



**Clarion**  
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## The Covenant of “Works”

Now that the “covenantal dynamic” approach of Prof. Norman Shepherd (Philadelphia) is under attack, the discussion turns to what is often called the covenant of works. Can his “covenantal dynamic” approach be accepted as a *more* Scriptural formulation that is at least comparable with the Westminster Standards? Is it in agreement with what these standards teach about the relation between the covenant of works and the covenant of grace? The statement has been made that Prof. Shepherd has significantly reduced the *contrast* between these two covenants.

The Westminster Confession speaks in Chapter 7 of God’s covenant with man. Let us read sections two and three.

- II The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience.
- III Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved, and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.

Professor Shepherd’s opponents see a sharp contrast between the covenant of works and the covenant of grace. The first contained a *works* principle; the second embodies a principle of *grace*. One is reminded of the contrast that the apostle Paul makes between justification by works and justification by faith. When Paul deals with this contrast, he writes in Romans 4: “Now to one who works, his wages are not reckoned as a gift but as his due. And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness.” Works are set over against trust; due wages or merit are the opposite of free grace. Now the reasoning is: in Paradise Adam could earn eternal life; it was therefore a covenant of works; now after the fall into sin we receive life as a free gift of grace, and believers in Christ, therefore, are the beneficiaries of a covenant or testament of grace. In the covenant of works there was the condition of perfect and personal obedience, but in the covenant of grace — although there is a requirement of faith — there is no condition of obedience any longer. Christ has kept the covenant for us; His active obedience merited eternal life for us, and the covenant of grace is, therefore, unconditional in character.

Those who reason in this manner often relate to the Mosaic covenant to this covenant of “works.” The Mosaic

covenant is then the republication of the covenant of law in Paradise. Also the covenant of Horeb had a strongly conditional character. Did the LORD not say to Israel: “You shall therefore keep My statutes and My ordinances, *by doing which a man shall live*”? (Lev. 18:5). He also threatened with the curse of the covenant: “Cursed be he who does not confirm the words of this law by *doing* them” (Deut. 27:26). And again the new covenant of grace is then placed over against this Mosaic covenant of the law. Our readers may have captured the picture of this presentation: the covenant of works is a covenant of the law; it contains the condition of perfect and personal obedience and by fulfilling this condition man could *merit* eternal life.

On the basis of this presentation Prof. Shepherd’s conception is attacked. The first accusation is that he reduces the contrast of the Standards first by emphasizing the grace of the covenant of works. He stresses the statement in the Westminster Confession that affirms the “voluntary condescension” on God’s part, expressed in His promise of blessedness and reward by way of covenant. Prof. Shepherd also emphasizes that the original relationship of God and Adam was as the love relationship of Father and child. It was a union between God and his people with a command and a promise. It was a communion with mutually binding ties of love and faithfulness. This same covenantal structure embraces all relation between God and man from Genesis to Revelation. Instead of picturing a *contrast* between the covenant of works and the Mosaic covenant, on the one hand, and the new covenant, on the other hand, Prof. Shepherd emphasizes the *identity* of the basic structure. To be sure, if Adam had been obedient he would have been justified on the ground of his own inherent righteousness, while after his fall he could only be justified on the basis of the imputed righteousness of the coming Christ, the last Adam. Yet Adam’s own inherent righteousness would not have been meritorious; Adam was a son, not a laborer, the covenant in the garden was not a labor contract. Eternal life could never have been earned. It was a gift of God, and man would obtain it in the way of covenantal obedience.

What shall we say about these things? First of all, there is a difference between the Westminster Standards and the Three Forms of Unity. The Three Forms of Unity — the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort — do not contain a doctrine of the so-called covenant of works. In Lord’s Day 3 of the Heidelberg Catechism or in Art. 14 of the Confession of Faith one would look for the word “covenant” in vain, let alone for the expression “covenant of works.” This situation makes for a less cramped discussion.

The Rev. C. Vonk, in the first volume of his *De*

*Voorzeide Leer I a*, wrote a section about the so-called covenant of works. He discusses the elaborate exposition by Herman Witsius in *The Economy of the Covenants between God and man* (I now use the title of the English translation, published in 3 volumes at London, 1763. The original dates from 1686). Witsius was one of the Reformed theologians who read texts like Lev. 18:5 and Deut. 27:6 with a view to the covenant of works. According to Witsius, the law of Moses was, at least in some respect, a repetition of the covenant of law in Paradise. The Rev. C. Vonk rejects this identification forcefully. Witsius falls into the trap of the Jewish adversaries of Paul who removed the Christ from the good Thora of Moses. "Van al wat zweemt naar vereenzelvinging der goede Wet van Mozes met een z.g.n. werkverbond, waarin het alles toeging naar de fantasierijke analyse van Witsius, zijn we beslist wars." Rev. C. Vonk does not want to know anything of such identification of the good Law of Moses and the so-called Covenant of Works about which Witsius had given such a broad and speculative analysis. Rev. Vonk grants another the freedom to speak of a covenant between God and Adam, but such private opinion should not be aired as if it were an official confession. According to him, the simple prohibition of Gen. 2:17 is, too small a basis for a complete *covenant*.

I do not agree with Rev. Vonk as far as the use of the word "covenant" is concerned. The relationship between God and Adam may very well be indicated by this expression. The covenantal name LORD is found in Genesis 2 and 3, all elements of a covenant relationship are present (e.g. two parties and two parts), and on the basis of the Hebrew text I prefer to read in Hosea 6:7: "But like Adam they transgressed the covenant . . ."

Nevertheless, the Rev. Vonk is right in rejecting the idea that a covenant of works or covenant of law had been reestablished at Sinai. This concept of republication of the "law of nature" in the Mosaic law is confusing and does no justice to the covenant of Horeb as a dispensation within the covenant of grace in Jesus Christ. The abuse of the law of Moses by Pharisees and Judaizers should not be taken as the normal use of the good teaching of Moses. "If you believe Moses, you would believe me, for he wrote of me," the Lord Jesus said, John 5:46.

But one should also not bring a Pharisaic or Judaist work-principle into the good covenant of Paradise. The term "covenant of works," used in the Westminster Standards in distinction from the expression "covenant of grace," must lead to misunderstanding. The misunderstanding of Prof. Shepherd's opponents is that the works in Paradise would have been meritorious. Adam would have *earned* eternal life. But the question must arise: Can man ever earn anything in relation to God? The Belgic Confession states in Article 24, speaking about man's sanctification and good works: Therefore we do good works, but not to merit by them (for what can we merit?); nay, we are indebted to God for the good works we do, and not He to us, since it is He who *worketh in us both to will and to work, for His good pleasure*. Would this confession be valid only for the life in the covenant of God's grace and not also for the covenant in the Paradise situation? The question "For what can we merit?" is a strong and striking rhetorical statement concerning the basic structure of the relation between God and man, Creator and creature. Each and every breath was a gift of God of life, and the creation of man as the image of God was fruit of God's favour.

To be sure, also in the Dutch tradition there have been theologians who constructed a contrast between the covenant of *works* and the covenant of *grace*. No less than Dr. Abraham Kuyper and his follower Dr. V. Hepp wrote in this vein, but especially in this twentieth century there have been several theologians in The Netherlands who have rejected the construction that is now defended by Prof. Shepherd's opponents. I mention S.G. de Graaf, K. Schilder, J.G. Woelderink, and G.C. Berkouwer.

Especially the Rev. S.G. de Graaf has been outspoken in this issue. English readers may consult the summary of the debate between de Graaf and Hepp in Berkouwer's study in dogmatics, entitled *Sin* (Grand Rapids: Eerdmans, 1971, pp. 206-210). Or they may listen to de Graaf himself in the first volume of *Promise and Deliverance* (St. Catharines: Paideia Press, 1977). There we find a whole chapter on Genesis 2 under the title The Covenant of God's Favor and we read on p. 37:

We are accustomed to speaking of this covenant as the covenant of works. However, we should not take this name to mean that man was expected to earn eternal life as a reward for doing good works, as though eternal life was man's payment for services rendered. Because man owes everything he is and has to God, we may never speak of man earning wages paid out by God. Therefore it might be wiser to speak of the covenant of God's favor. *Grace* in general means favor, but in the Scriptures *grace* always has the special meaning of favor that forgives guilt.

It could hardly be expressed more clearly and succinctly than Rev. S.G. de Graaf does in this quotation. Prof. Shepherd is in good company when he denies the meritorious character of Adam's obedience. The only demand made of Adam was that he choose consciously for the favour given him by God if he and his posterity were to abide forever in that favour. If one would speak of a contrast between the covenant in Paradise and the covenant of grace it is this: that the last Adam as our Mediator had to continue to choose for God's favour even when that favour had completely forsaken Him.

G.C. Berkouwer resolutely took the side of de Graaf over against the criticism of Hepp. Man's original life under God's rule cannot be regarded, for even a moment, apart from God's love and communion.

Because of that fact we can never construe an antithesis between the covenants of 'work' and 'grace.' We err if we interpret this distinction as though God's original covenant had to do with *our* work or *our* achievement or *our* fulfillment of his law, while the later covenant of grace has reference to the pure gift of his *mercy* apart from all *our* works. If we assume this we are compelled to say that God's original relation to man was strictly 'legal,' or that the structure of that relation was determined by man's merit. In that case, we lose sight of the fact that man's obedience to God's command can never be different from a thankful response to God's own fellowship.

Therefore Berkouwer sees good reason to ask if the terminological distinction of a "covenant of works" and a "covenant of grace" is really so very happy. We should avoid the antithesis of merit and grace when seen as two possible "phases" in this one relation of God and man. "Even the obedience which men originally owed to God could only be regarded as the product of God's own love and graciousness and could only root in God's own fellow-

ship. If we drive a wedge between these concepts of *works* and *grace* we interpose the notion of an impersonal legalism within the original relation of God and man" (*Sin*, p. 208).

