

Bread & Wine



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BREAD & WINE

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Cover Picture: A picture of Abraham Kuyper (1837 – 1920) the famous Dutch Prime Minister, Theologian and Journalist.

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Editorial

Russ Atmore

Holland has been the center of theological controversy since the 16th and 17th centuries. The depth of these controversies can be seen in the fact that even today, theological children are descended into at least two camps. Those who truly ascribe sovereignty in salvation to God and those who do not (meaning that they give to man some autonomy and synergism in the work of salvation).

In this issue we are concerned to give you some information about the great Dutch Christian, Abraham Kuyper. To read Kuyper is to be overawed by his immense erudition and scholarship, and his profound ability to render theological depths into meaningful action. He was a brilliant student. He was the son of a Reformed Church Minister. He embraced liberalism at the famous University of Leiden. During his first pastorate at Beesd, he was converted and began to study theology afresh. He began to write voluminously (books and articles) on a wide range of topics. These always reflected his desire to promote a distinct Christian worldview, where God was King and Sovereign.

He founded two newspapers and also entered politics. He ultimately led in secession from the state run church and formed the Independent Reformed Church (Gereformeerde Kerk). Abraham Kuyper was interested in promoting among Christians the importance of the Kingdom of God in time. We do well to listen to this giant of a Christian from our past. He speaks to our own day as well.

We have included Martin Luther's "No Compromise with Rome." Since we live in a day when the Church almost demands that we return to or at least accept (or listen to) Rome, Luther reminds us afresh of the cost and the price paid. There is no compromise ever between Justification by Faith and Justification by Faith and Works. As usual check your skills by doing the famous Bible Quiz.

Soli Deo Gloria

The Trouble With Adam

Russ Atmore

Few Christians really probe the Bible to get a deep understanding of Adam. The unbelieving world rejects a literal person known as Adam, which of course, is a consequence of not believing the Bible as being completely true. It's not the world's position that concerns me – it's what do Christians really believe about Adam, and more specifically – what relationship did God have with Adam? I don't know of any evangelical Christians who dispute the authenticity of Adam. We believe that Adam was a literal man – the first created man – made by God His Creator, in God's own image, out of the dust of the ground, and that God breathed into Adam the 'breath of life', and that Adam then became a living soul (Genesis 2:7). It is also apparent that God had a significant relationship with Adam. He gave Adam the Garden of Eden, so that he could care for it (Gen. 2:15). He gave Eve to Adam to be his wife (Gen. 2:20 - 25). He instructed Adam not to disobey Him, by eating of the tree of the knowledge of good and evil (Gen. 2:16, 17).

These are the basic facts about Adam. We know that he disobeyed God and suffered the consequences of his disobedience, but it seems to me that there is so much more that we should say about Adam, in order for us to greatly appreciate what the Lord Jesus has done for us.

It is apparent that the relationship that God had with Adam was in terms of a covenant. Theologians refer to this covenant as the 'covenant of works', or the 'covenant of life'. We say this because all of God's dealings with Adam appear to be in this form. The biblical form of a covenant possesses certain elements. These elements are: 1. the parties concerned, and; 2. the conditions of the covenant. When we speak of a covenant with God it is easier to view it with these elements: 1. the promises made by God; 2. the conditions to be fulfilled by us, and; 3. the penalty imposed should we fail to keep the conditions, and, 4. the promises are the opposite of the penalties. When God made a covenant with Adam, both God and Adam were the parties. God for his part demanded perfect obedience, and Adam for his part, being a free moral agent

was expected to keep the conditions laid down before him. The promises made by God are 'life and favor' (Matt. 19:16, 17; Gal. 3:12) in return for perfect obedience. Adam's obedience was related to not eating the fruit of the tree. The penalty that God imposed was that 'when you eat of it you will surely die' (Gen 2:17). Hosea 6:7 says, "*like Adam, they have broken the covenant*".

Now, lest anyone complain that this was a covenant imposed upon Adam without consulting his will in the matter, it seems quite clear that Adam voluntarily accepted the conditions and the penalty connected with the covenant. Adam was a holy being, and the arrangement would have been to his complete advantage.

We also cannot complain and say that Adam may have entered this covenant voluntarily, but that applies solely to him, and not to us. We know that Adam represents us simply because the Bible draws a parallel between Adam and all of his descendants and Christ and his elect (Romans 5:12-19; 1 Cor. 15:22, 47). It is also clear that the penalty exacted upon Adam has come to pass upon every descendant (Gen. 2:17; 3:17, 18; Rom 3:23), and it is clear that all sin, all evil, and death has come into the world through Adam (Rom. 5:12).

