

The Standard Bearer

A Reformed Semi-Monthly Magazine • May 1, 2013

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Our Heavenly Advocate

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

I John 2:1, 2

My little children! The apostle John uses an address that literally means “offspring.” It is derived from a word that means “to bring forth or to produce.” He has been inspired to proclaim the Word of God through which we were called out of darkness into His marvelous light. Because we have been called into this blessed fellowship of God through the Word that has come to us from the apostle as inspired by the Lord, we are addressed by him as his little children, begotten through the Word of truth.

It should in no way offend us that we are called little children, because the principle of the new life, of the new obedience, is so very small in us. There is no

exception, for even the holiest in the church of God has but a small beginning of the new and heavenly obedience. “All these things” refers to what John has already written in verses 6-10 of the previous chapter. All these things were written that ye sin not. He did not write these things so that we could become careless and profane. He does not speak of the cleansing blood of Christ in order that we may feel free to sin because the blood will cleanse us anyway. He writes these things to put us on our guard, because sin also exists in the believer. Christ cleansed us from our sin, not that we should abide in it, but that we should be delivered completely from it. Our deliverance from sin and into the blessed fellowship of God’s covenant was the purpose of the redemption effected by the Lamb of God upon the cross of Calvary. However, if we do sin, we have an Advocate with the Father. How wonderful it is that we may have Him before us as we seek the blessed fellowship of the living God. We surely need Him.

The term advocate appears elsewhere in Scripture in connection with the Holy Spirit and translated “Comforter.” It literally means “to call to one’s side,” an advocate, a lawyer, an attorney, one who is called to another’s side to plead his cause. The word was used by

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The Standard Bearer (ISSN 0362-4692) is a semi-monthly periodical, except monthly during June, July, and August, published by the Reformed Free Publishing Association, Inc.: 1894 Georgetown Center Dr., Jenison, MI 49428-7137.

Postmaster: Send address changes to the *Standard Bearer*, 1894 Georgetown Center Dr., Jenison, MI 49428-7137.

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Subscription Price

\$21.00 per year in the US, \$30.00 elsewhere
New eSubscription: \$21
eSubscription for current hardcopy subscribers:
\$10.50.

Advertising Policy

The *Standard Bearer* does not accept commercial advertising of any kind. Announcements of church and school events, anniversaries, obituaries, and sympathy resolutions will be placed for a \$10.00 fee. Announcements should be sent, with the \$10.00 fee, to: SB Announcements, 1894 Georgetown Center Dr., Jenison, MI 49428-7137 (e-mail: mail@rfpa.org). Deadline for announcements is one month prior to publication date.

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Website for PRC: www.prca.org

the Greeks to refer to those who were called to defend people in court. This, then, also implies the idea of assistance or help. That is why the Holy Spirit can be called our Comforter, for that certainly is an aspect of His work.

The Holy Spirit as Advocate is called to our side to plead God's cause with us, in our hearts. He testifies with our spirit that we are the children of God. We must walk and conduct ourselves as children of God in the midst of the world. He champions the cause of God in us. He renews, strengthens, and enlightens us, thus comforting us by effecting within us and assuring us of the work of divine grace and salvation in Christ Jesus. The Holy Spirit brings Christ to us and within us.

Jesus Christ is our Advocate in heaven. Even as the Holy Spirit pleads God's cause with us, so Jesus pleads God's cause. He pleads our cause with God, with the Father. He is our Attorney in heaven and pleads our cause there. This is the cause of righteousness by faith, of the forgiveness of our sins, of cleansing us from all unrighteousness. Christ is always interceding and pleading before God that His cause may be realized in us.

Christ pleads with the Father, not only as His Father, but also as the Father of His own. It is the Father's love and fellowship that He seeks and for which He pleads. This He does continually, not just once in a while whenever someone happens to sin. We have an Advocate who is always on bended knee before the Father. As Jesus Christ He is the Son of God in the flesh, who suffered and died on the cross and was raised again on the third day. The very fact that He is in heaven, really and bodily, is in itself a tremendous factor. He is the Head of the church, the Chief among His brethren, a fact that is a tremendous testimony. Thus He intercedes with the living God.

This intercession is certainly necessary, for there can be fellowship and communion with God only on the basis of perfection, of righteousness and holiness.

This implies that there is not one among us who can intercede on our behalf. Not one of us has the right to appear before Him. No one has the right to pray to God, because we are all born dead in sins and trespasses. Our sins must be paid for before we can be returned to His favor. Intercession must be made before and unto the living God. Christ is the only one who has made complete payment. His prayer is real and vital, an intercession that constitutes the only possible basis for God's fellowship and communion with us.

Christ can do this because He is the Righteous One. Righteous means "a straight line." It is to be in perfect harmony with the will of God. Legally, according to the Judge of the whole earth, there can be no charge brought against Him, for He is innocent. Spiritually, He is in perfect harmony with the will of God, which is akin to holiness. From the legal point of view, as in the text, He represents sinners and is a propitiation for their sins. He is the Righteous One in the sense that He paid for all our sins and merited for us everlasting life. Only a righteous one can represent sinners.

He is our propitiation. This is different from reconciliation. Reconciliation is the work of God whereby He changes our legal state in reference to the law. Formerly we were objects of His wrath, but now we are objects of His grace and favor legally and are therefore

entitled to His fellowship and communion. Propitiation is a covering for sin. Christ covered our sin, not in the sense that He hides sin, merely covers it up, but covering in the sense that He blots out and destroys it. Christ has taken our sin upon Himself and removed it in the way of His perfect obedience and His complete satisfaction of the righteousness of God.

This He did for our sin and the sin of the whole world. This includes Jews and Gentiles alike. The common exposition of this phrase is that it refers to everybody, every man head for head. This is, of course, impossible. In John 17:9 we read, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." The will and the mandate of the Father was exactly that He should save and redeem

*We have an Advocate
who is always
on bended knee
before the Father.*

only those whom the Father had given Him. If Christ died for everybody, then His death is not a covering for our sins, for some perish, meaning that their sins were not paid for. Had Christ died for all, then there would be no basis on which God in His righteousness could condemn them. Upon what basis then could Christ make intercession to the Father upon the behalf of those whose sins He did not cover? Absolutely none!

The elect are included in the word world. World is always considered organically, not every man head for head. It includes the whole gathering of the people of God from the entire world. They are the elect, organically considered, as gathered out of every nation, tongue, and tribe. That is the comfort for us, for it includes us as well. How great the goodness and grace of God! ☞

EDITORIAL

REV. KENNETH KOOLE

Calvin, Hoeksema, and the Free Offer (1)

As stated back in February, we intended to offer a brief response to an article found in the *Mid-America Journal of Theology*, vol. 22, 2011 (MJT 22), entitled “Calvin’s Treatment of the Offer of the Gospel and Divine Grace,” an article written by Dr. J. Mark Beach, a professor at Mid-America Seminary. It is an article of interest to us as much for the subject matter, Calvin and the Free Offer of the Gospel (FOG), as for the fact that the name H. Hoeksema, and with it the Protestant Reformed perspective, loom rather large in the article as well. This is particularly true in his conclusions, where Dr. Beach names those he is interested in placing at odds with Calvin on these matters.

This is not so strange. Hoeksema and the PRC’s unyielding op-

position to FOG with its seedbed, common grace, are well known—one of the last of the so-called ‘hyper-Calvinistic’ pockets of resistance still remaining these days.

At the same time, historically we have not stood alone in our opposition to the well-meant offer (WMO).

Where the ‘Liberated’ churches stand on this issue at present we are not sure anymore—perhaps still as opposed to it as their founding theologian, Dr. Schilder, was, but perhaps not. There are sweeping winds of change blowing in the Liberated churches these days, especially in the Netherlands. Where they *once* stood on the issues of common grace and the WMO is clear. The name Dr. Douma (of Liberated vintage) is mentioned in Beach’s article with quotes from his writings and a summation of his perspective. If the summation is accurate, and we have no reason to doubt it is, it is a perspective we could easily identify

with, as we will make clear by quoting later on Beach’s summary of Douma’s perspective on Calvin and the free offer.

But whatever may be the stand of the Liberated these days on the WMO, one thing is certain, the Evangelical Presbyterian Churches of Australia still stand strong against the teaching. Back in the early 1980s the astonishing news came our way that, on the issue of common grace and the WMO, another denomination had come to the same conclusions we as PRC had, news that drew us together back then.

Significantly, the EPCA’s rejection of common grace and the WMO by its founding officebearers was a conclusion they came to on the basis of their own study of Scripture, the confessions, and of consistent Reformed, Calvinistic thinking. They were not aware of Hoeksema and Ophoff and of our PRC history with its common

Previous article in this series: April 15, 2013, p. 316.

grace controversy until after they had come to their own conclusions. And it was exactly their deliverance from full-blown Arminianism with all its attendant evils that had much to do with their insights into the implications of common grace and the FOG following. They saw immediately that seeds of Arminianism were part and parcel of the soil of a common grace theory, soil so different from that of sovereign, particular grace. They were well schooled in the adage “Principles work through.” And so their uncommon and stalwart stand.

But Hoeksema (due to his writings) remains the theologian identified as the relentless foe of common grace and of the WMO. And his is the name and position to which Beach pays particular attention in the conclusion of his article.

