BEACON LIGHTS

April 1961

Certified Adoption

REV. J. KORTERING

How to Keep From Being Bored on Sunday

C. H. WESTRA

Adolph Otto Eichmann and Corporate Responsibility

ANTHONY LANGERAK

BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

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certified adoption

REV. J. KORTERING

Frequently, adopted children face a deep crisis in their lives. I heard of such a case only recently. A young boy was about twelve years old, intelligent, and vibrant with life. He was active in school, and thoroughly enjoyed each day as it brought new challenges to him. Suddenly the vibrancy diminished and the lustre of contentment paled as the very ligaments of life were severed. He was adopted! Dad and mom had not told him – Billy, his closest pal had stabbed him with that cruel truth, and now his bleeding heart could pulsate only hopeless despair. If he could not trust dad and mom, who could be trusted? He seemed so terribly alone.

Learning of this situation, I couldn't help but ponder what I would have said if I had been that dad. Foolish to wait so long before telling him? – Yes. Nonetheless it had to be explained.

The thought came to my mind that really I am adopted, you are adopted – all God's children are adopted. That would be a strong point of contact. The crumbling walls of life in such an instant would certainly fall more gently if the child knew he was not in a category all by his lonesome self, in that group labeled "adopted," which to a child's mind means something so separate, so unwanted, so miserably different.

We are adopted; What a joy to believe that, what comfort to confess that. God adopted us as His dear children.

We were not considered by our Father as the ones who were the most likely to make good children. We were not so outstanding that we were far above the rest of humanity, classified as those who would be the most useful, devoted, sincere, and dedicated children – children who would make Father happy and would enrich His life.

No, we were very shameful, dark, filthy children. We know that, even now, when we look at ourselves as we are by nature. How often do we not do things that are a disgrace not only to our earthly parents, but especially our Heavenly Father. If you look carefully you will see what I mean. It need not be those terrible sins that you see some young people commit. It doesn't necessarily mean that you go to the movie, the tavern, the place of ill fame. Rather, it comes very close to home. It includes those T.V. programs you watch which could never delight our Father ,those moments you wasted, that catechism or society lesson you failed to study, the opportunity you overlook and nochalantly cast aside when someone told an off-color joke, the bad thought you entertained, and so we could go on. Yea, even worse, we have that terrible nature that is so defiled that we are rightfully called by nature, children of our father the devil: rebellious sons and daughters who despise the living God. Such sons, our Father adopted.

That adoption entailed a great deal of work for Him. It was not so that God, motivated by His love, simply looked at us and decided that He would take us into His favor. His love was not so overwhelming that He threw aside His justice and

simply took us to be sons and daughters. Our adoption envolved a great deal of legal procedure. God adopted us according to the requirements of *His* law. That procedure was the dark and terrifying way of the cross.

Jesus, hanging on the cross, cried with a loud voice, "My God, My God, why hast thou forsaken me!" In that cry of agony, Jesus expressed the great depth of suffering into which He descended as the lamps of heaven were extinguished and the darkness of hell prevailed upon the cross. There God adopted you and me, sinners. There our sins were washed away. There He took us unto Himself as sons and daughters. Indeed, *now* are we called the sons of God.

But wait! This month is April, the month of Easter, Resurrection Sunday. What a day of significance that is for divinely adopted children. Why?

The resurrection is the certification that our adoption is legal, complete, and final. Is it any wonder that we sing with all the exuberance of youth, "Christ the Lord is risen today, Alleluia."

Certified Adoption – the resurrection, visible proof that Christ performed all that the law required in order that our Father might take us unto Himself as dear children. Sin was paid, the debt thereby removed. Jesus had drained the deepest dreg of suffering for our sin. Satisfaction was made before God. God was pleased. He raised Christ from the dead, demonstrating that all the demands of the law regarding adoption were fulfilled; we were justified. Now God could take to Himself His adopted children for the sake of Christ. The empty tomb is proof for us that we *are* adopted, we *are* safely in Father's house, having a right unto everlasting life.

Children by adoption! His Spirit beareth witness with our spirit that we are the sons of God, sons who daily live in the fellowship of life everlasting.

The joy of parents in adopting children does not simply rest in the decision of the courts to make them the legal parents. That joy leads to the real joy when mother and father can take the little child, cuddle him, play with him, train him in the fear of the Lord: the joy of family life.

So we, too, live with Father. He enters into covenant fellowship with us. He calls us by name. He pours forth his grace, mercy, and love into our hearts. We experience the blessings of sonship, as Scripture labels them "all the blessings of salvation in Jesus Christ our Lord." In the power of such blessings, we walk each step of our course in boundless joy of Father-son.

Every day on our earthly pilgrimage we face new trials, new horizons, new problems. Especially when the security of childhood folds into the broad responsibility of adulthood, we encounter times of stress and strain. At certain moments we may even share the crushing blows of life as the young fellow who had just learned that he was adopted. Take courage! There always is proof that our Father cares for His adopted children – the resurrection. In the deepest moment of despair, the fear that haunts, or the sin that plagues, our fainting spirits may be revived as we look to the empty tomb and hear the testimony of the angels, "He is not here, He is risen as He said, come see the place where the Lord lay." There we find proof that we are sons and daughters of our Father in heaven who is mighty in power, gracious in attitude, boundless in divine love. Nothing will separate us from Him, but all things will work to bring us to our mansion in glory where we will live in the perfect sonship with Father.

THE BIG DATE IS APRIL 16

Beacon Lights is promoting a concert to be presented by the HOPE HERALDS Sunday evening at nine o'clock in our Southeast Protestant Reformed Church. This is a program for the entire denomination and friends. Don't miss it.

PUBLIC RELATIONS STAFF

Editorials . . .

THE GOLDEN LAMP

It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; — it is all pure; all sincere; nothing too much, nothing wanting.

JOHN LOCKE

Within that aweful volume lies the mystery of mysteries.

SCOTT

The Christian in the world today believes that he knows God in a very special and pure, non-pagan way. God chose to reveal Himself to man. Whatever other means there are of knowing God, that is through nature, or because of the moral law within us, or from the glimmerings within man himself, God can only be known as the father of Jesus Christ through and by means of the Scripture. And only in the Scripture can we know Him as our Father in the Covenant relation with Him.

There is something special in specifically Christian revelation. First, it is special in its location; this revelation is found only in the Bible. Second, it is special in content. It does not teach us to find God in science and observation of nature directly, but rather it gives us the specific knowledge that God gave and gives salvation to His own through His Son, Christ Jesus.

The Christian revelation is different in other ways also. Revelation occurs everytime something unknown is made known. We can judge our observations in the light of the Bible, which gives new life in the tudy of Scripture, as well as the study of natural occurances. Another difference between Scriptural revelation and revelation in general, is that in ordinary revelation, the thing revealed is passive, it is discovered, we observe it. While in Scriptural revelation God who is revealed also does the revealing.

There have been those in the Christian era who have denied the validity of the Bible. Immanuel Kant, the greatest modern thinker, who lived during the 18th Century claimed that the only way we can know God is through the experience of our moral conscience. He said morality leads to religion and a moral legislator — God — that other than ourselves which makes for righteousness. In the 19th Century a preacher by the name of Friedrich Schleiermacher also rejected the Bible. He reflected on Himself and said He felt an incessant dependence, and this dependence was on someone called God.

In spite of the bits of truth for which they stood, they missed it. They missed all of it. They missed the central thrust of the purpose of God. They did not acknowledge Christ as the Son of God whom God sent into the world to save the faithful. Thus they lost the heritage of the New Dispensation. And thus they lost their Lives.

r.h.

HOW TO KEEP FROM BEING BORED ON SUNDAY

CHARLES H. WESTRA

Don't do this and don't do that,
Don't annoy or tease the cat,
In fact, don't do anything at all!

This poetic (?) bit of negative thinking (recalled from a childhood rhyme) is one way of observing Sundays.

Don't. Don't. Don't.

