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William Tyndale



By G.Ph. van Popta



The Jesus Seminar

Twice per year over the last decade, a group of 75 self-appointed Bible scholars have gotten together in "The Jesus Seminar" to discuss what can be known about the man called Jesus of Nazareth. Co-chaired by retired University of Montana professor Robert Funk, and DePaul University, Chicago, professor John Dominic Crossan, this group of rebel scholars have deleted almost everything the New Testament reports the Lord Jesus as having said and done.

The quest for the historical Jesus is not new. Scholars have long been disturbed by what they perceived as different pictures of Jesus' life as presented by the four evangelists. In 1835 David Friedrich Strauss turned New Testament academia on its ear with the publication of *The Life of Jesus*. He asked questions such as: Did the writers of the four gospels embellish actual facts? How did the faith and politics of the early church effect the editing process of Jesus' story? Which parts of the New Testament are fact and which pious myths?

For a hundred years, New Testament scholars who categorically denied the possibility of divine inspiration and the miraculous, worked on the New Testament until there was little left. In 1926, Rudolf Bultmann, the New Testament scholar of Marburg, Germany, pleaded for a halt to the frenzied search for the historical Jesus which left the church nothing to preach. He concluded that the Gospel accounts were so unreliable that we could know nothing of Jesus, the Jewish sage who walked the roads of Palestine almost two millennia ago. All we can do, said Bultmann, is proclaim the Jesus of faith.

Bultmann's plea notwithstanding, the quest continued. In the last decade, however, it has taken a turn in style. Whereas in the past the discussions were contained in the university lecture theatres and scholarly works (although the young men and women trained by the skeptics brought the skepticism to the pulpits and have slain their thousands), Funk, Crossan, and their fellows are eager to popularize the quest. Funk sees it as an ethical necessity to let the public in on what the Bible scholars are doing. And so the Jesus Seminar has produced *The Five Gospels* (the fifth is the Gospel according to Thomas).

The Five Gospels presents the Gospels according to the Jesus Seminar. The text marks what Jesus *probably* said, *may* have said, probably did *not* say, and *certainly* did not say. This is determined by majority vote at the semi-annual meetings of the Seminar. The group votes with great theatricality on the authenticity of each saying of the Lord by casting colour-coded beads into a box or jar to indicate their vote on whether or not Jesus actually said what the New Testament writers purported Him to have said. A red bead indicates that the scholar believes Jesus actually said it; a pink bead, He may have; gray, doubtful; black, not a chance. The 75 votes are tallied. The Seminar's labours up to 1993 appears in *The Five Gospels*. In an obvious parody of the red-letter Bibles, the supposedly authentic words of Jesus are printed in red. The rest are printed in the other colours, in descending order of credibility. 82% of the words of the Lord Jesus

are judged inauthentic. The "Jesus" of the Jesus Seminar has been pared down to a poor, semi-literate man who uttered a few aphorisms like, "Turn the other cheek," "Love your enemies," and "Rejoice when reproached."

Not content, though, with only judging *sayings* of Jesus, the Seminar in an ongoing effort to offend God and Christians, has recently begun to judge the *events* spoken of in the Gospels. They have taken skepticism to new heights. The skeptics have always been around; however, the earlier skeptics did not so much deny the events reported in the New Testament as try to explain them rationally. The rationalists said that the crucifixion may have induced a deep coma from which Jesus revived. A volcanic eruption may have caused the parting of the Red Sea. The Magi of the East may have followed a comet to Bethlehem. The healings Jesus did were probably psychosomatic, brought about by the people's faith in and devotion to Jesus.

We reject these explanations, but at least they work with the notion that the events recorded happened. The radical scholars of today hold that the Bible is a collection of myths, legends and hero-worship produced by the early believers to promote a political agenda. What is presented as facts and history in the Gospels are, by their opinion, only parables about power and authority in which the early church was complaining about oppression, poverty, malnutrition, sickness, and being overworked. Crossan says that the stories in the Bible are as "true" as Aesop's Fables.

And so the scholars of the Jesus Seminar have been reading each other's papers about the events recorded in the Gospels, meeting, and voting on what happened and what did not. In the Fall of 1994, they considered the Virgin Birth and 96% agreed that it is fiction. The only thing left of the Nativity description is the name of Jesus' mother (Mary). No miracles survived the decisive vote of the scholars. A year ago they voted on the Resurrection. Negative! Jesus' body was either left on the cross to rot or tossed in a shallow grave to be dug up and eaten by scavenger dogs. It is highly unlikely that Judas Iscariot for 30 pieces of silver kissed the Master and thus betrayed him.

And so it goes, on and on. The arrogant skeptics tearing apart the Scriptures, piece by piece. It makes one pray with renewed vigor: "Destroy Thou the works of the devil, every power that raises itself against Thee, *and every conspiracy against Thy holy Word!*" (Heidelberg Catechism, Lord's Day 48). God! Strike your enemies blind, deaf and dumb!

Aesop's Fables! Wow!

Sources:

Richard N. Ostling, "Jesus Christ, Plain and Simple," *Time*, Jan. 10, 1994 (143:2).

Nancy Gibbs, "The Message of Miracles," *Time*, Apr. 10, 1995 (145:15).

David Van Biema, "The Gospel Truth?," *Time*, Apr. 8, 1996 (147:15).

Interview with John Dominic Crossan on "The Terry Moore Show" QR 77, April 18, 1996.

By H.J.J. Feenstra

BE WISE WITH WISDOM!

Wisdom – A Blessing

Originally published as
Wees wijs met de wijsheid,
Woord en Wereld # 11
Uitgeverij Woord en Wereld,
Ermelo 1989
Translated by T.M.P. VanderVen

Promise and Obligation

The road to wisdom knows no shortcuts, and much effort is required in order to become wise. But when you spend that effort you will be blessed. That is the message of Proverbs 2. This chapter deals specifically with the rules of the covenant which has two parts: promise and obligation – what else could this chapter be about?

We are promised the blessings of the covenant, and these blessings come to us in the way of obedience to the demands of the covenant. We read of these demands in the verses 1 - 4, where we find the condition: *If you. . .* The remainder of the chapter sketches the blessings which will then be received: *Then you will. . .* These blessings are described in five blocks. I list the beginning verses: 5, 9, 12 (read: then you will be saved from the way of evil), 16 (read: Then you will be saved from the loose women), and 20 (read: Then you will walk in the way of good men). Diagrammatically:

Proverbs 2	
if . . .	then . . .
verses 1 - 4	verses 5 - 8 verses 9 - 11 verses 12 - 15 verses 16 - 19 verses 20 - 22

We will study this chapter more closely, starting with the verses 1 - 4. We find here an emotional appeal to do our utmost in the school of wisdom. Our best effort is required to learn to be wise and to receive the blessings promised. Much work needs to be done.

Certainly, searching for *hidden treasure* (v. 4) will cost a lot of sweat and energy. In today's terms, think of the search for a new oil well. There is a beehive of activity – examination of the soil, analysis of soil samples, exploratory drilling, the building of a drilling rig. People will have – and are more than willing – to go to great lengths in order to find a productive oil well. Overtime is no problem when success seems around the corner; if necessary they will not hesitate to sacrifice a night's sleep.

Gold fever – another illustration. People have been possessed by it, doing everything and anything to find gold.

In Israel, people hid their treasure in the ground. Think of Achan. Banks, vaults, and safes did not exist. The ancient East had its own methods of keeping things secure. Treasures were put in earthen pots, and these were hidden underground. In the parable of the talents, the man who received one talent hid it in the ground. Think also of the parable of the treasure in the field. Throughout the ages many treasures have been hidden in this way. Of course, the owner kept the place where he hid his treasure a secret, often also from the members of his own family. If such a person were to die suddenly, the secret would die with him. Therefore, it could well be worthwhile for the Easterner to go on a real treasure hunt; who knows where treasures could be hidden!

Such a comparison with the search for treasure is not only found in Proverbs 2; it is also found in Isaiah and Job. These passages deal with the riches which may be found and the effort which is required to find it. Proverbs 2 applies this to gaining wisdom. You will not become wise just like that; you must work hard at it and apply yourself fully to the task at hand. That is the condition stated here – a covenantal condition and a divine demand.

From Scripture Joshua 7:20-22,
2 Corinthians 4:7, Matthew 25:14-30,
Matthew 13:44, Isaiah 45:3, Job 3:21

What's inside?

This issue features an article by Dr. R. Faber about William Tyndale's aim and method in translating the Bible. William Tyndale, c. 1492/5-1536, has been called the father of the English Bible. Tyndale died a martyr, strangled and then burned at the stake, for the crime of translating the Bible into English. In 1521 he told a priest, "*If God spare my life, ere many years pass, I will cause a boy that driveth the plow shall know more of the Scripture than thou dost.*" Tyndale succeeded, but it cost him his life. To place a Bible in plain English in the hands of the plowboy, the weaver, and the mother teaching her children, was not politically correct. The Roman church knew that its power over the people would largely be lost if the people could read the Bible. So the church hounded Tyndale to his death.

Whereas Tyndale had the utmost respect for the text of Scripture and gave his life so that others might be able to read the Bible, the Jesus Seminar (see the editorial) is bent upon ripping the text of Scripture to shreds and spreading abroad nothing but skepticism about the Word and deeds of God. It is to weep!

Soon we will celebrate Pentecost. We include a contribution on that theme.

Dr. Tony Jelsma asks us what hockey has to do with our worship. Hmmm . . . Good question.