In essence Beach’s article is written to enlist Calvin himself as an ally to those who promote common grace and, with it, those who preach the *free offer*. We want to be clear about that latter assertion because Beach entitles his article “Calvin’s Treatment of the *Offer* of the Gospel and Divine Grace.” And that is misleading.

We state this because the whole of Beach’s article is to prove Calvin maintained the *free* or *well-meant* offer of the gospel, not simply that he maintained a gospel offer. The impression left by the wording of the title is that the *offer* of the gospel and the *free offer* are one and the same thing. So if you deny the one, you are de facto guilty of denying the other. As if the two, the offer of the gospel and the WMO, are one and the same.

They are not. And Dr. Beach should know they are not. The one is a confessional phrase, the other is not.

Our concern is this: there may be found in Calvin’s writings statements to which we take exception, statements that indeed have the overtones of free-offer language. But while our taking exception to certain of Calvin’s doubtful expressions and infelicitous language may put us at odds with Calvin’s way of explaining certain texts, that does not put us at odds with the confessions and its ‘offer’ language.

The confessions, the statements and formulations adopted by Christ’s church that have come to define what is labeled as Calvinism, bind us to a gospel offer and to the offer promiscuously made. They do not bind us to the free (or well-meant) offer of the gospel. The two are distinct theological species. And to dissent from various phrases used by Calvin in explaining certain texts does not mean one is at odds with the confessions. The title as phrased by Dr. Beach would leave the impression that that is so, namely, if one finds himself at odds with certain gospel-offer expressions used by Calvin, then one has no room for a gospel offer, and one is therefore, de facto, at odds with the confessions.

Not so.

We say again, flat out, that one may dissent rigorously with those who maintain that the Scriptures or the confessions support a well-meant offer and he can still maintain, per the language of the confessions, a gospel offer, Christ offered

in the gospel—sincerely, but not “well-meant.”

The free or well-meant offer is defined by the content of its language. The word “offer” in the confessions does not bind itself or its adherents to free-offer language, not as found in the Canons (III, IV Heads, Art. 9), nor as set forth in the Westminster Confession (Chapter 7, sect. 3). Men may say it does. That does not make it so. If it did, the Calvinistic (!) delegates of the Synod of Dordt would have been “free-offer” men one and all. There is not a shred of evidence for that. Gomarus? Bogerman? We would like to see such proof. The Dutch Divines using free-offer language? Phrases such as “God graciously desires, yea, yearns for the salvation of everyone of you who hear this word preached. Christ is dead for you!”—language popularized by the later Marrow Men of Scotland, language virtually indistinguishable from that used by the very Arminians condemned by the Great Synod? Such language can be found in the writings and sermons of the Dordt delegates, at least on the Dutch side?

That we would be interested in being shown.

That said, Beach turns to Calvin to enlist him as a proponent of the free offer. And, it becomes apparent, to set him at odds with those who oppose the theory of common grace as developed by Abraham Kuyper as well as the free offer.

Beach begins by dividing the interpreters of Calvin on the “offer” issue into three categories.

First, there are interpreters who argue that Calvin's theology elicits a fairly detailed doctrine of common grace, with some writers linking this doctrine to Calvin's treatment of the gospel-offer question; second, there are those who argue that Calvin's thought only sets forth this doctrine in an embryonic form, being left undeveloped, informal, and/or on the periphery of this theology. Finally, a few writers maintain that any notion of common grace that might seem to be present in Calvin's thought constitutes a gross inconsistency in the Reformer's thinking, and perhaps even reveals that Calvin was given at times to flagrant contradictions (pp. 55-56).

The last category, of course, would apply to Hoeksema and the PRC's perspective on common grace and the WMO.

At the outset let it be stated, we would maintain that this is not an accurate description of the PRC's perspective on Calvin and common grace. There are statements made by Calvin that speak of God's goodness to the ungodly in terms of a grace shown them. It is a notion of 'a' common grace to be sure. For more on this matter the interested reader can confer a summary of Calvin's *Institutes* in Prof. D. Engelsma's book *The Reformed Faith of John Calvin*, pages 133ff.

What we contest is that there is found in Calvin a *doctrine* of common grace as developed by Abraham Kuyper, inflated to enough importance to fill a weighty three-volume set, which 'grace' ends up serving to establish the *real* Re-

formed and Christian agenda for the *real kingdom* work of the church of Christ on earth. More has been read into Calvin's statements, far more, than Calvin ever intended by them.

That is our contention.

Our contention has been and is that what stands on the periphery of Calvin's doctrine and Reformed emphasis of life and our calling has become what now more and more stands at the heart of twenty-first century Protestantism and its emphasis these days. Simply witness what has taken place in and happened to the CRC and other of its likeminded denominations across the board, where the emphasis lies in what is *not* preached and what is promoted as the Reformed and Christian worldview. We will say without apology, though with great grief, it is not an apostolic nor a historically Reformed perspective.

And the spiritual result is not a pretty sight.

Beach makes his case for Calvin as an advocate of the free offer by quoting Calvin in his explanations of a number of passages. A couple will suffice.

First is Calvin's explanation of Matthew 23:37 (the "O Jerusalem, Jerusalem...how often would I have gathered thy children together, even as a hen gathereth her chicks, and ye would not!" passage.)

Writes Calvin:

The will of God as mentioned here must be judged by the result. Seeing that in His Word He calls all alike to salvation, and this is the object of preaching, that all should take refuge in His faith

and protection, *it is right to say that He wishes all to gather to Him* (emphasis ours—kk). Now the nature of the Word shows us that here there is no description of the secret counsel of God, just His wishes [!]. Certainly those whom He wishes effectively to gather, He draws inwardly by His Spirit, and calls them not merely by man's outward voice. If anyone objects that it is absurd to split God's will, I answer that this is exactly our belief, that His will is one and undivided, but because our minds cannot plumb the profound depths of His secret election to suit our infirmity, the will of God is set before us as double (MJT 22, p. 73, quoting Calvin's Comm. Matt. 23:37).

To be sure, phrases such as "God wishes (wills) all (everyone of a nation) to gather to Him," or that "God's will is set before us [sometimes] as double," are not statements we would make.

And again, in his explanation of Ezekiel 18:23 ("Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?"), Calvin states:

[God] does not leave us in suspense when he says, that he wishes all [!] to be saved. Why so? for if no one repents without finding God propitious, then this sentence is filled up. But we must remark that God puts on a twofold character [!]: for he here wishes to be taken at his word.... [M]eanwhile, this will of God which he sets forth in his word does not prevent him from decreeing before the world was created what he

would do with every individual [as elect or reprobate]... (ibid. p. 69; quoting Calvin, *Lectures Ezek.* 18:23).

Again, the phrases that “[God] wishes all to be saved” (Calvin referring here not to all *classes* of men, but to every person to whom the gospel comes), and “God puts on a twofold character [to accommodate our weak minds],” are not phrases we would use, nor are we convinced that they ought to be used as proper explanations of the text. But they were phrases Calvin used in his struggle to harmonize his understanding of the phrase “not any pleasure at all that the wicked should die” with God’s eternal decree that there are those who were to die, and whom it was not his “good pleasure” to bring to repentance.

There are a number of other statements scattered throughout Calvin’s commentaries that run along the same lines.

Though let this also be said: there are a number of passages Beach quotes in which Calvin uses the word “offer” and “sincere invitation” as if such phrases automatically committed Calvin to the *free offer*, filled with free-offer implications. And therefore, supposedly, language to which the opponents of the WMO could not subscribe. For example, Beach makes the following statement (in which Calvin’s own words lifted from *Calvin’s Calvinism* [p. 100] are between the quotation marks),

...[although] God “has decreed to convert none but his elect” yet

God issues his call whereby he “*invites all men* (emphasis Beach) unto eternal life.” Although “the gift of conversion is not common to all men,” and sinners certainly do not turn to the Lord by their own strength or inclination, nonetheless, the gospel-offer [!] stands: God delights in repentance and calls sinners to repentance (ibid., p. 68).

As if the phrase “invites all men” is by definition a free-offer phrase, and to call something a “gospel-offer” is a phrase condemned by those who object to the WMO.

Not true. With everything we read in the above quote, for all our opposition to the WMO, we can agree. All we can do is assure Dr. Beach that the word “invitation” as in “this is a gospel invitation to all and sundry” in connection with the gospel call (the *promiscuous* gospel call) is not a phrase we, as opponents of the WMO, would never use. We have—and on more than one occasion. It is pretty hard to preach the parable of the King’s Wedding Feast and the King sending his servants into the highways and byways to call guests to the feast and not to describe it in terms of an invitation—a royal summons and a sweet invitation. In fact, we added to the invitation this call, “Whosoever will, let him come and drink of the water of life freely!” We meant it sincerely. So did the Lord Christ and does the Lord Christ speaking through us. But that is not yet the FREE OFFER! At least my elders did not identify it as such. And they are pretty discerning men.

In other words, the mere fact that in explaining various passages Calvin uses the phrases “to offer,” “to invite,” and “to call” in connection with addressing every hearer of the gospel does not put those statements of Calvin in the free-offer category—contrary to what Beach would maintain according to his concluding remarks.

But as we stated, Beach’s intention is not only to enlist Calvin as a proponent of the well-meant gospel offer, but to prove that Hoeksema, as the great opponent to the free offer, was at odds with Calvin on the issue and therefore in error in his assessment of Calvin’s free-offer mentality.

