



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# Prophecy and Israel <sup>3</sup>

## ANSWER TO BR. WM. SALOMONS; PRELIMINARY REMARKS; NOTES ON THE EXEGESIS OF ZECHARIAH XIV.

### NOTES ON THE EXPLANATION OF ZECHARIAH 14

As the regular reader of our Magazine knows, this will be part of my answer to br. Wm. Salomons. I'm sorry that our brother did not offer an explanation of the chapter under consideration himself. For the two or three references in his exposé you can hardly call "an explanation." If some reader remarks: "Don't blame him. He is no theologian, so no match for you, because he did not study the Old Testament in the approved manner, scientifically," I would like to say in reply that — according to the Gospel of John, chapter 6:45, "AND THEY SHALL ALL BE TAUGHT BY GOD" — br. S., like all of us, may be considered theologians in this sense of the word, that he is willing to be taught by Holy Scripture what exactly the truth is. He is supposed to be able to speak of it and write about it, isn't he? E.g. in an essay at a men's society or congregational meeting. In all simplicity, fine; but that is the standard set for "professional theologians" as well.

However, let us get down to business!

In the chapter under consideration, a prospect on the future is held out. What do we mean by "future" here? Translated exactly, it reads: "BEHOLD A DAY IS COMING FOR THE LORD" (N.A.S.B.). "A day"; that is indefinite, a vague indication of what will come to pass sometime in the future, be it near or far, or both. What I mean is that you and I should not start asking: "When? Tell me when!" I am not going to answer that question right away. I only hope that I can say something more about it in the course of this article. And that is all for the time being.

For, if people start questioning — asking their questions — in a *curious* way, a way in which so many and maybe all of us are secretly inclined to ask, then others will arise who feel obliged to answer those questions in a similar view, trying to satisfy the curiosity of the questioners without having given the matter serious consideration. In this line speeches are delivered and

books written on the fate of *The Late Great Planet Earth*, meeting with a ready market on this continent.

But let us return to our chapter. With regard to that day that is coming for the LORD, we hear that somebody is addressed: a person of the female sex. Actually it is not a person, but an entity represented as a woman, a lady, in the Bible: THE VIRGIN, THE DAUGHTER ZION. For of a real person, man or woman, cannot be said what is said here: "The spoil taken from you will be divided in the midst of you." No, this can only be said of a country or a city; I need hardly tell you that it is Jerusalem, which is represented this way over and over again in the Bible, especially in Old Testament prophecy.

To put the often confusing matter as plainly as possible, by Jerusalem I mean the city in the literal sense of the word; the city as it lay there in those times, on the top of two mountains, with a valley in between, and surrounded by mountains, the best known of which was the Mount of Olives to the East; the Jerusalem of the Old Testament period, or, more specifically, Jerusalem of the post-exilic period, the city as Zechariah and his contemporaries who lived there knew it by sight. In a prophecy regarding the future, wherein a prospect of the future is held out, the point of departure is always what the receiver can observe and notice with his eyes. The starting point of prophecy is concrete.

So, we have to visualize the Jerusalem to which the exulants had been permitted to return by the Edict of King Cyrus, to which a great many exulants had returned indeed; the city in which they had been going through such a tough time, partly on account of the obstruction by the Samaritans and high Persian officials, partly on account of their own sluggishness. That is why the LORD sent prophets, like Haggai and Zechariah, to encourage, exhort, and rebuke the people — first of all, with a view to the restoration of the Temple, the very centre of Judah's spiritual life. What is Jerusalem, this wonderful city, introduced by such a great name (VIRGIN, DAUGHTER ZION), without the

Temple, the token and pledge of the presence of the LORD, her Husband, in its midst?

It was in this Jerusalem that the prophet Zechariah had been living and working, prophesying in a really concrete way in the years that the Temple was to be restored, although visions and metaphorical language was not absent altogether. It was here that Zechariah was granted to see the blessed result upon his work in the dedication of the House of God.

It was here that Zechariah continued prophesying after the goal had been achieved. I mean the prophecies of the latter half of the book, chapters 9 to 14, prophecies probably received in later years, at a more advanced age.

The perspectives for the future opened here are not and cannot be nearly as concrete as the previous one received in view of his own time. That goes without saying. It is understood . . . although I often wonder whether it is understood indeed, for I see a great many people reading and explaining them as if they were contemporary history. Prophecy is a history book of the future, they claim, neglecting the specific rules for the explanation of the various genres of the Bible. I refer to my preliminary remarks concerning these genres: prose, poetry, wisdom, and prophecy.

The real city Jerusalem of those days is addressed as a person: "Virgin, daughter Zion." A poetic adornment? Some call it so, because a city is not actually a virgin or a woman. However, the city — of timber, wood, and stones, with walls and gates around it, and houses and buildings within — is to be taken together with the inhabitants living there: Jewish men proud of their origin and freedom, Judean ladies upholding their honour, mothers in Israel, and children playing in the streets; and those inhabitants are to be seen in their relationship with the LORD GOD, the God of the Covenant. Taking this all in all, a name like Daughter Zion applies in reality. It was a city, a populace, recovering from the blows it had suffered by the hand of Nebuchadnezzar and his Chaldeans, looting soldiers before

whose hands nothing was safe; they had set the city and the temple ablaze.

That is what happened in the past; but now the city has to hear of spoil; *her* spoil. That is *not* spoil *gained* by her from others, but spoil *taken from* her by others. Jerusalem is not the subject but the object of the looting. The spoil will be divided in the midst of her, which implies that sometime she will be captured again. The outlook is all but brilliant. I presume the people in Jerusalem, the addressees, will not have been well-pleased with the word of the old Zechariah!

Wondering, "How come?" we learn that the LORD GOD Himself is behind it. In the previous chapters He was spoken of in the third person: "Says the LORD" and again "Says the LORD." Here He is represented as speaking: "For I will gather all the nations to Jerusalem to battle." "I" refers to the LORD. Who else can be meant? Who else can speak in that manner, now that a gathering of all the nations is spoken of? They assemble before Jerusalem, not on their own accord, or forced by the hand of a mighty leader or a dictator. No, this obviously is the LORD's doing.

More often we read in the Bible of such "an Act of God." E.g. in Ezekiel 38:14ff. However, although an attack was being prepared, we do not read of a capture of the city. Yet in Zechariah 14 we do! And about all a capture brings in its train. It is pictured in a very realistic way.

The city is taken; the wall collapsed; the defenders succumbed; the belongings dear to a man are plundered; the houses spoiled; the women are ravished; Judean ladies and daughters proud of their honour are being treated like harlots, nay worse, for harlots are paid for their professional work, but the Judean women are bereaved of everything.

That, in a few lines, is a picture of what will befall the city. As the hearers then must have wondered, so do we: "When has or will all this misery come true?" Is there some event in history either today or in the future to which this applies?

Commentators, I mean sound and sane, that is, sober exegetes of the Word of God, write that they do not know. That is to say, that it does not apply to the best-known desecrations or devastations of the city: those in the days of Antioch Epiphanes in 168 B.C., or by the Romans in 70 A.D.

For what reason does it not apply?

Well, what we read in verse 2a can be fitted into the history of Jerusalem's fall, but in the rest of this verse we encounter difficulties. "Half of the city shall go into exile, but the rest of the people shall not be cut off from the city." Although one can say with some ground that in the army of the Roman Empire all the nations were gathered against Jerusalem, namely, as incorporated in this world empire, the fate that would befall the city according to Zechariah's prophecy was certainly different from that of 70 A.D. Most of all, what we read in verse 3ff. about the LORD going out to fight those nations did not materialize at all then, although the desperate Jews were eagerly longing for such a miracle. The Jews in those days had to make a stand all by themselves and to fight the battle all by themselves. And God the LORD, the God of their fathers, did not intervene to avert the threatening catastrophe, nor come to the rescue as in days of old!

So the prophecy has not been fulfilled so far? you wonder. So, you go on to conclude, it is either/or: either there are apparently unfulfilled prophecies in Holy Writ, as modernist theologians claim; or we still have to look forward to the future to an era not belonging to the present dispensation in which we are now, nor to the great hereafter, but to an era just in between the two. I need hardly tell you that it is the representatives of Pre-millennianism who try to make us believe so. In his well-known booklet, *The Late Great Planet Earth*, the author Hal Lindsey tries to tell us how to spot or to locate the data of facts of prophecy. It is not necessary to discuss the book after the Rev. Huizinga "has cut the grass from under my feet." I am very pleased that he did so. I only would like to point to page 43 of his booklet where it says:

Another important event that had to take place before the stage would be fully set for the "seven-year countdown" was the repossession of ancient Jerusalem. Much of what is to happen to the Jewish people at the return of the Messiah is to occur in the vicinity of the ancient city. Zechariah some 2500 years ago predicted the great invasion against the Jewish people who would dwell near ancient Jerusalem at the time of Messiah's second coming. Chapters 12 through 14 of Zechariah graphically describe the events in sequence . . . . It is clear in these chapters that the Jews would have to be dwelling in and have possession of the ancient city of Jerusalem at the time of the Messiah's triumphant advent.