GvP

William Tyndale as Translator of the Bible

By R. Faber

Introduction

In 1526 William Tyndale produced the first printed English version of the New Testament. He published a translation of the Pentateuch in 1530, a revised version of the New Testament in 1534, and was completing the Old Testament translation when he was arrested and put to death in 1536. Closely following the original text and written in clear English, Tyndale's Bible has become the model for all subsequent English editions. Especially the editors of Authorized Version (1611) were indebted to Tyndale's translation, as complete sections of the so-called King James Bible are Tyndale's contribution. Himself influenced by the writings of the continental reformers and especially Martin Luther, Tyndale had consulted Luther's German translation carefully and had incorporated many of the prefaces which Luther had written for the German Bible. The similarities between the prefaces, marginal notes, and translations led many to conclude that Tyndale's English version was little more than a copy of Luther's German rendition. However, studies have shown that Tyndale's translation is based upon his own examination of the original Hebrew and Greek texts, and it is clear that Tyndale applied his own principles of translation.¹

Following Luther, Tyndale was convinced that the doctrine of the priesthood of all believers implies that all believers should read Scriptures for themselves. In England the conviction that all should have direct access to the Word of God had been expressed by John Wycliffe already in the fourteenth century. But early in the fifteenth century a law had been passed which forbade the translation of Scriptures into the vernacular without special permission of the Church. It was for legal as well as theological reasons, therefore,

that Tyndale wrote about the priesthood of all believers in *Obedience of a Christian Man* (1528). He states that "by the plain scriptures, and by the circumstances of the text, we should judge all men's exposition, and all men's doctrine, and should receive the best, and refuse the worst."² Pursuing the doctrine of the priesthood of all believers to its conclusion, Tyndale felt compelled to produce an English version of the Bible: "I have perceived by experience, how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text."³

Wycliffite Bibles

English Bibles had existed before 1534 only in manuscript form. The two most common versions were associated with John Wycliffe (1330-1384), although it is almost certain that the Oxford reformer did not write them. The first version dates to 1380-1384, the second to a time shortly after Wycliffe's death in 1384. Whereas the virtue of these Wycliffite versions was that they were not instruments in the service of particular ecclesiastical reform and so were not marked by language burdened with extra meaning, their vice was that they were not translations of the Hebrew and Greek testaments but renderings of the Latin Vulgate. In other words, they were translations of a translation. Another disadvantage of the Wycliffite Bibles was that, since the printing press had not yet been invented, the manuscript copies contained numerous scribal errors.

The first Wycliffite version presents a word for word rendering of the Latin Vulgate. It also retains the sentence structure, word order, and idiom of the original language to such a degree that the English translation is unreadable by

anyone not familiar with the Latin text. It was in fact the expressed aim of the translators to produce a version "according to the letter" of the source text. Of the several reasons which have been offered to explain this curious objective, the following seems most plausible. According to Wycliffe the Bible was "God's Law," that is, a "legal" document containing the rule of faith. And since verbal accuracy in matters legal was deemed important then as it is now, Wycliffe may have taught that the form itself of Holy Writ contained such meaning and power that the Bible could only be rendered in the vernacular by a word for word translation.⁴ Perhaps the editors had been affected by such teaching when they produced a version that preserved Latin words and syntax even when these conflicted with English idiom current in the late fourteenth century. At any rate, it appears from the surviving manuscripts that the editors wished to provide a transliteration of the Latin Vulgate.

The second version, by contrast, was produced "according to the sentence (i.e. meaning)" of the Vulgate Bible. Evidently the authors of this edition did not feel obliged to render the words and syntax of the Latin exactly in English, and they issued a more free translation. This edition appeared some time after Wycliffe's death, and it is commonly held that John Purvey, Wycliffe's successor, was the main contributor to this translation. M. Deanesley, among others, has compared the two versions, and showed to what extent the second is much more readable and idiomatic.⁵ Intent upon conveying the meaning of the Latin text as clearly as possible, the editors of the second version employed the vocabulary, sentence structures, and expressions which contemporary readers could grasp readily. Clearly, different principles governed the translations of the two versions.

There is some debate concerning the extent to which Tyndale was influenced by these Wycliffite versions; although he seldom refers to these editions and rarely quotes from them, he was probably familiar with them. Whatever the extent of the influence of these editions on Tyndale, it is certain that Tyndale knew of the differing principles which governed these English versions and so had to decide which method he would emulate. This is a matter relevant to the investigation of the principles and practice of Tyndale's Bible translation, and a matter which needs yet be fully examined. What shall become apparent below, however, is how carefully Tyndale's translation balances fidelity to the original text with clarity of expression.

Word for word translations had been discussed since classical times, when Cicero and Horace, two literary critics who influenced scholarship in the Reformation and Renaissance, wrote about the task of translating. In their treatises on methods of translating secular Greek classics into Latin, Cicero and Horace taught that a word for word translation neither did justice to the meaning of the source text, nor produced a clear text in the target language. According to them, the translator has a difficult, two-fold responsibility of accuracy to the source text and clarity of expression in the target language. This responsibility includes proper appreciation of matters of style, and figures of speech and thought.

Contrary to these classical literary critics was a school of thought, traced by some to the Talmud, which held that certain texts, especially sacred texts, can only be translated word for word, on the grounds that a special power resides in the collocation of the characters which form the words and sentences of that text. R. Copeland has argued that Jerome made just such a claim when translating Scriptures into the Latin Vulgate.⁶ Jerome advocated a strict transliteration so as to preserve the mystery of the divine "logos," or "thought / word." Jerome was of the opinion that the Ciceronian dictum, "not word for word," did not apply to translation of Scripture, for he believed that even the characters contained a divine quality. What is more, Jerome feared that the translator might permit the rhetoric and style of his own day to colour the translation. Such thinking was pervasive throughout the Middle Ages, and was employed by the Romanist church in its opposition to

the vernacular editions of Luther and Tyndale.

A very important contribution of the Reformers to the discussions about Bible translation was the teaching that the words of Scripture contain no special powers in and of themselves. Although they were fully aware of the divine inspiration and authority of Scripture, the Reformers taught that the meaning of the Bible is conveyed through both the form and the substance of the text. They aimed at accuracy in interpreting the thought and meaning as well as the letters and words. Thus Erasmus, Luther, and others taught that besides the words of Scripture the translator must consider other aspects of literary communication such as structure and style. Tyndale followed this line of reasoning when he sought to convey the original Scriptures into English not only by translating words accurately, but also by translating accurately the syntax, tone, and style of the source text.

As one cannot translate without a prior analysis and explanation of the text (exegesis) and a study of the principles and methods of interpretation (hermeneutics), Tyndale spent no little energy in assessing both contemporary

and medieval teachings on these matters. Again following the continental reformers, Tyndale realized that the system of exegesis and hermeneutics that had been practiced by the leaders of the Romanist church since the time of Origen and Jerome was often unscriptural. This system, according to which the text of the Bible has "four senses," is discussed critically by Tyndale in the final paragraphs of *Obedience of a Christian Man*. It is worthwhile to consider his views briefly here, as they affect his theory and practice of translation.

The "Four Senses" of Scripture

Medieval scholarship had advocated the somewhat Platonic notion that there is an opposition between literal and spiritual, and that the words of the Bible are no more than containers which hold a deeper, mystical truth. Basing their claim upon a wrong interpretation of 2 Corinthians 6:3 ("the written code kills, but the Spirit gives life"), scholastics sought to go beyond what they called the human, literal meaning, and to grasp a divine, spiritual one. According to the system of the "Four Senses," every word of the Bible can be interpreted upon the following levels: 1) literal, 2) allegorical, 3) tropological,