Berkouwer states that the Scriptures do not know of any such antithesis in the covenants of works and grace. The apostle Paul uses the terms *works* and *grace* and there is a chasm between work and grace in the text of Romans 4 that we quoted in the beginning of this editorial. But Paul's terms do not point to alternative paths which were

once laid out by *God*. The way of works is condemned by God because it is not the way of God. Should we then in a speculative vision see this by-God-forbidden way laid out by Himself in Paradise? Berkouwer rightly asks: How can this infusion of *merit* leave room for a genuine criticism of Rome concerning their good works?

The idea of meritoriousness of human works should be cut off, right in the beginning when we speak of God's good covenant of Paradise, the covenant of His favour.

J. FABER

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## BATH — BEKAH — KAB — DARIC — EPHAH — FIRKIN — HIN — KOR — LETEK — LOG — MANEH — MINA — OMER — SEAH . . . .

*or: Please give us a translation!(2)*

### *What Time Is It?*

After having discussed some "minor" problems for the average Bible reader, we now come to some more serious defects of what is called an "English Bible" but which, in fact, contains many non-English words and expressions.

The "worst" part will be when we touch upon the wide use of strange terms for weights and measures. Let's start with the easier part: "What time is it?"

On purpose we leave out the difficulty that the celebrated "average" reader of the Bible has with the Jewish calendar. Apart from the names of the months which are given to us in their *Hebrew* form, there is the problem that our "first month" is not the same as their beginning of the year. Leaving this out of our (limited) discussion of the matter does not exclude that we press for a translation also of this part of the Word of God, so that not only our children and "outsiders," but also we ourselves understand what we read, what the Bible means with "the first month," and so on.

Thus we talk now about the strange fact that most translators have failed to translate "the time of the day." It is as simple as that. They have failed to do that. Our suggestion to do it has, in the course of years, met with consternation: How did we dare to suggest something different from "a literal translation"!? Never!

You know what we are talking about. John is known for having had a good memory as to the time of the day something happened. The first disciples went with Jesus to His home; "it was about the tenth hour," 1:39. Jesus sat down at the well near

Samaria; he was tired; "it was about the sixth hour," 4:6. The son of the official at Capernaum was healed by our Lord from a distance: "at the seventh hour the fever left him," 4:52.

I wonder how many of the readers know right away what time is indicated in these examples. The New English Bible tells us. 10th hour is 4 P.M.; 6th hour is noon or midday; 7th hour is 1 P.M. As simple as that, if only you know that for the Jews the day started at 6 A.M. Thus, when Peter on Pentecost Day rejected the suggestion of some that the apostles were drunk, his answer was, according to RSV and many others, "How can you say that? It is only the third hour of the day"; that is 9 in the morning. Anyone ever drunk at that time? But why not say so then in a "translation." 3rd, 6th, 7th, 9th, 10th hour is *not* a "trans-lation"!

The best-known example is that parable in Matt. 20:1-16. The "householder" started early in the morning to hire labourers. First, what is that, "a householder," KJV, RSV? Better words are: landowner (both NEB and NIV), employer, farmer, estate manager, etc. But apart from that, he goes to the market place at (according to our RSV and others) the 3rd, 6th, 9th, 11th hour . . . . Again, that is not translating into English! One needs an interpreter, and . . . how often does one need him, because we forget so easily. Oh yes! we all know what "the eleventh hour" is; we sometimes use that expression. But you are wrong if you think that you know what "eleventh hour" means in the Bible! You mean, shortly before midnight. The Bible means 5 P.M.

Enough about that, except the remark that this parable speaks about a

"denarius." Anyone know how much that is? Take your pick. "a penny," KJV; "a dollar," Goodspeed; "the usual day's wage," NEB; "a silver coin a day," Phillips. This, then, brings us to the most complicated business of *Weights and Measures*.

Once we started our search, we became intrigued and can offer a complete list of Hebrew (and some Greek) terms in our English Bible, the places where you find them, and the way they are translated. Take a deep breath and come along (N.B.: we give only one reference for each).

*Bath*, Isa. 5:10. Guesses: 9 gallon, 6, even 2, NEB.

*Bekah*, Ex. 38:26. "half a shekel," ¼ ounce, 50¢, *Living Bible*.

*Cab or Kab*, II Kings 6:25. Some: 2 quarts, but even NEB has: cab, without any explanatory footnote. We already here mention and honour the NIV for giving those footnotes, but we wonder why not put the translation in the text itself?

*Cubit*, not too strange to our ears; suggested: 18 inches, Gen. 6:16, etc.

*Daric*, I Chron. 29:7, suggested: same as a shekel; in gold \$5, in silver 64¢.

*Day's Journey*, Num. 11:31, Luke 2:44: as far as one (child, woman, strong fellow) can walk in one day. Guesses range from 3½ to 20 miles.

*Interruption*: what a "mess" we may find ourselves in now that we are *Going Metric !!!* Now all translations, helps, etc., that I used for this article, become obsolete . . . .!

*Denarius*, Matt. 20:2; found only in New Testament. Conclusion: a Roman coin. Above we already



gave some translations. The most acceptable one might be "silver coin," because it is "indexed": with inflation silver gets greater value. But certainly not 20¢ as some suggest.

*Drachma, Didrachma*, the former only in Old Testament, I Chron. 29:7, the latter only in New Testament, Matt. 17:24. The guesses as to their value differ widely, but the point we wish to make is: they are strange to us; they are *not translations*.

*Digit*, not hard to guess: a finger's breadth; the word has become international.

*Ephah*, often and only in Old Testament, like Zech. 5:6, 7. Also Ex. 16:16, but with a different meaning. In Zech: "a great barrel," NEB. *Farthing*, only in New Testament: Matt. 5:26, RSV: a penny. NEB the (Greek) farthing.

*Fathom*, only once: Acts 27:28, obviously a seaman's term, probably 6 feet, so that *Living Bible* has, for the 20 fathoms mentioned, 120 feet.

*Firkin*, John 2:6, at Cana's wedding; except KJV, translators did not dare *not* to translate it. May have been 9 or 10 gallons, but going metric . . . how much?

*Furlong*, only in New Testament, Luke 24:13. Suggested: same as *stadia*; the 60 furlongs mentioned are rendered by NEB and NIV as 7 miles.

*Gerah*, only in Old Testament, Ex. 30:13. Some: 20 in a shekel, NEB. *Living Bible* cuts the discussion short, and declares: "half a dollar," . . .

*Handbreadth*, Ex. 25:25. No problem here, though explanations differ from 3 to 4 inches — and how much is that "metric"?

*Hin*, only in Old Testament, about 20 times. Ex. 30:24. KJV uses the Hebrew, so do (remarkably!) most newer translations, RSV, NEB, NIV. A liquid measure, coming close to our "gallon."

*Homer*, Lev. 27:16. Not the same as *Omer*, see below. If used for dry measure, about 10 bushels; for liquid, guesses from 60 to 90 gallons, cf. RSV, NEB, NIV, all of which leave the Hebrew word *untranslated*.

*Kor*, only once: Ezek. 45:14; left untranslated, guessed as about equal to *Homer*. My guess: Ezekiel has more "oncers"; they may have been Babylonian measures, because he lived in exile there.

*Letch* (or *Leteck*), only once, Hos.

3:2. Therefore hard to estimate; thus mostly left untranslated.

*Log*, nothing to do with our English "log"; only in Lev. 14, and there no less than 5 times: vv. 10, 12, 15, 21, 24. Not translated by RSV, NEB, NIV, which has footnote:  $\frac{2}{3}$  pint; others suggest: a pint.

*Maneh*, obviously same as *Mina(h)*, only in Ezek. 45:12, cf. sub "cor." This word in the same modern translations as in KJV. I found: "two pounds"; but NIV footnote: "60 shekels."

*Mite*, only in New Testament, Matt. 12:42, RSV: "penny"; NEB: "farthing"; NIV: in footnote: "fraction of a penny."

*Omer*, only once, in Ex. 16, but there used 5 times. It was the measure for the manna that might be gathered each day for every person. I found the suggestion: 7 pints.

*Pound*, used by the Lord in some parables, like Luke 19:13. RSV, NEB use "pound"; NIV explains: "3 months' wages." Guessed at \$16, but after centuries of inflation . . . There were also silver pounds and golden ones, of much greater value.

*Reed*, another "oncer" of Ezekiel, in ch. 40 several times; only KJV uses the Hebrew (or Babylonian?) word; others translate "measuring rod," about 6 cubits or 11 feet.

*Sabbath Day's Journey*, not really a Hebrew word but a Hebrew concept; only once, Acts 1:12. The rabbis could tell you a long story, but anyway, based on the Law of Moses: on a Sabbath one was not supposed to walk distances; the rabbis said, 2000 cubits, which might come down to approximately 1 mile.

*Seah*, in KJV; and here we offer a metric guess: 15 litres.

*Shekel*, if a weight:  $\frac{1}{2}$  ounce; if money, 64¢.

*Span*, only in Old Testament, Ex. 28:16. Became a universal measure. NEB, NIV use this word; NIV explains: "9 inches."

*Talents*, often in Old Testament; in New Testament in some parables, like Matt. 18:24, but remarkably *only* Matthew uses this term (cf. *pounds* in Luke, etc.). Guesses differ. A regular talent might have been equal to \$1000 (forgetting inflation, if you can); a silver talent \$2500, a golden one from 20 to 40 thousand dollars!

And on this glorious, uninflated amount we close the line-up of measures and weights.

### Concluding remarks.

1. One who has the time and the mind to creep through all the details, and study all the texts, may rap my knuckles and say that I was wrong here and there. Readily admitted. But it is, as I said, an intriguing business.

2. The point, however, is that in hundreds of places in our English Bible one finds these Hebrew or Greek, and possibly some Babylonian and Roman, concepts and terms, hardly ever translated and thus interspersed in our English Bible as so many *Fremdkorper* or foreign bodies.

3. Should they not *also* be translated, as all the other words of the Bible are? There is only one proper answer: yes!

4. But then come the problems. First, in a new translation we must be up-to-date, and thus *go metric*. Someone with a degree in Math will be needed for that, and possibly the



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computer. But that would not be the first time that a computer is used for Bible translation!

