



BEACON LIGHTS

for

PROTESTANT
REFORMED YOUTH

December 1967

Strengthened in the Way of Prayer

Daring to Be a Daniel Today

Portraits of The Church Fathers (3)

Bible Outlines: Romans 2



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FOR PROTESTANT REFORMED YOUTH

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Strengthened In The Way Of Prayer

In recent issues of our *Beacon Lights*, in sermons and in lectures the rapid development of sin and corruption in the world and in the church has been pointed out to us. We were admonished not to be caught up in this rush to destruction, but to stand steadfast in faith. Certainly this is the calling of every child of God, and a difficult calling it is.

We are surrounded by the world today as never before in the history of the church. Due to modern advances in science, industry, and communications we are constantly tempted to leave the pathway of righteousness. Also it has been shown to us that if we confess the truth in our walk and talk we will certainly be treated with scorn and contempt. As covenant youth in this age you are constantly urged to forsake your Christian calling, and are under pressure to become a member of society. A society that is of this world. Boys let your hair grow long, girls wear short skirts; this is the very cry of the world, become one of us. And this is not all, you are constantly assailed by your very own flesh that yearns for such a life of worldliness.

Overcoming this temptation and maintaining a Christian walk today is a very real problem for covenant people. This is especially true of the youth for they are the prime objects of Satan's attacks. Good and Scripturally sound advice and counsel has been given us to lead us in our fight against temptation. Based upon the truth that we can overcome sin and temptation only by God's grace, we have been instructed to pray for that grace. Yes in the way of our prayers we shall be given strength to fight the battle of faith. I have personally experienced that prayer is absolutely necessary, if one is to overcome the temptation of the devil. I am sure that many of you have had the same experience.

God has determined to bless His church through the means of her prayers. Eternally He decreed to grant us the riches of His grace in the way of prayer and thanksgiving. Therefore we are constantly called by the Scriptures to pray. Hence, I think that it is

good to consider briefly the requisites for proper prayer. The better we understand this; the more properly we will use this means of grace.

First, prayer is only possible in the NAME of Jesus. This implies two things: First that we pray as being in Christ, that is, as living members of His body, as guided and controlled by His Spirit, by the power of His life and grace. Secondly, we must realize and acknowledge that we have no right to communion with God and to be heard in ourselves, hence we must pray only on the basis of the perfect sacrifice and obedience of Jesus Christ our Lord. This is primary!

Secondly, to pray acceptably to God it is necessary to have a true knowledge of the God to Whom we pray. We must pray to the true, living God of the Scriptures, and not to some idol or our imaginations. This requisite will determine whether we pray as Reformed or Arminian. And only the prayer that acknowledges God to be God, holy, sovereign, all-wise and powerful will be heard and answered. This true knowledge of God is Scriptural knowledge, covenant youth. Therefore, to pray properly we must study Scripture, and we must be attentive to God's Word proclaimed.

Thirdly, praying to God we must have a true knowledge of self. We must know our sins and misery, our total dependence upon God for all that we are and have. In humility we come to God in prayer.

In the fourth place, to pray acceptably we must know our needs. We cannot pray for just anything, but rather we pray for those things which God has commanded us to ask of Him. We may think that we know what we need, but we are yet in our flesh and do not. The Lord Himself must instruct us how to pray and for what. This He does throughout the Scriptures, especially, in the prayer of our Lord Jesus Christ. Once again we notice the importance of Scriptural study for our prayer.

Finally, I would point out that to pray properly to God: we must be fully persuaded that God will hear our prayers, though we

be unworthy of it, for the sake of Christ Jesus. All the prayer of the saints will be heard for that is the promise of God. The Bible tells us of this assurance: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Covenant youth, prayer is important; it is essential for the child of God! Consider the requisites for prayer, study the Scriptures, and pray to your God. He will surely hear your prayer, and will give you grace sufficient for your greatest needs.

FEATURE

"DARING TO BE A DANIEL TODAY"

By THEA ZWAK

Many years ago during the captivity of Judah there lived a man named Daniel. The daringness of him is shown in two parts of the book of Daniel. First when he was still a young man. As we know the Jews were forbidden to eat certain foods. As a good Jew he refused these foods. The king was afraid that he wouldn't get strong like the rest of the princes because of the lack of this food. So because Daniel stood up for what he believed, they agreed to test his type of food for three months. At the end of the three months he was the strongest of all the princes.

The second time was when the other rulers of the lands were jealous of his strength to stand up before men and his God. They had the king make a decree that the people were not to pray to any other God but to the king himself. The punishment for disobeying this decree was to be put into the lions' den.

Daniel's faith is shown in Dan. 6:10: "Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." As was the decree Daniel was thrown into the den of lions. As we all know he came out unharmed and unafraid. Dan. 6:23 states "then was the king exceeding glad for him (that is Daniel), and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."

Can we as young people be as Daniel today? Can we as Christians stand FAST in our faith? "Watch ye, stand fast in the faith, quit you like men, be strong."— I Cor.

16:13. In our Christian life we should have without shame **Boldness, Confidence, Hope, Joy, and Peace**, Isa. 28:16, Rom. 5:2, Acts 16:34, and Rom. 15:13. In school do the classmates know that we are Protestant Reformed or do we go along with everything stated in our Biology classes or Reformed Doctrine classes? When we date, what kind of boys or girls do we go out with? Just any faith or for for that matter the ones who are very slack because they are more fun? These kind will think it nothing to go to a movie, a dance, or anything we know good and well is all wrong. When our friends swear and use rough language, do we tell them how very wrong it is or do we go along with the crowd so they won't think us odd or queer? Do we know what we believe, or in other words what we stand up for? If we do know, would we tell any and everyone if asked, or would we be ashamed to say so? How often don't we have it when someone asks where we went to school, we mutter under our breath as if ashamed of Hope Protestant Reformed Christian School. What would our reaction be if we had to stand up for a P. R. High School? Or when asked where we go to church we almost feel like saying that little white box on the corner of School St. and Van Buren, rather than saying how great it is and the wonderful truth it preaches. Often we are asked why our Young People's never has special activities or the young people themselves seem so far out and not with it and never have a thing to say in society about it. Isn't it because we often make it a bore because of our unwillingness to help the society along? Or our complete indifference because it isn't the thing to do? Some people kid the small church and the strictness. No

movies, no dancing, why? Because it is a disgrace to God! If you disagree, you may do so, but it's your conscience you have to live with and your actions to account for in the Judgment Day!