It's the wrong way.

"Don't skip church," we're told. So we don't. Parental pressures being what they are, we languish in the pew for the required time and after the service we ascend to the heights of doctrinal awareness with an "I blew out the muffler on my car last night."

"Don't work on Sunday." So we don't. In fact we sleep the afternoon away and feel quite smugly that this activity is not working on Sunday and no doubt is far above reproach. Well, we don't want to spoil any fun, but . . .

It's the pathetic truth that many of us can mix services (mere attendance) with an afternoon of sleep and come up with a typical Sunday. As each Sunday arrives, our minds seem to creep a foggy circuit: "so today's Sunday – so we'd better go to church – take a nap – go to church again – visit awhile – and that's another Sunday." There's no doubt about it, it was another Sunday, but was it a Sabbath?

All of which may sound rather preachy for a young people's magazine, but let's stick together, the best is yet to arrive.

It seems the Jews of Christ's time also thought of their Sabbath in much this same way: if they paid a visit to the temple or synagogue and spent the remainder of the day in NOT doing this and NOT doing that, they would by this action fulfill their mandate to observe the Sabbath.

Christ contradicted this with, "The Sabbath was made for man and not man for the sabbath" (Mark 2:27); in other words, you are not placed here for the benefit of the Sabbath, but rather, the Sabbath was instituted for your benefit.

Properly understood, this changes Sunday-Sabbaths from fun depriving weekly events (weakly observed) to a stimulating experience which is both enjoyable and spiritually strengthening. Sunday-Sabbaths should be a day in which our spiritual life is charged with new vigor rather than a day in which boredom is the most outstanding feature. When we learn to view Sunday-Sabbaths in this Biblical (take your choice of texts) and Reformed (check Question and Answer 103 in the Heidelberg Catechism) manner, we learn that Sunday is a day in which to accomplish something and not a day which is to be spent in intentional laziness. It is a day especially set aside for spiritually rewarding activities. What sort of activities? You be the judge!

How long has it been since you made a real effort to be prepared for the Bible discussion in Society? Too busy for this? Doing what, napping Sunday afternoon away? Let's cut a little off that nap time for a look at a commentary regarding the lesson. And isn't it a bit silly to turn down requests for participation in an after recess program because you "simply haven't the time to prepare for it," and then spend much of Sunday afternoon logging sack time on the sofa? (There just went another bit off that nap. Right?)

Then there are the various societies themselves which suffer from legitimate conflicts throughout the week. Wouldn't it make sense to change the meeting time of some of these to Sunday afternoon? The Protestant Reformed Men's Chorus and several Young People's Societies now meet on Sunday afternoon with very satisfactory results. After all, Sundays were set aside for this sort of activity. (There just went another bit of that nap – it's getting shorter all the time!)

High on my list of worthwhile Sunday activities is visiting friends who have been out of circulation for a while; either in the hospital or simply confined to their homes. Long visits are both uncalled for and un-

welcome, but a brief visit from friends and acquaintances is often the only break in a monotonous routine and is regarded by those visited as the event of the day.

Then there's an old-fashioned activity called reading (other than the sports, comics and society pages) which in exchange for a very little effort and a bit of discrimination is illuminating, comforting, stimulating and inspiring. What more can one ask of a Sunday activity?

The Reformed Witness Hour is broadcast in most of our localities. What could be easier than a sermonette served up to you right in your own living-room, and garnished with the finest music in our denomination?

Church and school committee work seem to me to be worthy of our attention on Sundays, although by now we are beginning to descend on our scale of desirability. Yet I mention this to illustrate the criteria to be used in judging Sunday activities.

When Christ was criticized by the Jews for the works of mercy he performed on the Sabbath, he told them that it was good and admirable to engage in charitable activities on the Sabbath. By the same thinking, if the committee assignments we have received from church or Christian school societies are for the benefit of God's kingdom as organized here on earth, they may very well receive some attention on Sunday, if necessary. However, since the direct spiritual value of many such assignments is often close to nil, the time could better be spent in more profitable ways. Yet it is most obvious that planning a program for a society meeting is very much in keeping with the New Testament idea of Sundays.

When the early Christian Church was in the formative years and the leaders began to ignore the now useless restrictions of the Mosaic law, they continued to recognize the value of setting aside a day for spiritual activities as first hinted at in Gen. 2:2 and most symbolically chose Sundays as their day of communion and intensified church orientated activities.

Although we are not told whether the early Christians applied themselves to their trades on that day or not, I am convinced that they tried to keep such conflicting matters to a minimum in order that they might spend Sundays in concentration on spiritual matters. The real essence of the New Testament Sunday is not that we cease our weekday activities, but that we use this day to concentrate on activities which promote spiritual growth.

If you've grown accustomed to sleeping away the Sundays, this may seem radical and un-Sunday-like. But just give it a try for a few weeks, and you'll soon appreciate the extra spiritual boost you get from a Sunday with a purpose, a Sunday with planned activities, a "Positive Sunday."

Start making plans for next Sunday!

PENCILS AND CHALK

Degrading THE GRADES

MARY BETH ENGELSMA

One common purpose in any educational system of all teachers, Christian and non-Christian, is to educate each person to his fullest capacity, helping him to develop to the fullest extent of *his* potential; the teacher always guiding, stimulating, and challenging his potential. Notice, this purpose is to develop *his*, that is, each particular child's potential. This implies, therefore, that a bright student has to develop *his* fullest potential, and a duller student, *his* fullest potential.

It is clear that these potentials are not the same. A bright student has a greater potential, a duller student, a lesser potential. Therefore, we can not expect them to develop the same potentials. Yet, in our schools and in all other educational systems with clear-cut grades of one through nine, it is expected that all pupils in a certain

grade cover a certain amount of material in a certain length of time. In other words, it is expected that all children develop the same potential; namely, that which is set up for them by educators who cut subject matter into concise squares, and prepare text books for specific levels. Knowing, however, that all children develop and mature unevenly, and that some spurt ahead, some remain at a standstill, and some even retrogress, how can we expect that they all complete their learning simultaneously, that is, in 9 months?

Oh, it is true that grades provide a convenient means of grouping children for learning. And that if a child in a certain grade can't meet up with the norms set for this grade, a teacher can make a child re-develop his fullest potential by making him repeat the grade; in other words, he fails! Horrible!

But, more horrible! What about the child who can meet up with these norms, yea, even surpass them? Yes, you've answered it! In thousands of cases these students' resources go untapped! Why? Because, everyone, educators included, evidently feels that children with high IQ's can shift for themselves. After all, they've developed their potential to fit the "average" of the class.

Isn't it obvious that these children are left middle way up a hill, and that to remain there is just as frustrating to them as it is for a duller student to remain on the first 10 steps up the hill? Can't educators foresee that if these gifted students aren't accelerated, stimulated, challenged, and enriched that they, as well as a duller student, are failing and will continue to fail? Can't educators see that this gifted child will become apathetic and lose interest in this non-challenging work? That by the time he reaches high school he probably will have developed poor study habits and an indifference to his school work? Can't educators see that millions of potential brain cells are stymied in a grade that presents no challenge, few stimulating experiences, and little interest for them?

And, a teacher working in a grade composed of so many varying intelligences has little time and opportunity to really stimulate this talented youngster. She must work with the "average" – those who fit the norms of the text books.

And, don't forget, we've not talked about this poor, dull student who is in the same grade as this gifted child, whom we've left stranded with a big *failure* sign printed on his card at the end of the school term and a bigger *FAILURE* sign engraved on his mind, heart, and conscience.

Thus, we catch a glimpse of the truth that in our conventional, graded system, each individual child is not developing according to his particular potential. As Dr. Goodlad° so aptly puts it, "By the fifth grade, less than half the children of a given class are at a reading level considered to be 'fifth grade' – while the others are spread out far below and far above this standard."[1]

Is there no solution?

