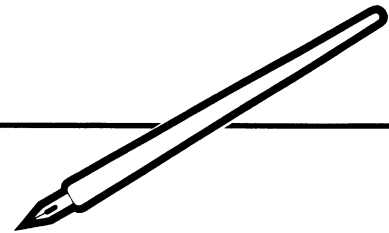




**Clarion**  
THE CANADIAN REFORMED MAGAZINE

Volume 37, No. 1

January 8, 1988



## A blessed New Year

### A New Year

We write 1988 on our documents and letters. It is another year in the history of mankind and in each one's personal history. Time goes fast. History is hastening toward. . . . Yes, toward what? Is it toward a goal? And if so, what is that goal? What do people have as goal? Do we have a goal? And if so, what is our goal?

As Christian believers, who live by what God has revealed, we know that God has a goal, and that He leads all history toward that goal. The earth, yes, the whole universe, is led to the Day of the Lord on which He will return as Judge, and make all things new.

This Day will come through a process in which the evildoer must grow to maturity in his doing evil, and the filthy must grow to fulness in his filthiness, while also the righteous must mature in righteousness and the one who is holy grow to fulness in being holy (Revelation 22:11).

The King and Judge of all the earth will return when the Man of Lawlessness will have been revealed, and a lawless world that does not love the truth of God will have been given over to its own lawlessness, when God sends an energy of error, so that people believe the lie rather than God. You can read these things in II Thessalonians 2.

Does 1988 have a goal? We can be sure that the evil one has a goal in mind and is working hard to reach that goal. He wants to dominate this whole world completely and make it one world against God and His anointed. The peoples and nations may not be aware of it. They may reject even a belief in the existence of powers of evil. Perhaps this cover of unawareness is the most dangerous weapon in the hands of God's adversary.

When God put enmity after the fall in sin in paradise, He declared that the serpent was going to bruise the heel of the seed of the woman. This word shows the method of the serpent's warfare. He attacks from behind, low to the ground, hardly visible, if at all. His manner of fighting is that of deceit. He suggests to people that they should set themselves as the goal of their lives; that true happiness is a good life here on earth for themselves, with a sufficient abundance of earthly, material things.

People wished each other a happy new year. What did they mean with that happiness? What contents did they give it? What goal did they have in mind?

### God's blessing

We wished each other a blessed new year. Was that a cliché, an empty phrase? Or did we wish each other the blessing from God in Jesus Christ? And if so, what did we mean with it? Did we mean material blessings? Or did we mean first and foremost spiritual blessings?

God's promises, and thus, God's blessings, are first of all God's kingdom with all that is included. It is, e.g., to be reconciled with God through the sacrifice of Christ. It is to have the forgiveness of sins through the blood of atonement, and to be received as God's children. It is the gift of faith through which

we know about, and accept, Christ and all His benefits; through which we can see and enter the kingdom of God. It is the renewing of life through the Spirit of Christ, so that we know and love and serve God as our Father in heaven and His Son Jesus Christ as our Lord and King.

Our Lord and Saviour taught His disciples to pray for these blessings of God. We have this teaching in the Covenant Prayer. God's blessings, God's promises are first and foremost that His children in the covenant honour and glorify His great Name by acknowledging Him as their King, by doing His will in their life.

Did we wish each other this blessing: May God grant you that you live in such a way that in everything you think and speak and do His Name is honoured by yourself and through yourself also by others who see your good Christian conduct?

Did we wish each other this blessing: May God grant you such submission to Him as King, out of love for Him, that you are a useful instrument in His hand for the preservation and further gathering of His church; and that through you the power of His Word may come into the open before the eyes of people?

Did we wish each other this blessing: May God grant you that you may deny your own will, and without murmuring obey His will, since that will of God alone is good? May God grant you that you may carry out the duties of your office and calling as willingly and faithfully as the angels do in heaven? (You recognize, I hope, the words of the Heidelberg Catechism.) Since this is what Christ taught us to pray for, this is the very best that we can wish each other as God's blessing in our life in 1988.

### Our office and calling

Someone said that he had never looked at a daily job as an office and calling in the service of Christ before he came into contact with the Reformed, Calvinistic, teachings. I should like to continue this first editorial of the new year with making a few remarks on this point. Do we all still see our daily task as an office and calling in the service of the Lord? Do our young people? Do we "experience" our daily work in that light?

Let me mention a few words of Scripture that point this truth out to us. There is first of all the word of God to Adam in the paradise situation. The LORD charged Adam with the office or task to till and keep the garden of Eden (Genesis 2:15). We call this the cultural mandate. Man was placed on earth to have dominion over it; to work on and with the earth, while taking care of it and guarding it. To have dominion means to rule as king. To rule in the service of God, the Creator, dedicating the tilling and guarding to the Creator in holiness, is the priestly aspect of man's office. And this task can only faithfully be accomplished through humble listening to God's instructions. This is the prophetic aspect of man's office.

Rebellion is that man rejects his God-given office and works for himself so that He is himself the goal in his life. In this rebellion man does no longer show God's image, but becomes image of the devil. However, through the atoning blood of Christ, those who believe receive back the grace of being children of God, regenerated after the image of God and

of Christ Jesus. They may now also see their daily work again as their royal, priestly, and prophetic office and calling.

We see this so magnificently expressed by the apostle Paul in his letter to the Colossians. In it he proclaims that Christ Jesus is the only and the complete Saviour. He who through faith has Christ as his Redeemer, possesses a complete salvation, not only for the life hereafter, but also for this life here on earth. Christ renews through His Spirit those who are in Him. This is a renewal in knowledge after the image of God the Creator, the apostle writes in 3:10. The result is a life in Christ in which redemption from sin works through not only in the relation to God, but also in the relation to the neighbour. This redemption from sin brings harmony in the marriage relationship, in the family relations, in the labour relations (3:18-4:1).

But not only human relations are placed under the redeeming power of Christ by those who believe. Also their daily labours are placed in the light of the redeeming power of Christ. When the apostle addresses the slaves, he says, "Whatever your task, work heartily, as serving the Lord and not men" (Colossians 3:23). And Paul adds, "knowing that from the Lord you will receive your reward; you are serving the Lord Christ" (3:24).

A slave's work was not always pleasant. Yet, those Christian slaves could see their daily slavery in the light of Christ Jesus as their Redeemer. They were to see that work as done in the service of the Lord. Therefore, also we may see our daily work today as a task, an office, received from our God, in which we may serve Him.

Are you a factory worker or an office clerk? Are you a nurse or a doctor? Are you a teacher or a student? Are you a police officer or a social worker? Are you a businessman or a housewife? An employer or an employee? Are you a farmer or a baker? Whatever your daily occupation, may you receive this blessing that you see it in the light of Christ as Redeemer. May you receive this blessing in the new year that you do your utmost to do a good job because you want to serve your Saviour and Lord with it. May you receive this blessing that you do your work, whatever it is, from the heart, heartily, putting your heart in it, not because it is for yourself and because it is paid well, but because you see it as being done for Christ.

### What about the curse?

Now it is true that this daily work, our office and calling, is not always easy. It can bring along a lot of pain and trouble. This is the consequence of sin. After the fall in sin God placed life of man under painful trouble. To woman He said that He was going to multiply her "painful trouble" in child bearing. And to man God said that it was going to be in "painful trouble" that he had to do his work. For both man and woman the same word is used in Genesis 3:16 and 17, although in the translation this is not shown.

It is very remarkable that man and woman are punished with painful trouble in the primary task and calling which God gave them when creating them. Man was made male and female and after God's image in order to fulfill his task on earth. That task was to have dominion over the earth, to till and guard it. To fulfil that task God blessed them and said: be fruitful and multiply. Only in that way could man execute that dominion over the whole earth. We see here that a primary task for woman is to bear children. It is exactly on that point that the Lord said that He would multiply her painful trouble.

Man is created first. He received the position of head. He is responsible; He is to take care. He has to provide for his wife, the mother of his children, and for his children. It is again exactly on the point of that primary task of man that God said that there would be painful trouble. In the sweat of his face he was to eat bread. His struggle to provide food for himself and his family would be a struggle against thorns and thistles.

Thus, in his task as husband and father man would meet painful trouble.

For man in his office and calling and for wo-man in hers, life would be a going through trouble and pain and the end was going to be death. Because of Adam the ground, the "adamah" was cursed. And man, Adam, taken from adamah, from the ground, was going to return to dust, because dust he is. That is the end, death. In such a situation of life as being constant trouble and pain with death at the end, is it worthwhile to work hard and do a good job? Should we not rather try to get some fun and pleasure out of this short life instead of always being serious and dutiful, accepting so much painful trouble?

Let us have a look at Adam's reaction of faith in answer to God's punishing words after the fall in sin. When God spoke: painful trouble for you man and for you wo-man with death at the end, Adam gave to his wife a new name, Eve, that is, "mother of all living." How could Adam speak that word of life in reaction to God's word of death? Adam could do so through faith in the coming Christ. Before His word of punishment to man and woman, God spoke His punishing word to the serpent. It was the word about enmity, the antithesis, between the serpent and the woman, between his seed and her seed. The Lord said that the seed of the woman would bruise the head of the serpent. This word contained the promise of redemption of life through the seed of the woman.

It is in that light that we must see both Adam's punishment and his reaction of faith. The LORD first spoke about the redeeming seed that would come. Then He spoke to woman about the painful trouble to bring that seed into the world; and He spoke to man about the painful trouble to provide for woman and her seed. It was painful trouble in which that seed remained central. It was for the sake of that seed.

In this light we can understand Adam's word of faith to his wife. Now he called her not after himself (man, wo-man), as he did at the moment of her creation, when he received her as his helpmeet from God. Now he called her after the redeeming seed: *mother of all living*. Thus Adam took up his task upon a cursed earth, a task in the sweat of his face against thorns and thistles, in the hope of life through the coming Seed, the Christ. And he answered also for his wife, accepting in her name her painful trouble in bringing that seed into the world. Through painful trouble the Christ would come and redeem. Christ would come and His people, the rest of the seed of the woman that had to be redeemed.

Wonderful that was. Through the fall in sin there was alienation from God and from each other. Adam, called to give account, accused his wife as the cause of all the misery. After God's words of punishment in which was included the promise of redemption, Adam's reaction of faith in that promise was not only a word of faith accepting that punishment, and a word of hope in the coming Christ. That word of faith and hope in Christ was also a word of comfort and reconciliation. By calling his wife after the coming seed, Adam comforted her. Eve, whatever happened, we shall take up our God-given task, our office and calling, each in his/her own place, for the sake of the coming Christ. Eve, I call you mother of the seed, mother of all living, of Christ and of His church; Eve, so we go together.

