i>	Samuel E. Waldron	DJE	71
<i>What Is Faith?</i>	J. Gresham Machen	SRK	262
<i>Writings of John Calvin: An Introductory Guide</i>	Wulfert de Greef	DJE	493
<i>Wrongly Dividing the Word of Truth: A Critique of Dispensationalism</i>	John H. Gerstner	DJE	117

## Title Index

Title	Author	page
Abounding Lawlessness .....	DJE	448
Abstaining from the Appearance of Evil .....	WGB	488
Active Congregational Involvement .....	RVO	354
Alliance of Reformed Churches .....	RDD	248

Title	Author	page	Title	Author	page
Another Opinion on the KJV .....	AVZ	319	Execution of the Homosexual .....	AL	55
Anti-Law Mentality? .....	NLJ	128	.....	JJH	56
Arminianism in England .....	RHH	61	Exercising Unto Godliness .....	GCL	227
Be Still and Know that I Am God .....	ADH	159	Exodus Continues .....	RDD	82
Be Ye Angry and Sin Not (1) .....	ADH	326	Faith or Fate .....	JLK	133
(2) .....	ADH	420	Faithful Saying .....	GCL	250
Behavior Required of Timothy			Far Brighter even than the Sun .....	DJE	29
as an Evangelist .....	GCL	328	Farewell, Brothers .....	RDD	418
Believer and His Bible .....	RDD	33	Fear of Single Life .....	WB	259
Believing Bible Study .....	DJE	483	First Three Days of Creation .....	HCH	277
Believing What God Reveals .....	JAH	339	.....	HCH	302
Bible Version of the Churches .....	DJE	221	.....	HCH	330
Bible, a Divine Book .....	DHK	42	.....	HCH	445
But What About Logic? .....	BW	324	.....	HCH	466
Calling of the Westminster Assembly			Fitting Thanksgiving .....	CH	75
of Divines .....	CC	298	Floods and Earthquakes .....	GVB	7
Calvinism and Missions — Irresistible Grace ...	RVO	65	Foreign Mission Work in the PRC .....	RJD	399
Calvinism and Missions — Perseverance			God Is the Creator .....	HCH	154
of the Saints .....	RVO	180	.....	HCH	175
Care of Scattered Groups of Believers .....	RLC	163	God of All Grace (5) .....	CJT	205
Caspar Olevianus: Author of the Heidelberg			God-Required Honor Due		
Catechism (1) .....	HH	248	to Widowed Mothers .....	GCL	401
(2) .....	HH	273	God's Indispensable Presence .....	CH	147
Christmas .....	MBL	131	God's Wonderfully Different People .....	JAH	283
Church in the New Year: Called to Work .....	DJE	149	Gospel According to John .....	CJH	469
Church: Pillar and Ground of the Truth .....	JDS	411	Government Aid to Christian Schools .....	JL	271
Church's Response to Homosexuality .....	RDD	437	Great Apostasy .....	DJE	304
Classical Meetings .....	RLC	295	Headship of the Reformed Husband .....	DJE	245
Coming to God .....	CH	315	Heavenly Song of Joy! .....	JM	135
Committing Our Way .....	RGM	481	Highly Favored Virgin .....	DJE	125
Continuing in Learning .....	MBL	464	Hoeksema Published by Reader's Digest .....	DJE	127
Counsel Stands, The .....	RGM	195	Importance of the Creeds .....	AVE	462
Counseling the Grieving .....	CJT	15	Introduction to Old Testament History .....	HCH	106
Counseling Those with Marital Problems .....	ADH	183	Is Grace in Things? .....	GR	416
(2) .....	ADH	207	Jesus Christ, the Son of God Incarnate .....	CJH	492
Covenant Christian Education .....	BVS	111	Judas the Betrayer .....	CH	267
Creative Work in the Beginning .....	HCH	236	Kelong and Net .....	JLK	397
(2) .....	HCH	253	Keys .....	DHK	9
Critique of Modern Church-Growth			Knowing the True God .....	SJH	6
Evangelism (1) .....	CJT	357	Locusts from the Bottomless Pit .....	GVB	322
(2) .....	CJT	370	Logic of Rhetoric .....	BW	403
(3) .....	CJT	422	Lord's Supper at Home .....	EVT	295
(4) .....	CJT	438	Macedonian Call .....	CJH	346
Cross and a Frustrated Devil! .....	AT	209	Martin Bucer: Ecumenist of the Reformation .....	HH	19
Deacons' Meetings .....	RLC	257	Ministers Attending Classis .....	RLC	427
Death's Triumph .....	CH	156	Missing Children: Is Children's		
Dinosaurs and Other Monsters .....	GVB	109	Church Biblical? .....	BD	114
Doctrine of Scripture in the Reformed Creeds ....	KK	44	Missionaries Sent Out From Antioch .....	RJD	343
Doctrine of the Trinity (4) .....	TCM	59	(2) .....	RJD	394
Domestic Mission Committee Report .....	DD	377	Missionary-At-Large .....	RGM	349
Dutch Churches Adopt New Church Order .....	RDD	247	More Books of Psalms for Singing .....	CM	6
End of the World .....	DJE	223	More on Government Aid .....	KDJ	391
Essentials and Non-essentials in Missions .....	WB	369	More on the Death Penalty for Homosexuals ...	BVH	151
Everlasting Glory Our Afflictions Work .....	JAH	99	More Than Logic .....	BW	440
Excellency of the Knowledge of Christ .....	HH	123	Need for Good Christian Schoolteachers .....	DJE	460

