

Clarion

THE CANADIAN REFORMED MAGAZINE

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"And So All Israel Will Be Saved" (5)

BUT . . . BUT . . .

The previous article concluded with the objection that the reader may have. "All right, agreed that you were correct in all that you said, in stressing the three Reformed Principles for Scripture-interpretation - that does not take away the fact that Paul calls the Jews 'God's beloved for the sake of the forefathers'; nor that he writes that 'all Israel will be saved'. Especially not what he says about that 'mystery' of a *circular movement*, so to speak: from the Jews to the Gentiles, and then back from the Gentiles to the Jews. Is it not also a Reformed principle, even the first one, to read what the Bible says, and let it stand as it stands?!"

For that "circular movement" we quote *Romans 11:30, 31*,

"Just as you were once disobedient to God but now have received mercy because of their disobedience, so they have now been disobedient in order that by the mercy shown to you they also may receive mercy."

A "CIRCLE"?

First then about this text, considered a pillar for every shade of Millennialism. A "circle"! God comes back to his "old" people.

But does this text draw a circle? I do not believe so. Then verse 31 should have read something like this: "by their disobedience mercy came to you, Gentiles; now by your disobedience God goes back to the Jews."

This it does *not* say.

First, "they will receive mercy", *the same mercy* as we Gentiles received; there is no other.

Second, this mercy will come to them *not* from disobedient but from believing Gentiles. And there is only one way: that these Gentiles preach the Gospel to the Jews, who became "jealous" (as Paul writes), "that I may save some."

To put it this way: Jews will receive mercy by joining the (one) Church of Jesus Christ.

Not a circle but a straight way to the "full number."

THE FULL NUMBER

Indeed, Paul speaks about it, verse 25: "a hardening will come upon part of Israel, until the full number of the Gentiles come in."

Then Millennialists add (add!): "then the full number of a national restoration of Israel will begin." But where does the Bible say so? We have previously given attention to the parallel saying of the Lord Jesus Himself, *Luke 21:24*, and noted that "when the times of the Gentiles are fulfilled," Judgment Day arrives; even Greijdanus, who believed in a mass-conversion of Jews, admits that there is no room whatsoever between these two events for a Millennium.

In addition, the words "the full number of the Gentiles" do not in any way justify the conclusion of a national

restoration or even a mass conversion of "all Jews". "The full number of the Gentiles" will still only represent a remnant, and certainly not all Gentiles. But Christ gathers the elect, from both Jews and Gentiles. They, and no others, will be the full number.

"THEN" OR "SO"?

The common view of chiliasts is that *after* (!) the full number of Gentiles has been "raptured into heaven" the time will come for Christ as King of the Jewish, restored, state. Such is their understanding of the words of verse 26.

But Paul does not say, "and *then* all Israel will be saved", but "and *so* all Israel will be saved."

I do not have to repeat all that has been quoted before about Paul, Peter and James who call the believers from Jews and Gentiles *together*, "Israel", "The Twelve Tribes", "God's Own People", etc. But it is bad exegesis now all of a sudden to forget all those sayings and, in Romans 11:26, to understand "Israel" as the Jews.

But, what a difference between "*then*" (at that moment in time, after the times of the Gentiles . . .) and "*so*"! "*So*" means "in that way and manner" as described in all of chapter 9 - 11, i.e.: the Gospel has come to the Gentiles; from them the full number will be gathered; they will (let us underline this) as disciples of Paul try to "save some of the Jews" (here is a strong motive for Mission among the Jews); they will also contribute their full number of elect to the innumerable multitude. In that way, the wall of partition having been broken down for good, "all Israel will be saved."

Let us not hesitate to say that a Jew, if he (again) wants to become an "Israelite", "a son of Abraham", *has to join the Church of Jesus Christ!*

"MYSTERY"?

Some will contradict the above way of interpretation by pointing to the word "*mystery*" in verse 25. "Mystery . . ." - you may not be able to "see" a future for the Jews with your christian eyes, but no wonder, it is a mystery. It will come unexpected and unexpectedly.

Our answer is, whenever Paul uses this word "mystery" he means to say, and says indeed, that *up till now* it was not known, but now that I tell you it is no longer a mystery; it was so in the past when no one expected that Jesus would come, "and His own received Him not" (John 1).

* * * * *

CONCLUSION

Although Dr. KOOPMANS may be right when stating that, by the survival of the Jews from all pogroms and persecutions, the LORD wants to establish a monument in history as proof that the Old Testament is not a myth, "who has known the mind of the LORD?" (Rom. 11:34).

But even if an unexpected, great number of Jews will join the Church of Christ (who would not hope such a "surprise" to become true?!), this does not give a ground for a Millennium. Even in that case, as Dr. H.N. RIDDERBOS once wrote, only a minuscule part of 1% of the survivors of one tribe in the last days will be saved. Can that be called "all Israel" in the chiliastic sense?

For Millennialism there is no room in the Reformed Creeds, not even for a watered-down version. The New Testament is too outspoken for that.

We rather stick to our confession in L.D. 21 of the Heidelberg Catechism about the gathering of the one Church from all nations, from the beginning to the end of this age.

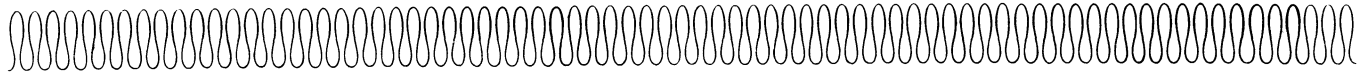
If Jews want to belong to this one Church, they will have to abandon their worldly ideals; if not, "they persist in their unbelief", says Paul.

For them there is no other way to be saved than there is for us.

As to the so-called "unfulfilled promises of the Old Testament", we believe that the Holy Spirit, given to us, is only the "first gift" (Ephesians 1, the earnest). All others have yet to come.

What is necessary for a Christian to believe? *A//* that God has promised in His Word (Heid. Cat. L.D. 7, ans. 22).