Jesus Christ also predicted this situation in His last great public message before His arrest. He warned the Jews who would be living in Judea to look for "the abomination of desolation," which was spoken of by Daniel, the prophet, standing in the 'holy place' (Matthew 24:15).

'The abomination of desolation' has a technical Jewish meaning which is to desecrate the Temple by bringing a Gentile or an unholy thing into the holy place (a consecrated apartment where only an authorized priest is to enter). An 'abomination of desolation' happened once before in Jewish history when in 165 B.C. an invading king named Antiochus Epiphanes slaughtered a pig in the holy place.

The point is this, in order for there to be a Temple, there would have to be a repossession of the Temple site in ancient Jerusalem.

In March and April of 1967 I was lecturing on this subject at many college cam-



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poses on the West coast. I said that if this was the time that I thought it was, then somehow the Jews were going to have to repossess old Jerusalem. Many chuckled about that statement.

Then came the war of June, 1967 — the phenomenal Israeli six-day blitz. I was personally puzzled as to the significance of it all until the third day of fighting when Moshe Dayan, the ingenious Israeli general, marched to the wailing wall, the last remnant of the Old Temple, and said 'We have returned to our holiest of holy places, never to leave her again.'

Needless to say, I received quite a few phone calls after that. Again, against incredible odds, the Jews had unwittingly further set up the stage for their final hour of trial and conversion.

There remains but one more event to completely set the stage for Israel's part in the last great act of her historical drama. This is to rebuild the ancient Temple of worship upon its old site . . .

So far Mr. Lindsey. I ask: Does the reader, do the members of the Church of Jesus Christ, still have to look to the future, and particularly to the modern state of "Israel," to see the prophecy of Zechariah 14 come true? Is it there that salvation will dawn upon and materialize for the Church??

What is the Church? "The Holy Congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Spirit . . . This Church has been from the beginning of the world and will be to the end thereof," we read in the Belgic Confession of Faith, Article 27. In Lord's Day 21 of the Heidelberg Catechism we meet the same truth.: "That the Son of God, out of the whole human race, from the beginning to the end of the world, gathers, defends, and preserves for Himself, by His Spirit and Word, in the unity of true faith, a Church chosen to everlasting life."

Well-known passages. Why did I quote them then? Well, because of the fact that in this confessional summary of Christ's world-encompassing work, comprising all the ages, I do not read a word *about a specific role of the people of Israel*, different from that of all other nations in God's counsel of salvation. It is the LORD GOD on the one side, His people — the Church — on the other side; and in between the two — so in the centre — the one and only Mediator, Jesus Christ. That is how the relationship is, under the Old as well as under the New Testament.

Zechariah addresses the Judeans, the Jewish people OF HIS DAYS. Of course! To whom: else could he speak?

For whom else was he commissioned by his heavenly Principal? A very special people, those Judeans! Sure! For what reason? Because they were destined to be God's Church, and as long as they remained (the only address of) the Church, which from the Day of Pentecost on was to be gathered from and found among heathen nations as well. It is for the Church of all centuries that the Prophetic Word is meant, and in the 5th Century B.C. it was confined to Judah and Jerusalem; that is why the prophet lifts up his voice there.

So the war pictured here is not a blow which the Judeans had to suffer in those times, or their offspring, the Jews, in the far future, but it is the Congregation, gathered out of the whole human race, be they Jews or Greeks or Romans, that has to conclude that the Hand of her LORD and God is stretched out against her. Such a calamity should set her thinking. She ought to give it serious consideration: "What is wrong in my relation to my God?" The more so, since it had been predicted by the prophet Zechariah that her spoil would be divided in her midst; she ought to discover God's hand in the course of events . . . and examine herself! That is what the true Church does.

It does not make any difference whether you apply this statement to the Old or to the New Testament Church; it does not matter, since in both dispensations she is the congregation of true believers; as always, subject to trial and purification.

However, doesn't it mean something to us that the name of Jerusalem is mentioned here? E.g. in this way, that the addressees can only be sought and found in Jerusalem, because it is there that the scene is set; because otherwise the message cannot come across, the message where the city of that name and the Mount of Olives and a place named Asal play a part?

Well, br. S., if that were true, then all of us, you and I, once immigrated into Canada, would have to move to the modern state of Israel, to Jerusalem, lest the blessing promised there would escape us. Or, since this is impossible, all of us, you and I, would have to consider the Jews, privileged to live there, as our representatives, our substitutes in the great drama of our salvation. THIS I CLEARLY REFUSE TO ACCEPT. FOR I KNOW ONLY ONE SUBSTITUTE AND MEDIATOR AND ADVOCATE AT THE THRONE OF GOD: JESUS CHRIST. He has been in Jerusalem, in the centre of the church

of those days, assembled out of the Jews so far, to preach there, to be accepted there by some, to be rejected there by the majority, which crucified and murdered Him, the Son of God. The third day He rose again from the dead in Jerusalem; and after forty days He ascended on high from the Mount of Olives, east of Jerusalem, not right in, but outside, the city (which is meaningful!). Hence the congregation of true Christian believers, sharing the same faith with the believers in Zechariah's days, were scattered and spread all over the earth. That which was the real treasure of the City of Jerusalem, the atonement of its sins and the sanctification by the Holy Spirit, was carried along with those believers from Jerusalem to Rome, and hence to Eastern and Western Europe, to Asia, to Africa, and to America.

That is why the attack of the army of all the nations, mentioned in our text, was being made and is still being made or will be made on the Congregation of true Christian believers: the Church. That exactly is what those peoples are up to, who are described here as assaulting Jerusalem, its houses, its belongings, its women. That is what the congregation of Old and New Testament is up against during the assault. That is why it is such a severe attack she is up against. "A servant is not greater than his master. If they persecuted Me, they will persecute you" (John 15:20).

The more so, since God, the God of that Church, is behind those armies. It was He who assembled them for battle. In anger! Is that possible? Sure! The true church, the genuine church, knows of the anger of her God, all because of her sins, and . . . fears! The God Who is close to His church can also distance Himself from His church for a time. As the Judeans, or Israel in the Old Testament, have found out, so will the Church of the New Testament.

\* \* \*

This is not the final word though. The final word has not been spoken yet in verse 2. In verse 2 we see already some turn: "But the rest of the people shall not be cut off from the city." Only half of the city shall go into exile.

Once more one can ponder about the fulfillment and the way in which such a miraculous thing could come about. Without looking for a solution in the form of a literal fulfillment, and not finding any, you can go the way of positing it into the "week of the great

oppression, just prior to the millennium."

If it would be dependent on such a strictly literal fulfillment, I would give you the go-ahead. But again I want to draw your attention to the fact that in prophecy SYMBOLIC LANGUAGE has its place, and MUST have its place, as soon as the distant future comes into the picture. No, this is not an easy way out. All but that! For there is no other way out for us, no more than there was for Zechariah, who was bound to prophesy what was to take place in the future in a way that was understandable to his hearers. His audience knew about a rest, they themselves being a remnant, safely back home from the exile, and in that way not cut off from the city.

To be saved from perdition in reality meant to them not being cut off from the city. It boils down to the same. Whoever is not cut off from the city Jerusalem is saved. To convey this message regarding the Church of all ages, the prophet applies this term to the believers of all centuries who are to be saved. Whether they live in Canada or South Africa or Korea or Moscow, those saved are (like) the remnant not cut off from the city. Throughout the centuries there will be such a remnant, not cut off from Jerusalem; that is, what Jerusalem stands for: the presence of the God of Israel, His church. IN WRATH HE REMEMBERS MERCY.

"Then the LORD will go forth and fight against those nations as when He fights on a day of battle."

Many examples of the LORD YAHWEH fighting the battle for Israel can be adduced from the Old Testament, from Exodus 14 on, all through the books of Joshua, Judges, Samuel, and Kings, examples which are histories. So we find it described, and so it came to pass. Repeatedly God turned out to be the One Who actually fought the battle for Israel. What happened in the past will happen in the future again, the prophet predicts. "The LORD's hand is not shortened that it cannot save or His ear dull that it cannot hear, but your iniquities have made a separation between you and your God," Isaiah 59.

The LORD Who has power to help does not forget His people, His Church, the Congregation of His believers.

What strikes us most of all is that "on that day His feet shall stand on the Mount of Olives, which lies before Jerusalem to the East."

My question is: "How about that?"

What is the sense of it? Why right there?"

To find a satisfactory answer, we ought to ask the question: What is the position of the Mount of Olives in the scenery of Jerusalem and its environment? From Biblical Geography we know that its height surpasses that of Jerusalem itself. Because of that it could be beneficial to Jerusalem, protecting the city against the strong northern and scorching eastern winds, while on the other hand the mountain caused the western winds to drop the rain on the city. Being one of the mountains around the capital it bespeaks the LORD's protection and care for the city: His Church.