Indeed, may God bless you, Christian mothers and fathers, Christian men and women, young people and older people, in the fulfilment of your daily task in this life in faith in Christ your Redeemer, who brought about reconciliation through His blood and who works it out in the life of those who truly believe in Him through the Holy Spirit. May God bless you in 1988 and grant you that you place your whole life in His service, comforting one another in the hope that your painful labours will not be in vain when they are accepted through faith in Christ.

J. GEERTSEMA

---

# The gospel brings to light what in your heart you hide<sub>2</sub>

Inaugural Speech delivered at the Theological College/Convocation Evening, September 11, 1987

## The big question

However, the big question is whether it is correct to have these sayings as they occur in the context of Matthew 5:14-16 and 10:26ff. determine their interpretation in Luke 8:16-18, where their context is entirely different. It is clear that in Matthew 5 the disciples are the light that must not remain hidden but shine. They have to let their light shine in their good works. It is also clear that in Matthew 10 Christ charges His disciples to proclaim publicly what He, at that moment, is teaching them in a way that keeps the message still hidden from the majority of the people. Since the context of Luke 8 is so entirely different, I see this Matthean explanation as having been forced upon Luke 8, with the result that many exegetes encountered problems with both the connections between and the interpretation of these verses in their context, as we have shown.

Now Joseph A. Fitzmyer makes the remark that "The question has been raised whether Jesus does not mean that his own preaching is a light to those who enter . . . , a light which must become publicly manifested. This is not a wholly impossible interpretation, but it ill suits verse 18a (with its emphasis on the *mode* of hearing) and verse 18b (with its stress on how the little which one thinks one has will be taken away). It is better to understand the whole complex of the three sayings as bearing on the mode of listening to the Word of God expected of the disciples."<sup>33</sup>

It is my opinion that we can quite well maintain what Fitzmyer says here, namely, that with all of the verses 16-18 Christ urges upon His disciples the right mode of listening to His gospel, while, at the same time, we can see the light in verse 16 as the light of the gospel that Christ Himself has lit. He is that light. His proclamation of God's saving kingdom that has come in Him is the light. That light reveals and it must reveal. The question is: what does it reveal?

As I see it, we should seek the answer in the direction of the explanation

of Hendriksen, mentioned but rejected by I. Howard Marshall, and others, and given as an additional possible explanation by Lenski, when he takes these sayings of the Lord on their own. However, we must leave these words of Christ within the context of the parable of The Sower and the situation, the *Sitz im Leben*, in which they are spoken. Therefore, we cannot explain verse 17 as speaking about the final judgment. We must see it as pointing at what is happening in the days when Christ was preaching and teaching the good news of the kingdom of God. The answer that I propose points to a close connection with the essential point that Christ makes in the preceding parable of The Sower.

In order to show that this solution is both possible and fits within the context of Christ's speaking in the form of parables, and of Christ's starting this new form with the parable of The Sower, we have to do two things. In the first place we must compare the verses 16 and 17 with those other places in the synoptic gospels where they also occur, either in the same or in a similar form; and in the second place, we must have a close look at the parable of The Sower and its context in the gospels, and its situation, its *Sitz im Leben*, as this is pictured by the evangelists.

## Comparing the different texts: A. verse 16

We shall first compare verse 16 with the same saying elsewhere in the gospels. There is first of all the text that has been mentioned already a few times, Matthew 5:14ff., "A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house." From the context it is evident that in this simile (or metaphor) the light is a picture of the disciples. In verse 14a, Christ addresses the disciples and says to them, "You are the light of the world." And He adds in verse 16, "Let your light so shine before men that they may see your good works and give

glory to your Father who is in heaven." There is, therefore, no doubt that the saying of verse 15, "Nor do men light a lamp and put it under a bushel, but on a stand," etc. contains an exhortation to the disciples that, since Christ made them the light of the world, they have to let that light shine. Christ specifies that light to be the good works of the disciples; these works show the truth of His work in them as the Saviour from sin, as the Renewer of life through the Holy Spirit. Those works are fruits of the gospel written in their hearts; they are also the fruits of faith in Christ. The disciples bring forth those fruits, since they are in Christ as branches in the vine (John 15:4ff.).

In Luke 11:33 the same saying is used, but in a different context. In the verses 29-32 Luke gives us the Lord's words about the sign of Jonah for an evil generation. Verse 32 reads, "The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here." Then follow the words, "No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand, that those who enter may see the light." This saying is then worked out in the next word: "Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not sound, your body is full of darkness. Therefore be careful lest the light in you be darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light." We find a shorter version of a similar saying in a different context, in Matthew 6:22ff.

What is meant here by the lamp? I. Howard Marshall takes it to refer to Christ Himself and the gospel that He preaches. He writes, "Jesus (or His message of the kingdom) is like a light which illuminates those who enter a house. There is nothing hidden about this light. Any lack of illumination is due to the recipient: if he has a sound eye, the light will enter his whole being, but if his eye is evil,



no light will enter. Let Jesus' hearers, then, beware lest the light they think they have within them is really darkness."<sup>34</sup>

S. Greijdanus, in his *Korte Verklaring* writes, "The general unbelief that the Lord encountered could, according to our sinful human thinking, have caused Him, to quit His preaching of the gospel and His work of salvation, for they made judgment for so many only more heavy . . . . However, the Lord says now why he continues anyway, and has to continue, with preaching and offering salvation. A lamp is lit in order to spread light and to make it possible to see."<sup>35</sup> God has placed Christ in the midst of Israel as the great light. But there is now also the responsibility of the hearers to let that light enter through a sound eye. When the eye is sound, it can receive the light and place the whole body, hand and foot and so on, in that light; but when the eye is evil, sick, it cannot see the light and cannot, per consequence, live in the light. That is not because the light is not good; it is because the eye is evil.

Regarding this text, Luke 11:33, we can conclude that here the light is Christ and His gospel. God has placed it in the midst of His people, where it meets rejection; the people refuse to repent and in that way they make their judgment so much the heavier. Nevertheless, their calling and responsibility to receive that light with a sound and good eye is stressed with this saying about the sound eye over against the evil or sick one.

It is important to notice these two things here: in the first place, that Christ is here the light; and in the second place, that the responsibility of the people to receive that light is emphasized, in a context of rejection.

The third place where we find this saying of Luke 8:16 is its parallel place in Mark 4:21. It is here found in the same context as in Luke 8, namely, immediately after the explanation of the parable of The Sower. It reads, "And He [Christ] said to them [the disciples], 'Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand?'" After this saying also in Mark the words of Christ regarding the things that are hidden and will come to light follow. I will therefore refrain from any further comment on this text, for it cannot help us here, since it confronts us with the very same problems to which we are trying to find a solution.

Our final conclusion is that, while in Matthew 5:15 the light is metaphor for the disciples, in Luke 11:33 it points to Christ Jesus Himself and His proclamation of the gospel. Therefore, it cannot be wrong to interpret the light that must not be hidden but put on a stand in Luke 8:16 as a metaphor for Christ Himself and His gospel.

## Comparing the different texts: B. verse 17

Like verse 16, also verse 17 does not only have its parallel place in Mark 4:22, after, and in connection with, the parable of The Sower, but it occurs as well once more in Matthew's gospel (10:26) and in Luke's (12:2). And again we find a clear explanation of the saying in the context of Matthew 10 (in verse 27), while in Luke 12 such a direct explanation is absent.

In Matthew 10 we have the discourse of Christ with which He sends His apostles out to preach and heal. He warns them that people will hate and despise them just as they did their Master (verses 24ff.). Then the Lord goes on: "So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known" (verse 26). And Christ explains what he means in the next verse (verse 27): "What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops." It is clear that the Lord means to say that the disciples have to preach, openly and publicly, the whole gospel in all its parts and aspects as Christ reveals it to them, while this gospel still remains so much hidden from the people at that moment.

In Luke 12:2 we find basically the same saying again, but once more in a different situation and context. The story of the controversy with the people and, in particular, with their leaders, as given in chapter 11, continues. Christ speaks His "woe" to them and tells them that they

are true children of their fathers, who were murderers of the prophets, but that God will require from them and their generation "the blood of all the prophets, shed from the beginning of the world, . . . from the blood of Abel to the blood of Zechariah." Also the Pharisees feel attacked and try to catch the Lord on some saying. When a crowd then gathers, Christ says to His disciples, within the hearing of the crowds, "Beware of the leaven of the Pharisees, which is hypocrisy. And then follows (12:2), "Nothing is covered up that will not be revealed, or hidden that will not be known." Although the literal wording of the saying in 12:2 differs from the wording in 8:17, the direct meaning is the same. Nothing that is hidden will remain hidden; it will come into the open and become known.

However, while in Matthew 10 that which is hidden and will come to light is the gospel of Christ as taught to the disciples, the question must be asked: is that also the meaning in Luke 12:2? At first sight it might appear that way, since also in Luke 12:3 Christ speaks about things that are said in the dark and will become known. Verse 3 reads: "Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed upon the housetops." Christ, then, continues to say, in Luke's narrative, "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do." (verse 4). In Matthew 10, as we saw, this saying is found also after a word of Christ to the



Published bi-weekly by Premier Printing Ltd.  
Winnipeg, MB

### EDITORIAL COMMITTEE:

Editor: J. Geertsema  
Co-Editors: K. Deddens, J. DeJong,  
Cl. Stam, C. VanDam and W.W.J. VanOene

### ADDRESS FOR EDITORIAL MATTERS:

CLARION  
41 Amberly Boulevard  
Ancaster, ON, Canada L9G 3R9

### ADDRESS FOR ADMINISTRATIVE

MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.  
One Beghin Avenue  
Winnipeg, MB, Canada R2J 3X5  
Phone: (204) 663-9000

	SUBSCRIPTION RATES	
	Regular	Air
	FOR 1988	Mail
Canada	\$25.00	\$44.00
U.S.A. U.S. Funds	\$27.00	\$41.50
International	\$36.50	\$63.00

Advertisements: \$6.00 per column inch  
Second class mail registration number 1025  
ISSN 0383-0438

## IN THIS ISSUE

Editorial — A blessed New Year — J. Geertsema . . . . .	2
The gospel brings to light what in your heart you hide? — J. Geertsema . . . . .	4
The Antichrist and the man of lawlessness? — J. de Jong . . . . .	7
From the Scriptures — Seeing the Signs — J. de Jong . . . . .	9
News Medley — W.W.J. VanOene . . . . .	10
Press Review — A good magazine for our youth — Cl. Stam . . . . .	12
Ray of Sunshine — Mrs. J. Mulder . . . . .	13
Press Releases . . . . .	13
Letter to the Editor . . . . .	16
Our Little Magazine — Aunt Betty . . . . .	17

apostles telling them that they were to proclaim from the housetops what was whispered by Him in their ears.