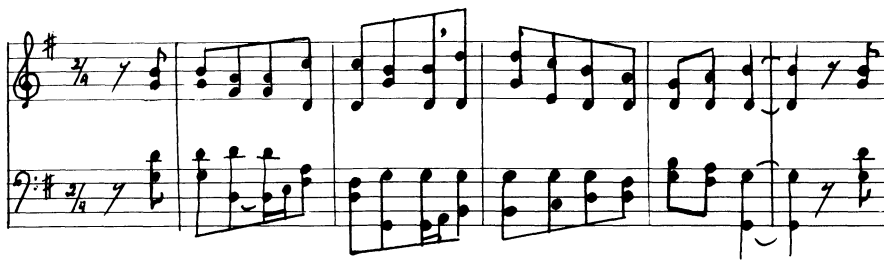
It will all come true in everlasting Canaan for all who have the same faith as father Abraham. They, and only they, are Abraham's children. G. VANDOOREN



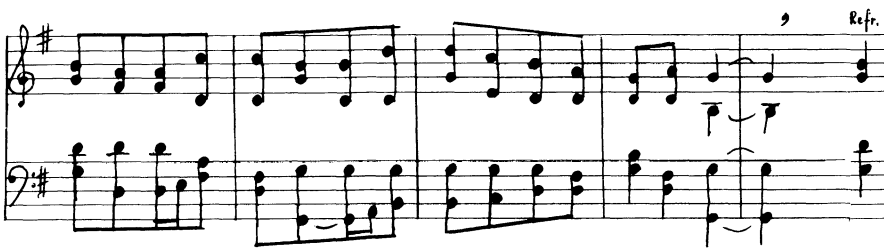
The World of Old

Rev. 21:1-5

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1. *The world of old,
As John foretold,
Will once appear in new array.
The restless sea
Will no more be.
The earth and sky will pass away.
See, God is making all things new.
His word is true, His word is true.*

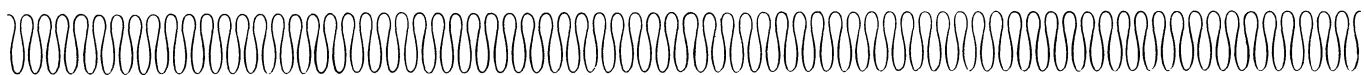


2. *Out of the sky,
From heav'n on high,
Will come the new Jerusalem.
God's dwelling then
Will be with men,
And He Himself will live with them.
See, God is making all things new.
His word is true, His word is true.*



3. *He'll wipe away
Their tears that day,
And death will be destroyed at last.
No grief, nor pain
There'll be again.
The things that were before have
passed.
See, God is making all things new.
His word is true, His word is true.*

S. VANDERPLOEG



press review

WOMEN IN OFFICE

In our time of liberation and equality "women-in-ecclesiastical-offices" is a big issue. In CHRISTIAN NEWS of October 6, 1975, an article was taken over from a paper in the States in which we can read:

Two women theological students from Seminex have begun serving as vicars, or pastoral interns, in Texas and California.

It is the first time in the 128-year history of the Lutheran Church-Missouri Synod that women have held the ministerial training posts which normally lead to ordination.

The Synod forbids the ordination of women, and the internship in Texas is being challenged by the Rev. Carl A. Heckmann, president of the Synod's Texas district.

After the article has informed the readers about the names of the ladies and the places of their services, it continues:

Both women are in the third academic year at Seminex, the "seminary-in-exile" formed in St. Louis last year by dissident students and professors from the Synod's Concordia Seminary. (See CLARION, May 31, 1975.)

Placement of any Seminex students or graduates in ministerial positions has been banned by the Synod's governing convention. Calling women interns adds another factor to be dealt with, the Rev. Mr. Heckmann said.

The article ends as follows:

The Missouri Synod opposes women's ordination on the basis of certain Scriptural passages. Only six years ago it allowed women in local congregations to vote in policy-making assemblies and at district and national conventions.

The American Lutheran Church and the Lutheran Church in America, the two other major Lutheran denominations in this country, have allowed the ordination of women since 1970. Both have a few women in pastorates.

In TIME of October 13, 1975, we read:

Can women serve in the clergy?

The United Church of Canada decided yes as long ago as 1936 and now has 80 women ministers. The Roman Catholic Church remains firmly set against the notion. Now the Anglican Church of Canada is in the midst of a divisive debate over a decision to

ordain its first women priests. The church at present has 35 women deacons who can perform all priestly functions except consecrating the bread and wine for Holy Communion. The decision to take the next step, and ordain women as priests, was approved in principle at the General Synod in 1973 and again this past June. All that was left, it seemed, was for the House of Bishops, meeting in Winnipeg later this month, to set the day and place for ordination of the women.

Schismatic Move. Now, two groups within the church are making strident efforts to scuttle the whole scheme. The Council for the Faith, a coalition of 1,000 clergy and laity, has issued an appeal to all Anglicans to boycott the ministrations of any woman who may be ordained. Calling the move to female priests "schismatic if not heretical", the group's co-chairman . . . says that some church members have already left to join the Roman Catholic Church and "a lot of us" are thinking of joining other churches.

Another 350 clergymen have signed a manifesto that condemns the ordination of women and calls for a total boycott of any women priests. The manifesto . . . calls the issue a "crisis of conscience" and says that "it is an impossibility in the divine economy for a woman to be a priest". As reasons, it cites church traditions, the Bible - notably texts from St. Paul (I Cor. 14:34) - and the fact that Jesus selected only men for his Apostles . . .

Probably, though, the opposition will fail to sway the House (of Bishops, meeting in Winnipeg), and at least six or seven women priests will be ordained within a year.