However, isn't the LORD *within* Jerusalem? You wonder, inside the city? You are right. And in what way! In the Temple, His firm abode. Yet He can leave and forsake the city. His glory can move out of Jerusalem, e.g., to the Mount of Olives (read Ezekiel 11), to stay there for a while or move hence to a farther place. Compared to the city the mountain has its assets; e.g., that it outmeasures the city, so is closer to heaven. It was good for Jerusalem to live in the shadow of the Mount of Olives. More than the city, and more than this mountain, is God. He is not tied down to the city at any cost. When He comes to its aid, His feet shall stand on the Mount of Olives. Close by, yet at some distance, keeping a distance, fighting from a distance. Bound to His people He remains distinguished from His people.

He is not even tied down to the Mount of Olives. As you know, it played a prominent role in the life of God's Son. It was here that He delivered His address on the last things (Matthew 24). Here in the seclusion of Gethsemane, He struggled for our salvation. Here was the point of departure for His way to heaven on Ascension Day, when He took leave of Jerusalem forever; Jerusalem, that city there on Ofel and Mount Zion, had played its part in the sacred history, though you read about it in the book of Acts.

The centre towards which the Church has to orientate itself is no longer in Jerusalem, nor any place here on earth; for where, I ask, do we find a replacement of what was given to Israel in the tabernacle or temple? Therefore I cannot understand how Christians living under the New Testament dispensation can expect and look forward to a restoration of the Temple on its former site, like Prof. John Wal-

voord and his student Hal Lindsey do, JESUS CHRIST Himself being the Temple incarnate (John 2:19) broken down, made alive again, and taken up into heaven.

We are not in need of an earthly Jerusalem (the LORD distanced Himself from it), nor of the Mount of Olives. That is the message of Zechariah 14. As the LORD's feet are standing on the Mount of Olives, "the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall withdraw northward, and the other half southward."

Quite a miracle! Right! For what reason is it mentioned in the Bible? Is it to make you and me look eastward, gaze toward Israel, to follow what is going on over there, to read the newspaper avidly, to follow developments until the day that it comes to pass literally, when it certainly will become front-page news?

Then I answer: No, no, for our religion is not linked up with sensation. I do not deny that in itself such a miracle can happen; as far as the power of God Almighty is concerned everything is possible. However, as often as I read in the Bible about a wonder, a miracle, I always wonder: WHAT IS THE SENSE OF IT WITHIN THE FRAMEWORK OF GOD'S COUNSEL? Whenever He orders a mountain to be split asunder and go into two pieces, or — in the same vein — to be taken up and thrown into the sea (Matthew 17:20), IT IS DEFINITELY NOT FOR THE FUN OF IT (excuse my wording, but I mean what I say). Our Christian faith is not acrobatics!

What the sense is, I learn when I read: "And you shall flee as you fled in the days of Uzziah the king of Judah."

That is the intention of the miracle described here: to provide an escape route for God's people, fleeing from Jerusalem. From Jerusalem, away from the Holy City? Is that right? Sure it is; strange, but sure; for it is no longer the Holy City. And what about the temple? The temple has served its term and has come to nothing. And the believers no longer have any business there!

Look, the LORD GOD descends OUTSIDE the city. He makes the earth tremble, and Jerusalem's protecting wall from of old, the Mount of Olives, is split. The Mount of Olives has served its term, too, and may disappear. It has to make way for those who were the kernel in Jerusalem: the remnant, the true believers.

The last time the Mount of Olives served its turn was when the LORD JESUS CHRIST departed hence on His way to heaven. He, the Temple Incarnate, detached Himself from the ground on this very spot, the most elevated spot in the area of Jerusalem. The Mount of Olives is where the scene was set for His ascension. Then and there He took leave of Jerusalem and the mountains around Jerusalem, and of every valley and mount wherever it may be, and of earth itself, to go to His destination: Heaven, which will become the destination for all His sincere believers. Ever since, we are not bound to any specific place on earth, so as to assemble there in order to meet the LORD there and witness a baffling miracle and to find a refuge. Wherever the Church is, and wherever I live, no mountain will ever form an obstacle separating me from my LORD and Redeemer. Here applies the word: "Whoever believes, if he has faith as a grain of a mustard seed, he will say to this mountain: 'Move hence to yonder place,' and it will move; and nothing will be impossible to him." Those sorts of miracles do happen, whenever a true child of God surmounts a mountain of obstacles that might prevent him from proceeding on the way on which the LORD has set him. And all those cases altogether are pictured, in summary, in Zechariah 14 as the Mount of Olives split to make an escape route for the Church.

You are interested in Jerusalem, br. S.? So am I. You mean the city Jerusalem on the spot where in olden times a city of that name was located? So do I. For what reason? As far as I am concerned, for archeological, geographical, and historical reasons. It surely is the background for my work of teaching Old Testament exegesis and so on. There the scene WAS set . . . was. For Spiritual reasons I look up on high. "Our Jerusalem is above and free, and she is our mother." For that is where Christ has gone on Ascension Day. Thence He will come back at His second coming with all His saints, the angels, to judge the living and the dead, regardless whether they are Jew or heathen by origin.

So far this time. Next time I hope to say something about the rest of the chapter.

(To be continued.) H.M. OHMANN  
 "The False Prophecy of Hal Lindsey," series of articles by Rev. W. Huizinga, *Clarion*, Volume 27, Nos. 1-4, 9, 10.

## Psalm 33

1. Rejoice ye in the LORD, O righteous,  
 And let a new song fill the air.  
 Praise is becoming to the upright;  
 With harp and lyre His fame declare.  
 For the LORD has spoken  
 Words of truth unbroken;  
 He is faithful still.  
 Righteousness He treasures;  
 Earth is with the measures  
 Of His goodness filled.
2. He by His word has made the heavens;  
 Their host appeared by His decree.  
 He gathered in His storehouse chambers  
 The waters of the deepest sea.  
 Let the earth revere Him,  
 And its peoples fear Him.  
 God spoke, and 'twas done.  
 He set all creation  
 Firm on its foundation.  
 Praise Him, everyone!
3. God brings to nought the nations' counsel;  
 He frustrates all the peoples' plans.  
 The LORD is steadfast in His purpose;  
 For evermore His counsel stands.  
 Blessed with His salvation  
 Is His chosen nation,  
 For He is their LORD.  
 Freed from all oppression,  
 They are His possession.  
 Let Him be adored!
4. The LORD looks from His heavenly dwelling  
 And He beholds the human race;  
 The earth and all its population  
 He sees from that exalted place.  
 He knows every nation;  
 All are His creation,  
 And their hearts He moulds.  
 'Tis the LORD Who ever  
 Sees all their endeavour;  
 He their works beholds.
5. No king is saved by his great army;  
 By strength the mighty are not freed.  
 A horse of war will bring no victory;  
 In vain the warrior trusts his steed.  
 But the LORD our Saviour  
 Looks on those with favour  
 Who His mercy trust.  
 Yea, though famine grieve them,  
 He will never leave them  
 Prey to death and dust.
6. Our soul awaits the great Redeemer;  
 Our help and shield, Him we acclaim.  
 Our hearts rejoice in Him and glory,  
 For we trust in His holy name.  
 Though my sins accuse me,  
 Let Thy steadfast mercy,  
 LORD, upon me be,  
 And in love deliver  
 Us, Thy flock, forever  
 As we hope in Thee.

(New rhyming of Psalm 33)

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# Memorandum

When the date for the Synod 1977 was approaching, I noticed that among the documents dealing with the Theological College and more specifically with the proposal to drop the requirements of the Bachelor of Arts degree as a condition for admission to the theological studies, none could be found as submitted by the Faculty, I approached our Principal and requested him to provide me with a document outlining his stand regarding this matter.

Dr. Faber complied with my request and sent me what follows hereafter. I took it along to Synod and used it in the discussion of the above mentioned proposal.

With Dr. Faber's permission we print his memorandum in order to enable our readers to be informed as fully as possible about the affairs of our College.

Date: October 31, 1977, to Rev. W.W.J. Van Oene, from Dr. J. Faber, re Requirement of a Bachelor of Arts Degree for Admission to Theological College.

\* \* \*

1. First of all, I would like to make a formal remark. The consistory of Smithers has apparently sent a proposal to General Synod Coaldale, 1977 about the requirement of a Bachelor of Arts degree for persons under the age of thirty who want to be admitted to our Theological College. This consistory did not send a copy to the faculty and therefore I do not know the exact wording of this proposal. I read in the bulletin of the "Cornerstone" Canadian Reformed Church at Hamilton, dated October 2, 1977, that the consistory of Hamilton decided to endorse the proposal and to elaborate on the reasons.

The two main reasons are: a. We should not put any barrier in the way of those who may wish to attend the Theological College but who object to attendance of a secular university. b. Subjects of special interest to the students who plan to attend the Theological College are not taught at most universities. The proposal calls for a two year course, to be administered by the Theological College if possible. An entrance examination of those students who are not in possession of a B.A. degree."

In the following remarks, I take these datum as my point of reference.

