

THE Outlook

*Devoted to the Exposition and Defense
of the Reformed Faith*

March 1998



*A Child—
God's
Holy
Design
& Work*



A CHILD - God's Holy Design and Work

JANE JELGERHUIS

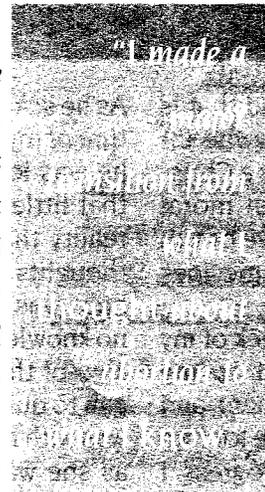
This month we are presenting a very personal family portrait with the prayer that you will understand our motivation — that of displaying the holiness of God's creative design and work in the womb of a mother.

On August 25, 1997 our daughter Jane and her husband Drew received the disappointing news from the doctor that their baby had died in the womb. Delivery was scheduled for Wednesday, August 27. After ten hours of labor, their little baby boy was born. Tenderly they held their perfectly formed baby of 16 weeks, strangled with the umbilical cord around his neck. A nurse brought a little crocheted blanket made by a member of the hospital guild — every stitch connected with love.

On Friday morning at 10 am Jane and Drew, Jessica, Ross, Keeley, and we and the funeral director gathered in Grand Rapids, MI at the gravesite of our son Daniel (a full-term baby, born on September 13, 1963, who lived only a few hours as a result of interrupted development due to a car accident).

Together we recalled God's teaching in Psalm 139, that this dear little one was "knit" and "woven" by God Himself. We reflected on Psalm 127:3 where children are called a "heritage" of the Lord, noting that a heritage is something we receive and something we must pass on. Thinking on what baby Christian Andrew could pass on, we realized how close his birth had brought us to God's holy and creative work at an early stage of human development, how great our God is, how heinous is the sin of wanton sexual promiscuity and abortion, and how serious is our responsibility to do all in our power to address our culture with His truth and His commands.

Soon after little Christian Andrew's burial, his father wrote a letter to him which he shared with family and friends. Later his mother addressed a group of young people at a retreat, on the subject of being a Christian in politics. Later she addressed a group of young people in our own church. After reading her speech, we asked both Jane and Drew for permission to print Drew's letter and Jane's speech. We present them here with the prayer that their sentiments and convictions may contribute in some small way to the rebuilding of a Christian consensus on the holiness, righteousness, beauty and grace of our God in His gifts of marriage, children and family.



The Editors

We want to share the very personal experience of losing our unborn son with you today in hopes of transferring some of the knowledge we gained from this experience to you in a real and profound way, so that when you take a pro-life position with your friends, you will be even more convicted of the truth than you are now.

A couple summers ago, I spoke at a youth retreat on the subject of being a Christian in politics. I wanted to interact with the kids, so I brought along a flip chart, and after a short presentation, I asked them to divide into groups and go through a simple exercise entitled, "What do you THINK and what do you KNOW?" I chose several topics: education, the economy, divorce, abortion and the "Christian Right." They were asked to fill in one column with information they *know* about the issue, and another column on what they *think* about the issue. They didn't necessarily need to all agree; they just needed to think about it very carefully and discuss together what their various points of view were.

It became apparent after the first presentation, that what they *knew* about the issue was far less than what was actually true about the issue, and what they *thought* about the subject was not the reality in many cases. It was apparent that there was a *void* between reality and what their Christian world-view suggested should be the case.

It became apparent after the first presentation, that what they *knew* about the issue was far less than what was actually true about the issue, and what they *thought* about the subject was not the reality in many cases. It was apparent that there was a *void* between reality and what their Christian world-view suggested should be the case.

Being involved in political issues, I was able to take what they knew and confirm it or correct it. What they *thought* about the subject opened the door to discussing what the Bible says with regard to the issue and what future actions could be taken to make the right changes on that particular issue. Overall, it was an excellent exercise and hopefully increased awareness in events that many times go unnoticed.

On the issue of abortion, I will assume that all of you are pro-life. Correct? I am also going to assume that because of the culture we live in, and because abortion is readily available and legal, each of you knows someone that has had one. Correct? Further, I will assume that you know kids who don't

think abortion is wrong. And that is where I hope to give you some insight on what you can say as a Christian about this very crucial moral issue, to those who you have or will come into contact with as time goes on.

When I was in my 18th week of my fourth pregnancy, I went to my monthly doctor's appointment and patiently waited in the office for him to come in and check my progress. I know that I was thinking somewhat idle thoughts, and was really rather tired and in a bit of a self-pitying mood. The nurse came in and began looking for a heartbeat. The device they use to find the heartbeat has a speaker in it so I could hear all the noises coming out. One thing I definitely could *not* hear (and after three children, I was well aware of what I should be hearing) was the heartbeat of my baby.

The nurse was quite calm and made some casual remarks about how it can be difficult to find the

heartbeat at 18 weeks (not true, I said to myself; I heard it plainly four weeks ago!) and I began to slowly comprehend the dreaded truth! My nurse immediately summoned my physician, Dr. De Cook and he wheeled in the ultrasound machine.



As he scanned my stomach for a picture of my baby, he soon found what he was looking for. The stillness of that little form on the screen was a reality that never once entered my thoughts as a possibility - my little baby was dead, and amazingly I had no knowledge of it and physically, no sign of this death in my body. I began to quietly weep, and Keeley, who was with me, held my hand in silence as she watched my unexpected reaction to a routine visit to the doctor.

Dr. DeCook was immediately concerned and very distressed. It must be so difficult to see what you know is true and have to confirm it. The baby measured 16 1/2 weeks, which meant that he had been dead for a week and a half. Because the ultrasound machine used was small and not as powerful as the machines used in the hospital, he asked me to call Drew and go to the hospital to confirm what he had found.

As I sat in the doctor's personal office with Keeley, waiting for Drew

whom I had called with the tragic news, my heart was breaking, but as I lifted myself up in prayer to my heavenly Father for grace to help us through this painful experience, I felt peace that only God can give. I took Keeley in my arms and thought to

myself, can anything in this world be more precious than to hold your children in your arms?

When Drew arrived, we clung to each other as Dr. De Cook explained the situation to us. Still grasping to comprehend this tragic turn of events in our life, we listened to what our next step would be. I would have to deliver my baby in the hospital and go through complete induced labor.

The hospital ultrasound confirmed what the doctor's machine had shown. The baby

was indeed dead and measured 16 1/2 weeks. We returned home with heavy hearts to tell our family and friends the sad news.

As we awaited the delivery time, we experienced the overflowing power of God's grace and peace. The love of our family and friends gave us strength as we entered the hospital two days later.

Being in the labor and delivery unit of Holland Hospital was incredibly difficult as I walked past the newborns snugly wrapped in their little cribs. I reflected on the last time we had been here, which was the birth of our daughter, Keeley. But again, the strength and peace of the Lord propelled us on to what was going to be a long and difficult day.

The delivery didn't occur until 10 hours after I was admitted and was the most agonizing event I have ever been through - not because of physical pain, but because of the emotional pain of death. Drew was right there with me and together we wept at the

loss we had endured. Our hopes, dreams and joys dissolved in the reality of the delivery of our dead child.

My following comments are the heart and soul of what I want to share with you today. As the attending nurse gathered our tiny little baby in her arms and placed him in a warm blanket, we were told that he was a boy. Dr. De Cook looked in amazement at the lifeless little form as he became aware of what had caused this tragic death. The little umbilical cord was wrapped tightly around a perfectly formed tiny neck. The body of this 16 week developing child was perfect in every other way. Amazingly, our beloved Christian doctor, who was in his early 60's, had never in all his years, seen such a thing. The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord.

Our compassionate and caring nurse Char, left us alone with our tiny dead baby whom she had lovingly wrapped in a blanket and placed in our arms. In the following minutes, we examined this tiny little boy from head to foot - which measured only 6 inches. Our eyes grew wide as we wiped away our tears and saw a perfect little human being. He was complete with 10 toes, 10 fingers, two tiny blue eyes, eyelids that opened and closed, a jaw that moved up and down, bones in all the right places that worked in all the right ways, and a perfectly-shaped head that contained a brain that would never learn to read or write or learn "Jesus Loves Me" or Psalm 23. But we knew with the conviction only a believer can have, that our little boy was in heaven already - singing with the angels and maybe even sitting on the knee of His Savior, Jesus Christ.

As our grief gave way to acceptance and peace, we began to marvel at the miracle of life and we were struck by the verse of Psalm 139: "For I am fearfully and wonderfully made." It is a profound experience to hold the wonder of human creation in your hand. We spoke of this quietly together as we contemplated our own lives, so rich with blessing and joy. We named him Christian

Andrew after our two godly grandfathers - one who is already with the Lord, and one who is 96 and will meet his Maker soon. Our thoughts also went to the issue of abortion. It might seem like a strange thing to think about at a moment like that, but we saw as we had never before seen, what a mother loses when she aborts her baby. We were filled with horror at the thought as we came face to face with the miracle of the unborn child.