The same matter is also a very important issue in the Christian Reformed Churches. Already since 1970. The Rev. Peter DeJong writes in THE OUTLOOK of June 1975 under the heading: "How the Issue Arose":

The question was raised among us by our delegates to the Reformed Ecumenical Synod of 1968 whose recommendations led to the appointment of a study committee by our 1970 Synod. That committee brought an 80-page report to the Synod of 1973 stating as its conclusion that "the practice of excluding women from ecclesiastical office cannot be

conclusively defended on biblical grounds". One of the committee members . . . disagreed with this conclusion, convinced (as was the Reformed Ecumenical Synod of 1972) that especially such passages as I Timothy 2:11-15 and I Corinthians 14:34-37 plainly exclude women from office and should not be dismissed as "time-conditioned".

The 1973 Synod referred the matter to the churches and appointed a new study committee. And so did the 1974 Synod, adding a few related questions to be looked into. The report at the 1975 Synod stated, in agreement with that of 1973, that "biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church." THE BANNER, the "Official Organ of the Christian Reformed Church", of July 11, 1975, in an Editorial, gives us the recommendations of an advisory committee for that last Synod, which were adopted, namely:

1. "That synod declare that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling Biblical grounds are advanced for changing that practice."
2. "That synod declare that sufficient Biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from ecclesiastical offices recognized in the Church Order." This recommendation was preceded by the following: "NOTE: Although we recognize the strength of opposing arguments, the complexity of the problems involved, and the underlying hermeneutical and exegetical difficulties in interpreting the relevant Biblical givens, we note also that various Reformed scholars do not accept the interpretations of the Biblical givens advanced by those who wish to change the present practice. Further, we note that there are competent Reformed scholars who strongly emphasize that the Scriptures clearly require the continuation of the present practice."
3. "That synod urge the churches to make all possible use, within Biblical guidelines and the restrictions of the Church Order, of the talents and abilities of women in the work of the church."
4. "That synod appoint a committee of women and men to help the churches implement Recommendation 3, and to report on its activities to Synod of 1976."

The article also informs us that Synod 1975 adopted a recommenda-

tion of four members of the advisory committee, namely

"That synod appoint a committee composed of Old Testament and New Testament scholars to undertake a study of the hermeneutical principles which are involved in the proper interpretation of the relevant Scripture passages, to apply these principles in an exegetical study of the relevant passages, and to present synod with the result of their study."

The article is concluded with the following words:

However divided we all may be, then, on the issue itself, our continuing efforts to hear out the Word on it can become a unifying factor. For on the pages of Scripture, we all link arms and stand together. Let's go forward now, as one Denomination, to understand ever better what such standing as one under the Word really is.

According to me the above-mentioned decision of Synod 1975 is very weak and a kind of compromise. I conclude to this because of what is stated in the NOTE and also because of the wording in recommendation 2, when it says that "*sufficient* Biblical grounds have not been advanced" for admitting women to the offices. Does that mean that there were Biblical grounds, but that they were not sufficient?

And further, not everybody in the Christian Reformed Church agrees with the concluding remark that the division is there on the issue of women in office itself, but that the "continuing efforts to hear out the Word on it can become a unifying factor"; and that "on the pages of Scripture, we all . . . stand together". The Rev. L. Mulder of Lethbridge, in his report on the Synod 1975, writes in CALVINIST CONTACT of July 7 and 14, pages 5, 12:

The study committee which had brooded for two years on this problem had come to the conclusion that there was no principal reason why women should not be admitted to office but hastened to add that the time was not ripe and the church not ready to do so.

The Rev. Peter DeJong, in the above-mentioned June issue of THE OUTLOOK, tells us that of the responses which the study committee received on this matter only ten percent was in favour and the overwhelming majority (146 to 17) were opposed to women in office. The Rev. Mulder reports further:

The advisory committee of Synod argued that the study committee's

basic argument that the Biblical headship of man only pertained to the marriage relationship was not convincing. They, instead, believed that the headship of man was not only a case of the husband over his wife, but a headship of MAN over WOMAN. If that were the true impact of the Scriptures, woman could not serve as elder. All were agreed on that. So, it boiled down to a matter of exegesis and principles of interpretation. To be sure, there was solid agreement that if the Bible passages of I Cor. 11 and I Tim. 2 must be read literally, woman would not have a ghost of a chance ever to rule in the church. That, however, was precisely the bone of contention: how does one read the Bible. That is an old question, that has been argued also in report 44 a few years ago, and that remains the Achilles heel of the Reformed churches.

"Report 44" is the report on "The Nature and Extent of Biblical Authority", which served at the Synod of the Christian Reformed Church in 1972. There were objections against the wording in this report. The Rev. Peter DeJong brings this up again in his report on Synod 1975 and its dealings with the matter of women in office. He writes in the July issue of THE OUTLOOK, pages 3, 4:

The debate demonstrated that we are a divided house. The division on this issue and many others is caused by diverging views of the Bible's authority. We may all say the Bible is God's Word. But our 1972 Synod, trailing our former Dutch "sister" churches, ruled that the Bible's authority must be understood in the light of its "contents and purpose as saving revelation of God in Christ". Limiting Scripture's authority in this way permits one to say that it has no authority in matters that are not saving. An increasing number among us, therefore, feel free to "interpret" away whatever biblical doctrines or commandments they do not like as "time-conditioned", and would "educate" the church to follow their lead. In this way the difference between those who hold to the direct and total authority of Scripture and those who do not must eventually produce disagreement on this and other points of doctrine or morality.

Before these words he had shown this divergence as it was evident in the debate on women in office at the synod. We read:

In a long speech similar to the 1973 Synod report, Rev. Jack Westenhof tried to prove from Scripture that God made men and women equal, that any inequality was a result of sin

which Christ came to remove, and that (although for a time, women were counselled because of circumstance not to claim their rights) the whole movement of the Bible was toward removal of such distinctions since Galatians 3:28 says that there "can be no male or female; for ye all are one . . . in Christ Jesus." Others pointed out just as emphatically that, although there is such spiritual equality, God has not in either the Old or New Testament given the regular ruling and leading offices (priest, king, apostle, and elder) to woman. The same apostle who wrote Galatians 3 denied such offices in the church to women (I Timothy 2:12, 13; I Corinthians 14:34-37), grounding this command not in passing circumstances but in creation.