2. Coming to the issue as such, I

would like to stress that we should not idolize academic degrees, also not the B.A. degree of a North American university or college. The point is only that the Reformed Churches have always endeavoured to obtain well-educated ministers of God's Word. Let me first elaborate on the contents of propaedeutic studies, that is, preparatory studies for those who want to become theologians. Abraham Kuyper, in his *Principles of Sacred Theology* (1898, Eerdmans reprint 1968), states that theology naturally demands such a general development as is indispensable to all ideal sciences. Further, propaedeutics in humanities is to be preferred for the theologian. "Theology demands a propaedeutic which embraces the entire course of *philosophy and history* down to our times . . . Theology must be able to make use of a critical knowledge of human thought and act (philosophy and history) as its background." (p. 618). When Kuyper comes to the more formal propaedeutics, he stresses the study of *languages*, "a matter which is not ended with the study of the two fundamental languages of the Scripture, the Hebrew and the Greek. For then even Latin might safely be omitted. It should rather be insisted upon that the languages be first studied from the general linguistic point of view, and then the question is in order what are the special languages, the knowledge of which is indispensable to the study of theology." Kuyper stresses with respect to individual languages in particular, that *the mother tongue* follows organically first upon linguistics. In the situation of our Canadian Reformed Churches it means that a thorough knowledge of the English language is required. Because of the fact that "the indiscriminate translation of all detailed study is impossible, theological study is simply inconceivable without the knowledge of *modern languages*." I may remind you of the fact that an alumnus of our Theological College met with difficulties when he wanted to study at our sister institution in Kampen, The Netherlands simply because of the fact that he did not have a knowledge of German.

Kuyper makes a strong case for the necessity to the theologian of the

knowledge of *Latin*. "For more than twelve centuries the Christian Church documented her life of thought in almost no language but Latin. He who is no ready reader of Latin finds himself cut off from the historical life of the Church." We leave alone now the significance of the study of Latin as a means to general training. *Greek* is related to theology in three ways: a. as the language of Old Greece, b. as the language of the Septuagint (the Greek translation of the Old Testament) of Flavius Josephus, etc., and especially of the New Testament and c. as the language of the so-called eastern church fathers.

As a starting point, therefore, the knowledge of classic Greek is a necessity; then comes the knowledge of later Greek, the language of the New Testament itself; and finally, the peculiar development attained by Greek in the Byzantine Christian world.

That *Hebrew* has to be studied as an indispensable auxiliary to the right understanding of the Old Testament, goes without saying.

3. The general remarks of Abraham Kuyper are echoed in the special requirements of theological colleges or seminaries. To give three examples:

a. Knox College of the Presbyterian Church in Canada (Toronto) states in its 1975/76 Calendar the following with respect to the requirement of study for the degree of Bachelor of Arts:

"A good Arts course fulfils several functions in preparing a student for his course in Theology. It gives him a knowledge and understanding of the world in which he will be ministering including its history, culture, and motivation, its orientation to the past, present, and future. It gives him insight into the basic problems of human existence and the various answers that have been given to these problems. It gives him insight into contemporary political, economic, social, and personal issues which confront him in his own experience. It gives him the linguistic preparation in his mother tongue and in those ancient and modern languages that are necessary for thorough biblical, historical, and theological study.

"An Arts student in preparation for Theology should therefore make ample provision in his choice of subjects for English, History, and Philosophy. These may be regarded as a primary triad of subjects. A thor-

ough knowledge of the nineteenth century broadly defined is highly recommended as a necessity for understanding the twentieth century. He should also make ample provision for the social sciences such as politics, economics, sociology, and psychology. These sciences are becoming increasingly important for an understanding of the contemporary world. Attention should also be given to technology and the new developments in the physical sciences as these contribute to social change and modified world views. Finally, he should have as much preparation in the biblical languages as possible, thus relieving him of the extra task of taking tutorial classes in these languages concurrent with his theological course."

It will be clear that from a Reformed point of view, the preparation in the biblical languages will be stressed more than provision for social sciences, technology, and the new developments in the physical sciences, for instance, but according to my opinion it is rightly stated that an Arts student in preparation for theology should make ample provision in his choice of subjects for English, History, and Philosophy. With respect to Philosophy, I think of the History of Philosophy and Logic.

b. Calvin Seminary of the Christian Reformed Church states the following:

"To qualify for admission as a candidate for the B.D. or M.Div. degree, an applicant must possess an A.B. degree from an accredited college, or its equivalent, with a grade point average of 2.67 (B-) or higher. The following specific requirements are prescribed:

- a. A major of at least 24 semester hours. Any major recognized as fulfillment of A.B. requirements by an accredited college or university is acceptable. The following, however, are recommended as valuable background for theological study: particularly Greek, History, and Philosophy, and also Psychology and Sociology.

- b. A minimum of course credits as follows:

Subject	Semester Hours
Education and/or Psychology*	6
English	12

Greek*	14
History*	12
Latin: one year in college or its equivalent*	
Modern Foreign Language: two years in college or the equivalent*	
Natural Science	6
Philosophy*	12
Religion (or Theology)	6
Social Science (Economics, Political Science, Sociology)	6
Speech*	6

If a student's performance in areas of college work specified above has been substandard, the Seminary administration reserves the right to require remedial work.

\*Notes:

Education and/or Psychology: A course in educational psychology is required.

Greek: The student is advised to include the study of New Testament Greek.

History: The student is advised to include a course in classical history.

Latin: Two years of high school Latin is considered the equivalent of one year of college Latin.

Modern Foreign Language: In view of its relevance to Reformed theological scholarship, Dutch is recommended as the first choice; in view of its general usefulness for the study of theology, German is recommended as the second choice. Reading competence in the language studied is required.

Philosophy: A minimum of two courses in the history of philosophy is required.

Speech: At least one course in public address is required."

It is completely clear that the Christian Reformed Church by stating these requirements, is alert to retain a well-trained and educated body of ministers who will be able and apt to preach the Word of God in this 20th Century.

- c. Our own Theological College formulated the requirements as follows:

"Young people who are considering the study of theology should take the academic program in secondary school. Beside other courses, they should study Latin, history, and if possible, one or two modern languages. As to Latin,

Grade 13 or equivalent is required for admission. As to modern languages, German is recommended.

"High school graduates who study at a university (or college) for their B.A. degree, should obtain credits for two years in Hebrew, Greek, and English, and for one year in German, History, and Philosophy (preferably Ancient Philosophy and/or Logic).

"It is recommended that students obtain a reading knowledge of the Dutch language because of its significance for the study of Reformed theology."

If we compare these rules with the detailed requirements of Calvin Seminary, it will be clear that our Theological College already has restricted itself to the most fundamental requirements.

- 4. With respect to the significance of a B.A. study, we could make the following remarks:

- a. The study at a university teaches the student several technical skills: how to study, how to meet deadlines for examinations, how to write papers according to the generally accepted standards, etc.

- b. Apart from the languages that are especially required for theological studies, the differentiation in subjects of study, provides us not only with ministers who are basically well-educated but also with ministers who have different areas of specialization. The one majored in classical languages, the other in Philosophy, a third in Political Science, a fourth in History, and we even have a theologian who specialized in Economics. In the future, this can be of much value for the guidance to be given to God's people in this country.

- c. It sometimes happens that during the theological studies, a young man decides to choose another career, for instance, in education. The fact that he possesses a B.A. degree, gives him a solid basis for such a career.

- d. If we want to provide our Theological College in the future with capable professors, we need to have students who on the basis of their B.A. degree, can continue their studies at other institutions in order to obtain a Master of Theology degree and a Doctorate in Theology. The churches would be in danger of threatening the life line of the future



in this respect when they do away with the B.A. degree.

5. Coming to the idea of a two year course, to be administered by the Theological College if possible, we restrict ourselves to the following observations:

- a. It would be ideal of course to have a truly Reformed Arts College, for the required study of languages, History, Philosophy, and so on should be in agreement with the Word of God and Reformed Confessions. Nevertheless, the question arises whether it is the task of the churches as such to establish such a liberal arts college and to appoint teachers in the aforementioned subjects. Would it be in accordance with Article 30 of our Church Order that speaks about the fact that in ecclesiastical assemblies no other than *ecclesiastical* matters shall be transacted? In this respect, the situation of Calvin College in its relation to the Christian Reformed Church and vice versa should be a warning example.
- b. Also with respect to the history of our Dutch sister churches, there is reason for warning. In 1896 the Gereformeerde Kerken in Nederland experienced difficulties when they tried to separate the so-called "literarische afdeling" from the Theological school as such (Lindeboom versus Bavinck). Also after the Liberation, the Theologische Hogeschool in Kampen experienced as many difficulties with the so-called "vooropleiding" that the churches decided to terminate this institution.
- c. Further, the point of required personnel and the financing of such a scientific enterprise should be taken into consideration.