Title	Author	page	Title	Author	page
New Age Movement and Entertainment .....	WB	212	Recent Developments in Church/State Law .....	JL	178
(2) .....	WB	233	.....	JL	307
News From Our Churches .....	BW	23	Reformation and Biblical Interpretation .....	HH	31
.....	BW	71	Reformation and the Philosophy of Vernacular Translations		
.....	BW	94	of the Bible .....	TPL	37
.....	BW	119	Reformation, Revival, and Scripture's Authority ..	JJ	35
.....	BW	142	Remarriage of the "Innocent Party" .....	DJE	186
.....	BW	167	Renewing the Battle .....	BLG	139
.....	BW	190	Report of Classis East .....	JJH	22
.....	BW	215	.....	JJH	238
.....	BW	239	.....	JJH	476
.....	BW	263	Report of Classis West .....	RVO	21
.....	BW	286	.....	RVO	309
.....	BW	310	Report of the Committee for Contact with		
.....	BW	335	Other Churches .....	HH	137
.....	BW	359	Season(s) .....	DHK	272
.....	BW	382	Secret of the Lord .....	CH	457
.....	BW	406	Secretary's Annual Report to the RFPA .....	CK	63
.....	BW	430	Self Examination .....	CH	387
.....	BW	453	Serious Repercussions .....	RDD	367
.....	BW	477	Shameful Sin of Homosexuality (4) .....	RLC	12
.....	BW	494	She Suffered Many Things of Many Physicians .	AK	472
No Compromise .....	CHS	275	Significant Number of Koreans Leave CRC .....	RDD	83
No Creed but Christ? .....	RGM	372	Significant Withdrawal .....	RDD	300
Nose of the Camel (1) .....	DJE	269	Sleep .....	DHK	153
(2) .....	DJE	293	Some Other Thoughts on Abortion .....	DJE	435
(3) .....	DJE	317	Special Issue on Missions .....	JJP	391
(4) .....	DJE	341	Spirit of Sonship .....	HH	363
(5) .....	DJE	365	Spirit-Foretold Apostatizing in Latter Days .....	GCL	112
Noted American Cleric Dies .....	RDD	301	Spiritual Requirements of a Deacon		
Our Ancient Heritage .....	WJM	84	in God's Church .....	GCL	89
Our Christian Liberty .....	JAH	243	Stars .....	DHK	130
Our Dependence Upon God's Grace .....	JAH	87	Story of Two Fredericks (1) .....	HH	67
Our Graciously and Freely Given Salvation .....	JAH	14	(2) .....	HH	104
Our New Symbol .....	DJE	5	(3) .....	HH	165
Our Salvation's Most Precious Gift .....	JAH	471	Support of the Good Christian School .....	DJE	458
Our Savior Who Makes Blind .....	WB	171	Supreme Court Invalidates Special Public School		
Pastor's Heart (1) .....	HH	231	District Created for Jewish Sect .....	JL	490
(2) .....	HH	255	Synod of the PRC 1994 .....	DJE	389
Pentecostal Baptism .....	JC	463	Taking a Stand .....	DJE	53
Persecution a Daily Reality for			That Wonderful Gift of Peace With God .....	JAH	433
Many Christians .....	RDD	393	Tithe .....	DHK	103
Peter Datheen: Father of Reformed Liturgy (1) .	HH	375	To be Church: Upholder of the Truth .....	DJE	173
(2) .....	HH	425	Together on the Way .....	RDD	129
(3) .....	HH	451	Trumpets .....	DHK	204
(4) .....	HH	485	Ugly Bolsec .....	DJE	77
Prayer to Become Whiter Than Snow .....	JAH	3	Unchanging Christ in an Ever-Changing World ..	CH	219
PRC Contra Mundum .....	DJE	197	Victory for Christian Education? .....	HVM	79
PRC Synod of Faith, Jenison, 1994 .....	DJE	413	Walking a Straight Path .....	WGB	10
Private Communion .....	CWT	392	Wars — Sign of the End .....	DJE	280
Problem of "Scholasticism" .....	BW	229	What Happened to Marriage in the U.S.? .....	RDD	128
Problem of Evil .....	DJE	101	What Is This "Common Grace"? .....	AT	199
Profit of Our Inspired Bible .....	JLK	27	What's in Store for Volume 70? .....	DJE	5
Questions of Article 41 .....	RLC	320	When Men Think More of Themselves Than		
			They Ought .....	BW	161