But, is it really so that this saying in Luke 12:2 must have the same meaning as in Matthew 10? In the Lucan text Christ does not say, "Whatever I have said in the dark [namely, to you disciples], shall be heard in the light [namely, by the people, from your mouth]." No, He says, "Whatever you [the disciples] have said in the dark shall be heard in the light." These words are spoken in the context of Christ's warning against hypocrisy. Hypocrisy covers an unrepentant heart; on the outside there is piety. That is shown to the surrounding world. However, secretly, there is a life in disobedience and sin. This hypocrisy is the leaven of the Pharisees.

The Lord, however, with His Word, that is, with His gospel, reveals that hypocrisy. And it is also with their fierce and rejecting reaction to Christ and His gospel that the adversaries of Christ make their hypocrisy come to light. In this sense we have to read the words "Nothing is covered that will not be revealed." Through the revealing truth of the gospel, the cover of hypocrisy will be exposed, and the truly sinful attitude toward God's Word will come into the open. The leaders of the people seem pious and God-fearing, but, in reality, they refuse to repent from their sins as they were pointed out by Christ; and, having been confronted with their own wickedness by the revealing and exposing prophetic Word of God as proclaimed by Christ, they show their refusal to submit to Christ and His gospel in the fact that they seek to murder Him, which they will also do as their fathers murdered the Old Testament prophets.

In Luke 12:2ff. Christ places these hypocritical leaders of Israel as a warning example before His disciples; if they follow that bad example, and let the leaven of the Pharisees also permeate their lives, also their hypocrisy will come to light through the same revealing gospel as the Word of the King.

I am not alone in this interpretation of the hidden things being hypocrisy, sin. Let me quote again. I. Howard Marshall, who writes that here in Luke 12 "the saying is plainly applied to the future judgment, and the force appears to be that whatever is kept secret by men will be revealed and made known in the end; hypocrites will be unmasked."<sup>36</sup> However, as can be clear, I disagree with this exegete insofar as he confines this revealing to the day of judgment only. S. Greijdanus writes in his *Korte Verklaring*, "The Lord points out that people will not reach their goal with their hypocrisy." What is concealed will be discovered. "There is no exception at all. When this will be the

Lord does not say. It can happen soon; it can take longer; and it will happen anyway on Judgment Day."<sup>37</sup>

Our conclusion is that in Luke 12:2 the things that are hidden but will come to light are not the treasures of the gospel of the kingdom as revealed by Christ, but the sinful, unrepentant, wicked, hypocritical hearts of people, which will be uncovered and come to light through the gospel and through their reaction to it, as well as, eventually, on the day of the final judgment.

The connection with verse 4, "I tell you, my friends, do not fear those who kill the body, and after that have no more that they can do," can be easily explained in the following way: In chapter 11:45-54, Christ had clearly pointed out what the Jews would do to Him: they would murder Him, as their fathers had murdered the prophets, even though Christ is so much greater than Jonah and all the other prophets. The cause of the murder of those who come as prophets of the LORD, and who, with God's Word, point at sin and call to repentance, is the refusal to submit to that Word of God in humble obedience. It will be the task of the disciples, after the ascension of Christ, to continue to preach the gospel, to point at sin, and to call to repentance. The fulfillment of this task will mean also for them that especially hypocritical sinners who want to have the name of being pious, God-fearing people, but feel uncovered by the preaching of the disciples, will hate them and kill them. That is why Christ tells them not to fear those who can kill the body, but can do no more.

The third place where we find the saying of Luke 8:17 is Mark 4:22. This is again a parallel text that poses the very question for which we seek an answer.

When we now come to our final conclusion regarding the saying in Luke 8:17 in comparison with other places in the gospels, we can state that in Matthew 10:26 that which is hidden and will come to light is evidently the gospel which Christ revealed to His disciples and which they have to proclaim publicly and openly after the ascension and the gift of the Holy Spirit. However, in Luke 12:2 that which is hidden and will come to light is the unrepentant sinful heart, the principal and fundamental disobedience to God and His Word, covered by hypocrisy, but uncovered by Christ and His preaching, as well as through their rejecting response to His gospel. Therefore, it cannot be wrong to interpret the things that are hidden and must come to light in Luke 8:17 not as the secrets of the kingdom of God and of the gospel, but as, anyway partly, the sin, the hypocrisy and disobedience to God's will of the people and especially their leaders.

We end this section of our investigation with the conclusion that we have found the solution to the problem of the interpretation of Luke 8:16 and 17. Not the meaning of these sayings as they occur in Matthew's gospel must determine the interpretation of the sayings in Luke 8:16 and 17, but the meaning of these sayings in Luke 11:33 and Luke 12:2, respectively. Christ Jesus with the gospel is the lamp, placed by God in the midst of the people of Israel. That light must shine there and uncover and bring to light what is covered in the darkness. The people and their leaders can cover up, by hypocrisy, their true nature and attitude, their refusal to really obey God's will in humble submission, but this sinful hypocrisy becomes visible and known through the light of the gospel as preached by Christ and in their reaction to that preaching. The gospel brings to light the sin and hypocrisy which in their hearts they hide.

We further conclude that, with this explanation, the close internal connection between the verses 16 and 17 has become clear as well. These two verses form a unity. Verse 17 gives the logical reason for what is stated in verse 16. This reason is also literally expressed by Christ with the conjunction "for" (*gar*). Therefore, to speak of "the parable of The Lamp" in the verses 16 and 17 is not a misnomer. It is further not necessary to assume that in these verses we have to do with an "artificial arrangement" of certain sayings of the Lord by the gospel author.

Two remarks should be made yet, at the end of this section. In the first place, the gospel does not only bring to light the sin and hypocrisy in the hearts of people; it also brings into the open, where, through the preaching, hearts open up for the gospel, and where faith and conversion bring positive change. In the second place, there is yet the connection of the verses 16 and 17 with verse 18. This connection will have our attention later.

Having now dealt with the problem of the meaning of the verses 16 and 17 and their internal relationship, the question which remains is the one regarding the connection with the context. Do these verses, with the interpretation proposed here, fit in the context of Luke 8:1-18? Or, in other words, is there a close and logical connection between the parables of the Sower and of The Lamp? To answer this question is our next task.

— *To be continued*  
J. GEERTSEMA

<sup>33</sup>Joseph A. Fitzmyer, o.c., p.

<sup>34</sup>I. Howard Marshall, o.c., p. 487.

<sup>35</sup>S. Greijdanus, *Korte Verklaring*, o.c., p. 310ff.

<sup>36</sup>I. Howard Marshall, o.c., p. 512.

<sup>37</sup>S. Greijdanus, *Korte Verklaring*, o.c., p. 329.

---

# The Antichrist and the man of lawlessness<sub>2</sub>

Speech delivered for the League of Canadian Reformed Women's  
Societies on October 21, 1987, in Burlington South

## The Old Testament Antichrist

### a. Ezekiel 38, 39

Although there are many allusions to the coming power of evil in the Old Testament, the chapters 38 and 39 of Ezekiel give the first direct indications of the arrival of the power of lawlessness. In these chapters the horrible antichristian power takes the name of Gog, who comes from the land of Magog. Gog is described as powerful ruler who becomes the general of a great horde of nations, all of whom descend upon Israel in order to destroy the people of God from the earth and plunder all her riches. As he descends upon God's people, quiet and unsuspecting, Gog is defeated and killed by the terrible wrath of the LORD. He undertakes to cleanse the land by burying the slain hordes, and then a mighty sacrificial feast is held in which the triumphant victory cry rings out over all the princes of the earth.

With most Reformed exegetes we can call Gog the antichristian figure of the end-time as he is represented in Old Testament terms. In the prophecies of Ezekiel this figure is clearly represented as head of the *remote or far-away* nations — nations that were alien to the law and covenants, and far removed from the centre of world culture.<sup>3</sup> Even at the dawn of the New Testament, when the gospel was proclaimed to all the known world, these nations existed. In Rev. 20:8 this prophecy is expanded to include all the nations of the earth, and Satan is described as being loosed in order to deceive all nations from the four corners of the earth. This gives further ground for identifying Gog and Magog with the end-time antimessianic world power.

### b. Daniel 7

Daniel 7 forms another integral Old Testament text towards arriving at a picture of the Antichrist. In the vision described here, Daniel sees four beasts come out of the sea: a lion with eagles' wings, a bear, a leopard, and a fourth beast which is unnamed but described as "terrible, dreadful and exceedingly strong," Dan. 7:7. This beast had ten horns, and from

this beast the little horn springs forth, having eyes like the eyes of a man, and a mouth speaking blasphemous things. But before the rise of this little horn, Daniel sees a new and powerful vision, the enthronement of the Son of Man in heaven. Dominion and glory and kingdom are given to him so that all peoples will serve Him, and His kingdom is to be an everlasting kingdom. In the light of His enthronement, Daniel learns what the rule of the fourth beast will bring, as well as the "little horn" which speaks such blasphemous things against the LORD.

As we noted, since ancient times this fourth kingdom has been identified with the Roman empire, and as I see it this remains the most probable view.<sup>4</sup> The first beast represents the Babylonian empire, the second represents the Medo-Persian empire; the third represents the Graeco-Macedonian empire. Who then is the "little horn"? Some identify him with Antiochus Epiphanes, the Seleucid ruler who so ruthlessly sacked Jerusalem in 169 - 168 B.C. But because the focal point is on the Roman empire, I think we have a different figure here. This is not the same "little horn" described in Dan. 8:9, or in ch. 11:21ff. In those chapters the little horn is indeed Antiochus Epiphanes, and there his exploits and attacks on the Jews are extensively described. But in chapter 7 we have a more *global* picture of the work of a similar figure. Thus, Antiochus Epiphanes is a *type* of a gruesome end-time figure who ruthlessly attacks the saints of God. In Dan. 7 the focus is on the evil emperors like Ceasar, Caligula, Vespasian and others who so severely taxed the church in the days before and surrounding the coming of Christ.<sup>5</sup>

### c. Daniel 11:31ff., 12:11ff.

In the later visions of Daniel, as we said, the exploits of Antiochus Epiphanes are described in minute detail. In 169 B.C. Antiochus in mad revenge and anger against the Jews also instituted offerings and sacrifices to Zeus in the heart of Jerusalem, in the inner court of the temple area. Bacchic and other pagan

rites were practiced. This is the "abomination that makes desolate" which the angel spoke of to Daniel, cf. vs. 31.

In chapter 12 the terror of the reign of the Antichrist is described in terms of a period of 1290 days, which is parallel to the 42 months referred to in Rev. 13:5. Some allusions are given to the death of the Antichrist when it says that those who wait and come to the 1335 days will be blessed. A time of continued patience and endurance is required for God's people after the elimination of the evil prince, a period of 45 days.

In this passage the Antichrist is described as a man first of all. Yet he will declare himself a god, and exalt himself against every god. The only god he will worship is the god of the fortresses, i.e., Zeus, and the gods of the Olympiad.