Let me speak for a moment about a working solution now being experimented with in such places as Dearborn and Gross Pointe, Michigan; Appleton, Wisconsin; Wichita, Kansas; and in Georgia, Florida, Illinois, Massachusettes, Colorado, and others.

This solution has gone under such titles as "schools without grades," "the ungraded unit plan," and "ungrading the elementary grades." What this solution really is, is a system in which several years of a conventional graded system are replaced by a single unit.

Grades 1-3 = 1 unit°°
Grades 4-6 = another unit°°
(etc. through the higher grades if desired)

Each unit has a number of progress levels, usually 8-10, geared to reading attainment (the amount of time for moving through a unit varies). The groups of each unit are composed of students similar in chronological age, working level, and social and emotional maturity = *Security*. The children advance by "work levels" based on individual readiness instead of "grade levels" made up of patterned subject matter. A child may be reclassified or shifted to a new teacher at any time.

In this new system there is no success or failure at the end of each year as in graded systems, but rather a level placement devoid of failure, constantly encouraging progress according to individual ability. No child is given an indigestible diet, and no child

ever fails! No child goes back to repeat learning; each year a child takes up where he left off. In this way, a brilliant child's resources does not go untapped, neither is a duller student met with the frustration of failure. And each child works in a unit made up of students and material geared to fit his potential.

One can see the flexibility of such a system for it ". . . allows slow maturing children a larger block of time to hit their stride, and frees the more mature children from the necessity of jogging along at half speed while others catch up."[2]

Now, you probably have been thinking, "What about a brilliant student who can finish 9th grade work in 7 years? Is he sent to highschool?" Definitely not! He would not be socially or emotionally mature enough to go there. This student is given an enriched background – while the less brilliant students just catch a glimpse of this background. So, one easily sees that the brilliant student can be challenged by a teacher who is able to enrich his background and help him to develop his greatest potential.

Then you may inquire about a child who does eighth grade reading and fifth grade arithmetic. Well, usually this doesn't happen, but allowing for the possibility, the answer is fairly simple. He is put in an advanced reading group; but, also is put in a group fitted to his arithmetic level of achievement. Generally, a student such as this will catch up and even out this gap.

It has been reported that in this system:

1. Many students who would fail in a graded system, catch up and go ahead of the others when given a larger block of time in which to work and develop.
2. Tensions in children are reduced without all the rivalry in the graded system.
3. There is wider leadership opportunity.
4. There is an increased teacher awareness of pupil individuality.
5. The understanding of the school by the parents is increased.
6. There is more teamwork among faculty members – united purpose.
7. More emphasis is placed on long range development in a child rather than mastery of subject matter.

Thus, in this system of continuous progress promotion, a child never fails. A dull student is not frustrated beyond endurance in trying to keep apace his fellow gifted student. For the brilliant student is in another group having his background polished and enriched. And, the brilliant student never is idle, waiting for his classmates, who are not ready to digest the material set out for them, to catch up. And, each student is advanced through groups according to his particular ability and maturity, thus developing his maximum potential.

1. Goodlad, John I., "Ungrading the Elementary Grades," *National Education Association Journal*, p. 170.
2. Tucker, Marian B., "The Shoe Didn't Fit," *National Education Association Journal*, p. 160.

*Dr. Goodlad is Professor of Education, and Director of Teachers at Emery University, Georgia.

**Schools working in this kind of a venture differ as to its arrangement. The above is the arrangement as it works in Appleton, Wisconsin.

a protestant reformed high school

AN IMPOSSIBILITY?

It's impossible — It can't be done — It would cost too much — We're too small . . . So echoed the pessimistic voices within our churches for many years.

In the early part of 1959, a Steering Committee came into existence designed to

stimulate interest in and investigate the possibility of providing our churches with its own system of secondary education. On September 15, 1959, a group of Protestant Reformed people met together at Southwest Church in response to an invitation by this steering committee. At this meeting a Society was formed and the name Society for Protestant Reformed Secondary Education was adopted. At this same meeting a temporary Board was appointed to function until the spring of 1960 at which time an annual meeting was to be called. In March of 1960 this annual meeting was held. The Society elected a new Board of nine members and adopted a constitution and by-laws. Since this time the Board has been busy with the study of curriculum needs and the investigation of available sites on which to locate a school.

There are still many who rebel against membership in this society, often with the feeble excuse that they are too busy to take an active part in the management of the society. To be sure, no one would force this on a person and just how much effort does it take to attend one or two meetings a year to vote on the principal issues. Or perhaps non-membership connotes non-support of the cause for which the Society was initiated.

The membership of the Society now stands at 106. This represents a small percentage of the aggregate male membership of our churches in the metropolitan area of Grand Rapids. It is rather poor representation for so worthy a cause. As to whether it is a worthy cause we would point out that not once have we heard an argument against a Protestant Reformed High School as an ideal. The fact that it may take quite a while to realize this ambition does not indicate a reason for non-support. Certainly all members of our churches must admit that if a more accurate doctrinal theory justifies the existence of our denomination, then from it must proceed a better world and life view; and logically, anything to promote in practice this world and life view must be not only justifiable but necessary. Let us caution ourselves at this point not to get carried away with building a monument to our name, but to concentrate on providing education for our children which is distinctively Christian. If, then, there are no objections as to ideology, the only area of objection must be the area of materialism and the *purely human* element of our ability to provide the mechanics for promoting this world and life view. (Purely human, for no one questions God's ability to promote His Cause). In reply to this argument we point out that since the Society began functioning normally, less than a year ago, it has received a good deal of money in the form of unsolicited collections. And all this without anyone being in a forced position.

And so we of the Society solicit the membership of our young people as well as that of those of all ages, on the basis that we are all obligated to support this movement even in its infancy and further for the purely practical reason that all of us will be using the facilities of this high school. It seems silly for anyone not to want a voice in the control of this project, e.g. the location of the property.

We urge you all, members and non-members, to attend the next annual meeting which will be announced soon. If anyone cannot attend but would like to become a member, please contact any member of the Board.

Yours for distinctively Christian Education,

James A. Lanning
Secretary
Board of the Society for
Prot. Ref. Secondary Education

LOVELAND, COLORADO
SCENE OF THE
21st ANNUAL P.R.Y.P. CONVENTION
MAKE PLANS TO ATTEND

in the beginning, GAS

JIM JONKER

(An excerpt from the newest, most revised translation of the Bible, as Moses should have written it.)

GENESIS 1

1. In the beginning, gas existed.

2. And the gas was a shapeless mass; and it was dark. And God's spirit began to be operative.

3. And God said, "Let a shining sphere be formed." And there was light.

4. And God saw the light, that it was good: And the rotation of the gas sphere caused light and darkness.

5. And the hours of light were called day and the time of darkness was called night. And each complete rotation, morning and evening, was a day.

6. And the gas began to cool and solidify, and steam and vapor arose.

7. And these separated slightly from the solidified earth so there was moisture in the clouds and water on the earth.

8. And the clouds and sky were called the heavens. And this billion-year process was complete.

9. And as the earth hardened and took definite shape, the waters flowed into the deeper places and dry land could be seen.

10. The dry land was called *terra firma* and the water was called *aqua*. And God noticed that things were going pretty good.

11. And so He planned to have the dry land become active and to produce plants. And it happened.

12. And the dry land did produce plants of all kinds: And God saw that things were developing quite well.

13. And this development took another long period of time.

14. Along with the sun, other lights had formed, not only to divide day from night, but to indicate seasons, days, and years.

15. And these lights also gave light to the earth.

16. These lights consisted of the sun, which shone during the day, and the nocturnal moon, not nearly as bright. There were also some stars.

17. These lights were in the sky so that they could shine upon the earth,

18. And so that they could regulate day and night, light and darkness. And God was pleased with the way this turned out also.

19. This, of course, took quite a while.

20. And God planned to have animal life come from the water, swimming fish in abundance and flying birds in the air. And it happened.