The Bible points us to the promise of life. It is implied in the penalty of death. If disobedience is linked to death, then obedience is linked to life. Our Lord has secured for us the promise of life. Only He can meet the conditions imposed by God upon us, and this He has done perfectly. Jesus had perfect conformity of heart and perfect obedience in act as far as God's will was concerned. The penalty that came upon Adam was the consequence of his sin. The penalty is expressed by natural death, by moral and spiritual death, and by eternal death. We know that Adam experienced these and his descendants after him. All his descendants experience corruption of nature, mortality of our bodies, miseries in this life, and ultimately separation from God should we reject his free offer of salvation in Christ.

I know that in Adam all die, I know that in Christ all shall be made alive (all – that is who believe). My father Adam brought sin, misery, and death through his disobedience, but the Lord Jesus

has brought life to me through His obedience. Are you still only in Adam, and therefore under condemnation, or have you truly entered into everlasting life as promised by Christ? Let us thank God for the gift of His Son.

Priceless Treasure

Russ Atmore

Treasure that is priceless is beyond a price. No price can reasonably be attached to it. You would not be able to compute it. Treasure, generally speaking, of course, always has a value reckoned by its price. The Bible tells us that the light of the knowledge of the glory of God in the face of Jesus Christ has shone into our hearts to give us light, and that we possess this enlightened knowledge as a treasure housed in our feeble vessels of clay, our flesh (2 Cor. 4:6,7). This is real treasure. As Christians we value this treasure. In one sense this treasure can be priced – it cost our Lord His life, and in another sense there is no price to the death of our Lord – it is priceless. There is eternal value in the Person of our Lord Jesus and in His work on our behalf.

It is interesting to consider that God sent His Son to die for sinners – those who have no value, and the price of saving these unworthy rebels is beyond comprehension. Any value attached to any sinner is only there, because the believing sinner is in Christ. All value is in Christ. No value is in us. To pay a price for something of value is easily understood. To pay a price for something worthless might be considered foolish, and most of us would think hard about purchasing something of no value. The reason for this is because we attach no value to a worthless item, and therefore, we instinctively understand not to pay a price for it.

Some Christians see value in themselves because they are made in the image of God. There is a value to a human life that is ultimately attached to the image of God, but of what value is a sinner destined for hell, by birthright and by practice. There is no value to a sinner whose image is defiled by sin, yet God attaches a value, and that value is only the death of Christ. Without the death of Christ we would perish in a lost eternity. God is under no obligation at all to save any sinner. This is, of course, contrary to the view of many Christians today, who believe that God must save sinners for there is something of value in them. Such a view does despite to the grace of God. God saves vicious, rebellious, ungodly, perverse, sin-loving creatures of dust, deserving all of hell's

torments a thousand times over, and then more, and then never-ending.

The fact that God should love any of these sinners is incredible. Surely He should love none, for all have hated Him and sin freely against Him. If God loved all with a saving love, then all must be saved, but this is not the case at all. God has reserved His love for some and not for all, simply because He wills it this way. This is His purpose. Those whom He loves will come to Him through Christ in time. Those whom He does not love cannot come to Him. They cannot come for they are unwilling to abandon their sins. They freely choose to continue their sinful existence against God. God asks that they repent, but they are not willing.

Those whom Christ saves are made willing because God has set His affection on them. They are willing to give up their old life and live a life of repentance, being made holy by God in this life. As the Westminster Confession says, the Christian is a person who is being more and more quickened and strengthened in all saving graces so that he or she can practice true holiness without which no one will see the Lord.

Salvation is the free gift of God to all who believe. Saving faith is the enablement by God to receive His grace, to respond to His grace. Without this gift of faith we cannot respond, nor would we. All of salvation belongs to God. We should praise God for this treasure that we now have in “earthen vessels”. The knowledge of the glory of God in Christ has been made known to us. In view of what we know, let us live as those who have been bought with a price, namely; the precious blood of our Redeemer. What a treasure – to know Christ. What price has been paid, and now think of the value we have to our God because we are in His Son. Hallelujah! What a Savior!

The Pietist & The Perfectionist

Abraham Kuyper¹

"He chastens us for our profit, that we might be partakers of His holiness." Heb. 12:10.

SANCTIFICATION is a gracious work of God, whereby in a supernatural way He gradually divests from sin the inclinations and dispositions of the regenerate and clothes them with holiness.

Here we meet a serious objection which deserves our careful attention. To the superficial observer, the spiritual experience of God's children seems diametrically opposed to this professed gift of sanctification. One says: "Can it be that for more than ten years I have been the subject of a divine operation whereby my desires and inclinations were divested of sin and clothed with holiness? If this is the Gospel, then I belong not to the Lord's redeemed; for in myself I perceive scarcely any progress; I only know that my first love has become cold and that the inward corruption is appalling. Some dream of progress, but I discover in myself scarcely anything but backsliding. No gain but loss, is the sad footing-up of the account. My only hope is Immanuel my Surety."