## The New Testament Antichrist

### a. Matthew 24

In His discourses concerning the end of the times, the Lord Jesus also quotes the prophet Daniel, referring specifically to the "abomination of desolation" foretold by the prophet, vs. 15. The Lord Jesus speaks first of the arrival of many false Christs and false prophets. In the wake of their activities, the desolating sacrilege will appear. Signs and wonders will accompany them, and lead many astray. The arrival of the desolating sacrilege is the beginning of the great tribulation, the days in which the saints will be attacked and forced to flee. But these days will be shortened for the sake of the elect, and the sign of the Son of man will appear. The angels will come with a loud trumpet call, and the elect will be gathered from the four winds.

Two thematic moments are clearly interwoven in these words of our Saviour. His attention is firstly directly to the situation of the believers He addressed and their families. He prophesies the imminent destruction of Jerusalem, and the great terror that will come over the church in the wake of this destruction. And indeed, the great persecutions began shortly after the ascension of Christ and the

mission of the gospel to the Gentiles. But the Saviour's words also point to the end of the age and to His final coming in glory. In fact, in His words these two thematic moments are pressed into one. Yet what He speaks of as happening in one moment stretches out over the whole history of the world, and applies to several periods in history, and particularly to the end of the ages. Christ gives the basic details, and then the perspectives are widened and deepened as the history of the church proceeds.

#### b. II Thessalonians 2

In his second letter to the Thessalonians Paul gives the troubled believers assurance with regard to the end of the age. False rumours and prophecies had led the church there to become "shaken in mind and excited," and several supposed that the return of Christ was imminent. The church is exhorted to patience endurance, and to continual service of thanksgiving until the day Christ appears.

The central point in this letter is that the day of the Lord will not come until the rebellion comes and the man of lawlessness is revealed. Much in the same way that Antiochus Epiphanes and the great struggle of the believers had to take place before Christ could come, so also in the new dispensation the man of lawlessness must appear and dominate world history before the Son appears again in glory. Paul's description clearly draws in Daniel's prophecy here.<sup>6</sup> The lawless one takes his seat in the temple of God and proclaims himself to be God. The new element that Paul adds is that the forces which now restrain the appearance of the lawless one will at a certain time be removed, and all restraint of the Antichrist will be taken away.

Who and what are these forces of restraint? Many explanations have been given for this hidden figure. Some point to the Lord Jesus, others to an angel of the Lord, still others to the Roman empire, or to the church and the gospel. I prefer to take this figure as the glory of Christ as it is revealed on earth in this dispensation. This would include the ministry of angels, the authorities, and points above all to the means of grace established in the church and the ministry of the gospel.<sup>7</sup> But I grant that there are various possibilities here, and the exact identity of the figure is not made known to us.

The real point is that we focus on the identity of the one who then receives full reign to do his work, viz., the Antichrist. He will come to his full appearance. However, no sooner does he arrive on the stage of world history to assume full control than we see the return of the Lord Jesus, who slays the lawless one by the breath of his mouth, and destroys him by His appear-

ing and His coming. Again one can notice that some of the themes of the close of the book of Daniel are taken up here. The lawless one will be put to death before the final day arrives, and it appears that the defeat of the lawless one is Christ's first work at His return.<sup>8</sup> Only after the defeat of this figure does He proceed to gather the elect from the four corners of the earth, call forth the dead, and announce the final judgment.

#### c. I John 2:18ff.; 4:3

The apostle John is the only apostle who refers directly to the Antichrist, and he also gives a number of clues as to his character and appearance. He uses the word *Antichrist* in both the singular and plural, indicating that the figure can be more than one person. He also says that "they went out from us" indicating that the antichristian forces have their origin in the church of God. The Antichrist in John brings a false message and practices a false religion. Specifically the Antichrist is marked by the denial that Jesus is the Christ, and that the Son of God has come into the world to assume our flesh and blood. In denying this central truth of the faith, the Antichrist is typified as a liar, and the believers are warned and exhorted to discern this evil spirit and to flee from it.

#### d. Revelation 11, 13, 16, 17 and 20

In the last book of the Bible, deeper and more compelling pictures are given to us of the end-time struggle of the church. In Rev. 13 the four beasts of the prophecy of Daniel return, but they are here all combined in one terrible and powerful figure. He is the beast from the sea, and alongside him appears the beast from the earth, whom Dr. Greijdanus identifies as the false prophet.<sup>9</sup> The visions of John thus clearly distinguish between the false prophets, and the beast of the sea and the bottomless pit. The one prepares the way for the other.

Who does the beast from the sea represent? According to Prof. Greijdanus, this beast represents "the collective governments of all mankind, all nations and kingdoms considered as political entities, the rules or rulers with their nations, of all times, taken as a unity . . . The Roman empire is the embodiment of this beast in only one of his forms or heads, while the beast out of the abyss, or the eighth king, 17:8, 11, the Antichrist, with his world power, will be the eighth, full and last embodiment of his being, in unison with the ten kings who then work together with him, and submit themselves to him, 17:16-17."<sup>10</sup> Greijdanus thus sees the beast from the bottomless pit as a special embodiment (belichaaming) of the beast of the sea, and it is this beast, the

beast from the abyss, that forms the Antichrist proper. He slays the two witnesses in the streets of the holy city, cf. Rev. 11:7, and he makes war on the saints of God.

We can then draw up the following sketch: the beast out of the sea is the embodiment (or incarnation) of the dragon, and the beast out of the abyss is a special embodiment of the beast out of the sea. The beast from the earth, on the other hand, is a co-worker with the beast out of the sea, and as its mouthpiece stands and works in the closest cooperation with it. One might say that the Antichrist proper is revealed in the beast coming out of the abyss. This is the manifestation of the beast of the sea in its most concentrated form. This will be a universal power in which all restraint is taken away. His number will be 666 — the number of man coming to the apex of his strength — and he will introduce the universal boycott, in which only those who have the name of the beast or the mark of its name on their foreheads will be permitted to participate in economic and cultural life.

Two important factors concerning the beast from the sea are also revealed in Rev. 13: first of all he will be able to perform many remarkable signs and wonders. Secondly, he will receive a mortal wound, from which he will recover. On recovering from this wound, the whole world will follow after the beast. Commentators have long interpreted this latter event as an imitation of the events in the life of Christ.<sup>11</sup> Just as Jesus Christ is the incarnation of God in the world, the beast from the sea represents the incarnation of the devil on earth. Just as Christ dies on the cross and rises again, so the beast receives a mortal wound and experiences a mock resurrection. Great powers are given to him. He even has a third of the stars at his disposal.

— To be continued  
J. DE JONG

<sup>3</sup>I. de Wolff, p. 181; See also A. Noordtjij, *Ezechiël* in the *Korte Verklaring* series, Vol. II, pp. 122, 125.

<sup>4</sup>G. Ch. Aalders, *Daniël*, in the series *Commentaar op het Oude Testament* (Kampen, 1962), p. 157.

<sup>5</sup>G. Ch. Aalders prefers to see the ten kings as "kingdoms" rather than individual persons, cf. pp. 158ff.

<sup>6</sup>Leon Morris, *The First and Second Epistles to the Thessalonians*, (Grand Rapids, 1959), p. 222, note.

<sup>7</sup>This is also Calvin's view, cf. his commentary on the *Second Letter to the Thessalonians*, (Grand Rapids, reprint 1981), p. 332.

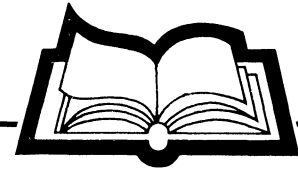
<sup>8</sup>L. Morris, p. 230.

<sup>9</sup>S. Greijdanus, *Openbaring*, in the series *Korte Verklaring van de Heilige Schrift*, (7th ed., Kampen, n.d.), p. 207.

<sup>10</sup>S. Greijdanus, p. 201.

<sup>11</sup>L. Morris, p. 221, note.





*"We do not see our signs; there is no longer any prophet, and there is none among us who knows how long."*

*Psalm 74:9*

## Seeing the Signs

As the end of the decade draws near, the signs all around us indicate that the stability and prosperity promised by so many politicians cannot be guaranteed or taken for granted. The world has become a global village which is crumbling at many corners and seams, and politicians and governments are engaged in a constant battle of patchwork in order to keep the ship from sinking. With the dangers of increasing tensions and wars, with increasing economic instability, and with some perplexity about our time, we enter a new year of the Lord.

In such times we may also wonder with the psalmist, "How long can this go on?" Asaph witnessed the total destruction of God's people and their heritage all around him. He saw the desecration of the temple, and the annihilation of the temple service. Darkness had descended upon God's people. Worst of all, there was no longer any prophet or seer in order to give the people some encouragement in their predicament. As Asaph experiences it, the LORD had totally abandoned His people, and it appeared as if He had totally hidden Himself from human view.

Indeed, such was the way of the LORD with His wayward people. In the time of the judges, after the continued disobedience and apostasy of His people, the LORD as it were hid Himself from them so that, as Samuel says, "the word of the LORD was rare in those days; there was no frequent vision," I Samuel 3:1. And the awful effects of the loss of sign and vision is expressed by Eli to his sons when he says, "If a man sins against a man, God will mediate for him; but if a man sins against the LORD who can intercede for him?" I Samuel 2:25. If the priests and the sacrifices disappear, the way of mediation is closed, and the blessings of salvation and life are cut off from God's people.

This is also what Asaph laments. So deep is the darkness that has descended among God's people with the exile that all sign of favour and respite had vanished. The way of mediation was closed. Priest and altar had disappeared. And when sin cannot be taken away, how can the LORD address His people? With the removal of the sacrifices and feasts also came the removal of the prophets, seers, and visions. And the result is complete darkness, confusion and blindness. No one knew how long it would take before the LORD returned; no one knew what the future would bring. The way of the promise became a faint ray of hope in a dark tunnel.

And was not the LORD justified in His withdrawal? After such a prolonged period of calling His people with outstretched arms, the LORD again decrees an end to prophet and vision. This was the just punishment of the LORD upon the obstinate sins of His people. And although there were pockets of respite, this actually continued until the day light dawned for God's people in the birth of the Saviour.

And in Him the light rose never to disappear again! He is the Sun of righteousness, and in Him "their voice has gone out to all the earth, and their words to the ends of the world," cf. Romans 10:18. Through His death and resurrection He established God's righteousness and truth on earth, and pours forth His Holy Spirit to guide the church. Since His coming and work, prophet and seer are no longer required, for He feeds and nourishes His people by His own Word, cf. Zechariah 13:3ff. The Lord sends out His ambassadors, and governs His church through His Word and Spirit. And He Himself has given to us the prophetic word, through which we are able to discern the times and the seasons. He has made known to His church the signs of His coming, and the signs of the close of the age, cf. Matthew 24. And in the Revelation to John, He told His church about the things that "must soon take place," Revelation 1:1.