Beach summarizes Hoeksema’s perspective in the following way:

Although Hoeksema is quite ready to admit contradiction in Calvin’s thinking, he is also ready to state emphatically that “Never, no not once, does Calvin teach that the preaching of the gospel is grace for all that hear.” Likewise, “Never, no not once, does Calvin speak of a well-meant offer, on the part of God, to all that hear the preaching.” He also bids us to remember that “when Calvin uses the word ‘offer’ it simply means ‘to present’” (ibid., pp. 62-3).

This is a fair and accurate summary of Hoeksema’s perspective.

Why we are convinced it remains a correct response to questionable language found in Calvin when it comes to what could be construed as ‘free-offer language’ we will explain in our next article (June 1, D.V.). ☞

News from the Seminary

The second semester of the 2012-2013 school year is well under way. Between semesters the students participated in the interim course. The interim is an eight-day, intensive study of one particular subject. Prof. Dykstra taught the interim this year. He introduced a new interim course that is the fruit of his sabbatical work. The interim dealt with the "History and Principles of Christian Education." Prof. Dykstra led the students in an in-depth study of the history of Christian education from the Old Testament onward. He gave particular attention to the Reformation's interest in Christian education and to the interest of the Dutch Reformed, who came to this country with the desire to establish their own Christian schools in which their children might be taught in harmony with their religious convictions. The second part of the course focused on the biblical principles that undergird the establishment and maintenance of Reformed Christian schools, as well as the Reformed worldview that such education seeks to impart to the children. This subject is, of course, of great importance to prospective ministers, who will be called upon in their preaching and teaching to promote the "good Christian schools in which the parents [in their congregations] have their children instructed according to the demands of the covenant" (Church Order, Article 21).

Speaking of Prof. Dykstra's sabbatical. Throughout the second semester, Prof. Dykstra continues his partial sabbatical. He will be bringing his extensive research to a conclusion by writing in the area of Christian education, hopefully producing a book or syllabus that will be of benefit to our people, especially our officebearers. Prof. Dykstra's work on his sabbatical will also be of benefit to the course he is now teaching periodically to

our Protestant Reformed teachers, prospective teachers, and others who are interested, on behalf of the Protestant Reformed Teachers' Federation. For many years this course has been taught by Mr. Jon Huisken. With Mr. Huisken's retirement, Prof. Dykstra, himself a former teacher, was asked to be his replacement, to which request Prof. Dykstra has agreed.

The Theological School Committee (TSC) is recommending to Synod 2013 that Prof. Gritters be granted a partial sabbatical for the 2013-2014 school year. Once again this is made possible by the fact that we have no second-year students. During his sabbatical, Prof. Gritters would do research and writing in the area of Church Polity. It will be his aim to develop a catechism curriculum on church government for part of the post-Essentials catechism instruction of our young people. He would also develop a course and a syllabus for elders in the area of church government. And he will do research on certain controversial areas of Reformed church government, which would enrich and develop the seminary's Church Polity course. During the sabbatical Prof. Gritters would continue to be involved fully in the life of the seminary, while enjoying a greatly reduced course load.

Besides his regular classroom instruction, Prof. Cammenga has been working this school year to complete the writing of his thesis in order to obtain his Th.M. (Master of Theology) degree from Calvin Theological Seminary. The thesis is entitled: *God of Friendship: Herman Hoeksema's Unconditional Covenant Conception*. At the time of this writing, the thesis is complete, and all that remains is that he sustain the oral defense of the thesis, which will be scheduled for the last part of April or the first part of May. The 2005 Synod adopted a policy for "Promotion and Tenure of Seminary Faculty" that includes the stipulation that a professor must obtain his Th.M. degree before receiving permanent appointment to the seminary. The TSC

Prof. Cammenga is professor of Dogmatics and Old Testament in the Protestant Reformed Seminary.

is proposing to Synod 2013 that Prof. Cammenga receive permanent tenure.

At the beginning of the second semester we welcomed back into the student body seminarian Erik Guichelaar, who was away on his internship in Loveland, Colorado during the first semester. Erik is now finishing his last semester of work in the seminary before sustaining his synodical examination (“praeparatoir examination,” cf. “Decisions pertaining to Article 4,” of the Church Order) and, the Lord willing, being declared a candidate for the ministry in our churches. The Lord willing, brother Guichelaar’s graduation will eventually lead to the elimination of one of the vacancies in our denomination. For this we give thanks to our heavenly Father, who provides another laborer for His vineyard.

Our third-year student, Mr. Joshua Engelsma, is eagerly anticipating his internship, which begins on July 1, 2013 and includes the first semester of the 2013-2014 school year. Brother Engelsma’s internship will be in our Peace Protestant Reformed Church in Lansing, Illinois. Rev. Clayton Spronk will serve as seminarian Engelsma’s supervising pastor and mentor. During the internship, student Engelsma will be getting “hands-on” experience in the work of the pastorate. He will make and preach a goodly number of new sermons, teach a number of catechism classes, lead some Bible study societies, take part in visiting the sick and shut-ins, attend council and consistory meetings as well as the meeting of Classis West, and take part in all the other aspects of the work of the ministry. Since its beginning, the internship program has proven to be invaluable in the preparation of our students for the ministry. The faculty is grateful to those ministers and consistories that have been willing to be a part of this program.

Mr. Ryan Barnhill is concluding his second year of study in the seminary. He and his wife, Miranda, are eagerly anticipating the birth of their first child. This will undoubtedly bring changes into the Barnhill household. One of the additional requirements of the second-year students is their participation in Practice Preaching. Beginning in their second year every student is required to prepare and preach two sermons per semester on texts that are assigned by the professors. These sermons are delivered to the entire student body

and the faculty, and after their delivery are evaluated by the professors. Our seminary aims to produce capable ministers of the Word, and Practice Preaching is a very important means for achieving this aim.

For the last several years the faculty and our synods have pointed the churches to the great need that we have and will have in the not-too-distant future for ministers of the Word. The Lord has answered our prayers! The TSC will be recommending to Synod 2013 that nine young men—that’s right, *nine* young men—be admitted to the seminary as diploma prelicentiate students. Nine young men who feel God’s call in their hearts to prepare for the ministry of the Word. Some are single, while others are married; some have grown up in our churches, while others have in marvelous and mysterious ways been brought into our churches; some have felt the call for a long time, others have more recently become convinced of the call; some are from the Grand Rapids area, others are from “out west.” In spite of all their differences, these young men have in common their desire to study for the ministry in the PRCA. This is the largest incoming class on record in the history of our seminary. With those who continue to audit our classes, we are going to have some very full classrooms. Such a problem! To say the least, the faculty is excited for the 2013-2014 school year.

The faculty continues to work on plans for the conference in observance of the 450th anniversary of the publication of the Heidelberg Catechism in the Fall of 2013. The conference is scheduled for Thursday and Friday evenings, October 17 and 18, and Saturday morning, October 19, 2013. Mark your calendars! The conference will be held in the Hudsonville PRC, with the theme “Our Only Comfort: Commemorating the 450th Anniversary of the Heidelberg Catechism.” Make your plans now to attend what will undoubtedly be a profitable conference. And be on the lookout for more details in upcoming advertising.

We cannot thank enough the seminary’s support staff. For many years now Mrs. Judi Doezema has faithfully served as receptionist and faculty secretary. Mr. Don Doezema has served as the seminary’s registrar. Mr. Doezema will be retiring from this position at the end of this school year, and these duties will be added to those of Mr. Charles Terpstra, who was hired a year

ago as the seminary's librarian. The faculty takes this opportunity to express publicly our thanks to brother Doezeema for all that he has done as registrar. In so many ways he contributed to the smooth operation of the seminary. His presence and contributions will be greatly missed.

The seminary covets the prayers of the churches, the private and family prayers of the members, and the congregational prayers as well. Pray that God may keep us faithful to the truth of His Word and to our Reformed

heritage. Pray that the seminary may continue to be a rich source of blessing in our denomination. And pray that the pulpits of our churches and mission fields, as well as the pulpits of our sister churches, continue to be supplied with faithful, competent, spiritually-minded men of God, who are "determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

For the Faculty,
Prof. Ronald Cammenga, Rector

UNDERSTANDING THE TIMES

MR. CAL KALSBECK

Preparing for the Hunt

"And the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred, and all their brethren were at their commandment."

I Chronicles 12:32

Although a wolf may be disguised to look like a sheep, his tracks will always betray him. True is this also for the beast discussed in a former article. And since that second beast (false prophet) "exerciseth all the power of the first beast (antichrist and the antichristian world-power)" and is commissioned to cause the inhabitants of the earth to worship the first beast (Rev. 13:12), it would appear that the second beast's tracks will be most readily recognized and most easily followed. Furthermore, Revelation 13:14 informs us that the means the second beast uses to accomplish this is a message of deception.

For modern-day Israel to recognize the progression of this deceptive message of the second beast in the twenty-first century, it will be helpful first to examine a political movement whose purpose is the establishment of an antichristian world power. With that as the

purpose in this article, we will in the future pursue the false prophets that promote the advancement of that antichristian kingdom.

Scripture makes clear in Revelation 17 that the kingdom of antichrist will culminate in a confederation of world-powers that serve under his authority. Throughout the twentieth century and now into the twenty-first century, Fabian Socialism has become an increasingly influential political philosophy that appears to be leading the western powers more and more in that direction.