While the experience of a broken heart vents its grief in this way, others exhort us not to encourage spiritual pride. They say: "We should not foster spiritual pride in God's children, for by nature they are already thus inclined. What is more conducive to spiritual pride than the conceit of an ever-advancing holiness? Is not holiness the highest and most glorious attainment? Is it not our comprehensive prayer to be made partakers of His holiness? And would you have these souls imagine that, since they were converted a number of years ago, they have attained already a considerable degree of this divine perfection? Would you give license to older Christians to feel themselves above their younger brethren? Holiness wants to be noticed; hence you incite them to a display

¹ This article is extracted from Abraham Kuyper's classic book, *The Work of the Holy Spirit* (1888; American edition 1900), volume 3, chapter 11.

their good works. What is this but to cultivate a spirit of Pharisaism?"

We may not rest until this objection of the sensitive conscience is entirely removed. Not as though we could escape all dangers of Pharisaism. This would silence every exhortation to holy living. Light without shadows is impossible; the shadows disappear only in absolute darkness. In the days of the ancient Pharisee, Jerusalem, compared with Rome and Athens, was a God-fearing city. Pharisaism was never more bold than in the days of Jesus. And history shows that the danger of Pharisaism has always been least in the Romish and greatest in the Reformed churches; and among the latter, it is strongest where the name of God is most exalted. Godliness is impossible without the shadow of Pharisaism. The brighter the light and glory of the former, the darker the shadow of the latter. To escape Pharisaism altogether one must descend into the lowest pest-holes of society, where nothing bridles the passions of men.

And this is natural. Pharisaism is not a common corruption, but the mildew of the noblest fruit the earth ever saw - viz., godliness. The circles that are free from Pharisaism also lack the highest good; how, then, could it decay there? And the circles in which this danger is greatest are the very circles in which the highest good is known and exalted.

But, apart from this aimless skirmishing with the Pharisaic phantom, the scruple mentioned above has our heartiest sympathy. If it were true that sanctification so impressed the soul as to incite it to pride, it could not be the real article; for of all unholiness, pride is the most abominable. It is David's sweet and sincere supplication: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright and shall be innocent from the great transgressions." The fundamental conception of grace is so intimately connected with the idea of becoming a little child, and its gift is so strongly conditioned upon a humble position, that the gift which encourages spiritual pride can not a gift of grace.

But we are confident that the doctrine of sanctification, as presented in these pages according to the Holy Scripture, has nothing in common with this caricature. Since in Paradise sin sprang from the first satanic incitement to pride, and all spiritual and carnal unholiness still grows from that poisonous root, it is evident that the first effect of the implanted, holy disposition must be the humbling of this pride, the pulling down of this stronghold; and at the same time the quickening of a humble, meek, and childlike spirit.

The idea that sanctification consists in inspiring the saint with horror for gross and outward sins, without a previous breaking down of self-conceit, is unscriptural and opposed by the Reformed churches. The Scripture teaches that the Holy Spirit never applies sanctification to the believer without attacking all his sins at once. "A sincere resolution to live not only according to some, but to all the commandments of God" (Heidelberg Catechism).

Of all sins pride is the most accursed, for in all its manifestations it is the transgression of the first commandment. Hence real and divinely wrought sanctification is inconceivable without, first of all, destroying pride, and creating a humble, quiet, self-distrusting, and childlike disposition.

And this solves the whole difficulty. He who fears that gradual sanctification will, lead to pride and self-conceit confounds its human counterfeit with the real work divinely wrought. Wherefore, with this objection, he must attack the hypocrite, and not us.

However, a wrong interpretation of what the Scripture calls "flesh" might suggest it. If "flesh" signifies sensual inclinations and bodily appetites, and sanctification consisted almost entirely in warring against these sins, sanctification thus understood might be accompanied by an increase of spiritual pride. But by sinful "flesh" the Scripture denotes the entire man, body and soul, including sins which are spiritual as well as sensual; hence sanctification aims at once at the change of man's spiritual and sensual inclinations, and first of all at his tendency to pride.

In the preceding article we said that sanctification included a descent as well as an ascent. When the Lord raises us, we also descend. There is no rising of the new man without a death of the old; and every attempt to teach sanctification without doing full justice to both is unscriptural.

We oppose, therefore, the attempts of the Pietist and of the Perfectionist, who say that they have nothing more to do with the old man, that nothing remains in them to be mortified, and that all that is required of them is to hurry the growth of the new man. And we equally oppose the opposite, which admits the dying of the old man, but denies the rising of the new, and that the soul receives all that it lacks.

Every true and lasting conversion, according to our Catechism, must manifest itself in these two parts, viz., a mortification of the old man, and a rising, of the new, in equal proportions.