Many wanted to open offices to women because of the changing times, the demands of women, the need for using all abilities in the church, the gifts of the Holy Spirit, etc. But the discussion always returned to the critical consideration, the teaching of the Bible. Professor Bastiaan Van Elderen dismissed Paul's prohibition, claiming that it contradicted Paul's own teaching in Galatians and was an adjustment to a local, historical situation and asked whether Paul was not *indulging in an exegesis of Genesis, learned from the rabbis, to make a point rather than teaching something normative for us.*

The words put in italics by me remind me of the expression which Professor H.M. Kuitert of the Free University in Amsterdam used with respect to what Paul writes in Romans 5 about Adam. He assumes that Paul uses Adam there as a teaching-model, such as the apostle would have learned from the pharisee-scholars, and that Paul did not at all mean to say that Adam was the first man on earth created by God. Further, I ask: can Paul really be in conflict with himself? Even, can the Holy Spirit contradict Himself? And, with respect to the question whether Paul's word about the position of woman was so very much time-conditioned that it is not a binding norm for us today who live in a different time, I would highly recommend the (Dutch) book *Emancipatie en Bijbel*, by Prof. Dr. J. van Bruggen. In this book the author shows that in I Cor. 11:2-16 Paul is fighting against the influence of the women's liberation movement of those days in the congregation at Corinth. And that Paul places God's commandment and creation order over against that influence.

With the view of the Rev. Peter

Continued on page 8

news medley

Yes, it will be a very meager medley this time. Once again we are the victims of a strike by a postal union which, as one of the men who emptied his mind on this subject via the radio put it, is one of the worst ones and makes us receive our mail two weeks late even when they are not on strike. I cannot judge this, but it does make a strange impression on me when I hear that the subscribers in the one Congregation get our **Clarion** sometimes a week before subscribers in a neighbouring Congregation get it. That cannot be the fault of the printers, nor can it be the fault of the Winnipeg Post Office. Thus the fault must be sought either in the place where the mail is sorted out for the various different cities and towns - and this in all likelihood is the notorious Postal Station A in Toronto, where, as we are assured, about eighty percent of the country's mail is handled, or the local Post Office. In any case, I hope that you all have received your previous **Clarion**; it was an issue which you could not read from cover to cover in fifteen minutes or even an hour.

Now we come to our business for this time. I have only a few bulletins which came too late to be digested in the previous medley; if I had known that the strike would come, I might have saved some for this time. However, now you had something to read also during the days when the mails failed you.

You will also have seen an advertisement announcing the fortieth wedding anniversary of brother and sister H. Vanlperen of Beamsville. I received this notice after the previous news medley had been written, and so I had to save our congratulations on behalf of the whole community till this time. As far as my information goes, our brother and sister were married in Vianen. That is in the province of Utrecht. During my highschool days I always went by bike from Kampen to 's Gravemoer in North Brabant to my relatives, and then passed through Vianen, where I crossed the river. It was mostly in that neighbourhood that I got tired from pedaling, for the total distance was some one hundred miles. However, you won't be too much interested in my experiences. All I want to say by this is that I know where they got married. They lived in Utrecht till they came to Canada in May 1953. After arrival in Canada they first lived in Woodstock, and had a house-congregation in Burford with five other families. There brother Vanlperen read many a sermon; when there was celebration of the Holy Supper, they all went to Hamilton which, at that time, was quite a trip! In 1955 the move was made to Aldershot, and in 1957 a dream came true: a farm was purchased in Beamsville, where they still reside. Both enjoy good health and that is a special privilege after so many years. Heartfelt congratulations.

I cannot tell you as much about brother and sister K. Kammaing of Carman, Man., who on November 6 receive the privilege that they may celebrate their forty-fifth wedding anniversary. I could tell more about some of their children and grandchildren, but shall not do that; it would not be fair to draw the attention away from the celebrating couple. Let it suffice to say that we rejoice with them and

that we do so in the same manner in which the Congregation at Carman - I am certain - will rejoice with them. I would not be surprised if even from Winnipeg many come to congratulate them in person. I wish I could do so, too, but there are limits to everything.

We mentioned Winnipeg. The Consistory received so many letters with congratulations at the occasion of the ordination of their minister, that they published brief extracts from those letters. It amazed me how they all referred to the same thing and yet were so different.

The brief report on the Consistory meeting mentions that the "Minister requests to arrange regular pulpit exchange with the Rev. J. Geertsema. This is encouraged." I am very happy with this encouraging attitude of the Consistory. Especially when one begins his ministry, it is very difficult to have two sermons prepared every week anew. And in almost all cases there comes a time - sometimes within a year, sometimes within two years, sometimes never, and this in exceptional cases - when one seems to have become totally exhausted. This "exhausted" does not refer to being tired but to having exhausted all one's knowledge, skill, ability to prepare sermons, ability to find a text, and so on. It is a big help, I can assure you, when matters are rendered somewhat easier by such an exchange.

The arrival of a new minister also occasioned a discussion about changes in the liturgy. It was suggested to have the offerings after the sermon, so as not to interfere with the flow of the service. The word "flow" is mine. Further the reading of "the summary of the law" was subject for discussion, the singing of the confession had the attention as had standing while singing the last song, and whether announcements should have any place in the 'liturgy'. As for the last point, I am convinced that announcements have a place in the liturgy only insofar as they **have** to be made in harmony with agreements made. I have conducted services in Congregations where I had to read off a whole list of names to inform the Congregation which families were to receive a family visit during that week. When I happened to ask why they did that, because this was not a matter for the service, the public worship, I received as an answer, "If we do not announce it from the pulpit it is practically impossible to make arrangements; when it is announced we don't have half as much trouble." Most metmoak'n!