5. The biggest problem is, as the reader (if he is still with us after this long list!) will have concluded for himself already, that “the scholars do not agree” as to the exact contents or lengths of these liquid and dry measures, plus some distances. Yet, a closer look will reveal that those differences are not as big as a first look might conclude. In many cases the actual value of these measures and weights may be derived from the context, like in the case of the labourers in the parable: the “denarius” must have represented the average daily wage: for those times “a silver coin” came close. For today either the average amount should be used (but with the present inflation that presents a problem) or one should choose the formulation given by NEB: “daily wage.”

6. At an earlier stage we criticized *The Living Bible* for “taking a shot” at the value of all these strange measures, etc. Yet, sometimes one has to do that, especially when one translates the Bible for popular use. In a commentary the scholars may dig into details as much as they care to do. But the average Bible-reader has to be able to (be it approximately) understand what measure or distance or weight is meant. We would then suggest to put the NIV upside down: instead of the English value in a footnote and the “foreign word” in the text, let the text be a complete translation, and — if deemed necessary — mention the original Hebrew/Greek term in a footnote. It is a shame that a translation like the NEB, the “New English Bible,” which has been announced with much fanfare as being made for modern man, has kept nearly all of those foreign words in the text, without even trying to explain them in footnotes.

7. Finally, one may consider these two articles as coming from a person riding his hobby horse. The contrary is true. The motivation behind this detail-work is utterly serious. A lesson to be learned today in mission work is that Western missionaries might no longer be admitted to certain parts of the third world, let alone the communist world, but there is a hunger for the Word of God. Even without missionaries people can be reached with “The Book” that, being the living and abiding Word of God, works miracles, even without missionaries if there is no other way.

## The Belgic Confession on the Church Declared Obsolete<sup>3</sup>

In the previous article I dealt with the question whether the statement in the editorial of *The Banner* of October 26, 1981, that in the Christian Reformed Church the Belgic Confession’s distinction between true and false church is not functional anymore, is true or not. And we saw that it appears to be true. Also in *The Outlook*, articles were written in line with that statement.

I asked another question: Is it true that Articles 27-29 of the Belgic Confession about the church no longer fit in our twentieth century situation? That is in fact what the Rev. Kuyvenhoven, editor of *The Banner* wrote:

The Reformers, and our Confessions, do not think of the one holy and universal church as a thing that is hidden from human eyes and known to God alone. No, they said that the one true church was visibly present. There is also a false church, they said. And they meant the Roman Church. “These two Churches (the true and the false) are easily known and distinguished from each other.”

The views of the Reformers are no longer ours. And the kind of thinking about the church that is recorded in the Belgic Confession is no longer functional in the Christian Reformed Church. How could it be! If we took it

literally, we would not only have to confess that our own little church is the true church, but that all other churches are false. All Christians in the United States and Canada would be in default for not joining our church, because it is Christ’s church. None of us makes such claims . . . . Today we call our church a “denomination,” a modest and neutral label we give to every church . . . .

If I understand it well, Kuyvenhoven says that the Belgic Confession (and the Heidelberg Catechism as well), like the Reformers, know two churches, “down-on-earth,” visible churches, the one true and the other false. And that situation no longer exists. We do not have a situation in which there are only two churches, easily to be distinguished from each other. We are in a situation that there are many different denominations. And nobody wants to call his own denomination the only true church while all the others are false.

Does it not seem that the editor of *The Banner* is right? Has the situation not changed completely? There are not just two churches today. There are many. So can we really still work with the Belgic Confession in our situation? Do we not come to extremes with it? “Extreme arrogance,”

This Word of God must be presented in such a manner that the receivers can exclaim the words, quoted earlier, now from NIV, “How is it that each of us hears it in his own native language?” Acts 2:8.

One need not worry. The Spirit of God, yes, chose Hebrew and Greek to inspire the Scriptures, but He had in mind “all the nations,” as promised to Abraham, and thus He inspired the divine Word in such a manner that it can be translated, one hundred percent, into all the tongues and languages of the world!

That is our faith-prejudice, when we face all those strange terms in the Scriptures and “demand” that they also be translated “in our native language.”

No obstacles of strange words and terms!

“Build up, build up the highway! Remove the stones, Raise a banner for the nations!” Isaiah 62:10, NIV.

G. VANDOOREN.

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<sup>3</sup> That’s a nice topic for one of our experts: *Going Metric* — and — *the Bible*.”

Kuyvenhoven calls it, taking over Calvin's expression: "but such reasoning [namely, 'we are the only true church and all the others are false churches'] under today's historical conditions leads to 'extreme arrogance,' as Calvin would say."

We can summarize the reasoning of editor Kuyvenhoven in the following way. The first proposition is then: the Belgic Confession describes the historic situation of the sixteenth century with only two churches, the one true church and the one false church. The second statement is: our twentieth century situation is totally different, with so many churches (denominations) which are all branches of the one church. Conclusion: in our situation the Belgic Confession is no longer functional.

We must ask the question: Is it true that the Belgic Confession gives, and means to give, a description of the situation in the sixteenth century? We must be aware of the fact that with the truth of this statement the whole reasoning of Kuyvenhoven stands or falls. If this statement is not true, his whole reasoning has no ground. And in my opinion, this statement is not true. The Belgic Confession does not, and does not want to, give a *description* of the ecclesiastical situation of the sixteenth century. It wants to give and does give the *norms* for our church gathering work together with Christ, the Head of the Church, and for our speaking about the church.

Some twenty years ago, in The Netherlands, the same opinion about Art. 29 B.C. was stated in a magazine. Prof. J. Kamphuis reacted to it in *De Reformatie*. These *Reformatie* articles were reprinted in his book *Verkenningen I.* We read that in a magazine it was stated that "Art. 29 . . . makes a pronouncement *in and about a historically determined situation.*" It is the situation of the Reformation. The pronouncement at issue is the beginning of Art. 29 B.C., WE believe that we ought diligently and circumspectly to discern from the Word of God which is the true church, since all sects which are in the world assume to themselves the name of the Church."

In his reply to this statement Prof. Kamphuis points to the fact that our Confession does not mean at all to give a *description* of the historical situation of that very moment. Kamphuis quotes from the book of the Rev. C. Vonck on the Belgic Confession.

Vonck shows that Guido de Brès made a clear reference to Chrysostom (second half of the fourth century) when he wrote the first paragraph of Art. 29. De Brès used words and terms of Chrysostom. Kamphuis writes: In the olden days (. . . 4th century) the warning was already heard to discern diligently and circumspectly from the Word of God which is the true church, over against all the sects that are in the world and that use the name of the church for themselves. The warning from the fourth century was repeated in the sixteenth. Kamphuis points out that Calvin spoke the same way, as did the French Confession of Faith of 1559, which was the work of Calvin; and that the French churches recognized the Belgic Confession while the Dutch churches did the same with the French. Kamphuis, further, refers to the Synod of Dort, 1618/1619 which dealt with both formulation and contents of also this article of the Belgic Confession and maintained what it said. This Synod was held some sixty years after De Brès made the Confession. Kamphuis writes:

But they did not say *then: now* the description of the situation of sixty years ago can be dropped. On the contrary. With an eye for the future, they dealt diligently with both the contents and the text of Art. 29. And the result was: under the grace of God we shall abide by this doctrine.<sup>2</sup>

Kamphuis emphasizes the word "doctrine." He points to the fact that the delegates of the foreign churches (England, Germany, France), when they left, expressed the wish that the Dutch Churches would abide by this *doctrine*, including Art. 29's doctrine, also in the future.

Kamphuis writes further:

By this *doctrine*.

That is something else and more than accepting a description of a situation as correct. It is repeating what the Word of God says. That is what happens also in Art. 29, first paragraph . . . For the fathers knew: thus the Scripture speaks, and now they saw it also in their *own time* . . .

That is why a little more than two centuries later, when Rev. H. de Cock and his consistory at Ulrum returned to the doctrine of the Reformed Churches, exactly also this article could be used in faith, in the spiritual recognition and characterization of the Dutch Reformed Denomination (Hervormd Kerkgenootschap). . . . In the *Act of Secession or Return* the Secessionists say: we see now, on the basis of factual material which we hereby publicly present for examination in the light of God's Word, that the Dutch Reformed "De-

nomination" bears the marks of the false church.<sup>3</sup>

These are the words and terms which they also used when they wrote to King William I and to the governing bodies of the Dutch Reformed Church. Kamphuis gives a quotation and then continues:

This last quotation may serve at the same time to show that certainly not the fact of the persecution *in itself* brought De Cock c.s. to using Art. 29 with regard to the Dutch Reformed Church in their days. On the contrary, it was the return to the Word of God through which their eyes were made to see more sharply and through which the norm of the Church could again be practically used.<sup>4</sup>

Kamphuis places this prophetic, obedient, confessional way of speaking through the return to God's Word over against the powerlessness of the Reveil movement: powerless precisely on this point of bringing about reformation of the church. Kamphuis also says:

It was this reformation's *own* glory [the Secession, J.G.] that it had the courage again to speak the language of Scripture and Confession in a liberalized Holland, and to add the deed to the word.<sup>5</sup>

This is a different way of speaking than we found in the articles of the Rev. Oostendorp in *The Outlook*; see my previous article.

Another ground for saying that Art. 29 does not give a historic situation *description*, but *true doctrine* for the church of all the ages, is for Kamphuis the fact that Guido de Brès made reference to the Bible with the beginning of Art. 29. De Brès pointed here to Rev. 2:9, where Christ speaks of the synagogue of Satan.

I can wholeheartedly agree with Kamphuis. Our conclusion must be: *Art. 29 does not give and was not meant to give a description of the historical situation in the days of the Reformation. It was meant to be confession and gives the Scriptural DOCTRINE ABOUT THE CHURCH, in which the norms of the Bible for the church are confessed and maintained.*

There is another little point. We can also ask the question whether it is entirely true that the Reformers and the Confessions only know two churches. Is that so?

I would like to refer the reader to the book of C. Vonck. Art. 29 says that we must discern from God's Word which is the true church. The reason for this is the many sects (plural): "since all sects which are in the world assume to themselves the name of

the Church.” And then, later, Art. 29 speaks about the marks of the true and the marks of the false church.