As Daniel we should all have faith to stand up for our beliefs. From this faith should come a boldness and a confidence, not a bullhead or a stiffneck. We should be able to obtain a good report — Heb. 11:2, Overcome the world — I John 5:4, 5, Overcome the devil — Eph. 6:16, and Stand fast — Rom. 11:20. Faith implies a confidence or trust which comes after the belief is

established — Matt. 13:3-17 as the parable of the sower, Luke 8:10, the disciples would understand the mysteries of the kingdom of heaven, but the publicans and pharisees seeing they see not and hearing they understand not, John 8:30-32. If you continue in the word ye shall know the truth and the truth shall make you free, I Cor. 2:9-16. The natural man cannot receive the things of the Spirit because they are foolishness to him, but the man who has the Spirit judgeth his actions by the spiritual code, but yet he is judged by no man.

PORTRAITS OF THE CHURCH FATHERS (3) — Origen

PROF. H. HANKO

It has been some time now since our last "portrait" appeared in *Beacon Lights*. For those interested the last article appeared in the June-July, 1966 issue. In that article we drew a picture of Polycarp a martyr for the faith. It was our intention in discussing his life to point out that the Church, during the years 200-300, was a church in persecution. The saints suffered greatly at the hands of imperial Rome and were repeatedly washed clean in their own blood shed by their enemies.

But the impression ought not to be left that the energies of the Church were so completely absorbed in suffering the violent hatred of her foes that she had time for nothing else. This is not correct. After the age of the apostles and before the year 300, even though persecution broke out time and again, the Church had time to devote her attention to her own calling to develop the truth of the Word of God. This was a very necessary task for the Church since from the beginning of her existence the devil attempted to destroy the Church through the instrument of false doctrine. Even this early in her life attacks against the truth were consistently made. And if the Church was to survive as the Bride of Christ, it was necessary that she resist the enticing allurements of other lovers and keep herself pure from threatening heresies.

To give some idea of what this struggle was all about we pen the following portrait of Origen.

* * * *

The Church had early been established in the Egyptian city of Alexandria. Perhaps this city was the most important in Egypt if not in the empire — with the exception of the capital. It was founded by and named after Alexander the Great who built it at the mouth of the Nile some 300 years before Christ. It was a flourishing center of commerce and trade, filled not only with Egyptians, but also with Greeks and Jews. It possessed one of the largest libraries in these days when all books were written by hand. It was destined to become one of the greatest centers of Christianity. Tradition has it that the Church was established there through the labors of John Mark.

Very early in the history of the Church in this city a catechetical school had been established to prepare converts from heathenism for baptism and membership in the Church. But it soon became far more than a Catechetical school. It developed into a "Seminary," one of the very few to be found in the Church, for the training of ministers of the gospel. This school exerted a powerful influence on the whole Church from which ministers went forth to preach.

But there was one grave problem. The city of Alexandria was filled with Jews, Greeks and Orientals. And for this reason it also became a hot-bed of heresy. Some of the most troubling heresies which arose in the early Church came out of this fair city. The chief of these heresies was called Gnosticism. It is not our intention to go

into the intricacies of this awful heresy. But it is important that we see that this heresy was an attempt to synthesize all the religions of the world into one universal religion. Those who were proponents of this heresy took various elements from Oriental mystical religions, various elements from Greek pagan philosophy and various elements from Christianity and tried to incorporate them all into one unified system of religion which would be acceptable to all men. It wanted to take the "best" elements of every religion, discard the worst of each and form a religion which would be satisfactory to the whole world and unite all men in one common faith. It has its counterpart in efforts made today by leaders of the ecumenical movement who strive to unite all religions (Hinduism, Buddhism, Roman Catholicism, Judaism, Protestantism, etc.) into one universal faith which all men can believe and on the basis of which all men can join in a common Church.

It would be nice if at this point we could say that the Church in Alexandria stood firmly opposed to this sort of thing. But they didn't; and therein lies the tragedy. They did not actually go along with these heresies; on the contrary, they quite faithfully condemned them. But the leaders in this Church (including Origen) made a basic concession which did harm to their theology. They were determined to reconcile Christianity with pagan philosophy and they permitted many elements of pagan thought to enter their confession. They spoke, in telling words, of the fact that while the Jews had the law to be a schoolmaster to lead them to Christ, the pagans had philosophy. But it served just as effectively as the law to be their schoolmaster to bring them to Christ.

* * * *

Origen was born of Christian parents in Alexandria in the year 185. He was baptized in early childhood and received from his pious father Leonidas a learned and Christian education. When he was still a boy he committed large sections of Scripture to memory and often asked his father profound questions concerning Scripture's meaning which exasperated Leonidas because he was hard put to answer them. His father reproved his son for such curiosity, but secretly thanked God for such a son and often kissed the breast of his sleeping

son acknowledging his son's breast to be the temple of the Holy Spirit.

During the persecution of the emperor Septimus Severus in 202 Leonidas was imprisoned for his faith. Origen wrote his father in prison telling him not to deny Christ and would have given himself up also to the heathen authorities except that his mother prevented such rash action by hiding his clothes. Leonidas died a martyr's death and his property was confiscated by the state. This left Origen's mother a helpless widow responsible for the care of seven children. Origen was, briefly, supported by some wealthy benefactor, but soon earned his own living by giving instruction in Greek and literature and by copying manuscripts.

He was a brilliant student, perhaps the most brilliant of his age; and was appointed president of the catechetical school in Alexandria when only eighteen years old. Under his direction students were attracted to the school from all parts of the empire, and it reached its most flourishing period.

There were in the Church already at this early date strong tendencies towards asceticism to which Origen was not immune. It was a principle of his faith to deny himself all earthly comforts. He refused any gifts from his pupils and in literal obedience to Christ possessed only one coat, no shoes and almost no earthly possessions. He rarely ate meat, never drank wine and spent most of every night in prayer and study. When he did succumb to sleep, he scorned the use of the crudest bed and slept on a bare and hard floor. In the misguided zeal of his youth he emasculated himself thinking to obey the injunction of Christ in Matt. 19:12, but he lived to repent of this folly.

In 228 on a journey to Ceasarea where he had been invited to teach he was ordained an elder by the bishops there. But this was an important turning point in his life. His foreign ordination and his growing popularity aroused the jealousy of bishop Demetrius of Alexandria who called a couple of local Synods in 231 and 232 to have him excommunicated. With this sentence of excommunication the Western Church concurred, although the action was opposed by most Churches in the East.