All the politics surrounding this very emotional issue seem cold and trite when faced with the reality of an unborn child in your arms. However, this reality is a way of life for the thousands of doctors and nurses all over the world who witness the slaughter of babies every day. They see what we saw only through a sinful and darkened heart. What an enormous tragedy for the human race! People so desperately need the Lord and the Lord uses people in the political realm to advance His cause. I know He has used me to do this in the past, but how much greater my conviction will be in the future!

As I close this story, I want to impress upon you the need for you as a Christian to share the truth of God's Word with your friends. What we experienced was a manifestation of the truth of Scripture in so many ways. The development of an unborn child, the separate nature of that life and how its death cannot even be detected by the mother who carries it, the peace of God which truly does pass all understanding, and the precious promise of eternal life. In the light of this revelation, we can only say, "When peace like a river attendeth my soul, when sorrows like sea billows roll, whatever my situa-

tion, you have taught me to say—it is well, it is well with my soul."

I made a major transition from what I *thought* about abortion to what I *know*. And it is my prayer that somehow this knowledge can be used to bring others to the conviction of their need for Jesus Christ in their lives and a conviction that includes the knowledge of the sanctity of all human life.

Mrs. Jelgerhuis is the daughter of editors Thomas and Laurie Vanden Heuvel. She and her family are members of the Covenant Presbyterian Church (PCA) in Holland, MI where her father serves as church planter. Jane is the Special Projects Director for Congressman Peter Hoekstra (2nd District, Michigan).

Graveside Service for

Christian Andrew Jelgerhuis

August 29, 1997

Opening Prayer - Grandpa Vanden Heuvel

Psalm 139 - Drew

Song - "Children of the Heavenly Father"

*Children of the heavenly Father, safely in His bosom gather;
Nestling bird nor star in heaven such a refuge e'er was given.*

*Neither life nor death shall ever from the Lord His children sever;
Unto them His grace He showeth, and their sorrows all He knoweth.*

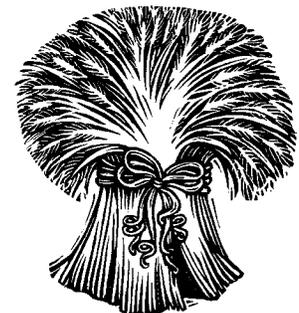
*Though He giveth or He taketh, God His children ne'er forsaketh;
His the loving purpose solely to preserve them pure and holy.*

Meditation - Grandpa Vanden Heuvel

Words of Comfort - Grandma Vanden Heuvel

Song - "Jesus Loves Me This I Know"

Closing comments and prayer - Drew & Jane



To my son Christian Andrew,

God knit you together in your mother's womb, you were fearfully and wonderfully made. I know that full well. God ordained your days in His book to be 16 weeks.

The first time we saw you, you were already a very active busy boy. We had a strong feeling you were a boy. Your sisters and brother were so excited to see you as you moved around in your little space. God had created another beautiful gift for us. God silently opened His arms and gathered you into heaven to be with Him before we even knew you were gone.

Your mother found out first that your heart was silent and your body still. When I heard the news I prayed to God that it wasn't true. But the ultrasound could not lie; it was true. God had taken you to be with Him.

Keeley spoke up and told me, "I know why our baby went to be with Jesus, because Jesus loves babies and He wanted to have our baby." Your sister is pretty wise for being only 5 years old.

What a day of contrast. At 5 pm we found out about your death and at 7 pm our church voted to purchase land for building a church to minister to the Holland-Zeeland area. Everyone at church was so loving and caring. They just poured out their love and promised to pray for us as we grieved your loss and as your mother needed to deliver your dead body.

In the next two days, family and friends continued to lift us up with their love and prayer support. On Wednesday August 27, after 10 hours of labor, your mother gave birth to your lifeless but perfectly formed beautiful body. God is so good. His creative handiwork was again revealed in the incredible detail and design of your body. You were so small. Your body fit in my hand. God allowed us the opportunity to touch you and spend a little time holding you. You were perfectly formed from your blue eyes to your ten little toes. Our God is an awesome God!

Ross is your brother. He is a tender-hearted boy with a love for Jesus and you. He has a sharp mind and a very athletic body. He looked forward so very much to playing with you, teaching you how to hit, and run, and slide, and how to hug your Mom. Jessica, Ross & Keeley all love you very much and will always miss you. They also understand that you are in heaven.

Friday, August 29, we buried your body by your Uncle Danny Vanden Heuvel. Ross was so proud to carry your little casket to the grave site. Jessica and Keeley, your sisters, sang with us and we read from God's Word and proclaimed our comfort and strength in Jesus Christ.

Christian Andrew, your name has much heritage to it. Your first name comes from two very godly men. Your great-grandfather Christian Vanden Heuvel and your grandfather Thomas Christian Vanden Heuvel. They both faithfully preach the Word. Great-grandpa is in heaven with you. Grandpa is still here on earth and loves the Lord. He has a zeal to spread God's Word and turn people's hearts to God through the work of the Holy Spirit. Your second name, Andrew, comes from your great-grandpa Docter. His grandfather was named Dries (Drew in Dutch). He is also a man of God who was a strong spiritual leader in his church and community. We are very proud to have you carry these names.

Christian, we are so thankful to have a wonderful church family that loves and cares for us. The body of Christ manifested in the church is a beautiful thing. We are part of the church militant. We will strive to use this experience as a way to witness and proclaim the wonderful comfort that Jesus and His church can bring in times of sorrow. Your life and death also has given us a keener insight into life as created by God. We will certainly be more passionate Christians in the fight for the sanctity of life.

Christian, we long for the day that we will be with you in the church triumphant. We claim the promise that God has prepared a place for us. God speed the day that we will all be united.

With love, your father Drew

Mr. Jelgerhuis, the husband of Jane, is an engineer at Prince Corporation in Holland, MI. He and his wife have three children, Jessica, Ross and Keeley.



Responding to the Sexual Revolution

THOMAS K. JOHNSON

In a previous article I argued that to see a significant reduction in the number of abortions in America we need to repeal the Sexual Revolution of the 60's and 70's, because popular acceptance of divorce, abortion and extra-marital sex form a unified cultural pattern. The three sins became socially acceptable in one cultural transition and tend to support each other. I also argued that Christian love requires that we try to break the cultural authority of this sinful triad that has become as American as apple pie. We all know that Christians should try to help people suffering from natural disasters, but the social acceptance of these sins hurts far more people than all the natural disasters in North America.

Unfortunately what we have actually seen over the last generation is exactly the opposite. Rather than contesting the Sexual Revolution, *Christians have often followed or even led the path into sin.* Recently I saw a claim

from a soci-

ologist that Christians are more tolerant of extra-marital sex than non-Christians. (The research data would be very interesting to see.) I remember as a teenager in the early 70's that it was in a church youth group where I first encountered the "new morality" which said that only a feeling of love, not specific rules, was needed for morality. Of the 10 rules, it was of course, the seventh that was seen as least important. And even when we Christians have not followed the Sexual Revolution, we have often felt a certain social pressure to keep quiet about Christian sexual ethics. I suspect this pressure we feel comes from a sense that sexual matters are very close to the center of the way our culture refuses to accept the public discussion of religiously based moral rules. The public discussion of religious rules against murder or stealing will not get you much criticism, even if it is in a newspaper or on the floor of the Congress, but tension mounts if you mention Christian sexual ethics in public discussion!

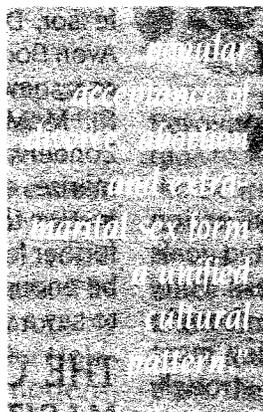
This situation is not something we should passively accept. A lot of things can be changed, and maybe this is one of them. If we are to see the triad of abortion, divorce, and extra-marital sex become socially unacceptable again, *there are two things we must do.* The first is that in the churches we need to reaffirm and effectively

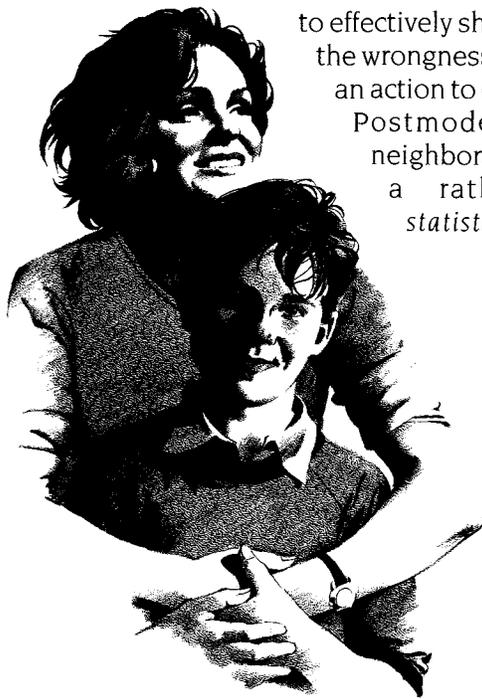
teach Biblical sexual ethics. This means not only good sermons and classes; it also requires effective pastoral care and counseling to help get the message internalized. If this were done in every Bible believing church, the impact would be substantial. But we should not be content with this as our goal. Instead of Christians following the world into sin, Christians should be leading the world in a healthy direction. Jesus called us the "salt of the earth" (Matt. 5:13).

