Clarion

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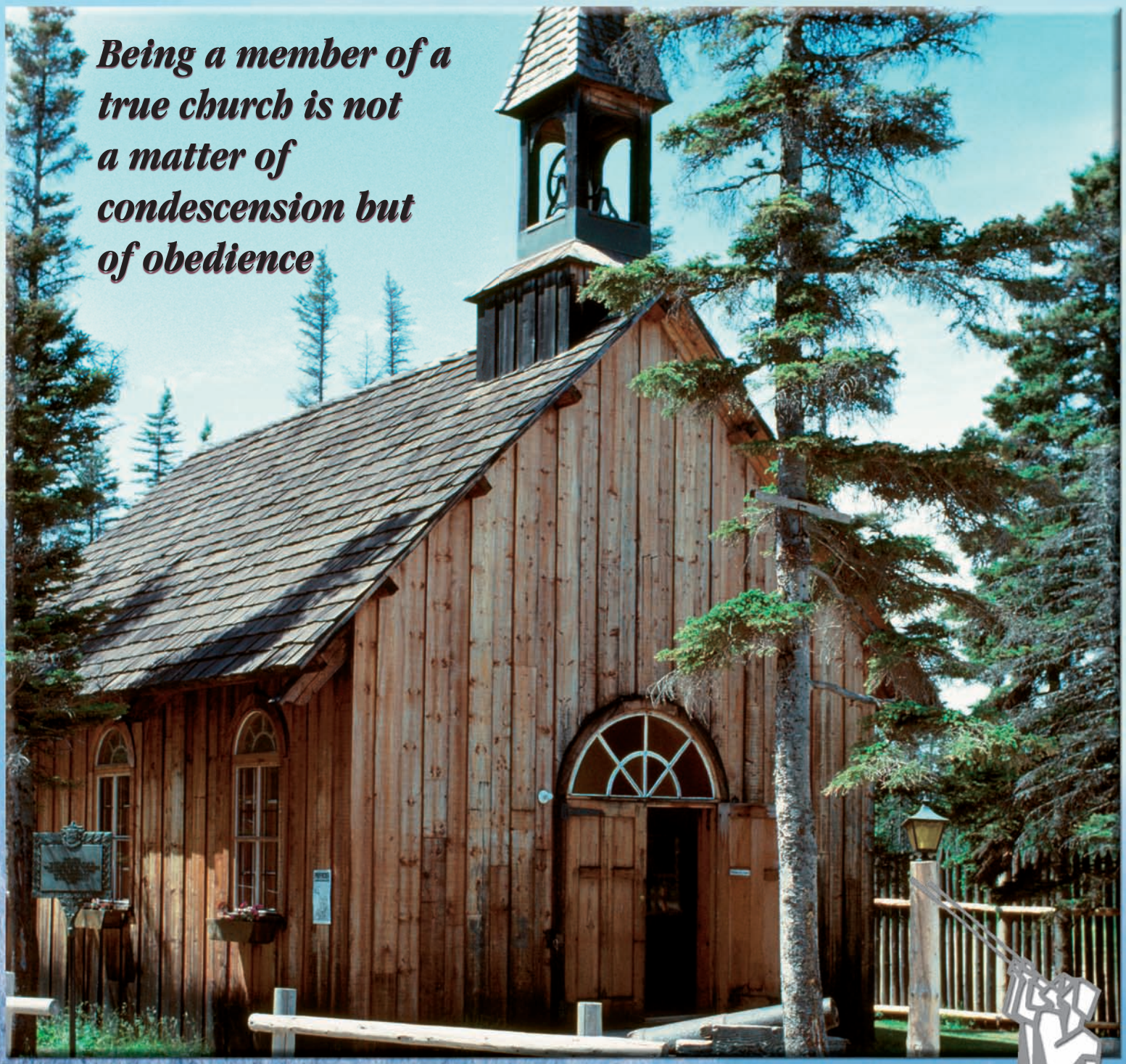

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Cl. Stam

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Post-Secular

It is trendy to be spiritual

Last fall, *Nederlands Dagblad (ND)* reported that post-modernism is past. The Scientific Council for Government Policy (a think-tank which advises the civil government) published a report in which it is stated that Holland has now become *post-secular*.

Post-secular? What in the world does that mean? Well, secular means "worldly." The secular society has only disdain for religion, which is regarded as the greatest of all evils. So, if you are a Christian, you try to hide it. That's how it was after the sixties. Religion was definitely out. Darwin was everybody's hero. Post-modernism, too, was absolutely deadly on dogma. Teaching religion was like brainwashing.

Being a member of a true church is not a matter of condescension but of obedience

But now there is post-secularism. That means: religion is again cool. It is okay to be a believer. You don't have to hide it anymore. Christians, come out of the closet. The modernist secular society is gone. The post-secular society has arrived. Society has not gone from post-modernism to atheism (as you might expect) but to post-secularism.

God is back

Post-secular? Now I have to internalize a whole new concept. Modernism and post-modernism are passé and there is a definite change towards post-secularism. As *ND* put it, "God is back."

This is important because post-secularism especially is found among *youth*. It is trendy to be spiritual. The older generation, the boomers, is still by and large of the opinion that religion is harmful and should not influence the state or government. But the younger generation is showing a renewed interest in matters of piety. Religion is cool, even in the public sector.

Most of us probably thought that many youth were on the way out. Some young people are, for all kinds of reasons. But in the post-secular society religion does matter and plays an important role in young people's lives. Post-secularism is a new trend that stresses the importance of faith in all aspects of life. This is what *ND* reported in late 2006. Perhaps the Reformed churches have survived the onslaught of modernism.

The downside

But there is a downside to post-secularism. The downside is that today in a post-secular society it does not matter anymore whether you are a church member or to which church you might go. *ND* writes about the "diminished meaning of the church."

The church does not play the role in society as it once did. Being a believer is fine, but church membership is unimportant. Young people can switch rather easily from a Reformed to a Baptist church or vice-versa. It's not a big step for some. The Reformed today march side by side with Romanists, Pentecostals, and sundry denominations.

Faith has become strictly personal. I believe what I want to believe and attending a specific church regularly is not really required. You may shop around, attending all kinds of churches, and switch when you want. Because being a believer has nothing to do with any specific church.

As much as there used to be emphasis on church membership in the past, today in the post-secular world this is considered to be irrelevant. Very rarely do you still hear or read about the distinction between

the *true and false* church. It is simply not done anymore. We are past that stage. This is the very heart of post-secularism.

The fall of the wall

Our era is one of falling walls. The Berlin wall and the iron curtain fell. Now the walls that have been erected between churches must fall. We are told that we must apologize for the past wrong of condemning other churches. Recently the chairman of the PKN (Protestant Church of The Netherlands), Dr. Bas Plaisir, apologized in an anniversary gathering of the Pentecostal Assemblies in The Netherlands for not accepting these churches as true churches and their members as true Christians. By all accounts it was a very moving moment.

Of course, we must always apologize for errors and confess our sins. Everyone understands that in a serious church struggle which leads to separation or schism, both parties make mistakes and can be wrong on certain points. We always have to consider our own history with a good measure of self-criticism.

But church history is not a matter of erecting walls or breaking them down. Church history is always a matter of faith. There are walls that have been erected for the sake of preserving the truth. Being a member of a true church is not a matter of condescension but of obedience. It is a faithfulness that the Lord asks of me and of all others.