I recall that the well-known evangelist N. Baas, during the years when he wrote a column "Even Parkeeren" in **De Reformatie**, once wrote about coins and their various illnesses. Quoting by heart: "And when the little pennies bravely marched Church-ward on Sundays, the Guilder family had migraine." We appear to have outgrown those maladies when I read the Winnipeg bulletin. "While counting the collections, it was thankfully noted that loose pennies seem to be less frequent. This month, for example, there was a collection with two pennies in it, and even one with one penny in it." I was, of course, almost inclined to ask, "What about peppermints and buttons?" but I held that question betimes within the fence of my teeth, as a famous poet from antiquity once put it.

Where, oh, where did all the pennies go? I know! "Two young men dumped six hundred and seventy-seven pennies on the kitchen table. A family added another four hundred and seventy-three." There you have the solution. They come to Church anyway, the little humble pennies,

but they come in such close ranks that they put quite some weight into the scales. Good work!!

Winnipeg set the official opening of their new Churchbuilding on November 21st. It is hard to imagine that it is almost one whole year ago that they used it for the first time and that I had the privilege of conducting services there. Too bad that the negotiations with all sorts of official bodies go rather slowly, as I understand.

Yes, before I forget: in the previous news medley you will have read of "floorjoints". I received a phone-call from a brother who is an authority in this field. He berated me for having made such a mistake. I was told that it should be "floorjoiSts". I was quite certain that that was what I had quoted from the **Church News** of the Valley. While our brother was still talking and teaching me concerning terms from the world of carpentry and building, I pulled my carbon copy out of the drawer (I always keep a carbon copy till after I have received the issue in which my piece is printed) and triumphantly told him that I had written "joiSts" and that the mistake is to be sought somewhere else. If I am to blame for something, all right; if not, it should be said, shouldn't it? But thanks for your interest and trouble anyway. I appreciate it very much.

Yes, from all the remarks which I made in the above you will have concluded that there was very little news this time. Don't blame me. I am already surprised that I could talk this much about what was in my possession.

Only one more thing. Our brother and sister Bram and Joanne Vegter are scheduled to leave for the mission field in Irian Jaya on November 13th. I do not know whether this issue will be seen by them before they leave. In any case: we wish them both the guidance and the protection of the Lord and we express the wish that their labours may be fruitful in the work they have chosen. We also hope that they may soon be joined by a missionary so that together they may work towards the appearing of our Saviour through the work of spreading light in the darkness of the heathen world.

Hopefully more next time. As always, Yours, vO

40th Wedding Anniversary



On October 17th Mr. and Mrs. G. Veenendaal sr. celebrated their 40th Wedding Anniversary. In the spring of 1956 they came to Carman with their family. After having worked there for four years, a big part of the work being spent in the beets, they bought their own farm. Eight years later the farm was taken over by two of their sons and br. and sr. Veenendaal more or less retired. More or less, because they are still busy. Br. Veenendaal has served the congregation at Carman as an elder for many years. They have ten children of which nine are living around Carman and one in Ontario. They also find their joy in their 33 grandchildren, and are thankful for the many blessings of the LORD. Their address is: Box 435, Carman, Manitoba R0G 0J0.

To Our Readers:

While this note is written, no end is in sight to the postal strike. Great inconvenience is caused to every one of us, but especially the business community is hit hard. The normal channels of communication are totally disrupted. Also we at Premier experience quite some problems. May we ask all of you, please cooperate with your correspondents. Please send all advertisements or notices to your correspondent, they will make sure it reaches us. Don't forget to return your little envelope to your correspondent for your Season Greeting. In cases of great importance call collect to Premier Printing - 1-204-222-5218.

Thank You
G. KUIK

This issue of Clarion was sent out on November 8, 1975.

Puzzle No. 13



OUR COVER

Sea of Galilee. [Israel Government Tourist Office]

Letter from a Traveller in Korea ⁽¹⁾

(The articles in this series have been taken from the March and April 1975 issues of De Reformatie. Professor J. Kamphuis and his wife travelled to Korea during these months and while in Korea he wrote a number of letters relating his experiences there. They have been translated by Mrs. F. VanderBoom, Burlington, and appear here with the permission of De Reformatie.)

Pusan, Monday, March 3, 1975

When the decision to go on a trip to Korea had finally been taken, the first (and only) advice given to me, in how to deal with the customs of this far-away country, was: to refrain from smoking. "It would be a good idea if you didn't smoke." Yet the first thing that I encountered on Korean soil was an offer of a cigarette. This offer I declined as politely as possible. For I had learned my lesson well.

However, what caused this paradox? Certainly it was no paradox in the sense that the theology of Karl Barth is . . . It only seemed to be a contradiction.

The customs official who offered

the cigarette found himself in a difficult position and only hoped to create a friendly atmosphere by offering the cigarette. Actually it was an interesting experience. For Christians in Korea don't smoke, certainly the Presbyterians don't, and thus I was apparently dealing with a non-Christian, certainly with a non-Presbyterian.

My passport surely gave reason for further thought. What kind of man was this, who had stamp marks from several different East European countries in his passport? Yes, I had travelled there as a tourist. But why exactly to those countries? And what was I doing here? I answered these questions as accurately as possible. However, a higher official was called. At this point I could luckily provide proof for my answers. I took out of my briefcase an official letter from the Korea Theological Seminary. At that point the way was cleared. Apparently this is a highly respected name!

I could hardly blame the officials for wanting more certainty. They politely told me when they offered

their apologies for the inconvenience: We have a lot of problems here. Whoever still remembers the Korean War and realizes that the country is in fact still in a state of war, with no beginnings of normal contact, wouldn't dare deny this. The 38th parallel which divides North and South Korea is in this case a real iron curtain. What is happening behind it? North Korea is not only Communist in doctrine, but she is also aggressive in nature, and anxious to annex South Korea. Luckily they are on their watch in South Korea. They are watchful also on our behalf.