But the result was that Origen stayed in Ceasarea starting a school there which

soon became greater than the one in Alexandria which he left. Under the pressure of continued persecution he went to Capadocia, then to Greece, then back to Palestine. With a change in bishops in Alexandria he returned to his homeland but was soon imprisoned during the persecution launched by the cruel emperor Decian. He was thrown into a dark dungeon, loaded with chains, suffered his limbs to be pulled apart on the rack and condemned to die at the stake. The death of Decian saved him from being burned alive, but, although released from prison, he died soon after in the year 253 from the injuries suffered during his torture.

* * * *

Trying to fit Origen into the general pattern of the history of the Church of his time the following points are pertinent.

1) Origen was one of the most (if not the most) brilliant man of his day and gave tremendous impetus to the development of the truth, particularly the development of the doctrine of the trinity and divinity of Christ.

2) He was moreover, a child of his times as far as his asceticism was concerned. We shall have to say more about this ascetic tendency in the Church in some later article.

3) He was, in some important senses, a heretic. Surely he was not a heretic in the sense in which we use the term today. The doctrines on which he went astray (including in some respects the truth of the Trinity) were doctrines not yet fully developed by the Church. They would be developed in subsequent history, and this development would even take place under the prodding of Origen's errors. But he did not as such depart from established dogma in the Church.

4) His heresy consisted particularly in his fondness for philosophy and in his attempt

to marry philosophy and the Christian faith in some unholy alliance. Through his own erroneous views he called attention to the danger of trying to bring about harmony between pagan thought and the revelation of Scripture. And because of the errors into which his views lead, the Church was called to point out in no uncertain terms that there is no common ground between pagan philosophy and the revelation of God. The former is of man, born in man's sinful heart, part of his opposition to God. The former is arrived at by the power of reason alone. The latter is of God's revelation, divinely given, appropriated only by faith. It alone can lead to the true and saving knowledge of God.

There is a point here that needs to be made. It is especially true of Christian colleges that something on the same order is taught under the guise of common grace. The attempt is often made to demonstrate that the Christian has the right and even calling to incorporate into his faith the beneficial and correct teachings of pagan philosophy which are also truth granted to heathen men by God. The calling is described in terms of a marriage between Jerusalem and Athens. But the Church of Origen's day saw (and the Church today must also see) that the Christian faith is absolutely antithetical to all pagan thought. It stands alone in a class by itself. The faith of the saints in the life of the Church is a perpetual and unending condemnation of all that man accomplishes through the power of reason for he ends with an idol. While therefore, the Church could gain from the profound writings of Origen, one of its most brilliant thinkers, many thoughts which Origen had gleaned from the pages of Holy Writ, it had to condemn him too for his desire to go in search of the glories of Greek philosophy. This it did. May the Church of today do no less.

CURRENT EVENTS AND COMMENTS

As reported in the *Grand Rapids Press*, Dr. Henry Holstege, professor of sociology at Calvin College, told the fall assembly of the Grand Rapids Council of Churches that we could expect a racial war within the next five years if conditions do not change.

He cited several reasons for this, among them the constant discrimination against the Negro in every walk of life and the failure of the non-violent movement, which gave place to the more dangerous violence of Stokely Carmichael and others like him.

This is cricket. We can see the results of the racial discrimination in our country; violence is breaking out all over the country as Negroes rise up in revolt. Indeed, a racial war within the next five years is quite conceivable if the present trend continues. Dr. Holstege says that something must change these conditions; again, we agree that such threats to public safety must end. But when Dr. Holstege says that the church can help end racial conflict, our ways must part.

What can the church do?

"At the very least," he said, "instill in every parishoner a sense of guilt over the past. If he is a Christian and accepts his guilt, there should be repentance and a desire to remedy the situation. I think White America is ready to do something about it."

Secondly, he emphasized, the church should give its people an organizational means to work the change — a social action committee.

"Open housing is not a partisan political issue, but a moral issue. Why shouldn't this be made known on the state and national level? War on poverty is not a political issue. Jerry Ford's statement on the war on poverty is wrong. What is needed is a Christian Radicalism.

"I don't know why any man who wants to work shouldn't be put to work," he said. "If industry can't put him to work, the government should. Unemployment and starvation are not political issues, nor housing in Grand Rapids."

The third way the church can help, Dr. Holstege explained, is to become involved in nonviolent action.

"I'd be willing to pick up a sign and march tomorrow," he said, "if I thought it would work. I don't know if Father Groppi is accomplishing anything in Milwaukee. I'd be more impressed if a Polish priest were marching in his Polish neighborhood, not outside his parish."

The clergyman's responsibility, he concluded, is to call attention to his members and then change them. "If he can't change them, who will?"

So then open housing, war on poverty, unemployment, and starvation are not political, but moral issues, and the church must help in solving these problems. And the clergyman's responsibility is to change his congregation so that they will help.

What Dr. Holstege well knows, but chooses to ignore, is the fact that the calling of the church is to preach the gospel and

to preach the gospel only. It is not a question of CAN the church help in solving racial problems, but of MAY the church do it. Absolutely nowhere in Scripture can a command to do anything else but preach be found. When Jesus gave the mandate of Matthew 28 to His apostles to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you," He did not say, "Go out and win equal opportunity for your fellow countrymen; free them from the Roman tyranny!" This would be quite ridiculous.

I do not know where this philosophy (and I might add, groundless philosophy) originated, why it arose, or why it is propounded not only by churches outside the Reformed community, but also by those within it. Could it be that this social gospel is an attempt to make the church relevant to today's society and to make the gospel a little more appealing? This is probably the kindest I can be to this theory.

This social gospel would be very acceptable if it were preached by the state. Indeed, these would make very fine goals for any government — prosperity for all, equal opportunity for minority groups, elimination of racial violence, etc. This would make for a peaceful and prosperous state without God.

But when the church preaches this social gospel under the guise of Biblical truth, and when sociology is passed off as theology, then it is time to become aroused.

Why is this error so important? First, because it weakens and falsifies the true gospel. It is quite serious to advocate the preaching of a false gospel, especially when one knows the truth, as Dr. Holstege does.

Secondly, this false social gospel is dangerous because it is taught to the youth of our day. Just consider the captive audience that a sociology professor has; it's a perfect opportunity to expand upon these ideas. As can be expected, the young people, who have never been taught differently, accept the ideas. They then grow up with these ideas and pass them of to their children. Because very few, if any, question these false philosophies, they are able to take firm hold in the church and are very difficult to root out.

This is a sad sign of growing apostasy.

The young people of today are the church leaders of tomorrow; just think what will happen to the church if such a false doctrine is allowed to grow and develop. It is a sign of the times, young people! May God give us grace never to be blown about by these winds of change and false doctrine!