Secondly, we must help the unbelieving world see the wrongness of divorce, extra-marital sex and abortion. It goes without saying that this not easy.

A few of our unbelieving neighbors will be convinced of the wrongness of the Sexual Revolution by a direct appeal to the Bible, "Thou shalt not commit adultery." However this line of reasoning will not do a lot for people who are not only unaware of the content of the Bible but also unaware of the existence of the Bible.

We might try a different direction. With a few people we may be able to use classical moral arguments that appeal to duty or virtue, and if they are used correctly, these arguments tend to show the wrongness of many sinful acts. But with the widespread onset of Postmodern skepticism, many people are unable to see the point of traditional moral reasoning, and widespread cultural illiteracy tends to make terms like duty and virtue sound like a foreign language.





What does seem to effectively show the wrongness of an action to our Postmodern neighbors is a rather statistical

argument showing that an action does not lead to the accepted goals of life, health and happiness. Forty years ago, almost no one thought smoking was wrong. Today most educated Americans are strongly convinced that smoking is wrong, even if they do not believe that right and wrong exist. (What irony!) This has come about because of an extended publicity campaign to show the harmful effects of smoking. The same sort of long term, scientifically based campaign needs to be launched against the results of the Sexual Revolution. If divorce and extra-marital sex were again seen as socially unacceptable, the unacceptability of abortion might follow.

As a first step in this direction, every intelligent Christian should be equipped with a little reliable information that shows that the Sexual Revolution has not worked, and we should all try to publicize this information every chance we get. A careful distinction is in order here. In the church and in evangelism, Biblical sexual teaching has to be affirmed simply on the basis of the authority of God in His Word. Christians should obey God's commands simply because they come from God. But when we are seeking to influence

a cultural pattern outside the church, the only thing our secular, Postmodern neighbors may be able to understand is that the Sexual Revolution has not worked; and there is a lot of careful research that shows that it has not worked. That the Sexual Revolution has not worked will be no surprise to Christians because we know that God's law is written into the very blueprint of creation.

There are numerous good sources of information on the effects of the Sexual Revolution. Two that I have especially appreciated are *The Pursuit of Happiness* by Hope College professor, David G. Myers (New York: Avon Books, 1992) and *Marriage Savers* by newspaper columnist, Michael J. McManus (Grand Rapids: Zondervan, 1993). I will simply summarize, apply, and reflect on information they have collected, without further footnotes. My summary may be enough to begin equipping you to say a word or two on the topic.

THE CURRENT MARITAL/SEXUAL SITUATION

The current marital/sexual situation in most western countries is not encouraging. The numbers Myers and McManus report are mostly from the US. In Europe the overall picture is roughly the same, though a few details are different. In 1988, 51.5% of females age 15-19 had premarital sex, up from 29% in 1970. In the US during the 90's we average about 1 million teen pregnancies per year, of which about 40% end in abortion. About 3 million teenagers alone have some type of sexually transmitted disease. About 100,000 women become infertile each year due to STD's. 31% of American children have parents who were never married. (That number is shocking!)

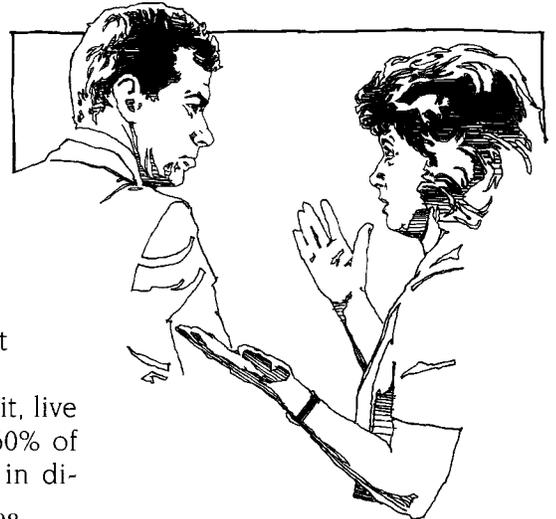
Over 50% of couples cohabit, live together before marriage. 60% of marriages fail, 50% ending in di-

vorce, 10% in separation. Before age 18, 3/5 of children of married parents will see their parents separate or divorce.

Those who have sex before marriage average about a 60% higher divorce rate than those who do not. *The more sex partners a person has before marriage, the less likely they will be to have a happy marriage.* And cohabiting, contrary to myths about needing a trial-marriage, does not lead to happy marriages. On average: of 100 cohabitations, 40 lead to separation before marriage, 45 lead to separation or divorce after marriage, and 15 lead to a life-time marriage. This means 75% of marriages preceded by cohabiting end in divorce. (The majority of marriages not preceded by cohabiting are successful.) Those couples who did not cohabit before marriage report happier marriages and enjoy sex more than couples that did cohabit. And cohabiting women are 76 times (!) more likely to get beat up by their partner than married women.

EFFECTS

The effects of our marital/sexual chaos are massive, disturbing many dimensions of the lives of adults, children and our entire society. Contrary to the modern myth, divorce leaves emotional scars that are readily documented 5 or 10 years later, that are far greater than the scars of losing a spouse to death. Divorced people tend to feel angry, rejected and humiliated.



...our marital/sexual chaos is not only the leading, but also the predominant cause of poverty in America."

The medical effects of divorce are almost as serious as those of smoking. Divorced men are twice as likely to die from heart disease, stroke, hypertension or cancer in any given year. They are 4 times more likely to die from auto accidents or suicide, 7 times more likely to die of pneumonia or cirrhosis of the liver, 8 times more likely to be murdered, and 10 times more likely to have psychiatric problems. The medical effects of divorce on women seem to be comparable in severity to the effects on men, though they were not reported as extensively in these sources. Just one example of the similar pattern: divorced women have 2 to 3 times the normal death rate for cancer of the mouth, breasts, lungs and digestive tract.

The economic effects of divorce or having children outside of marriage are becoming well known. 44% of single parent families live below the official poverty line, while only 6 or 7% of two-parent families fall below the poverty line. That makes one think that our marital/sexual chaos is not only the leading, but also the predominant cause of poverty in America.

The emotional scars on children of divorced parents are now known in greater detail than the general loss of structure and sense of rejection. Girls tend to develop a fear of abandonment by a husband or lover 5 to 15 years after their parents' divorce. About 1 in 10 girls will fall into a delinquent pattern that will include things like assault, burglary, arson, drugs, theft and drunk driving. Boys



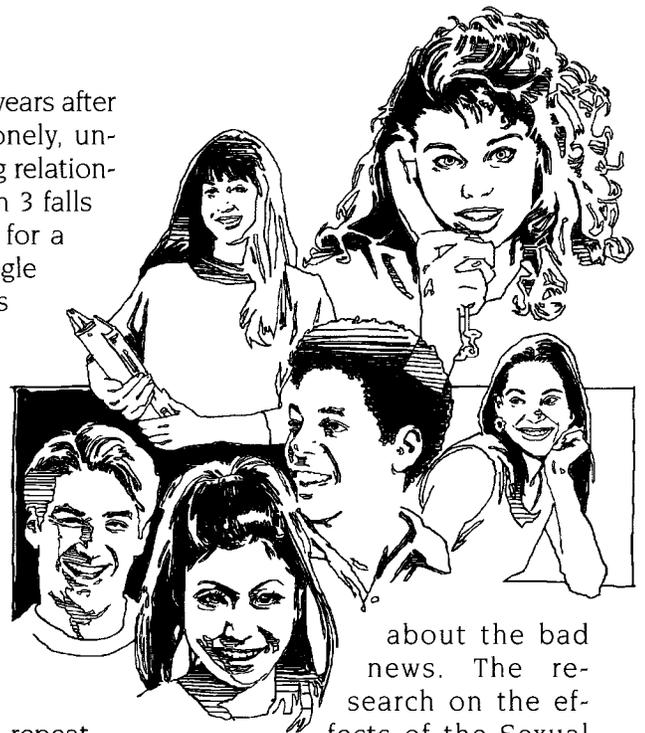
from divorced families, 10 years after the divorce, tend to be lonely, unhappy, and have few lasting relationships with girls. About 1 in 3 falls into a delinquent pattern for a time. All children from single parent homes are twice as likely to have behavior problems, divorced kids tending more toward suicide, illegitimate kids more toward violent crime.

The educational effects will be no surprise. Whereas only 12% of children from two-parent families repeat a grade in school, 22% of divorced children need to repeat a grade, and 38% of illegitimate children need to repeat a grade.

The effects of following the ideology of the Sexual Revolution can be seen in emotional, medical, social and educational problems. The Sexual Revolution probably ranks close to the Holocaust as a modern, tragic event that is closely tied to a secular ideology. And our culture urgently needs someone to speak up and say, "This is foolish!" I wish every Christian would memorize some of the information I have summarized and talk about it every chance we get. This would not repeal sin, but it might bring us back to making sexual sin socially unacceptable.