As far as the arguments of the consistory of Hamilton are concerned, the first states that we should not put any barriers in the way for those who may wish to attend the Theological College but who object to the attendance of a secular university. The question arises whether the churches should have to do away even with the requirement of a high school matriculation, when someone objects to attendance of a public high school. Should he not try to find other ways to comply with the requirements? The churches should be wise not to open a way for "conscientious objectors," if it is not completely clear that not a scrupulous conscience but the Word of God forbids the attendance of certain

courses in a public university. We should not fall into a nature-grace dualism by allowing other covenant children to study at a university, for instance, the future teachers at our Reformed High Schools, while opening the way for theological students to bypass university training. Such a nature-grace scheme would undoubtedly lessen the esteem for the ministers of the Canadian Reformed Churches, and possibly alienate young intellectuals from our churches. When a young man who is already 18 or 19 years old, desires to serve the Lord in the ministry of the Word, it may be expected that he in the way of personal study of Scripture and in prayer, maintaining the contact with his parental home, within the communion of saints, will overcome the dangers of study in a public university.

As far as I know, the proposals did not make mention of alternative possibilities, for instance, sending students for their Arts degree to a Christian college in the United States or Canada, or having them come to McMaster University in Hamilton, where the students would have the possibility to stay in lively and personal contact with the staff of our Theological College.

When the consistory of Hamilton states that "subjects of special interest to the students who plan to attend the Theological College are not taught at most universities, the question arises whether this consistory does not overstate its case. Did they check the Calendars of the fifteen universities in Ontario (e.g. McMaster University in Hamilton, University of Toronto, University of Western Ontario in London, Waterloo University, Wilfrid Laurier in Kitchener, the University of Ottawa)? Or as far as mid-Canada is concerned, the University of Winnipeg, or the University of Alberta in Edmonton; as far as Western Canada is concerned, did they investigate the situation at the University of British Columbia or at Regent College, for that matter? If subjects of special interest really are not taught at a local university, why should we not urge a student to come to McMaster University in Hamilton where these subjects are certainly taught?

Let us be aware of the dangers in university training, but in order not to overstate our objections against the public universities, let us also not forget that, generally speaking, language courses, especially Greek, Hebrew, and Latin, or a course in Logic, are quite "technical" courses, and that in certain

universities there are even excellent courses in the History of Philosophy or the History of the Reformation Era.

7. The proposal of Hamilton leaves the option to study for a B.A. degree or to follow a two year course and to do an entrance examination, up to the student. In reality, it will mean that our young men will be inclined to take the cheap and easy way (our own two year course) or that there will be a noticeable difference in the education of our Canadian Reformed ministers. This difference is already present between those who have been admitted on the basis of their B.A. degree and those who over the age of thirty have been admitted on the basis of some university courses and an entrance examination. The churches will do wise not to add a third category.

J. FABER

## Letters-to-the-Editor

Dear Editor:

When I read M. Kampen's letter to the editor (*Clarion*, Volume 27, No. 14), the first thing that came to my mind was that when it comes to: Independence-of-the-local-congregation, Canadian Reformed people don't seem to know where to stop. It certainly appears that many among us have gone overboard about it. How liberated can people get? Frankly, the liberation must have gone to their heads. Thank you, Mr. Editor, for letting me "close the gate on this one's tail." I hope it hurts!

Yours for Truth,  
THAN liberty,  
ANN HEETEBRIJ

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### STANDARDIZED DATING

The provincial governments, universities, and other organizations have all adopted an official method for indicating the date.

i.e. January 12, 1977 will read:  
19770112 or 1977 01 12 or 1977-01-12.

The numerical date may be written in any of the above methods in descending order of time, year, month, and day. Only Arabic numerals are used and in all cases, two digits are to be used for each day and month.

So, the next time you have correspondence from your provincial government or many other organizations, the numbering may be a little more intelligible.

# press review

## ALL RELIGIONS UNITED AGAINST NUCLEAR WEAPONS

The *Christian News* of June 5, 1978 carried two articles on its front page which were taken over from *Religious News Service* of May 26, 1978, and which dealt with a meeting in New York where people were united in their protest against the nuclear arms race. There was another uniting aspect: they were all religious. The heading of the first article reads: "World's Great Religions United in Praying for End to Arms Race." I quote here the first article:

New York (RNS) — The languages varied. The holy books were different, the clergy represented almost all the world's great religious traditions.

But the same theme echoed through the interreligious ceremony: an earnest call for divine power and guidance in ending the arms race.

The worship service held in St. Paul the Apostle Catholic Church here was followed by a mile-long procession through the heart of midtown Manhattan to the United Nations site where a special session on disarmament was in progress.

St. Paul the Apostle was strongly opposed to the idea that believers in Christ pray together with idol-worshippers for "divine power and guidance," see I Corinthians 10; II Corinthians 6. We go on:

In the church, prayers were offered in Arabic, Hebrew, Aramaic, American Indian, Japanese, Spanish, and Sanskrit as well as English.

Rabbi Roz Gold read from the Old Testament book of Micah, Swami Miktananda Ma from the Paramahansa Yogananda, Catholic Bishop Thomas Gumbleton from the New Testament Book of Revelation, Venerable Yushin Hosoi from the Dampapada, and Shaikh Fathy Mady from the Koran.

There were no sermons or exhortations during the hour-long service. Eloquence was present nonetheless in prayer, song, and gesture.

The congregation joined the Benedictine monks in singing the refrain: "Choose life that you may be a leaven for the human family; then shall you live in peace as justice bears the gift of freedom throughout the world."

Does this not look nice? Is it not terrible: the destruction a nuclear war can

bring? Is it not a good thing that people of all beliefs and convictions are united against such a threat? that they even pray and sing together and seek divine powers to be able to avoid such destruction? Should everybody not join in this protest against the arms race? But let me continue the article:

Four children bearing bread, book, brick, and crutch processed to the altar where the gifts were exchanged for a white flower — a symbol that world priorities be re-directed from weapons to food, education, housing, and medical care.

Hopi Indian leader Thomas Banyacya read from the writings of Chief Black Elk: "The first peace — that which is most important — comes from within the soul of people who realize their oneness with the center of the universe where God dwells. The second peace is that between two individuals. The third peace is that between nations. "But there can never be the other two without the first."

Perhaps the most eloquent message came from the presence of several hundred Japanese, some of them survivors of the nuclear blast that leveled Hiroshima and Nagasaki. Before the ceremony they passed out handmade mementos with the inscription: "No more nuclear war."

At the United Nations a delegation met with the U.N. special session president Lazar Mojsov of Yugoslavia. The delegation presented thousands of petitions for disarmament and a scroll with an affirmation of life inscribed.

The delegation consisted of: Bishop Luigi Batazzi of Italy, president of Pax Christi International; Venerable Yushin Hosoi of Kyoto's Ryuhonj Temple; Dr. H. Lamar Gible of the World Council of Churches; Swami Satchiananda of the Integral Yoga Institute; Father Columba Gillis of the Episcopal Diocese of New York; Rabbi Marc Tannenbaum of the American Jewish Committee; Dr. Richard Deats of the Fellowship of Reconciliation and his 11-year-old daughter Kathy; and Thomas Banyacya of the Hopi Indian nation.

I would like to make a few remarks. I could have left out the names of the delegates. But sometimes it can be a good thing to be acquainted with names and the organizations which are represented.

Further, there is spoken of "the congregation" which joined the monks in singing. What kind of congregation? Was it a number of spiritually sensitive

people with some religious feelings? It was, anyway, not the congregation of the only true Redeemer Jesus Christ. In His Church He gathers people who are chosen by God and believe in Him with a true faith. Christ does not gather into His congregations people who serve other "gods" and deny that He is the only Saviour; who see His Father and Him on one level and line with Allah, and Brahma, and Buddha, and the Universal Spirit, and so on.

In the third place we read that prayers were offered. To whom were they sent up? Certainly not to the Father of our Lord Jesus Christ Who has revealed Himself in the Scriptures of the Old and the New Testament. And the Bible teaches that God, the true God, will hear the prayer of those who call upon Him in the Name of Christ and on the basis of His promises, and in accordance with His Word. But the prayer of the ungodly and wicked is an abomination to the LORD. That is why prayer is a sacrifice in which the one who prays gives himself to God to live for Him in obedience to His Word. And I doubt, or rather, I know: in that worship service in New York there was not that obedience and speaking and acting according to that Word of God.

But there is more. However, before going into that, I would also like to pass on the second article on the same page of *Christian News*, also taken over from *Religious News Service*. It shows that besides an interreligious meeting there was an inter-Christian meeting as well with the same purpose. We read:

New York (RNS) — A wide spectrum of more than 100 prominent Christians — including members of the Protestant Evangelical and Roman Catholic charismatic movements who, for the first time, have taken a public position on disarmament — called here for total-abolition of nuclear weapons.

"Our primary allegiance to Jesus Christ and His Kingdom commits us to total abolition of nuclear weapons," the interreligious group said in a statement entitled "A Call to Faithfulness."

Released in conjunction with the United Nations special session on disarmament, the statement said, "The time has come for Christians in the United States to stand upon our biblical convictions and act together in a clear and visible witness against the nuclear arms race."

"The spiralling momentum of nuclear weapons production has possessed our nation and placed the entire world in unprecedented danger," the statement warned.