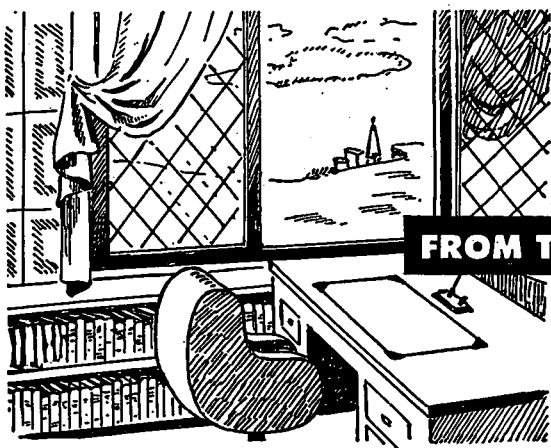
INDEX

Perhaps many of you are wondering how the *Beacon Lights* index is coming along. It has been completed; the stencils have been typed (75 of them) and need only to be mimeographed, punched, and bound. This will involve a little time and work, because, having received approximately 70 requests, I plan to print 100 copies so that

those who have not ordered a copy can still get one. I hope to have the project completed by about the first of December, if no complications plague it. At any rate, it will come soon.

The index contains a combined topical and textual index, with instructions and hints as to its use, as well as the ground rules of the system of renting issues of *Beacon Lights*. My thanks to the Federation Board, which not only bore the cost of publishing, but also freely gave advice and suggestions, all of which I appreciate. The Federation Board hopes that the index will see extensive use. Let's not disappoint them!

MARK HOEKSEMA



FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

AN ELEVENTH COMMANDMENT

I once heard a certain news commentator suggest what he considered an appropriate "eleventh" commandment: "Thou shalt not get caught." This "command," he believed, was one which was appropriate to the spirit of this age.

I have since thought much of that. He was correct. In our day, more than ever before, it seems that the only "restraint" on man is his fear of being caught. The less he believes the possibility of his being caught, the greater the probability that he will openly and flagrantly violate the law of God and the laws of man. We have seen much of this in recent years—particularly in the rioting and looting which accompanied that. And we deplore the general lawlessness so evident today. Often the

remark is heard, "Where is it all going to end?"

One would think that for Protestant Reformed children, young people, and adults a subject as that suggested above would be interesting as a theme for discussion—but not that into which we might fall. After all, Christians, and Protestant Reformed Christians, know what the law of God requires. They know that God is holy and righteous. They understand that this God sees us and knows all things. They know too that by grace and through regeneration, we have a beginning of new obedience. The very thought, then, of doing anything wrong provided we knew we would not be caught—is repugnant to us.

But—is it always so repugnant? Has not

the spirit of this wicked age also influenced us? Does not our sinful nature also seek to do that which is contrary to God's law — if only we are not caught by man?

It is shocking to what extent this "eleventh commandment" governs us too. Think about it once. We too do such things which we know are wrong — if we are convinced that man will not observe our wrong deeds. We might not be fearful of being caught by God in our wrong-doing, though none can escape His observing eye, but we are afraid that men might see our misdeed.

However, when man does not observe — then what? Children, our covenant children, who go to school seem to learn this "eleventh commandment" very early. Sometimes children will cheat. Protestant Reformed children? Yes; Protestant Reformed children. Children desire good grades. Some of them, though, do not have the desire to apply themselves properly in preparation. Others do not, for various reasons, have a good grasp of the subject. Others also do not have the same abilities as abler students. Some are under pressure from parents to come home with "A's." Possibly other excuses can be stated. Whatever these excuses might be, the good grade is obtained at times by cheating. One looks over his neighbor's shoulder. He quietly whispers in the neighbor's ear for the desired answer. He copies the answers he might need on little slips of paper — or on his fingernails or hands. He peeks — just a little peek — into his book for the required answer. He cheats. And as long as he is not caught, the student feels at ease — even though the bright, all-seeing eyes of God observe his every action.

This sad situation I have observed in catechism classes too. I suppose that a Protestant Reformed preacher tries to convince himself that it is impossible that Protestant Reformed children and young people would resort to cheating while preparing themselves in a proper understanding of the law of God. Yet it is not unheard of that this does happen. Books come to class. Lessons poorly learned beforetime, must now be recited. A quick glance in the book before the question is asked apparently covers up this neglect. Impossible, you say? But it happens.

But what of Protestant Reformed parents? How often are not "little" acts of cheating performed also by us? Strict honesty is not

always seen in all our deeds. But then, as long as one is not caught. . . .

There is no eleventh commandment. The ten are complete. They cover every situation. The eighth condemns stealing. There is to be no stealing of other's possessions; no stealing of another's answers; no stealing of what the government rightly claims of us. There is the ninth command. This condemns every lie and all dishonesty. None are exempt. We recite this every Sunday. We confess it to be our guide by grace.

By grace we are called to walk in the light. We confess that we are of those that fear the Lord. We are not simply afraid of being caught by man in the dishonesties of our sinful nature. Cheating, if we are detected, brings disgrace upon us, upon our parents, upon the church of which we are member — but above all, this dishonors our God. But our concern is not merely that we would not be so disgraced in the eyes of men. We cannot be of those who are only careful lest we be caught.

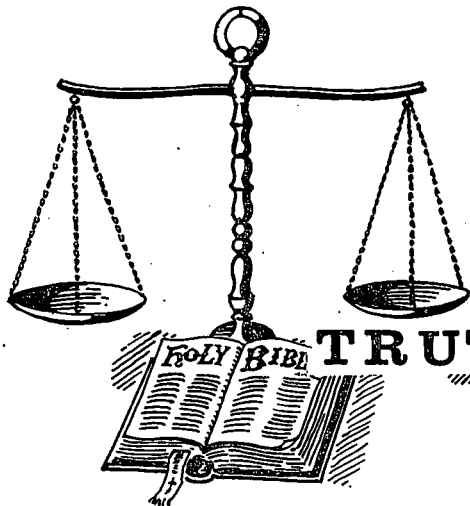
But our God sees. He sees the thoughts of our hearts. He discerns the actions of a man. He sees the gesture. None can hide from Him. Though one ever so carefully prepare for his "cheating," though no man would ever know, God sees. He sees the glance over another's shoulder. He sees the little peek into the forbidden book. And God judges. He condemns every such action as a violation of His holy law. And such sin causes His Name to be mocked by man. For man is quick to note that it is the child of God who transgresses the law of the very God Whom he professes to serve. Man is quick to point out that such disobedience is a strange fruit for the Spirit Who works in the Christian.