REFLECTIONS

We must be careful that all this bad news does not give us a mostly negative message or a negative approach to life. The good news of forgiveness and healing in Christ should always shape what we say



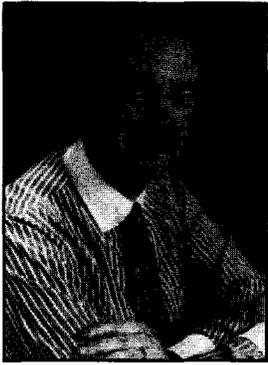
about the bad news. The research on the effects of the Sexual

Revolution can increase our gratitude to God for the wisdom given in the Scriptures; and I find that this research strengthens my confidence in the overall Biblical message, much like the evidence for the resurrection of Christ does.

We must also be careful not to think that sexual chaos is a necessary part of postmodern life. The evidence shows that when the churches train people for successful marriages it really bears extensive fruit, whether this training is before or after the wedding. Successful lifetime marriages are possible, and they play a huge role in making people contented with life. Contented Christians in turn make the gospel attractive.

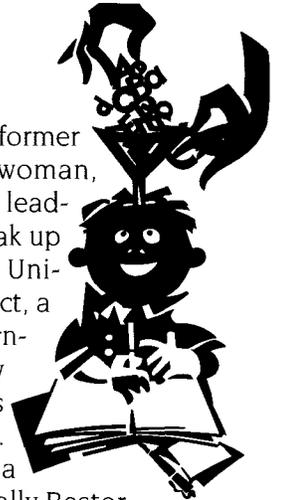
The future is an unwritten book from our perspective. *Destructive sins that are entrenched in our culture do not need to stay that way.* We need to regain confidence in God's Word to us in Scripture and regain our understanding of how His law is built into creation. Both need to be proclaimed by every Christian, in the church and in the world.

Dr. Johnson is a PCA minister serving as a professor with the International Institute for Christian Studies in Prague, Czech Republic.



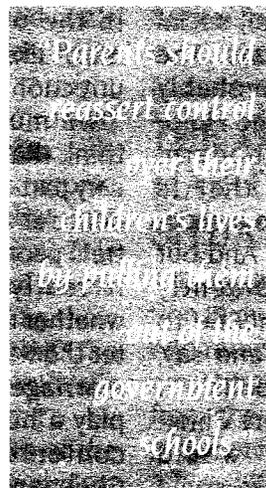
Diversity Education Means It's Time to Withdraw from Schools

CAL THOMAS



First there was phys-ed. Then came driver's-ed. Next it was sex-ed and then drug-ed, followed by environment-ed. Now, President Clinton wants to add "diversity education" to the long list of non-academic subjects, even though surveys show the government schools are failing to achieve minimal standards in such critical areas as reading, science and geography.

At a White House conference on "hate crimes" held at George Washington University, the President and several Cabinet officers endorsed a K-12 plan to teach children to be tolerant of racial minorities, homosexuals and the disabled. What makes anyone think the government will be more successful at directing young people's behavior in this area than it has been with drugs, sexual activity and driving?



The most offensive idea promoted at the one-day affair was the administration's belief that parents are as incapable of teaching their children not to "hate" as they have been ineffective teaching them about sex and drugs. That the schools have failed to achieve their stated objectives in these areas does not deter government from seeking more power.

"Don't you think you almost have to have an organized effort to do it?" asked the President. "There would almost have to be some sort of club or organization at the school — because if you think about it, your parents are pretty well separated." As

part of this new federal intervention, the departments of Justice and Education will be sending "anti-hate crime resource guides" to your school district.

Yes, it takes a village, doesn't it? You parents are a bunch of bigoted imbeciles who probably tell racist jokes and make fun of gays, lesbians and the disabled. Your kids pick this up and that's why they grow up to be just like you. Only the government, through its re-education camps ... uh ... schools, can straighten out this mess. Give them your poor, tired children and they will set them free from their homophobia, racism, sexism and disability-ism.

To the Clinton Administration, diversity means there is no right or wrong and that no life-style, nation, belief, economic or political system is to be preferred over any other.

If that were true, why do so many want to immigrate to America?

This latest, but probably not last, effort by the government to reprogram the minds of our children must be resisted. Concerned parents are wasting their time trying to reform a corrupt system. Parents should reassert control over their children's lives by pulling them out of the government schools. They should see that their children are educated according to their own values and beliefs, teaching them the truth about history and every other subject the schools once taught but have now mostly abandoned.

In Los Angeles, former state Assembly woman, Paula Boland, is leading a drive to break up the Los Angeles Unified School District, a \$5.3 billion government bureaucracy that encompasses 708 square miles. Boland chairs a group called "Finally Restoring Excellence In Education" (FREE). It opposes the district's social agenda and its refusal to establish a core curriculum and fiscal accountability. FREE Executive Director, Scott Wick, tells me that LAUSD relentlessly pursues a social agenda that includes the promotion of homosexuality, free condom distribution and the teaching of 12-year-old girls how to dispose of used condoms and to lie to their parents about sexual activity.

Other efforts, including a new one based in Greenville, SC, called "Exodus 2000," are designed to encourage religious parents to withdraw their children from the "pagan public schools" and to either educate them at home or in Hebrew, Christian or other religious schools. Still other proposals include education savings accounts and school choice vouchers.

The education monopoly should be ended. Parents are not the enemies of education. Most do not promote hate. We'd be better off if we stopped trying to change the system and, instead, withdrew the raw material the government schools need in order to impose a left-wing, pagan agenda on a new generation.

Los Angeles Times Syndicate



The Holy Spirit and Pentecost (IX)

NEAL HEGEMAN

John Calvin, of the 16th century Reformation, was later known as the theologian of the Holy Spirit. The largest section of his *Institution of the Christian Religion* deals with the workings of the Holy Spirit. Basically, he saw the role of the Holy Spirit as one of magnifying the redemptive work of Jesus Christ, who in turn glorified the Father. From Acts 2 we see that the Holy Spirit proceeds from the Father and the Son in order to indwell God's people and to extend the gospel world-wide.

The words of Jesus in Acts 1:8 are very instructive. "But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Let us take a closer look at the work of the Holy Spirit in Genesis.

THE SPIRIT ACTS IN CREATION

Who is the Holy Spirit? The Holy Spirit is first introduced in Genesis 1:1-2.

"In the beginning ELOHIM created the heavens and the earth" (see second article). Elohim is the name for God used in Hebrew text. It reveals that God is *personal* (he has a name), He is *eternal* (He created in the beginning), He is *powerful* (He created), and He is a *plural* being.

Even from the very first revelation of the name of God, the mystery of the Holy Spirit as a *divine person*, equal-yet distinct from the Father and Son—is foreshadowed.

Genesis 1:2 reveals *how* the Spirit will work. The Ruah Elohim hovers over the unformed materials. Note that He is *transcendent*. He stands *above creation*,

and later, *above the human creature*. It is important to stress this because New Age philosophy teaches that God's Spirit can not only be found *within* ourselves but communicated with, within ourselves. In fact, spiritists claim that they can communicate with the Spirit or angelic force within them-

selves as well as outside of themselves. Christians believe that the Spirit abides in them; however, Christians do *not* carry on a "you-me" conversation with the Spirit. Our relationship is "I-Thou." He is the *unique creator* and we are His *creatures*. He is a holy God in whose presence angels and saints bow. We must be like Isaiah, who, when he saw the transcendent God, fell on his face and confessed his *unholiness*.

Also note that in His creative work, the Holy Spirit is *orderly*. He creates out of nothing as well as ordering created materials according to natural law. When we behold the splendor of God's creation and the wonders of natural, cultural and human law, we praise the Spirit of perfect order and harmony. Therefore, *disorderliness* is not to be associated with the positive workings of the Spirit. Rather, disorder occurs in times of judgment and destruction, which are related to the workings of the Spirit. In the Church, all teachings and conduct are to be done decently and in order (I Cor. 14:40).

And finally, note that the Holy Spirit is *submissive*. He does not create *until the Word is spoken*. Imagine the scene. Before us lies the chaos of creation. Then we hear the voice of God ringing through the universe, "Let there be..." and instantaneously, the Spirit of God springs forth and accomplishes it. We see that in creation, there is *perfect harmony* between the sovereign will of the Father, the Lordship of the Son and the perfecting work of the Spirit. When the Spirit came at Pentecost it was because Jesus had accomplished His redemptive work, ascended into heaven, and took His rightful place beside the Father.

If submission to God's ordained authority is characteristic of spirituality, then our personal lives, homes, work places, governments, society and church will be greatly blessed by spiritual Christians.

Throughout the Old Testament, as well as the New, the Holy Spirit is active in creation, providence, culture, and at times in miraculous ways (Gen. 41:38; Ex. 31:2-5; Judg. 3:9,10; I Sam. 19:20,23; Psalm 139; Mic. 3:8).

"Basically, (John Calvin) saw the role of the Holy Spirit as one of magnifying the redemptive work of Jesus Christ, who in turn glorified the Father."