So we have much more today than Asaph had! To be sure, we do not know the times or the seasons which the Father has set by His own authority. But clear signs are given to us, and we have the enduring promise of Christ's presence with His people. The way of reconciliation is always open for him who seeks the Lord in true faith! And we are not alone, for even in heaven the saints pray in perfection, "O Sovereign Lord, holy and true, how long before Thou wilt avenge our blood on those who dwell upon the earth?" Revelation 6:10.

But the LORD's way of working as revealed in ancient times still holds true today. Where apostasy and hardness of heart prevails, there no one need expect the prophet's voice to be heard. Where increasing laxity and disobedience takes root, and impure motivations enter the church, the light of the gospel declines, and the message fails to benefit the hearers.

In the end of days there will be those who say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation," II Peter 3:4. But we are called to pass the time of our exile in fear, I Peter 1:17. We are called to be watchful, and observe the signs of the times. We must endure in faith, and pray that the LORD may continue to guide His church through His living proclamation.

Then we may also be assured and sing in 1988:

Hallelujah! Praised be the Son,  
For His redeeming work is done;  
From sin He has untied us.  
He died, was buried, but He lives,  
And to His ransomed people gives  
His blessed Word to guide us.

(Hymn 29:1)

J. DE JONG



As our readers will be interested in the weal and woe (not "well and woe," brothers!) of the Churches and the membership, we have again scanned the bulletins received and gathered from them some pure honey besides a few impure elements.

However, as this will be the first medley in the new year, our first statement should be one containing our best wishes to all of our readers. To those who did send us cards as well as to those who did not: may many blessings be your share in life in the year of our Lord nineteen hundred and eighty-eight. May you all abide by the sound doctrine and preserve the purity of life which is not a Christian ideal as some want to have it, but a style which shows the deliverance by our Lord and Saviour and which is pleasing to our heavenly Father.

The change of year shows us that we all are getting older. This is no reason for worry or concern. Our older readers will know the Dutch song that when we grow older we get closer to the house of our Father.

When getting older, we are compelled to give up certain things which we did with all the love and dedication of our heart, but which become too much for our diminishing strength.

Proof of this I found in the Burlington-West bulletin.

"Br. E. Dykema requests to be released of his function of administrator (membership) and printer of the Bulletin for health and age reasons. Council grants this request with regret and with great gratitude for the faithful service this brother rendered to the congregation for so many years."

I wish to add my thankfulness and appreciation for faithful service as well. Every week there is the envelope with the bulletins of the three Burlingtons and if there is a week when I do not get it, the fault is to be sought with the Post Office.

Sometimes I receive a stack from a Church which is almost a whole volume and then I wonder whether I receive them to bind them or still to use them for our column. No such question did ever have to arise in my mind with the Burlington bulletins.

Thank you, brother. May your successor be as accurate and kind as you have been.

The Burlington West bulletin also contains a brief passage from a letter which the Church received from the one at Lower Sackville, NS. From this passage it becomes evident that the brothers and sisters there experience a steady growth. Recently four members made profession of faith and there are serious efforts to build one another up in the faith. "The entire congregation attends one of three classes after the morning service. Children under the age of ten attend a Bible class, older children attend catechism class while the remainder study the Belgic Confession."

There are apparently plans in the neighbourhood for erecting a Church building. The Hamilton bulletin mentions that "from the consistory of Ancaster a request is received to meet with a delegation of their consistory regarding a building fund drive for their church."

It is nice when rented facilities can be used, but the striving is always to have a building of our own where we can conduct all activities without having to be afraid that on short notice the premises have to be vacated as they are either sold or are needed for other purposes.

The Church at Lynden, Washington, may be facing such perils, too. We are therefore the more thankful that it could be reported that "the outcome of the meeting with the Hearing Examiner was favourable. We have now the permit to construct a building on our two-acre parcel of land adjoining the par-

sonage." This always "subject to specified conditions," but such is normal.

Returning to Ontario for a moment, we received a neatly-printed program which was followed during the "Flag-ceremony" which was held in Fergus on November 8th. The Rev. Stam wrote that the Church building was almost filled to capacity, something which surprised the members of the Canadian Legion, as they are not accustomed to such full Church buildings.

The local newspaper did mention the event, and a picture was also inserted, on which, besides members of the Legion, we recognized a few Church members.

Also on Sundays the auditorium is filled to capacity, even now that the Elora members have left. In spite of all the changes, however, some of the old problems appear to have survived, for "It is decided that one elder will sit in the back of the church for more efficient oversight and supervision."

My only problem with the above decision is that I do not know what the difference is between "oversight" and "supervision."

The cheque which the ladies expected as ransom money for the motel/hotel they cleaned amounted to some \$3,900.00. Pretty good hourly wages, don't you think so? All honour to our sisters.

Visiting neighbouring Elora, we learn that they continue some good customs and even improve on them. "Starting today (Nov. 1) the Apostles' Creed will be sung in the afternoon service of the first Sunday of every month." I had hoped that they would do it more frequently, but the beginning is there at least.

"A proposal is forwarded to the Fergus consistory to continue publishing a combined *Church Herald* in the new year." The Fergus consistory agreed with this. Congratulations, brothers and sisters. You won't grow apart fast and you will be kept informed about each other's activities and experiences. It is far more economical as well.

Going south for a while, we drop in at Watford.

"From the consistory of Chatham a letter was received asking for cooperation to buy time for 'The Voice of the Church' on the station COSY, 95 FM on Sunday mornings. A reply will be sent."

We are left in the dark as to the nature of the reply. This is a peculiar habit of quite a few consistories. Perhaps, one day, I am going to count how many times I found this empty piece of information in the bulletins I scan for one medley. "Letter from a brother; a reply will be sent." If not more can be said, say nothing at all.

Watford's consistory reports that "An appeal to the Regional Synod is received." I was wondering what Watford did with it. Appeals to broader assemblies do not belong and are out of order at the consistory-level. They should be returned to sender. This has to be repeated time and again.

More information do we get from the following: "A. attended a meeting of concerned parents from London, Chatham and Watford for the possibilities of secondary Christian education.

## OUR COVER

Kananaskis Country, Calgary, AB

Photo courtesy of Isaac Smit

## 60th Wedding Anniversary



### **Martin Onderwater and Henny Onderwater (nee Smits)**

*It is a blessing that we know our times are in God's hand.  
As we are walking through this life toward the promised  
land,  
that knowledge was the driving force for father and  
for mother.*

*All through the years of being married to each other,  
the Lord has given and has taken in this vale of tears.  
He gave them happiness enough, yet sprinkled it with  
tears.*

*But praise the Lord! They realize both that pain will  
never last.*

*Instead it will be joy and bliss with Christ when this life's  
past,*

*now that the evening shadows fall and life may soon  
be done.*

*Their children wish them peace and light from God, our  
shield and sun.*

*If the LORD wills, our parents will have their 60th Wedding  
Anniversary on January 18, 1988.*

*We are thankful to God that He has given them to each  
other and to us for so many years.*

*They will celebrate this happy occasion with their nine  
children, 40 grandchildren, and 52 great-grandchildren.*

*1969 McKenzie Road  
Abbotsford, BC V2S 3Z5*

At this stage, these meetings are fact-finding with no immediate goals."

It is too bad that no possibility is seen at the moment; it is encouraging that the question is kept alive and that the brothers and sisters are pondering ways and means to bring it about that the children can receive Scripture-based instruction throughout all their elementary and secondary years.

Vernon is next on the list. As on some previous occasions, so this time there was a nice piece in the local newspaper about the institution of the Church there. Am I wholly wrong when giving as my impression that this piece was written by a Church member, perhaps by the minister even? The whole style and terms used betray an insider. In any case: the Vernon population has been properly informed about the now instituted Church.

"The Ladies' Aid has offered to pay up to \$550.00 towards the purchase of tableware for the Holy Supper. This offer was gratefully acknowledged." Who would *not* rejoice?

The Rev. Van Spronsen wrote, among other things, "We are thankful to have some opportunities to make ourselves known in the community. You will have noticed that news item in the local paper informing the public of the institution of the Church here in Vernon. I also have the opportunity to take my turn to write an article on a regular basis under the column *Faith in Life*. May it all help to let our light shine a bit more."

Sometimes I think that our ministers could make much more use of the possibilities to publish something than is being done. Mind you, I could have done much more myself, so don't think that I am blaming anyone. The few times I wrote a "Letter to the Editor" in local newspapers, I received many favourable comments, because I took a stand overagainst sinful actions and abuses of the freedoms we have, and stressed what the Lord demands of us. Usually the ones who write and speak are members of a very vocal and vociferous minority. Let's try to expand our range via the press.

Yes, and herewith we have come to the end of the news as far as Canada is concerned. A few more items from our Australian brotherhood.

On December 6th the Church was instituted in Bedfordale. This Church consists of members who formerly belonged to Kelmscott. The distance between the two Churches is about as great as that between the three Burlington Churches! Then you know it.

Thus the Australian federation now numbers six Churches.

For many years we have had our Foundation for Superannuation. The Australian Churches had nothing in this vein. They are now taking measures to ensure that they will be able to call another minister in case and when their present minister retires.

A Retirement Fund has been set up. I always had the hope that the Australian Churches could be incorporated in our Superannuation Foundation, but this seems to be impossible for various reasons. Now these Churches are vigorously pursuing the matter.

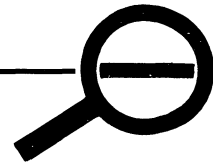
From the consistory-reports it is learned that each Church is requested to contribute an initial amount of \$1,000.00, and then yearly \$ 15.00 per communicant member.

Kelmscott's consistory states, "The consistory will instruct the treasurer to honour this obligation quickly so that the Fund can get under way." Bravo!

As in our own country, so in Australia the brotherhood is aware of their political calling. A political party has been established, and there is no lack of activity in this respect. Keep it up!

However much I deplore it, this has to be the end of this medley.

Yours truly



## A good magazine for our youth

Perhaps some of us have not noticed yet that the magazine of the League of our Young People's Societies, *In Holy Array*, which has been published now for 35 years, has recently undergone some changes. Since this magazine does not come in all our homes, it is good to take over what the editors of *IHA* write in the September, 1987 issue.

**A new start.** This year marks a new start for *In Holy Array*. After thirty-five years of sometimes troubled existence, a decision has been made to revamp the structure of the magazine. We have decided to approach a minister of the Canadian Reformed Churches to find if he would be willing to become our new editor-in-chief. The reasons for this change are several. Firstly, an experienced minister would give our little magazine some stability and continuity. We would no longer have to scramble around each year trying to find someone to take our places as outgoing editors. We would have someone who would remain for some years as a sort of cornerstone of the magazine. Secondly, it was thought that a minister of the churches could perhaps offer better Reformed leadership and direction than has been available in the past.