21. And with this planned fortuitous concourse, from the water came fish and fowl.

22. And God blessed these creatures and decided to let them continue to develop and reproduce.

23. And thus another era ended.

24. And God planned to have some of these creatures adapt themselves to land life. And some of them did.

25. Those who could adapt and survive stayed on the land and changed, in generations, to land creatures: beasts, cattle, and creeping things. And God saw that evolution was a wonderful process.

26. And God said, "One of these creatures ought to be turned into something special, into my image, and this creature, man, ought to have power over the lower forms of life and over brute creation."

27. So, breathing into an ape, who had developed from the dust of the ground, God changed it into a man.

28. Man, like the rest of the animals, received a blessing and was told to reproduce and to rule creation as befitted a higher creature.

29. He was told that he might utilize all the plant life of earth for his advantage.

30. He was also informed that he might use and kill other animals as well as plants, and take them for food.

31. And God was satisfied when he saw how the whole evolutionary process had completed itself. And the last period of creation ended.

FROM THE PASTOR'S STUDY

don't worry

REV. R. VELDMAN

"Therefore take no thought . . . ."
Matthew 6:31

The times wherein we are living are difficult and from many points of view most critical.

Perhaps they are not times such as God's people have experienced in the past, times of persecution and death, or war and epidemic and famine.

Even so, also our times are serious indeed. Times they are wherein the black storm-clouds are constantly lowering and growling overhead. Times they are of much confusion and turmoil, distrust and envy among nations and individuals. There is no war; neither, however, is there peace. Always we are made to feel that everything in the world is building up to another worldwide eruption, far more so, I fear, than any of us realize. Times they are of much apostacy, corruption, worldlimindedness and unionism that bodes no good for the church of Jesus Christ in the world. Consequently, these are also times of much care and anxiety, nervous agitation, mental distress, heart attacks, nervous breakdowns, ulcers.

Many questions could be asked about the days ahead. What is in store for us? What do we need, and what should we pray for. What about ourselves; will we continue in life and health and strength? What about the economic situation; will there be employment for all, and will business take a turn for the better? What about this cold war; will it gradually come to an end, or will it develop into a more serious situation?

To all these and many other questions we must reply: we don't know! Perhaps the answer, in several or all instances, will be the one flesh desires. Perhaps the opposite will be the case. As far as mere things are concerned, God has promised us nothing. The way before us, therefore, may well be one of hardship, privation, sickness, sorrow, depression, war. Who knows?

Christian friend, do you want some good advice? The best? A sure cure for all worry? Something that really affords peace, whatever be the way of the Lord in days ahead? Then listen to these words of Christ Himself: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Such is Jesus' own remedy for worry, no matter what the circumstances. Isn't it wonderful? So simple, that a little child can understand it. So comprehensive, that it covers every situation. It's absolutely fool-proof!

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"Therefore take no thought . . . ."

That it is the desire of Jesus deeply and firmly to impress this on the minds and hearts of His people is evident from the fact, that He says almost the same thing four times within the space of ten verses. In Matthew 6:25 we hear Him say: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Three verses later He asks: "And why take ye thought for raiment?" In verse 31 we read: "Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed?" Finally, the Savior sums it all up in the closing verse of the chapter, when He says: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient to the day is the evil thereof."

Obviously, therefore, our Lord considers this exhortation of paramount significance for His church.

"Take no thought" does not mean precisely what it says; that is, in the King James Version: that is, according to the current meaning of the word "thought."

It is certain, that Jesus does not mean to say: don't think about material things; don't plan; don't be concerned in the good sense of the word; don't be careful, again in the good sence; don't provide. Be unconcerned, careless, indifferent. Forget about the future, about food, drink, clothing, shelter, jobs, business, family, church, school.

Some people seem to lean toward such an interpretation, not because of any great faith they may possess, but because they are naturally indifferent. In general, they assume that attitude toward life. They are unconcerned, careless, irresponsible, superficial, indifferent toward that for which they should show concern. They're not going to ruin their only life on earth by bothering about too many things.

Reason tells us, of course, that nothing can be farther from the truth, or from the mind of the Lord Jesus. We must plan, provide, be concerned about the things entrusted to our care. Scripture is plain on that point. God made us rational creatures, with mind and will and strength. As such, God has entrusted much to our care. He gave us bodies and souls, gifts and talents, houses and goods, jobs and business, wife and children, church and school. All these are the Lord's and as such we are to provide for them. To this end He has given us many means, and these we are to use to the utmost of our power. Carelessness is sin. It mocks with our responsibility and neglects that about which we should be deeply concerned. God wills that we shall be devoted to our calling, each in his own place and station in life.

* * * *

"Take no thought" means precisely what is said in the Revised Version: "Be not anxious, saying, What shall we eat? . . . ."

Jesus is telling us here: Don't be concerned in the evil sense of the word; don't be full of cares; don't WORRY! Be carefree! Not careLESS, but careFREE! Such is the old English meaning of the word "thought." The meaning of words, however, change with time. That's one reason for revised versions.

We know what it means to worry, do we not? We've learned it the hard way, by experience. Our heads and hearts and lives are so full of them. If all our worries were bricks, and all were placed on one heap, what a mountain it would make. That's true of all of us. Our older people have their worries; but our young people do too; and so do our smaller children. It is a common notion, even an adage, that young people have no worries. We know better. They worry about their appearance, future place in life, a home of their own, and many other things.

To worry means, according to Webster, to strangle; to shake and tear with the teeth, as a dog worries a rat; to trouble, tease, harass; to be anxious. Worry implies, that you are being shaken and torn by the things that are causing the worry. These things have you by the neck, and they mean to break it. Worry is anxiety, fear, restlessness of mind, vexation of spirit. Worry is deep seated disatisfaction with the present; carnal apprehension with respect to the future. Worry is the mental anguish which we endure when we fear that God will not do what we want Him to do. Oddly enough, and that at once indicates the evil of it, usually we worry, not about ourselves, but about God. We'll take care of our end, but will God take care of His? We plant our seed, and worry that God will not grant the increase. We become ill, and worry that God will not grant recovery. We make our plans, and worry that somehow the Lord might prevent their execution.

We are anxious about so many things. That's the one thing about worry: there's always plenty to worry about. It's dry and hot for a few days, and we worry about a drought; it begins to rain, and we worry about a flood. We have a job, and we worry about losing it; we have no job, and we worry that we may not get one. I'm well, but I worry about becoming ill; I'm ill, but now I worry about becoming well. And so we find ourselves on a vicious merry-go-round.

Worry is sin!

Worry is a tremendous burden even from a purely natural point of view. Few things

make life so miserable, so gloomy and hard to bear. How it can keep one awake; cause one to toss about in bed until the wee hours of the night; deprive one of appetite and ambition; cause ulcers or send one to Pine Rest! I do not say that all ulcers are due to worry, but I do say that if there were less worry there would be far fewer ulcers. I do not mean to suggest that all who are in Pine Rest are there for this reason, but I do believe that if there were less worry, there would not be that constant cry for more and larger nervous institutions.

Worry, however, is deeply sinful too, and that is far worse. It isn't satisfied with the way God does things. It doesn't believe, really, that God does all things well, or even that He does all things at all. It judges that God's way is not always the best. It doubts the love and grace of God, His wisdom and power, faithfulness and care. In short, it doesn't rest in the Lord! It doesn't trust in God! That's the cause of many of our troubles, physical, mental, spiritual.

"Therefore," says Jesus, "take no thought." Be not anxious for food, drink, clothing, shelter, anything. Don't worry! Trust quietly in Him!

Forever trusting in the Lord,
Take heed to do His will;
So shalt thou dwell within the land,
And He thy needs shall fill.
Delight thee in the Lord, and He
Will grant thy heart's request;
To Him commit thy way in faith,
And thus thou shalt be blessed.

Adolph Otto Eichmann
AND CORPORATE RESPONSIBILITY

ANTHONY LANGERAK

In November of 1945 at Nuremberg, Germany, the Allies were represented by various deputies who spoke our minds concerning what constituted justice in relation to the leaders of the German people, who were put on trial. These men were held for the most terrible crimes in the history of the World – among which was the extermination of the Jews on Europe's mainland.