Now that annoying little incident at the customs didn't even have to happen. I naturally could have applied for a new passport while preparing in the Netherlands for this trip. I did consider doing that. But from a reliable source I was given to understand that this wasn't necessary. South Korea doesn't require a visa and allows entrance to East European citizens. That is all true. South Korea outwardly belongs to the free world. She wants to make that a reality. Yet she lies close to that mighty Communist block that wants to make a South Vietnam or Cambodia out of her and that will seize the first opportunity offered by inner weakness. In preventing that, she is accused of Fascism and Dictatorship. There is maybe plenty to criticize about particular situations, such as the trend towards government-controlled education. But that is an entirely different matter. To put it simply: Citizens in South Korea are free to listen to North Korean radio broadcasts. The reverse practice is no innocent undertaking.

My wife and I were soon released from the customs area. Outside were waiting for us the brothers and sisters from the Seminary! I first saw from a distance my former pupil and present-day professor of Church History, Prof. Dr. S.G. Huh. Among the church members of Groningen-South and Kampen he was well-known as Rev. Huh. What a warm joy fills one's heart at such a meeting! There were quite a few present, well-known persons, some with familiar names, and still others strangers. In the Lord it was a feast of meeting and introductions.

We travelled in three or four taxis to our visiting address, the home of Dr. Han (no unfamiliar name in the Netherlands either). His home was completely at our disposal during our entire stay. Certainly we didn't lack in

PRESS REVIEW - continued

DeJong the Rev. L. Mulder agrees, as I see it. I conclude this review with what he writes further in his report:

This whole matter will be back before Synod before long and the emotions which surround this affair will increase in intensity too. This affair may become a watershed in our denomination; the business of having women in office may be of sufficient weight to cause a split in the church, *not just because women are given access to office, but because a new principle of interpreting the Scriptures will then have been introduced* (and accepted! - italics are mine. This differs quite a bit from the "unifying factor" of which THE BANNER speaks. J.G.) and that may be the straw that breaks the camel's back . . . I am frankly alarmed and deeply disturbed. In the coming years the Seminary is going to be involved in the question

concerning rules of Biblical interpretation; judging by what was said by some professors during the high level debate, my fears can only be increased that our church is in for rough weather and stormy sailing.

The rough weather that will be caused by those who do not accept anymore the total infallibility and inerrancy of the Bible as the Word of God, but have accepted more modern, liberal views and so adapt the Bible to modern humanistic philosophies. Among them professors at the theological seminary. How will then the students think and later on preach? Will the Christian Reformed Church slowly be modernized in this way, following the synodical (once) Reformed Churches in the Netherlands? Hopefully not, but it looks that way more and more.

J. GEERTSEMA

care during this time, for our nearest neighbours were Prof. and Mrs. Lee. My colleague Doekes and Rev. VanGurp (who visited Korea earlier) will testify to the excellent care that we enjoyed!

But I want to tell some more about those taxis.

What the situation is in the rest of Korea I don't know. However, here in Pusan (they've been spelling it Busan lately), which is a city of two million people, one half of the male working-force seems to be constantly busy transporting the other half of the people from one place to another. And this is done at a terrifying speed. The place is literally crawling with taxis. This seems to be a cheap method of transportation. However, don't ask about the condition these cars are in! For the most part they are tottering wrecks.

Certainly this contrasts sharply with Tokyo, where we spent an evening and a morning on the way here. Everything appears much more destitute and much poorer in Pusan than in Japan which fairly gleams with prosperity. Japan, along with Germany, lost the war. But Korea was plundered for years during the Japanese occupation, and thus could not begin developing until comparatively late. The horror of the Korean War was also a terrible set-back. At first glance one can see that this country has a low standard of living. The difference between an airport in Japan and one in Korea is very obvious. The contrast is as obvious as the difference between buildings and transportation of present-day Netherlands and of the Netherlands in the forties. At that time life went on. And here life goes on as well. But the passing of life is simply much more difficult. All those wobbly and dirty taxis for a large part take the place of privately owned automobiles. Then consider that the staff members who live a formidable distance from the Seminary, such as Professors Lee and Huh and lecturer Rev. Park, don't use taxis because for them that is too expensive! They travel by wobbly bus to work, an hour there and an hour back home. This is just the first evidence of the conditions under which our brotherhood here lives and under which the Theological Seminary operates with her small staff.

When I said, "But YOUR hours are worth a great deal, and this is putting the cart before the horse," my statement was acknowledged. Yet,

although my theory was sound, it didn't work in hard reality. Yes, that is the best word to describe life here: it is much HARDER than ours. It asks more from the people. From the housewives who, every morning at 5 during the summer and at 4:30 in the winter, meet in the church for an hour of prayer and devotions. From the minister, who is so overburdened with routine pastoral care, that he has no time for pleasurable extras that might supplement his meager income. From the professor, who has his hands more than full with duties at the College and Seminary, and yet (as my neighbour did yesterday) travels for several hours (apparently not an objectionable practice for Sundays) by bus and ferry and again by bus, in order to preach twice in some village, and to motivate the congregation there for all that must yet be given for the Seminary, so that the empty building may be furnished.

Naturally we went to the Seminary as soon as possible, namely on the day after our arrival. We went to view the old building and the new one that is being built directly behind it. And of course we saw the dormitory of the students. The new building being raised is indeed a practical school building. The money from the churches in the Netherlands was not given in vain. But what a bitter need! I was told the story of the former homes of the Seminary. It reminded me of the stories about the days after the Afscheiding and before the seminary was opened in Kampen in 1854. Most of the present generation of professors received their college instruction in a small room temporarily set aside for this purpose. After that they moved to a building formerly used as kindergarten. When it was no longer possible to stay there, the present building was erected with the help of the American army. But the military only knew how to build an elementary school. And no further nonsense, please! The blueprints were drawn for that purpose. And accordingly the materials arrived, and thus it was built. So in appearance and planning that is what this building is. Many years have passed since. Now it is a deteriorated elementary school building. And then we haven't even mentioned the dormitory for the students! Twelve students live in one room, used for sleeping and studying. This one room is in such a condition that if it were offered to two poor

Dutch students as living quarters (well, yes, rather a big word for it), they would reply with deep indignation: "You expect us to live in this HOLE, and then to *share* it with another!"