The church of our choice?

I have always found it a matter of spiritual weakness when it is said: go to the church of *your choice*. Our Lord did not say, "All you have to do is believe." He said, "*Follow me*." Paul writes to Timothy, "Guard the good deposit that was entrusted to you" (2 Tim 1:13, 14). We are exhorted to keep the pattern of sound teaching.

Jude urges us to "contend for the faith that was once for all entrusted to the saints." Without being contentious, we must *contend* for the faith. That means: you have to resist vigorously if the truth of God's Word is compromised. That's not an option but a command.

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Post-secularism says: believe what you want, where you want! But God calls us to be faithful to the Scriptures and go there where the truth of Scripture is taught. Everything passes, "but the word of our God stands forever."

Satan's scenario

Post-secularism may well be a final test. Satan's scenario is: be religious, but do not be committed to the Son. We are all religious in our own right and you have no business judging the beliefs of others. No crusade mentality is allowed, be tolerant.

Be tolerant even of Muslims. Some say that Muslims want to kill us, but that's overstated and unproven. Don't judge an entire religion by the actions of a few fanatics. Don't call your bear Muhammad, either.

I find it remarkable that the Bible does not tell us that in the last days that there will be a total lack of religion. On the contrary, there will be *much* religion. Paul describes the people of the last days as having "a *form* of godliness but denying its power" (2 Tim 3:5). There may be cities full of temples but God is unknown (cf. Acts 17: 16-33). Idolatry abounds.

You have to resist vigorously if the truth of God's Word is compromised

Post-secular: religion has become an outward, formal matter. It does not really touch the heart or change lives. People will be lovers of themselves and not lovers of God or their neighbours. That's why we always were on our own and that's how we'll be in the end. Satan's scenario calls for a lot of false religion but no true faith. Many churches will exist, but where is the true, faithful church?

Our Lord said, "However, when the Son of man comes, will he find *faith* on the earth?" (Luke 18:8) Reformed explainers used to stress that it says in the original: will he still find *the* faith on the earth, meaning the true faith. Nowadays *the* faith doesn't even exist anymore in the post-secular mind.

Especially now it is important to be a member of the true church of our Lord Jesus Christ.

Special Event Submissions

Submissions covering special events should be sent to the Copy Manager within two months of the event's date; there is a maximum length of 1000 words. If pictures of the event are available, please submit them (with a recommended digital size of 1200 x 1500 pixels or larger) with the article.

R. Bredenhof

The Boy Jesus

MATTHEW 13:52

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"Didn't you know I had to be in my Father's House?"
Luke 2:49

Looking at the four gospel accounts of Jesus' life, we notice that just a few of his years are described. There are a handful of stories from the time surrounding his birth; and then the lengthy records of his ministry, beginning when Jesus was about thirty. Those in-between years have been reason for much speculation: What was his childhood like? What did Jesus do in all those years before his ministry? On this the gospels are silent, with the exception of one passage, Luke 2:41-52.

This text follows the account of Jesus' birth and all that accompanied it. After these events, Joseph and Mary returned to Galilee. It's in Nazareth that Jesus then spends his formative years; as Luke tells us, "The child grew and became strong; He was filled with wisdom and the grace of God was upon him" (v 40).

Then we're given one glimpse of Jesus' childhood, when Jesus went to the temple as a young boy. Luke sets the stage by describing how Jesus' parents went annually to Jerusalem for the Passover feast. From the Mosaic law we know that adult males had to attend three yearly feasts. Distance constraints prevented some Jews from attending all three, but many still attempted to be at Passover.

The custom was that at age twelve, a Jewish boy prepared to take his place more fully in the religious community. Thus when Jesus was twelve, He joined his parents for this celebration.

However, on the return trip from the big city, things didn't go so smoothly. Somehow Jesus was left behind at Jerusalem, while his parents went on their way. Joseph and Mary had already journeyed one day when they discovered his absence; after returning, it was three days before they found Him. Quite understandably, they were anxious at having been apart from their young son for so long.

Their anxiety quickly gave way to astonishment! For they found Jesus "in the temple courts, sitting among the teachers, listening to them and asking them questions" (v 46). Jesus had been conversing with the rabbis, the experts in Judaism who gathered in the temple precincts for teaching and discussion. His presence there had not been an annoyance; rather, "Everyone who heard him was amazed at his understanding and his answers" (v 47).

When Mary challenges Him for his apparent disrespect, Jesus answers her directly: "Didn't you know I had to be in my Father's house?" (v 49) His parents don't understand his words, for they overlook the subtle contrast between Mary's plea and his reply. She had said, "*Your* father and I have been anxiously searching." Yet Jesus spoke of his need to be in "*My* Father's house."

In this we see that Jesus – already at a young age – had a living awareness of his unique bond to God the Father. Just as Gabriel had told Mary some years before, this child would be called "the Son of the Most High" (Luke 1:32). Jesus the Son lived in this knowledge, from the time of his youth, right into adulthood.

Indeed, it was because of this relationship that Jesus had desired to be in the temple. For this was the special place of the Father's earthly presence. Here, through the study of his Father's Word – "the Law of Moses, the Prophets, and the Psalms" (Luke 24:44) – the Son was preparing Himself to take up his mission, even though its beginning was still some eighteen years away.

While Jesus was aware of the calling that his heavenly Father had placed upon Him, He certainly didn't disregard his earthly parents. For after this event, Jesus went to Nazareth with Joseph and Mary and "was obedient to them" (v 51). His maturing process, also through learning true obedience to God, would continue until the time was right. Then the Son would take up his ministry in earnest.

At Jesus' baptism, the Father's own voice would sound from heaven, "You are my Son, whom I love; with you I am well pleased" (Luke 3:22). With those affirming words in his ears, the Son would officially begin the work that He had come to earth to do: bringing glory to his Father in all things, even when it meant dying on the cross.

As those who could never offer full obedience to the Father, let us give thanks for the Son's faithfulness, from the beginning of his life to its very end. For through his perfect obedience as the Son, Jesus Christ made it possible for us too, to become children of God!

W.L. Bredenhof

A Guide to Reformed Worship (Part 5) – Congregational Prayer

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So far in this series, we've looked at the basic principles of Reformed worship, the introductory elements to the service, the confession of sin and assurance of pardon, and the preaching of the Word. Following the preaching of the Word (God's speaking), what follows is usually some sort of response from the congregation in song and prayer. In this particular article, I want to briefly look at the element we often describe as the "congregational prayer."

Even if the Scriptures did not command it, prayer is in a sense an inherently natural outcome of the covenantal structure of our worship – God speaks and man responds. We might assume that one of the ways man would respond would be with words in prayer. As it is, the Word does in fact command us to pray. We can think of passages such as 1 Timothy 2:8, "I desire then that in every place the men should pray, lifting holy hands without anger or quarreling. . . ." All the evidence supports the view that the Christian church from the time of the apostles onwards has been a praying church, even if those prayers were done in Latin in the medieval church.

The Reformers, therefore, had no need to restore prayer as such to the church. It had always been there, but it had become meaningless. Moreover, only certain kinds of prayer remained in the pre-Reformation church, mostly centred on the mass. The prayer of intercession or "congregational prayer" was virtually non-existent. The Reformers, such as Calvin and Bucer, recovered this biblical element of public worship.