As a result of this decision, your editors approached the Rev. E. Kampen of Houston, BC to find if he would be willing to take this role upon himself. The reply of Rev. Kampen was favourable, with the result that in this issue you can find his first editorial. Actually, this is not a first for Rev. Kampen, since he functioned as an editor for *In Holy Array* in the early 1980's — during his student days in Hamilton. So, Rev. Kampen, welcome back to the pages of this magazine. We hope that you will enjoy your work, that you will find good cooperation with the young people who are the readers and contributors to this magazine. Most of all, we hope and pray that you may be used by the Lord to build up the faith and life of our young people.

Since, however, *IHA* is a magazine for the young people by the young people, we also retain our usual number of editors from the Young Peoples' Societies. But here, too, changes have been made. Rather than centralizing the editorial staff in the southern Ontario region, we have moved to a system of

regional representation. We will have an editor from BC, one from Alberta-Manitoba, and one from Ontario. Their role will be to write articles from time to time, to solicit material from your societies, to send in speeches and so on. In addition to these co-editors, each Young Peoples' Society will have an *IHA* representative whose task will be to deal with administrative matters. This representative will also be asked to send in essays that the society deems worthy of publication. As usual, we ask for your assistance and cooperation in providing us with sufficient material for publication.

You will find on the inside front cover two new addresses. One is that of Rev. Kampen. All material for publication, all letters-to-the-editor and any question or concerns should be forwarded to his address. The other is that of Dorothy de Vries, of Winnipeg, who has kindly agreed to take upon herself the administrative work involved with running this magazine. Please help to make her work easy by paying subscriptions promptly! Since

our new printer is Premier Printing of Winnipeg, it was thought that we should centralize our administration in that place. From now on, we ask that you send any matters pertaining to subscription or business to the address at Winnipeg.

As you may have already learned from your new *IHA* representative, every member of a Young Peoples' Society will receive a two-month sample subscription. After that, you will have to make up your mind as to whether or not you will want to continue your subscription. If you do, this means, of course, that you will have to pay. So read and let us know what you think. May the Lord bless you all.

*The Editors*

Many dedicated people have in the past been involved with editing the magazine of our young people. It speaks well of them that *In Holy Array* lasted during the past three and one half decades! Sometimes it seemed as if the magazine would fold. We may be grateful that Rev. Kampen will now take this cause to heart. He will write himself and coordinate the work of coming out with an interesting magazine. We express the wish that many more enthusiastic readers will be found, young and old. The subscription rate is only \$8.00 per annum.

### A youth magazine necessary?

Of course, the question may be asked whether a youth magazine, with the extra expenses, is truly necessary. It should then be understood that *In Holy Array* is a very special kind of magazine, actually intended as a means of contact between the many young people's societies throughout the land. The purpose is and should remain to provide study material for the societies and to pass on relevant information.

The contents of the magazine should always reflect this unique character. Otherwise the magazine becomes just another (expensive) publication among many. We want the youth to be encouraged also to read *Clarion* and *Reformed Perspective*. *In Holy Array* should not function in the place of these magazines, but should have a place beside them!

### Kivive

The Young People's Societies of our sister churches in the Netherlands also

## CHURCH NEWS



**CALLED and DECLINED** to the Church at Hamilton, ON

**REV. CL. STAM**

of Fergus, ON

\* \* \*

**DECLINED** to the Church of Neerlandia, AB

**REV B.J. BERENDS**

of Smithers, AB

\* \* \*

### NEW ADDRESS:

Clerk of the Bethel Canadian Reformed Church at Toronto, ON

**MR. L. KAMPEN**  
425 Easy Street  
Richmond Hill, ON  
L4C 3Z5

have their own magazines. The young men's league has *Calvinistisch Jongeren Blad* and the young women's league has *De Poortwake*. Officially the two leagues are quite independent and come out with their own publications!

But the Dutch youth also have their own youth magazine besides the publications I just listed. This magazine which is called *KIVIVE* (a popularization of the French "Qui vive!," which means: "watch out!" or "On guard!") has now been published for over a year, and has grown in that period of time to over 4000 subscribers. Besides this, also *Nederlands Dagblad* has a regular section (or feature) for the youth. The youth in Holland, it seems, receive a lot of space for themselves.

What is the secret behind the dazzling success of *KIVIVE*? Many young people hardly read, but it is obvious that *KIVIVE* has become a very popular magazine for our young brothers and sisters across the sea. It has been suggested that *KIVIVE* received such a tremendous response from the youth because it is *controversial and outspoken*.

Recently *Nederlands Dagblad* (November 24, 1987) carried an interview with Henk Schaafsma, a member of the Advisory Council which oversees the publication of *KIVIVE*. From this interview, I take some remarkable statements. Schaafsma felt that *KIVIVE*'s secret is indeed its controversial nature. "*Kivive* deals with things which we as older people have left untouched," and he advised the editors of *KIVIVE* to continue dealing with controversial topics.

One of the topics to which *KIVIVE* gives



much attention is *pop music*. Schaafsma says, "You can try to unmask pop-music and musicians as being dangerous. A second method is to write in a manner which captivates the youth and in which you run the danger of not being critical enough. Finally, you can write in such a way that the facts speak for themselves, and you leave the conclusion to your readers themselves." Schaafsma considers that the youth must be warned for some forms of pop music, but that other forms may be appreciated and deserve a more positive judgment.

*KIVIVE* follows a very simple method in many of its "articles:" interviewing young people and letting them speak for themselves. The issues may be summarized, but a firm judgment is not always given. Some of the articles which have raised much dust in the first year of publication are: an interview with two female theological students, vandalism in Re-

formed schools, and sexuality before marriage.

I have had the privilege of reading *KIVIVE* in its first year of publication. The magazine's set-up and lay-out are excellent. It is a magazine which not only young people but also older people easily take up to read. I enjoyed many articles throughout the year.

My criticism of this magazine is not that I find it too controversial. A Reformed magazine should be allowed to tackle controversial topics! I simply find that it does not give the required in-depth leadership, especially in a country where all kinds of secular and so-called "Christian" magazines unashamedly give diabolical advice. I find that particularly the writing about rock music is superficial and insufficient.

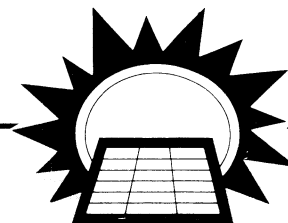
We cannot afford a special youth magazine in Canada, besides *In Holy Array*. We are grateful when existing magazines such as *Clarion* and *Reformed Perspective* attract enough subscribers. Most extra writing for the youth will have to take place via these magazines.

Therefore, also, *In Holy Array*, remains an important publication. If there are areas which are left untouched in our other magazines, perhaps Rev. Kampen and fellow-editors will tackle these items. *In Holy Array* may not have the financial backing and the outward appeal which a youth magazine like *KIVIVE* has, but it may still give clear and solid leadership for our youth in the situation in which they live today.

In the end, it is not the packaging, but the content which counts.

CL. STAM

## RAY OF SUNSHINE



"My flesh and my heart may fail, but God is the strength of my heart and my portion for ever."

Psalm 73:26

**Dear brothers and sisters,**

Again we have entered a new year! What will the year 1988 bring us? Will it be prosperity or adversity, health or sickness, joy or sorrow? We do not know. We do not have to know that either. For our Father in heaven whose faithfulness endures forever, reigns over His creation and directs the course of history. He does it for the benefit of His church and His children.

The pathways along which He will guide us may be hidden to us. There may be many occasions when we do not understand the direction in which the LORD

leads us. Many a time questions will arise in our heart, "Why, O, LORD?" But one thing is sure. For those who entrust themselves to His loving care, the final result will be eternal glory (verse 24).

Without the LORD life is empty and the world a dark place, lacking real happiness and joy. It does not always look that way. Sometimes it seems as if only those who do not fear the LORD are successful and prosperous.

The psalmist, Asaph, wrestled with that problem. He could not understand God's ways, when he saw the wicked prosper and enjoy peace, while God's people went through times of trouble and grief.



*But he received the answer to his problems when he went into the sanctuary, the place where God was meeting His people (verse 17). There the blood of atonement was sprinkled and God's Word explained. There God said to him, "Asaph, do not look first to the facts around you, but look always first to Me and trust My promises. I am good to those who love me. I do help and guide them. In everything I work for good with those who love Me. But those who do not put their trust in Me are heading for a great disappointment. Their end will be ruin and eternal destruction!" (verse 18, 19).*

*Without the LORD your life may look like a dream, but when you wake up it is all gone. But with the LORD we have everything, forgiveness of sin, renewal of life and life everlasting.*

*We should evaluate the facts around us in the light of God's Word. And not the other way around! You must not say, "I am surrounded by troubles, God is not good to me." Neither may you say, "I am prospering and that means the LORD is favourably minded to me." We must always start out with God's reliable promises. He is good to the upright. In time of trouble and in times of prosperity, He guides me and holds me.*

*We often think that the important things are health or sickness, prosperity or adversity, happiness or sadness. But God tells us in this psalm what really counts is, "Are you far from Me or near unto Me?" (verse 27).*

*Are you far from God, then you may have all the happiness and prosperity you want, but you shall perish.*

*But near unto Him, there it is good! Even in times of trouble and adversity. Let us live in that trust that the LORD has taken our hand. He guides me. My flesh and my heart may fail but God is the strength of my heart and my portion forever.*

### **From the Mailbox**

*I received a request from a reader to add a new member to our birthday calendar. His name is Rob Luinge. Rob is 13 years old. He suffers from muscular dystrophy (a muscle destroying disease) and is confined to a wheelchair. However, he is still able to attend school and he is a Grade 7 student. Rob celebrated his birthday already (November 13th). But wouldn't it be nice to welcome him into our corner by sending him a card or letter? He is very fond of cats!! Rob's address is: 34395 Immel Street  
Abbotsford, BC V2S 4T6*

### **Our birthday calendar for February:**

**ALBERT DORGELOOS**

199 Westwood Road  
Unit 16

Guelph, ON N1H 7S1

*Albert hopes to celebrate his 29th birthday on February 12th.*

**CONNIE VANAMERONGEN**

Russ Road  
RR 1  
Grimbsy, ON

*Conny was also born on February 12th. She will turn 23 that day.*

**CORA SCHOONHOVEN**

24 James Speight  
Markham, ON L3P 3G4

*Cora will be 36 years old on February 18th.*

### **A Request!**

*Mrs. G.J. Hofsink from Smithers, BC wrote that Mrs. Alida Stad hopes to celebrate her 89th birthday on February 19th.*

*Mrs. Stad is the oldest member of the congregation! She still lives on her own and enjoys reading and knitting, but the winters up north are long. Let us surprise her by dropping in via the mailman. She would be very pleased to hear from you.*

*Her address is: Mrs. A. Stad  
Box 2374  
Smithers, BC  
V0J 2N0*

*I hope you all will have a very happy birthday and lots of mail!*

*I am quite sure that Albert, Conny and Cora are able to read and write, just in case you want to write them a letter.*

*One of our readers sent me a poem which she would like to share with you. It is called*

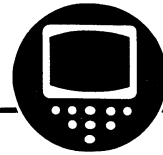
### **"Different"**

*"He's not just right," someone did say.  
"He walks and talks in a different way."  
"But what is right?," asked a different voice.  
"What type of a person? Is there a choice?"  
"Tall, short, frail or strong?"  
"Who is right and who is wrong?"  
"The shy, the mighty, or those with fame?"  
"No two persons are just the same!"  
"He's not just right? Can we not see?"  
"God makes us all quite differently."  
"And should some need our extra care,"  
"It's up to us this burden to share!"*

*Greetings from*

**MRS. J. MULDER**

1225 Highway 5, RR 1  
Burlington, ON L7R 3X4



## Classis Ontario North, December 11, 1987

1. *Opening*: On behalf of the convening church at Orangeville, Rev. M. Werkman calls the meeting to order. He requests the delegates to sing Psalm 87:1,2 and 5. He reads Proverbs 1:1-7 and leads in prayer. He mentions with thankfulness to the Lord that presently sr. Werkman's health is quite stable. He remembers the serious illness of sr. G. Selles.