The question, first, is: What is meant with that plural “sects”? Is it so that the false church is the church of Rome and that the sects are e.g., the Anabaptists? It is not so simple. The word “sect” was used also for the Roman Church. Vonck in his book gives us the confession of faith of Christophorus Fabricius, martyr in Antwerp. De Brès translated this confession into French. Fabricius, speaking about the true church, says that it is discerned from “all false churches and gatherings, conventicles and sects by the pure preaching of the Word of God,” the correct use of the two sacraments, and the diligent use of church discipline.<sup>6</sup> And further we read: “I reject the popish Roman church . . . And I also reject all other false churches, conventicles and sects, errors and heresies . . .”<sup>7</sup> Our conclusion can be that, on the one hand, also the Roman Church can be called a sect: the popish sect. On the other hand, other false churches (and sects, etc.) are spoken about, besides the Roman false church.

I mention this to underline that our Confession is not meant to give a description of the historical situation of those days, but wants to say about the church what the Word of God says, maintaining the norm for the church. And that norm is expressed in the three marks as we have them in Art. 29, as also found in the speaking of Christophorus Fabricius.

About this point of the three marks I would like to write more in the next article. But for now our conclusion is: Since the Belgic Confession does not want to give and is not meant to give a historically determined description of the situation of the church in the days of the Reformation, but gives and wants to give the Biblical doctrine about the church, our Confession should not be declared obsolete or non-functional. As confession of the truth of what God says it can and must be maintained and keep its function in Reformed Churches. J. GEERTSEMA

<sup>1</sup> J. Kamphuis, *Verkenningen I. Opstellen over Kerk en Uitverkiezing*, Oosterbaan & LeCointre N.V. Goes, pp. 7-20.

<sup>2</sup> Kamphuis, *op. cit.* p. 12.

<sup>3</sup> Kamphuis, *op. cit.* pp. 12, 13.

<sup>4</sup> Kamphuis, *op. cit.* p. 17.

<sup>5</sup> Kamphuis, *op. cit.* p. 18.

<sup>6</sup> C. Vonck, *De Voorzeide Leer III B.* 1956. Drukkerij Barendrecht, Barendrecht. p. 99.

<sup>7</sup> C. Vonck, *op. cit.* p. 103.

## “Capital Calling”

Two historic Canadian Cities, Ottawa and Hull, face each other from their own provinces, across the Ottawa River; one sitting on the high steep plateau which forms part of Parliament hill and the other spread out over a more flat country on the north side. Together they form the centre of the National Capital Region. It is historically rich and complex. They share their history, span their gap by bridges, and share government and parliamentary buildings. Ottawa, however, seems to dominate the scene.

Canada’s capital, as designated by Queen Victoria in 1857, is located in Eastern Ontario and is blessed with the most beautiful landscape one can imagine; the broad expanse of the river, with the city above to the foot of the Chaudiere Falls, the falls themselves, the Islands dividing them, the river-course beyond the falls, the Laurentian Mountains extending to the East, the level country at the foot of the Gatineau Hills, and the broad winding course of the Ottawa River, all forming an intriguing picturesque view.

A visitor is always struck by the many rivers and streams in the area. Starting with the majestic Ottawa River, the Rideau River joins in from the south, where it suddenly divides at “Green Island” (Site of City Hall). The rivers then fall over the cliffs in two spectacular waterfalls. Advanced scouts of explorer Samuel de Champlain probably were the first white-men to see what was to become the site of the capital of Canada, and must have reminded them of a pair of curtains, hence the name “Rideau Falls.” A little further downstream, on the Quebec side, the swift-flowing Gatineau River enters the Ottawa River which in turn flows into the St. Lawrence River at Montreal. Truly, the National Capital Region is a meeting place of great waters.

There is a fourth waterway, the “Rideau Canal.” It was engineered by Colonel By, the founder of Canada’s capital in 1826, as a safe detour and supply route for the Canadian Colonies, via Ottawa to Kingston, in case of any hostile situation, as in the War of 1812. Colonel By completed the project but was ordered home in disgrace, because he overspent his budget by several thousand dollars.

The canal was never used for its intended defense purpose, and now many Americans (and Canadians) enjoy the waterway between Ottawa and Kingston with its many parks, picturesque locks, and quiet countryside as they tour through the Rideau Lakes System.

“Dows Lake” through which the canal runs, was once the great Dows Swamp, and it is hard to imagine that the surveyors of Colonel By had to take three days to hack their way across. In the summer the water now flows gently alongside the famous tulip beds, given to the people of Canada by the Dutch Queen.

The people of Ottawa tend to think of their waterways as a natural playground for skiing, ice fishing, skating, boating, etc. But before the days of settlement, it was the very life-blood of the area: a travelway for explorers, traders, military men, lumber jacks, canal labourers, and unruly frontier men, as well as for log floats to feed the mills downstream.

In those days Ottawa and Hull soon earned the reputation for a rowdiness and unruliness in the area unequal to others. Yet out of this, Ottawa appears to have become the “Nation’s Capital” because of the Canadian habit of disagreeing about everything. When “The Fathers” were unable to reach an agreement for the location of the capital, Queen Victoria, as legend has it, placed her finger on the map and by accident pointed to Ottawa (then known as Bytown) to stop the quarrelling. The truth is that the Governor-General recommended the site, after others had been tried and proved unsuccessful. Therefore the lumber town became the Government seat of the Dominion of Canada.

The Parliament Buildings were erected at the time of Confederation but were destroyed by fire in 1916, but the Parliamentary Library was miraculously saved. By 1920, it was replaced with the beautiful Tyndal stone as we see it today, The Peace Tower was added later to mark the end of the great war.

To the residents of the National Capital, the waterways and its setting are still an important part of their natural and cultural heritage and a vital part for a good life.



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## FROM THE SCRIPTURES

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... and they were amazed, and those who followed were afraid. Mark 10:32b

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# Amazing Grace

This is the one time in the gospels that we read about the disciples' fear and amazement arising for no apparent reason while following the Lord Jesus. They were walking down the road, Jesus was walking ahead of them, and suddenly Mark records the fear and amazement of the disciples. There was an air of disbelief among them; some began to seriously question what they were doing in the company of Jesus.

What accounts for the change among the disciples? Mark says that they were going up to *Jerusalem*, and Jesus was walking ahead of them. This was a dramatic turn in Christ's ministry, the point at which the fear set in. At this point some began to drop out.

You can imagine the amazement of the disciples. From a human point of view this turn to Jerusalem was sheer folly. Some of them had travelled with him into the far regions of the land, even going beyond the borders of Israel. They had seen and experienced the mighty power of His work. They shared in His growing ministry, and witnessed a growing following. The whole country knew about the Lord Jesus; He was also no stranger to the authorities. At times He withdrew himself in order not to aggravate them, Matt. 14:13.

But now the Lord Jesus makes an abrupt turn to Jerusalem. The disciples think it to be utterly foolish — the way to total suicide. Jerusalem was the center of the opposition to the Lord's work. Both the Roman authorities and the Jewish leaders were plotting against Him, a fact which by now was generally known among the disciples. Jerusalem was simply *not* the place to go if the campaign of the gospel was to continue on a successful course.

However, it is the Lord Jesus who leads the way. The disciples were not a part of a sort of evangelistic strategy session in which the Lord Jesus was trying to decide what He ought to do. No; He was under divine *appointment*. He had a divine *commission*. He *had* to go to Jerusalem. Now the time had come. And it was the Father who told Him that His hour had come. He turned to Jerusalem in obedience to the One who sent Him.

And the Lord Jesus knew that this journey to Jerusalem would be fatal for Him. He knew what lay ahead. It was not easy for Him to willingly go forward, facing this heavy task in front of Him. He saw His ministry drawing to a close, and He knew He would be forced to make His farewell. For now the Father was calling Him to the hour of His glory.

In this turn to Jerusalem, the Lord Jesus meets with another obstacle in the way. He *must* go ahead; but the fear of the others forms a new and additional temptation, trying to hold Him back. The disciples will try to stop this madness; others will drop out. In every way, new obstacles and new temptations arise on the road. But the Lord Jesus does not

abandon the fearful ones. He leads the way, and also stops to take His followers along, v. 33ff.

For the way that was utterly foolish to them was the way of the wisdom of God. The Lord Jesus did not operate according to worldly standards, or according to humanly planned strategies. He simply followed the timetable of His Father. In human eyes it was the way of folly. But for the Lord it was the way of the *cross*, the stumbling-block and folly of God's wisdom in this world. Just as Paul says, "... God chose what is foolish in this world to shame the wise, God chose what is weak in this world to shame the strong . . .," I Cor. 1:27ff. Christ had to take this way of folly in order to sacrifice Himself completely, thus bringing redemption and life to all those believing in Him.

While this was all happening, the disciples simply could not understand it; yet they followed their Master. He pulled them along from one amazement to another. But it was always the amazement coupled with fear and uncertainty. Even after the resurrection they were still imprisoned by the amazement of fear, Mark 16:5, 6. Everything seemed so totally impossible. But soon after they understood. They saw that the road of their amazement was really the road of the forgiving grace of the LORD — for them and all sinners who turned to God in faith. Then their amazement became the amazement of wonder and admiration. This was God's way of bringing salvation!

It is still an amazing wonder today. The Lord Jesus freely took the road of humiliation, suffering, and death. Who would have expected it? Yet, in doing so, He procured our peace and brought us righteousness and life from above. The road of fear and amazement became the road of amazing grace. The way of sheer folly became the way the LORD destroyed all our human strongholds of sin. "For the foolishness of God is wiser than men, and the weakness of God is stronger than men," I Cor. 1:25.

Today we have the Spirit of understanding, the Spirit that quells our fear and evokes our amazement. But we cannot claim to be different from the disciples. How often is not the fear still there? It is not always easy to keep following the Lord. Particularly at those times when it appears very foolish in the eyes of others, fear fills our hearts. But the Lord is still the same today, and He is still busy gathering His flock in the way of amazing grace. He leads the way; He also stops to take His followers along. He goes ahead — and turns back, encouraging us to follow.