They did so not only on the basis of what they knew about the church fathers and the early church, but more importantly, on the basis of Scripture. They saw passages like 1 Timothy 2:1-8 which clearly mandate the church to be interceding for the needs of a variety of people. In Matthew 5:44, the Lord Jesus taught believers to pray for their enemies. With the words of Matthew 9:38, He taught us to pray for labourers to be sent into the vineyard. In Philippians 4:6, God teaches his people to pray for the needs of the church – and there are other such passages.

Timing and content

There can be little question that God's people are mandated to pray for the needs of others, both inside and outside of the church. But there is the question of timing – when is an appropriate time to do this in the worship service? On this question (a matter of circumstances – see the first article in this series), there is freedom. If there were some urgent matter on the minds of many in the congregation, it would be wise for the minister to bring this up in the first prayer already. But normally it seems that in most, if not all, of our congregations, the prayer of intercession is left to near the end of the service.

It is often combined with a response to the sermon. The minister will thank God for his Word and what was specifically proclaimed from the text. He will ask God for help in applying whatever the Word teaches God's people in that particular passage. While there's nothing unbiblical about "piggy-backing" the prayer of application on to the prayer of intercession, in some instances it may be better to have them separate. I think especially of churches like my own where we have some liturgical distance between the end of the sermon and the second prayer. After the minister says "Amen," there is a song of response, followed by the offertory and then another song. By the time for the second prayer, ten or more minutes may have

elapsed. In that instance, it makes sense to have a brief prayer of application immediately after the sermon along the same lines as was done in Reformation Geneva. However, there are other churches where only a song separates the second prayer from the sermon – in those instances, it would be best to combine the prayer of application with the prayer of intercession.

As for the content of the prayer of intercession, we have a typical pattern in many of our churches. It's a good pattern and, while it's not directly commanded in the Bible, it is a wise ordering of things. In the morning service, normally the minister brings the needs of the local congregation before the Lord. In the second prayer of the afternoon service, normally the minister will lead the congregation in prayer for a variety of needs outside of the local church. This is not set in stone and it is not a biblical requirement, but it does keep the prayers organized and prevents them from becoming unduly lengthy. Ministers usually have no difficulty keeping track of the needs of the local church, but they are wise to make a list of items outside the congregation that regularly need to be mentioned in the prayer of intercession and then to keep track to insure that these items are regularly remembered. As an aside, it would also be wise for the heads of our families to do the same for their regular daily family worship.

Mechanics

That brings me to a brief discussion of the mechanics of congregational prayer. I once asked my catechism students whether anybody had ever discussed the mechanics of prayer with them. By that I mean what we are doing in our hearts or minds when somebody else is leading in prayer. It was surprising to learn that they'd never heard anything about this. This is important because we still self-consciously cling to the practice of *congregational* prayer. The minister says, "Let us pray together." When he prays, he uses the first person plural: "we," "us," and "our." This is a notable difference from many non-Reformed churches around us where worship leaders will often use the first person singular: "I," "me," and "my." We seem to be clear that when we pray in church we are praying *as a congregation* and not just listening to one man praying at the front by himself.

Prayer is a natural outcome of the covenantal structure of our worship

But how do we do that in practical terms? I have often wrestled with this question, never having been taught anything on this myself. At first I thought that perhaps I should listen to the words of the minister, wait for an appropriate pause and then rephrase the words and make them my own. There were two problems with that. First, the pauses don't always come and by the time a pause does come, I may have forgotten what the minister said. Second, with this approach I was only praying as an individual in the middle of a group of people – this was not congregational prayer anymore. There had to be a better way.

The Bible does not appear to teach us anything concrete about the mechanics of congregational prayer. The only thing we know is that it is quite likely that prayers, like songs, were recited in unison. Taking our cue from that, when we pray as a congregation, the best thing to do is to immediately echo the words of the minister in your own heart, intentionally using the first person plural. We must be self-consciously aware that we do not pray as individuals at this moment, but as a congregation. The minister provides the leading voice and the congregation echoes that voice in their individual hearts, in almost the same way that they would echo the Apostles' or Nicene Creed if they were being recited by the minister on behalf of the congregation. I know that this is not an easy thing to master and I am but a novice in it myself; nevertheless, we must discipline ourselves for the practice of congregational prayer and take it seriously.

Worship is work

When we carefully consider our congregational prayers and the effort involved, it becomes clear that the congregation is not inactive in public worship. In fact, if we are taking what is happening seriously, there is a lot of work to do! Before arriving in Langley, I had a period of about six months where I spent more time sitting in the pew than behind the pulpit. It struck me then that being a participant from the other side of the pulpit is just as much work as being the minister leading the service.

Somebody once remarked that "worship" is a verb. This is perhaps most true when we consider the elements of prayer in the service. God's people are busy with this, responding to their God, bringing their thankfulness to Him, and interceding for one another and for their neighbours. Let me encourage you to reflect carefully on this element of worship both before and during the worship service, not only this coming Sunday, but on every Sunday.

Ray of Sunshine

By Mrs. Corinne Gelms and Mrs. Erna Nordeman

"In his heart a man plans his course, but the LORD determines his steps."

Proverbs 16:9

Once again we are standing at the beginning of another New Year of our Lord, 2008. As we reflect in the past year, we can only give God all praise and thanks for what He has done and given through his providential love and care. Some of us had trials and difficulties to face, while others had much joy and happiness placed in our lives. But above all, God's will has been and continues to be fulfilled.

And what do we expect in this New Year? May all our hopes and expectations be in Him alone. May we all continue to trust in his promises; for He will be near those who place their hope and trust in humble submission to Him alone.

The devil continually tries in so many ways to break up the work of the Holy Spirit in our lives. He tries to make us stumble. Yet, we need not to fear for we have his Word and Spirit to guide and help us. We must continue to fight the good fight of faith till Christ returns.

Yes we can make plans in our life, sometimes from day to day, or week to week, and we hope that they work out the way we planned them. Yet, here again, we may learn from the text we chose; that "in his heart a man plans his course, but the Lord determines his steps." We must daily place God at the centre of all our planning. When we prayerfully ask God for guidance and wisdom, then we will not be disappointed.

> Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money." Why, you do not even know what will happen tomorrow. What is life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, "If it is the Lord's will, we will live and do this or that. James 4:13-15.

We are but fleeting grass on this earth. In this New Year we must keep our eyes focused on the life hereafter. Christ will return to call home those who ran the race by putting their trust in Him alone. Praise be to God for his sovereign grace in our lives. May we all continue to experience God's rich blessings in this New Year 2008.

The life of man is fleeting like the grasses,
And like a flower, when the stormwind passes,
It soon is gone: its place knows it no more.
But God's unfailing love shall never perish,
For everlastingly the LORD will cherish
Those who revere Him and His Name adore.