JESUS PRESENTS THE HOLY SPIRIT

Jesus calls the Holy Spirit by His own name, a divine name: *Parakletos*. He is the other *helper, counselor, or comforter*. The name literally means: "one who is called alongside." He is the advocate, interceder who dwells in us to lead us – as the context of John 14 indicates – into truth (John 14:15-18).

When the Parakletos works in us, it is to convict, teach, correct, lead and pray. These are signs of His presence and are discernible from Scripture.

Jesus indicates that the Holy Spirit is a *divine personality*. The personal pronoun is used with the Holy Spirit (John 14:26). The Spirit speaks, wills, has emotions, witnesses, searches and intercedes.

Christians relate personally to the Holy Spirit, but always keeping in mind the transcendent, holy, orderly and submissive character of the Holy Spirit.

Jesus indicates that *divine works* will be accomplished by Him. He regenerates dead human hearts (John 3:3,5). Man cannot regenerate himself. God must do it and this work is attributed by Jesus to the Holy Spirit.

Finally, the Spirit is included, *equally*, in the Great Commission of Jesus (Mt. 28:16-20). Believing that the Holy Spirit is God is not optional, but commissioned by the Lord.

Do you believe that the Father is eternal? Do you believe that God the Father is eternally Father? Then, for Him to be eternally Father, He must eternally have a Son. God cannot be eternally Father without eternally having a Son. There is no eternal Father without a Son. If you believe the Father and Son are eternal, then you must believe that the Holy Spirit is eternal. Why? Because the eternal Son says so in the Great Commission. "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:18-19).

Jesus prepared the way for the Holy Spirit to come. Jesus took the place of the believer on the cross. In this great exchange, the Lord took on human nature in order to take it to its rightful end: the punishment on the cross for its sinfulness. Now the Father graciously grants new life, a new nature, a new lease on spiritual life.

Luke, in the book of Acts, tied in the work of Jesus to that of the Holy Spirit:

The former account I made, O Theophilus, of all that Jesus began to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles... (Acts 1:1).

Jesus tied His work to the work of the Holy Spirit when He said: "But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me..." (Acts 1:8).

In times of revival, the Spirit will illuminate the redeeming work of the Lord Jesus Christ.

THE HOLY SPIRIT INDWELLS GOD'S PEOPLE

The indwelling of the Spirit was taught by Jesus. We learn this from His teaching to covenant people (Nicodemus: John 3) as well as covenant breakers (Samaritan woman: John 4). They were very different, yet they had one thing in common: they were both *spiritually dead* and in *need of regeneration*.

The mysterious relationship between regeneration and indwelling is resolved when the fruits of indwelling are evident. We see this at Pentecost, when the disciples were filled with the Spirit of God. We could spend a lot of time guessing whether one was regenerated and the other was not, but the indwelling gives us a clear indication.

Pentecost is a further development of the Holy Spirit's work, fulfilling the initial workings of the Holy Spirit in the Old Testament and in the life of Jesus. Pentecost represents the perfect blend between the work of the Spirit in creation and the work of the Spirit in bringing forth the fruit of Christ's redeeming work. On the one hand, the physical harvest and providence of God is celebrated (Ex. 23:16). On the other hand, it points to the coming of the spiritual harvest, the coming of the Holy Spirit (Num. 28:26; Acts 2:1).

The initial coming was to a particular few in order to reach many others. Even though the Spirit only came upon the Christian community, the whole covenant community and the onlookers saw the signs of the Spirit's coming. *The purpose for the Spirit coming upon a few was to reach the many.* Twelve or a few more received the strange outpouring but 3,000 heard the gospel preached and were converted. Many more heard the gospel, but rejected it.

Why does God do it that way? It is to show that salvation comes from Him and not the manipulations of religious people. True Christianity was protected for over 1,000 years by small groups of monks, the Waldensians, the Hussites, a Wycliffe and a Tyndale. It only took one Luther to ignite the German religious revolution, one John Calvin

"The purpose for the Spirit coming upon a few was to reach the many."

for the French, one John Knox for Scotland, two Wesley brothers, one Whitefield and one Charles Spurgeon in England to preach to thousands of listeners, preaching which God used in a sovereign way to spread the gospel.

God's appearance through the Holy Spirit was gracious and humbling. He came upon imperfect men: doubting Thomas, denying Peter and others. These men, were humbled before God. Having listened to the Word of the Lord, they were praying and waiting.

Church history shows us that the Holy Spirit is capable of breaking into new areas through the lowliest of ways. He infiltrated Rome through the jail system. Russia was greatly influenced by Christian slaves. Was it not the common people who flocked to join the Reformation? Did the Wesleys not preach to the miners, Whitefield to colonists, Edwards to the Indians, Carey to the Indians of lower caste, Ami Carmichael to abused girls and women, and countless others who were used by the Spirit to start at the bottom of society in order to conquer the society for preaching the gospel?

In Canada today there is much more Spirit wrought evangelism and revival among the immigrant ethnic groups and marginalized persons in our society. The cultural elite, the political powerful, and the wealthy do not fully perceive their need for the Savior and Lord.

HEAVENLY VISITATION

God's appearance was from a heavenly source. The sound came from heaven. It did not come from earth. The Spirit is not to be found in the wind, the rain or creation. He did not come from within. We cannot contain the Holy Spirit. He did not come from the temple. The Spirit came from heaven. The Spirit will always come from heaven. The Spirit, in the absence of Jesus, was the life-line of the believers between God in heaven and themselves on earth.

When the Spirit manifests Himself, He directs our thoughts to heaven. Any association of the Spirit's work with animal sounds or human centered wisdom and knowledge is degrading. It is true that God is able to use animals to make human sounds, like Balaam's donkey, and God can even use a Balaam to prophecy, but the Spirit does not degrade but upgrades in sanctification.

The Holy Spirit's coming is identified in three ways: by the wind, flames of fire, and speaking in tongues.

- *The wind* (ruah in Hebrew). The sound of the wind refers to the Ruah Elohim of Genesis 1:2. Here the eternal, creating, plural, personal and holy name and presence of God is revealed.

- *Tongues of fire*. Calvin explains that the outward sign of tongues of fire was an indication of the inward work of the Spirit. As fire *purifies* gold, so the Spirit purifies God's people.

The tongue of fire is also a means of *illumination*. Certainly the Holy Spirit reveals, teaches and illuminates.

The tongue is a means of *communication*. The Spirit communicated. "All Scripture is God breathed..." (II Tim. 3:16), inspired by the Holy Spirit.

- c. *Speaking in tongues*. The disciples spoke in unlearned, God-given languages of other peoples in order to speak about the wonderful deeds of God to the international visitors. The visitors were able to tell the apostles what they were saying. There was interpretation and discernment as to what was taking place.

In times of revival, the sovereign God may accompany the communication of the gospel with signs which, without a doubt, come from God and cannot be manipulated by man.

The message of the tongues was similar to the message of the preaching of Peter. There was no conflict between the message of the tongues and the message of the preached sermon.

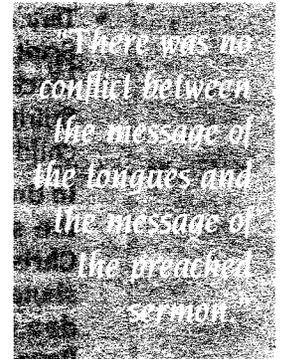
The preaching of the gospel is the means which the Spirit uses to bring salvation to the thousands of listeners. "Faith comes by hearing," (Romans 10:17). The baptism of tongues influenced a small handful; the preaching of the gospel in the language of the people brought thousands to conversion.

Peter's preached message included personal application of the implications of the cross and resurrection: "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom *you* crucified, both Lord and Christ" (vs. 36).

- *They were cut to the heart*. It is the Spirit of God who does this cutting. Hebrews 4:12 says:

...the Word of God is living and powerful, and sharper than any two edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

- *They questioned their own spiritual condition*. "Men and brethren, what shall we do?" They took personal responsibility for what had happened to Jesus. Isaac Watts captures this idea when he writes in his hymn:



"Was it for crimes that I have done, He groaned upon the tree? Amazing pity, grace unknown, and love beyond degree."

Modern evangelism often does not allow for that question. It is a quick, "repeat the sinner's prayer after me" for a salvation formula. This is formalistic rather than authentic and Spirit-led. More seriously, it does not allow the Spirit to convict us of what our ignoring of Christ and breaking of God's law has done.

- They received the promise of the gospel and the Holy Spirit. They were given the good news of repentance and belief. They were promised the Holy Spirit. This promise was given to them, their children, and as many as the Lord would call.

In times of revival the Holy Spirit will convict the sinner of his own guilt in the death of Christ. The Holy Spirit will also convict the sinner of the truth that the promise of pardon for sins and power for service are believable.

Modern day movements "promising the Holy Spirit" do so in terms of the miraculous or the ridiculous. Like other religious traditions, there is a search to associate one's religion with the miraculous. The miracle, rather than the message, becomes the qualifier for whether one's religious experience is true. Where is the Spirit anointed presentation of the gospel? That is what the Spirit blesses. Acts 2 demonstrates this.