2. *Examinations of Credentials*: All the churches are properly represented. There is one proposal and four instructions.

3. *Constitution*: Classis is constituted and the following executive take their respective places: Chairman: Rev. J. Mulder; Clerk: Rev. R.N. Gleason; Assessor: Rev. P.G. Feenstra.

4. *Agenda*: After several items are added, the agenda is adopted.

### 5. *Reports*:

a. Classis notes that the report for auditing the books of the treasurer is not present. The church of Toronto will report on the unaudited period at the next classis.

b. i. A report from the church at Toronto re possible early retirement of the Rev. C. Olij is not available. Classis requests the church at Toronto as yet to provide this report for the March 1988, Classis.

ii. A proposal of the church of Orangeville re support to the Rev. C. Olij is discussed. Classis urges the churches to make payments on time.

c. Report on the Classical Archives by the church at Burlington East is referred to the church inspecting the Archives (Brampton).

d. Report of the church visitation at Burlington West by Rev. D. DeJong and Rev. M. Werkman (Dec. 4/87) is read and received with thankfulness.

e. A financial statement from the Committee for Needy churches is received with gratitude.

6. *Question Period ad Article 44 C.O.* The church at Toronto asks advice in the following matter:

When a member of the congregation is consistently prevented from attending the worship services by reason of illness and/or handicap, should the Lord's Supper be celebrated in the private home?

It is understood that the celebration would be performed by the minister, accompanied by elders, and with the use of the proper Form.

Classis considers:

1. The churches have agreed that

private celebration of the Lord's Supper will not be conducted (Article 56 C.O.), but that the Lord's Supper shall be administered in the normal gathering, at the place where the congregation ordinarily meets together.

2. From the information presented by the church at Toronto it appears that such a private celebration is considered for the benefit of one member.

Classis advises the church at Toronto not to proceed in this direction.

### 7. *Instructions*:

a. The church at Elora requests pulp supply for one Lord's Day per month. The following arrangements are made: April 24/88, Rev. G.P. Van Popta; May 22/88, Rev. D. DeJong; June 26/88, Rev. J. Mulder.

b. An instruction from the church at Guelph reads as follows:

Considering the fact that Regional Synod East, Oct. 15, 16 and 22, 1987, appointed a Committee for Investigating the Desirability and Feasibility of Dividing the Regional Synod District East into Three Classical Districts suggests that this matter be discussed at Classis North Dec. 11/87.

Classis considers: the fact that a matter concerns the churches in a classical region does not mean that it is a classical matter. Classis declares this suggestion inadmissible.

### 8. *Correspondence*:

a. A letter from the church at Lower Sackville requesting financial support is read.

b. A report of the Committee for Needy Churches is read. This committee recommends:

1. That all churches pay owing amounts for 1987 (i.e. 6.50 per communicant member).

2. That classis approve the request of the church at Lower Sackville to provide financial support for a minister. The total support in 1988 — 25,000, in 1989 — 28,000.

3. That classis instruct the churches to pay 19.50 per confessing member in 1988 to support the church at Ottawa (10,000) and the church at Lower Sackville (25,000).

Classis adopts this proposal. The delegates of the church at Sackville express their deep gratitude to the Lord for this decision.

9. *Appointments*: Convening church for the next classis is the church at Ottawa. Date: March 11, 1988 at 9:00 a.m. in the church at Burlington West.

Suggested officers: G. Nederveen, chairman; J. Mulder, clerk; R.N. Gleason, assessor.

Classis decides:

1. That from now on, classical meetings will be held at the church at Burlington West.

2. To thank the church at Toronto for functioning as host in the past.

3. To request the church at Burlington West to function as the hosting church in the future.

10. *Personal Question Period*: is held.

11. *Censure ad. Article 44 C.O.*: is not exercised.

12. The Acts are adopted and the Press Release approved.

13. *Closing*: The chairman thanks the ladies for their wonderful hospitality. He requests the delegates to sing Hymn 14:1,4 and leads in a prayer of thanksgiving. Classis is closed.

On behalf of Classis,  
P.G. FEENSTRA, i.t.

## Classis Contracta of the Canadian Reformed Churches in Alberta and Manitoba, church at Edmonton, ON, December 18, 1987

Article 1. *Opening*: On behalf of the convening church, the Immanuel Church of Edmonton, br. H. Van Delden calls the meeting of delegates to order. He requests the singing of Psalm 65: 1,6; reads I Peter 1:3-25 and leads in prayer. He welcomes the delegates.

Article 2. *Credentials*: The delegates of the Immanuel Church examine the credentials. The four churches from Northern Alberta are represented. There is one instruction from the church at Neerlandia.

Delegates are: Barrhead: Rev. E.J. Tiggelaar; Edmonton Immanuel: elder C. Meliefste and elder H. Van Delden; Edmonton Providence: Rev. M. van Beveren and elder R. Van Delft; Neerlandia: Rev. A. De Jager and elder P. Werkman.

Article 3. *Constitution*: The chairman of the Immanuel Church consistory declares classis constituted. Proposal is made that Rev. M. van Beveren be chairman and Rev. E.J. Tiggelaar be clerk. Accepted. They are invited to take their places.

Article 4. *Adoption of Agenda*: Agenda is adopted after some insertions.

Article 5. *Release of Rev. A. De Jager*: The moderamen checks the letters submitted for the proper release of Rev. A. De Jager. The necessary documents are submitted. After the examination of the documents, classis decides to grant Rev. A. De Jager honourable release. The chairman reads and provides the Certificate of

Release after which he speaks a word of farewell on behalf of classis.

Article 6. *Request for Pulpit Supply and Counselor*: a. The church at Neerlandia requests pulpit supply. This church is advised to bring this up at the next held classis meeting.

b. The church at Neerlandia requests classis appoint Rev. E.J. Tiggelaar to serve as their counselor. He is appointed as such.

Article 7. *Instruction*: The Consistory of Neerlandia invites delegation representing the churches in the classical resort to the afternoon service conducted by Rev. A. De Jager, on January 3, 1988 at 2:15 p.m. Rev. Tiggelaar is delegated.

Article 8. *Personal Question Period*: Rev. A. De Jager takes the opportunity to give thanks for the time he spent in the classical resort. He wishes the churches of classis faithfulness for the future.

Article 9. *Censure Ad Article 44 C.O.*: Censure is not necessary.

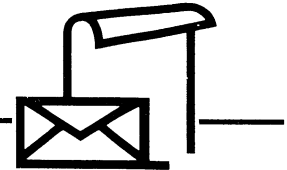
Article 10. *Acts and Press Release*: The acts are read and adopted. The press release is approved.

Article 11. *Closing*: The chairman requests classis sing Psalm 65:2 and leads in prayer of thanksgiving.

Classis is declared closed.

E.J. TIGGELAAR, clerk e.t.

## LETTER TO THE EDITOR



Dear Editor,

I have been reading with interest the articles on *The Task of Government Today* by Prof. Van Dam. This is surely a question that is sorely in need of discussion in our time, and these articles are therefore greatly to be welcomed. However, it was with some reservation that I found Prof. Van Dam so quick to dismiss the theology of the Reformed fathers and our historic Reformed confessions on this issue (e.g. Belgic Confession Article 36). Here too the Reformed faith over against Roman Catholicism sought to return to a truly Biblical doctrine of church/state relations. Though there is obviously not space in a letter of this nature to do true justice to the subject, may it suffice for me to make one or two observations.

It is indeed true that the Reformers did see that it is the task of the civil magistrate to rule by both tables of God's law, including punishment of public heretics, and the removal of false worship. But were they really so naive as to forget about the unique position of Israel, and the typical nature of her kings? Surely not. Calvin never loses track of the special significance of Old Testament Israel, nor the messianic fulfillment of the Davidic kingship in his writings. However, he does not see this as contradicting the fact that magistrates as God's servants (Romans 13:4) are bound to rule by both tables of God's law.<sup>1</sup> Why not? Let us turn to Prof. Van Dam's critique for a moment; he says:

... one cannot equate the special position of Israel's theocratic kings with rulers of our present age. This equation obliterates the vast differences between Israel's identity as church and state at one and the same time and the justified separation of what is church and civil government in the present dispensation.<sup>2</sup>

Of course Prof. Van Dam is correct when he argues that it follows that if there was no separation of church and state in Old Testament Israel, and there is for us today, then there can be no equation be-

tween the two. But this misses the point of the Reformers, for they strenuously argued that separation of church and state is a Biblical doctrine, not just in the New Testament but in the Old Testament as well. For them, Scripture is entirely concordant on this issue. That is why Calvin can refer to David, Josiah, Hezekiah, Moses et al, as Scriptural examples of the sort of godly rule Paul speaks of in Romans 13:3-4 (Institutes Bk IV:XX:4). For Calvin, the suppression of false worship is nothing more than a proper outworking of the state's legitimate role in maintaining public peace (Institutes IV:XX:3, cf. Deuteronomy 13). It is *not* an intrusion into the affairs of the church, *neither* is it an intrusion into "Christ's spiritual Kingdom" (Institutes IV:XX:2). Calvin could cite with approval the exhortations to the judges in Deuteronomy 1 and II Chronicles 19 (Institutes IV:XX: passim) precisely because he saw a separation between their function, and that of the priests and Levites in the service of the worship of God (cf. II Chronicles 19:11). An Israelite king could not overstep his legitimate boundaries and meddle in the affairs of the church (cf. II Chronicles 26:16-21).<sup>3</sup> Indeed Bk IV:XX of Calvin's *Institutes* deserves a careful reading in our times for, though written long ago, it speaks so clearly to our situation today. We should be ever aware lest, given the pagan backdrop of our times, we become "children of our age."