Psalm 103:6

Birthdays in February:

12 Conny VanAmerongen will be 43
361 Thirty Road
Beamsville, ON L0R 1B2

18 Cora Schoonhoven will be 57
93 Oxford Street
Richmond Hill, ON L4C 4L6

24 Fred Ludwig will be 56
653 Broad Street West
Dunnville, ON N1A 1T8

Congratulations to all of you celebrating a birthday this month. May our heavenly Father grant you his many blessings for this New Year. Hope you all have an enjoyable day together with your family and friends. Till next month,

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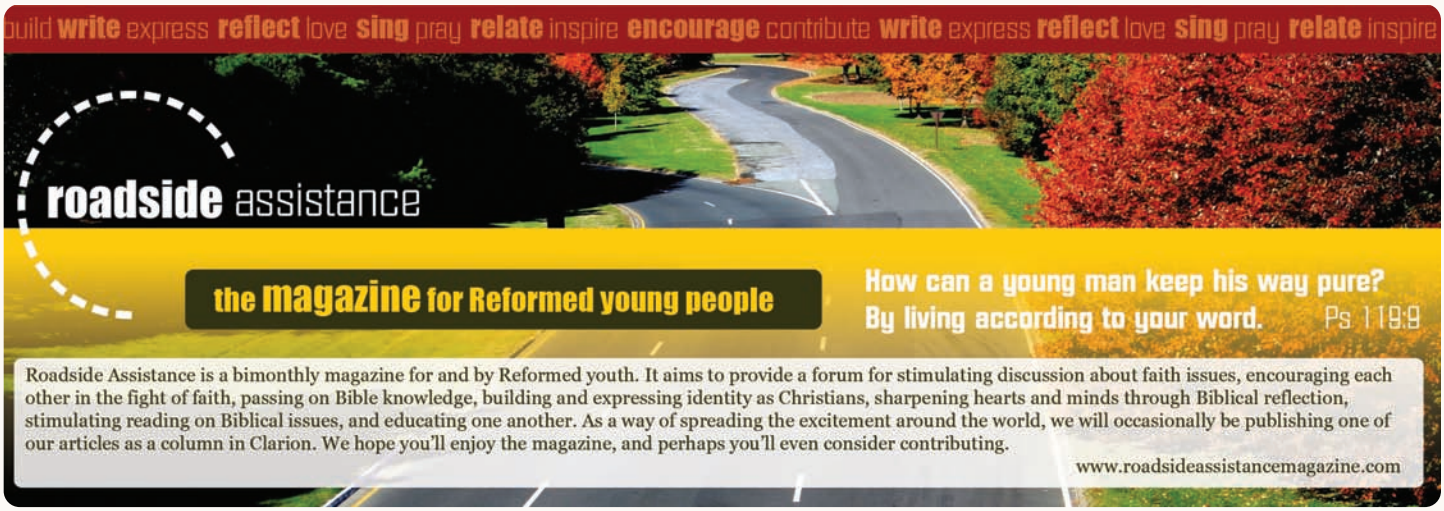

Good Cop? Bad Cop?

Tim Sikkema

"Man, I got off lucky! If I hadn't seen that cop ahead and slammed on the brakes I would have been busted for sure, doing 140 in an 80 zone."

"I can't believe I got a $400 speeding ticket. My insurance rates are gonna go through the roof! I am so gonna fight this one!"

"I wish there wouldn't be so many cops on this road. I always have to watch out for them!"

Very often I hear comments like this and I wonder. . . does that really reflect a Christian attitude towards the police? Does it really respect them for maintaining justice? Oh yes, at times the police might seem to be a little unfair, but is that any reason to disregard their authority?

A scriptural view

Let's take a look at what the Bible tells us about the police. It never actually mentions the word "police;" at the time it was written there were no police forces like we know them today. However, God has plenty to tell us about proper attitudes towards those with authority over us. While this refers to the government, it also includes the police who enforce laws and judges who interpret them. Not only does God tell us that we should obey the authorities, He also tells us why.

The Old Testament places great importance on obeying the authorities of the land. We can think, for example, of Proverbs 24:21: "Fear the Lord and the king, my son, and do not join with the rebellious." Our Heidelberg Catechism is right to say that obeying our parents includes honouring "all those in authority over me" (LD 39). This much is clear from the rest of Scripture.

God often provided his people with kings and other rulers from their own people. However, at times He also appointed rulers from outside of his chosen people to govern them, especially when they needed to be punished for not living up to God's covenant demands. At one point, the prophet Jeremiah had to tell King Zedekiah that obeying God meant he should surrender the city of Jerusalem to the Babylonians. Such an act of submission to the world power would have saved the city and his own life. God was using the Babylonians to bring punishment on Judah, but the king was too proud to accept that. By rejecting God's rule through Nebuchadnezzar, Zedekiah only made matters worse for himself (Jer 38:14-39:10).

God did not stop working with civil leaders in the time of the New Testament. Our Lord Jesus Christ respected the due process of law that sentenced Him to death. As unfair as his trial was, it did accomplish God's purpose for Him and for us. The Apostle Paul also submitted to the Roman way of dealing with him. Although he knew he was innocent of the

charges the Jews had pressed against him, Paul said that he would be ready to receive punishment, even death, if that was what he deserved (Acts 25:8-11).

This matches very well with what Paul had written just a few years earlier, in his letter to the church at Rome. In chapter 13 of that letter, he calls on Christians to submit to the governing authorities because God has given them that position. Of course, we must keep in mind the apostles' principle to place obedience to God higher than obedience to men (Acts 5:29), but that does not take away from the need to generally obey and always respect God's representatives in the state. The government has the God-given task of protecting its citizens and punishing lawbreakers. When we act in good conscience we have nothing to fear from the government.

It's very important to stress that we obey the government (including the police) not just to avoid punishment, but because that is the right thing to do (Rom 13:5). That is what God calls us to do. This means we should obey the government's laws not just because not doing so might mean we have to pay a fine or spend some time in jail, but because we have a heartfelt desire to do so. As Christians, we show that we respect the government's task of governing and protecting its citizens by gladly submitting to its laws. If we do not do so, we are also rebelling against God.

On the roads today

How does this relate to the questions raised at the beginning of this article? We should first of all realize our own sinful condition. We have broken the law of God and that has earned us eternal torment in hell. We should realize how serious the consequences of our sin are and know that it is only because of God's incredible mercy that we have been given the complete opposite of what we deserve. But even that could not come without a price: our God is entirely just and so our sin did have to be punished. He sent his own Son to bear that punishment for us. Can you imagine a judge in a Canadian court sending his own innocent son to plead guilty on behalf of a murderer!? That is only a small measure of how unthinkable God's love is!

We have a responsibility and calling not to be lawbreakers

Our faithful God has covered over our sin and granted us promises of eternal reward. At the same time, we do still hurt other people and ourselves by our sin and we have to bear the consequences of that. But as we are called to obedience to God, so we are also called to obey his representatives in the government. We have a responsibility and calling not to be lawbreakers, but in our sinfulness, there may be times when we do break the civil law. Then we must honour God by also accepting the consequences of having broken the law. We must come to accept that all our actions, however much we may regret them later, can greatly impact the rest of our lives.

So if you're driving, is it right to speed, as long as you don't get caught? Should you always be on the lookout for cops at the side of the road? Isn't it far better to drive at a safe and legal speed in the first place? That way you free yourself from that guilty conscience, don't endanger the lives of others on the road, and bring no shame to the name of God.

If you are going 160 clicks, what is your first thought going to be when you see those cherries? Are you going to slow down as much as possible to avoid the police? Wouldn't it be more honest to keep going at the same speed, and perhaps learn a lesson the hard way? And if you do get pulled over, are you going to try wheedle your way down to a more manageable ticket? Or are you going to accept the consequences of your decision to speed?

If you do get a ticket that you know you deserved, are you going to fight it tooth and nail in court? Will the pressure of higher insurance costs push you to speak against your conscience in front of a judge? Will you lie and say you had no idea you were going that fast, just to save a few bucks? You might want to consider, then, that God uses the authorities for his purposes, to correct us when we do wrong. Accept that you made a bad choice, respect the policeman for doing his job, and bear the consequences.