We are separate from the world. We have no part with its deceits. Its standards are not our standards. Its motives are not ours. Wicked man is ready to conform to the law outwardly when it is to his advantage. He will only obey when he fears that transgression will bring a penalty. When disobedience will not be observed by man, he will disobey. When he can steal and cheat, and not be caught, he will engage in this. But through regeneration by the Spirit, we are separated from this. We are pilgrims on the earth — and the tactics of the citizens of this earth can not be ours.

Our desire is to walk in all righteousness

before Him by His grace. We hate every appearance of evil. That means too that we apply ourselves faithfully to every task given us so that there is no need for "cheating" in order to appear better prepared than we actually are. Far better it is to receive the deserved rebukes for lack of proper preparation, than to pretend through deceit

a faithfulness in preparation which does not exist. Serve Him, young people, in righteousness and truth as children of the light. Such is expected of Christian, Protestant Reformed young people who have experienced the goodness of God through Jesus Christ our Lord.



TRUTH vs. ERROR

by REV. ROBERT C. HARBACH

KARL BARTH'S CONCEPTION OF THE WORD OF GOD

from *The Doctrine of the Word of God* by Karl Barth, translated by G. T. Thomson; T. and T. Clark, 1936.

According to the author, this volume contains nothing more than the *Romebrief*, the old book made new, i.e., the same old thing said over again in a different way (vii, viii). There is, however, this improvement, that *this* writing has "very much greater explicitness," so that "everything has actually become simple and clearer." In fact, the *translator* "thinks the English makes sense." And, by the way, he also thinks the author is on the same level with Luther and Calvin (v). Especially in view of this latter (translator's) remark, one wonders, as one pursues one's perusal of this book, why the author is almost never as explicit, simple and clear as "Luther and Calvin"! For, to say the least, it is often difficult to comprehend or determine the author's meaning. Where he is not vague and obscure, merely, he is inscrutable and impenetrable. Yet, strangely enough, where he happens to be "simpler and clearer," he writes, apparently,

with unclouded inspiration. So that, reading critically, i.e., reading with the Reformed Truth in (the back of) our consciousness, we cannot but benefit by reading this book, and, as well, find much that is of even thrilling interest.

The book, as such, is of dogmatical character, and therefore he tells us why he prefers the term "church dogmatics," rather than "Christian dogmatics," for the word "Christian" is so widely misused, and since "dogmatics is not a 'free' science, but one bound to the sphere of the church, where alone it is possible and sensible" (ix). Also he seems to have a preference for the term "dogmatics" as over against that of "theology," though he uses the latter quite frequently, and with encouraging, promising sound, as e.g., he warns that in the line of Schleiermacher-Ritschl-Hermann there is "the plain destruction of Protestant theology and the Protestant Church" (x). For this reason "there is within the church an evangelical theology which is to be affirmed, and a heretical non-theology which is resolutely

to be denied" (xii). But in this connection, he bemoans the fact that we cannot find an Evangelical Church which wants anyone to take her seriously, and which takes *itself* seriously! (xii, xiii). These latter words could be fairly applied to modern Fundamentalism with its failure to maintain a coherent, consistent, comprehensive credal (doctrinal) basis, together with scriptural hermeneutical and exegetical principles.

Continuing his discussion of his terminology, Barth wants to make it plain that ethics and dogmatics are inseparable. Ethics are the doctrine of God's command. And (1) the conception of the command of God as such he discusses at the close of his doctrine of God; (2) the commandment of God from the viewpoint of design and order he deals with at the close of his doctrine of creation; (3) from the viewpoint of law, at the close of the doctrine of reconciliation; (4) from the viewpoint of promise, at the close of the section on the doctrine of redemption. So that all of dogmatics has ethical connotation all along the line.

Then he distinguishes between "theology" and "dogmatics" thus: "Theology as science . . . guides the language of the church, so far as it completely reminds her that in all circumstances it is fallible human work . . . it is nothing but human 'language about God'" (2, 3). This "language" must, he insists, have its source in Jesus Christ, God, in His gracious approach to man; it must lead to Him; it must conform to Him (3). Therefore, to Barth, "theology" carries a rather bad connotation, expressing "nothing but human language"; whereas "dogmatics" is expressive of "divine, certain knowledge." For, to him, dogmatics "in human uncertainty" establishes the most certain truth, "which long ago came to light." Dogmatics is a statement of faith which must be ventured upon in the certainty that it expresses not human, but divine truth. It is faith, says he, intractable faith, and faith's intractable object (which he does not identify) "that makes possible the knowledge with which dogmatics is concerned, viz., divine, certain knowledge" (12, 13). One term may be more expressive or comprehensive than another, but we fail to see how the terms "theology" and "dogmatics" are in any more conflict than "Christian" and "believer."

At the outset Barth gets on the best side

of us when he apprizes us to the effect that the work of dogmatics is impossible without faith and prayer. "Without exception," he writes, "the act of faith . . . is the condition (!) which renders dogmatic work possible . . ." (23). And, ". . . we repeat the statement that dogmatics is possible only as an act of faith, when we refer to prayer as the attitude apart from which dogmatic work is impossible" (25). What is any dogmatics worth that does not stand upon the beginning principle of faith and prayer?

Aside from this, however, it is interesting to note Barth's reference to or use of the term "condition." It is true that when he says "faith is the condition which renders dogmatic work possible," he is not saying the same thing as, "faith is a condition that renders salvation possible." But the term ("condition"), being as it is a dangerous one, could very easily lead one from the former expression to think in terms of the latter. However, we doubt whether Barth falls into Arminian usage of the term *condition*, because in another place he writes on the knowability of the Word of God in somewhat strong language against the idea of "conditions": "We deny . . . any knowability of the Word of God by man, in the sense that a capacity in man in abstraction from the Word of God is to be the *condition* of this connection (ital. — RCH). Of course this condition cannot be fulfilled. (He calls it 'this once for all unreliable condition.')

It is the man who really knows the Word of God who also knows that he can bring no capacity to this knowledge, but must first receive all capacity" (224).