- The word was gladly received (vs. 41). Over 3,000 were reported to have believed. The Spirit had started a revolution which would never be stopped.

THE HOLY SPIRIT USES THE GOSPEL TO REACH THE WORLD

The Holy Spirit uses the tongue, verbal communication, for bringing the message of salvation to others. Pentecost is a perfect example.

Communication from God (command, Scripture) leads to communication with God (prayer). The *communication* leads to "the *communion* of the saints," which is the church.

Our task is: "To know Him and to make Him known."

In times of revival there will be a world-wide communication of the gospel.

CONCLUSION

Do you know this Holy Spirit? Have you received the Holy Spirit who worked with God's people throughout the Old and New Testaments? Is He part of the Tri-unity of God? Is He personal? Is He powerful? Is He orderly? Is He holy?

Has the Spirit of God loosened your tongue to confess Jesus, witness to the marvelous works of God and proclaim the gospel? Has He called you to be a faithful member and/or leader in the church?

Are you under the preaching of God's Word? Does the Spirit break and mend your heart? Does He bind you together in His Body?

Acts 2 cannot be repeated as an historical event, just like Moses will not be receiving the Law on Mount Zion again, nor will Jesus be crucified again. Pentecost is a one-time event. Yet, the Spirit of Pentecost continues to work in the Body of Christ. We can learn from Acts 2 about His workings and pray that we may be filled by the Spirit of Christ.

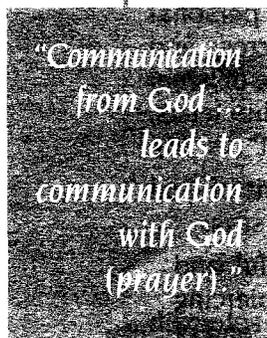
Was Acts 2 a revival? It certainly was a revival for the Jewish believers and the international visitors. God was preparing the early church to witness and receive persecution.

Dr. Neal Hegeman is Associate Pastor of the Cornerstone United Reformed Church in London, Ontario, Canada. He also serves as Executive Director of Ligonier Ministries of Canada.

Jacob King VanDrunen was born to **David and Katherine VanDrunen** on January 8. The next day a routine blood test revealed that **Katherine** was suffering from acute lymphoblastic leukemia, and chemotherapy was begun several days later. If everything goes well, intensive treatment will last about seven months, followed by a prolonged period of maintenance treatment. During the intensive phase Katherine will be especially vulnerable to infection and disease as her immune system will be repeatedly destroyed in the hope of also destroying the cancer cells. Thus far she has responded very well to treatment and the doctors are positive about her chances for long-term recovery, though more difficult treatment lies ahead. Baby Jack is doing very well and is not considered at any risk of contracting leukemia himself.

David has contributed articles recently used in *Past Times* column. We are asking readers to pray for their family. The family has asked that contact with them be limited to cards, letters and e-mail, since Katherine needs to remain isolated during the course of her treatment.

The Editors



The Three Faces of Love: A Pattern for Christian Marriage

DAN DORIANI

From the world of secular psychology, we have good news and bad news. The good news is that human beings are designed to fall in love. The bad news is that they are not designed to stay that way. These psychologists say the synapses just start firing differently after two years.

From the realm of statistics we have good news. The number of divorces in America is dropping. We also have bad news: the reason for the decline is that millions decided not to get married at all. They live together for a while and split up.

What has gone wrong? I believe the root of our distress is the loss of a Christian concept of love. People's natural tendency is to get married selfishly. The main love they seek is self-love, and self-love will not carry a marriage.

ROMANCE OR ARRANGEMENT?

A man and a woman choose each other because two people catch each other's eye, and the rest is history. For a man the attraction may especially mean physical appearance, while a woman may be more interested in the man's ability to provide or to show kindness and sensitivity — someone who will be a good father and be there for her and the children. Both sexes are attracted to lively, pleasant people who pay attention to them.

But romance can fade, and the fire of early attraction cools. What happens then? What began as a romance may end up as an arrangement. Too often the two parties are essentially two individuals joined in a mutually agreeable and advantageous relationship. Each gives and gets the best he or she can. But what happens when one spouse begins to feel he or she is giving more than the other? That person may think, "It is time for a divorce."

Oil billionaire J. Paul Getty put it succinctly. He said, "A long-lasting relationship with a woman is only possible if you are a business failure." Getty, married five times, ended his life living with someone who was not his wife. His theory was, since he was giving more money and prestige to his spouse, he deserved a continual string of younger, prettier women.

At their root, both the marriage based solely on romance and the arrangement are selfish forms of love. One seeks raw pleasure, the other the masked pleasure of security or an easier life. And both seek it in what they hope another will do for them.

THE SOLUTION— THE THREE FACES OF LOVE

Eros—Romantic Love

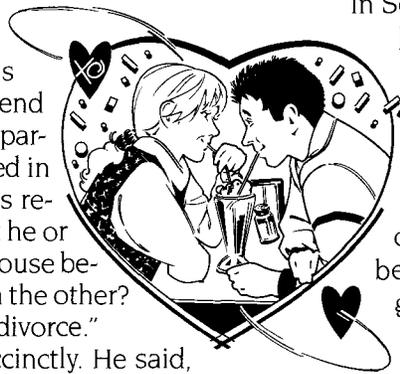
The first face of love is eros (or romance)—the love we read about in Proverbs 5:15-19:

*Drink water from your own cistern,
running water from your own well.
Should your streams overflow in the streets,
your streams of water in the public squares?
Let them be yours alone, never to be shared
with strangers.
May your fountain be blessed,
and may you rejoice in the wife of your youth.
A roving doe, a graceful deer —
may her breasts satisfy you always,
may you ever be captivated by her love.*

Eros is a sense of excitement at being with another person, a sense of passion or yearning to hold that person. It is a desire to reach into the depths of one person's soul. The Bible never actually commands eros, because it doesn't have to. God simply blesses this type of love, because it happens naturally.

In Song of Songs 5:8 we read, "O daughters of Jerusalem, I charge you—if you find my lover, what will you tell him? Tell him I am faint with love." That's romantic love. The voice of romantic love is repeated several times in the Song of Songs. Proverbs 5:19 specifically praises the sexual or the sensual side of love: "May you ever be captivated by her love." Proverbs 5:15 gives us a specific warning against promiscuity in telling us to "drink from our own cistern," but this opposition to promiscuity is not opposition to godly sensuality within marriage.

Since eros occurs naturally, the issue is not how to get it, but how to keep it. The question you might ask at a wedding ceremony is not, "How did they fall in love?" but more likely, "Will they stay in love?" And the answer to this question may emerge when we look at the second face of love, agape.



Agape—Christ-like Love

Agape is the love that causes God to seek and redeem lost, deformed and rebellious sinners who can give Him nothing. In some ways it is the opposite of eros. While eros is love for that one special person, agape is love that goes to everyone. Agape flows not from need but from fulness or sufficiency. It is the love of the Good Samaritan in stopping to save a man who might have spit on him if awake. It is Jesus' washing the disciples' feet. Agape empties itself for the sake of another.

Unlike eros, agape does not occur naturally. It contradicts too much of our nature. Where can we find the strength for such love? The Biblical answer to this dilemma is, "We love because God first loved us" (1 John 4:19). Agape is a supernatural love, and we must seek this love from God.

Agape and eros work together to make a marriage strong. If eros is the love that fades, agape is the love that is too cool to keep a marriage strong on its own. Imagine that your spouse asks you the age-old question, "Do you love me?" You aren't feeling very much eros, so you answer in terms of agape. "You are spineless, ugly, weak and boring. But I love you because you are the spouse God has given me, and I know He wants me love you. After all, He tells me to love my enemies, so I think I can love you." That would be the fast way to marital ruin. Our spouse needs to feel desirable, loved and special. Romance keeps marriage from descending into a mere routine—a mere partnership in the struggles of life. No marriage can be sustained on agape love alone.

Agape enriches eros by its realism. Agape sees the flaws in the beloved and loves anyway. It reminds us that our beloved cannot satisfy all our dreams. Agape also stabilizes eros. The initial thrill of eros is fun, but in marriage we spend more time with our heads in the washing machine than sipping something cool in the Jacuzzi. Agape gives staying power to marriage when eros cools. It also revives love, because small acts of sacrificial kindness make each spouse more lovable and make the other feel loved.

Side-by-Side and Face-to-Face

How do you keep both eros and agape thriving? You must keep both the side-by-side and the face-to-face aspects of your relationship strong. By side-by-side I mean a husband and wife who work together facing the world as Adam and Eve worked together. Adam needed a helper. He got that, but he also found more. He found in Eve someone uniquely and marvelously suited to him. He found he no longer was alone in the world. Genesis 2:18 tells us, "It was not good for the man to be alone." Yes, Adam needed a helper, but he also needed a partner. He needed someone to be side-by-side with him and someone with whom to stand face-to-face.

I suggest that the easiest part of this equation to lose is the face-to-face. Maybe the money is tight; maybe the scramble is on to balance work, children and marriage. It's easy to lose track of the face-to-face as you work side-by-side.