As Christians, we of all people should realize what justice is. We have been given an understanding of how great our guilt is and how it displeases God. We know that God uses governments to maintain order and so it is part of our witness to the world to respect their authority. We cannot be two-faced about it: if we say we honour the authorities, we must also be willing to receive their correction. We Christians ought to fight against rebellious worldly attitudes and instead stand up for real honest justice.

R.F. Boersema

Should We Speak of a Covenant of Works?

Rev. R. F. Boersema is minister emeritus of the Maranatha Canadian Reformed Church at Surrey, British Columbia
ralph@refmail.net

Our Presbyterian sister churches call the relationship God had with Adam and Eve a covenant of works. Our Three Forms of Unity do not use this expression, but there are Reformed teachers who subscribe to them that favour this idea. In this article we discuss whether it is good to describe the first relationship between God and man as a covenant of works.

A covenant in Eden?

Since covenant terminology is not found in Genesis 1 – 3, many Reformed brothers follow the example of the Three Forms of Unity and do not speak of a covenant at all in the Garden of Eden. There are, however, a number of other concepts also not mentioned in these first chapters that, by comparing with the rest of Scripture, can be seen to have applied to Adam and Eve from the beginning – the command to love God, for example. Thus it can be pointed out that characteristics of a covenant relationship are present in these chapters, even though covenant terminology is not yet used, and many find it helpful to speak of a covenant when comparing the Adamic administration with other periods in history.

In a covenant, the parties involved establish a bond of loyalty, promising to be committed to each other in love. In his covenant with Abraham, for example, the Lord promised to be Abraham's God and the God of his descendants and promised that he and his people would be God's people. As is typical of God's covenants, He also set before Abraham blessings and curses and confirmed the covenant with signs. Such elements are also found in Genesis 1 – 3. God was committed to Adam and his descendants to be their God and they were his people who served Him in loving loyalty. The Lord set life and death before Adam, blessing and curse signified in the tree of life and the tree of knowledge, life or death, according to loyalty to the Lord and his requirements – just as we find in later administrations that are called covenants. The comparison can be expanded more and other arguments can be presented, but these points are sufficient to show why most Reformed theologians speak of a covenant between God and man in the beginning.

A principle of works?

Whether or not we use the concept of covenant, we now ask, should the relationship between God and Adam be called a covenant of works or be understood to be based on a principle of works? It is true that works were integral to this relationship, but it is not helpful to regard works as that which particularly distinguishes it from God's later covenants with his people.

Our Presbyterian brothers confess that: "The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience" (Westminster Confession of Faith 7.2).

It is certainly true that God required Adam and his posterity to bring forth works of perfect obedience to Him and that if they would disobey they would die on that very day. God's blessings were surely conditioned on full obedience to the law. Never could man expect to continue in fellowship with the Almighty and

inherit his rewards if he would not love God with all his heart, soul, strength, and mind and his neighbour as himself. Adam was called to walk by faith in the works God had prepared for him. Obedient works were essential to the first administration.

In a covenant, the parties involved establish a bond of loyalty, promising to be committed to each other in love

For a correct understanding of the Adamic administration, however, we need to avoid some notions that are often associated with the idea of works. We must not think that God established a work contract (a principle of works) with mankind such that life would be wages that Adam would earn through faithful labour, especially not as the means by which man would be accounted as righteous. The Lord did constitute his children to be stewards of the earth and He does give rewards for faithful stewardship according to work that is produced, but this must not be confused with justification and it must be viewed as ever the result of God's unconditional love. Man could never purchase rewards from God. The Lord never is indebted to man and under obligation to pay value to man in exchange for merits produced by him.

Adam's justification before the fall

People who speak of a covenant of works often think that Adam was to have been justified after meriting God's approval by accomplishing perfect works of obedience to the law. This turns things around. Adam was not created morally neutral. He did not have to produce works in order to earn justification. No, Adam was created in perfect righteousness and holiness. These were divine gifts he and Eve had from the beginning. God's children were counted as just from the beginning and lived in perfect communion with their God from the first day of their existence. They were righteous and in righteousness were called to serve the Lord perfectly by the strength and faith with which He empowered them.

The test God presented in the tree of the knowledge of good and evil was a test of whether they would remain faithful, obedient, and righteous, not whether they would produce works that would make them righteous. It was about *remaining* true not about *becoming* true to the Lord.

God's blessings have always been gifts

Eternal life is presented in Scripture as an inheritance, not a purchase. An inheritance is a gift. God's children are his servants, but from the beginning they are also beloved children, members of the family. Adam did not have to earn his way into the Lord's family and work to buy the inheritance. As diligent children Adam and Eve rejoiced to lovingly toil in their Father's vineyard, trusting that the promised blessings were theirs as gifts from their Father. This is to be contrasted with the idea that in the covenant of works man was first a servant with a job to be performed, so that he could be confirmed in righteousness after completing the job and thus be received as a son upon earning the inheritance. An inheritance is a gift, not a purchase, and servants do not earn the right to become children through the work they perform.

There are two notions commonly associated with the covenant of works that need to be questioned. One is that to be counted as righteous is something earned by works. The other, that an inheritance is purchased. God's judgment concerning Adam's righteousness was according to works, but his perfect obedience was *fruit* of his original righteousness and not the means by which he would *merit* right-standing and acceptance by the Lord. Also, perfect obedience was essential to receiving the promised inheritance, but this was the expression of a son's faithfulness of service to his Father, not a means of purchasing blessings.

The Lord never is indebted to man and under obligation to pay value to man in exchange for merits produced by him

The Westminster Assembly contrasted the covenant of works with the covenant of grace. This, too, raises questions. Of course there is a big contrast between God's relation with man before the fall and this relationship after the first sin. Under the first administration there was no redemption or need for it and after the fall, the only way in which man could live in fellowship with God is by redemption through the blood of Christ. This redemption is certainly of grace. However, do we do well to characterize the contrast between the covenants as one between works and grace? Was there no grace before the fall into sin?

By grace, not by works

Proponents of the covenant of works usually see a connection between the covenant with Adam and what Paul writes in Romans 4:4-5: "Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness." They conclude that in the first covenant works are treated as meritorious and are counted as righteousness. Eternal life is received as wages for the labour rendered to God. Works merit wages. But was it really Paul's intention to teach this? Does the Bible really lead us to think that for Adam before the fall his obedience to the moral law would earn his wages from God? Does God count Adam's obedience to the moral law as labour that needs to be recompensed as justification? It is more likely that Paul is simply pointing out the contrast between his opponents' way of thinking and the Lord's way of justification. There is no need to conclude from this passage that Paul is teaching that God's relationship with man began with a covenant of works.

We are told that the covenant of works is based on the principle of merit, not of grace. Now it is true that there are ways in which we can regard Adam's obedience to be meritorious, but we must also consider that Adam lived by faith through grace. Before the fall, Adam's works were worthy of God's approval and judged to be righteous. In this sense, they were meritorious and they merited life in the sense that a righteous man deserves to live and not die. However, if the idea of merit is taken as deserving of a blessing because righteous works must be recompensed with eternal life for services rendered to the Lord, then we ask where such a teaching is to be found in Scripture. In Genesis 1, the Lord first blesses Adam and Eve and then tells them to be fruitful and multiply, to fill the earth and subdue it, having dominion over all other creatures. Man receives a blessing before he is assigned work to perform. In fact, it is only because of the blessing that he can perform his works.