And in answer to the question, "What is the mortification of the old man?" the Heidelberg Catechism answers, "A gradual decrease," for it says: "It is a sincere sorrow of heart that we have provoked God by our sins; and more and more to hate and flee from them." While the quickening of the new man is expressed just as positively: "It is a sincere joy of heart in God through Christ, and with love and delight to live according to the will of God in all good works"--a declaration that is repeated in the answer of the 115th question, which thus describes this mortification: "That all our lifetime we may learn more and more to know our sinful nature"; and which speaks of the quickening of the new man as becoming more and more conformable to the image of God."

Hence there are two parts, or rather two aspects of the same thing: (1) the breaking down of the old man; (2) a growing conformity to the divine image.

To mortify and to quicken, to kill and to make alive, more and more--this is, according to the Confession of the fathers, the work of the Triune God in sanctification.

Sin is not merely the "lack of righteousness." As soon as righteousness, goodness, and wisdom disappear, unrighteousness, evil, and folly take their place. As God implanted in man the first three named, so does sin not merely rob him of them, but it puts the last three in their place. Sin did not only kill in Adam the man of God, but also quickened in him the man of sin; hence sanctification must effect in us the very opposite. It must mortify that which sin has quickened, and quicken that which sin has mortified.

If this rule is thoroughly understood, there can be no confusion. Our idea of sanctification necessarily corresponds to our idea of sin. They who consider sin as a mere poison, and deny the loss of original righteousness, are Pietists they ignore the mortification of the old man, and always busy themselves adorning the new. And they who say that sin is the loss of original righteousness, and deny its positive, evil effects, are inclined to Antinomianism, and reduce sanctification to a fancied emancipation from the old man, rejecting the rising of the new.

Of course, this touches the doctrine of the old man and the new. The representation that the soul of the converted is an arena where the two are engaged in a hand-to-hand fight is incorrect, and has not a single satisfactory text for its support. We reject the two following representations: that of the Antinomian, who says: "The believing ego is the new man in Christ Jesus; I am not responsible for the old man, the personal, sinful ego; he may sin as much as he please"; and the representation of the Pietist, who considers him still the old man, partly renewed, and who is always busy to remodel him. These two do not belong to Christ's Church.

The Scripture teaches, not that the old man is sanctified by being changed into the new; but that the old man must be mortified until nothing of him remains. Neither does it teach that in regeneration a small part only of the old man is renewed-the remainder to be patched up gradually-but that an entirely new man is implanted.

This is of greatest importance for the right understanding of these holy things. Sin wrought in us an old man, the body of sin. not merely a part, but the whole, with all that belongs to him, body

and soul. Hence that old man must die, and the Pietist with all his works of piety can never galvanize a single muscle in his body. He is altogether unprofitable, and must perish under his just condemnation.

In like manner God graciously regenerates in us a new creature, which is also a complete man. Therefore we may not take the new man as the gradual restoration of the old. The two have nothing in common but the mutual basis of the same personality. The new does not spring from the old, but supersedes him. Being only in the germ, he may be buried in the newly regenerate, but he will arise and then God's work appears gloriously. God is his Author, Creator, and Father. Not the old man, but the new man cries out: "Abba, Father!"

However, our ego is related to the dying old man and the rising new man. The ego of a non-elect person is identified with the old man; they are the same. But in the consummation of the heavenly glory, the ego of God's children is identified with the new man.

But during the days of our earthly life this is not so. The new man of an unregenerate, but elect person exists apart from him, but hid in Christ. He is still wedded to his old man. But in regeneration and conversion God dissolves this unholy marriage, and He unites his ego to the new man. Yet, despite all this, he is not yet rid of the old man. Before God and the law, from the view point of eternity, he may be so considered, but not actually and really.

And this is the cause of the conflict within and without. All evil ties are not dissolved at once, and all holy ties are not united at once. By the mystic union with Christ the child of God actually possesses the entire new man, even though he should die to-morrow; but he has not yet the enjoyment of it. Being wedded to the new man before God, he is, by a painful process, yet to die to the old man, and by divine grace the new man is to be raised in him. And this is his sanctification: the dying of the old and the rising of the new, by which God increases and we decrease. Blessed manifestation of faith!

No Compromise Between The Church and Rome

*Martin Luther*²

The world at the present time is sagaciously discussing how to quell the controversy and strife over doctrine and faith, and how to effect a compromise between the Church and the Papacy. Let the learned, the wise, it is said, bishops, emperor and princes, arbitrate. Each side can easily yield something, and it is better to concede some things which can be construed according to individual interpretation, than that so much persecution, bloodshed, war, and terrible, endless dissension and destruction be permitted. Here is lack of understanding, for understanding proves by the Word that such patchwork is not according to God's will, but that doctrine, faith and worship must be preserved pure and unadulterated; there must be no mingling with human nonsense, human opinions or wisdom. The Scriptures give us this rule: "We must obey God rather than men" (Acts 5:29).