And here you have it again!! Must only

the Christians in the United States stand up against the nuclear weapon production in this country? And is only the United States possessed by that production? What about Russia and its Communist regime? Or do Christians in that country not have the freedom to stand up against the nuclear weapon race in that land? And are those Christians, who would speak up, put in prison because of betrayal of the USSR? Why so one-sided?

But we first go on with the article:

The signers included: Dr. Robert McAfee Brown of Union Theological Seminary; Wayne Cowan, Editor of *Christianity and Crisis*; Dorothy Day, founder of the Catholic Worker movement; Auxiliary Bishop Thomas Gumbleton of Detroit [He was also at the other meeting]; Sen. Mark O. Hatfield (R. 'Ore.); Eugene Stockwell of the National Council of Churches; Father Thomas Stransky, former superior general of the Paulist Fathers; and Jeb Stuart McGruder, former Nixon aide and figure in the Watergate scandal.

Charismatic leaders included the Rev. Graham Pulkingham, formerly of Texas and now a member of the Community of Celebration Cumbrae, Scotland; former Democratic Sen. Howard Hughes of Iowa; and Richard Rohr of the Catholic New Jerusalem Community, Cincinnati, Ohio.

The statement said, "We also call upon the Church in this nation to set forth to the U.S. Government its responsibility to take meaningful unilateral and multilateral initiatives toward the goal of complete nuclear disarmament. Other nations' desires for disarmament, peace and survival could then be tested in the pressure to reciprocate."

I hope that the reader has noticed that the U.S. Government is urged to take "meaningful *unilateral* and multilateral initiatives." The italics are mine. The "unilateral," the one-sided initiatives, namely from the side of the U.S. alone, are first mentioned and stressed. This is clear also from the quotation from the statement which follows here:

The statement contained three specific recommendations:

— "The suspension of all nuclear weapons tests and the flight testing of new vehicles for their delivery.

— "The suspension of present plans to acquire new strategic weapons systems, including the MX missile system, the cruise missile and the Trident submarine, as well as any future production of the neutron bomb.

— "A decisive change in U.S. military doctrine, declaring that this nation will never be the first to use nuclear weapons, and that it recognizes that they are legitimate neither as political instruments nor as military weapons."

Here we have a picture of the "meaningful unilateral initiatives" to be taken by the U.S. Government. The weapons, mentioned here, are not Russian or Chinese; they are U.S. made.

And then the statement says:

"These initiatives are only *minimal first steps* [italics mine] toward the goal of eliminating nuclear weapons from the face of the earth. The urgency of such actions should be clear to all who share the biblical hope to beat swords into plowshares," the statement concluded.

A few issues ago I had a Press Review about the views and actions of President Carter regarding Communism. In the above articles we can see that he is not alone, but is supported by religious leaders all over the world, as well as by Christian leaders in the United States. And again we can say: here is blinded false prophecy which is busy rendering the free world into the hands of communist regimes. Do these people not see that in Communism we have to do with a devouring anti-Christian beast? When the United States Government unilaterally starts disarmament actions, waiting for Russia to do the same, they can wait till Russia has power over the whole world, the U.S. included. Only then will Communism think of disarmament. But *then* freedom is gone. And millions and millions, also of these religious friends and promoters of Communism, will have been murdered or made slaves in slave camps.

A nuclear war would be terrible. It would kill probably millions. And I am not saying that the nuclear arms race is a good thing. But let us keep in mind that a communist take-over, because of the Communists' being much, much stronger, will also kill millions and millions: all those who do not agree with Communism, and even many who did and do. Russia, China, Cambodia, and Vietnam are a few examples. African communist countries show the same cruel picture.

Further, I do not think we will have a nuclear war. The leftist "humane" ideas in the free world and the leftist "Christian" and other religious false prophecy become stronger and stronger and are influencing the western mind more and more. Through this kind of false prophecy the anti-Christian powers will win. It is only a matter of time. Years ago Lenin said this already: Infiltrate the western universities and schools and churches with — indeed — exactly the ideas and views which we see here in these articles. These views make the western world weaker and

weaker . . . and we shall take over.

The blindness of these "Christian" leaders, as well as of the others, also comes out in the fact that they do not state at all — and do not see? — that Communism is very aggressive and has as goal world hegemony and world rule; and that that goal and principle is openly and publicly stated and never denied or refuted, also not in these last years of "détente."

Communism will not hesitate to use nuclear weapons when it thinks they are useable for its goal. It is even so that the Russians are already much, much stronger, not only with respect to their numbers of conventional weapons, but also with respect to nuclear weapons. Time and again one can read about these facts. And these "Christian" leaders, as well as religious leaders from other religions, should be aware of the fact that the nuclear weapon race for the United States is not a matter of aggression, but of self-defense against the aggression of the communist power. If these "leaders" want to speak a sensible word, they must speak against the Russian aggressor. Let the Russians unilaterally begin the disarmament of nuclear and other weapons, and not conquer countries in Asia and Africa any longer. *Then* there is ground for the U.S. government to follow.

One last remark may serve. When Micah and Isaiah speak about the "latter days," when "out of Zion shall go forth the law, and the word of the LORD from Jerusalem," and that then the nations "shall beat their swords into plowshares" (Micah 4:1-3; Isaiah 2:1-4), this prophecy is Messianic. The Kingdom of heaven, or of Christ, is meant. And not a socialist end-state-dream: a kingdom of man, which is falsely called, perhaps, kingdom of God.

Thy Kingdom come, O Lord. And make us faithful to Thee, obediently abiding by Thy Holy Word. Persecution and false prophecy are both particularly strong; see Matthew 24:1-28. May many eyes see, as yet.

J. GEERTSEMA

#### OUR COVER

Fraser Canyon — near 9 Mile Bridge. (Photo courtesy B.C. Government.)

# Heartfelt Congratulations

Also this year the League of Canadian Reformed School Societies in Ontario organized a Summer Course for teachers in Hamilton. The Guido de Brès High School provided us with its beautiful facilities. It was a historic event. Dr. Z. Rittersma, principal of the Pedagogical Academy in Amersfoort, The Netherlands, lectured for three weeks about *Pedagogy and Psychology* from Reformed viewpoint. He delivered three lessons per morning. No less than twenty-three teachers attended. In the afternoons the course *Church History* was held, also forty-five lecture hours. In previous years Drs. H.M. Ohmann gave a course *Introduction to the Old Testament*; Prof. L. Selles, *Introduction to the New Testament*, and Dr. J. Faber, *Reformed Doctrine*. In 1976 Mr. A.P. Van Esch, Principal of the Pedagogical Academy in Groningen, was our guest lecturer in *Didactics*.

You may have wondered what the *historic* character of the Summer Courses 1978 is all about. Well, for the first time some teachers have now completed the six courses, designated as the curriculum for a diploma Reformed Teachers Training, comparable to the certificate of "Gereformeerd



Dr. Z. Rittersma.

Schoolverband" in The Netherlands. Because I admire their perseverance, I mention their names: Minnie Diek, Christine Faber, Diane Jonker, Yolanda Kampen, Jeanette Kingma, Judy Kingma, Peter Smid, Bert Vanderwoerd, and Ab van Overbeeke.

Our readers understand that we do not suggest that there are no other

Reformed teachers in Canada than these nine. Moreover, the knowledge acquired in rather theoretical courses has to be applied in the classroom situation. Nevertheless, the achievement of these teachers may be publicly recognized and we heartily congratulate them with the result of their summer study weeks.

Finally, you possibly remember the Roman senator who did not become weary of saying that Carthage had to be destroyed. Let me repeat a more positive statement: *Ceterum Censeo Reformatam Academiam Paedagogicam constituendam esse*. I don't know whether I kept up my knowledge of Latin, but I do know that I mean to say that it is still my strong conviction that a Reformed Teachers' College must be established in Canada. Our Covenantal God may graciously grant us this blessing at His time.

J. FABER

## PRESS RELEASE

*Meeting of Board of Directors of Guido de Brès High School held on July 17, 1978.*

The Chairman opens the meeting with reading and prayer, after which the agenda is established.

Our Principal reports that thirty students will receive their Grade 12 diploma this year and that approximately 250 students from 160 families have registered for next year.

A favourable report is received from the Ministry of Education wherein the facilities and equipment are highly praised. Satisfaction is also expressed with the teaching. Our Principal is authorized to issue Grade 12 diplomas by the Ministry of Education.

Prof. J. Faber, Mr. A.L. Hartman, and Mr. M. VanderVelde are re-elected by the board for another three year term to the Education Committee.

Our regional financial statement shows that up to the present our revenue received is approximately \$40,000.00 short of expectations. The board urges all locals to exhort their members to pay as much as they are able and that the membership be made aware of our financial predicament. Transportation costs for next year are presented and discussed and referred to each local to determine if costs can be reduced in any way.

For the board,  
W.B. SLOMP



Dr. Rittersma and his students.

# IMPORTANT ANNOUNCEMENT

TO: All our Canadian/American Reformed Church Members.

SUBJECT: Canadian Reformed Teachers' College.