In his introduction, Barth, quoting Emil Brunner (28), remarks on the need for a dogmatic prologomena. This is necessary, because scientific rationalism casts doubt on not what is revealed, but *whether* there is such a thing as revelation. The concept of revelation, not its contents is called into question. So that, therefore, the prologomena must be rather polemical. "There is no dispute about the fact that dogmatics, too, together with the Christian Church generally, has to speak all along the line as faith opposing unbelief, and that to that extent all along the line her language must be apologetic, polemical" (31). Again, in this connection, he makes a statement which applies fittingly to modern Fundamentalism: "All intended apologetics and polemic

. . . has . . . invariably and notoriously been an irresponsible act, not up-to-date and so ineffective" (32). Yet as Barth uses these words he seems to put a bad connotation not on "apologetics," but on "intended apologetics," whatever he could mean by that!

At any rate, a polemic approach is necessary, because "we are faced with the fact of Roman Catholicism in the form which it gave itself in the 16th century in the struggle with the Reformation. And within the organized unities of the Evangelical churches, we are faced with the fact of pietistic-rationalistic Modernism, with its roots in mediaeval mysticism and the humanist Renaissance" (36). Surely here is clear, self-conscious penetration into the heart of doctrinal controversy — the truth vs. error — as that controversy came to a head in the Protestant Reformation, continues today, and undoubtedly shall continue to the end of time. On what side of this controversy is Barth himself? From his own words it would seem to be the side of historic, orthodox, Protestant, Reformed Christianity. For, he says, ". . . the theology we favor

is purely and solely evangelical . . . (and) heresies force us to . . . so understand revelation not in a Catholic, nor yet a Modernist, but in an evangelical sense" (37). Indeed, Barth has no place for either Romanism or Modernism. "Over against it (pietistic-rationalistic Modernism), altho it has never been expelled from the Evangelical churches . . . we draw the line as definitely as over against Catholicism" (39). Also this has a pleasing sound to Reformed ears: that the source-roots of Modernism are in the Renaissance and in Schleiermacher. "Schleiermacher . . . is the great ripe classic of Modernism" (38). And he claims that as long as Modernism "understands itself" it "will never let itself be turned away from following" Schleiermacher! Further enlarging on the development of ecclesiastical Modernism he says, "The Modernist view against which we have to fix our limits goes back to the Renaissance and particularly to the Renaissance philosopher Cartesius with his proof of God from man's certainty of himself" (222).

(To be continued)



CRITIQUE

AGATHA LUBBERS

TEACHING THE SCIENCES

"I Believe in God the Father, Almighty, Maker of Heaven and Earth."

A good motto to be placed in large letters so that each one may read it as he enters the science laboratory or the science classroom of the Christian School is this first article of faith in the Apostolic Confession. Too often this confession of faith becomes a Sunday activity and is completely forgotten

in our intellectual activities and studying in the classroom.

The first article of our Catholic, undoubted Christian faith expresses our faith in the doctrine of creation. God has revealed in His Holy Word the truth of creation and each Sabbath day and each

day of our life we are to exemplify this belief in Him who is our Creator, Sustainer, and Provider. This is no mere cliché but is an article of faith for us who are the called according to His purpose. To believe anything else is to contradict the clear teaching of the Scriptures and to become enamored with the lie of the Devil, which will result in the following after the vain philosophies of men.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Colossians 2:8.

We possess a basic prejudice. It is the prejudice of faith in God and his Son Jesus Christ, who is the Word made flesh. “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” I Corinthians 2:14. “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.” I Corinthians 3:19.

This is an age when a great deal of emphasis is placed on science and the scientific method. One might almost consider the spirit of this age to be such that theology (i.e., the knowledge of God) is dethroned and science and the scientific method are deified.

I have no doubt that science has a legitimate place in the curriculum of our parentally operated schools. This is our Father's world and as Christians we not only have the legal right but also the calling to study God's manifestation of Himself in the book of Creation. Being filled with the Spirit of Christ Jesus we do not defile ourselves in our studying but we handle the deep things of the mysteries of God knowing that all things are ours and we are Christ's and Christ is God's. (Cf. I Corinthians 3:23.)

We are however easily spoiled by the philosophy and vain deceit of men. We are human (i.e., those who by nature do the things spoken of in Romans 1). We by nature hold the truth in unrighteousness and serve the creature rather than the Creator. Much that we have learned in a formal way concerning our Father's world has been discovered for us by those who have changed the truth of God into the lie. Not to be misled by those who have pro-

fessed themselves to be wise and have become fools is humanly impossible. Only the grace of God and the illumination of our minds through the operation of His Holy Spirit will enable us who believe to understand. This understanding comes to us only when we look through the spectacles of God's Word.

Students are easily misled by those who are their teachers. Teen-age students who attend schools which are called Christian schools and where teachers are members of churches of Reformed persuasion often mislead their students. When these teachers begin to teach concepts which are contrary to the Scriptures they become misleaders of the youth of the covenant. Many begin to follow false teachings because of this erroneous leadership. It is for this reason that our boys and girls, young men and young women, must be taught by those who are thoroughly grounded in all the truth and are willing to suffer reproach because they believe in God the Father, Almighty, Maker of Heaven and earth.

One hundred and eight years ago (November 24, 1859) *The Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life* made its appearance. Charles Darwin (1809-1882) may in a certain sense be called the father of the theory of evolution even though Lamarck in 1809 expounded a similar theory involving four postulates. It was the work of Charles Darwin which popularized the theory of evolution. The work of this man has had such a tremendous affect on the teaching of biological and physical science that one cannot purchase a science textbook without finding that it is pervaded with the Darwinian theory of evolution. This is one of the “articles of faith” for the infidel. James Watt Mavor, professor of biology in Union College, writes in *A Brief Biology*:

The man who, beyond all others, was responsible for the introduction of the scientific method of observation and deduction into the study of evolution was Charles Darwin.

Evolutionary philosophizing is, however, an anti-Christian attempt to dethrone God and to annihilate the Scriptures. Satan in all of his hatred of God and of His Christ tries to subvert the cause of God and the truth of the Scriptures. Satan will not be successful but he hath only a little time

to work and his wrath is great. Unregenerate man under the dominion of Satan tries to show that he is lord of his own destiny and attempts to annihilate the truth of the Word of God with respect to the origin and the destiny of man.

The Christian is commanded to put on the whole armour of God that he may stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Ephesians 6:11-12.

Evolutionary theory is far-reaching in its consequences. It is reflected in the work of William James, *Principles of Psychology*. Particularly in the chapters on instinct and emotion is the behavior of men and animals viewed in evolutionary terms. Sigmund Freud, the psychoanalyst, indicates in his work that he follows the genetic approach and appeals to man's animal ancestry to explain the inherited constitution of his psyche in conformity with the theory of evolution.