We must not, then, regard nor follow the counsels of human wisdom, but must keep ever before us God's will as revealed by his Word; we are to abide by that for death or life, for evil or good. If war or other calamity results complain to him who wills and commands us to teach and believe our doctrine. The calamity is not of our effecting; we have not originated it. And we are not required to prove by argument whether or no God's will is right and to be obeyed. If he wills to permit persecution and other evils to arise in consequence of our teaching, for the trial and experience of true Christians and for the punishment of the ungrateful, let them come; and if not, his hand is doubtless strong enough to defend and preserve his cause from destruction, that man may know the events to be of his ordering. And so, praise his

² The following article has been extracted from volume VIII of, *The Sermons of Martin Luther*, published by Baker Book House (Grand Rapids, MI). This was a section of a sermon based on Col. 1:3-14 titled "Knowledge of God's Will and Its Fruits," (sections 26-30 presented here). It was later published in English in 1905 by The Luther Press (Minneapolis, MN), in *Precious and Sacred Writings of Martin Luther*, vol. 14 (later republished by Baker Books, Sermons of Martin Luther vol. 5).

name, he has done in our case. He has supported us against the strong desires of our adversaries. Had we yielded and obeyed them, we would have been drawn into their falsehood and destruction. And God will still support us if we deal uprightly and faithfully in these requirements, if we further and honor the Word of God, and be not unthankful nor seek things that counterfeit God's Word.

So much by way of explaining what Paul means by wisdom and understanding to know the will of God, and by way of teaching the necessity of having both wisdom and understanding. For not only must the doctrine where by wisdom is imparted be inculcated in Christendom, but there is also need for admonition and exhortation concerning that understanding necessary to preserve wisdom, and [or defense in strife and conflict. Were not these principles exercised and inculcated in us, we would be deceived by false wisdom and vain imaginations, and would accept their gloss and glitter for pure gold, as many in the Church have ever done.

The Galatians had received from Paul the wisdom of justification before God by faith in Christ alone. Nevertheless, in spite of that knowledge, they were deceived and would have lost their wisdom altogether through the claim of the false prophets that the God given Law must be observed, had not Paul aroused their understanding at this point and brought them back from error. The Corinthians were taught by their spiritual wisdom the article of Christian liberty; they knew that sacrifices to idols are nothing. But they failed in this respect: they proceeded without understanding, and made carnal use of their liberty, contrary to wisdom and offending others. Therefore Paul had to remind them of their departure from his doctrine and wisdom.

The Scriptures record many instances of failure in this matter of understanding. A notable one is found in the thirteenth chapter of First Kings. A man of God from the kingdom of Judah, who had in the presence of King Jeroboam openly denounced the idolatry instituted by the king, and had confirmed his preaching and prophecy by a miracle, was commanded by God not under any circumstances to abide in the place whither he had gone to prophesy, nor to eat and drink there. He was to go straight home by another way than the route he had come. Yet on the way

homeward he allowed himself to be persuaded by another prophet, one who falsely claimed to have a revelation from God, by an angel, commanding him to take the man of God to his home and give him to eat and drink. While they sat together at the table the Word of the Lord came to the inviting prophet and under its inspiration he told the other that he should not reach home alive. The latter, departing on his journey, was killed on the way by a lion, which remained standing by the body and the ass the man of God had ridden, not touching them further, until the old prophet came and found them. He brought the body home on the ass and buried it, commanding that after his own death he should be laid in the same grave. Such was God's punishment of the prophet who allowed himself to be deceived and obeyed not God's express command. However, his soul suffered not harm, as God testified by the fact the lion did not devour his body but defended it. Now, in what was the prophet lacking? Not in wisdom, for he had the Word of God. He lacked in understanding, allowing himself to be deceived when the other man declared himself a prophet whom the angel of the Lord had instructed. The man of God should have abided by the word given to him, and have said to the other: "You may be a prophet, indeed, but God has commanded me to do this thing. Of that I am certain and I will be governed by it. I will regard no conflicting order, be it in the name of an angel or of God."

Abraham Kuyper: A Christian Worldview

McKendree R. Langley³

It has been a hundred years since Abraham Kuyper came to America to deliver his famous Stone Lectures on the subject of Calvinism at Princeton Theological Seminary. Those on campus at that time included Professors B. B. Warfield and Francis L. Patton (who was also President of Princeton University); future U.S. President Woodrow Wilson taught political science at Princeton University. Those not yet on campus, but who would later be influenced by Kuyper, included J. Gresham Machen, 17, of Baltimore, and Cornelius Van Til, 3, of Grotegast, Groningen province, the Netherlands.