A Very Brief History of the Fabian Society

Fabian Socialism is the child of the Fabian Society. In 1889 the Fabian Society published its first tract: "Why Are the Many Poor?" In it they expressed their commitment to fight for social justice and the improvement of human society. Their quest to accomplish these goals led the Fabian Society in 1900 to join the trade unions in Great Britain that founded the Labour Party. From these humble beginnings the Fabians became very influential in English politics.¹

Their ideas, labeled Fabian Socialism, were a reaction to that which was being promoted by the communists, who preached revolution and anarchy to achieve their

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Previous article in this series: February 1, 2013, p. 200.

¹ <http://www.guardian.co.uk/politics/2001/aug/1>.

goal of state socialism. Instead, the Fabians favored a milder approach to achieving that goal. In fact, their name demonstrates this. They took the name Fabian from the battle tactics of the Roman General Fabius Cunctator. His battle strategy of avoiding direct confrontation with the forces of Hannibal and his war elephants gradually wore down Hannibal's army and contributed to the Roman victory over Carthage. Instead of revolution, the Fabians favor a gradual approach to bringing about their desired societal changes by means of a cadre of state-administered enlightened experts. Interestingly, they adopted the turtle as the symbol of their movement, to demonstrate the importance of gradualism in the achievement of their goals. Needless to say, their patient strategy of advancing the cause of socialism by means of persuasion, education, and deception rather than violent class warfare has proven quite effective.²

The Fabian Window

A peak at the Fabian Window may be helpful in exposing the Fabian worldview for what it has been from its beginnings and continues to be to the present.



The stained-glass window was designed by George Bernard Shaw in 1910 as a commemoration of the Fabian Society. This, by the way, is the very same man who proclaimed:

² <http://www.britannica.com/EBchecked/topics/5>.

Under socialism, you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, taught, and employed whether you liked it or not. If it were discovered that you had not character and industry enough to be worth all this trouble, you might possibly be executed in a kindly manner; but whilst you were permitted to live, you would have to live well.³

While there is some dispute concerning the interpretation of all the details of the window, the main message is clear. It depicts the earth on an anvil, with two leaders of the Fabian Society (most likely Sidney Webb and George Shaw) striking the earth with hammers to “REMOLD IT NEARER TO THE HEART’S DESIRE,” as the window’s caption proclaims. As an aside, it might be beneficial to read the full verse of the twelfth-century Islamic philosopher Omar Khayyam, from which the caption was taken:

Dearest love, couldst thou and I with fate conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits, and then
Remould it nearer to the heart’s desire!

The history of the Fabian Society leaves little doubt about their intent: in keeping with the message of the verse, they are not only interested in remolding the world, but also intend first to “shatter it to bits.”

Across the bottom of the window, the masses kneel in worship of a pile of books that promote the theories of socialism. The man to the left is very likely early Fabian enthusiast H. G. Wells fishing for those bottom-feeding suckers (useful idiots) that are worshiping the books. Most revealing of all, however, is the Fabian crest of a wolf in sheep’s clothing that appears between the men remolding the earth.⁴ This crest clearly expresses the deceptive intent of the movement as they proceed to advance their evil goals.

Promotion of the Fabian Cause

Early on, way back in 1921, a group of Fabians started the Council on Foreign Relations in the United States and the Royal Institute of International Affairs in

³ George Bernard Shaw, *The Intelligent Woman’s Guide to Socialism and Capitalism*, (1928) 470. (as quoted in *The Creature From Jekyll Island* by G. Edward Griffin, 101).

⁴ http://www.sunray22b.net/fabian_window.htm.

Britain, with “global governance” as their goal. Furthermore, with that as their continuing theme they helped afflict the world with the United Nations in 1945.

But that was then! What is now? Fabian Socialism is very much alive and well. This becomes clear when one considers recent revelations in connection with the Fabian Window. For whatever reason, or reasons, the window has had a history of disappearing and reappearing. Most recently, however, it has been purchased by the Webb Memorial Trust and is now on loan to the London School of Economics, where it is on display. In April of 2006 former British Prime Minister and Fabian Society member Tony Blair participated in its official unveiling. In his speech for that occasion Blair declared: “Despite all the very obvious differences in policy and attitude and positioning, a lot of values that the Fabians and George Bernard Shaw stood for would be very recognizable, at least I hope they would, in today’s Labour Party.”⁵

Those “values” of the Fabians are being promoted today by the likes of Mr. Blair. In fact, Mr. Blair is an excellent example of the Fabian socialist wolf in sheep’s clothing. A November 26, 2010 article in the *Telegraph* (a London Newspaper) demonstrates this:

Mr. Blair, who converted to Roman Catholicism after he stepped down as Prime Minister in 2007, was to address the question, “Is religion a force for good or

⁵ Brannon Howse, *Religious Trojan Horse* (Collierville, TN: Worldview Weekend Publishing, 2012), 91.

ill?” ...[In an] interview with Toronto’s *Globe and Mail* newspaper, Mr. Blair said, “I think the place of faith in the era of globalization is the single biggest issue of the 21st century. In terms of how people live together, how we minimize the prospects of conflict and maximize the prospects of peace, the place of religion in our society is essential.... I think religion could be, in an era of globalization, a civilizing force.”⁶

Furthermore, Mr. Blair practices what he preaches! He’s a practicing Fabian Socialist who preaches the need for enlisting religion to advance the Fabian cause. A perusal of the “Tony Blair Faith Foundation” website makes that abundantly clear. The foundation’s purpose is to promote “respect and understanding about the world’s religions through education and multi-faith action. We show how faith can be a powerful force for good in the modern world.”⁷ Remember, this is the same Tony Blair who, with other world luminaries, is promoting “The Third Way” and “Agenda 21” in their attempt to blend capitalism, socialism, and communism into a New World Order (see *Standard Bearer*, Volume 89, Number 6, page 141), which is after all the Fabian goal.

Yes indeed, there is a movement afoot to advance the cause of the antichristian world power of the first beast by means of the faith community. Is the second beast (false prophet) up to that task? The tracks will tell.

⁶ Howse, 91-92.

⁷ <http://www.tonyblairfaithfoundationus.org/>.

Regeneration: A Spiritual Resurrection

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“**W**hen does God raise His people from the dead?” If you ask that question to a group of young children, they will likely hesitate for a moment. Then, with a bit of uncertainty in their voice, some of them may answer, “After they die?” This answer is correct, of course, but there is more.

So we could follow up with a more specific question: “Does God also raise His people from the dead *before* their bodily life comes to an end?” This second question gets right to a central point about salvation. And when a young believer understands the answer to this question, he or she will stand in awe of the work that God has already begun inside him or her.

This is the beginning of a short series of articles on regeneration. We begin by considering the central truth that regeneration is nothing short of a spiritual resurrection.

The spiritual soul

There is more to us than can be seen. We have a body that is visible, but we also have an invisible soul:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Matt. 10:28).

Christ here makes a clear distinction between a person’s body and a person’s soul. Human beings sometimes kill the body of other human beings, but they cannot destroy the soul.¹ Our soul is spiritual, and thus cannot be put to death by physical means.

Many deny that man has a spiritual soul. A man’s thoughts and desires are often said to be due solely to his physical makeup or environment. Spiritual causes are commonly denied. Something spiritual cannot be put under a microscope and observed. Thus it is easy for man to reject the idea that such spiritual things actually exist.

Yet we believers know differently. That is because God in Scripture has revealed to us the truth about our spiritual soul. From His Word we know that spiritual life is real, and that God has graciously given this life to some people.

Receiving a living, spiritual heart

The spiritual center of a person is called his heart. We often call this a person’s spiritual heart, to distinguish it from the heart of his body. When the material

¹ When an unbeliever’s body and soul are destroyed they are not annihilated. The unbeliever continues to exist, but suffers what Scripture calls an everlasting death under the wrath of God.

heart in a believer’s body stops beating and dies, his spiritual heart continues to live.

That is true, however, only of those who are alive in Christ. Man by nature does not have a living spiritual heart. From a spiritual point of view, he has within him no life. “He that hath the Son hath life; and he that hath not the Son of God hath not life” (I John 5:12).

What Scripture says here is really true. The unbeliever, from the viewpoint of his spirit, is not alive. He is dead.

The one in Christ, however, has life. Having been brought into Christ by God’s efficacious power, he receives the heavenly, everlasting life that is found only in Him.

A new spiritual heart—that is what the regenerated person receives that is new. God takes away his dead heart, which is called a heart of stone, and gives him a new healthy heart, which is called a heart of flesh.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh (Ezek. 36:26).

The change spoken of here is not a physical change, but a spiritual one. The regenerated person receives a “new spirit,” and thus is raised to life. This is indeed a resurrection—a *spiritual* resurrection.

Food desired only by the living

Most people on this earth have never received this resurrection. The spiritual center of most remains dead. That explains why it is rare, relatively speaking, that we find someone who is interested in what God’s Word says. The Word of God is spiritual food, which provides nourishment only for those who have spiritual life. Those without spiritual life find no interest in it whatsoever.

The dead do not seek food. The living, however, certainly do.

This is one of the ways that we come to recognize God’s work of grace within us. When we see that we long to understand God’s Word, that we hunger for communion with Him, and that we desire to be more like Him, then we know that this must be because God has performed a work of grace in our heart.