Evolutionary theory is reflected in the theories of progress and the inevitableness of the postmillennial dream. This concept will be dealt with again in the discussion of history but we mention it at this point to indicate how evolutionary philosophy is all pervasive in its extent. It is a major factor to be considered in the instructional program of our Christian schools. The fields of physical and biological science are not the only disciplines in which men have committed themselves to the God-less philosophy called evolution. Evolution is a world-and-life-view. It is the Devil's lie. Social sciences and the humanities are also being taught within the framework of evolutionary theory. The Biblical record of the origin of all things is considered by most scholars to be pre-scientific and only allegorical — certainly not historical.

Henry M. Morris writing about the importance of evolution as a world and life view within the context of public education in a book entitled *Evolution and the Modern Christian* states:

A recent manifesto, circulated by world-renowned geneticist, H. J. Muller, and signed by 177 American biologists, asserts unequivocally that the organic evolution of all things, man included,

from primitive life forms and even ultimately from non-living materials, is a fact of science as well established as the fact that the earth is round! The widely-accepted Biological Sciences Curriculum Study high school biology textbooks, financed by the National Science Foundation, have organized their entire treatment of biological science around the assumed evolutionary framework of life history. In fact, almost all the books and articles on biology published by secular publishers for at least the past two generations have been written from evolutionary presuppositions.

Not only is it true that the evolutionary philosophy of life history has become all pervasive in the biological, physical, and social sciences but this philosophy of life history is part and parcel of the instructional methodology of the public schools. The schools of psychology propagate this lie of the Devil in the name of the arch advocate John Dewey — a name associated with the Progressive Movement in education. This Progressive Movement in education finds its impetus in evolutionary theory. Dewey, who authored the book *The Influence of Darwin on Philosophy* was the popularizer of Progressivism and Darwinism in the education of the youth of this country. He threw overboard all metaphysics and repudiated all absolutes. He clandestinely introduced evolution as a cosmic and social principle, and the scientific method as the only means of arriving at truth. "The only truth worth having according to Prof. Dewey, is not truth in an absolute or final sense but rather truth in the sense of 'truth made,' truth provisional, truth for the time being." (*Responsible Protestantism*, Chapter on "John Dewey," by Cecil De Boer.)

(to be continued)



HELPS FOR BIBLE STUDY ON Paul's Epistle to the ROMANS

ROMANS 2

by REV. B. WOUDEBERG

INTRODUCTION

In Romans Paul is treating the relationship between the Jews and the Gentiles who were dwelling together within the sphere of the early church. In the first chapter of this epistle, he has described the repulsiveness of the sins which were to be found among the heathen Gentiles. He realizes, however, that this may tend to make the Jews conclude that they are somewhat of a better people than the Gentiles. Thus Paul turns his attention next to pointing out how that no one is excusable before God, but all stand guilty and condemned.

Romans 2:1-4

THE SIN OF JUDGING

Although Paul has the Jews primarily in mind in this chapter, he addresses himself generally to "man" according to the common human tendency which everyone has to set himself up as a judge over other people and occupy himself with the things that are wrong with them. It is a way which we as human beings have. By pointing our fingers at the sins of others we try to take attention away from the fact that we have the same sinful desires within ourselves. But it makes us feel better and eases our conscience just to pass judgment upon the lives of others. Sadly, our religion may all too often become a means which we try to use for this purpose. We study religion with the purpose of finding out what is wrong with other people so that we can judge them and show how they are much worse people than we are ourselves. This is what the Jews did only too often, and we are not free from the temptation in our own lives.

It is against exactly this practice that Paul is here writing. He does this with two questions:

1) He asks whether we as men caught up in this all too human practice think that we can get away with this. After all, God judges in truth; and, although we may pointedly ignore the very same sinful desires in ourselves which we condemn in others, God recognizes such hypocrisy and will surely judge accordingly. The very case we draw up against others, we may well be held responsible for in the end.

2) He asks again whether we think that this is why God has revealed his goodness in forbearance and longsuffering, so that we may use them to condemn others, or whether they are not there to guide sinful men to repentance. The proper function of the Gospel is not to point out the sins of others to us, but rather to show us our own sin that we may turn from it in sorrow and repentance.

Texts to be considered in relation to this: Matthew 7:1-4 and 15-20; John 7:24; 8:15, 16; I John 4:1.

1. Is it ever right for us to judge other people? when and why is it right? when and why is it wrong?
2. Did Jesus judge other people or not?
3. Who is included in the "O man" of verse 1?
4. Will anyone escape the judgment of God?
5. Does the Gospel of God lead everyone to repentance?

Romans 2:5-10

JUDGMENT ACCORDING TO WORKS

Paul continues to speak to "man" generally, but now points attention to the result of man's works in the final judgment. Here he begins to draw out a distinction between men.

In verse 6 is laid down the basic principle upon which the judgment of God will be based — that is, God “will render to every man according to his deeds.” (See Psalm 62:12; Matt. 16:27; Rom. 14:12,13.)

In verses 5, 8, and 9 is described the condemnation of the wicked. In the first place, the reason for their condemnation is to be found in their “hardness and impenitent heart” as well as in the fact that they are “contentious, and do not obey the truth, and obey unrighteousness.” All of this comes around to the fact again that they do not follow the Gospel where it leads, they will not repent from their sins but rather follow the way of unrighteous pride to become contentious troublemakers among men (see verse 4, Acts 17:30; I Peter 2:8; Rom. 14:18). But their trouble is not just with men, it is even more with God. He will not endure those who seek to elevate themselves to His own rightful position as Judge of the universe. This the wicked do (Genesis 3:5,22; Isaiah 14:12, 15), and God will not endure it. God will prove that the boast of the wicked is wrong by bringing them under judgment (Isaiah 10:12-19). The wrath of God is reserved against them (II Peter 3:3-9) and He will prove Himself to be right and good by casting them down to Hell (Matthew 25:41, 46; II Thess. 1:8, 9).

According to verse 7 and 10, though, there are also others. They are those “who by patient continuance in well doing seek for glory and honour and immortality” and again “every man that worketh good.” Although it is not mentioned as such, these are those who had followed the way of the Gospel to repentance, repentance from that pride by which they too had tried to exalt themselves by judging others. But now they have forsaken the way of glory before men because they have come to see something far better, the “glory and honour and immortality” which is before God. They have forsaken the way of strife and competition among men to continue patiently in well doing and in working that which is good as God would require of them. And accordingly as they have begun they shall continue unto the “glory, honour, and peace” of eternal life.