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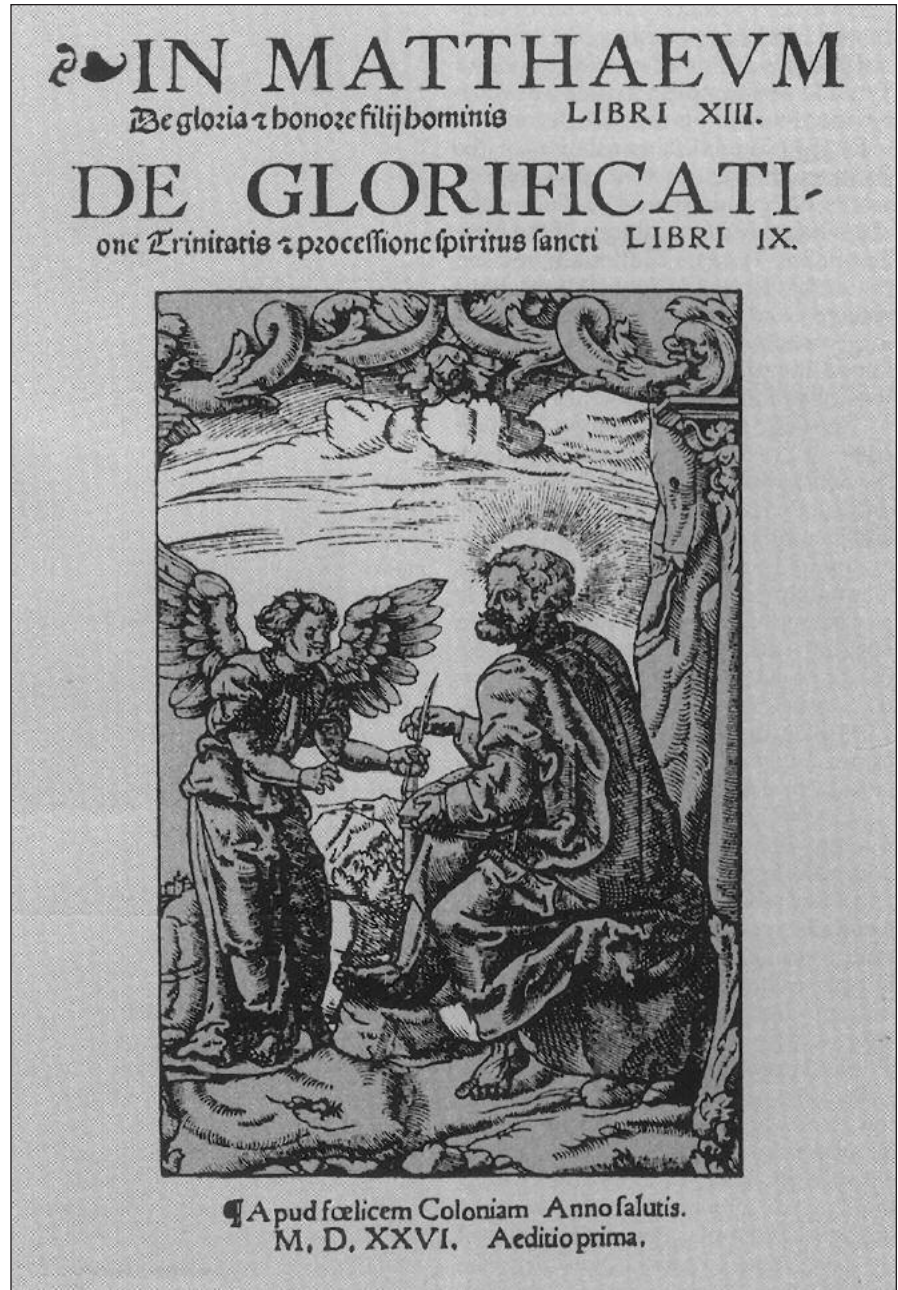
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and 4) anagogical. The literal sense, sometimes also called the historical sense, was the meaning of the text in its temporal and local context. The allegorical level, which was "above" the literal one, was the level at which the words of Scripture presented concepts or ideas in addition to the meaning at the literal level. The third level was called the "tropological" level. At this level one discovered figures, called "tropes," of vice and virtue. This level often concerned morality and codes of behaviour for Christians. The fourth level was called "anagogical." This term comes from a Greek word which means to rise up, and it refers to the most elevated or exalted sense in the words. Frequently the anagogical sense is eschatological: it points to future glory and the consummation of all things. This sense led the soul to a contemplation of heavenly glory and perfection. And when the soul had reached this most spiritual level, the mind moved well beyond the literal, earth-bound meaning of the text.

One example of fourfold interpretation illustrates how the system was applied. In the Bible "Jerusalem" (1) literally denotes the historical city of the Jews; (2) allegorically refers to the church of Christ; (3) tropologically denotes the human soul; and (4) anagogically stands for the heavenly city. Although there are a number of places in Scripture which operate on one or more of these levels, it would be incorrect to apply the system to all passages in the Bible. One danger of the method was that it led to free associations and arbitrary interpretations. For example, according to the medieval system, in the parable of the prodigal son (Luke 15:11-32) the son literally referred to the young man who had departed from his paternal home, allegorically was a figure of publicans and sinners, and anagogically represented the future calling of the gentiles.⁷ Another consequence of such interpretation was that Scripture lost its historical dimension, for persons and events were turned into types of moral values or of Christ himself; all Scripture was turned into parable. Not only was redemptive history ignored, so too the history of revelation. Instead there was a tendency to view Scripture as a repository of eternal spiritual truth which needed to be extracted from the text. Like human beings, whose mortal bodies were deemed prisons of eternal souls, Scripture was viewed as consisting of words



Presenting the New Testament: This portrayal of the Evangelist Matthew dipping his quill pen into an inkwell held by an angel first appeared at the beginning of the partial New Testament in English that Tyndale had printed at Cologne in 1525.

which house eternal truth. It is obvious that Tyndale had to confront such principles and practices of interpretation when he sought to translate Scripture into English.

The "Literal-Spiritual Sense" of Scripture

I have discussed the fourfold system of Bible interpretation in order to clarify what Tyndale and the Reformers meant by promoting a "literal-spiritual" method. Of course, Tyndale does not

deny that Scripture contains allegory, but he argues that the allegorical sense is always dependent upon the literal one. He points out that allegories function as examples or as comparisons to "declare a text or a conclusion of the Scripture more expressly, and root it . . . in the heart (432)." Allegories are employed in the Bible to "express more plainly that which is contained in the scripture, and to lead you into the spiritual understanding of the text (348)." In short, allegories by themselves prove

nothing, but illustrate the literal meaning. Origen and other advocates of the “Four Senses” had depreciated the literal meaning of Scripture; Tyndale sought to direct attention again to the sense conveyed by the words of the Bible.

In reaction to the so-called allegorical interpretation Tyndale adopts the literal-spiritual method which also Luther had advocated. The “spiritual” meaning of the text was not some hidden, mystical sense far removed from the literal one, but the sense intended by the Spirit, the divine author of Scripture. Tyndale reminds us that Scripture came “not by the will of man” (2 Peter 1:21) but by the impulse of the Holy Spirit. Scripture is therefore the revelation of God Himself, a revelation “wherewith God draws us unto Him, and not wherewith we should be led from Him. The scriptures spring out from God, and flow unto Christ, and were given to lead us to Christ. You must therefore go along by the scripture as by a line, until you come to Christ, which is the way’s end and resting-place (353).” No secret message is embodied in the text of Scripture, argues Tyndale; to the contrary, Scripture is clear and simple. One need not find an allegorical interpretation for every passage of Scripture; the literal sense provides the meaning which the Holy Spirit intends. After all, writes Tyndale, “God is a Spirit, and all His words are spiritual. His literal sense is spiritual, and all His words are spiritual (345).” There is no secret “mystical” sense in Scripture; in the Bible one will find “spirit and life and edifying in the literal sense: for it is God’s scripture, written for your learning and comfort (346).”

Instead of four senses, Tyndale writes, “Scripture has but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never fails, where-to if you cleave, you can never err or go out of the way. And if you leave the literal sense: you cannot but go out of the way (340).” Equipped by the power of the Spirit, the believer is able to comprehend the true meaning of the Bible. For Tyndale, then, there is no opposition between the letter and the spirit of Scripture.⁸ And in accord with this reformed principle of exegesis and hermeneutics, Tyndale’s translation sought to preserve the primary, literal meaning of the original text.

Since the literal meaning of Scripture is the primary meaning, Tyndale knew that it was important to establish



Dying prayer, king-shaking prayer: *In this classic portrayal of Tyndale’s martyrdom, prepared for an early edition of Foxe’s Book of Martyrs and based on an eyewitness account, the alleged last words of Tyndale are seen on the banner coming out of his mouth – “Lord, open the King of England’s eyes.”*

first, as accurately as possible, the correct text of the Hebrew and Greek testaments. The profession that the Bible is the Word of God Himself implies that the translator must have utmost respect for the authority of the text. The movement in the Reformation to return to the sources is a crucial development in the history of Bible translation, for it drove the translators beyond the Latin Vulgate to the manuscripts. The movement also involved acquiring a thorough knowledge of the languages and cultures in which the original texts were written. Thus to prepare himself for the translation of Scripture, Tyndale produced an English version of a speech by the Greek orator Isocrates (436-338 BC). It may be worth noting that Isocrates advocated a clear style of speaking and writing, and that he was famous for his direct and well-composed sentences.⁹

Features of Tyndale’s English Bible

For Tyndale the doctrine of divine inspiration and authority of Scripture also meant that he should give due consideration not only to the meaning of the Hebrew and Greek words, but also to the form and manner in which the meaning was expressed. G. Hammond points out that Tyndale had such respect for the authority of the source text that he attempted to preserve even

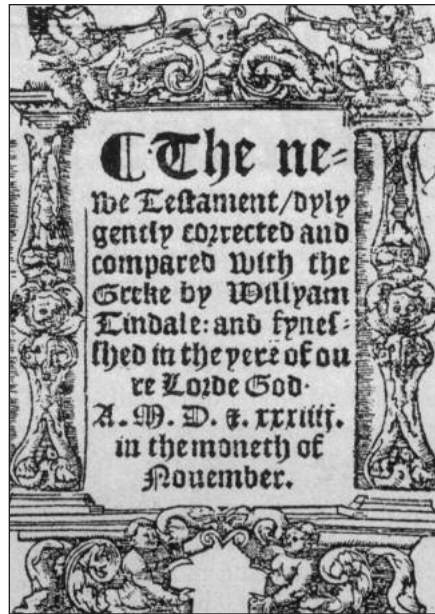
the word order and idiom of the original text wherever the English language permitted it.¹⁰ A good instance is Tyndale’s borrowing of the Hebrew “noun of noun” constructions; such expressions as “the valley of the shadow of death” (Psalm 23:4), though awkward in sixteenth century English, occur in Scripture under the influence of the Hebrew language. Especially in those passages in which the meaning of the original was reinforced by the word order, Tyndale was careful to preserve that order, even to the point of straining English convention. Thus characteristics of the Hebrew or Greek languages, such as repetitions, parallelisms, figures of speech and figures of thought, were retained in the translation. What Tyndale intended to achieve by this method was a translation of the substance and the form of Scripture. Complete fidelity to the original was one of Tyndale’s principles.

This is not to say that Tyndale strove for a word for word translation. Wherever the repetitiveness of the original text had semantic or stylistic importance, Tyndale rendered the words strictly; but wherever the tone or style of the original promoted it, Tyndale freely opted for synonyms and variation of expression. He had rejected the notion that a sacred quality resided in the words or in the order of the words of Scripture.

Stylistic embellishments in the original were conveyed in the most appropriate form in English. The tone of the Hebrew and Greek passages were preserved by means of the closest equivalent tone in English. In short, everything which contributed to the full meaning of the original text was conveyed as accurately as possible in the vernacular.