With much gratitude and pleasure the Steering Committee may announce that a permanent board representing all of Canada/U.S.A. has been formed to further complete and carry out the mandate of establishing an institution to train teachers for Canadian/American Reformed Schools. (See "Information Paper" September 1977).

In accordance with recent Teacher Training bulletins and as planned, the following members have been appointed: (in alphabetical order) W. Dam - Fraser Valley, B.C.; Dr. J. Faber - Hamilton, Ontario; J. Gelderman - Burlington, Ontario; C. Hoff - London, Ontario; H.J. Homan - Smithville, Ontario; E. Kampen - Orangeville, Ontario; R. Klaver - Smithers, B.C.; H. Noot - Edmonton, Alberta (tentative); T.M. Veenendaal - Carman, Manitoba.

The board with the Steering Committee hopes to meet D.V. on September 9th, 1978, at 9:00 a.m. in the Theological College in Hamilton, Ontario (and on September 11th, if necessary).

We wish the new board strength and the Lord's blessing in their work so that the doors of this College may be opened in September 1979.

We urge all brothers and sisters not to forget this important project in their prayers, for without the Lord's blessing our work is in vain.

*Mailing Address:*  
Mr. H.J. Homan  
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Yours in the Service of our Lord,  
The Steering Committee for  
Establishing a Canadian Reformed  
Teachers' College;  
A.L. "Tony" Vanderhout - Chairman  
Edward Kampen - Vice-Chairman/  
Treasurer  
Henry J. Homan - 1st Secretary  
Cor Hoff - 2nd Secretary

## Without Knowledge of God There is No Knowledge of Self

Again, it is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face, and then descends from contemplating him to scrutinize himself. For we always seem to ourselves righteous and upright and wise and holy — this pride is innate in all of us — unless by clear proofs we stand convinced of our own unrighteousness, foulness, folly, and impurity. Moreover, we are not thus convinced if we look merely to ourselves and not also to the Lord, who is the sole standard by which this judgment must be measured. For, because all of us are inclined by nature to hypocrisy, a kind of empty image of righteousness in place of righteousness itself abundantly satisfies us. And because nothing appears within or around us that has not been contaminated by great immorality, what is a little less vile pleases us as a thing most pure — so long as we confine our minds within the limits of human corruption. Just so, an eye to which nothing is shown but black objects judges something dirty white or even rather darkly mottled to be whiteness itself. Indeed, we can discern still more clearly from the bodily senses how much we are deluded in estimating the powers of the soul. For if in broad daylight we either look down upon the ground or survey whatever meets our view round about, we seem to ourselves endowed with the strongest and keenest sight; yet when we look up to the sun and gaze straight at it, that power of sight which was particularly strong on earth is at once blunted and confused by a great brilliance, and thus we are compelled to admit that our keenness in looking upon things earthly is sheer dullness when it comes to the sun. So it happens in estimating our spiritual goods. As long as we do not look beyond the earth, being quite content with our own righteousness, wisdom, and virtue, we flatter ourselves most sweetly, and fancy ourselves all but demigods. Suppose we but once begin to raise our thoughts to God, and to ponder his nature, and how completely perfect are his righteousness, wisdom, and power — the straightedge to which we must be shaped. Then, what masquerading earlier as righteousness was pleasing in us will soon grow filthy in its consummate wickedness. What wonderfully impressed us under the name of wisdom will stink in its very foolishness. What wore the face of power will prove itself the most miserable weakness. That is, what in us seems perfection itself corresponds ill to the purity of God.

John Calvin  
*Institutes*, I, 1 (tr. L.C.C.)

# Food: Facts and Fallacies

## WHY PROCESS FOODS? Part I

"Processing of foods" conveys something undesirable, objectionable, and unnecessary. It is often thought of as a deliberate handling, altering, or subjecting of food to adverse elements for the sole purpose of generating profit dollars for those engaged in this activity. This is one point of view, and, although rather extreme, nevertheless quite prevalent. It is a view that for the most part is incorrect, and as such not adhered to by professionals in the field of food science and technology. Within the term processing, I prefer to include all manipulations to which food materials are subjected prior to ingestion by the consumer. It therefore covers everything from after-harvest-washing to cooking. This is quite a broad definition, but a useful umbrella under which to examine this issue of processed foods.

Foods are processed for three basic reasons:

- a) to preserve, package, and store foods;
- b) to manufacture desirable food products, including the incorporation of utility; and
- c) to prepare foods for serving.

The most important reason for processing is to preserve food material for use at some later time. At this time of year, small fruits such as strawberries and raspberries are readily available even to the point of hearing some complain that they are getting sick and tired of them. How we would love to have some of these delicacies in January or February! Unfortunately, these and almost all other produce spoil and decay, so that keeping them for much later use is almost impossible unless we preserve it in some fashion; *i.e.* delay or prevent this spoilage by processing.

All food materials are ultimately raw biological commodities which naturally deteriorate and perish. This is a consequence of the continuing presence of the amazing and intricate metabolic machinery which causes plants and animals to grow and produce the material which we consume as food. When these commodities are harvested or slaughtered, some of this metabolism continues and eventually results in the destruction of them. Furthermore, food deteriorates as a

consequence of its interaction with the environment; *i.e.* bacteria, molds, light, and air can act on and react with food.

All these biological and chemical changes that occur in food are dependent on sufficient water, favourable temperature, appropriate acidity or alkalinity, and the presence or absence of certain other environmental factors. The techniques of food preservation, therefore, are based on the knowledge that manipulation of these factors can control the detrimental changes. For instance, bacteria require an optimum temperature for growth. Higher temperatures are injurious to them, while lower temperatures greatly retard or even stop their metabolism.

Food processing for the purpose of preservation is based on relatively few principles; *viz.* a) removal of moisture, b) application of heat, c) removal of heat, d) control of acidity, e) addition of various chemicals, and f) irradiation. These basic treatments can be used singly, or, as is more frequently the case, in various combinations. They are, of course, also used in the other processing applications that were mentioned earlier.

*Moisture removal.* This is best exemplified by the prolonged shelf-life that properly dried foods have. By removal of moisture, microorganisms are prevented from thriving, and enzyme and chemical reactions are significantly slowed down. Browning and rotting of overripe fruits are due to the continued activity of the enzymes present. These same enzymes cause the tissue to mature, to ripen, but subsequently also cause cellular disruption. Further degradation is mediated by the growth and activities of molds and yeast. By the removal of water these processes are slowed down. Drying occurs naturally in maturing grains and legumes, but can be carried out by placing fruits, vegetables, and meats in the sun or in drying ovens. Much could be written about the details of proper drying, but this can be supplied upon request.

The form and appearance of many dried goods changes appreciably, and as such we have available a whole range of different foods. In general, however, the nutritional properties are relatively unaffected, providing an effective means of preventing decay and

thereby prolonging the shelf-life of a wide variety of foods.

*Heating.* The principal effect of heat treatment is the denaturation of microbial and enzyme protein which causes their inactivation, with the consequences as discussed above. Pasteurization frees the food from human pathogens and reduces the number of spoilage organisms. This is applied to milk, juices, and beer. Sterilization, by definition, means the destruction of all viable microorganisms. This is used in canned milk, ham, corn, peas, etc. Enzymes are also inactivated by these two heat treatments. Blanching, especially of vegetables, serves several purposes, including the inactivation of enzymes in products to be frozen.

The application of heat is probably the most widely used method of preservation, and is used domestically as well as commercially to preserve fruits, vegetables, juices, soups, and meats so that we may enjoy variety of food supply even in off-seasons.

Although heat preservation is probably the most effective process, it also has the potential of being the most damaging to nutritional quality. Heat labile vitamins such as vitamin C, thiamine and folic acid are destroyed during these processes. Some control over this loss is possible by selection of the processing temperature. Higher temperatures for shorter periods of time, as are possible in pressure canners, for example, tend to reduce the thermal destruction of these vitamins while still ensuring the preservation action.

*Low temperature.* This is in essence the reverse of heating. Microbial and chemical action can be reduced or even stopped by lowering the temperature by means of refrigeration or freezing. For most food products, this method induces the least amount of change in food quality. The original characteristics are little affected and can be retained, provided the freezing, storage, and thawing conditions are carefully controlled. Keeping food at temperatures only slightly below its freezing point will not create much of a health hazard, but does not ensure the optimum retention of quality, including the nutrient content.

*Acidity control.* Spoilage of low-acid foods can be relatively rapid, whereas the growth of food-spoilage organisms is greatly inhibited by a highly acidic environment. Lowering of the pH of certain foods by sugar-fermenting bacteria to produce lactic acid,

is one method. This is used in the manufacture of some cultured milk products and is the preservative mechanism of sauerkraut production. Acidity can also be increased by acidic additives such as vinegar or citric acid. This is exemplified by the pickling of meats, onions, cucumbers, and beets.

These techniques also can lead to new and different types of foods, but they, too, are a means of preservation with few nutrient changes. In some cases the nutrient level may even be increased, particularly if microbial synthesis of vitamins or protein occurs.