Thus you see some of the problems of the church in a country with a low living standard. For the dormitory won't last much longer, especially if the authorities decide to condemn it before long. What then? Should the old Seminary building be used as dormitory? But that is standing on its last legs too. Then there is so much more that cries for improvement.

Just as with us in Kampen, luckily there is no lack of students. But contrary to our case, there is a great lack of study books. We need to enlarge our library at Kampen to give us the required space. But here in Pusan even the most basic material is lacking. The low living standard makes the acquisition of foreign literature extra costly. Again one comes to the same limitations, and one is bogged down in the difficulty with which one must endlessly struggle to finally find some footing.

In this frame of mind we approached the Sunday. One doesn't sleep so well after being confronted with all this poverty. It becomes especially obvious (at least if you keep your eyes open) when the people try to conceal their poverty. On the contrary they consider it a Christian virtue to live frugally. But that doesn't camouflage the reality. The many basic difficulties keep your spirit busy. Then what a comfort to find rest in the midst of the congregation: "I have calmed and quieted my soul" (Psalm 131), I could preach the good news about that. How was the service? Much different from in the Netherlands. But the Word is the same word of mercy, and may be proclaimed with the power of faith here in the far East. Everything much different? Yes, on the outside. But the church as body of believers simply is not known by superficial characteristics, but by the marks of the Holy Spirit Who was poured out over us as the Spirit of the preaching of true faith.

Maybe I'll tell more another time about the differences. But let us close this time with the oneness. This oneness: There remains, in East and West, REST for the people of God.

With greetings of peace and rest.

J. KAMPHUIS

“The King of Spain”

(from the bulletin of
Rehoboth Church, Burlington)

The “Father of the Fatherland”, Prince William of Orange, is famous for his faithful allegiance even to governments with clear dictatorial tendencies. He recognized the government as having been placed by the Lord of Hosts (cf. Romans 13). Of this prince it has been written, “Den konink van Hispaigne heb ik altijd geeerd” (I’ve always honoured the King of Spain). Although William did maintain his people’s right to a free worship of the Lord and was also willing to fight for this freedom, he still recognized Spanish rule over the Netherlands. In the long run, obedience to the Lord superceded allegiance to the earthly King, and William went to war, reluctantly but confidently, in this faith, “Ik heb een verbond met de Potentaat der Potentaten” (I have a covenant with the KING of Kings). Which proved William was not a revolutionary but a reformer, who fought for the freedom of the Church.

That’s history; today’s different. In the Netherlands at present, there’s no love lost towards the King of Spain, in this case the infamous dictator-general Franco. Recently, when Franco permitted a number of (mostly Basque) terrorists to be executed, the Dutch people and government reacted violently. Franco’s brother (who had nothing to do with the affair) got his teeth knocked out by Dutch tourists. You must have read some news items of this kind which were floating around in the Hamilton Spec. If you have some Dutch blood in your veins, you couldn’t but notice . . .

Some Dutch vacationers in Spain dared to demonstrate publicly against such a severe policy. Officially the Dutch government recalled the ambassador and broke all diplomatic ties with Spain. Premier den Uyl spoke many harsh words at a special meeting in Utrecht. Everywhere petitions could be signed against the Spanish atrocities.

The Dutch were once again on the warpath, seeking justice beyond their borders. Never mind the fact that the Dutch government has signed the U.N. Charter, promising not to intervene in any nation’s internal affairs; this had to be unmasked as an intolerable cruelty.

This attitude is of no surprise to me. I certainly do not condone all of the Generalissimo’s actions and policies, but neither do I appreciate the Dutch revolt. Our former countrymen are far removed from William of Orange’s general respect for established governments. Besides, they don’t discern that the Basque Separatist movement is not a reformation (which basically abhors violence) but a revolution (which will use any means to achieve the goal).

They don’t understand the Franco - being a sworn revolutionary himself - is only reaping what he has SOWN: violence.

And they have no idea of the CURE, i.e. true reformation, return to the Word of

God. Separatism and reformation are not one and the same.

For many years this busybody attitude has prevailed in good ol’ Holland. There is an almost habitual support of revolutionary movements, whereby the “underdog” seems to be most “favourite” with the Dutch. Take any revolution and it’s bound to find current Dutch enthusiasts. Especially if they are communist-oriented and use violence to meet their goal!

Indeed, sometimes you wonder. There is a tendency in the whole Western world to support the gun-toting movements and to shun those which are non-violent. In the past, the Netherlands has supported North-Vietnam, revolutionary movements in Mozambique and South Africa, etc. But where is the Dutch (and Western) support for the RMS (Republic of South Molucca), a problem even caused by the Dutch? Where are the rights of the Papuas of Irian Jaya? Why is there not a continuous agitation against the suppression of Eastern Europe and the persecution of Christians behind the Iron Curtain? Why are the ambassadors not being recalled from dictatorial countries like the USSR, Czechoslovakia, East Germany, and Cuba? Why only protests against Portugal, Greece, and Chile? Why are Vietnam and Communist China conveniently forgotten?

There is an answer, you know. The Dutch are not supporting the reformation but the revolution! A revolution of communistic design destined to break down this established world and build up a new one. That’s why the national anthem is no longer put into practice. We are indeed removed very far from the Reformed statesmanship of William of Orange. And you see the same in our Canadian politics. Trudeau gives South African emissaries the cold shoulder but lets himself get almost crushed in a Brezhnev bear-hug.

Our sister Churches in the Netherlands do seek reformation, in their own country, also in Spain. The cause of the reformation is international! There is e.g. the committee “Steun Broederschap Spanje” (Support the Fellowship in Spain). Spain may in many ways be a dictatorial place, but still the Gospel can be heard and preached there. As a matter of fact, the Reformed faith is not going unnoticed. Spanish students study at the seminary in the Netherlands; Spanish ministers are being given adequate Reformed instruction. Some Dutchmen are doing the RIGHT thing in Spain, but that work doesn’t hit the headlines. I found the truth was badly represented in the Spec.