Kuyper's great contribution at Princeton a century ago, which is still relevant today, is the fact that the Christian faith is both for salvation and for the rest of life. He was sobered by the total challenge of secularist unbelief that had been unleashed on Christendom by the French Revolution of 1789. In contrast to that, Kuyper articulated a powerful apologetic or a Christian worldview. Later this world-view greatly influenced the thinking of Cornelius Van Til at Princeton and Westminster Seminary.

This great Christian leader from Amsterdam communicated powerfully to masses of ordinary people that they needed to have a Christian way of looking at life's personal, church, and public that is based on Bible truth. This Reformed worldview is always needed, even though a Christian political party is not suitable for America today (as it was one hundred years ago in the Netherlands). But most important, Kuyper's witness of a worldview can help us keep our spiritual balance in a secular culture that is increasingly given over to the demons of unbelief.

³ McKendree Langley is a member of Calvary PCA in Willow Grove, Pa., and a lecturer at Westminster Theological Seminary in Philadelphia. This article is reprinted from the issue of *New Horizons*, January 1999.

A century ago Kuyper was preparing to become the premier of the Netherlands. (He served as head of the Dutch government in The Hague from 1901 to 1905.) Thus, it was no accident that in addition to speaking in New York, Philadelphia, and Grand Rapids, he also met with President William McKinley at the White House in Washington.

Consider Kuyper's wide and remarkable experience by the time he arrived at Princeton. He had earned a Th.D. from Leiden, had undergone a lengthy conversion experience that was completed in his first parish, and had served eleven years in the pastorate. He had organized a Christian political party, called the Anti-Revolutionary Party, and had led that party in thirteen national parliamentary campaigns. He had been a member of parliament, his party's chairman and parliamentary leader, and a major opposition leader in parliament. He had founded and edited a Christian daily newspaper, *The Standard*. He had organized the Christian school movement known as the School with the Bible, and was the leading founder of a Reformed university called the Free University of Amsterdam.

By the time the speaker from Amsterdam arrived at Princeton, he had written an amazing 4,700 front-page editorials in his daily newspaper. Shortly after leaving Princeton, he became the Dutch premier.

Kuyper as a Journalist

As a journalist, Kuyper wrote his newspaper editorials with such clarity that he gripped the hearts and minds of the Reformed common people. For example, in *The Standard* for June 8, 1877, during an election campaign, our newsman set out some basic Christian principles that were applicable to his situation, but which had much wider implications:

1. The idea that people decide what is normative in life (called popular sovereignty) is opposed to the Word of God, which teaches that God is sovereign as the final lawgiver.

2. Christians confess the relevance of God’s Word even for politics, rejecting a vague concept of natural law or human reason.

3. The office of the state has been ordained to be God’s minister for justice through the conscience of public officials who believe in his ordinances.

4. Educational responsibility rests with parents and not with the state. The idea that, for financial reasons, Christian people have only a secularist public school open to them must be rejected.

5. A Christian political movement such as the Anti-Revolutionary Party must maintain its independence (from all forms of humanism and nonbiblical political views), based on the Bible.

In a follow-up commentary in *The Standard* on September 18, 1877, Kuyper remarked that the cosmic struggle between belief and unbelief was seen in the controversy between public and Christian education. He correctly observed:

Those who have definitely broken with Christendom defend the religiously “neutral” public school with all their might. They may claim that such a school is not anti-Christian, but that is what it promotes. Christians, on the other hand, recognize that education in “Christian” virtues without Christ leads to doctrinal vagueness. They deny that Christian education leads to rank intolerance. The Liberals in public express their hatred for Christian education, while many Christian schools witness to the truth of our claims.

In the 1877 election campaign, Kuyper’s party won 14,500 votes and four seats (for a total of ten, including incumbents). That was a small number, but it was significant for the underdog party. Likewise, the School with the Bible was gaining more support.

Kuyper as the Dutch Premier

In August 1901, Kuyper became the premier of the Netherlands at the seat of the Dutch government in The Hague. His parliamentary majority included his own Anti-Revolutionary Party and the Catholic

Political Party. The minority opposition included the Liberals and the Socialists.

Early in December 1901, Premier Kuyper presented an official statement to clarify his government's position. He said there were two types of Christian principles: the first were those related to salvation, and the second were those related to natural life (or common grace), including public affairs. Thus, he brought

Christian principles to bear on matters concerning citizens, families, employers and employees, marriage, schools, churches, and government. He felt that in a democratic society it was appropriate for believers to organize on the basis of Christian principles with a common agenda to protect the Christian basis of society. At the same time, he respected the right of the secularist parties to promote their own agendas.

The basic political clash in parliament, he went on, was between those who believed that matters of public law must take God Almighty into consideration and those who did not. The state, he insisted, must take into account what the Bible says about the social consequences of sin.