Knowing that the Hebrew and Greek testaments were written in a language and style which, though at times poetic or involved, were readily grasped and appreciated by the first readers, Tyndale used English words common to his own time. Unlike the editors of the Authorized Version who purposely included words of Latin and French origin in the translation in order that the Bible might appear antiquated and venerable, Tyndale opted for diction which was truly Anglo-Saxon, native to England, and modern. He did not wish to contribute to the development of special church jargon or clichés. In fact, wherever possible, Tyndale used words which had not been invested with special ecclesiastical meaning. Here one might note that Tyndale did so to a fault, as when he avoids the word “church” altogether. The editors of the Geneva Bible, although they adopted many of Tyndale’s renderings, rightly replaced the word “congregation” with “church” where appropriate. And as the critics of the English Bible of 1534 quickly noted, at times Tyndale’s translation and marginal notes serve the intentions of the Reformers. Like Luther, Tyndale could not refrain at all times from infusing his translation with language that subverted wrong Romanist doctrine and practice. He knew full well that merely providing an English translation of Scripture would suffice to reveal the errors in Roman Catholicism.

Tyndale avoided using expressions which might form into clichés; unlike the editors of the Authorized Version he does not often use “verily, verily,” a repetition that loses its force if it occurs too frequently. He did not wish to create a special language associated with Scripture, for he had observed the detrimental effect of such jargon in the Romanist church. He used words which were not jaded or ambiguous. And as he had a musical ear, Tyndale provided a translation which could be read aloud in the home and in the worship services. Harmonious cadences and proper sound effects reinforced the tone of Scripture. In sum, Tyndale’s translation combined the



Title page: Of Tyndale’s revised translation of the New Testament, 1534.

simple, direct form of the spoken language with a dignity and harmony suitable for rendering Scripture.¹¹

In providing the first printed vernacular edition of the Bible, Tyndale rendered a significant service to the English-speaking world. Following the lead of the continental reformers, Tyndale surpassed the editors of the Wycliffite versions by returning to the primary sources of Scripture, the Hebrew and Greek testaments. Bowing before the Bible as the Word of God Himself, Tyndale exercised the doctrine of the inspiration and authority of Scripture by seeking to understand fully the meaning of the original texts. In rejecting the allegorical interpretations of Scripture, Tyndale helped to restore the literal meaning of the Bible to its rightful place. Following Luther’s example, Tyndale produced a vernacular which conveyed the meaning of the Bible in all its clarity and directness. While remaining faithful to the original text, Tyndale’s English Bible was remarkably readable. In uniting grammatical, historical and theological meanings at the primary textual level of Scripture, Tyndale offered a method of translation all subsequent editors would seek to emulate.

Dr. Riemer Faber is professor of Classics and Ancient History at the University of New Brunswick.

¹Already in 1868 B. Westcott had suggested Tyndale’s translation was a product of au-

topsy of the original texts, in *A General View of the History of the English Bible*³ (London, 1905), 146-147; the dominant view that Tyndale’s work is derivative was corrected by L.J. Trinterud in “A Reappraisal of William Tyndale’s Debt to Martin Luther,” *Church History* 31 (1962) 24-45. More recently G. Hammond has investigated the extent of Tyndale’s dependence on Luther especially in the 1530 translation of the books of Moses; see “William Tyndale’s Pentateuch: Its Relation to Luther’s German Bible and the Hebrew Original,” *Renaissance Quarterly* 33 (1980) 351-381.

²*The Obedience of a Christian Man*, in *The Work of William Tyndale*, G.E. Duffield, ed., Courtenay Library of Reformation Classics (Appelhof, 1964), 329. Further quotations from *Obedience* derive from this edition.

³From the Preface to the 1530 edition of the translation of Genesis.

⁴Thus M. Deanesley, *Significance of the Lollard Bible* (London, 1951), 8-9; cf. A. Hudson, *The Premature Reformation. Wycliffite Texts and Lollard History* (Oxford, 1988), 271. For a new treatment of the debates concerning Bible translation in the late middle ages see N. Watson, “Censorship and Change in Late-Medieval England: Vernacular Theology, the Oxford Translation Debate, and Arundel’s Constitutions of 1409,” *Speculum* 70 (1995) 822-864.

⁵M. Deanesley, *The Lollard Bible and Other Medieval English Versions* (Cambridge, 1920), 252-255. Tyndale’s 1526 edition of the New Testament and the second Wycliffite edition are juxtaposed for easy comparison in J.S. Bosworth, *The Gospels. Gothic, Anglo-Saxon, Wycliffe and Tyndale Versions*⁴ (London, 1907). Further comparisons between the editions have been made by G. Hammond, “English Translations of the Bible,” in R. Alter, F. Kermodé, ed., *The Literary Guide to the Bible* (Cambridge, Mass., 1987), 647-666.


⁶R. Copeland, “The Fortunes of ‘Non Verbum Pro Verbo’: Or Why Jerome is Not a Ciceronian,” in R. Ellis, ed., *The Medieval Translator. The Theory and Practice of Translation in the Middle Ages* (Cambridge, 1989), 15-35, esp. 29.

⁷For a full discussion of the four senses see E.F. Sutcliffe, “Jerome,” in G.W.H. Lampe, ed., *The Cambridge History of the Bible*. Vol. 2 The West from the Fathers to the Reformation (Cambridge, 1969), 80-101. See also C.J. Scalise, “Origen and the *Sensus Literalis*,” in C. Kannengiesser, W. Petersen, ed., *Origen of Alexandria* (Notre Dame, 1988), 117-129.

⁸This conclusion is reached independently by J.A. Clark, “Norm and License in William Tyndale’s New Testament Translation,” in J. Dick, A. Richardson, ed., *William Tyndale and the Law*. Sixteenth Century Studies. Supplement, Volume 25 (Kirkville, 1994), 67.

⁹On this see D. Daniell, *William Tyndale. A Biography* (New Haven, 1994), 42-47; 87-90.

¹⁰G. Hammond, *The Making of the English Bible* (Manchester, 1982), 53.

¹¹Thus Daniell, *William Tyndale*, 116. 

Pentecost – The gift of another Comforter

By G.Ph. van Popta

Toward the end of the days of His flesh, the Lord Jesus promised His disciples that He would send them the Holy Spirit to comfort them, to help them, to counsel or teach them. In John 14-16, the Lord comforted the disciples. They were distressed because He had said that He was going to go away. He comforted them by promising to send them the Holy Spirit, who would be another Comforter for them. The Holy Spirit would also act as an Advocate for them. The Lord Jesus is an Advocate on our behalf in heaven; the Holy Spirit is an Advocate on our behalf upon the earth. God's people have two Advocates. Two Persons speaking up for them: The Son of God and the Holy Spirit of God.

The Greek word which stands behind our English words comforter, helper, advocate or counsellor is the Greek word "Paraclete." We have even taken it over directly into the English language. In Hymn 38 we sing about the Holy Spirit our Paraclete.

What does that mean? Well, it means that He comforts us, He counsels us, He advises us. He speaks up for us and He speaks to us.

Faithful helper

First of all, He speaks up for us as a faithful helper. That's what we read in Romans 8. The apostle Paul said there that we do not know how to pray as we ought, so the Holy Spirit sanctifies our prayers.

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. [27] And He who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God (Rom 8:26-27).

Sometimes you don't know what to pray. You feel confronted with a looming problem. You're not sure what to ask God for. You need something, but you're not sure what. At a time like that,

HYMN 38

Winchester New Hamburg, 1690



1. The Spir-it, sent from heav'n a-bove,
Shows us the way of truth and love.
The Prom-ised One dwells in our hearts;
He light and life to us im-parts.

2. He on the Church of Christ our Lord
His many varied gifts outpoured,
That, without pride or malice, we
Might one another's members be.

3. The Spirit, knowing all our needs,
Perfects our prayers and intercedes
As Paraclete before God's throne;
Our cause He makes His very own.

4. He is Himself the guarantee
That we shall be forever free
When Christ returns on His great Day.
"O come, Lord Jesus, come," we pray.

don't panic. Don't quit praying. Keep praying. Lay it before God. Tell Him you don't know what to ask for. The Holy Spirit will pray for you. The Spirit of God within you will pray to God the Father on your behalf. And His prayer will be good; it will be correct; He will ask the right thing for you. For His prayer is always perfectly conformed to the will of

God. And God will hear the prayer of the Holy Spirit prayed on your behalf.

That's good, isn't it? To think that we have a faithful friend dwelling in us and among us who takes our imperfect prayers, perfects them, and presents them to the perfect Father in heaven. Who even prays for us. That is one aspect of what it means that the Holy Spirit is our Paraclete.

Wise Counsellor

Another aspect is that He counsels us. He, as a faithful friend and helper, gives us good counsel. He works the Word of God in our hearts so that the Word becomes part of us. He makes us want to live for Jesus Christ. He guides us so that we are obedient to the Word of God and so that we do indeed live for Christ – that we give our lives to Him.

Listen to His counsel. Don't just go your own way. Listen to the Holy Spirit whom Jesus Christ has given as our Counsellor. We often live as if we do not need God – as if we do not need the counsel and instruction of the Holy Spirit. So often we act like Israel, in Isaiah 30:2, who said: We make our plans. We do not need the counsel of God. We do what we think is right and good. We do quite well without the counsel of the Holy Spirit.