Questions for discussion:

1. If the final judgment is to be held on the basis of works, would it be improper to say that a person is saved by works?
2. If the judgment is to be held on the basis of works, and Total Depravity is true, how is it possible that anyone is saved?
3. What is the primary sin for which the wicked are condemned?
4. Is it possible for a man to do something that is good and still fall into final damnation?
5. Is it always true of the people of God that they “by patient continuance in well doing seek for glory and honour and immortality?”

Romans 2:11-16

NO RESPECT OF PERSONS WITH GOD

In the final judgment God will not be found showing favoritism or partiality to anyone. He is an absolutely just God (see II Chr. 19:7; Col. 3:25; I Peter 1:17). Each person who stands condemned in the final judgment will be condemned because he willfully disobeyed the law of God and to the degree in which he was aware of the responsibility of what he was doing (see Luke 12:47, 48). The ground for judgment is the works which men do, and their degree of responsibility is according to their knowledge.

With the Jews, this would seem to leave no particular problem. After all, they had lived under the law and were quite aware of its teachings. Nevertheless, Paul felt it necessary to remind them that it was not enough just to have sat within the synagogue and listened to the reading of the law. It was necessary that they should live according to it in order to be justified before God (James 1:22-25).

It is with the Gentiles, however, that the greater problem is to be found, for they do not live under the law and have never heard God's commandments. Still, they too

stand condemned by their own conscience, says Paul, because even though they have not been taught the law as such, they still "show the work of the law written in their hearts." What this means is that every man is born with the principles of the law of God in his very nature. The first table of the law is concerned with the responsibility of man to worship God alone, and Paul has just pointed out in 1:18-25 that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Men know instinctively that there is a God who rules this world in power; and the reason why idolatry is so universal among men is because they reject this knowledge. In turn, all of the works of the law are understood by men even when they have not been instructed in the Decalogue. They know that it is wrong to lie, murder and steal, to commit adultery, and dishonour their parents; no one needs to tell them. This is evident from the fact that men everywhere insist that others do these things even while in their own hearts they themselves do not. All men stand judged in their sins by their own conscience.

That is why the final judgment will be one great day of exposed hypocrisy. Then God will make the secrets of the heart known for everyone to see. In each man it will be shown that his sins were not just a matter of honest ignorance but in every case of wilful disobedience (Romans 14:10-12; II Corinthians 5:10).

Questions for discussion:

1. Is there ever such a thing as a sin of ignorance?
2. Do we sometimes suppose that hearers of the law are justified just as well as the doers?
3. If "the Gentiles, which have not the law, do by nature the things contained in the law," does this mean that all men can do some good?
4. Is it a sign of the favor of God that the heathen have "the work of the law written in their hearts"?

Romans 2:17-24

THE HYPOCRISY OF JEWRY

Now at last Paul addresses himself directly to the Jews. All at once he presses down very hard on their greatest weakness.

It was the open assumption of the Jews that they formed a superior class of people. After all, they were the people of God, to them belonged the law of God so that they held a knowledge concerning true value which no one else possessed. Was it not but natural to suppose that they alone were the ones most capable of guiding the world and leading it in a way that was right? This feeling of superiority was very deeply entrenched in the minds of the Jewish people (see Matt. 23).

One is impressed at this point at the similarity between the feelings of the Jews of Paul's day and those of present day Christianity. So often one meets an almost unconscious assumption on the parts of Christians that because they are Christians they are as such superior to everyone else in the world. Particularly they seem to feel this in the fields of morals and knowledge. After all Christianity possess the Word of God and the truth that He has revealed, therefore, what would be more natural than that Christians ought to be the world's guides and leaders showing to everyone else what things are good and right. It all sounds very familiar.

Paul's answer to the Jews, however, was that they had better do some honest examining of their own lives in light of the Word of God. Here they were trying to teach others in the wrong of stealing, adultery, idolatry and so many other things while they were actually doing the same things themselves. Maybe it was not always immediately apparent on the surface, but it was there underneath in the heart nonetheless, and God's law demands purity there just as well (Psalm 51:6; Deuteronomy 6:5). Even more, the Gentiles finally knew it was there also so that the very claims of the Jews were before their eyes but a sham and a disgrace to Israel's God.

And we may note again at this point that to many modern day people the name Christian has become the equivalent of hypocrisy and a disgrace to the name of our God.

Questions for discussion:

1. Wasn't it true that the Jews were a preferred people to every other nation?
2. Shouldn't Christians be in a better position to understand the needs of the world than anyone else?
3. What is the reason for which the law was given? (see Romans 3:20).
4. Is the world justified in assuming Christians are hypocritical? How can we separate ourselves from this reputation?

NEWS

from, for, and about our churches

by JUDY LUBBERS

Servicemen

On November 24 Dave Molker from Hope left for service.

Rog Kamphuis has finished his two years of service and has returned home again.

Hope has two other servicemen now serving in Vietnam. Their addresses are:

Pfc. R. Miedema
RA 16936107
11th Gen. Supt. Aun. Co.
1st Cav. Div.
A.P.O. San Francisco, Calif. 96490

Pfc. Michael Engelsma
U.S. 4957097
H.H.C. 14th I.C.C.
A.P.O. San Francisco, Calif. 96384

The address of Neal Buitter is:

Pfc. C. Buitter
U.S. 548-14-592
225th AVN Co.
A.P.O. San Francisco, Calif. 96316

South Holland also has two servicemen. Their addresses are:

Pvt. Harry H. Rutgers
U.S. 54822810
D-3-3 4th Platoon
Fort Leonard Wood, Mo. 65475
Sgt. Hank Zandstra
U.S. 54812894
Co. B Second Battalion
5th Brigade
Fort Polk, La. 71459

Membership

Mr. and Mrs. T. De Vries have transferred from Loveland to Edgerton.

Mrs. Clare Kuiper has transferred from South West to Hope.

Mr. and Mrs. Gordon Ondersma and three baptized children have transferred from First to Hope.

Mr. and Mrs. Gerald Vanden Berg have transferred from Holland to Hope.

John Heys from South Holland made public confession November 5.

Mr. and Mrs. Steve Poortinga have transferred from South Holland to Lyden.

Jim Lanting has transferred as a baptized member from Holland to Hope.

Upon their requests, certificates of dismissal were sent to the Tunis Dykstra and Joe Schut families of Hudsonville.

Marriages

Mr. William Lenting and Miss Anita Clason on November 24.

Miscellaneous

A Thanksgiving Mass meeting was held for all young people in the Grand Rapids area on November 19 at the South West Church. Rev. Van Baren was the speaker.

On November 12 a Singspiration was held at the Southeast Church sponsored by the *Beacon Lights*.