Adolph Eichmann, the German, generally considered to be the one most responsible for the carrying out of this crime was not present at these trials, he had disappeared.

Justice Jackson was the American representative as a judge at this court in Nuremberg, Germany. In relation to the overall picture of the war, with all its misery, violence, and crime; he considered the Jewish extermination to be simply another atrocity – a part of the great crime of international aggression, and the consequences of it.

He held that, due to the voluntary agreement between the nations made in 1928, which was called the "Pact of Paris" or the "Briand-Kellogg Pact," in which some 63 countries declared that they condemned war as a way of settling quarrels. They also agreed to solve all their disagreements in the future by peaceful means. It was, therefore, murder, said Jackson, for Goering to give troops illegal orders to kill Dutch troops. Under international law he had no right to give that order. We know, said he, that under American, German, and Dutch law it is illegal to murder.

Moreover, Mr. Jackson took the position that, since murder is a crime under every code of law, it is a crime under international law, or the law of all nations, and Goering was now to be tried under world law. Mr. Jackson contended that before the "Pact of Paris" no ruler was accountable except to his own government. If his country was defeated, he could not be punished by international law – but his country could. Mr. Jackson called this anarchy or the absence of law, be it then on an international scale. He wanted it to be a clearly established law of the world – that any citizen thereof, be he private citizen or emperor king or president, commissar or general, who wages a war of aggression, commits a

crime for which he can be arrested and tried, the fact that he was an official in a sovereign power proves no defence.

Adolph Eichmann, who became a power in Nazi Germany, used this delegated power to accomplish his assignment, namely, the greatest mass murder in all history. He will go on trial in Israel, by Israeli intelligence, this coming April, having been captured in Buenos Aires in May of 1959; fifteen years after his disappearance.

Eichmann is being held personally accountable for carrying out the orders which resulted in the killing of some 6,000,000 Jews. Undoubtedly Israeli will seek to legally establish this, and will borrow considerably from Mr. Jackson's position; even, perhaps, making it their own.

What About All This?

Does that accountability which is peculiar to the way of God's dealing with the children of men, as they are made up of nations, and as nations are responsible for their doings, come to its own under this type of jurisprudence? Can the German nation as it is made up of men, women, and children, the Nazi and the Anti-Nazi, the living and the unborn, thus escape their mutual accountability? — I don't think so. It just seems to me that this is more like the application of the thinking of the governmental theory of the atonement, expounded by Grotius; only now in relation to the German nation and its leaders.

Let us then reflect and try to establish the true setting of things.

The German people, in spite of many who were certainly not in favor of the trend of things, when in 1933 the Reichstag lost all of its law-making powers to Hitler and his cabinet, nor that anti-semitic platform laid down by the National Socialist Party, were not mechanical stooges but German citizens. All of them were an organic part of the German nation which expressed itself thru the organizational set-up with Hitler as its head.

This holds true, even and although the Nazis did not gain control by a majority of their own in 1933, but had to combine with the National Party to gain control of the Reichstag. This Reichstag consisted of 472 members deputized by the people to act in their behalf. On March 23, 1933, the Reichstag passed the Enabling Act which turned the German government into a dictatorship. After this, opposition was either killed off, or it left the country.

At the time of Hitler's rise there was great economic chaos all over the world, the great depression was on, and Germany had over 6,000,000 unemployed. No one seemed to know what to do about the certain economic and perhaps social ruin which lay ahead, except Hitler; and to most Germans he personified the solution. Hitler appears to have been a good organizer. Men of vision and capacity were placed in positions of authority; and soon Germany's industrial and military might was on the way to recovery.

Germany felt herself to have become, under such dynamic leadership and with a superman complex, the destined ruler of the world, destined to inevitably change the course of history for a thousand years.

However, to achieve a permanent stability, the Jews, an international people with an identity peculiar to themselves, were considered to be a major obstacle. The Jews are a people with brains and ability and show it in every field of endeavor. They are generally reputed to work together for their best interest collectively in spite of a show which they may exhibit to the contrary. They usually succeed in maintaining themselves, without assimilation, with the people of whatever country they make their abode. As their rights as German citizens were gradually denied them, many left the country; but it appears that most of them considered this to be another phase in their long history of persecution which they have had to endure as God's Messianic people and would again pass away.

"But It Didn't Pass Away"

Germany took to war because of her so-called "lebensraum" problem. In this adventure of world conquest, an international people such as the Jews, with ability and brains plus influence in the world's great powers, were, it appears, considered a major threat.

Now we know that the propaganda which came from Goebel, the German minister of that particular branch of government operation, played an important part in directing their thinking. However, he too was an in-

tegral part of the German organizational set-up calculated to attain the desired end.

And because every German citizen participated to the extent of his ability in whatsoever sphere of life God placed him, from the individual who contributed in a very limited way, because his abilities were small, to the most gifted organizer, from the lowly floor sweeper to the exalted scientist, all stand accountable for this mighty monster which they created. This guilt is equal. Thus also is their accountability because so did they all respond with their several abilities.

Therefore, to take some of their leaders and punish them is not the application of justice where it belongs; but it delivers Germany from an undesirable leadership, inimical to our interest, which the Germans would just as soon repudiate anyway, considering what a colossal failure they were, after so much blood, toil, and suffering.

Thus I differ from Justice Jackson who would hold individual leaders accountable, depending how close they were to the to of the organizational set-up. He judgec them as citizens of a world order with a Briand-Kellogg or Paris Pact as a mutually agreed upon basis. Whereas I hold that this Pact or the U. N., is made up of nations organically constituted, these nations, as nations, with all their organizational mechanics, make up the individuals held accountable by God and really by man too.

Until such a time when all the nations merge into one constituted whole with one government, and perhaps one leader, to merely execute judgment upon leaders of aggressive nations, on the basis of Justice Jackson, is justice wrongly applied.

These are my thoughts on the matter, what are yours?

TRUTH vs. ERROR

the modernistic

INTERPRETATION OF SCRIPTURE

REV. R. C. HARBACH

B. ITS TENDENCIES AND TRENDS

(continued)

3. The Trend of Religious America

In spite of the fact that the Modernist churches are controlled by a hierarchical intelligensia, they are of, and we live in an anti-intelectual age. People do not like to think. They are anything but severely thoughtful. That which cannot be grasped immediately does not get much of a hearing. We not only must have "instant" coffee, "instant" cereals and cake mixes, but "instant" housing developments, and, increasingly, "instant" marriage. People are too impatient, too restless, too excitable, so must have instant results, or they cannot be interested. The least mental effort is quite unpopular. Even the news of the day must be taken in by not merely radio, but via the ready-made media of television; while the newspaper is for this purpose ill-equipt, unless it is emblazoned with huge headlines – something that may be seen at a glance. Everyone is in a hurry. The fast pace of twentieth century civilization leaves no time to think. Actual study quickly ends in dozing. That which requires reading over and over a dozen times in order to comprehend and master is bypassed with a sophisticated yawn. No wonder there is such a devastatingly wide-spread lack of interest in spiritual things in general, and Calvinism, the queen of sciences, in particular!

This spirit is further seen in the attitude of young people, who, to take their place in the work-a-day world, would begin at the top. Their motto is "Excelsior!", still higher, caring little for the lower rungs c conditioning, preparation and accomplishment. They are young pragmatists who care

nothing for the past, think nothing of the future, are concerned only for today. That gets through to them which presents any movement in which the masses may participate, carrying the rally cries, "forward!" or "better!" Thus young America moves light-years, even parsecs, away from their Creator and His revelation. But "if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). How then is it possible that they live and die happily in the comfort their parents never understood, and they never had!