And if we faithfully stay with Him, we cannot but be led from wonder to wonder (Ps. 119:18) — continually being struck by the amazing grace of God. He paves the way and makes us follow, drawing us forward to the day of His full glory.

J. DEJONG



*News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.*

Evangelicals have appeared on television in Yugoslavia for the first time in the history of the socialist nation. In December, Peter Kezmic, director of the Biblical Theological Institute in Zagreb, represented evangelicals alongside Catholic, Orthodox, Jewish, and Muslim spokesmen. Last month he was interviewed separately. The unprecedented exposure evoked many calls and letters and an interview for a secular magazine. (CT)

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#### NEW YORK (RNS)

Leaders of three U.S. Lutheran denominations engaged in merger plans said they hope a new Lutheran Church will be functioning by the targeted date of 1988.

Under the projected timetable, the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches will vote at their separate conventions this September on resolutions committing them to go ahead with the union proposal. They will vote separately twice more, at conventions in 1984 and 1986. If all goes well, the constituting convention will be held in 1987, and the new church will begin to function January 1, 1988.

The plan will bring together 5.5 million Lutherans, two-thirds of the nation's total. The LCA has 3 million members, the ALC has 2.3 million, and the AELC, 107, 800. It would be the third largest Protestant denomination in the country, after the 13-million member Southern Baptist Convention and the 9-million-member United Methodist Church. A pool taken last

spring showed the three-church merger was approved by 96 percent of AELC members, 87 percent of LCA members, and 64 percent of ALC members, for an overall average of 77 percent.

Not involved in the merger is the 2.8 million member Lutheran Church Missouri Synod, the 400,000 member Wisconsin Evangelical Lutheran Synod, and several small bodies. (CN)

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#### NEW YORK (RNS)

The United Church of Christ has become the first U.S. Protestant denomination in which a majority of Master of Divinity degree candidates are women.

New enrollment figures show 52 percent of United Church seminary students in Master of Divinity programs are women, up from 46 percent in 1980-1981 and only 30 percent in 1976-1977. (CN)

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#### WASHINGTON, D.C. (NCNS)

In the past year 64 former Episcopal priests have begun the petition process for admission to the Catholic priesthood, said Bishop Bernard F. Law of Springfield-Cape Girardeau, MO, the Catholic Church's delegate for such admissions.

Twenty other former Episcopal priests have sought information about the process, Bp. Law said in a progress report on the past year's development.

"It would be impossible to characterize accurately the more than 60 priests as conservative or liberal," Bp. Law said. "They do not fit a mold any more easily than do Catholic priests. They are approaching the Catholic Church individually as a matter of conscience. They believe that they must be in communion with the See of Peter if they are to be fully faithful to Christ's will for the Church."

He said that all but two of the priests are, or were until recently pastors of congregations. Two are college professors. (CN)

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#### POTCHEFSTROOM, SOUTH AFRICA (RES NE)

Two suitors were vying for the hand of the same lady. The lady was the Reformed Church in South Africa (GKSA) popularly called Doppekerk; the suitors were the Netherlands Re-

formed Churches (NGK) and the liberated Reformed Churches in The Netherlands (the former is a break-away from the latter). Both denominations desired a sister relationship (correspondence) with the GKSA.

The recent GKSA Synod was faced with the choice. Which Dutch church should become the sister? It could not have both as sisters, for Prof. J. Kamphuis, speaking on behalf of the liberated churches, indicated that his churches' offer of correspondence with the GKSA was contingent on the latter's rejection of the request of the Netherlands Reformed Churches. The delegates of the latter church as well as Prof. J.P. Versteeg, fraternal delegate of the Christian Reformed Churches in The Netherlands (CGKN), deemed Kamphuis' condition to be unacceptable. The CGKN is a sister-Church of the GKSA and has close ties with the Netherlands Reformed Churches. Stressing these close ties, Prof. Versteeg contended that if the GKSA Synod would accede to the condition laid out by the liberated churches, this would lead to breaking the ties with the Christian Reformed Churches in The Netherlands.

The Potchefstroom Synod had reservations about the suitability of both suitors. Questions arose on the one hand concerning the view of the church held by the liberated churches. Doubts were expressed on the other hand with respect to the Netherlands Reformed Churches on points of doctrine and its faithfulness to the Church Order of Dort. Taking the expedient caution, the Synod decided to postpone the decision and to obtain more information about both churches.

The Synod also withheld action on a proposal of its commission on interchurch relations to enter into closer relations with the Reformed Church of Japan and the Free Reformed Churches of North America.

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#### GRAND RAPIDS (RES NE)

Christianity in Czechoslovakia is 75-80% Roman Catholic. The communist seizure of power in 1948 signaled the beginning of a severe repression of the church. The so-called "Prague Spring" of 1968 when more moderate elements gained control briefly, promised better days for the church. This hope was dashed when Soviet tanks rumbled into the country and party chief Alexander Dubcek, the leader of the liberalization program,

was removed from his post. The systematic repression of the church continued as before.

Recently there has been an intensification of the government's crack-down on religious activities. Despite the Czech Constitution's guarantee of freedom of religion, the Czechoslovakian Security Service, STB, takes an extremely hard line on religion. Most of the signers of "Charter 77," a "bill of rights" presented to the communist government and signed by numerous pastors, are either in prison or in exile. Several Christians have died in mysterious "accidents." Prison terms of many years are imposed upon those found guilty of "misuse of the religious function" (examples: private prayer meetings and discussion of religious beliefs in the streets, "obstruction of state supervision of the church" and "illegal trading," e.g. Bible distribution).

Yet the Christian faith has again proved to be irrepresible. A back-to-church trend in Czechoslovakia has been admitted even by Dr. Karl Hruza, head of the government Secretariat for Religious Affairs. An ecumenical Bible translation last year, the first Czech translation in 300 years, promptly became a best seller. Thousands have disassociated themselves from the state church and sought spiritual refuge in secret groups, popularly called "the catacomb church." This church may have as many as 500 secretly consecrated priests and also a number of bishops. Baptisms, funeral services and other religious gatherings take place in private homes. So far the government's attempt to politicize the church has completely failed.

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#### GRAND RAPIDS (RES NE)

An editorial in *The Church Herald*, official magazine of the Reformed Church in America, raises the question whether Western Churches should reenter China now that the doors seem to be opening again. Editor John Stapert says "no."

During the 30 years of Mao Tse Tung's regime Christianity was a forbidden religion in China. Public worship and the printing of Bibles and religious literature was forbidden. As far as the West could tell, the suppression of the church and religion by the communist regime was effective. Western statistics, counting the number of unreached people in the world, began

habitually to include the entire population of China in their totals.

We now know that the church did not die. The Western missionaries left but the Christian faith survived and was passed on to children and grandchildren. The Chinese Church Research Centre reports that in one area with 22 communes there are 90,000 Christians. Equally important, whereas before communism's takeover, Christianity, though visibly present in China, was never a really Chinese religious expression, it now has become indigenously Chinese. That transformation, says Stapert, might be jeopardized if Western Christians would now rush in. Until the West hears a call from the Chinese Christians themselves, the best missionary strategy is not to send missionaries and not to smuggle in Bibles. "The harm done to Christianity's reputation when Bible smugglers are caught is extremely serious. For the time being, it seems the best advice for Western missionary programs is 'stay out.'"

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#### AMERSFOORT, THE NETHERLANDS (RES NE)

Under the chairmanship of Willem Glashouwer plans are crystallizing for a new international Christian University (ICU) in The Netherlands. An independent steering committee, directed by Glashouwer, is seriously thinking about opening in 1983.

In an interview in *Nederlands Dagblad*, Glashouwer states that the key motivation is the humanistic-materialistic spirit of the present universities. Under the guise of being scientifically neutral, the academic world poisons the whole society with this ideology. Abraham Kuyper's instinct in starting the Free University was good, yet Kuyper was too much a cultural optimist. Though the Free University still has professors who are positively Christian in their scientific work, the school, in the judgment of Glashouwer, can no more be called a Christian university.

The steering committee for the new university envisions starting with three departments, religion and theology, philosophy, and the humanities. Instruction will be given both in a class setting and by correspondence. The correspondence lessons, which will be multimedial, will be in English. Contacts have been made with people in England, Germany, and France. A visit to the USA is envisioned and possibly

to South Africa. Members on the steering committee include people from the Evangelische Omroep (Evangelical Broadcast) and the Evangelische Hogeschool (Evangelical Tertiary School).

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#### LEUSDEN, THE NETHERLANDS (RES NE)

An interdenominational task force has been formed to locate and ascertain the contents of documents, letters and other materials pertaining to the Secession of 1834 and the churches that originated from the break at that time with the Dutch state church. The goal of the commission, called "Task Force Registration Secession Archives 1834-1907," is not to collect and acquire possession of the documents, but only to register their location and content for the benefit of church historians and theological schools. The commission would also offer advice on how best to preserve the valuable documents. If the location of the valuable material remains unknown, much may be lost to posterity forever. The cut-off date of 1907 has been chosen because of the confidential nature of some of the material and because this was the year when the denomination called "Reformed Congregations" (Gereformeerde Gemeenten) was formed. The task force plans to complete its work in 1984.

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### Church News

DECLINED to Chilliwack, B.C.:

REV. J. MULDER

of Toronto, Ont.

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CALLED to Edmonton (Providence):

REV. M. VAN BEVEREN

of Burlington East (Ebenezer).

# news medley

Last week I got a big surprise. I received some bulletins from Coaldale and . . . they got through with only a fifteen cent stamp! Inwardly I was berating the postal clerks for their inaccuracy and sloppiness. They should never have let this go through, I thought, even though it would have cost me money. That happens once in a while: willing workers insert the bulletins in an envelope, but do not affix sufficient postage, so that I have to pay the penalty: twice the "deficit." This time I got away with it.