To know that we have already received the beginning of our resurrection gives us a great and abiding joy. If God has begun to raise us from the dead, then the full realization of this resurrection is certain. He who has begun a good work in us will certainly complete what He has started.

This central and comforting truth we must understand and teach. Of utmost importance it is that God's people, young and old, hear this word. The proclama-

tion of this truth is used by God to work faith in the hearts of His children, causing them to rejoice as they meditate upon what it means to be saved in our risen Lord.

A life on the other side of death—that is what we have even now. There is nothing that we should fear. Our resurrection has already begun. The rest of it is certain. What a joy, what a comfort, to contemplate this wonder of grace. 

WHEN THOU SITTEST IN THINE HOUSE

REV. ARIE DEN HARTOG

The Discipline of Our Covenant Children

We have divided this subject into three parts. In our last article we addressed the importance of preventive discipline. We need to warn our covenant children about the seriousness of sin, God's judgment on this sin, and the grave consequences sin has for our lives. We need to warn our children, earnestly and prayerfully, concerning the great evils of the world. They must be taught the urgency of condemning the world and fleeing from its temptations and great evils. We are, by the wonderful grace of God, His covenant people. We must take our stand with Him. Therefore we are called to be a separate and holy people, different from this ungodly world. We are called to fear the Lord and walk in a new and holy life before Him. The modern-day electronic media are ever increasing in their power to influence our young people with the deceitful philosophy of the world and their enticing popular culture. We as parents need to be equipped to guard our children and to warn them that what the world portrays as a life of glamour and pleasure is one that is in fact accursed of God.

In this article we address what we call corrective dis-

cipline. After this we want to address what it means to bring our children to the cross of Christ and to encourage them to live a life of godliness. In doing so we must show by word and by our example that there is peace and joy and great blessing in such a life, in the way of God's favor and blessing.

Sin must be corrected in the lives of our covenant children. The classic biblical example of failure to do this is that of Eli and his wicked sons. Eli was the priest of the Lord serving in His tabernacle. He failed miserably as a covenant father. His sons were walking in gross sins, such as desecrating the sacred worship of God in His holy sanctuary by their own greed and lust. These wicked sons of the Lord's priest and prophet were even committing fornication at the door of the tabernacle. Meanwhile, Eli gave them only mild warnings: "Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him?" Father Eli did not restrain his wicked sons from the grossest of evils. What great dishonor they brought on the name of God. The consequence was that the fearful judgment of God came upon his entire house. Tragically, there are covenant fathers who in the same way fail to restrain their children even from great sin, and they

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Previous article in this series: March 1, 2013, p. 258.

cause offense in the church and reap the same severe judgment in their families. The worldliness and immorality of some young people professing themselves to be Christian are no less serious. Others raised in Christian homes forsake the church altogether to live lives of defiant disobedience and scandalous ungodliness. They bring shame and grief and sorrow to their godly parents.

The Bible clearly teaches that we must discipline our children with the rod of correction. The book of Proverbs, much of which is devoted to teaching us as parents how we are to raise our covenant children, speaks often of the urgency of corrective discipline. See the following passages in Proverbs regarding the need for the corrective discipline of our covenant children (Prov. 13:24; 19:18; 22:15; 23:13, 14; and 29:15, 17). There is strong language in these verses. Modern-day child psychology twists the meaning of these verses and condemns them as child abuse. We as God's covenant people must not listen to the talk of the world. The foolish and sinful permissiveness of the world in its tolerance of sin in children and young people, and in its negligence of parental responsibility, parents yielding often because of intimidation by their own children and because of frustration in guiding them in the way they know is right—all this has led to the tragedy so prevalent in the lives of our nation's youth, their rebelliousness, their turning to drugs, and their propensity to crime in their lives when they grow up. This is accompanied, too, with deep feelings of pessimism and anger in children's souls and total lack of purpose and direction in their lives.

The corrective discipline given to us in the book of Proverbs is God's perfect and loving wisdom for the disciplining of our covenant children. The fear of God in the life of our covenant children is the highest goal and purpose in our correcting of our children. When this correction is properly administered, it is not child abuse. There are few evils in our society more heinous than the wickedness of child abuse. The instruction of God's Word does not justify this in anyway. Corrective discipline must be controlled and directed by love for God and for our covenant children. To imagine that the discipline advocated in the book of Proverbs is child abuse is blasphemy against the God who gave us

His Word for the raising of our covenant children in the fear of His name.

Let us make a few summary statements regarding the excellent and wise instruction concerning corrective discipline in the passages cited above. Let these passages speak for themselves. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). Corrective discipline when properly administered is true love and not hatred for our children. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). A truly loving father and mother know the great difficulty of listening to the crying of their dear covenant children. But if we truly love them as covenant children, it is urgent that we administer corrective discipline when this is necessary. Parents who are foolishly permissive in not restraining sin in the lives of their children will allow the time of hope and opportunity to pass by and will see their children's hearts become hardened in sin and rebellion and developing an attitude and lifestyle of sin and disobedience. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). God's Word gives us a right evaluation of the sinful nature of our children from birth and gives advice that, with the grace and Spirit of God as our only help, will drive sin from their hearts and lives. It is foolish to reject this advice and to imagine that the wisdom of the world is greater than the wisdom of God (Prov. 22:15). "Withhold not correction from the child: for if thou beatest him with a rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13). Sometimes children have to be disciplined in a way that causes pain and suffering in their lives. Where there is consistent, proper, and loving corrective discipline, this should not be often necessary, only in the case of very serious and gross sin and repeated and defiant disobedience. The good purpose even of this will be that by the grace and Spirit of God in the lives of our children they will be delivered from hell. This Word of God ought to make us tremble. Let us remember that God as our loving Father also chastens us when this is necessary for our salvation and sanctification.

"The rod and reproof give wisdom, but a child left to himself bringeth his mother shame" (Prov. 29:15). Firm

and loving godly discipline does not lead to all kinds of evil results, such as psychological problems and learning disabilities as the world claims. The wisdom of God is greater by far than the foolishness of the world. The problem of many of the youth of this world is that they are left to themselves and are not disciplined in earnest, loving, and godly concern for them and for the purpose of teaching them godly wisdom and its great blessing and reward. Children can and do sometimes in later life bring shame to their parents, and the reason is often that they were neglected and left to themselves rather than cared for by loving corrective discipline in their lives. We have a greater concern than the honor of our own name. That concern is the honor and glory of the name of God, whom we love even more than we do our children.

“Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.” There are few greater earthly joys to parents, and to grandparents as well, than to witness covenant children who have learned obedience and godliness in their lives. This joy comes

through faithful, godly parents, who dare by the grace of God to administer necessary, loving, corrective discipline to their children.

In our next article we want to continue to address this subject. We want to defend the above given godly instruction from the evil charges of the world that these passages advocate abuse of our children. We want also to speak of the proper manner in which corrective discipline is to be administered. It must always be tempered with love and mercy shown to our covenant children. It must be administered with great effort to control all sinful anger and pride in ourselves that can do great damage to our children and indeed lead to the abuse of our children.

Finally, we want to talk about how this corrective discipline is to be administered according to the age and development of our children. Certainly there must be a difference between our disciplining of our young children and our disciplining of our teenage sons and daughters. ∞

STRENGTH OF YOUTH

REV. GARRY ERIKS

Modest Is Hottest!

I heard this phrase recently when we were on a vacation. A mother with teenage daughters, noticing the modest bathing suits of our daughters, told us that she often uses the phrase “modest is hottest” to encourage her daughters in modesty.

When I heard her say this, I smiled uneasily, not so sure I wanted to put it this way with my own five daughters. It certainly has a nice ring to it. But is this statement true?

Let’s leave this catchy phrase for a moment and focus on what Scripture says about modesty and apparel. According to the Scriptures, modesty is attractive. Modest young women should be the most attractive women

to the young men in the church. Modesty is the kind of attractiveness that young women of the church should aim for. Paul teaches in I Timothy 2:9 that modest clothing is attractive when he says, “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.”

Modesty is more than attractiveness. God’s Word teaches us that the gospel of Jesus Christ touches every aspect of our lives. When we are gripped by the gospel, no part of our lives remains untouched, which includes what we wear. Interesting, is it not, that one of the first issues that Adam and Eve faced after their sin was clothing. After they tried to cover themselves with leaves, God covered them with coats of skins, as a

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picture of the Redeemer whose blood would be shed for His people.

Implied also in Genesis 3 is the purpose of clothing. Clothing was designed in the beginning to cover our bodies. But fashion in our age attempts to uncover the body and show as much as possible without complete nudity.

Modesty in clothing is a sensitive subject. Not everyone has the same standards of modesty. Without falling into the dangers of legalism, I want to set before young men and young women the biblical truth of modesty because of its importance in our immodest society. This is an important topic for the young men and women of the church. It is important for the young women of the church especially as they choose what to wear. It is important for the young men that they encourage modesty and look for modesty in a future spouse.

What is modesty in clothing? *Modesty is humility expressed in wardrobe for the glory of God.* Modest clothing's opposite, immodest clothing, is apparel that is sexually enticing and revealing. It draws attention to self and says, "Look at me!" In contrast, modest clothing does not draw attention to self. Therefore it is an expression of humility. Modest clothing for women is an expression of love for the male neighbor, desiring to save men from being enticed to sexual lust. Men take notice of the visual. Maybe you young women do not understand this, but it is true. Clothing that reveals too much skin or is figure-hugging provokes men to sensuality and lust.