These newest generations will be easily swept along with the converging streams of humanity which are forming the merger between the Modernist church and the atomic age. This will mean that the establishment calling itself "church" will so radically modify its doctrines and standards as to become completely satisfactory to the world. Already Christ and His Cross have been expunged from the hymnals of many churches. We know what judgment the world shall render against the true church — nothing different from that pronounced against Him when He was on earth (Luke 19:14): "We will not have this man to reign over us!"

With this writing (1-8-61) we are led to expect that when Romanist Mr. Kennedy is inaugurated into the presidency, he will undoubtedly have the papal church and the popish priest very much in evidence, but he will also have a Jewish rabbi and a Modernist minister present to offer prayer in honor of the occasion. This will raise the hue and cry more than ever, that in the recent election, "Bigotry did not win!" and that "Bigotry is at least almost, and soon to be entirely, unknown!" Such triumphs of the spirit of "democracy" (?) are calculated to shut the mouths of Protestants, generally, and true Christians, particularly, (as the term "bigot" is intended to be especially applied to them), so compromising them that they will not make any protest, lest the magic wand "Bigotry" be waved at them. In keeping with this long-awaited millennium of unbiassed Americanism, Mr. Kennedy appointed his brother to the position of attorney general (thus head of the FBI), some Protestants, a Mormon and an outstanding Republican to cabinet posts, and a Negro to headship of the Federal Housing Administration. What a stroke of genius against the hydra-headed monster of religious bigotry! And it took a papist (a democrat at that) to do it! Next we shall have a Jesuit priest from Alaska in the House of Representatives. Then soon after assuming office, we may expect President Kennedy to apologize to Mr. Khrushchev (for the so-called U-2 incident). One would think all this sufficient to arouse pained, bellowing protests from all over the country! Most likely not. The naughty dragon is dead.

As "time marches on," hatred toward Christ and His people will be more democratically expressed, perhaps, but not any less evident.

4. The Trend of the World

This direction has been made plain from the beginning of time in Cain's murder of Abel: the first inherent contradiction to the humanistic philosophy of the universal brotherhood of man; and at the very center of history in the crucifixion of Christ. Especially in that murder of God's Son we see the world's real attitude toward Christianity. Pretending to be thoroughly democratic, we hear the laudation of majority rule as the means to promote individual freedom. But the voice of the majority now is principally the same as it was then. Then it was, "We have no king but Caesar!" Then the vote with respect to the Son of God was, "Not this Man, but Barabbas!" The ballots against Him were marked "Away with! Away with!" Here is expressed in the most classic form ever before or since, the will of "we the people," the will of the majority, the legislature of the masses, whereby both the Person of Christ and the doctrine of Christ were repudiated by popular repeal. The world must remember that the will of the people was nowhere better established than at the Cross. What we imply here is that democracy can lead to slavery unless it protects the right of minorities to think, believe, teach, write, assemble, work and live free of coercion from the government, labor unions or influential individuals, to live free according to their conception of true religion. As Reformed we are not concerned with what has major acceptance, primarily, nor

with what is popular, but with what is the truth.

Are we affirming that the world has not changed greatly since the death of Christ? Certainly our age must be much less barbaric, and more enlightened! Yet it has not changed in the least with regard to its hatred of Jesus Christ and all who determinedly follow Him. To avoid the world's displeasure, ostracism, boycott, the church must produce a "Christ" who is no more than the paragon of human culture, and a religion which claims no authority, submits no account of its origin, and offers no proof in its support. To such a church the world would gladly extend its patronage and protection. For the religion fast moving to world prominence is that of a coalition of modern philosophy, modern ethics, and modern business.

How does Scripture present this trend of the world in relation to Modernism? In one respect, by the symbolism of the ten kings who represent a complete aggregation of the governments of the world. The ruling heads of these powers shall amalgamate into one great united nations government, and, according to the sovereign will and power of God, shall place this confederation of states under the sway of a single, central political and religious head – that of the Beast (Rev. 17:12, 13, 17). Indications of this are to be noted in the fact that competition, private initiative and free enterprise are on the way out, and monopolies and combines are coming in. Great corporations are busy buying up theaters, gambling houses, together with radio stations to form one great syndicate of amusement operations. Paper producers, wood pulp plants, and notions manufacturers merge to destroy competition and secure many industries at once and under one control. In 1959 the Anti-trust Division of the Department of Justice dealt with ten merger suits. Last year the number of merger suits was at least doubled. This brings us nearer to that predicted confederation. What of Modernism in this connection? Its policy has always been to effectuate as many church mergers as possible, until all churches are consolidated, forming one world church and standing for one world religion. Recently, the Modernist National Council of Churches proposed a mammoth merger of the huge Protestant Episcopal Church, the United Presbyterian Church in the U.S.A. (itself a corrupt merger of the Presbyterian Church, U.S.A and the United Presbyterian Church), the Methodist Church, and the United Church of Christ (another compounded group). Then Modernism will be able to accomplish its real aim, that of merging the one world church with the world itself. The ecclesiastical Modernists and the "steel-jacketed, battle-plated world" have invited us to the wedlock of religion and industrialism. So that the final form of the (false) church in this world will be the Church of Man, and the final form of religion will be the worship of science and industry as personified in the Man of Sin.

C. ITS RELIGIOUS VIEWS

1. Summary of Higher Criticism

The (Modernist) *Interpreter's Bible* itself informs us that Astruc's dual-authorship theory of Genesis led to the document theory of Eichhorn, which gave place to the fragments theory of Vater, and which in turn was superceded by the supplement theory of Tuch, Stahelin, and De Wette. Then improvement was supposed to have been made over all these in the theories of Ewald and Hupfeld. But soon Graf, Kuenen, and Wellhausen worked out a hypothesis which for years influenced the Continental, British and American critics. A French critic, M. Vernes, contributed toward the throwing of the Wellhausenian theory into disfavor. All these schools of Modernism have been ably refuted in the works of Robert Dick Wilson, Ph.D., D.D., of old Princeton Seminary. A Professor C. M. Mead wrote an 87 page treatise with tongue-in-cheek, that the Epistle to the Romans was written by four different authors, on the basis of the appearance of the names "God," "Lord," "Jesus" and "Christ." The German critics took this work seriously, and their reviews gave it a warm recommendation, believing it to be further confirmation of the old destructive criticism. Professor Mead then had to undeceive them, and wrote them that the treatise was an exposé of their theory. He signed his explanatory letter, E. D. McRealsham!

Next time, D.V., Modernism's characteristic principles.

HELPS FOR BIBLE STUDY ON THE

Book of REVELATION

by REV. H. HOEKSEMA

LESSON XXIV (Revelation 11:5, 6) The Power of the Two Witnesses

1. Vs. 5. a. "And if any man will hurt them": (1) The expression indicates that it is the desire of "men" to hurt them. But the question is: in what sense: in the physical or in the spiritual sense? (2) It is evident that the enemy cannot realize this desire to hurt them: they are devoured. (3) And this seems to indicate that no physical hurt is meant here, for that the two witnesses can be hurt physically is plain from vs. 7ff. (4) Hence, the meaning is: if any man would hurt them in their capacity as witnesses and prophets: (a) After all, physical suffering does not really hurt the Church, the ministry, believers. By persecution and suffering they are only strengthened, and death is for them a passage into glory. (b) But they are very really hurt, when they are tempted to become unfaithful, to apostatize, to corrupt their testimony. (c) "Men" will surely attempt to hurt them thus: by false doctrine and philosophy; by offering them the pleasures and treasures of the world; by persecuting them, and making it hard for them to live in the world, unless they change their testimony and become unfaithful. See ch. 13:17. b. "Fire proceedeth out of their mouth and devoureth their enemies." (1) This corroborates the view that spiritual hurt is meant. (2) Notice that the fire proceedeth out of their mouth, so that it is evident that no literal, material fire is meant. Even though there is in the entire passage a reference to Elijah, and in vs. 5 probably to II Kings 1:9ff. where we are told that Elijah calls for fire from heaven to destroy his enemies, yet, the meaning here is not that they call for fire from heaven: the fire proceeds directly out of their mouth. (3) The fire must, therefore, be understood in a spiritual sense and likewise the devouring of the enemies: (a) Out of their mouth proceeds the fire of the Word of God, i.e. they bear testimony of the Word of God and this testimony is quickened and made powerful by the Spirit of God. (b) And by that fire of the Word of God proceeding out of their mouth the enemy is vanquished, so that they cannot hurt them. In this sense they are killed. (c) That this is the meaning is confirmed by the emphatic repetition: "and if any man will hurt them, he must *in this manner* (i.e. not by the sword or by physical power, but by the fire that proceeds out of the mouth of the witnesses) be killed." See for the same idea: Jer. 5:14.