Title	Author	page	Subject Title	Author	page
When Opinions Vary .....	BW	91	CHILD ABUSE		
Whence the Authority of the Bible? .....	RJD	40	Recent Developments in Church/State		
Women in Church Office .....	RDD	438	Law .....	JL	307
Wonder Work: Our Children .....	RGM	291	CHILDREN		
Worthy of Double Honor .....	GCL	442	Wonder Work: Our Children .....	RGM	291
Written for Our Learning .....	RGM	51	CHILDREN'S CHURCH		
Zacharias Ursinus: Author of the Heidelberg			Missing Children: Is Children's Church		
Catechism .....	HH	200	Biblical? .....	BD	114
<b>Subject Index</b>			CHRISTIAN EDUCATION		
Subject Title	Author	page	Government Aid to Christian Schools .....	JL	271
ABORTION			Need for Good Christian		
Recent Developments in Church/State Law ...	JL	307	Schoolteachers .....	DJE	460
Some Other Thoughts on Abortion .....	DJE	435	Support of the Good Christian School ...	DJE	458
ADVENT			CHRISTIAN LIBERTY		
Christmas .....	MBL	131	Our Christian Liberty .....	JAH	243
Heavenly Song of Joy! .....	JM	135	CHRISTIAN WALK		
AFFLICTIONS			Walking a Straight Path .....	WGB	10
Everlasting Glory Our Afflictions Work .....	JAH	99	CHURCH, CALLED TO WORK		
ANGER			Church in the New Year:		
Be Ye Angry and Sin Not (1) .....	ADH	326	Called to Work .....	DJE	149
(2) .....	ADH	420	CHURCH HISTORY		
APOSTASY			Caspar Olevianus: Author of the Heidelberg		
Great Apostasy .....	DJE	304	Catechism (1) .....	HH	248
Spirit-Foretold Apostatizing in			(2) .....	HH	273
Latter Days .....	GCL	112	Peter Datheen: Father of Reformed		
ARC			Liturgy (1) .....	HH	375
Alliance of Reformed Churches .....	RDD	248	(2) .....	HH	425
ARMINIANISM			(3) .....	HH	451
Arminianism in England .....	RHH	61	(4) .....	HH	485
BAPTISM			Story of Two Fredericks (1) .....	HH	67
Pentecostal Baptism .....	JC	463	(2) .....	HH	104
BIBLE STUDIES			(3) .....	HH	165
Gospel According to John .....	CJH	469	Zacharias Ursinus: Author of the Heidelberg		
Jesus Christ, the Son of God Incarnate ..	CJH	492	Catechism .....	HH	200
BIBLE STUDY			CHURCH ORDER		
Believing Bible Study .....	DJE	483	Dutch Churches Adopt New		
BIBLE VERSIONS			Church Order .....	RDD	247
Bible Version of the Churches .....	DJE	221	CHURCH ORDER, ART. 39		
BIBLE, AUTHORITY OF			Care of Scattered Groups of Believers ..	RLC	163
Whence the Authority of the Bible? .....	RJD	40	CHURCH ORDER, ART. 40		
BIBLE, TRANSLATIONS			Deacons' Meetings .....	RLC	257
Reformation and the Philosophy of Vernacular			CHURCH ORDER, ART. 41		
Translations of the Bible .....	TPL	37	Classical Meetings .....	RLC	295
BIBLICAL INTERPRETATION			Questions of Article 41 .....	RLC	320
Reformation and Biblical Interpretation	HH	31	CHURCH ORDER, ART. 42		
BIGOTS			Ministers Attending Classis .....	RLC	427
Lord Give Us Bigots .....	SC	485	CHURCH UNION		
BOLSEC			Together on the Way .....	RDD	129
Ugly Bolsec .....	DJE	77	CHURCH, UPHOLDER OF TRUTH		
BUCER, MARTIN			Church: Pillar and Ground of the Truth	JDS	411
Martin Bucer: Ecumenist of the			To be Church: Upholder of the Truth ...	DJE	173
Reformation .....	HH	19	CLASSIS		
			Classical Meetings .....	RLC	295
			Ministers Attending Classis .....	RLC	427