Modesty is not first an issue of the hemline, but of the heart. I Timothy 2:9, 10, teaches that modesty is driven by godliness. A woman who professes godliness is concerned about modesty because she is devoted to God. The term "godliness" is made up of two words: God and reverence. Godliness is to revere or be in awe of God. A godly woman is in awe of the majesty and greatness of the Holy God. She is gripped by the excellency and majesty of a God who so loves her that He sent His Son to die for her sins. She is in awe of this because she knows how undeserving she is. Young women and men, are you in awe of Him?

Where this godliness exists there is a zeal for obedient living. There is a burning desire to serve and obey

God in everything we do. This means that a young woman in the church desires, with all godly women, that her attire display godliness. Deciding what clothes to wear is not first a matter of what is available, what looks good, or what others are wearing, but it is determined by her relationship with God. Clothing for school, church, the Junior/Senior Banquet, the mall, and even the beach must be governed by your relationship with God. God sees what we wear and why we wear it. What does your clothing say about your relationship with God? Is your clothing a profession of godliness? When you go to Kohl's, JCPenney, Marshall's or any other store in the mall, do you take God with you? When you pick out jeans, dresses, and bathing suits, are your choices governed by godliness or getting attention for yourself? What does your clothing say about your heart? Modesty in clothing is about your relationship to God.

How do we determine before God what is modest clothing? In I Timothy 2:9, modest apparel means respectable apparel. In this passage, Paul's concern was that the clothing of many women of the church was a distraction in their worship. Some of the women of the church would wear the fancy clothing, jewelry, and hairstyles of the worldly women so that others would take notice how they looked. This distracted the other women who could not afford to dress that way and the men who took notice of this physical beauty. For some, the focus of worship became self-glorification, with clothing, hair, and makeup, instead of God's glory.

When Paul says in I Timothy 2:9, "not with braided hair, or gold, or pearls, or costly array," he is not saying that women should not dress in a beautiful way. He is not saying they should be disheveled or frumpy. He is not forbidding the braiding of hair, jewelry, or nice clothing. We know this because the Proverbs 31 woman clothed herself fashionably in silk and purple. The issue with what women wear is: what inspires it? Who inspires your hairstyle and clothing? Is it Britney Spears, Paris Hilton, or Katy Perry? Or is what you wear consistent with modesty and self-control? The idea is that apparel should not be identified with our sinful culture that calls attention to self by exposing or accentuating intimate parts of the body, but with godliness.

There are a few things I would like to say personally to the women of the church. First, I am thankful that the majority of women in the church dress modestly. May this article be an encouragement to continue to do so.

Second, I believe that many who dress immodestly are ignorant of the fact that they are doing so. In addition, young ladies often do not understand the effect immodest dress has upon men. But now no one can claim ignorance about the effect of immodest dress on men. May part of your motivation for modesty be your concern for the men of the church, that they not be enticed to lust. Remember that this is part of what the Heidelberg Catechism says is forbidden by the seventh commandment: “unchaste actions, gestures, words, thoughts, desires, *and whatever can entice men thereto*” (Lord’s Day 41—emphasis mine).

Third, because of the importance of modesty, the other members of the church should be helping to guide the young women of the church. Young men, you must learn to look away from and not show attention to those who dress immodestly.

I would encourage the older women of the church to put your arm around some of the young women who are dressing immodestly and talk to them in love about this issue. Young women, if an older woman in the church does this, listen attentively to her concerns.

Fathers, where are we in all of this? Do we care enough about our daughters that we will protect them from immodest clothing? Do we care enough about the young men of the church that we will guard them from sexual lust? I would encourage fathers to be the final say in what your daughters wear to church, to school, to the beach, to their wedding, and to the banquets, beginning when they are young. As men, we know what kind of clothing is a sinful attraction for young men and we must teach our daughters about this.

Paul encourages in I Timothy 2:10 that women be clothed with good works. We live in an age in which women are preoccupied with their fashion, hair, and looks. What about you? What drives your life? Are you focused on yourself and your looks? Paul explains that godly women are driven by a desire for good works and not good looks. Godly women are concerned

about their spiritual lives and how they live their lives before God.

Modesty in apparel is driven by a love for the gospel. In I Timothy 2:9, 10, Paul is concerned about modesty in dress because of its connection to the gospel. In verse 9, Paul says, “In like manner....” Paul ties the passage to the beginning verses of the chapter in which he speaks of the gospel. The gospel motivates Paul to address modesty. For him all aspects of the Christian life proceed from and are related to the gospel. Paul is not laying down legalistic rules, but he is speaking of the Christian life that flows out of the gospel.

Godly women love the gospel and the Lord Jesus Christ. What a precious gospel we know. The Lord Jesus Christ is our Savior, who ransomed us from our sin with His precious blood. This gospel touches every part of our lives. When we understand this, we do not want to reflect poorly on the gospel. Immodest clothing does that. It dishonors the gospel and Jesus Christ. The women of the church represent the gospel in the church and in the world in their conduct and in what they wear. This is why modesty is so important. The way we dress for the beach, the banquets, and weddings should reflect our love for the gospel as much as the way we dress for church. When we dress modestly we are declaring before all the world that we love Jesus Christ, and the power of the gospel rules our hearts. What does your clothing choices say about what is most important in your hearts?

When clothing choices are governed by the gospel, the world and other Christians will notice at the beach, at the mall, at school. The world may call it frumpy and old-fashioned (not modest is hottest). But godly young men will notice and give thanks to God for modestly dressed young ladies. Younger girls of the church will learn what it means to dress modestly. And maybe another Christian mother notices our daughters at the beach or pool and says, “Modest is hottest!” because bathing suits were chosen in the light of the gospel. It has a nice ring to it, doesn’t it?

Most importantly, when you choose modest clothing, God says, “Beautiful!” because He is glorified! 

Robbing Christ of His Honor (2)

On the pages of the Old Testament Scriptures we find evidence aplenty that Christ's shadow figured prominently in the history of the old dispensation (cf., for example, I Cor. 10:1-4).

Implied, surely, is that the types would have *failed in their purpose* had the believer not, by them, been in fact *led to Christ*.

Instinctively, as it were, we simply dismiss any thought that they could have failed. God, we might say, would *see to it* that they did not. He said as much in Isaiah 46:10, with respect to *all* of His purposes: "My counsel shall stand, and I will do all my pleasure." The question, therefore, is not, and may never be, *whether* the types led the Old Testament believer to Christ, but *how*, or, perhaps better, *to what extent*—especially in light of the testimony of Scripture that even the prophets themselves had to "search diligently" to comprehend the meaning of the Spirit in their own prophecies (I Pet. 1:10-12), and in light of the "blunders" of Jesus' disciples, who gave abundant evidence that the significance of, for example, Isaiah 53 had gone right past them.

Hence the question of Rev. Ophoff: "Were the devout [in the old dispensation], so it is asked, capable of looking beyond the lamb to behold Christ?" His answer to his own question ("This, we reply, is a matter of conjecture") is of course correct—because nowhere do the Scriptures state, in so many words, what the saints of old were able to understand concerning the types. There are, however, clues in Old Testament history, and, for the benefit of readers of this periodical back in 1927, Ophoff searched the Scriptures to uncover those clues and to articulate them in that series of articles on the types of Scripture to which we referred earlier. In

Mr. Doezema is a member of Southwest Protestant Reformed Church in Grandville, Michigan.

Previous article in this series: April 1, 2013, p. 302.

our own "searching of the Scriptures" we are therefore much indebted to his research.

We do well to begin with Genesis 3. There we find recorded for us man's fall from the state of rectitude, and there also is the mother of all promises, the protevangel, the good news of salvation for sinners.

In the way of shed blood.

Did our first parents, Adam and Eve, in Paradise I, understand that?

Let's consider that for a moment.

Scripture's account of Adam and Eve's eating of the forbidden fruit is followed at once by this notice, that "the eyes of them both were opened" (vv. 6, 7). We can well imagine that there came then a flood of emotions, feelings that they had never known before: guilt surely, but also shame, grief, and a feeling of utter helplessness. Grief and shame they must have felt, for, though they had indeed fallen, they "fell upon Christ, who stood behind them" (Rev. Hoeksema), and who would not let them rest easy in their rebellion. The Lord God opened their eyes, in order that they might be able to see themselves for what they were, namely, depraved sinners who by their rebellion against God richly deserved to be shut out of His presence forever.

The first evidence that they did indeed see themselves thus is the notice that "they knew that they were naked" (v. 7). They had, of course, been without clothing all along, but up till now their knowledge of that had brought them no shame (see 2:25). The immediate effect of the opening of their eyes after their fall, however, was that their nakedness became a cause for embarrassment. They began, first of all, to "feel ill at ease in each other's presence" (Rev. Ophoff). Not so much as a trace of lust had ever before been part of the physical attraction that they had always had for each other. With the corruption of their natures, however, that kind of purity of affections would be forever impossible. They sensed the difference at once. Hence the need for clothing.

But that was not all. Nor, for that matter, was this new feeling of embarrassment in each other's presence the most important reason for their awareness of nakedness. It became clear soon enough that they felt naked before *God* (see v. 10). So, what did Adam wish to cover? Writes Rev. Ophoff, "He feels the need of a covering of *his entire person*. And, for the want of something better, he covers himself with fig leaves sewed together."