2. Vs. 6. a. "These have power to shut heaven, that it rain not in the days of their prophecy." The power of the Word is accompanied by signs and wonders that bring judgments upon the earth. (1) "Power to shut heaven," a figurative expression; the firmament is presented as the storage chamber of rain. The sign refers to the history of Elijah: (a) Who prophesied to Ahab that it would not rain but according to his word. I Kings 17:1. (b) And this in answer to his prayer, James 5:17. (2) "That it rain not"; this means that they have power to bring drought and famine and all that is connected with these. (3) "In the days of their prophecy": not merely and indication of time, but also expressing that this power accompanies their prophecy as a sign. b. "And have power over waters to turn them into blood." (1) As the first sign refers to the history of Elijah, so the second is taken from that of Moses in Egypt. That the reference in the text is to these

great prophets of the Old Testament is due to the fact, that Moses appeared for the salvation of Israel over against the world-power; Elijah prophesied in a time of great apostacy. So these witnesses prophesy when the holy city is trodden under foot by the Gentiles. (2) This second sign gives the witnesses power over the waters, to spoil and poison them, to spread disease ect. c. "And to smite the earth with all plagues, as often as they will." (1) Here their power to bring judgments on the earth is generalized: all plagues. (2) And complete power over them is ascribed to them: "as often as they will." It is left to their judgments to call for these plagues.

Note: Because of the extraordinary powers that are ascribed to these witnesses, interpreters have either concluded that these witnesses are two extraordinary figures, such as Moses and Elijah, or Enoch and Elijah that will appear in the latter days; or the have allegorized the text so that their power are spiritual. But there is no need of this. The witnesses are the "two olive trees," the ministry representing the Church. Let us remember: a. That the Church in the past plainly had these powers. This is evident from the Old and New Testament both. b. That the Lord Jesus Christ certainly has all power in heaven on earth. c. That judgments are represented in the book of Revelation as an answer to the prayers of the saints. They call for them. d. That in the latter days, when Antichrist shall rage and perform his signs, this will, no doubt, become clearly evident.

LESSON XXV (Revelation 11:7-10) The Killing of the Two Witnesses

1. Vs. 7. a. "And when they shall have finished their testimony." There comes a time when the measure of preaching by the Church is full. Gen. 6:3; Matt. 23:34-39. So also in the end. It is the time when the gospel shall have been preached to all nations, and that, too, for a witness: Matt. 24:14: Mk. 13:10; and over against many false prophets; Matt. 24:11; Mk. 13:6. "The beast that ascendeth out of the bottomless pit." (1) This is evidently the same beast that is described in detail in ch. 13; the little horn of Dan. 7:8, 20, 21. The final manifestation of the antichristian world-power. (2) Here described with reference to his spiritual character and origin; "out of the bottomless pit" or abyss. c. "Shall make war against them, and shall overcome them, and kill them." (1) The anti-christian power shall persecute the Church and its ministry, "shall overcome them," i.e. so that their testimony is silenced;and that too by actually killing them. (2) The meaning is not that every last one of the saints shall be put to death (there shall be living saints at the time of the Lord's coming); but many of them, especially of the faithful ministers, shall be killed; and for the rest, the Church shall be so persecuted that worship is impossible, preaching is forbidden, the testimony of the Church is silenced.

2. Vs. 8. a. "And their dead bodies shall lie in the street," etc. (1) There would be nothing strange in the literal fulfillment of this prophecy, so that a decent burial would be refused some of the martyrs. This has happened before. (2) It is, however, much more in harmony with the highly symbolic language of the whole section (the two olive trees, the candlesticks, the temple court, holy city, Sodom and Egypt, etc.) to understand this expression as figurative and meaning: the Church and its ministry shall be exposed to utter shame and reproach as a public spectacle. b. "The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (1) The great city is evidently the same as "the holy city" of vs. 2. It is Jerusalem, for there "our Lord was crucified." But here as in vs. 2 not the literal Jerusalem is to be thought of, but the New Testament continuation of apostate Jerusalem in the anti-christian world, the apostate Church united with the world-power. There "our Lord" is always crucified afresh. Heb. 6:6; 10:29. (2) It is here described according to its antichristian spiritual character (a) It is called Sodom, because of its carnal lust and corruption. Isa. 1:9. (b) And it is called Egypt, because of its oppression and persecution of the true people of God. (3) The addition "where also our Lord was crucified" denotes the fellowship (*our* Lord) i suffering for the "witnesses" with Christ. The suffering of Christ is upon them. That

is their comfort. Even as they hated Him, they shall hate them also.

3. Vs. 9. a. "And they of the people nd kindreds and tongues and nations" etc. (1) The meaning is: from among all nations and tongues and peoples of the earth, men shall see, etc. (2) Notice the fourfold division: people, kindreds, tongues, and nations, expressing universality. b. "Shall see their dead bodies," etc. (1) It is evident that any narrow literal interpretation of two men literally lying in a street of literal Jerusalem is out of the question here. All the people of the earth do not literally pass through a street to see two dead men. (2) But the meaning is that the whole antichristian world shall take cognizance of the utter defeat and bitter reproach of the Church whose testimony is finally silenced. c. "Three days and a half." For the meaning of this indication of time we refer to the notes on vs. 11 next time. At the termination of this period the "witnesses" are called back to life. d. "And shall not suffer their dead bodies to be put in graves." This is a further explanation of the reason why their bodies are lying in the street: they are refused burial. The antichristian powers do not permit their burial. The meaning is, that the silenced and oppressed and persecuted Church, "killed all the day long" is not forgotten by the world, but a spectacle of reproach and shame.

4. Vs. 10. a. "And they that dwell upon the earth shall rejoice over them," etc. (1) The whole world rejoices over the defeat of the Church. (2) And notice, that they are here described as "they that dwell on the earth." It was as "dwellers on the earth" and its fulness that they were tormented by the witnesses. (3) They make merry, celebrate their victory in parades, banquets, etc. (4) Send gifts to one another, expressing their mutual friendship. b. "Because these two prophets tormented them," etc. (1) That is "because they overcame their tormentors. (2) Who tormented them by the "fire" from their mouth. (3) And by their mighty signs (shut the heavens, etc.).