Subject Title	Author	page	Subject Title	Author	page
COMMON GRACE			DOMESTIC MISSIONS		
What Is This "Common Grace"? .....	AT	199	Domestic Mission Committee Report .....	DD	377
COMMUNION			DRAMA		
Lord's Supper at Home .....	EVT	295	Renewing the Battle .....	BLG	139
Private Communion .....	CWT	392	EDUCATION		
CONTACT COMMITTEE REPORT			Continuing in Learning .....	MBL	464
Report of the Committee for Contact with			Need for Good Christian		
Other Churches .....	HH	137	Schoolteachers .....	DJE	460
CONTRA MUNDUM			EDUCATION, CHRISTIAN		
PRC Contra Mundum .....	DJE	197	Covenant Christian Education .....	BVS	111
COUNSELING			Support of the Good Christian School ...	DJE	458
Counseling the Grieving .....	CJT	15	ELECT		
Counseling Those			God's Wonderfully Different People ....	JAH	283
with Marital Problems .....	ADH	183	ENTERTAINMENT		
(2) .....	ADH	207	New Age Movement and Entertainment WB		212
COVENANT			(2) .....	WB	233
When Opinions Vary .....	BW	91	ESCHATOLOGY		
COVENANT REFORMED FELLOWSHIP			End of the World .....	DJE	223
Our Ancient Heritage .....	WJM	84	Floods and Earthquakes .....	GVB	7
CRC, DECLINING MEMBERSHIP			Great Apostasy .....	DJE	304
Serious Repercussions .....	RDD	367	Locusts from the Bottomless Pit .....	GVB	322
CRC SECESSIONS			Wars — Sign of the End .....	DJE	280
Exodus Continues .....	RDD	82	EUTHANASIA		
CREATION			Recent Developments in		
Creative Work in the Beginning .....	HCH	236	Church/State Law .....	JL	178
(2) .....	HCH	253	EVANGELISM		
First Three Days of Creation .....	HCH	277	Active Congregational Involvement .....	RVO	354
.....	HCH	302	Critique of Modern Church-Growth		
.....	HCH	330	Evangelism (1) .....	CJT	357
.....	HCH	445	(2) .....	CJT	370
.....	HCH	466	(3) .....	CJT	422
God Is the Creator .....	HCH	154	(4) .....	CJT	438
.....	HCH	175	EVANGELISTS		
CREEDS			Behavior Required of Timothy		
Importance of the Creeds .....	AVE	462	as an Evangelist .....	GCL	328
No Creed but Christ? .....	RGM	372	EVIL		
CREEDS, DOCTRINE OF SCRIPTURE			Abstaining from the Appearance		
Doctrine of Scripture in the Reformed			of Evil .....	WGB	488
Creeds .....	KK	44	Problem of Evil .....	DJE	101
DATHEEN, PETER			FAITH		
Peter Datheen: Father of Reformed			Faith or Fate .....	JLK	133
Liturgy (1) .....	HH	375	FATE		
(2) .....	HH	425	Faith or Fate .....	JLK	133
(3) .....	HH	451	FIRMAMENT, CREATION OF		
(4) .....	HH	485	First Three Days of Creation .....	HCH	330
DEACONS' MEETINGS			FOREIGN MISSIONS		
Deacons' Meetings .....	RLC	257	Foreign Mission Work in the PRC .....	RJD	399
DEACONS, OFFICE OF			FORGIVENESS		
Spiritual Requirements of a Deacon			Prayer to Become Whiter Than Snow ...	JAH	3
in God's Church .....	GCL	89	FREDERICK THE PIOUS		
DEATH			Story of Two Fredericks (2) .....	HH	104
Death's Triumph .....	CH	156	(3) .....	HH	165
DINOSAURS			FREDERICK THE WISE		
Dinosaurs and Other Monsters .....	GVB	109	Story of Two Fredericks (1) .....	HH	67