Do you ever live like that? We all do at times, don't we? Let us renew our appreciation of this work of the Holy Spirit – His work of counselling us. We must understand that the Holy Spirit does not work in our hearts in a mystical way. He works with the Word of God. He impresses us with what the

Word of God says, and He encourages us to be obedient to that Word. He reveals to us, in the Word, what the Lord Jesus Christ has done for us, and He makes us respond to the Lord Jesus with all that we have. He convicts us of our sins and our sinfulness. He makes us repent of our sins. He brings our lives to a radical conversion – to a life which quits serving self and starts serving God.


Don't resist

Do not resist this counselling work of the Holy Spirit. We resist it when we ignore the Word of God, when we refuse to read it or listen to it or obey it. Then we grieve the Holy Spirit. That's what Paul said in Eph. 4:30. When we knowingly ignore the counsel of the Holy Spirit, when we know better but go our own way anyway, then we grieve the Holy Spirit. We make Him sad.

But He will not grieve forever. If we knowingly, not out of ignorance, but knowingly refuse to listen to the Holy Spirit, if we consciously rebuke the Word of God – if we say: "I know what the Word says, but I don't care; I'm going to do what I want to do and not what the Holy Spirit counsels me to do" – then the Holy Spirit will grieve, but not fore-

er. Then He will rebuke us. He accuses and denounces those who willfully close their hearts to His working – those who say: I don't care about the good news and the demands of Jesus Christ.

And that is the sin against the Holy Spirit. When someone who has never known God attacks the truth of God's Word in ignorance he sins against the Father and the Son. There is forgiveness for that sin. The way to repentance is open. But when a person rejects the Word of God knowingly and consciously – when he resists the illuminating work which the Spirit is doing in him – then he sins against the Holy Spirit of God. And when knowledge is joined with unbelief, there is no opportunity left for forgiveness. There is no chance for repentance for those who have sinned against the Holy Spirit. Not because of some weakness or limitation in God. But only because the person has chosen to place himself beyond the reach of God's forgiving grace.

Let us be warned and let us warn each other to pay careful heed to the counsel, the advice, the leading of the Holy Spirit. And when we do that, we will be greatly comforted. Listen to Him. He is not an Enemy; He is a Friend. 

But what does hockey have to do with our worship?

By Tony Jelsma

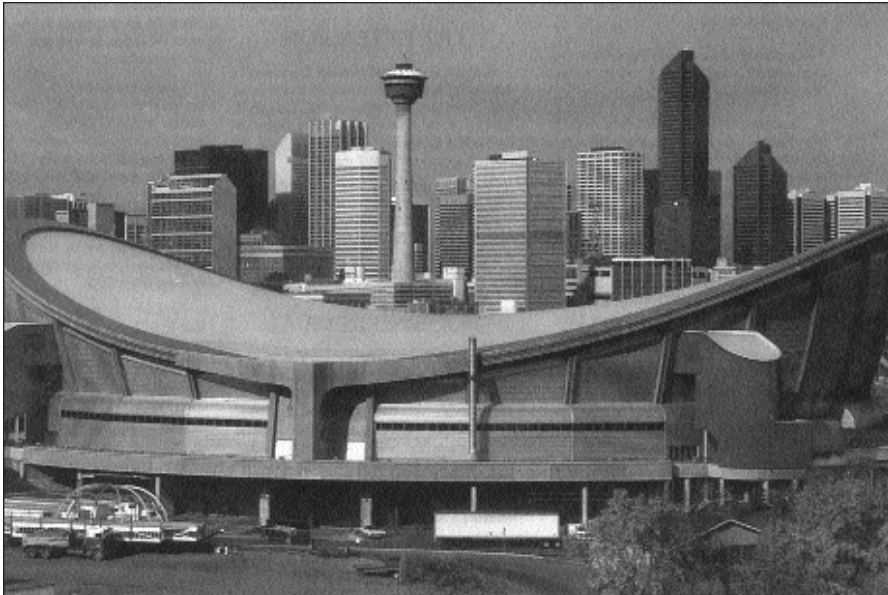
One of the big events in Montreal lately has been the completion of the new hockey shrine, the Molson Centre. Countless hours of planning went into the design of this building, to ensure that the atmosphere of the old building, the Forum, could also be achieved in the new building. In the local paper a recent article focused on the architecture of the building discussed the design of the seating. One of the architects was quoted as saying, "The angle of the seating is the steepest in the NHL, partly because of the size of the site and partly to keep all the spectators close to the ice. In some of the American arenas, the angle is so low, the seats are so far away and so comfortable, that no one bothers

to stand up and cheer. As a result, they are having trouble selling seats." The architects wanted to preserve the atmosphere of the old building, the Forum, where "you were involved because you were close to the action and close to everyone else. Close enough to feel your neighbour's movements, to hear the guy yelling over there, to sense the united excitement of 16,000 people. Of course, you paid for this involvement in legroom; you would have been more comfortable at home in front of the TV."

While reading this article, I was struck by the realization that these principles also come into play in the design of our church buildings. No, I am not suggesting that we take our cues

from halls of pagan entertainment to generate a contrived "atmosphere" in our worship services. However, I am suggesting that we be aware of things that may hinder our worship and avoid them when designing and building our halls of worship. If the architects of hockey arenas are aware of them, then we should be too.

In our Reformed worship services there is an emphasis on the preaching, and that's good. Sound and thorough teaching is essential for our lives and in our worship. Nevertheless, our services are not merely an extended lecture series. The importance of our *worship* needs to be re-emphasized. We need to rekindle the joy of being in

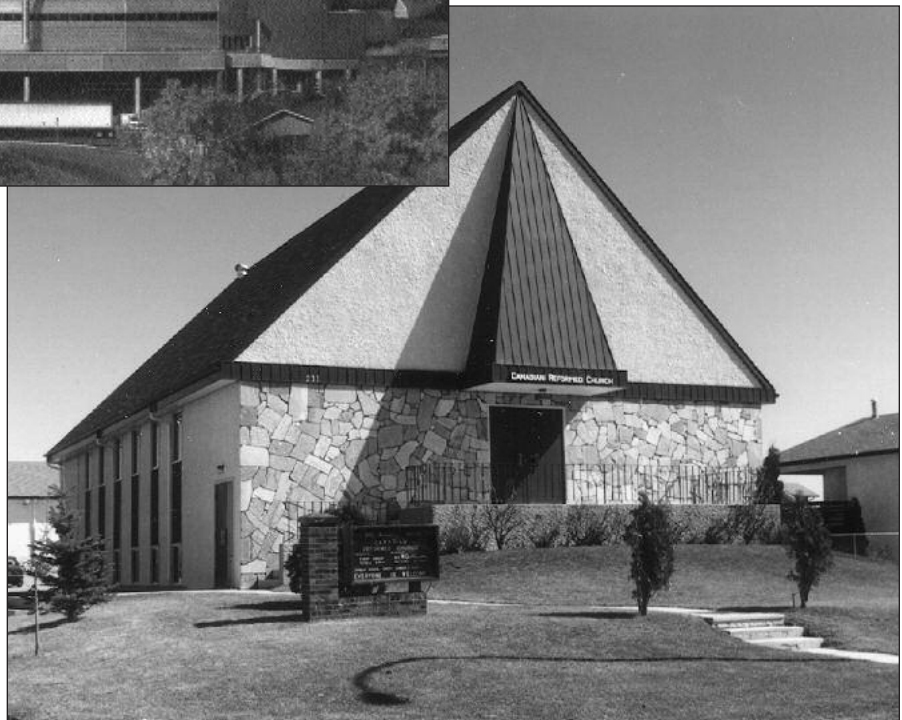


God's presence, to sing praises to His Name, to rejoice that He is our God, and we are His people.

However, upon visiting some of our new church buildings I get the impression that the auditorium is designed to be an extension of our living rooms. There is carpet on the floors (because it looks nice), the pews are padded and comfortable, tilted back at just the right angle so we can relax in church. Relax? Should our worship be relaxed? In many British soccer stadiums there aren't even any seats, but the sense of excitement you find there is something we should envy in our worship services.

In too many of our churches there is such a sense of spaciousness, one that makes us feel like we're alone, despite the fact that we're surrounded by hundreds of fellow worshippers. This impression is contrary to the fact that we are God's people worshipping together. As Reformed people we rightly abhor individualism in our worship. Ours is a corporate worship. The knowledge that we are all members of one body is something we must cling to, in a practical way as well. This is in direct contrast to modern society which has become individualistic and intensely private. Although being in close quarters with others may make us feel exposed and perhaps we would rather be alone, in our churches we are not alone. However, that's a blessing of the communion of saints.


We know that we sing more enthusiastically and less self-consciously when we hear others around us singing. Similarly, when the sound of our singing



bounces back to us from the walls and ceiling, we sing better. This is achieved when our buildings impart not a feeling of splendour, which can be intimidating, but a feeling of intimacy and welcome. After all, we come to church to meet each other and worship our God, not to hide. It follows then that there are basic principles which need to be followed in the construction of our Reformed church buildings. We should ensure that the building has adequate acoustics. Through electronics we can deal with the problem of not hearing the minister, but how do we deal with the problem of not hearing each other? Carpeted floors and padded pews absorb sound. Odd-shaped rooms hinder reverberance. Our church buildings must be designed differently than theatres or lecture halls, since they serve a different function. Where seating capacity is greater than the size of the congrega-

tion, we should block off areas in the back or sides of the room. Further, people should be encouraged to fill up the front rows first. What kind of message do we send when we arrive in a room, only to sit as far away as possible from each other and from the one who is leading the service?