LESSON XXVI (Revelation 11:11-13) The Glorification of the Witnesses

1. Vs. 11. a. "And after three days and a half," etc. The period of the public reproach of the Church (the bodies of the witnesses lie in the street) is designated by "three days and a half," or half a week. There is a reference to this same period in Dan. 9:24-27: (1) The "seventy weeks" mentioned there (vs. 24) cover the entire period from the return of Israel from captivity to the end of the world: "to bring in everlasting righteousness," etc. (2) But in vss. 25-27 this period is divided into three parts (a) Seven weeks from "the going forth of the commandment (by Cyrus) to restore and to build Jerusalem unto the Messiah the Prince (the first coming of Christ). (b) Sixty two weeks during which "the street shall be built again, and the wall, even in troublous times," i.e., the Jerusalem of Rev. XI, the Church of the New dispensation even unto the very last times. They are troublous times. For "the court and the holy city" are given unto the Gentiles (Antichrist), and they shall be odden under foot by him. See Dan. 9:26. (c) And one week during which Antichrist "shall confirm the covenant with many" (a federation of many nations), vs. 27. (3) This last "week" is divided into two halves: (a) During the first part of this period "shall Messiah be cut off, but not for himself" or: "and there shall be none for him," vs. 26. "In the midst of the week" or in half of the week, "he shall cause the sacrifice and the oblation to cease," vs. 27. The witnesses (Rev. 11) are overcome; preaching ceases, worship is forbidden. The Church is dead! (b) And this shall last from "the midst of the week . . . even until the consummation," i.e., the end. This last period, then, is the three and a half days (half a week) of Rev. XI:9, 11. (4) As of the significance of the number 3½ we may say the following: (a) The length of the "weeks" of Daniel and of this half a week cannot be determined in number of years or months or days. (b) The 3½ days correspond to the 3½ years (1260 days) of this whole dispensation; it is a contraction of this period; all the ravings of Antichrist are packed into a short time. (c) That the period is numbered in days indicates that it will be a short time. (d) That it ends in ½ indicates that "the days will be shortened."

b. "A spirit of life from God entered into them, and they stood upon their feet." This must not be allegorized; it can only mean (1) The resurrection of the saints that have died. (2) And the transformation of the living saints to glory. Both by the Spirit of Christ, Rom. 9:11; I Cor. 15:51, 52; I Thess. 4:13-17. c. "And great fear fell upon them which saw them." (1) This means, of course, their enemies that persecuted them. (2) The glorification and justification of the saints that were persecuted and killed all the day long, shall not be in secret, but before the eyes of all the world. (3) Whether this shall be after also the wicked shall be changed, is left out of the picture.

2. Vs. 12. a. "And they heard a great voice from heaven." (1) They heard, that is, the glorified and raised saints. (2) The text does not say whose is the great voice, but judging from what it says, and from I Thess. 4:16 and Rev. 4:1 it is none other than Christ Himself that speaks. (3) The voice calls to them: "Come up hither," i.e., to heaven. This implies that by this voice they are empowered to ascend to heaven. Notice, that as usual, heaven is pictured as being "above" in relation to the earth. b. "And they ascended up to heaven in a cloud; and their enemies beheld them." (1) Also this may not be allegorized. Even as in vs. 11 the resurrection and transformation of the saints is described, so here their ascension into heaven. I Thess. 4:17. (2) They ascend in a cloud. Same kind of cloud as in the transfiguration of Jesus on the mount, Matt. 17:5; and as that in which Jesus was taken up, Acts 1:9. (3) And that again, not secretly, as some picture "the rapture," but in the sight of their enemies.

3. Vs. 13. a. "And the same hour there was a great earthquake." (1) "The same hour" refers to the same period in which the witnesses are raised and glorified and taken up into heaven. Hence, not after all this takes place, but simultaneously with those events the earthquake takes place. (2) For the earthquake see also ch. 6:12; 8:5; 1:18; 16:18. b. "And the tenth part of the city fell." (1) This is the result of the earthquake. (2) The city is the same as in vss. 2, 8; antichristian Jerusalem, Babylon, the antichristian world-power. (3) The "tenth part" is, of course, to be taken symbolically, indicating 'a complete part," the center of the antichristian world-power. c. 'And in the earthquake were slain of men seven thousand," a large, complete number; seven with a view to the antichristian covenant against God's covenant. Just retribution. d. 'And the remnant were afrighted and gave glory to the God of heaven." Not in true repentance, but see Dan. 2:47; 3:28; 4:34ff.; Phil. 2:10, 11.

NEWS

FROM FOR & ABOUT OUR CHURCHES

by MRS. C. H. WESTRA

Let's begin this month's news column with our list of Future Conventioneers:

A daughter born to Mr. and Mrs. Frank Dykstra of First Church.

A son born to Mr. and Mrs. Herman Va. Dyke of Hope.

A son born to Mr. and Mrs. J. Flikkema of Southwest.

A son born to Mr. and Mrs. S. Miedema of Hudsonville.

° ° °

Hope's bulletin gives us a new address for Donald Langerak. Are YOU remembering to write to our boys occasionally? Pvt. Donald Langerak, NG 27083651, Co. L, 3rd Bn., 4th TRS, Fort Leonard Wood, Mo.

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John Velthouse of First Church was inducted into the Coast Guard on March 7. We'll hope to have his address in our next issue.

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From the Program Committee of the Reformed Witness Hour we hear that this "business" of putting a radio program on the air each Sunday is indeed a serious and important privilege of kingdom work. But inadvertently an occasional humorous incident inserts itself while a program prepared for broadcasting. For an example — recently a couple of the committee mem-

bers drove to a city about 30 miles distant from Grand Rapids to record two sermons of one of the guest speakers appearing on the program. Everything went fine – the dominee' 'spoke his lines without a falter or hitch. After the first sermon was recorded, a portion of it was "played back" to examine its tone quality, inflection and other necessary requirements which make up a properly balanced radio broadcast. After the second sermon was put on tape, the engineers returned to Grand Rapids and the minister to his parsonage. A few days later copies or "dubs" of these sermons were to be made and mailed to the various radio stations which air our programs. The first recording went "according to Hoyle" – but the second tape was a silent as a cat walking on rubber! Somebody "goofed" by failing to push the record button of the recorder before the reverend "spoke his piece."

Not so very humorous though, for the two members who retraced their route to again record this sermon, or for the speaker who must again "speak his piece."

Even when everything is on schedule, many hours of work are devoted each week by the speaker, musical talent and the Radio Committee so that you can listen to 29½ minutes of distinctively Reformed radio broadcasting each week over the Reformed Witness Hour.

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We understand (through Loveland's bulletin) that Rev. Lubbers' audiences in his labors at Tripp, S.D., have numbered up to 60 persons.

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In a news sheet I received from Tripp, I find that during the few weeks Rev. Lubbers will be home in March, mid-week services are being conducted there by some of our western ministers. On March 7 Rev. B. Woudenberg presents a sermon on Lord's Day 10 of the Heidelberg Catechism, on March 22 Rev. G. Van Baren treats Lord's Day 11, and on March 29 Rev. J. Kortering treats Lord's Day 12.

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Hudsonville welcomes to their congregation Mrs. Peter Miedema from E. Paris Chr. Ref. Church.

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The Ladies' Aid of Redlands held a Pie Social on March 10. The proceeds of the evening are to be put towards a new floor covering in the Social Hall.

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Call News: Rev. H. Hanko declined the call from Randolph, and Rev. R. Veldman declined the call he received from Creston.

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On March 15 the Priscilla Society of First Church held a coffee party in the church parlors for the benefit of the Chr. Foundation for Handicapped Children. This organization provides transportation for children attending the Children's Retreat. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

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Congratulations! to Mr. J. Miedema (Hope) who on February 22 observed his 76th birthday anniversary.

to Mr. G. Bergsma (First) who celebrated his 87th birthday on March 11.

to Mrs. F. Faber (also of First) who celebrated her 89th birthday on March 19.

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I would like to have been in Redlands Ladies' Aid on March 1 to hear Rev. H. Veldman answer a question – whether the reprobate sinner will sin in hell.

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Program Notes: On March 3 Adams St. School Band presented a concert at Southeast Church. This was sponsored by the school's 9th graders.

Friday, March 27, the Ladies' Auxiliary sponsored a program at South Holland Church centered around the theme: "The Covenant."

On Sunday, March 26, the Protestant Reformed Men's Chorus will render a program in our Hudsonville Church. Hope School Circle is the sponsor.

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Wedding Bells rang on February 24 for John P. Kamps and Myra Boer (Hudsonville); on March 3 for Gerrit Van Uffelen and Ann Waters (Redlands); and on March 16 for Gerald Miedema and Marcia LeFebre (Hudsonville).

May they be given grace to begin homes founded on the Word of God.

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The Athletic Association of Adams St. School is again sponsoring a pancake supper. This will be held at the school on March 25 from 5:00 to 7:00 p. m.

REV. G. VAN BAREN
BOX 18
DOON, IOWA