While noting that his was a coalition government between Anti-Revolutionaries and Catholics, the premier said that each party had an independent existence and constituency. The governing program was a compromise between these two parties to build on the Christian foundations of the nation to meet the needs of the times. Seeking the righteousness of God in public affairs, declared the premier, would lead to national blessing.

Included in this agenda were bills for school reform, which would give full equality (including a voucher system) to Christian and Catholic schools, for liquor law reform to curb drunkenness, for housing codes to promote public health, for social security benefits for illness and old age, and for tax reform.

Observations

1. Kuyper's lectures on Calvinism at Princeton a century ago gave the English-speaking world some much-needed exposure to his Anti-

Revolutionary or Reformed worldview. These Princeton lectures were actually the tip of the iceberg as far as his popular apologetic was concerned. Kuyper's worldview found its greatest expression in his political career, both in his newspaper journalism and as premier of the Netherlands. In public affairs, Kuyper articulated a broad concept of common grace as the basis for understanding our role in the world. He explained that God's restraint of sin made life possible, so that the church could witness to the gospel.

However, Kuyper's suggestion that Christians can participate in a democratic, pluralist environment has been largely ignored by Calvinists. For this reason, we have looked at some details of that worldview. He used the issues of fair play for Christian schools and his government agenda as opportunities to express his Christian worldview.

2. Kuyper's perspective is still relevant today, because he thought in terms of the basic clash between the Christian and the secularist worldview - belief versus unbelief in every area of life. Yet, at the same time, he saw that Christ is the Lord over the nations as well as the Head of the church. This understanding set the stage for the later work of Van Til in apologetics, which has blessed many believers.

3. As a journalist, Kuyper wrote for common people, farmers, fishermen, and shopkeepers, as well as school teachers, students, pastors, and businessmen. His message was simple, yet profound: the great principles of the Christian faith concerning sin, salvation, and stewardship need to be applied in all areas of life for God's glory.

In America today, a Christian political party would not be viable because of our two-party system, but there is always a need for believers to get involved in Christian organizations of all kinds for witness and positive influence. But above all, we should be encouraged to discern the clash of unbelieving influences in society with the holy standards of our Lord. This will help us make God-honoring decisions affecting ourselves, our children, our schools, our churches, and our country.

Kuyper's greatest legacy is the witness of a worldview, a witness that is greatly needed in our dying culture.

The Disciples Appointed (Mark 3:13 – 21)

Russ Atmore

Scripture

Mark 3:13 – 21

Key Verse

“and he appointed twelve...so that he might send them out to preach, and to have authority to cast out demons.” Mark 3:14, 15

Theme

There is the sense of something new coming in the near future. The old Israel will die and the new spiritual Israel will come. Jesus appoints twelve to be His disciples.

Exposition

The appointment of the Twelve reflects wide variety among the men chosen by Christ as His official disciples. We know that already there was a band of individuals including the Twelve, that Mark called disciples (see Mark 2:15). These twelve are going to be the men that Jesus shall use to usher in the His kingdom. As Jesus goes up the mountain (vs. 13) he calls form among the crowd these Twelve men for 3 reasons. First of all, Jesus desired their fellowship and companionship – “so that they might be with him” (vs. 14). Secondly, He names them “apostles” (vs. 14). There is doubt as to whether this phrase “whom he also named apostles” should be included in the passage (notice that it is in parentheses). Many manuscripts omit the phrase. Be that as it may, the idea of apostleship is a New Testament theme relevant to these men only who were appointed by the Lord. Thirdly, to these men, Jesus granted “authority to cast out demons”

and that “He might send them to preach” (vv. 14, 15). They have a commission from Jesus to go and preach, and power is given to them over demons in order to authenticate their message.

Throughout the ministry of Jesus and subsequently after His Resurrection, it could be truly said of these men, that they had been with Jesus. Their future ministries indicated that they were endued with power from God to perform signs and wonders, and that they proclaimed the Good news with power and authority. At this moment in time, these Twelve are in preparation, and the first and most important point to note, is that fellowship with Jesus is paramount to spiritual success. There can be no power without close fellowship with Christ.

The New Testament contains four lists of the Twelve (Matt. 10:2 – 4; Mark 3:16 – 19; Luke 6:13 – 16; Acts 1:13). Peter is always designated first, Philip is always fifth, James the son of Alphaeus ninth, and Judas Iscariot, twelfth. The order of the other names varies. Eleven of the names are identical. Matthew and Mark, however, refer to Thaddaeus, whereas Luke and Acts refer to him as Judas, the son (or brother) of James. The “Twelve” are so named or called in John 6:67, 70, 71; 20:24, but in John there is no list of names. The term only appears elsewhere in Acts 6:2 and 1 Cor. 15:5. Bartholomew is often linked with Nathanael in John 1:43 – 51. James and John, the sons of Zebedee, are designated as the “Sons of Thunder” or “Boanerges” which was probably a reflection on their fiery spirit revealed in their desire to call upon God to rain down fire from heaven and wipe out the Samaritan village that had rejected the Lord (see Luke 9:51 – 56). The presence of the Iscariot sits heavily upon the text, and we are forcibly reminded of his presence until his demise. Judas is always mentioned as the one who betrayed Jesus.