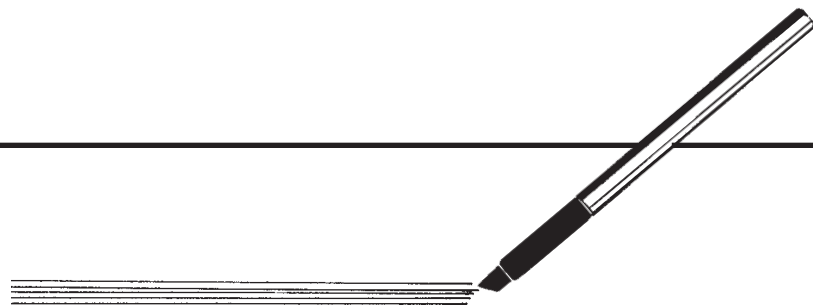
If we pay attention to some simple principles in the construction of our church buildings and in the use of these buildings, then the excitement we experience in worshipping our God will be reinforced. After all, isn't our worship far more electrifying than even the most dazzling goal in a critical hockey game?

Dr. Tony Jelsma works on nerve regeneration at the Centre for Research in Neuroscience at the Montreal General Hospital Research Institute. He and his family live in Pointe Claire, Que. 

THE HI-LITER

News from Here and There

By C. Van Spronsen



The Albany's in Australia are organizing a camp for young married couples (i.e. 35 and under). This camp will be for one night in August starting with dinner on Friday night and ending with a BBQ on Saturday night. Rev. Veldman will deliver a paper on "Marriage."

This will be an adults only camp, with exception of babies who are being nursed.

The American Reformed Church at Grand Rapids received a letter from the Free Reformed Church outlining some of their perceptions regarding important differences as denominations. "There are sharp differences of perspective on the matter of preaching and our view of the congregation." Then seven perceptions are listed. The letter concludes that these are "impressions which we have which have left us feeling too distinct to be one denomination." However, they express a desire to continue discussions.

The next Synod of the Free Reformed Churches of Australia will commence, the Lord willing, on Monday, June 10, 1996. The Church of Kelmscott is the convening Church.

In April Prof. Dr. J. DeJong visited the churches in British Columbia (with a stopover in Winnipeg) on behalf of the Theological College at Hamilton. This is done by rotation on an annual basis for the contact between the College and the churches who support it. Most of Dr. DeJong's speeches centered around the theme of pursuing ecclesiastical unity.

Rev. E. Venema, missionary in Brazil, is spending some time on the homefront to visit with the sending Church, Maranatha of Surrey, BC and to tour the supporting churches in Western Canada. They will return to the mission field early June.

In southern Manitoba a Seniors' Housing project will get off the ground. Plans are for the construction of such a facility this summer.

There is more news but no more time to glean it before the deadline of this issue. To be continued!



LETTERS TO THE EDITOR

Dear Editor:

Re: "The Value of a Pocket Bible"

I agree wholeheartedly with what Mr. Bredenhof said but sometimes it is hard to find a pocket Bible that has the old and new testaments in it, not just Psalms and Proverbs as well as the new testament. Also the lettering can sometimes be so small that you can barely read it, because it doesn't help if you have a Bible that you can't read. You should also make sure it is a good version because you don't want to mislead others as well as yourself.

Another reason for carrying such a Bible is that it will help you yourself if you need reassurance at any time of the day, even if it is just the thought of having the Bible with you.

Sincerely
Adrian Van Hengel
Surrey, BC

Dear Editor:

Re: "The Value of a Pocket Bible" in the March 8/96 issue of *Clarion*. A pocket Bible can be a blessing to our Christian physical and spiritual life and I agree with you when you say the Bible should be the standard of your life.

But when we always have a Bible handy, we might overlook how great a blessing a Bible is to us, and this is an obstacle we have to overcome.

Sincerely,
Brad VanOene
Surrey, BC

Dear Editor:

Re: "Uttering mysteries" by J. Boersma (Mar. 8, 1996).

For the most part I can well agree with the article and it is not my intention to attack the writer on his opinion, but I don't agree that the Apostle Paul indicates that there cannot be any speaking in tongues anymore because otherwise the Bible would not be complete, as it says in the last paragraph of this article: "One cannot maintain the revelatory function of tongues and prophecy and the closed character of the canon at the same time."

In Acts 2: 1-4 we read of the outpouring of the Holy Spirit and the gift of speaking in tongues, (there is no mention of prophesying). This is the most emphasized place in the Bible, but not the first time that it occurred. In Gen. 11:7 we already read about the confusion of language created with the building of the tower of Babel, when God confused their speech. They were now speaking in a language that was not learned but given to them through the miraculous action of God. Another miracle is the fact that they lost the language they were familiar with and thus could not speak to their neighbour. In Acts however the Apostles were given the ability to speak various languages and dialects as well as their native tongue, Acts. 2:1-4. Paul too could speak in tongues, 1 Cor. 14:18, but his were learned tongues or languages.

The problem that causes so much confusion in our circles is that we too think of tongues in the same way the Pentecostal church does, namely a gibberish which they call "speaking in tongues." This is not done to the glory of God and out of love for the neighbour. This is nothing more than self-glorification and has nothing to do with the true word of God. The tongues that are spoken of in Acts are definite languages and not some gibberish. That is how come each one heard the Gospel proclaimed in their own tongue. The speaking in tongues we read about in 1 Cor. 14 are also definite languages and therefore can be translated so that they could be understood in the common language of that area.

What is it that was spoken or said in these tongues? Were the Corinthians prophesying? Were the Apostles in Acts prophesying? In Acts 2:4b we read "and began to speak in tongues as the Spirit gave them utterance" this is to say: in the language the Spirit chose: No we don't read any new prophesies; we read only what was seen and witnessed by the Apostles and others namely that Christ has died and was raised from death to pay for our sins and warning all to repent and believe. It is my belief that the Corinthians were saying the same

thing, all the things they had learned from Paul, except that they spoke in a language not common to all in order to elevate themselves above the rest of the congregation, it was a selfish act and therefore rebuked by Paul.

It is with this thought in mind that I believe that our missionaries would be speaking in tongues if they did not first learn the language spoken in the region where they are to bring the Gospel. It is not in God's plan to confuse His people but to lead them in the truth of His Word.

As for there being no new revelations today, I agree that the Bible is the complete Word of God, but having the complete Word does not mean that there are no new revelations today any more. God's Word is not a dormant but a living Word and *any new revelation is derived from that Word*. No matter how smart or educated we may be, we can always learn from God's Word. Every time we read from it, a new revelation can appear to us. Every time we sit in church we may be shown something new. Therefore it is so necessary that we attend all worship services and societies, that we read Christian literature. Yes, every new revelation we receive does not add to holy Scripture, but it does enhance our life and that of our neighbour.

M. Onderwater
Houston, BC

Dear Editor,


Re: Contradictory Acts (Vol. 45 #8, April 19, 1996) by Rev. G. Ph. VanPopta.

Clarion has the aim to sound a clear tune in matters of our church life. With this laudable purpose the editors of *Clarion* bind themselves to high standards for our magazine. To my great regret I found the article of Rev. G.Ph. VanPopta not in accord with this standard. Here he tries to get others to dance to the tune of himself and the dissenting churches in the matter of Denver. In his defense of these dissenting churches he becomes offensive in the end of his article. The words I take issue

with are: "It seems, however, that Synod was loathe to admit that our assemblies had erred. But what is more important: That we maintain integrity in the light of the Word of God and the Confessions? Or that we maintain the integrity of past decisions of assemblies – decisions we are beginning to admit were not very good decisions – in order to save face?" I couldn't believe my eyes when I read those sentences. Here is a minister within our churches who has vowed to build up the life within our churches implies, insinuates, accuses our churches of not being honest, of being engaged in political schemes. These statements about our

Synods don't build up, but break down! I truly ask: where is the respect for living together in the federation of our churches? When by phone I confronted the writer with these questions he stated that he loved our churches but at the same time he was not prepared to rectify his statements on his own accord. That is the reason that I publicly distance myself from the impression his article gives of our Ecclesiastical Assemblies. There is much more to say about that article, e.g. what he writes about the violation of Art. 33 Church Order. These matters were already scrutinized at General Synod 1995. My message to Rev. G.Ph. VanPopta and

the dissenting churches is: please read the decisions re OPC in the full context of Synod Coaldale's decision Article 91; I emphasize that ONE WHOLE Article 91 in Acts 1997! Please, for the up-building of us all come and stay in tune.

Rev. K. Jonker, 
Winnipeg, MB

Please mail, e-mail or fax letters for publication to the editorial address. They should be 300 words or less. Those published may be edited for style or length.

PRESS RELEASES



Press Release of Classis Pacific, April 16, 1996 in Langley

On behalf of the convening church of Vernon, Rev. D. Moes asked the brothers to sing Hy. 40:1,2, read Rev. 1:9-20, and led in prayer. He welcomed the delegates and mentioned some of the highlights taken place since the last classis was held.

The church of Surrey reported that the credentials were found to be in good order. Several churches had instructions. Classis was declared constituted. Appointed as executive were Rev. E. Kampen (chairman), Rev. H. Boersma (vice-chairman), and Rev. J.D. Louwerse (clerk).

The agenda was updated and adopted. Rev. R. Schouten signed the subscription form.

Two appeals were dealt with in closed session.

The classical treasurer report was presented. It was decided to send a letter of appreciation to Mr. A.H. Lubbers as outgoing treasurer for his many years of faithful service.

Church visitation reports for the churches of Abbotsford, Aldergrove, Surrey, and Vernon were read and received.