An inheritance is a gift, not a purchase

It is not only after a sinner is redeemed that God is at work in him both to will and to work to please the Lord (Phil 2:13). This principle applied from the beginning. Adam and Eve also willed to please the Lord and worked this out only because God was at work in them and because He had made them righteous and already embraced them as just. They lived by grace, entrusting themselves to their Father in true faith. God promised to reward their work. However, if we take merit to refer to value that can be exchanged for something else of value, this reward would not have been of merit, but of grace.

On the other hand, if merit is understood simply as being worthy, we may say that good works merit approval and life only because they are fruit of God's grace. Man never earns acceptance by God and never places God in his debt such that the Lord is bound by a principle that requires Him to repay man with eternal life because of the work produced. In the Garden of Eden God condescended to commit Himself to his children in love. His blessings promised to man flowed from his own commitment of love, not as payment for worth or merits produced by man.

Grace before the fall

Grace is a gift. Adam and Eve were created by grace. Their original righteousness was a gift. They were counted as just from the beginning because of God's gift of righteousness. God's blessings and promises were gifts. The work assigned was a gift. God's relationship with man in which He embraced man with love and pledged eternal fellowship and loyalty was a gift. Adam and Eve's loyalty in which they committed themselves to love their God and express this in faithful obedience to the moral law was a privilege to be fulfilled only through the gift of God's working in them. In other words, also before the fall, man lived by God's gifts, God's grace. This was not redemptive grace, granted in spite of sin, nor did it undermine the responsibilities God gave to Adam. Nevertheless, it was grace. Adam was to obey in thankful love, and not as driven by efforts to earn acceptance by the Lord, and God did not withhold his blessings until they would be merited by man.

The characteristic feature of the Adamic administration was not that man had to earn right-standing with his God by means of labour that would purchase eternal life. God's promised inheritance would not be earned as a salary for performing the work of perfectly keeping God's moral law. Rather, the promised blessing was to be received as a gift. Adam and Eve were called to live by faith and not by sight. In this way God would lead them into the eternal inheritance in fulfillment of his promises as Adam, Eve, and their descendants would express their faith, hope, and love in perfect obedience to the whole law of the Lord. Absolute obedience to the law was necessary for man to continue to be counted as righteous

and be received into God's glorious rest at the time appointed. In this sense, eternal life was conditioned on obedience, but not in a sense of works earning wages or in a way that sets human merits over against God's grace.

Some theologians prefer to reserve the concept of grace to the Lord's mercy to sinners, arguing that the word grace is used in the Bible only for undeserved favour shown to sinners. Accordingly, some of them call God's initial relationship with Adam a covenant, but then a covenant of favour rather than grace. We need not make a big point of this. There are other terms, such as covenant, inheritance, and love, that are also not found in the Bible before the fall into sin, yet we use them with reference to the pre-fall condition. It is not wrong to speak of grace and faith before the fall. The term favour is actually not as clear as grace. A number of uses of favour do not express that the favourable attitude is undeserved or purely an expression of unconditional love.

A relationship of love, not of merit

Reformed brothers who speak of a covenant of works certainly recognize that the Lord's original relationship with Adam was not deserved. It would be wrong to give the impression that they teach that man's merits brought about this relationship. The Westminster Confession emphasizes that man could have no bond with God except by God's condescension. Nevertheless, these brothers hold that, in his condescension, God was pleased to establish a relationship with man by which man would earn justification through his works and purchase life. Although they recognized the priority of God's sovereignty and that He is never bound by anything outside of Himself, they think that, in his good pleasure, He bound Himself to man in such a way that man's inheritance would be merited by his works. This view fails to do justice to the relationship of love between God and his people.

It is not wrong to speak of grace and faith before the fall

Adam was God's servant, but God's relationship with him should not primarily be thought of as between an employer and an employee. There is more to God's condescension than what can be compared to an employer not being bound to hire an employee. The Lord's relationship with Adam was more like the bond of love between parents and children or a covenant of marriage between spouses. A husband showers gifts on his wife, not because she earns them or buys them from him through her works, but because of his love. And she receives them as gifts not as merited rewards. So was the original relationship between God and man – one of unconditional love, not of purchase.

Speaking of a covenant of works to distinguish the first divine-human relationship from the covenant after the fall into sin does not accurately call attention to what characterized the first bond between God and his righteous children. If we want to call the Adamic administration a covenant, we could better speak of the covenant of original favour as distinct from covenants of redemptive grace after the fall. What is important is that man's justification, that is, his being counted as just, has never been something achieved by him through producing labour to be repaid by God. As the Lord said to Job, "Who has first given to me, that I should repay him?" (Job 41:11)

Notes:

1. Many who hold to the covenant of works regard the idea only as describing the necessity of perfect, personal obedience and do not think in terms of works earning wages, purchasing life eternal, or a job that merits justification. However, when theologians work out the covenant of works construction these are themes that come to the fore. The Westminster Confession, for example, states that Christ "purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven" (WCF 8.4-5). J. H. Thornwell (*Collected Writings* [rpt. Banner of Truth, 1974], Vol. 1, Lectures XI-XII) relates the covenant of works to servants, with each being rewarded or punished according to merits and demerits and relates grace to sonship. R. L. Dabney (*Systematic Theology,* 1871; Edinburgh: Banner of Truth, 1985, 624-625) indicates that there can be no justification if the job has not been performed. C. Hodge tells us that "heaven is always represented as a purchased possession" (*Systematic Theology,* Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 1940, III, 164).

2. Dr. J. Faber wrote some editorials on this topic for *Clarion*. These can be read at http://pro-rege.net/rfb/theology/justification.

Press Release of the Classis Pacific West of the Canadian Reformed Churches meeting on November 20, 2007 in Langley, B.C.

On behalf of the convening church at Langley, Rev. W. Bredenhof opened the meeting with the reading of 1 Timothy 6:3-21, requested the singing of Psalm 123:1, and led in prayer. He welcomed the delegates, the deputies of Regional Synod, Candidate Jim Witteveen as well as his father, and other guests. Several highlights since the last classis were mentioned. The church at Willoughby Heights remains without a minister. The church at Smithers is also vacant with Rev. J. VanSpronsen's acceptance of the call extended by the church at Surrey to serve the Lord in Brazil. Rev. Bredenhof noted the acceptance of the call by Candidate Witteveen extended by Smithers to serve in Prince George, as well as the call extended by Smithers to Rev. J. Slaa of Kerwood. He also expressed thankfulness to the Lord for the recovery he has granted to Sr. A. Geertsema, wife of Prof. Geertsema.

The delegates from the church at Houston examined the credentials and found them to be in good order. It was noted that a number of instructions from the churches were received, and Classis was then declared constituted. Following the rotation, Rev. Bredenhof was appointed as chairman, Rev. H. Alkema as vice-chairman, and Rev. J. VanVliet as clerk. Rev. J. Visscher, co-pastor of the Canadian Reformed Church at Langley, was seated as an examiner/advisor. In connection with Article 44 of the Church Order, the deputies of Regional Synod, Rev. R. Aasman (Classis Alberta) and Rev. R. Schouten (Classis Pacific East), were also seated. Rev. P. Vosteen of the Presbytery North West of the Orthodox Presbyterian Church was also welcomed as observer and seated as a fraternal delegate. After a minor revision, the agenda was adopted.