Subject Title	Author	page	Subject Title	Author	page
GEORGETOWN, ORGANIZATION OF			JOHN		
News From Our Churches .....	BW	310	Gospel According to John .....	CJH	469
GOD, COUNSEL OF			Jesus Christ, the Son of God Incarnate .....	CJH	492
Counsel Stands, The .....	RGM	195	JUDAS		
GOD, CREATOR			Judas the Betrayer .....	CH	267
God Is The Creator .....	HCH	154	KEYS		
.....	HCH	175	Keys .....	DHK	9
GOD, GRACE OF			KJV		
God of All Grace (5) .....	CJT	205	Another Opinion on the KJV .....	AVZ	319
GOD, RELIANCE UPON			Bible Version of the Churches .....	DJE	221
Committing Our Way .....	RGM	481	LAWLESSNESS		
GOD, RULE OF			Abounding Lawlessness .....	DJE	448
Be Still and Know that I Am God .....	ADH	159	LEARNING		
GOD, SOVEREIGNTY OF			Continuing in Learning .....	MBL	464
Cross and a Frustrated Devil! .....	AT	209	LIBERTY, CHRISTIAN		
GOD, UNCHANGEABLE			Our Christian Liberty .....	JAH	243
Unchanging Christ in an Ever-Changing			LIGHT, CREATION OF		
World .....	CH	219	First Three Days of Creation .....	HCH	302
GODLINESS			LOGO		
Exercising Unto Godliness .....	GCL	227	Our New Symbol .....	DJE	5
Faithful Saying .....	GCL	250	LORD'S SUPPER		
GOVERNMENT AID TO SCHOOLS			Lord's Supper at Home .....	EVT	295
Government Aid to Christian Schools .....	JL	271	Private Communion .....	CWT	392
More on Government Aid .....	KDJ	391	LUTHER, MARTIN		
GRACE			Taking a Stand .....	DJE	53
Is Grace in Things? .....	GR	416	MARRIAGE		
GRADUATION ADDRESS			What Happened to Marriage in the U.S.? ..	RDD	128
Farewell, Brothers .....	RDD	418	MARRIAGE PROBLEMS		
GRIEVING			Counseling Those with		
Counseling the Grieving .....	CJT	15	Marital Problems (1) .....	ADH	183
HEADSHIP			(2) .....	ADH	207
Headship of the Reformed Husband .....	DJE	245	MISSIONARIES		
HOLY SPIRIT			Macedonian Call .....	CJH	346
Spirit of Sonship .....	HH	363	Missionaries Sent Out From Antioch .....	RJD	343
HOME SCHOOLING			(2) .....	RJD	394
Victory for Christian Education? .....	HVM	79	MISSIONARY-AT-LARGE		
HOMOSEXUALITY			Missionary-At-Large .....	RGM	349
Church's Response to Homosexuality .	RDD	437	MISSIONS		
Execution of the Homosexual .....	AL	55	Calvinism and Missions:		
.....	JJH	56	Irresistible Grace .....	RVO	65
More on the Death Penalty			Calvinism and Missions: Perseverance		
for Homosexuals .....	BVH	151	of the Saints .....	RVO	180
Shameful Sin of Homosexuality (4) .....	RLC	12	Essentials and Non-essentials in Missions ...	WB	369
INSPIRATION			Kelong and Net .....	JLK	397
Profit of Our Inspired Bible .....	JLK	27	Special Issue on Missions .....	JJP	391
IRRESISTIBLE GRACE			MOVIES		
Calvinism and Missions:			Renewing the Battle .....	BLG	139
Irresistible Grace .....	RVO	65	NEW AGE MOVEMENT		
JACOB			New Age Movement and Entertainment .....	WB	212
Our Dependence Upon God's Grace .....	JAH	87	(2) .....	WB	233
JEWS			NEW YEAR		
Supreme Court Ruling Invalidates Special Public			Church in the New Year: Called to Work ...	DJE	149
School District Created for			God's Indispensable Presence .....	CH	147
Jewish Sect .....	JL	490			