The committee appointed to investigate and study the request of the church of Vernon regarding ecclesiastical fellowship with the Orthodox Reformed Church of Kelowna came with their recommendations. Classis gave the following advice:

Observations and Considerations:

- A. The Church at Vernon supplied the Classis Committee with an up-to-date copy of the Okanagan Accord (Appendix 1), approved and signed by the office bearers of both the Canadian Reformed Church of Vernon (CanRC) and the Orthodox Reformed Church of Kelowna (ORC). A letter was also received from Vernon CanRC that detailed two joint congregational meetings in 1995 (Appendix 2).
- B. A proposed Committee draft as well as Committee comments and observations was sent to the Deputies Ecclesiastical Unity for their consideration and comment. Their comments and observations were received by the Committee on January 19, 1996 (Appendix 3).
- C. It is the duty of the local church to express the unity which Christ has

created. Both Vernon CanRC and Kelowna ORC show a genuine interest in unity both at a local level and at a federative level.

- D. Both Vernon CanRC and Kelowna ORC are members of Canadian Church Federations. This federative commitment would require cooperation by other members in the federation in any unity endeavors. Rev. W.W.J. VanOene writes concerning the Church Order in *With Common Consent*, page 2 "... each of the participants must know precisely what it may expect from the other parties and what its own obligations are towards the other parties.."
- E. Synod 1995 of the Canadian Reformed Churches did not make a decision on this issue beyond reappointing the Deputies for the Promotion for Ecclesiastical Unity. Article 86 of the Acts of Synod in consideration G states "While respecting the initiative of the local church to pursue contacts with churches in their area, it is desirable that as much as possible the churches follow a common approach and make use of the advice of the deputies."

F. Although it is not specifically against the Church Order to have pulpit exchange, admission to each other's Lord's Supper or recognition of each other's discipline, the federative commitment would require consideration and comment at a federative level.

Recommendations:

1. Classis notes with joy and thanksgiving the confessional unity which the Vernon CanRC and the Kelowna ORC have observed in each other and which has led to a mutual recognition as true churches of our Lord Jesus Christ.
2. Classis urges Vernon to continue to pursue unity at the federative level by using Scripture and the confessions to reach unity with the ORC. Classis recommends the Church at Vernon to approach the next General Synod via the other broader assemblies with a request to add to the mandate of these Deputies to enter into discussions with other faithful Reformed churches with the intent of reaching full federative unity.
3. Classis requests Vernon to refrain from pulpit exchange and admission to each other's Lord's Supper until the churches as a whole, at Synod 1998, have had opportunity to consider local unity initiatives with the ORC and have adopted a strategy for federative unity.
4. Classis requests Vernon to keep Classis informed of all unity activity with the Kelowna ORC.

The church of Aldergrove came with a request that classis, in dealing with the Okanagan Accord between Vernon (Canadian Reformed Church) and Kelowna (Orthodox Reformed Church) keep in mind that this might be a precedent setting matter. Aldergrove also asked for advice regarding the implementation of a statement (February 20, 1995) made together with the Langley Canadian Reformed Church and the Emmanuel Free Reformed Church of Abbotsford, in which the three churches recognize each other as true churches; in which they agree to invite one another's pastors to, from time to time, speak an edifying word in their respective congregations pending the advice of the major assemblies; and in which they agree to establish a committee to discuss further ways to promote eccle-

siastical unity. Classis advised the church of Aldergrove to come to the next classis with a complete proposal regarding the relationship with the Free Reformed Church at Abbotsford, and to resubmit its request regarding preaching at that time.

Question period (art. 44 CO): The churches of Chilliwack, Langley, and Yarrow receive advice on various matters.

Arrangements were made for the next classis. The convening church will be the church of Yarrow. Classis will be held on June 18 or on October 1 in Langley. Suggested officers: H. Boersma (chairman); J.D. Louwerse (vice-chairman); R. Schouten (clerk).

The following appointments were made:

committee for examinations:

Rev. C. VanSpronsen and

Rev. J. Visscher

subjects and examiners:

exegesis OT: Rev. E. Kampen

exegesis NT: Rev. M.H. VanLuik

doctrine and creeds: Rev. J. Visscher

knowledge of Holy Scripture:

Rev. B. Wielenga

ethics: Rev. J. Moesker

church history: Rev. C.J. VanderVelde

church polity: Rev. D. Moes

diaconology: Rev. C. VanSpronsen

church visitors: Rev. C. VanSpronsen

(convenor), Rev. E. Kampen, Rev. D.

Moes, Rev. J. Moesker, Rev. M.H.

VanLuik, Rev. J. Visscher. Alternates:

Rev. J. Huijgen and Rev. R. Schouten;

archive church: church of Smithers;

archive inspection church:

church of Houston;

treasurer: Mr. R. Leyenhorst;

audit committee: church of Vernon;

committee for financial aid to students:

Mr. K.F. Huttema, Rev. J. Moesker,

Rev. M.H. VanLuik (convenor);

committee for needy churches:

Mr. E.C. Baartman, Mr. H.A. Berends,

Mr. G. Boeve (convenor);

deputies for preaching arrangements:

Rev. C. VanSpronsen and Rev. J.

Visscher

Question period was held. Censure according to article 34 CO was not necessary. The Acts were adopted, and the press release was approved. The chairman asked the brothers to sing Hy. 63:1,2 and led in prayer. Classis was closed.

For the classis,

H. Boersma

Press Release Classis Ontario South of March 6 and April 17, 1996 in Hamilton, ON

Opening

The chairman of the convening church, Rev. Cl. Stam, calls the meeting to order. He requests that Ps. 16:1 and 5 be sung. From Scripture Acts 13:23-41 is read. In prayer a blessing is asked over the work of Classis. Rev. Stam welcomes all delegates. He extends a special welcome to the observers of Hamilton Independent Christian Reformed Church.

Credentials and Constitution

All churches are lawfully represented. The presence of the Deputies of Regional Synod, the Revs. P.G. Feenstra and G. Neederveen, is acknowledged. Classis is declared constituted. Moderamen is as follows:

Rev. K.A. Kok – chairman

Rev. B.R. Hofford – clerk

Rev. D.G.J. Agema – vice-chairman

The chairman thanks the convening church for all the preparatory work. Classis is adjourned to give the members opportunity to read new material.

Request Ancaster

In closed session Classis discusses the request of Ancaster to approbate its decision to dismiss its minister according to Art. 11 C.O. Due to the serious nature of the matter and the amount of material submitted, combined with the lateness of its submission, Classis decides to reconvene on April 17, 1996. Classis decides to appoint an advisory committee to help Classis arrive at a responsible decision. The committee

(1) will examine and evaluate the grounds presented by consistory and deacons of Ancaster;

(2) report to the delegates two weeks prior to the reconvening of Classis.

Appeals

Three appeals are dealt with in closed session.

Question Period Article 44 C.O.

One church asked for advice in a matter of supervision. Advice was given.

Adjournment

Classis is adjourned till April 17, 1996.

Reopening on April 17, 1996

Classis is reopened. The chairman requests that Ps. 147: 4 and 6 be sung. He reads from Scripture 1 Pet. 1:22-2:10 and leads in prayer.

Request Ancaster (continued)

Classis continues to discuss the request by the church at Ancaster. The discussion takes place in closed session. Classis decides not to approbate the decision of Ancaster to dismiss its minister according to Art. 11 C.O. The Deputies of Regional Synod are thanked for their presence.

Proposals

The church at Chatham requests Classis to make a ruling that ministers who join the federation of churches from other churches with which we have no sister church relationship be required to attend the Theological College. After some discussion this proposal is withdrawn for further consideration by the consistory at Chatham.

The church at Ancaster proposes to put a rotation system in place in the matter of delegating members to Regional Synod. This proposal is defeated.

Reports

Report from the church at Ancaster regarding the Fund for Needy Churches is discussed. Classis decides to accede to the proposal to raise the assessment to \$20.50 per communicant member.

The church at Chatham reports on the Fund for Needy Students.

A report on a church visitation to the church at Lincoln is read and received.

Appointments

Date next Classis: June 12, 1996.
Place: Lincoln.

Convening church: Lincoln.

Proposed Moderamen:

Rev. J. Ludwig chairman, Rev. K.A. Kok clerk, Rev. B.R. Hofford vice-chairman.

Closing

Personal Question period is held. The chairman judges the Censure ad Art. 34 C.O. is not necessary. The Acts are read and adopted. The Press Release is ready and approved. Classis sings Ps. 131:1-3. Rev. Hofford leads in prayer of thanksgiving and the chairman closes Classis.

For Classis Ontario-South
March 6 and April 17, 1996
D.G.J. Agema vice-chairman

Meeting of the Inter-League Publication Board (Board of Directors with the Administration Committee) held on March 8, 1996; at Pilgrim Canadian Reformed Church, London, ON

Present from the Board of Directors:

for the Men's League: George Helder and Keith Sikkema

for the Women's League: Joanne VanMiddelkoop and Jane Oosterhoff

Present from the Administration Committee:

Pete Engbers, Nick DeBoer, John Schouten, Rennie Pieterman, Lynda Schouten and Elaine Spiensma

Absent: John Smith, John Smid, Young Peoples' League

The chairman, G. Helder opened the meeting by reading Ps. 26, he led in prayer, all were welcomed.

After some revision, the agenda was adopted.

Mr. John Schouten, the new Administrator was welcomed, and Irene Boeringa, although not present, was commended and thanked for a job well done.

Administration Committee Reports:

1. Progress

a. *Watching Movies. No? Yes? How?* Prof. Gootjes, J. Plug, J. Poppe. Available for order.

b. *Luke, C.* Hagens, has been temporarily put on hold for a more thorough review.

c. *Acts 1* will go to print first.

2. **Sales** Sales, although good, are slightly down.

3. **Marketing Report:** a system is in place so that regular customers can automatically receive new publications through their local sales rep.

Projects

Rev. Stam's book, *Celebrating Salvation*, will be reviewed.