Classis conducted the peremptory examination of Candidate Witteveen, who accepted the call extended to him by the Smithers church. After judging the sermon which Br. Witteveen prepared and presented to be edifying and faithful to the Scriptures and to the subordinate standards, the candidate was examined in the following subjects by the ministers of Classis: Old Testament Exegesis, New Testament Exegesis, Knowledge of Scriptures, Doctrine and Creeds, Church History, Church Polity, Ethics, and Diaconiology. In closed session, Classis decided to sustain the examination, giving the Smithers church approbation of their call and opening the way for Br. Witteveen to enter the ministry of the Word and sacraments. Opportunity was given for those present to congratulate Br. Witteveen.

All the documents relating to the call were collected, perused, and found to be in good order. The subscription form was read and will be signed at a future date. Rev. Alkema was appointed to represent Classis at the ordination of Candidate Witteveen in Smithers to be held on December 16, 2007.

Rev. Vosteen spoke on behalf of the Presbytery North West of the Orthodox Presbyterian Church. Rev. VanVliet responded.

A letter was received from Br. Ken Bulthuis, the classis treasurer, with a proposal that delegates of Classis Pacific West be permitted to make a "loss of wage" claim to recover expenses incurred. Classis decided to abide by the past decision in this matter.

In connection with the request of the church at Smithers for pulpit supply, Classis approved of the classical pulpit supply schedule accommodating this request.

A report from the Committee for Theological Students was given. Church visitation reports were also given, as well as the report from the Deputy for Coordinating Ecclesiastical Contacts, reporting on his visit to Presbytery North West of the Orthodox Presbyterian Church.

Question period was held according to Article 44 (CO). Under the provisions of this article, advice was requested and granted concerning three cases of discipline.

Smithers was appointed as convening church of the next classis to be held in Cloverdale on March 25, 2008. The suggested officers of the next classis, according to the rotation, are Rev. Alkema (chairman), Rev. VanVliet (vice-chairman), and Rev. Visscher (clerk).

The church at Smithers requested that Rev. Alkema be appointed church counsellor of Smithers. This request was granted. Rev. VanVliet was re-confirmed as counsellor of the church at Willoughby Heights.

Personal question period was made use of. Censure according to Article 34 of the Church Order was not deemed necessary. The Acts were adopted and the Press Release was approved. The chairman closed Classis with prayer.

For Classis Pacific West,
H. Alkema, vice-chairman
at that time

Press Release of Classis Niagara, December 19, 2007

On behalf of the convening church at Lincoln, Br. G. VanIperen called the brothers to order. He read 2 Corinthians 4, we sang Psalm 81:1, 9, and Br. VanIperen led in prayer.

The credentials were found to be in good order. The church at Blue Bell was able to send only one delegate. Two churches came with instructions. Classis was constituted, with Rev. K.A. Kok as chairman, Rev. C.J. VanderVelde as vice-chairman, and Rev. D. DeBoer as clerk. The chairman of Classis thanked the convening church for making the arrangements for Classis. He noted several items of memorabilia, including the continuing vacancies in Attercliffe and Lincoln and the fact that Sr. Geertsema has returned home from the hospital. The agenda was established.

Question Period according to Article 44 of the Church Order was held. The ministry of the office bearers is being continued in all the churches and the decisions of the major assemblies are being honoured by all the churches. The church at Attercliffe requested the approval of Classis for extending a second call to Rev. J. Huijgen. Approval was granted. One church requested and received the judgement and help of Classis in a matter of discipline.

Classis dealt with a proposal from the church at Attercliffe in regard to the nine points adopted by Synod Schererville 2007 of the United Reformed Churches in North America, especially point six about the covenant of grace. The proposal was defeated.

The next classis will be held at Smithville on March 26, 2008, the Lord willing. Suggested officers: Rev. A. Souman – chairman; Rev. DeBoer – vice-chairman; Rev. Kok – clerk. Rev. Kok was appointed to be the fraternal delegate to the next classis Ontario of the URCNA.

Question Period was held. Rev. Souman stated that the mission post in Timor will soon be instituted as a church. Censure according to Article 34 of the Church Order was not necessary. The Acts were adopted and the Press Release was approved. We sang Hymn 15:3, 4 and Rev. Kok led in prayer. The chairman declared Classis closed.

C.J. VanderVelde
Vice-chairman e.t.

Clarion Advertisements

Advertisements:
Announcements of Weddings, Anniversaries (with Open House) should be submitted six weeks in advance.

Births

Bless the Lord, O my soul, and all that is within me, bless His holy name. Psalm 103:1

With thanks to our Heavenly Father for His indescribable gift, we,
Ian and Angela Davis
joyfully announce the birth of our first child

ALLISON JOY

Born December 3, 2007
5th grandchild for Ed and Flo de Haan
1st grandchild for Bret and Ellen Davis
207 10th Street, Lynden WA 98264
ian_and_ang@verizon.net

All praise and thanks be to God for His wonderful gift to us.
On December 15, 2007 He entrusted to us one of His covenant children, a daughter

MADELYN MARIA

Thankful parents: **Derrick and Jeanette deBoer (nee Ravensbergen)**
Madelyn is the eleventh grandchild for Peter and Maria (Rita) deBoer and the twelfth grandchild for Magdalena Ravensbergen
46 Swayze Court, Smithville, ON L0R 2A0
e-mail: dpdeboer@telus.net

I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. Psalm 139:14

With thanks to our heavenly Father, we joyfully announce the arrival of our daughter

ROBYN JONI

Born November 2, 2007
Derek and Helena deJonge
A little sister for *Lydia*
23rd grandchild for Ben and Joan Kottelenberg
2nd grandchild for Case and Trudy deJonge
024307 Townline RR 2, Orangeville, ON L9W 2Y9

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Birthdays

Psalm 46:1

1928 ~ February 9 ~ 2008

With thankfulness to the Lord for his great love and faithfulness, we joyfully announce the 80th birthday of our dear husband and father and grandfather

HENDRIK VOS

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With much love from his wife,
children, grandchildren, and great-grandchildren.

*410 John Street, Apt 316, Burlington, ON L7R 4P5

Weddings

Be joyful in hope, patient in affliction, faithful in prayer. Romans 12:12

Acknowledging God's design

LINDSAY JACLYN DANTUMA

and

MARK NATHANIEL HUTTEN

together with their parents
Ed and Jackie Dantuma and John and Wilma Hutten
announce their forthcoming wedding.
The ceremony will take place on Friday, February 1, 2008
in the Canadian Reformed Church of Flamborough, Ontario.
Rev. J. DeGelder officiating.
Future address: 2074 4th Avenue West, Owen Sound, ON N4K 4Y4

A man's heart plans his way, but the Lord directs his steps. Proverbs 16:9

With thankfulness to our Heavenly Father
who has brought us together, we

INGE BIJLSMA

and

MATTHEW JEREMY KOTTELENBERG

together with our parents invite you to share in our joy and celebration as we are united in marriage
the Lord willing
Saturday, the twenty-third of February, two thousand and eight
at one o'clock in the afternoon.
Elora Canadian Reformed Church
Rev. E. Kampen officiating.