However, when I looked more closely, I noticed the cancellation stamp. Receiving them on February 14th, I could not but discover that they were sent on December 14. That explained why no penalty was levied against me. And I became the more convinced that Mr. Warren wholly deserves his eight percent raise on his one hundred thousand-plus salary. Mind you, it does take time to bring order into the chaos, and it could be wise not to step onto the toes of the inside workers, but I am still wondering.

Yes, we mentioned Coaldale. Let's continue with them.

I do not recall whether I already mentioned that Coaldale decided to support Smithers in its efforts to call someone to work among the Carrier Indians. Anyway, I do mention it now.

It seems that everywhere interest in history is being revived. Here in Fergus there are plans to issue a book on the history of the town and its citizens, and a few novels have already appeared based on this history. In Coaldale similar plans are in existence, and the bulletin contained a request for particulars for such a history book. It is gratifying that people don't wish to forget their past and that efforts are made to preserve it while the present older generation can still contribute useful information.

The Consistory of Coaldale considered the matter of solemnization of marriages. It seems that it is done somewhat differently there. Apparently there are no public announcements from the pulpit, but every one is married with the use of a marriage licence. That is my conclusion of the brief article I read in the bulletin. I quote the following passage from it. The freedom given by the Synod Homewood 1954, led in Coaldale to the longstanding practice

that the solemnization of marriages are exclusively a matter between the bridal couple and the minister. The consistory and the congregation are not involved. The official announcement of the Marriage Form in which the congregation is requested to make known lawful objections to the marriage — if there are any — is not read. Approval of the intended marriage by consistory and congregation is not needed . . . . The announcement of the Form by which the congregation's approval is requested can be considered superfluous in the view of the law, since the marriage licence takes care of what is intended by that announcement.

I do not know exactly what the rules are in Alberta, but I do know that at least in two provinces the public announcement takes the place of a marriage licence. I practically never solemnize a marriage which has not been an-

nounced to the Congregation and for which the couple produces a marriage licence. In the first place it is a waste of money, for publication of the banns costs nothing; and in the second place I do agree that both the Consistory and the Congregation should be involved. If a couple came to me with a marriage licence, I would ask them why they do that and why they do not want to rely on the approval of the Congregation. The publication of the banns is considered sufficient proof by the authorities that there are no objections to the intended marriage. I cannot see why a minister would suggest to the couple that they apply for a marriage licence and why the minister would omit publication of the banns.

I do not agree with it that Homewood 1954's decision to leave the maintenance of article 70, C.O., in the freedom of the Churches can be regarded as the cause for such practice. What Homewood 1954 left in the freedom of the Churches was: to call the Congregation together for a worship service for the specific purpose of the solemnization of a marriage or not to call the Congregation together for this. Or: to demand of the couple that their marriage shall be solemnized in a worship service or not to demand such of the couple. That was the point. It cannot be blamed on this decision if a practice such as described in Coaldale's bulletin has crept in.

Staying in Alberta for some time, we visit Edmonton. I did mention before that some difficulties arose with respect to the building program. Now the Consistory decided to discuss with the Congregation, among others, the following points.

1. To start building this year by putting in the foundation and part of the structure of the whole building, retaining as much as possible the present plans. The expenditure for this is not to exceed the funds presently available.
2. To approach the Canadian Reformed School Board about the possibility of renting (when completed) the Auditorium and two rooms for a two year period, with the church putting the two year rental "up front" so that it can be used to finish the Auditorium and rooms needed by the Church.

That looks like a smart idea to me. In this manner the benefit of the money available is enjoyed both by the Church and by the School. And: it remains within the very same circle. No high interest charges are paid to others and in the long run both come out ahead of the "game." We wish the brethren and sisters a speedy solution to their difficulties and a rapid completion of the plans and buildings.

We may as well drop in in British Columbia first now.

A meeting of the Resthome Society was scheduled at which also the blueprints were to be shown. So far neither one of the two resthome societies in our midst has broken ground for the start of buildings.

The Band also scheduled some performances, and a program was enclosed with the *Church News*. From this program I concluded that there are no fewer than thirty-two members! That is quite an improvement. With more members the possibilities are greater as well.

The Rev. J. Visscher gives a brief report on his stay in Philadelphia during the month of January. It was a month of hard work, but was well worth it. After various tries, he also had his thesis proposal approved. The thesis proposal is only an outline of what one wishes to deal with and the various aspects of approaching the topic chosen. I cannot

say it any more clearly. It is important, however, when such an outline has been approved, for that means that one can work on it, doing research, and writing the various chapters.

From the report of the Surrey Consistory we learn that they received a telegram from the Rev. Meijer "that the necessary papers to travel to The Netherlands for picking up the necessary visa have arrived and a travel attestation is requested for his trip to The Netherlands." Are those then the visa for which the missionary and his wife have been waiting for these past years? If that is so, we have another answer to prayers.

The same Consistory discussed the budget of the Theological College. "From the information available it appears that the Theological College does not keep up with the inflation rate of today. Council recommends that more attention be paid to the inflation rate to prevent difficulties in the future."

I know that the contributions for the College have gone up only two dollars per communicant member during the past three years. That is indeed not much, but I don't think that the Board of Trustees acted wrongly in this respect. They might have asked more and formed a larger reserve with a view to possible expansion, moving, etc. But I am happy that they did not ask more from the Churches than was strictly necessary.

As for the rest, I think that also with the expenses the Board took into account to so-called cost-of-living factor, although personally I find this a somewhat unreal gauge to judge by. This so-called cost-of-living factor is determined statistically, and then all sorts of things are taken into account which may have no bearing at all on the life of the average Canadian. I am no economist or politician, but simply try to answer the question, "Does it cost an average Canadian household indeed fifteen hundred or two thousand dollars more to live in this year than it did in the previous year?" For myself I find that a dependable standard. Perhaps our readers disagree, and that is their privilege. All I wish to do is warn against letting ourselves be directed by official figures which, to a large extent, are highly artificial.

From the far West we move to Ontario.

The planned trip of the Seniorens Club of Smithville has been postponed. It is even not all that certain that it will be made, for the participation is not yet what had been expected and hoped for. Now we read, "The trip to Washington has been postponed to April 19th-22nd, because Queen Beatrix will be in Washington April 19th and 20th. Besides the other attractions it is 'Cherry Blossom Time' in Washington D.C."

From the Hamilton bulletin I learned that Dr. and Mrs. J. Faber were thirty years married on January 12th. They also celebrated our brother's thirty years in the ministry. Although belatedly, we do wish to offer our congratulations on behalf of our readers and express our gratitude that the Lord has spared the Principal of our College for so many years and enabled him, backed by his wife, to do the work to which he has been called. We are also thankful for the fruits of his pen (directed by his mind) which we may enjoy in our *Clarion*. We wish him many more years of fruitful service.

The Hamilton bulletin tells us that the Consistory received a proposal from the Committee of Administration.

The Committee of Administration proposes that a "City Hall" approved set of architectural plans for the balcony



## 40th Wedding Anniversary



*Mr. and Mrs. Pieter Helder were married in Groningen, February 12, 1942. They came to southern Ontario in 1954. They presently live in Waterdown and both enjoy good health.*



be made available. It is specified that the number the pews will seat is slightly less than 60, the single stairway going up will be open, there will be a stairway going down toward the basement, and all new floor-space will be carpeted. This proposal is accepted.

Too bad that here, too, the solution is sought in the adding of a balcony to the seating capacity of the Church building.

Burlington West tries to offset the dangers which a balcony may pose by providing that "The balcony will be accessible and available only for families who are going to sit together as a family. Everyone who is interested is advised to apply for it via the property committee. After having taken note of these applications, the consistory will decide when the balcony will be opened and whether further regulations are necessary."

A further decision by the Consistory regards the celebration of the Lord's Supper. In the last consistory meeting, the procedure at the Lord's table was discussed, and we have reported on that as well at the congregational meeting. A report was tabled with a number of alternative procedures, including the use of



## A Ray of Sunshine



*He made known His ways unto Moses, His acts unto the children of Israel. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger for ever.*

*Psalm 103:7-9*

*The following is a quotation from YOU GOD'S CHILD by P.C. Van Wijk.*

*God came to you. He said to you: "I am your Father, and you are My child." And now you may repeat: "I have a Father in heaven, Who established my everlasting covenant with me. The Lord Jesus died at Calvary for me also, and the Holy Spirit wants to come to dwell in me."*

*Does not everything appear to be simple now that you have been baptized? Does it not appear now as though through baptism you are ready for heaven?*

*You may understand, however, that this is not so. If that were the case, you could do as you pleased; you could give rein to your own base desires; you could sin as much as you liked. And in the meantime you could say: "Well, I have been baptized; I will be all right."*

*No, let us continue reading the Form for baptism. We read there that in all covenants there are contained two parts.*

*Therefore we are by God, through baptism, admonished of and obliged unto NEW OBEDIENCE, namely, that we cleave to this one God, Father, Son and Holy Spirit; that we trust in Him and love Him with all our heart, with all our soul, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a godly life. And if we sometimes through weakness fall into sins we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and indubitable testimony that we have an eternal covenant with God."*

*Now things become very serious again. An easy life is completely out of the question, for God who has made us His children also comes to us with His demands. He requires of us a life in obedience to Him.*

*We have to render the whole of our life to His service. Our heart, our soul, our mind, our strength — the whole of our life therefore — has to be used in the service of obedience to the LORD, our Covenant God. We have to cleave unto Him, put our trust in HIM, and love Him.*

*We have to crucify our old nature. That means: We must not listen to our evil heart. Time and again that heart wants to do wrong. After all, our heart is a sinful one. As often as evil things come to the surface we have to say: "I must not do this! My Father does not like it!" God demands a godly life from us; in other words: a life in which He means everything to us.*

*Thus we see that in the covenant relation God comes to us with a rich gift: we belong to Him for ever! We also see, however, that He attaches to this gift an arduous task. He requires of us nothing more nor less than a continuous obedience to Him. This is difficult — to think with everything you do: God wants it, a godly life.*

*Actually we are not capable of this. For Satan is always around the corner. He declares war on us when we want to*

more front pews, to reduce the number of "tables." Also the "traffic flow" to and from the table was discussed; the fact that we in the future have to be prepared for eight consecutive tables, and the question whether it is in these circumstances still the most edifying way to have the Lord's Supper six times per year.