1 Corinthians, Prof. Selles, in final stages

The next meetings are scheduled: Board of Directors; May 3, 1996, Sikkema residence.

Administration Committee with Board of Directors: October 4, 1996, Hamilton, ON



CALLLED by the Free Reformed Church of Bedfordale, Western Australia, the

Rev. P.K.A. DeBoer
of Carman, MB

Pete Engbers led in closing prayer and the chairman adjourned the meeting.

On behalf of the I.L.P.B.,
Jane Oosterhoff

I.L.P.B. Update – April 1996

Soon another Bible study season will be history. This is a good time to choose topics for the coming season and the I.L.P.B. would like to remind you that we have many outlines available.

The I.L.P.B. is a joint venture of the Men's, Women's and Young Peoples Societies and our mandate is to translate and publish Reformed Bible study material. Our goal is to promote the study of God's Word among His people to equip them for service in His Kingdom.

Please contact the I.L.P.B. representative in your congregation for a brochure which outlines the books that are available. They will be happy to assist you and fill your orders promptly.

Currently we are working on a topical book about movies by Prof. Gootjes. We plan to reprint "None Like Thee" (Micah) by Rev. Stam. We have also decided to translate a book by H.J. Geertsma about the Messianic kingship of David and Solomon and outlines on Joshua by H.M. Smit.

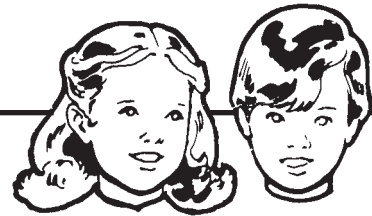
A letter has been sent to all Canadian Reformed ministers, requesting their cooperation in providing suitable material for our study societies.

May the Lord continue to bless our combined efforts and we request that you remember this work in your prayers.

Wishing you the Lord's blessing on your studies and hope you will have a great summer,

for the I.L.P.B.
Jo Anne Van Middelkoop

By Aunt Betty



Dear Busy Beavers,

All the disciples of Jesus were together in a house.
What were they doing?

Remember, Jesus had told them to wait together in Jerusalem until the Holy Spirit came.

Suddenly, a great big noise, like a strong wind came rushing from heaven, and it filled the house where they all were.

And then, on everyone's head there was a strange, but wonderful sight.

There were little flames like fire, resting on each person's head.

But then the most wonderful thing happened.
The Holy Spirit Himself filled each person there.
They all began to speak in different languages.

Now it happened that when this was happening, there were a lot of Jews in Jerusalem.

They came from all over, so they all spoke different languages.

They were celebrating a feast.

All these visitors heard the noise of the wind, and rushed to the house where the disciples were, to see what was happening.

When they heard the voices they were very surprised.

These men were talking in the visitors' own languages!

Jews from Egypt heard one man praising God in Egyptian. Jews from Media heard another telling about God in their language. Many more languages were being used to tell about the wonderful things God had done.

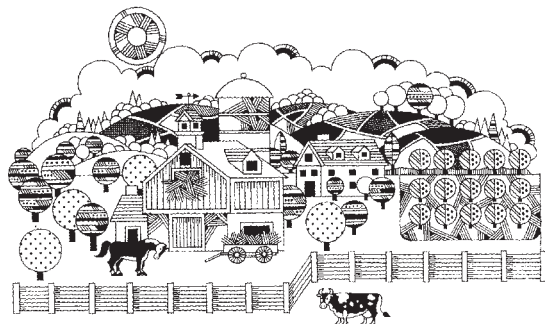
Some people were amazed, but others mocked the disciples of Christ, saying, "They're just drunk!"

Peter stood up, and spoke to the crowd that had gathered.

"Men of Judea and all who live in Jerusalem, these men aren't drunk! It's too early for that, but instead they are filled with the Holy Spirit. Remember the prophecy of the Joel? He prophesied that God would pour out His Spirit on all flesh."

Then Peter told them about Jesus, how He had died, and been raised, and taken into Heaven. He told them that Jesus, whom they had crucified, was the Christ, the Messiah.

Many people came to believe in Him that day, thankful that they had heard the good news of salvation.



Quiz Time!

PENTECOST

Many people in the New Testament were known for something they did for or to the early church. Match the person with what he or she did.

- | | |
|----------------------------|---|
| 1. Peter, Acts 2:14-41 | a. Prayed with a group of women |
| 2. Timothy, Acts 16:3 | b. Served as a missionary |
| 3. Rhoda, Acts 12:12-13 | c. Was chosen to replace Judas |
| 4. Dorcas, Acts 9:39 | d. Paul's helper |
| 5. Lydia, Acts 16: 13-14 | e. Lied to God |
| 6. Sapphira, Acts 5:1, 8-9 | f. Preached and about three thousand came to believe in Jesus |
| 7. Matthias, Acts 1:26 | g. Recognized Peter's voice and forgot to open the gate |
| 8. Stephen, Acts 7: 59 | h. Restored Paul's sight |
| 9. Paul, Acts 13:2-3 | i. Died for his faithfulness |
| 10. Ananias, Acts 9: 17-18 | j. Made clothes for needy people |

WHERE WERE THEY GOING?

1. Where was Jesus going when the man sick with palsy was brought to Him? (Matt. 9: 1,2)
2. Where was Jesus going when He came upon the possessed man living among tombs? (Mark 5:1-5)
3. Where was Jesus going when the Greek woman cried after Him? (Mark 7: 24-30)
4. Where was Jesus going when a large group of women bewailed Him? (Luke 23:24-33)
5. Where was Jesus going when blind Bartimaeus was brought to Him? (Mark 10:46-51, 11:1)
6. Where was Jesus going with His disciples after He left the Upper Room? (Mark 14: 12-26)
7. Where were Cleopas and his friend going when overtaken by the Lord? (Luke 24:13-22)
8. Where was Simon, the Cyrenian, going when Roman soldiers pressed him into service? (Luke 23:26)
9. Where was Peter going (after Christ's resurrection) with six of his fellow disciples? (John 21: 1-3)
10. Where was Jesus going after He met Zacchaeus? (Luke 19: 1-9)
11. Where was Jesus going after His triumphal entry into Jerusalem? (Matt. 21:1-12)
12. Where was the man of Christ's parable going when he fell among thieves? (Luke 10:30-35)

FIND THE BIBLICAL COUPLES

By Busy Beaver *Rachelle VanVeen*

Samson	Jezebel
David	Abigail
Abraham	Adah
Adam	Hannah
Ahab	Naomi
Isaac	Eve
Nabal	Jael
Elkanah	Delilah
Heber	Michal
Esau(Gen 36)	Sarah
Elimelech	Rebekah

CRACK THE CODE

by Busy Beaver *Jonathan Kingma*

A - ☺	F - ▮	K - ☁	P - ◆	U - ☰
B - ☹	G - □	L - ☪	Q - ♥	V - ☿
C - ▲	H - ▨	M - ○	R - ♋	W - ∞
D - ◆	I - ▨	N - ♡	S - ☸	X - ☶
E - ▭	J - ☿	O - ☁	T - ☸	Y - ☱
				Z - ☱

☹ ▭ ▨ ☪ ☹ ◆ ▨ ☪ ∞ ☱ ☪ ☪ ◆

☺ ♡ ◆ ◆ ☪ = ☺ ☸ ☺ ♡ ☸ ☸ ☸

▨ ☸ ∞ ▨ = ♡

☹ ♋ ☪ ☸ ▨ = ♋ ☸ ◆ ∞ ▭ ☪ ☪

▨ ♡ ☱ ♡ ▨ ☸ ☱

SPEAKING IN COLOUR

By Busy Beaver *Deanna Wierenga*

Circle the letter in front of the correct answer.

- If you aunt says you have a green thumb it means...
 - you are lucky
 - you can grow plants very good
 - you need money
- If the hero of a story has a yellow streak it means...
 - he colours his hair
 - he is an artist
 - he is not very brave
- If you are wearing rose-coloured glasses it means...
 - you are watching a 3-D movie
 - you have lots of energy
 - you have a positive attitude
- If your doctor says you're in the pink it means...
 - you are very warm
 - you are very healthy
 - you should get more exercise

WORD SEARCH THE NORTHWEST COAST AREA TRIBES

By Busy Beaver *Nelena Bergsma*

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

FIND:

BELLA COOLA	CHINOOK	HAIDA
KLIKITAT	KWAKIUTL	NOOTKA
QUILEUTE	QUINAULT	TLINGIT
TSIMSHIAN	INDIANS	BRITISH COLUMBIA
PACIFIC COAST		



From the Mailbox

Hi, *Emily Boot*. Did you have a fun birthday? How did you celebrate it? What did you do during the March Break? Hope to hear from you soon! Bye, Emily.

Hello, *Diana Nobel*. It sounds like you have fun with your little brother. Yes, I can tell you about some books. The author

Jean Little has written some really good books, and you might also like the Betsy books by Caroline Haywood. That's all I can think of. Bye, Diana.

Hi, *Jennifer Post*. Thanks for the letter, the card, and the poem you wrote. The puzzle you made will be useful, too. How do you like the spring weather? Bye, Jennifer.

Hello, *Sarah Schulenberg*. How's the building going on your road? Is anyone living in the houses yet? I hope you have a fun summer playing with your new neighbours, if you get any! Bye, Sarah.

Hi, *Deanna Wierenga*. I guess by now you have "moved" downstairs. Did you paint your room yourself? I hope your cat is over its cold. How was your birthday? What special things did you do? Are the roads all dry again? Deanna, why don't you write to Kristina Fennema? She wants a penpal too, and her address is in a February Clarion. Bye.

That's all for this time,

Love to you all

Aunt Betty

Aunt Betty

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