This issue became very clear to me in my second semester as a professor at Covenant Seminary. On February 1, my wife, Debbie, got a stomach virus, later diagnosed as Giardia. The first two or three days she did not feel too bad, and she had no fever. But the illness slowly got worse and worse. We noted our doctor's bafflement and clung

to every sign of improvement. On February 12, she awoke, threw up and went right back to bed. I decided it was time to go to the hospital. Debbie was diagnosed, checked in and put on an IV. I spent the entire morning at the hospital with her, then went home to get our house, children and my teaching preparations in order.

The dirty dishes and laundry of two adults and three young children had already been decaying for two weeks by this time. My classes required a lot of preparation since I was in my first year of teaching at the graduate level, and this week was the heaviest of the term, as I had to give long, scheduled guest lectures. Then for good measure, the freezer broke, I got a cold and electrical problems erupted in the house. The rest of February 12 was spent working on our home, and that continued into the next day. The afternoon of the second day I began working on my lectures, and I confess I never made it to the hospital that day.

Friday morning, two days after we checked her in, Debbie was much better and called to ask when I was coming to see her. Now I was just beginning to think about getting my neglected classes in order, and I wanted to stay and get some of my work done. But it was Valentine's Day, so I knew I had to go in.

Entering the hospital, I realized I needed some kind of gift. In a typical male impulse, I grabbed the biggest bunch of flowers in the gift shop. It wasn't anything beautiful and delicate and discreet. I was going for big. I carried them up, and my wife happened to be peeking out the door as I came down the corridor. Almost at once tears of joy came to her eyes, and she said what only a dear woman can, "Those are the most beautiful flowers I've ever seen." They weren't the most beautiful flowers she had ever seen, but what she meant was, "I'm so glad to see you and to see that you still love me." We had planned a big Valentine's date for that night, but I believe that morning in the hospital may have been the best Valentine's we have ever had, because I remembered what it meant that Debbie is "bone of my bones and flesh of my flesh" (Genesis 2:23). What had happened in those fourteen days is that there was so much side-by-side in our marriage, the face-to-face almost disappeared. At that moment in the hospital we were



uniting the eros and the agape.

Philia—The Love of Friendship

What about the third face of love—philia? Philia is the love of affection, the feeling you have for someone you admire and with whom you enjoy spending time.

Whereas eros can be described as the love that needs another, and agape as the love that flows from sufficiency, philia is the love that takes pleasure in another. Eros is love for just one special person, and agape is love for all, but philia is love for a handful. Eros is never commanded, agape is always commanded, and philia is commanded occasionally, "Be devoted to one another in brotherly love" (Romans 12:10).

If you were not married to your spouse, would he or she still be a friend? Would he or she still be someone you found interesting and good company? I will never forget the first time I went to church with my wife and heard her sing. Nor will I forget the first time I heard her play the piano. She has hand-eye coordination I can only envy—you should see her type or catch a Frisbee. My wife is bright and witty, and I would like her if she were not my wife.

It is vital that we treasure the pleasant traits of our spouse, because the longer we live together, the better we will come to know each other's faults. We all crack our knuckles or fail to hang up towels. I still forget to put my snack food and dishes away, and my wife still forgets to slide the driver's seat back. It is here that eros can do us in. The simple realization that the man or woman of your dreams is not perfect can escalate into petty quarrels. We feel the pain of shattered expectations, and hard words can fly. This is where agape must do its work by covering a multitude of sins, and philia must remind us of whatever is excellent or praiseworthy in our spouse.

What sort of love marks your home? Marriages today fall apart because both romantic love and the love of the arranged marriage are based in selfishness. The Christian marriage knows three loves: the fire of eros, the discipline of agape, and the pleasantness of philia. Wise couples try to nurture all three.

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OBEDIENCE (2): The Third Use of the Law

JOEL R. BEEKE

Last month's article examined the first two uses of the law, the civil and evangelical uses, in the light of Scripture and Reformed thought. In this article an attempt is made to set forth how the third use of the law developed in Reformed theology. A concluding article next month will deal with practical conclusions related to the believer's proper use of the law in fostering obedience.

THE DIDACTIC USE OF THE LAW

The third or didactic use of the law addresses the daily life of the Christian. In the words of the *Heidelberg Catechism*, the law instructs the believer how to express gratitude to God for deliverance from all his sin and misery (Q. 2). The third use of the law is a subject that fills a rich chapter in the history of Reformation doctrine.

Philip Melanchthon (1497-1560)

The history of the third use of the law begins with Philip Melanchthon, Luther's co-worker and right-hand support. Already in 1521 Melanchthon had planted the seed when he affirmed that "believers have use of the Decalogue" to assist them in mortifying the flesh.¹⁰ In a formal sense he increased the number of functions or uses of the law from two to three for the first time in a third edition of his work on Colossians published in 1534¹¹—two years before Calvin produced the first

edition of his *Institutes*. Melanchthon argued that the law coerces (first use), terrifies (second use), and requires obedience (third use). "The third reason for retaining the Decalogue," he writes, "is that obedience is required."¹²

By 1534 Melanchthon was using the forensic nature of justification as bedrock for establishing the necessity of good works in the believer's life.¹³ He argued that though the believer's first and primary righteousness was his justification in Christ, there was also a second righteousness—the righteousness of a good conscience which, notwithstanding its imperfection, is still pleasing to God since the believer himself is in Christ.¹⁴ The conscience of the believer, made good by divine declaration, must continue to use the law to please God, for the law reveals the essence of God's will and provides the framework of Christian obedience. He asserted that this "good conscience" is a "great and necessary godly consolation."¹⁵ As Timothy Wengert asserts, he was no doubt encouraged to emphasize the connection between a good conscience and good works by his desire to defend Luther and other Protestants from the charge that "they deny good works without at the same time robbing the conscience of the gospel's consolation. He thus devised a way to speak of the necessity of works for the believer by excluding their necessity for justification."¹⁶ Wengert

concludes that by arguing from the necessity of knowing how we are forgiven, to the necessity of obeying the law, and to the necessity of knowing how this obedience pleases God, Melanchthon managed to place law and obedience at the center of his theology.¹⁷

Martin Luther (1483-1546)

Unlike Melanchthon, who went on to codify the third use of the law in the 1535 and 1555 editions of his major work on Christian doctrine,¹⁸ Luther never saw a need to embrace formally a third use of the law. Lutheran scholars, however, have debated at length over whether Luther actually taught in fact, though not in name, a third use of the law.¹⁹ Suffice it to say, Luther advocated that though the Christian is not “under the law,” this ought not be understood as if he were “without the law.” For Luther, the believer has a different attitude to the law. The law is not an obligation, but a delight. He is joyfully moved towards God’s law by the Spirit’s power. He conforms to the law freely, not because of the law’s demands, but because of his love for God and His righteousness.²⁰ Since in his experience the law’s heavy yoke is replaced by the light yoke of Christ, doing what the law commands becomes a joyous and spontaneous action. The law drives sinners to Christ through whom they “become doers of the law.”²¹ Moreover, because he remains sinful, the Christian needs the law to direct and regulate his life. Thus Luther can assert that the law which serves as a “stick” (i.e. rod—second use) God uses to beat him to Christ, is simultaneously a “stick” (i.e. cane—which Calvin would call the third use) that assists him in walking the Christian life. This emphasis on the law as a “walking-stick” is borne out implicitly by his exposition of the ten commandments in various contexts—each of which indicates that he firmly believed that the Christian life is to be regulated by these commandments.²²

Luther’s concern was not to deny sanctification nor the law as a guid-

ing norm in the believer’s life; rather, he wished to emphasize that good works and obedience to the law can in no way make us acceptable with God. Hence he writes in *The Freedom of the Christian*, “Our faith in Christ does not free us from works, but from false opinions concerning works, that is, from the foolish presumption that justification is acquired by works.” And in *Table Talk* he is quoted as saying, “Whoso has Christ has rightly fulfilled the law, but to take away the law altogether, which sticks in nature, and is written in our hearts and born in us, is a thing impossible and against God.”²³

John Calvin (1509-1564)

What Melanchthon began to develop in the direction of a God-pleasing righteousness in Christ and Luther left somewhat undeveloped as a joyous action and a “walking-stick,” Calvin fleshed out as a full-fledged doctrine, teaching that the primary use of the law for the believer is as a rule of life. Though Calvin borrowed Melanchthon’s terminology, “third use of the law” (*tertius usus legis*), and probably gleaned additional material from Martin Bucer,²⁴ he provided new contours and content to the doctrine and was unique among the early Reformers in stressing that this third function of the law as a norm and guide for the believer is its “proper and principal” use.²⁵

Calvin’s teaching on the third use of the law is crystal clear. “What is the rule for life which [God] has given us?” he asks in the *Genevan Catechism*, and replies, “His law.” Later in the same catechism, he writes:

[The law] shows the mark at which we ought to aim, the goal towards which we ought to press, that each of us, according to the measure of grace bestowed upon him, may endeavour to frame his life according to the highest rectitude, and, by constant study, continually advance more and more.²⁶