That is what Adam and Eve did. Intertwining a few of the large leaves of the fig tree, they made themselves aprons, and then waited in great fear for the moment when they would be confronted by the Lord God. In the "cool of the day" (that is, probably, in the early evening) they heard the voice of the Lord God, as He approached, walking in the garden (v. 8).

No sooner did they hear the sound of God's approach than they realized what a flimsy covering fig leaves are...for sin. The penetrating eye of the omniscient God will surely pierce those leaves, and see the corruption within, which they had foolishly tried to conceal. So it was that, rather than going to meet Him as they had always otherwise done, or even waiting for Him to come to them, they turned instead away and hid themselves among the trees of the garden.

That is evidence, by the way, that Adam and Eve experienced, actually *felt*, the death that God had warned would be inflicted upon them on the day that they ate of the tree of the knowledge of good and evil. It might seem as if they were still alive, for they were still walking and talking and breathing. But the essence of life is not to be found in the beating of the heart. Rather, it is *fellowship with God*. It is the enjoyment of His friendship and favor. The essence of death, then, is not the separation of soul and body, but separation from that favor of God. This death Adam died—not some 900 years after the fall, but, as Rev. Hoeksema put it, "on the spot, in that day, according to the word of God." Adam and Eve, more than likely, did not become immediately aware of any physical change in themselves; but the essence of death, separation from the favor of God, was unmistakably and terribly real to them. For what other reason would they have made their aprons? For what other reason would they have hid themselves from the presence of God? And why else would they,

shortly, be driven from the garden and its tree of life, where God dwelt?

For Adam, however, all is not lost. He had indeed, by an act of his own free will, rebelled against God, choosing rather the friendship of the devil. But the counsel of God stands, when Adam falls. For it was according to the good pleasure of God that the fall of Adam would as it were pave the way for the coming of Him who would redeem His people, deliver them from sin, and lead all things to a higher state of glory than could ever have been reached had the Fall not occurred. There was therefore an immediate operation of regenerating grace in the hearts of Adam and Eve. Had that not been the case, says Rev. Hoeksema, "they would have perished immediately." But they did not. Instead, their eyes were opened—"not by sin, for sin is blinding and hardening, but by the power of God's own grace in Christ. The tie of God's covenant in Christ becomes effective at once" (Rev. Hoeksema).

But, if that is really so, if the regenerating grace of God was already operative in their hearts, how then do we account for the fact that they tried to cover their nakedness before God with fig leaves? How do we account for their futile attempt to hide from the face of God among the trees of the garden? Is this the behavior of sinners who have been as it were revived by the Spirit of regeneration? Interestingly, Rev. Ophoff calls their actions here "hopeful signs." Let us see why.

In describing Adam's spiritual condition immediately after the Fall, Rev. Ophoff says this: "He was deeply conscious of his defilement. He realized that the God with whom he had to do was a being of matchless purity whose sense of justice did not permit him to trifle with sin." Why, then, we might ask, did Adam not prostrate himself before the Lord in repentance and sorrow of heart, and pray for forgiveness? Why do we not hear from the lips of Adam, "God, be merciful to me, the sinner"? To that, Rev. Ophoff responds as follows:

He knew the divine threat, The day thou eatest thereof thou shalt surely die. However, as yet not a single symbol of divine mercy had been unveiled; the promise of a seed which should triumph over the malice of the devil had as yet not been given. Small wonder that this sinner in the garden trembles at the sound of God's voice, flees from His presence, and looks about for a garment

to cover his vile person. The gospel of peace had not yet been proclaimed. Could Adam surmise then that the holy and just God, in whose face he had shaken his dirty fist, had come to feed his soul with mercy? The idea of a holy God, lovingly embracing the sinner without defiling Himself or lowering His standard of justice, is an idea which cannot enter the heart of man.... Thus, in view of the fact that Adam is ignorant of the things which God hath prepared for those who love Him, it must be expected that he will hide when he hears God calling.... He knows not otherwise but that he is the object of God's wrath.

But, wonder of wonders, and no doubt to the great surprise and disappointment of Satan, the Lord God did not come to that sinful pair in His wrath. To be sure, God did not tell Adam that he had no need to be afraid. Adam had every reason to tremble before God. But God comes with a *remedy*. He brings the gospel, the good news of salvation for sinners.

"And the Lord God called unto Adam, and said unto him, Where art thou?" (v. 9). Knowing full well that the Lord was asking, in effect, for a reason for his hiding, Adam responded by saying, "I heard thy voice in the

garden, and I was afraid, because I was naked." In reality, of course, his nakedness as such could not cause fear. The sense of nakedness was the result of sin, which was the real cause of his fear. It may be true, therefore, as Jamieson suggests, that there was here a feeble attempt at evasion—that Adam "tried to evade any reference to the *cause*, by attracting attention to the *effect*." And yet, we cannot help but think that there is here rather a confession from Adam that he is "wretched, and miserable, and poor, and blind, and *naked*" (Rev. 3:17).

In what follows, the Lord led Adam to understand that he was exactly right in seeing himself as a vile sinner who needed a covering, but that fig leaves and a hiding place in the garden will not at all suffice. What he needs is a covering provided by a sacrifice of One who was to come. This "dawn of grace," says Rev. Hoeksema, "glimmers in all we read of God's dealing with sinful man immediately after the fall."

Still, however, the question: How much was Adam able to see—in the glimmering light of the dawn? On that—more next time.

... to be continued. 

NEWS FROM OUR CHURCHES

MR. BENJAMIN WIGGER

Congregation Activities

Reflecting on the Word of God found in Romans 12:5: "So we, being many, are one body in Christ," we call your attention to the anniversary of the Cornerstone PRC in Dyer, IN, organized on May 5, 1999, and the Immanuel PRC in Lacombe, Alberta, Canada, organized on May 13, 1987.

The combined Men's Societies of the Churches in Iowa and Minnesota met together on April 1 at the Doon, IA PRC. The Bible

discussion was taken from II Peter 1. The after-recess program, led by the men of the Edgerton, MN PRC, looked at the "Practical Benefits of the Doctrine of the Resurrection," based on I Corinthians 15:29-34. Questions addressed included: What are baptisms for the dead? and is Paul condoning the practice? Have Christians historically baptized their dead? Is Paul condoning fighting wild beasts? and what works of the Lord does the doctrine of the resurrection encourage you to do?

The Martha's Ladies Society of the Hull, IA PRC invited all the ladies of the area PRCs to

join them for their annual Spring Ladies League meeting on April 4. Rev. James Laning, pastor at Hull, spoke on the theme, "Teaching Love, Honor, and Respect." A desert luncheon followed the speech and a collection was taken toward the purchase of a concert piano for Trinity Christian High School.

Sunday evening, March 24, Rev. David Overway preached his farewell sermon as the pastor of our Doon, IA PRC. Rev. Overway chose to address the congregation from the Word of God found in II Corinthians 13:11 under the theme, "Finally, Brethren, Farewell." That same evening the congregation was invited to reas-

Mr. Wigger is an elder in the Protestant Reformed Church of Hudsonville, Michigan.

semble in the sanctuary shortly after the conclusion of the evening worship service to thank the Overways for their labors the past eight years and to bid them the Lord's blessings as they take up their place at Hope PRC in Walker, MI. After the program, there was also a time of refreshment and fellowship as the members of Doon said their good-byes to Rev. Overway, his wife Rebecca, and their children.

The congregation of the Immanuel PRC in Lacombe, AB, Canada was invited to remain after their evening worship service Easter Sunday, March 31. First they enjoyed a light supper together, followed by a singspiration, with special numbers from their choir.

The congregation of Hope PRC in Redlands, CA was invited to an Easter program given by their choir on Sunday evening, March 31. What better opportunity than to end the Lord's Day in song commemorating the death and resurrection of our Savior, Jesus Christ.

Young Adult Activities

The Young Adults' Society of the Loveland, CO PRC hosted their annual Spring Young Adults' Retreat on March 18-21, at the Glenwood Canyon Resort in Glenwood Springs, CO. The speakers for this year's retreat were Rev. Steven Key, pastor of the Loveland, CO PRC, and Rev. Garrett Eriks, pastor of the Hudsonville, MI PRC. The retreat theme was, "Eyes on the Prize," based on Philippians 3:13-16.

The members of the First PRC in Edmonton, AB, Canada were invited to show their support for

their Young Adults' Society by attending their recent fundraiser on March 23, a Black Tie Dinner and Silent Auction, with proceeds going to fund their upcoming Young Adults' Retreat this summer. We should also note, in passing, that evidently a large group of members of Immanuel PRC in nearby Lacombe made the hour and one half trip to Edmonton to show their support as well. My expert "on all things Canadian" informed me that there was also money raised when someone from Edmonton shaved off his beard in exchange for a sizable donation.

Sister-Church News

A recent bulletin from our sister church in Northern Ireland, the Covenant PRC in Ballymena, included the following, which we include here before it's no longer accurate because of additional translations.