After ample discussions and having considered all aspects, the pros as well as the cons, the consistory decided that every change in the procedure would give more problems than real improvements. The final conclusion of the consistory was that, having the Lord's Supper celebrated four times a year instead of six times would make this celebration under the present circumstances more edifying. Therefore the decision was taken to leave the procedure as it is and change the frequency. A new schedule for the celebration of the Lord's Supper as far as the dates are concerned will be published as soon as possible.

Is this not a very sad thing that, because of the size of the Congregation, the frequency of celebrating the Lord's Supper had to be reduced from six to four times a year? I hope from the heart that the situation will change soon and that the six times per year will be the regular order again in

Burlington West. I fully accept that the Consistory saw no other way, don't misunderstand me; yet it is and remains a deplorable fact.

The Brampton Consistory "has the mandate to buy a parsonage. It is decided that everything possible will be done to go ahead with this mandate, at the proper time, or when the right opportunity arises. At any rate, before a minister arrives."

Further, "the matter of Mission Aid on the budget of the church is re-discussed. We will approach the church at Toronto and propose that in the light of the expanding work of Mission Aid a study be made of the feasibility of separating the Mission and Mission Aid, and of the establishment of a separate body to take care of all matters relating to Mission Aid."

And a last item from Brampton: "Plans for the church basement remodelling are almost complete. The committee has received approval from the consistory to spend \$8,000 to renovate the basement. It is planned to start work in March."

The plans are to use mostly voluntary labour, and the members are warned that they can expect a call for service by that time.

*listen to God, He tempts us with nice language. He offers us much that is attractive. But we have a Helper who has conquered Satan. For the LORD our God is faithful. If we fall into sins, we must not despair of God's mercy. We may always appeal to this covenant!*

*For He, the LORD, is the God of the EVERLASTING covenant!*

“Het Teken”

Je hebt de weg geweten,  
Altijd en overal  
Omringde je God's liefde  
Met weldaan zonder tal.  
Reeds in de prilste dagen,  
Als nieuwgeboren kind,  
Had God je uitverkoren,  
Je mateloos bemind.  
Toen je in moeder's armen  
Werd in Zijn huis gebracht,  
Ontving je reeds het teken  
Dat God aan jou gedacht.  
Dat teken op je voorhoofd  
Het kan er nooit weer af,  
Het strekt tot eeuwige zegen  
Maar soms tot eeuwige straf.  
Want die de weg wel wisten  
En toch niet wilden gaan  
Verzwaren zeer hun oordeel:  
Het teken klaagt hen aan.  
Het teken van God's liefde  
Zo onuitsprekelijk groot,  
Dat zegel der genade  
Door Christus' offerdood.  
Voor wie het blij aanvaarden

Een schat, schoon, wonderbaar —  
Maar voor wie het verwerpen  
Een oordeel, diep en zwaar.  
Je hebt de weg geweten  
Als nieuwgeboren kind,  
Ontving je reeds het zegel  
Dat jou aan God verbindt.  
Ga dan die weg met vreugde,  
Het is nog niet te laat —  
Maar — weet dat op jouw voorhoofd  
God's brandend teken staat!

Hannie Selles

\* \* \* \* \*

*Mary Vande Burgt wrote us the following thank you note: "Thanks goes out to all the brothers and sisters who sent me a birthday card last year and also for the Christmas cards. I appreciated that. I received some belated birthday cards, because the CLARION was delayed. Thank you all!!!"*

*Sincerely,  
Mary Vande Burgt*

*The Lord willing, Derek will celebrate his 12th birthday on April 2nd. Derek has suffered through many operations. I do not have up-to-date information on how he is doing. Have a happy birthday, Derek!*

**DEREK KOK**  
377 Dominion Street,  
Strathroy, Ontario N7G 3G9

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

**MRS. J.K. RIEMERSMA**  
380 St. Andrew Street E.,  
Fergus, Ontario N1M 1R1

It may not be considered to be extremely important, but I nevertheless wish to pass on that in Toronto a call was published in the bulletin for those parents who are interested in setting up a Boys' and Girls' Club for the 7-12 year olds. The distances may be somewhat prohibitive, but it would be excellent if such clubs could be established. One of the reasons why sometimes our young people's societies are not working the way they are supposed and expected to work may be that the members had no previous training at clubs on a junior level. If the boys and girls learn the work at societies where one of the older people leads, they will be the better able to help themselves when attending societies that consider themselves too far advanced for accepting leadership, but frequently have trouble finding the right method and the correct course.

Yours truly is going to sign off for today, but not before I have congratulated from the heart brother and sister P. Helder of Waterdown with their fortieth wedding anniversary. As the picture shows, they still look rather young and are enjoying good health. May many more years be added to their years and may they continue to be fruitful in our Father's Kingdom.

vO



**Please pay your subscription to Clarion if you have not already done so!**

# Farewell Rev. E.J. Tiggelaar

CHILLIWACK, B.C.

The Rev. E.J. Tiggelaar delivered his farewell sermon on Sunday, Nov. 29, 1981, in the afternoon. He chose as his text the words from the farewell sermon of Moses out of Deut. 7:6-9, and chose as his theme the words of that text: Know therefore that the LORD you God is God. Know that first in your election, and secondly in your redemption.

By way of introduction the minister made a comparison between what happened with Moses and what was now happening with him. This comparison was in no way to be made as to the personalities, but as to *the message*. Be it that the words of Moses were the inspired Word of God and the words of the minister a proclamation of that inspired Word, this did not take away from the fact that what the congregation of Chilliwack received was the same that Israel received. And so what God said belonged to Israel, belonged to the Church at Chilliwack as well. It is the *living* Word of God as seen in the simple (not complex), singular purpose of God.

It had been the purpose of Rev. Tiggelaar to proclaim God's mighty deeds for four years in Chilliwack. Perhaps some would have liked more popular, practical, or perhaps more ethical sermons, coming to solutions every Sunday as to the great concerns of society. However, Rev. Tiggelaar has felt convinced by his reading of Scripture as well as by his training prior to the ministry that the message of Scripture is much richer than to speak only of these matters. What God's people have to hear it the one central message of Scripture, and that is to know "that the LORD your God is God."

It is a message which Israel had difficulty with and we as well. Yet it is the only message of comfort, for in it we hear God proclaim our holiness, not by ethical qualification but by elective qualification. It is the message of God in our text and on every page of Scripture, that He proclaims Himself as the God of our salvation. He alone makes us what we are. He alone stands behind the qualification of our holiness. He has led His people out of the slaveries of His world. The

"I am Who I am," He is the only positive, active force procuring our salvation. That is all Israel was to see. That is all the Church at Chilliwack has to see in faith. Not our choice, but, as the text says, His choosing — that is our comfort. That is the Exodus story: God's success. He has busied Himself, and He has not been distracted. He loved His people, and they have been richly blessed in that elective love. So the law was not a set of rules, suggesting distance between Him who gives them and those who are to abide by them, but Israel always lived by them in the framework of His elective love, suggesting a dynamic situation of back and forth communication under the law.

This election of God always stands side by side with God's work of redemption. In Jesus Christ, God firmly establishes His election. This event underlines for us the words of our text and shows just how true it is what God so gloriously proclaims here in our text. But it all confirms that the words of our text are true and sure, and that our theme is a theme to be heeded.

The minister then called the congregation to stand firm in this one simple, singular message, seeing in it God's sovereign grace totally apart from anything of man. Approach it always in faith. Make God and His law your only delight. Cling to this everlasting truth by which you have been delivered out of the house of bondage. And know that herein stands your only security. In it you are in fact declared to be holy. Your holiness is not something to win but something which has been won by His declaration and active work.

To confirm this in the hearts of the members of the congregation the Rev. E.J. Tiggelaar then quoted Scripture, the words of Paul as found in Rom; 8:31-39 "What shall we say to this? If God is for us, who is against us? ... Who shall separate us from the love of Christ? Shall tribulation ...?" Nothing can separate us from this love of God in Christ Jesus our Lord. For this reason you are then made holy. Honour His faithfulness through faith and trust. And so he concluded "May the Lord bless you, now and forever more."

On Thursday, Nov. 26, 1981, the congregation of Chilliwack had a farewell evening for the Rev. and Mrs. Tiggelaar. After Christian opening and a word of welcome by the vice-president of the consistory, several speakers on behalf of their respective societies spoke Words of appreciation for the manner in which the Rev. Tiggelaar has brought his message and teaching. These words were often accompanied by a worthwhile present.

The Rev. M. VanderWel of Abbotsford spoke of behalf of Classis, neighbouring churches, and colleagues.

Br. K.F. Huttema spoke on behalf of the congregation. He remembered the fact that when the Rev. Tiggelaar came, almost four years ago, the church of Chilliwack had its worship services in a rented building. Under the blessings of our Lord we were now in possession of a manse and church building. He also mentioned the manner in which the Rev. Tiggelaar has proclaimed the Word of God in Chilliwack. As a token of appreciation Rev. Tiggelaar received an envelope with contents with which he could purchase some study material.

In his closing remarks, Rev. Tiggelaar expressed his thanks for the wonderful evening the congregation had put on for his family and himself. Even more than the performance he appreciated the effort which had gone into it, as therein could be seen the expression of love. He said that it was good to be able to see oneself through the eyes of others and to laugh about it. Then he tied in with what br. Huttema also said; in that he too felt that it seemed like only yesterday that they had a welcome evening. However, it had been four years and this was to be seen especially in the youth of the church, many of whom were seen to have grown from young teenagers to young adults. It had been a pleasure to watch their growth physically and spiritually. Rev. Tiggelaar then said that he would be saying his farewell to the congregation on Sunday. But to the churches in the Valley, their representatives and colleagues, he said farewell and wished them much increase. Above all he thanked the Lord for all that He had given.