We abhor any revolution, be it leftist or rightist, communist or fascist! But if we can, we shall support reformation wherever possible. That’s why the matter of the fellowship in Spain and behind the Iron Curtain merits collections in our congregation. We recognize the King of Spain, even though we hate dictatorship.

And we are glad when this king will yet allow Reformed activity. If Philip II had permitted it, maybe William would not have gone to war . . .

I remember there once was another speaker in Utrecht, at a national appeal of the Reformed Political Party, the honourable P. Jongeling, M.P. Certainly he did not condone dictatorships. But he did say, “Against the chaos, we place the peace of the Gospel! Against the revolution, the reformation!”

For basically there is only one dictatorship and tyranny: that of SIN. And there is only one way out, for every nation: that of repentance to Christ. Let’s all fight revolution and support every faithful reformation. Then we act according to the national anthem of our fatherland:

“My shield and all my comfort,
Art thou, O God, My King,
I only want to trust Thee,
And pray thee: leave me not!
May I, in faith,
Thy servant from the start,
Expel the tyranny,
Which wounds my saddened heart”.

“Mijn schild en de betrouwen,
Zijt Gij O God Mijn Heer,
Op U zo wil ik bouwen,
Verlaat Mij nimmermeer.
Dat ik toch vroom mag blijven,
Uw dienaar ’t allen stond,
De tyrannie verdrijven,
Die mij mijn hart doorwondt”.

CL. STAM



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ADDRESS FOR EDITORIAL MATTERS:

CLARION

P.O. Box 54, Fergus
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EDITORIAL COMMITTEE:

Editor: W.W.J. VanOene
Co-Editors: W. Helder, D. VanderBoom

REGULAR CONTRIBUTORS:

J.M. Boersema, J. Faber, J. Geertsema,
E. Gosker, W. Huizinga, P. Kingma,
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our little magazine

Dear Busy Beavers,

Did you ever wonder just how many Busy Beavers there are in our Club? I was curious too. So I got out our membership list and started counting.

Well, what do you think? Would you believe there are 383 Busy Beavers living all across Canada, 384 counting me? Isn't it fun to think of all the good times we can share in Our Little Magazine?

Busy Beaver *Joanne Hulst* sent in this poem a while ago already. Don't you think it's a good one for this time of the year?

<i>My Nose</i>	It doesn't breathe It doesn't smell It doesn't feel So very well.	I am discouraged With my nose The only thing it Does is blows.
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Busy Beaver *Anneke 't Hart* wrote this story-poem for you herself!

The Goatherd

Hark! The goatherd's call I hear,
His troop of goats is very near,
Has he some news, some tale to tell?
Hark! There sounds his tinkling bell!
I always wait for him in joy,
From when I was a little boy,
Sometimes he is late, and other times not,
But no matter what, I like him a lot.
His voice, his manner, his way of life,
His goats, his house, his lovely wife,
All these things make up a tale,
A tale to tell on hill, in dale.
He has a manner in his doings
Whenever he the goats in brings
It's always cheerful, never sad,
He's nice to me, e'en when I'm bad.
Some people say that he is mad,
And others say that he is bad,
But don't believe a word of it,
It isn't true, one single bit.
How often have I heard the sound
Of the thud of goats' feet on the ground?
I do not know, so many times,
I've heard them as I lay under the pines.



From the Mailbox

I'm not used to this but I got only one letter this time. I sure miss your letters, Busy Beavers! I really enjoy hearing from you, and keeping up with your news.

Oh well, maybe once things are back to normal I'll get a huge pile of letters from you all! I look forward to that!

Hello, *Mary van Woudenberg*. Thank you for your nice chatty letter and the quiz. It was nice, to hear from you again and see how you're doing at school and at home on the farm. Sounds as if you've been really busy! Bye for now, Mary. Write again soon.

QUIZ TIME

Here is a quiz Busy Beaver *Mary van Woudenberg* sent in for you.

She wrote:

"Find the texts. They are not in order. See how many you can do in 10 minutes."

Sentences from Matthew

- "I baptize you with water for repentance."
- Behold his mother and his brothers stood outside asking to speak to him.
- He shall be called a Nazarene.
- "Why are you afraid, oh men of little faith?"
- . . . after the deportation to Babylon.
- Should not you have had mercy on your fellow servant as I had mercy on you?
- Behold the bridegroom, come and meet him!
- Are you still sleeping and taking your rest?
- But because of his oaths and his guests he commanded it to be given.
- On their hands they will bear you up lest you strike your foot against a stone.

What's in a Name?

Most names have a meaning. See if you know what these Bible names mean. Underline the right meaning for each name. Then check to see how many you had correct.

- Immanuel means: (a) God with us (b) in God we trust (c) He is God
- Mara means: (a) sweet (b) bitter (c) late
- Dorcas means: (a) donkey (b) gazelle (c) hornet
- Abraham means: (a) exalted father (b) king (c) brotherly kindness
- Golgotha means: (a) hill (b) valley (c) skull
- Israel means: (a) exodus (b) having power with God (c) generous
- Peter means: (a) glass (b) hurried (c) rock
- Stephen means: (a) crown (b) hat (c) martyr
- Bethel means: (a) house of God (b) strength (c) rejoicing

Answers:

3. Mt. 2:23	6. Mt. 18:33	9. Mt. 14:9
2. Mt. 12:46	5. Mt. 1:12	8. Mt. 26:45
1. Mt. 3:11	4. Mt. 8:26	7. Mt. 25:6
Matthew Quiz	10. Mt. 4:6	

What's in a Name?

1. a 2. b 3. b 4. a 5. c 6. b 7. c 8. a 9. a

Till next time, Busy Beavers!

Your Aunt Betty