Subject Title	Author	page	Subject Title	Author	page
<b>OLD TESTAMENT HISTORY</b>			<b>SALVATION</b>		
Introduction to Old Testament History ..... HCH		106	Our Graciously and Freely Given Salvation JAH		14
<b>OLEVIANUS, CASPAR</b>			Our Salvation's Most Precious Gift ..... JAH		471
Caspar Olevianus: Author of the			<b>SCHOLASTICISM</b>		
Heidelberg Catechism ..... HH		248	Problem of "Scholasticism" ..... BW		229
(2) ..... HH		273	<b>SCHOOL TEACHERS</b>		
<b>PAMPHLET REVIEW</b>			Need for Good Christian Schoolteachers .... DJE		460
Knowing the True God ..... DJE		6	<b>SCHOOL VOUCHER</b>		
<b>PASTORS</b>			Recent Developments in Church/State Law ... JL		178
Pastor's Heart (1) ..... HH		231	<b>SCRIPTURE</b>		
(2) ..... HH		255	Believer and His Bible ..... RDD		33
<b>PEACE</b>			Far Brighter even than the Sun ..... DJE		29
That Wonderful Gift of Peace With God .... JAH		433	<b>SCRIPTURE, AUTHORITY OF</b>		
<b>PEALE, NORMAN VINCENT</b>			Reformation, Revival, and Scripture's		
Noted American Cleric Dies ..... RDD		301	Authority ..... JJ		35
<b>PENTECOSTALS</b>			<b>SCRIPTURE, DIVINE BOOK</b>		
Pentecostal Baptism ..... JC		463	Bible, a Divine Book ..... DHK		42
<b>PERSECUTION</b>			<b>SCRIPTURE, DOCTRINE OF</b>		
Persecution a Daily Reality for			Doctrine of Scripture in the		
Many Christians ..... RDD		393	Reformed Creeds ..... KK		44
<b>PERSEVERANCE</b>			<b>SCRIPTURE, WORD OF GOD</b>		
Perseverance of the Saints ..... RVO		180	Written for Our Learning ..... RGM		51
<b>PHYSICIANS</b>			<b>SEASONS</b>		
She Suffered Many Things of			Season(s) ..... DHK		272
Many Physicians ..... AK		472	<b>SECESSIONS</b>		
<b>PRAYER</b>			Exodus Continues ..... RDD		82
Coming to God ..... CH		315	Significant Number of Koreans		
<b>PRC SYNOD</b>			Leave CRC ..... RDD		83
Synod of the PRC 1994 ..... DJE		389	Significant Withdrawal ..... RDD		300
<b>PRE-SYNODICAL SERMON</b>			<b>SELF-EXAMINATION</b>		
Church: Pillar and Ground of the Truth .... JDS		411	Self Examination ..... CH		387
<b>PREDESTINATION</b>			<b>SIGNS OF THE TIMES</b>		
Ugly Bolsec ..... DJE		77	Wars — Sign of the End ..... DJE		280
<b>PSALTER</b>			<b>SINGLE LIFE</b>		
More Books of Psalms for Singing ..... CM		6	Fear of Single Life ..... WB		259
<b>PUBLIC SCHOOL DISTRICTS</b>			<b>SLEEP</b>		
Supreme Court Invalidates Special Public School			Sleep ..... DHK		153
District Created for Jewish Sect ..... JL		490	<b>SORROW</b>		
<b>RELIGIOUS FREEDOM</b>			Counseling the Grieving ..... CJT		15
Recent Developments in Church/State Law ... JL		178	<b>SPIRITUAL BLINDNESS</b>		
<b>REMARRIAGE</b>			Our Savior Who Makes Blind ..... WB		171
Remarriage of the "Innocent Party" ..... DJE		186	<b>STARS</b>		
<b>REPORTS</b>			Stars ..... DHK		130
Domestic Mission Committee Report ..... DD		377	<b>SYMBOL</b>		
Foreign Mission Work in the PRC ..... RJD		399	Our New Symbol ..... DJE		5
Report of Classis East ..... JJH		22	<b>SYNOD, PRC, 1994</b>		
..... JJH		238	PRC Synod of Faith, Jenison, 1994 ..... DJE		413
..... JJH		476	<b>TELEVISION</b>		
Report of Classis West ..... RVO		21	Renewing the Battle ..... BLG		139
..... RVO		309	<b>THANKSGIVING</b>		
Report of the Committee for Contact with Other			Fitting Thanksgiving ..... CH		75
Churches ..... HH		137	<b>TITHE</b>		
Secretary's Annual Report to the RFPA ..... CK		63	Tithe ..... DHK		103
			<b>TRINITY</b>		
			Doctrine of the Trinity (4) ..... TCM		59