*Chemical additives.* Chemical additives can contribute substantially to the preservation of foods by providing

an inhibitory environment for microbial growth as well as enzymes and chemical reactions. Such processing may involve curing agents and smoking of flesh foods, high sugar preservation of fruits and vegetables, and treatment with various other inhibitory agents.

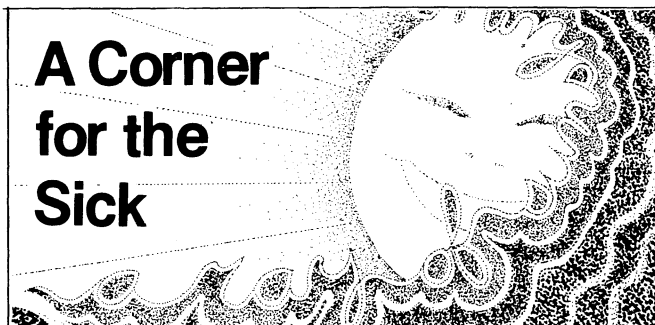
This topic is too important to dismiss with just a short paragraph. So a subsequent article will be devoted to the topic of food additives.

*Irradiation.* This so-called cold-pasteurization or cold-sterilization process is an interesting but little used one. It has potential in the killing of microorganisms or insects and is presently permitted in Canada for deinfestation of grains and for the inhibition of

sprouting in potatoes. Much investigative work is being conducted to enable wider application of this technique, but some formidable hurdles still must be cleared before that will come about.

In this article nothing has been said about the other reasons for processing. This I hope to do in another article in this series. Even this brief discussion of preservation leaves many points untouched, but specific questions that might have been raised by the comments here, gladly will be answered if sent to the undersigned.

J. VANDERSTOEP  
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## A Corner for the Sick

“... knowing that in the Lord your labour is not in vain.”  
*I Corinthians 15:58B*

*In his letter to the Corinthians, Paul urges the believers to be steadfast, immovable, always abounding in the work of the Lord. It is necessary for us to be admonished to be steadfast, for we become so easily discouraged. Sometimes it seems that all our labour is in vain. It is therefore good to be reminded, and comforted at the same time, that whatever we do in the Lord, is never in vain.*

*If we live for ourselves only, can we expect any blessing? Does the Lord want us to live for our own pleasure only? Romans 14:7 says “None of us lives to himself, and none of us dies to himself.”*

*If we abide in Christ, striving daily to do His will, our lives will be fruitful and all our labours will not be in vain. Christ says “for apart from me you can do nothing” (Read John 15). He chose us to be fruitful. Verse 16 says: “You did not choose me, but I chose you and appointed you that you should bear fruit and that your fruit should abide. Christ spoke those words to His disciples, but they are meant for all the believers. Our work in the Lord abides. Let us depend on the Lord for His blessing over all our labours, as we read in*

*Psalm 127: “Unless the Lord builds the house, those who build it labour in vain. Unless the Lord watches over the city, the watchman stays awake in vain.”*

*Let us, in all our ways, acknowledge the Lord, for “Blessed is everyone who fears the Lord, who walks in His ways! You shall eat the fruit of the labour of your hands; You shall be happy and it shall be well with you” (Psalm 128).*

*The righteous man bears likeness to a tree.  
Which by the water thrives exceedingly.  
And yields its fruit abundant in its season  
Whose leaves, moreover, never fail by reason  
Of wintry blast or searing summer spell;  
Whate'er he tries, it ever prospers well.*

*Psalm 1:2 Book of Praise*

*We are requested to remember a young sister who has been operated on several times this year. She spent at least 12 weeks in the hospital this year already. She is there presently and again has to be hospitalized in September. She has four children, the youngest one is 1/2 year old. She would very much appreciate receiving cards and letters from you, brothers and sisters. She was not able to attend church services for a long time.*

**MRS. (GRACE) VISSCHER**

*12 York Street (Malton),  
Mississauga, Ontario L4T 3M7*

*Brothers and sisters, shall we surprise our sister with a lot of attention?*

*Send your requests (with permission of the person involved) to:*

**Mrs. J.K. Riemersma**  
*380 St. Andrew Street E.,  
Fergus, Ontario N1M 1R1*

# our little magazine



## From the Mailbox

Dear Busy Beavers,

Here it is the end of August! Doesn't time fly? One more week, one more holiday — and then it's back to school!

How do you feel about that? Are you getting a new teacher? Maybe you're going to a new school? You're glad to meet your friends again? You have a hard subject to work at? Many of you will have a favourite subject you love.

The holidays were lovely, weren't they? Time to do the things we like. Have you learned something new? Maybe you took swimming lessons? Have you visited a new place? Holidays are lovely. But we wouldn't want them forever. Now it's time to get back to work. A little while ago we wished each other "Happy holidays." Now it's time to wish you "Happy schooldays, Busy Beavers."

\* \* \* \* \*

We still have room for one more summer poem, though! Thanks for sharing, Busy Beaver *Tammy Linde*.

### *My Bike*

I like to ride my bike,  
but I don't have a trike.  
Trikes are so little  
I can't fit the pedal.

Sometimes I bang into a tree  
And then I get a bleeding knee!

\* \* \* \* \*

Now, you Busy Beavers that celebrate September birthdays, we all join in wishing you a most happy day together with your family and friends! Many happy returns of the day, too. And may the Lord guide and keep you all in the year ahead.

Faith Schoen	September 1	Marilyn Boes	September 17
Irene Schoen	1	Alice Van Eerden	17
Lynn Metzlar	2	Sharon Vander Meulen	18
Debbie Krikke	7	Chuck Buikema	19
Catherine Wendt	7	Martha De Boer	19
Dianne Bosscher	8	Floris Wiersema	19
Grace Jongs	8	Richard Woelders	20
Belinda Van Grootheest	9	Rolean Hulleman	21
Joanne Koning	10	Irene Hordyk	22
Henrietta Stieva	10	Corinne Terpstra	22
Julia Vanderpol	10	Cathy Bouwman	23
Annette Hoeksema	11	Patricia Barendregt	24
Tammy Linde	11	Elaine Shoon	24
Marianne Tenhage	11	Frederika Snippe	24
Mary Vandeburgt	11	Frank Meliefste	26
Karl De Boer	12	Carrie Nieuwenhuis	26
Andrew Vink	13	Beverly Schouten	26
Caroline Barendregt	14	Stephanie Berends	28
Greta Bosscher	14	Jenette KnoI	29
Brian Berends	15		

Welcome to the Busy Beaver Club *Shane Pieterman*. We hope you will like being a Busy Beaver and doing all our Busy Beaver activities. Did you have a nice holiday? Are you looking forward to going back to school now?

And a big welcome to you too, *Tammy Linde*. We are happy to have you join us. I think the Busy Beavers will like reading your poem. Thank you for sending it.

Hello *Angela Linde*. Welcome to the Busy Beaver Club. We hope you'll really enjoy being a Busy Beaver. I think you really enjoyed your summer holidays, Angela! Are you looking forward to meeting your friends at school?

Did you have a good time at your friend's birthday party, *Helena Onderwater*? Are you looking forward to going to school again? What did you do at your church picnic? Thanks for the poem, Helena.

You really enjoyed your holidays at the parks, didn't you, *Corinne Terpstra*? Did you go camping? How are your swimming lessons coming? Thank you for the quiz, Corinne.

Thank you for the poem, *Case Hoff*. It was nice to hear from you again. Did you have a good holiday?

Hello *Jacqueline Riemersma*. Thank you for your contribution to the BIRTHDAY FUND PROJECT and also for the interesting quiz. I think the Busy Beavers will really enjoy doing it! How did you enjoy your holiday on the farm Jacqueline?

Thank you very much for the picture *Rona Kleefman*. And also for the quiz. I see you are keeping very busy during your holidays!

Hello *Arthur Pieterman*. Nice to hear from you again. Thanks for your poem. Did you have a nice summer holiday?

Thanks for the poem *Julius Wierenga*, (or was it *Theo* who sent it?) Also for your contribution to our BIRTHDAY FUND PROJECT. It was nice to hear from you again.

\* \* \* \* \*

## QUIZ TIME

Let's start with the quiz sent in by Busy Beaver *Jacqueline Riemersma*. Thanks for sharing, Jacqueline!

"Find the name of the animal hidden in each of the sentences and underline it.

Example: Long ago a tiny baby was born. (GOAT)"

1. The Arab bit into the bread.
2. Nobody came late to school.
3. I enjoy every trip I go on.
4. Will I only need two pieces?
5. Bring a pet to the show.
6. He will not be around long.
7. Everyone played on key.
8. Where has Waldo gone?
9. Grab at the first thing you see.

Answers: 1. rabbit; 2. camel; 3. pig; 4. lion; 5. ape; 6. bear; 7. donkey; 8. dog; 9. bat.

### *Matching Puzzle*

Did you travel in Canada this summer? Can you match the placenames with the correct province? Use your atlas if you have to. I picked many of the names from the address list of our Busy Beaver Club. Let's see if you could find them all!