The brothers and sisters were then requested to sing of Hymn 65:1, 3 after which Rev. Tiggelaar closed in thanksgiving and called upon the Lord to bless all activities undertaken by His church and churches in the Fraser Valley, to guide and to protect.

## Letters-to-the-Editor

Dear Editor,

Having read the 3rd Art. of, Justification by Faith — Not a dead Faith, by the Rev. Geertsema, *Clarion* Dec. 5, 1981, I can not help but doubt whether some of his statements are according to Scripture, and some questions arise.

When the Rev. Geertsema states: The promise goes to all (that is the promise of the forgiveness of sins, J.V.), and therefore, I have to say to the godly and the *ungodly*, to the believers and unbelievers: Your sins are you forgiven, then I am inclined to believe this not to be in accordance with Scripture.

When we are to proclaim to the ungodly in this world: 'Your sins are forgiven you,' then I am afraid that in time to come I have to say to many of them: 'I was wrong, for you never repented and therefore your sins are not forgiven.'

I was always taught that we had to go into the world to call to repentance in order that sins may be forgiven, as, for instance, Jonah did when he was called to preach against Nineveh.

Rev. Geertsema's statements are very much in contrast with (was) what the Rev. Van Dooren writes in *Clarion*, year-end issue 1981, when he writes: "Well all these promises are, as all promises, conditional." Wherever I read from the Bible, I never read anywhere: Your sins are forgiven you and therefore you better believe. But always: "Repent, you rebellious nation — people, or man, so that I may heal you and forgive you your sins."

I am well aware of the fact that our repentance is not of us but out of or from God. But I cannot see, nor do I read anywhere in the Bible, that our preaching should be: Your sins are forgiven you even to the *ungodly* for we do not know who *will* and who *will* never repent.

Therefore I have to say to all, "Repent."

Sincerely yours,  
JOHN VAN DERVEGTE

### COMMENT:

I am convinced that br. Vandervegte's critical remarks and questions come from misunderstanding what I wrote. It is possible that I was not clear enough. I hope I can take the misunderstanding away.

I certainly do not deny what br. V. quotes from Rev. Van Dooren, that all God's promises are conditional. But what is conditional here? In fact the promise as such, in itself, it not conditional, but the fulfilment or realization of the promise is. God promises to his people Israel, which He delivered out of the slavery of Egypt, that He would give them the land of Canaan. Now that promise itself was not conditional. Israel did not have to do

anything and did not have to fulfil any condition in order to receive this promise as a promise. The whole people was redeemed from Egypt and led out of this country, and the whole people received the promise: to you I give the land of the Canaanites.

But the condition of faith was connected with the realization or fulfilment of that promise: in the way of faith Israel would receive the promised good. And many did not enter this promised land because of their unbelief (Hebrews 3:19). All had the promise; all did not receive the promised good, because they did not repent and believe.

That is now what Prof. B. Holwerda also meant in his sermon from which I quoted. The promise as promise of the gospel goes to all, to those who are already believers and to those who are not believers yet: in the gospel God comes to you all with the promise of the forgiveness of sins and the renewing of life in Christ. Christ with His blood unto the forgiveness of your sins and with the Holy Spirit for the renewing of your life is offered to you and comes to you in this gospel that is preached to you. But with this promise, this gospel, the demand of faith comes along. The forgiving grace *and* the renewing of your life becomes you own "property" only in the way of faith. And this includes repentance.

But we must not make repentance a condition for receiving the promise. As Holwerda said: the promise is always first. And repentance is fruit of faith; fruit of Christ's work in us through the Holy Spirit; fruit of the Word of God. Not a condition for faith. When the apostle says in Romans 4:5 that God justifies the ungodly who does not work but puts his trust in the promising God, then there is the clear Biblical ground for what I said. The ungodly is a person who was an unbeliever, and then hears the gospel of salvation, of forgiveness in the blood of Christ, preached to himself with the command to believe, and who does believe that gospel, with the consequence that he repents from his sins and is converted. I hope that this helps to take misunderstanding away.

J. GEERTSEMA

### OUR COVER

*Long Beach, Vancouver Island  
photo courtesy of John Van Laar.*

## Consulaat-Generaal Der Nederlanden

### CONSULATE GENERAL OF THE NETHERLANDS

One Dundas Street West,  
Suite 2106,  
Toronto, Ontario M5G 1Z3  
Phone: (416) 598-2520

#### OPSPORING ADRESSEN:

BRAAM, Willem, geboren op 12 februari 1917, in 1952, naar Canada vertrokken.

VAN DE BROEK, Johannes Laurens, geboren te Amsterdam op 12 januari 1917, naar Canada vertrokken in 1953.

VAN CREVELD, Sophie, geboren te Hamburg op 25 oktober 1927 naar Canada vertrokken in 1956.

FRIE, Hendrik, geboren te Gouda op 10 november 1916, naar Canada vertrokken in 1953.

GRAYSHAN en GRAYSHAN-POTTER, Robert David en Johanna Geertruida, geboren resp. Keighly 5 mei 1944 en Apeldoorn 24 november 1948, naar Canada vertrokken in 1981, laatstbekende adres te Putten.

DE GROEN, Martinus Laurentius, geboren te Rotterdam op 30 januari 1901, in 1960 naar Canada vertrokken.

HOEFESMIT, Hendrikus J., geboren te 's-Gravenhage op 12 november 1917 in 1955, naar Canada vertrokken.

HUBERTS, Theodorus Petrus Jacobus, geboren te Haarlem op 27 maart 1916, naar Canada vertrokken in 1958.

MENSE, Johannes Antonius, geboren 4 september 1936 te Amsterdam, in 1959 naar Canada vertrokken, laatstbekende adres te Toronto.

BRONSING-DE HAAN, Yolanda, geboren op 15 juli 1929, naar Canada vertrokken in 1981.

POLLMER, Gert Josef, geboren op 1 april 1924, naar Canada vertrokken in 1953, laatstbekende adres te Toronto, Ontario.

RATTINK, Johannes Jacobus, geboren op 3 februari 1931 te 's-Gravenhage, naar Canada vertrokken in 1964.

REYNEN, Helena Elisabeth, geboren op 14 augustus 1921, naar Canada vertrokken in 1954.

TROMPERT, D.W., geboren op 1 januari 1955 te Hillegom, naar Canada vertrokken in 1980, vermoedelijk Brampton.

TULP, Albert, geboren op 8 november 1894 te Borger naar Canada vertrokken in 1924.

UIJTENBROEK, Johannes, geboren op 12 oktober 1890 te Rotterdam, naar Canada vertrokken in 1920, laatstbekende adres te Montreal, P.Q.

De Consul-Generaal, voor deze:-  
MW. G. SCHNITZLER

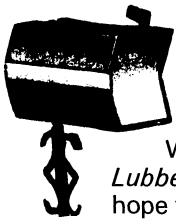
# our little magazine

Hello Busy Beavers!



Look at Gooly!  
Isn't he funny?  
But what is he doing? And what is he saying?  
Gooly was made by Busy Beaver *Les Haan*.  
Write your story about Gooly, and send it in to our  
**GOOLY CONTEST!**  
You remember the address, don't you?

*Aunt Betty*  
Box 54,  
Fergus, Ontario N1M 2W7



## From the Mailbox

Welcome to the Busy Beaver Club, *Lloyd Lubbers*. We are happy to have you join us. We hope you'll be a real Busy Beaver. Will you write and tell us something about yourself and what you like doing best? Thanks for the riddles, Lloyd.

And a big welcome to you, too, *Keith Lubbers*. We hope you'll join in all our Busy Beaver activities. I see you like riddles, Keith. Thanks for sharing. Bye for now. Write again soon.

What do you think, *Mary-Ann Van Woudenberg*? Would you like to be a nurse on the children's floor, too? Is your brother's arm all better now, Mary-Ann? Thank you very much for your letter, and the quiz, too!

Hello, *Hilda De Vos*. It was nice to hear from you again. Thanks for the quiz, Hilda. Are you looking forward to your school holiday? Do you have any plans for all that free time?

## Riddles for You

from Busy Beaver *Keith Lubbers*

1. What time is it when an elephant sits on a fence?
2. Why did the boy throw the clock out the window?
3. What kind of flowers tell time?
4. What kind of flowers could a woman wear?
5. What kind of flower is kissable?

*Answers:* 1. Time to get a new fence! 2. He wanted to see time fly. 3. four o'clocks; 4. lady slippers; 5. tulips.

## QUIZ TIME

"If you fill in the blanks to complete the names of the animals, you can see a word if you look down at the blanks" writes Busy Beaver *Mary-Ann Van Woudenberg*.

- \_\_\_\_\_ ox  
 \_\_\_\_\_ ooster  
 f \_\_\_\_\_ sh  
 \_\_\_\_\_ lephant  
 chicke \_\_\_\_\_  
 \_\_\_\_\_ og  
 \_\_\_\_\_ heep  
 \_\_\_\_\_ are  
 p \_\_\_\_\_ g  
 octo \_\_\_\_\_ us (Answer below.)

## Parts of the Body

1. \_\_\_\_\_ two tropical trees
2. \_\_\_\_\_ weapons of war
3. \_\_\_\_\_ part of a clock
4. \_\_\_\_\_ a large wooden box
5. \_\_\_\_\_ covering of an apple
6. \_\_\_\_\_ part of a table
7. \_\_\_\_\_ part of a river (Answers below.)

Thanks for sharing, Busy Beaver *Lloyd Lubbers*.

## Word Search of Bible Names

by Busy Beaver *Geraldine Hamoen*

C	S	O	L	O	M	O	N
M	A	U	L	E	T	H	L
N	U	P	N	H	O	J	K
S	L	A	K	J	W	Y	N
B	A	L	A	A	M	H	I
S	T	R	L	B	L	P	M
M	A	D	A	U	V	E	A
M	O	Z	B	Q	Z	S	J
A	I	S	A	A	C	O	N
R	N	N	E	E	L	J	E
K	O	T	E	S	A	U	B

Adam  
 Balaam  
 Balak  
 Benjamin  
 Esau  
 Isaac  
 John  
 Joseph  
 Mark  
 Moses  
 Saul  
 Solomon