Subject Title	Author	page	Subject Title	Author	page
TRUMPETS			WOMEN IN CHURCH OFFICE		
Trumpets .....	DHK	204	Nose of the Camel (1) .....	DJE	269
TRUTH			(2) .....	DJE	293
To be Church: Upholder of the Truth .....	DJE	173	(3) .....	DJE	317
URSINUS, ZACHARIAS			(4) .....	DJE	341
Zacharias Ursinus: Author of the			(5) .....	DJE	365
Heidelberg Catechism .....	HH	200	Women in Church Office .....	RDD	438
VIRGIN MARY			WORD STUDIES		
Highly Favored Virgin .....	DJE	125	Keys .....	DHK	9
WESTMINSTER ASSEMBLY			Season(s) .....	DHK	272
Calling of the Westminster Assembly			Sleep .....	DHK	153
of Divines .....	CC	298	Stars .....	DHK	130
WIDOWS			Tithe .....	DHK	103
God-Required Honor Due to			Trumpets .....	DHK	204
Widowed Mothers .....	GCL	401			

## ANNOUNCEMENTS

### WEDDING ANNIVERSARY

On August 2, 1994, our dear parents and grandparents,

**MR. and MRS. TUNIS JANSMA**, celebrated 45 years of marriage. We are thankful to God and grateful to them for providing us with a covenant home with godly instruction in the way that we should go. It is our prayer that God will continue to keep them in His loving care and grant them many more years to share with each other.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them" (Psalm 103:17-18).

- David and Diane Bonestroo
  - Marlys Brands
  - David and Rachel Griess
  - Terrance and Dee Jansma
- 11 grandchildren

Hull, Iowa

### RESOLUTION OF SYMPATHY

The Council of the First Protestant Reformed Church of Grand Rapids expresses its heartfelt sympathy to its fellow officebearers, Elder Ken Doezema, in the passing of his son-in-law,

**MR. BERNARD WIGGER,**

and Elder Willem Hofman, in the passing of his brother-in-law,

**MR. ERNEST PLUGER.**

May the comfort of the families be in this: that the death of His saints is, in the sight of the Lord, precious (Psalm 116:15).

Rev. Meindert Joostens, President  
Donald J. Faber, Clerk

### NOTICE!!!

Annual RFPA Meeting  
September 22, 1994, 8:00 P.M.  
Faith PR Church

Three new board members will be elected from a nomination consisting of Vern Casemier, Ed Hoekstra, Harve Holstege, Leon Kamps, Sr., Ken Rietema, Sr., and Bob Vermeer.

### NOTICE OF BIBLE STUDY AT DORDT

A group of students dedicated to the historic Reformed faith meets together Monday evenings at 7:00 in the Dordt College library for a Bible study. The meetings are sponsored by the Protestant Reformed Churches in the area. The plans are to begin the study with the prophecy of Jonah. The study is in no way limited to Protestant Reformed students; those outside the PRC are most welcome. If you know students at Dordt who may be interested, please do encourage them to attend. Questions may be directed to Rev. Russ Dykstra (712) 726-3382.

### NOTICE

The issue of September 15 is the last in Volume 70. Bound volumes will be made available for \$16.00 (+ postage) each. Or, if you bring or send to the **SB** editorial office soon your own loose issues for binding, you can obtain the bound volume for just \$9.00. (The latter service can be provided if we have your copies by October 15.)