<sup>1</sup>For a detailed exposition of this theme in Calvin's theology see: Jack W. Sawyer *Moses and the Magistrate: Aspects of Calvin's Political Theory in Contemporary Focus*, Westminster Theological Seminary 1986, M.Th Thesis.

<sup>2</sup>*Clarion* Vol. 36 No. 22, p. 478.

<sup>3</sup>Prof. Van Dam rightly points out that David was instrumental in liturgical matters, however neglects to mention that David had a special command and revelation from the LORD to carry this out. cf. I Chronicles 28:19.

Yours in Christ,  
R. DEAN ANDERSON JR, Ancaster

### Response

On the request of the editor I offer a brief response. This is rather difficult to do, for br. A. offers no arguments against the reasons put forward for my position. I therefore resist the temptation to broaden the discussion at this point.

Br. A. agrees that the Reformers saw that it is the task of the civil magistrate to punish public heretics and to remove false worship. As is clear from my second article, we also agree that Calvin saw a separation of church and state. So what is the point? Well, Calvin was not consistent in separating the duties of the church from those of the state. In this respect he was a child of his times. As proof I referred to Calvin's involvement in Servetus' execution by the state for heresy and his exegesis of Luke 14:23 (the state has to compel the rebellious to worship God). There is no Biblical justification for either position. (See my first two articles.)

I do not deny that there was a distinction between the offices of priest and king in the Old Testament. Of course there was. However, such a distinction does not negate the fact that the king who ruled over Israel, ruled that which was not only a nation, but also God's special covenant people. That fact had consequences for his office. (See the first article. More examples could be given.) Today no nation can claim to be God's special people. The church is that (I Peter 2:9-10).

It should also be noted that I Chronicles 28:19 (mentioned in note 3 of the letter) does not say what br. A. suggests. It refers to the plans for the temple. Cf. vv. 11-18.

C. VAN DAM

### Printing error

There is a glaring error I would like to correct. In the third article, on page 530, column 3, the last sentence of the first paragraph should read: "That is not within the government's jurisdiction, but the parents'."



## Dear Busy Beavers,

Happy New Year to you all!  
 I'm looking forward to sharing lots of goodies with you all by way of "Our Little Magazine," also in 1988!  
 We're going to get off to a good start today, with a "poem" by Busy Beaver *Betty Bergsma*. Betty styled this poem after the poem called "The Months" by Sara Coleridge.

January starts another "year of our Lord,"  
 We begin the New Year with God's Word.

February is cold indeed  
 The month goes by with quite a speed.

March is bringing all the buds  
 The warmth will melt all our snow huts.

April shows signs of birds  
 Singing soft, gentle words.

May springs with beautiful flowers,  
 We all admire their pretty colours.

In June we reflect on the past school year  
 Our holidays we start without shedding a tear!

July is warm with summer's heat,  
 At the swimming pool we'll all meet!

In August some of the flowers fade away,  
 And cool evenings end the day.

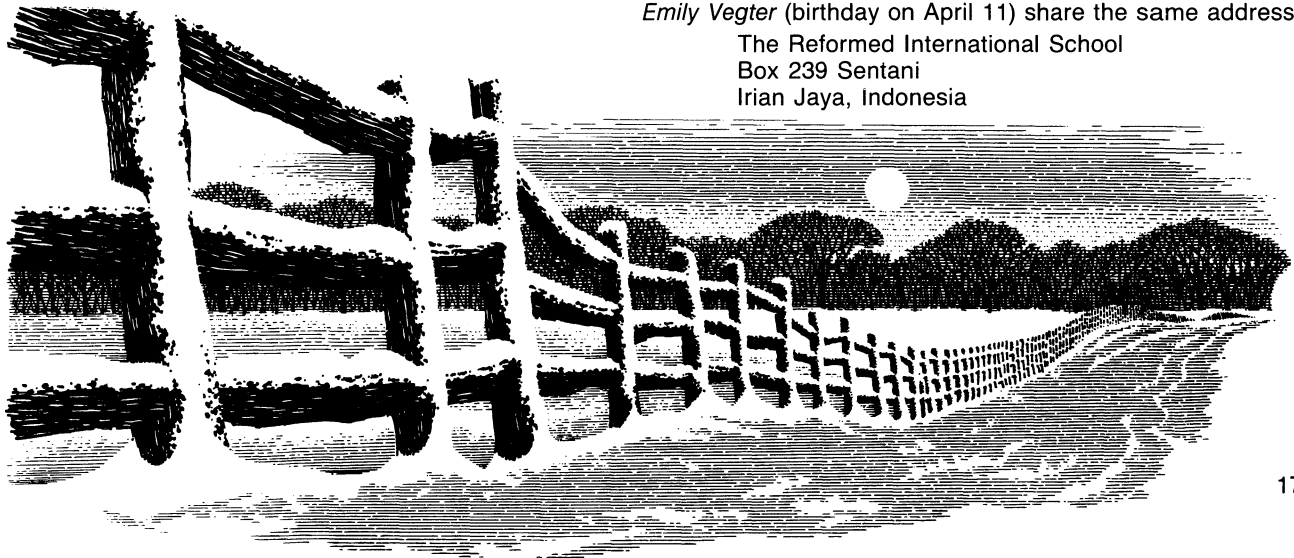
In September the crops come off,  
 We all hope there'll be enough.

October brings Thanksgiving Day  
 We thank the Lord for all He gave.

November. All the trees are bare  
 Nice warm jackets we will wear.

In December we have Christmas Day,  
 Remembering Christ who in a manger did lay.

Busy Beaver *Hannah Helder* also has a poem for us. It isn't very long, but it sure suits this time of year, don't you think?



## THE WIND

The wind it howls, shrieks, and roars.  
 Though it tries to, it can't get indoors!

Time for birthday wishes!  
 All these Busy Beavers are looking forward to a February birthday.

We all join in wishing you a very happy and thankful day. And we send you our best wishes, too, for the Lord's blessing and guidance in the year ahead!

## FEBRUARY

Adrian Bartels	1	*Nora Ellen Boersema	14
Joyce Wiegers	1	Rebecca Hovius	14
Shanna Bartels	2	Lucy 't Hart	17
Hannah Helder	2	Wendy Jansen	17
Henrietta de Witt	3	Michelle Oostdijk	20
Mark Timmerman	3	David Van Raalte	20
Linda Van Sydenborgh	3	Peter Barendregt	21
Michelle Bartels	4	Laura Breukelman	22
Elizabeth Barendregt	6	Roland Klos	24
Tony Bikker	7	Linda Stam	26
Patricia Hoeksema	8	Shawn Werkman	26
Jodi Brouwer	10	Sylvia Leffers	27
Cheryl Boeve	11	Carolyn Van Andel	28
Judy Bysterveld	11		

\*Busy Beavers, this is the time of year some of our *far-away Busy Beavers* have a birthday. Let's surprise them!  
 How they'll love to get cards from other club members!  
 Send yours soon!  
 Let's show them they really belong to a *Club!*  
 Here are their addresses:

Nora Ellen Boersema  
 São José da Coroa Grande, PE  
 55567 Brazil

Busy Beavers *Corinne Versteeg* (birthday on March 3) and *Emily Vegter* (birthday on April 11) share the same address:

The Reformed International School  
 Box 239 Sentani  
 Irian Jaya, Indonesia



## From the Mailbox

Welcome to the Busy Beaver Club, *Rachel Vanderpol*. Have you read any good books lately? How is your little sister doing after her fall? Thanks for the puzzles, Rachel. Keep up the good work!

And a big welcome to you, too, *Cheryl Schouten*. Thank you for your big letter. I can see you're going to be a great writer!

Welcome to the Busy Beaver Club, *Jackie Bikker*. We are happy to have you join us. I see you are a real Busy Beaver already, sending us a puzzle!

And a big welcome to you, too, *Tony Bikker*. Thank you for the puzzle. Keep up the good work! Write again soon.

Thank you for the nice pictures, *Mark Timmerman*. It's hard to decide which is the nicer one! And thanks for sharing the riddles, Mark.

How did you enjoy your holidays, *Linda Stam*? Thank you for your good story about Christmas. I got it a little late. But it should keep. Don't you think so, too, Linda?

Are you getting used to your new surroundings, *Alisha Stroop*? Thanks for sending your new address. I hope you enjoy living there. Thank you, too, Alisha, for the puzzles! Bye for now.

Hello, *Michael Hummel*. It was nice to hear from you again. Thank you for the jokes. I think the Busy Beavers will enjoy them!

How did you enjoy your holidays and your birthday, *Karen Vandergaag*? Congratulations on your new sister, too! But she's getting big by now already, right? Do you get to help look after her, Karen? Thanks for all the "goodies" to share with the Busy Beavers!

Congratulations on your baby brother, *Beth Kingma*! Did you do a lot of reading during the holidays, Beth? Thank you for your big letter!

I see you have been very busy, *Anna DeVries*! Thank you for the puzzles. Did you have a good holiday? How about your Christmas concert?

Too bad the Indian church was locked when you were there on your class trip, *Laura Aasman*. But you had an interesting day, anyway right? Keep up the good work, Laura!

Hello, *Will Van Oene*. It was nice to hear from you. And I like your picture. Also the one from your little brother. Will you tell him "Thank you" from me? Bye for now.

### JOKES AND RIDDLES

From Busy Beaver *Michael Hummel*

**Instructor:** I've been skating since I was two years old.

**Student:** Wow! You must be tired!

**Doctor:** You'll have to stop thinking about your problems all the time. Throw yourself into your work!

**Patient:** But doctor, I mix cement!

From Busy Beaver *Mark Timmerman*

1. Can you guess what I saw over your house this morning?
2. What can a car run on beside gas?
3. What is the first thing people do when they fall through ice?
4. What can fall and not get hurt?
5. What has six feet and sings?

(See answers)

# Quiz Time!

## CODE QUIZ

By Busy Beaver *Anna DeVries*

S-2 R-3	T-5 W-6	Y-8 A-12	E-16 H-17	L-21 O-26	V-7
------------	------------	-------------	--------------	--------------	-----

12 21 6 12 8 2 21 26 7 16

26 5 17 16 3 2

## WHERE DO BUSY BEAVERS GO TO CHURCH?

A Wordsearch by Busy Beaver *Gerard Torenvliet*

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

### Look for:

Brampton	Calgary	Surrey
Ebenezer	Carman	Chilliwack
Rehoboth	Orangeville	Lincoln
Smithers	Ottawa	London
Burlington South	Bethel	Chatham
Maranatha	Coaldale	Watford
Emmanuel	Cloverdale	Smithville
	Elora	

### Answers

Riddles: 1. the root 2. roads 3. Get wet! 4. a leaf 5. three birds

Have you sent in your Christmas quiz, Busy Beavers? Do it soon, all right?

Next time I hope to announce our Contest winners!

Bye for now.

Till next time.

Love,  
Aunt Betty