MAAS VAN GROOTHEEST

Maas Van Grootheest, a man whose life was characterized by his faith in God, passed peaceably in his sleep December 23/07. He faced a long and painful illness with patience and fortitude, knowing with complete certainty the forgiveness of sins, the resurrection of the body and life everlasting. He felt himself privileged to have worked in God's kingdom as a founding member of the Theological College, Maranatha Christian school and Maranatha Christian Church. Through his work in construction,
his honesty and integrity were a "light on a hill."
Very happily married to Klazina Wildeboer since July 1953, his descendants number over 85.
A wonderful husband, father, grandfather and great grandfather, his race has been won.

Klazina Anna Van Grootheest (nee Wildeboer)

Alberta:

Anna and Pieter Dejong
- *Jason* and *Judith Dejong*
  - Kira, Jenessa, Alyssa, Nicholas, Amarah
- *Katrina* and *Henry Barendregt*
  - Jamie, Wade, Jewel, Keahna, and Troy
- *Vanessa* and *Russ Taekema*
  - Braydon, Trinity, and Alexis
- *Stephen* and *Benita Dejong*
  - Abigail
- *Tamara* and *John Breukelman*
  - Blaine, Ashton and Amy
- *Kyle* and *Whitney*

Belwood:

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- *Rose* and *Ralph Nijenhuis*
  - Shaelynn, Cole, McKenna, and Trent
- *Kris* and *Brandi Swaving*
  - *MacKenzie*
- *Lisa*
- *Marianne*

British Columbia:

Stan and Jackie Van Grootheest
- *Adam*

Alberta:

Yvonne and Wilf VanLaar
- *Karina* and *Daryl*
- *Toby*
- *Max*
- *Wesley*
- *Jessie*

Edward (deceased)

Fergus:

Pete and Caroline Van Grootheest
- *Danielle* and *Greg VanLeeuwen*
- *Katie* and *Will*
- *Vicki* and *Mark*
- *Kara*

Markdale:

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- *Stephanie*
- *Dana*
- *Jolene*
- *Jami*
- *Jarod*
- *Travis*

Fergus:

Eric and Annette Van Grootheest
- *Brandon* and *Marli Van Grootheest*
  - Craig
- *Doug* and *Brittany*
- *Nathan* and *Joni*
- *Kristin* and *Duane Swaving*
- *Paul*
- *Joseph*
- *Mary*
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Marion and Martin VanderWel

Kincardine:

Richard Van Grootheest

Marlene (deceased)

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1 ELEMENTARY / JUNIOR HIGH TEACHER

Due to the happy circumstance of significant growth projections, the Board of the **Covenant Canadian Reformed School at Neerlandia** invites applications for 2 teachers for the 2007–08 school year.

Applicants must be confessing members of the Canadian Reformed Church or a sister church and must possess a Bachelor of Education degree.

We are a rural K-12 school with a projected 2007 student enrolment of 170.

Perks include mostly 4 day work weeks, a good benefits package, small class sizes, a terrific staff, a supportive membership and Board, and a low cost of living within an hour drive of big city conveniences.

Inquiries should be directed to **Harry VanDelden**, principal, at:
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e-mail: hvd@xplornet.com

Applications should be sent attention: Mrs. Sonya Van Leeuwen
Covenant Canadian Reformed School
PO Box 67, Neerlandia, AB T0G 1R0

Credo Christian Elementary School
will be in need of
1) **ONE FULL-TIME TEACHER** (Gr. 5)
for the 2008-2009 school year.

The successful applicant will be BC certifiable; that is, he or she must have a valid BA or BSc degree plus a one-year professional development program or teacher training practicum from a recognized teacher training institution.

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The successful applicant will apply in writing. The application must include a resume of university education and a letter of reference from the applicant's pastor and from the principal of current school.

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Should the applicants need more information, please contact the principal,
Mr. J.A. Roukema at:
604-530-1131 (school), 604-856-0544 (home),
or ccesprincipal@telus.net

To fill possible vacancies starting September 1, 2008, the **Board of the Canadian Reformed School Society of Abbotsford, B.C.** operating the **John Calvin School** invites applications for
PRIMARY OR INTERMEDIATE TEACHERS
(Gr. K - 3) (Gr. 4 - 7)

Successful applicants must:

- be a communicant member of a Canadian Reformed Church or a sister church;
- be able to obtain an Independent School certificate or certification from the B.C. College of Teachers;
- be able to commence duties as of September 1, 2008;
- furnish two professional references;
- furnish a character reference from the applicant's pastor.

Applicants with French proficiency would be an asset.

For information contact the principal,
Mr. P.H. Torenvliet
1-604-823-6814 (school) 1-604-854-5851 (home)
1-604-823-6791 (fax)
Send resumes and applications to the Secretary of the Board:
c/o John Calvin School
4268 Stewart Road, Chilliwack, BC V2R 5G2

Due to upcoming joyful circumstances, the Board of **Credo Christian School** in Woodbridge, Ontario is seeking applications for a
GRADE 7 and 8 TEACHER
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E-mail: credo@idirect.com or
Education Committee Chairman: **Mr. Anthony Kampen**
Home: (905) 927 – 9790; Work (905) 764 - 5455

Letters of application stating qualifications, experience and references, as well as a personal statement of philosophy of Christian education should be sent to:
Anthony Kampen
Chairman, Education Committee
22 Gormley Road East, Richmond Hill, ON L4A 1E2
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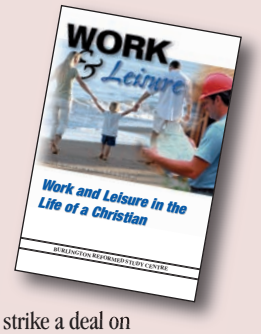

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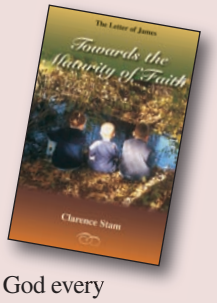
Towards the Maturity of Faith

by Clarence Stam



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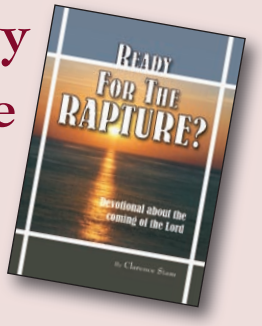

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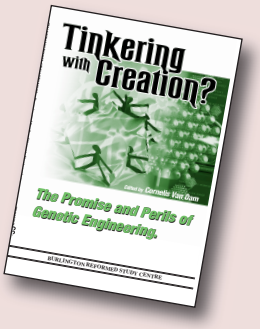

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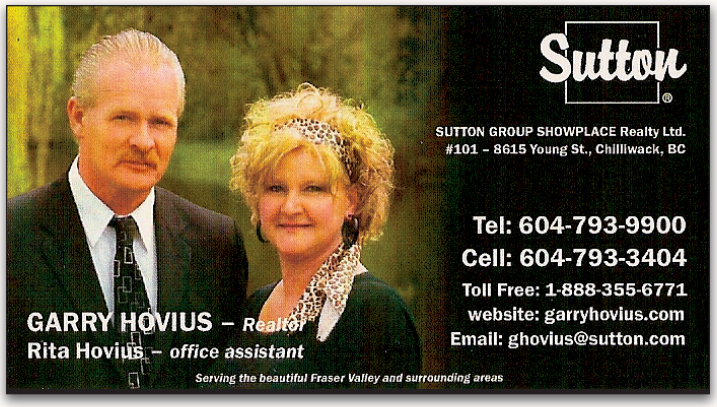

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