The number “*twelve*” immediately brings to mind the twelve tribes of Israel, and the distinct possibility that there is an allusion to these Twelve as the start of a new order or the restored people of God.

After this appointment of the Twelve, Jesus returns to his home and family. The crowds which have followed Him continue to do so, to the point that they could not even eat a meal. His family in

verse 21, reflect their unbelief when they refer to him as out of his mind. Mark is the only Gospel to mention this occasion as described in verses 20 and 21. The “Man of Sorrows” is not exempt from suffering rejection even by those closest to Him.

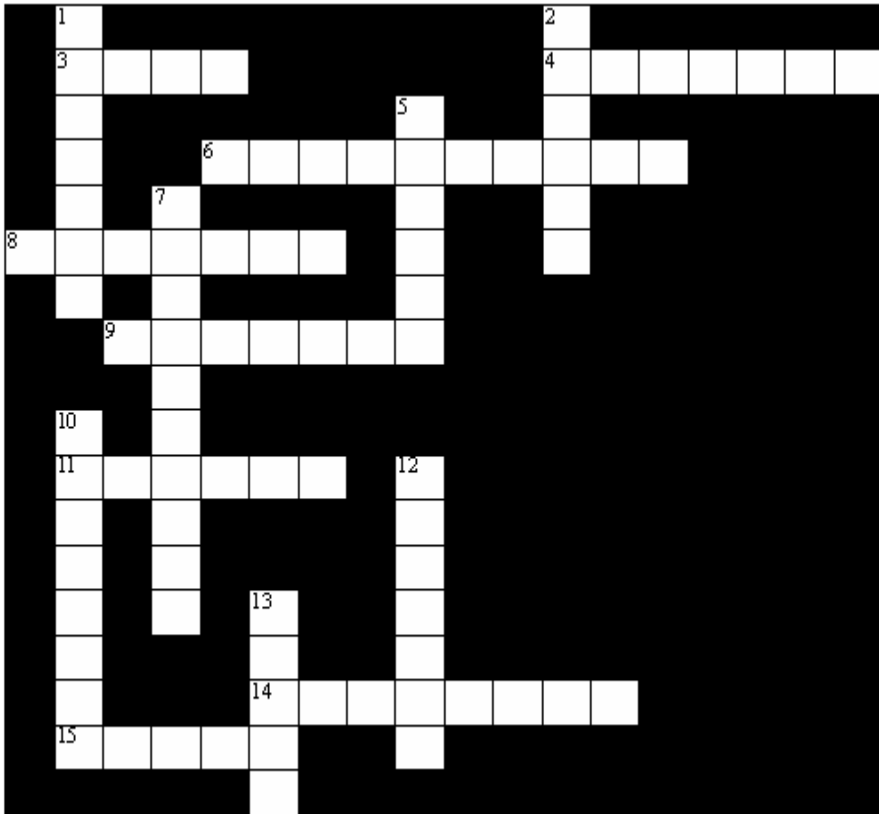
Application

It is clear that Jesus desires intimate fellowship with His disciples. This is true of all of the disciples of Jesus. We desire fellowship with Him, but it is equally true that our Lord desires communion with us. We are apt to forget this. Each Christian has a commission from the Lord Jesus Christ. We are His disciples and this carries immense responsibility. He has called us to Himself by grace, mercy and love. He is our Surety, our Sacrifice, our Substitute, and our Savior. Let us go forth always in His power and be of the same mind as He is (cf. Phil 2: 5 – 11).

Bible Quiz

Kaitlin Atmore

Books of the Bible



ACROSS

3. Another book written by Luke other than his gospel account;

4. The shortest book of the Old Testament; _____

6. Paul wrote this letter to the church of Colossae to counteract false teachers; _____

8. First book written by Moses; _____

9. Contains the "Hall of Faith"; _____

11. This book never mentions God's name; _____

14. This book is about a trusted Israelite official who helped rebuild the walls of Jerusalem; _____

15. Written by the "Death-Bed Prophet of Israel";

DOWN

1. Written by a tax collector; _____

2. The longest and most systematically reasoned of Paul's letters; _____

5. A book of songs and prayers; _____

7. Book containing letters to seven churches; _____

10. Written by the "Weeping Prophet"; _____

12. Written by a prophet and priest who was exiled to Babylon in 597 BC; _____

13. Many dismiss this book as being fiction but Jesus refers to its events in Matt. 12:39-41; _____