The last two months have seen the addition of 33 translations (www.cprf.co.uk/languages.htm), 10 Italian, 3 Spanish, 3 Portuguese, 3 Esperanto, 2 Afrikaans, 2 Hungarian, and 1 each in Russian, Czech, Danish, Norwegian, Finnish, Romanian, Greek, Arabic, Twi, and Fante (the last two being languages spoken especially in Ghana). I [Rev. Angus Stewart] was very pleasantly surprised at the number of translations we now have on our website (or links to), the top languages being Italian 482, Portuguese 427, German 154, Afrikaans 92, Spanish 77, Russian 51, Dutch 51, Hungarian 48, Tagalog 33, French 20, Ukrainian 19, Chinese 19, Korean 13, and Danish 12. The total number

of translations in 116 languages is now 1,761, though there may be the odd counting mistake! It is amazing the progress that can be made over a few years with adding a few translations each week."

Sunday morning, March 24, the Lord delivered to his eternal home Pastor Lau Chin Kwee of the Covenant ERC in Singapore. Funeral services were held Thursday, March 28. Rev. Arie den Hartog, past minister-on-loan to Covenant, was sent by our Contact Committee to assist in the funeral, as well as to express the condolences of our churches to our sister church in her loss.

We thank the Lord for Pastor Lau's faithful ministry and commit his family and all the members of ERCS to God's all-sufficient grace.

Young People's Activities

The Young People's Easter Mass Meeting was held at First PRC in Holland, MI Sunday afternoon, March 24. Rev. Daniel Holstege, pastor at Holland, spoke on Colossians 3:1-4, with the theme, "Seeking the things which are above." Rev. Holstege chose this text in connection with Good Friday and Resurrection Sunday. The text teaches us how Jesus' death and resurrection have fundamentally changed our identities as Christians. Our old man is dead, the new man is risen within us. Rev. Holstege then applied this truth to the young people. We no longer seek the things of the earth, earthly treasures, pleasures, entertainment, and attitudes. We seek the things that are above where Christ, who is our life, sits at the right hand of God.

Minister Activities

Rev. Clayton Spronk received the call to serve as pastor of our Doon, IA PRC.

Rev. Rodney Kleyn declined the call he received from our Faith PRC

in Jenison, MI to serve as their next pastor. ☺

ANNOUNCEMENTS

Wedding Anniversary

■ On May 27th our dear parents, grandparents, and great-grandparents, **HERMAN and WILMA HANKO**, celebrate their 60th wedding anniversary. We are very thankful to our gracious God for the godly upbringing and example they have given us for so many years and for the help and example they continue to give us. May our God keep them and bless them in the years ahead and continue to show them His covenant.

O Thou Jehovah, God of Hosts,
What mighty one Thy likeness boasts?
In all Thy works and vast designs
Thy faithfulness forever shines.

(Psalter #241, 7)

- ☺ Ron and Nancy Hanko
- ☺ Neal and Jeanne Hanko
- ☺ Ken and Mary Hanko
- ☺ Steve and Beverly Hanko
- ☺ Carlyle and Marcia Miersma
- ☺ Tim Hanko
- ☺ Daniel and Sharon Kleyn
- ☺ Phil and Karen Van Baren
- 29 grandchildren
- 30 great-grandchildren

Jenison, Michigan

Wedding Anniversary

■ With gratitude to our heavenly Father, we celebrate with our parents and grandparents,

DAN and KATHY DEMEESTER, their 40th wedding anniversary on May 4. We are thankful to God for their covenantal instruction and godly example. We pray God's richest blessings upon them as they continue down life's pathway together. "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:5).

- ☺ Daryl & Melinda Bleyenbergh
- ☺ Dan & Tamara Kalsbeek
- Allen, Brett, Jedd, Liam, Ondra
- ☺ Rich & Nelle DeMeester
- Mona, Graham, Oliver

Grand Rapids, Michigan

Resolution of Sympathy

■ The Council and congregation of Grandville PRC express their Christian sympathy to Barb Bomers in the death of Barb's husband,

MR. BRUCE BOMERS.

It is our prayer that she may be comforted with our Lord's word in Isaiah 43:2: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

Rev. Ken Koole, President
Tom Bodbyl, Asst. Clerk

Resolution of Sympathy

■ The Council and congregation of Grandville PRC express their Christian sympathy to Joel and Laura Bodbyl in the death of their daughter,

FAITH BODBYL.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort" (II Corinthians 1:3).

Rev. Ken Koole, President
Tom Bodbyl, Asst. Clerk

Resolution of Sympathy

■ The Council and congregation of Grandville PRC express their Christian sympathy to Daryle and Jan Kuiper in the death of Jan's father, to Carol Huizinga in the death of Carol's father-in-law, and to Bob and Linda Huizinga and their families in the loss of a dear brother and grandfather,

FRED HUIZINGA.

May they find comfort in these words, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever" (Psalm 23:6).

Rev. Ken Koole, President
Tom Bodbyl, Asst. Clerk

Wedding Anniversary

■ With thankfulness and gratitude to God, we rejoiced with our parents and grandparents,

JOHN and SANDRA HEYS,

as they celebrated 45 years of marriage on April 5, 2013. We are grateful for their guidance, instruction, love, and support, which they have shown to us throughout our lives. Our earnest prayer is that God will continue to bless them with His love for years to come. "Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

☺ John and Tracy Heys

Dustin, Randy, Cheyenne, Callie

☺ John and Lorinda Tolsma

Aliyah, Bailey, Silas

☺ Nick and Sonja Meelker

☺ Brian and Trisha Kotman

Berthoud, Colorado

Wedding Anniversary

■ On March 15, 2013, our parents, **DEWEY and ELAINE VAN DER NOORD**,

celebrated their 50th wedding anniversary. To God we give thanks for this joyous occasion and for their continued example of a Christ-centered marriage and home. Our prayer is that they may continue to experience the covenant mercies of Jehovah in their life together. "Behold, that thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel" (Psalm 128:4-6).

☺ David VanDerNoord

☺ Randall and Michelle VanDerNoord

☺ Brenda and Lee Wiltjer

☺ Debra and John VanKalker

☺ Melanie and Ryan Zandstra

☺ Stephanie and Ryan Regnerus

24 Grandchildren

4 Great-Grandchildren

Dyer, Indiana

Resolution of Sympathy

■ The Mary-Martha Society of Hope PRC of Redlands expresses Christian sympathy to Chris McClaury, Beth Van Uffelen, Dawn Howerzyl, and their families, in the death of their mother, mother-in law and grandmother,

ESTELLA VAN UFFELEN.

"Death is swallowed up in victory. ... Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 54b, 58).

Mike Gritters, President
Linda Smit, Secretary

Resolution of Sympathy

■ The Council and congregation of the CPRC in Northern Ireland express their Christian sympathy to Mrs. Mabel Callender and Linda Callender in the loss of their husband and father,

MR. DESMOND CALLENDER.

May they be comforted by Christ's prayer in John 17:24: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

Rev. Angus Stewart, President
Mr. Brian Crossett, Clerk

Resolution of Sympathy

■ The Council and congregation of Grandville PRC express their Christian sympathy to Rod and Sandy Kooiman and their children in the death of Rod's brother,

CLARES KOOIMAN.

May they be comforted in this word of God, "O death, where is thy sting? O grave, where is thy victory? ...But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15: 55, 57).

Rev. Ken Koole, President
Tom Bodbyl, Asst. Clerk

Resolution of Sympathy

■ The Council of Hope PRC of Redlands express their Christian sympathy to fellow officebearer Dan Howerzyl in the passing of his grandmother, and to the family, including Mr. & Mrs. Dennis Van Uffelen, Mrs. Chris McClaury, and their families in the loss of a dear mother and grandmother, and to Mrs. Winnie Van Uffelen and Mrs. Anna Mae Meelker and to their families in the passing of their sister-in-law,

MRS. ESTELLA VAN UFFELEN,

whom the Lord took to be home with Him. May the Lord comfort them with His word, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or whether we die, we are the Lord's" (Romans 14:8).

Rev. B. Huizinga, President
Peter Smit, Clerk

Resolution of Sympathy

■ The Council and congregation of Loveland PRC express their Christian sympathy to August and Margaret Hollema and to the David Hollema family in the death of August's mother,

MRS. JESSIE HOLLEMA.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Rev. Steven Key, President
Robert Van Uffelen, Clerk

Call to Synod!!

■ Synod 2012 appointed Hudsonville Protestant Reformed Church, Hudsonville, Michigan the calling church for the 2013 Synod.

The consistory hereby notifies our churches that the 2013 Synod of the Protestant Reformed Churches in America will convene, the Lord willing, on Tuesday, June 11, 2013 at 8:30 A.M., in the Hudsonville Protestant Reformed Church, Hudsonville, Michigan.

The Pre-Synodical Service will be held on Monday evening, June 10, at 7:00 P.M. Rev. Key, president of the 2012 Synod, will preach the sermon. Synodical delegates are requested to meet with the consistory before the service.

Delegates in need of lodging should contact Mr. Ralph VanderVeen, 2973 Willow Run St., Hudsonville, MI 49428. Phone: (616) 669-5833. E-mail: ralph.vanderveen@sbcglobal.net.

Consistory of
Hudsonville PR Church
Ralph VanderVeen, Clerk.

Visit the
RFPA website
www.rfpa.org
and listen to
audio sermons
from the archives of
the PRCA

Reformed Witness Hour
May 2013

Date	Topic	Text
May 5	"A Memorable Family Reunion"	Genesis 45:16-46:34
May 12	"Israel Preserved in Egypt"	Genesis 47
May 19	"The Blessing on Joseph"	Genesis 48; 49:22-26
May 26	"Joseph's Confession Concerning Providence"	Genesis 50:14-26