Calvin wrote definitively of the third use of the law already in 1536

in the first edition of his *Institutes of the Christian Religion*:

Believers... profit by the law because from it they learn more thoroughly each day what the Lord’s will is like.... It is as if some servant, already prepared with complete earnestness of heart to commend himself to his master, must search out and oversee his master’s ways in order to conform and accommodate himself to them. Moreover, however much they may be prompted by the Spirit and eager to obey God, they are still weak in the flesh, and would rather serve sin than God. The law is to this flesh like a whip to an idle and balky ass, to goad, stir, arouse it to work.²⁷

In the last edition of the *Institutes*, completed in 1564 just prior to his death, Calvin retains what he wrote in 1536 but stresses even more clearly and positively that believers profit from the law in two ways: first, “here is the best instrument for them to learn more thoroughly each day the nature of the Lord’s will to which they aspire, and to confirm them in the understanding of it”; second, by “frequent meditation upon it to be aroused to obedience, be strengthened in it, and be drawn back from the slippery path of transgression. In this way the saints must press on.” Calvin concludes: “For what would be less lovable than the law if, with importuning and threatening alone, it troubled souls through fear, and distressed them through fright? David especially shows that in the law he apprehended the Mediator, without whom there is no delight or sweetness.”²⁸

This predominantly positive view of the law as a norm and guide for the believer to encourage him to cling to God and to obey God ever more fervently is where Calvin distances himself from Luther. For Luther, the law generally denotes something negative and hostile—something usually listed in close proximity with sin, death, or the devil. Luther’s dominant interest is

in the second use of the law, even when he considers the function of the law in sanctifying the believer. For Calvin, as I. John Hesselink correctly notes, "the law was viewed primarily as a positive expression of the will of God.... Calvin's view could be called Deuteronomic, for to him law and love are not antithetical, but are correlates."²⁹ For Calvin, the believer strives to follow God's law not as an act of *compulsory* obedience, but as a response of *grateful* obedience. The law promotes, under the tutelage of the Spirit, an ethic of gratitude in the believer, which both encourages loving obedience and cautions him against sin, so that he sings with David in Psalm 19:

*Most perfect is the law of God,
Restoring those that stray;
His testimony is most sure,
Proclaiming wisdom's way.*

*The precepts of the Lord are right;
With joy they fill the heart;
The Lord's commandments all are pure,
And clearest light impart.*

*The fear of God is undefiled
And ever shall endure;
The statutes of the Lord are truth
And righteousness most pure.*

*They warn from ways of wickedness
Displeasing to the Lord,
And in the keeping of His word
There is a great reward.³⁰*

In sum, for Luther, the law *helps* the believer—especially in recognizing and confronting indwelling sin; for Calvin, the believer *needs* the law to direct him in holy living in order to serve God out of love.³¹

The Heidelberg Catechism (1563)

Ultimately, Calvin's view of the third use of the law won the day in Reformed theology. An early indication of this strongly Calvinistic view of the law is found in the *Heidelberg Catechism*, composed a year or two before Calvin's death. Though the *Catechism* begins with an intense emphasis on the evangelical use of the law in driving sinners to Christ (Questions 3-18), a detailed exhortation on the prohibitions and requirements of the law placed upon the believer is reserved for the final section which teaches "how I shall express my *gratitude* to God" for deliverance in Jesus Christ (Questions 92-115).³² The Decalogue provides the material content for good works which are done out of thankfulness for the grace of God in His beloved Son.

The Puritans

The Puritans carried on Calvin's emphasis on the normativity of the law for the believer as a rule of life and to arouse heartfelt gratitude, which in turn promotes genuine liberty rather than antinomian licentiousness.³³ To cite only a few of hundreds of Puritan sources available on these themes: Anthony Burgess condemns those who assert that they are above the law or that the law written in the heart by regeneration "renders the written law needless."³⁴ Typically Puritan is Thomas Bedford's affirmation for the need of the written law as the believer's guide:

There must also be another law written in tables, and to be read by the eye, to be heard by the ear: Else... how shall the believer himself be sure that he doth not swerve from the right way wherein he ought to walk?... The Spirit, I grant, is the justified man's Guide and Teacher:... But he teacheth them... by the law and testimony.³⁵

The Spirit's teaching results in Christians being made "friends" with the law, Samuel Rutherford quipped, for "after Christ has made agreement between us and the law, we delight to walk in it for the love of Christ."³⁶ That delight, grounded in grateful gratitude for the gospel, produces an unspeakable liberty. Samuel Crooke put it this way: "From the commandment, as a rule of life, [believers] are not freed, but on the contrary, are inclined and disposed, by [their] free spirit, to willingly obey it. Thus to the regenerate the law becomes as it were gospel, even a law of liberty."³⁷ *The Westminster Larger Catechism*, composed largely by Puritan divines, provides the most fitting summary of the Reformed and Puritan view on the believer's relationship to the moral law:

Q. 97. *What special use is there of the moral law to the regenerate?*

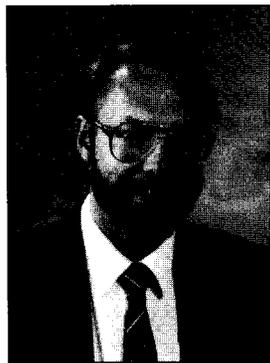
A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.³⁸

FOOTNOTES

- 10 *The Loci Communes of Philip Melancthon* [1521], trans. Charles Leander Hill (Boston: Meador, 1944), 234.
- 11 *Scholia in Epistolam Pauli ad Colossense iterum ab autore recognita* (Wittenberg: J. Klug, 1534), XLVIII r, LXXXII v - LXXXIII v.
- 12 *Ibid.*, XCIII v.
- 13 *Ibid.*, XVII r.
- 14 *Ibid.*, XC v.
- 15 *Ibid.*, L v.
- 16 Timothy Wengert, *Lex et Poenitentia: The Anatomy of an Early Reformation Debate Between Philip Melancthon and John Agricola of Eisleben* (forthcoming), 303 (typewritten manuscript).
- 17 *Ibid.*, 305.
- 18 *Melancthon on Christian Doctrine (Loci communes 1555)*, trans. and ed. Clyde L. Manschreck (Oxford: University Press, 1965), 127.
- 19 Cf. Hans Engelland, *Melancthon, Glauben und Handeln* (Munich: Kaiser Verlag, 1931); Werner Elert, "Eine theologische Falschung zur Lehre vom tertius usus legis," *Zeitschrift für Religions- und Geistesgeschichte* 1 (1948):168-70; Wilfried Joest, *Gesetz und Freiheit: Das Problem des tertius usus legis bei Luther und die neutestamentliche Parainese* (Göttingen: Vandenhoeck & Ruprecht, 1951); Hayo Gerdes, *Luthers Streit mit den Schwärmern um das rechte Verständnis des Gesetzes Mose* (Göttingen: Gottiner Verlagsanstalt, 1955), 111-116; Gerhard Ebeling, *Luther: An Introduction to His Thought*, trans. R. A. Wilson (Philadelphia: Fortress, 1970); Eugene F. Klug, "Luther on Law, Gospel, and the Third Use of the Law," *The Springfielder* 38 (1974):155-69; A. C. George, "Martin Luther's Doctrine of Sanctification with Special Reference to the Formula *Simul Iustus et Peccator*: A Study in Luther's Lectures on Romans and Galatians" (Th.D. dissertation, Westminster Theological Seminary, 1982), 195-210.
- 20 Cf. Paul Althaus, *The Theology of Martin Luther*, trans. Robert Schultz (Philadelphia: Fortress, 1966), 267.
- 21 *Luther's Works* 26:260.
- 22 See *On Good Works, The Freedom of the Christian, Small Catechism, Large Catechism, Disputations with Antinomians*.

23Cited by Donald MacLeod, "Luther and Calvin on the Place of the Law," in *Living the Christian Life* (Huntingdon, England: Westminster Conference, 1974), 10-11.

24Speaking of believers, Bucer taught that "Christ will indeed have freed [*liberasse*], but will not have loosed [*solvisse*] us from the law" (*Enarrationes* [1530], 158b; cf. 50a-51b). Francois Wendel suggests that the three functions of the law "recognized by Melanchthon"



Concomitants of the Second Advent: The Resurrection of the Body (II)

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were "further accentuated by Bucer in his Commentaries" (*Calvin: The Origins and Development of His Religious Thought*, trans. Philip Mairet [New York: Harper & Row, 1963], 198). For example, Bucer wrote that the law "is in no sense abolished, but is so much the more potent in each one as he is more richly endowed with the Spirit of Christ" (*ibid.*, 204). Cf. Ralph Roger Sundquist, "The Third Use of the Law in the Thought of John Calvin: An Interpretation and Evaluation" (Ph.D. dissertation, Union Theological Seminary, 1970), 317-18.

25For Calvin, the convicting use of the law is not its "proper" use for this was to drive a sinner to Christ, and the civic use was only an "accidental" purpose. Cf. Victor Shepherd, *The Nature and Function of Faith in the Theology of John Calvin* (Macon, GA: Mercer, 1983), 153ff.

26*Selected Works of John Calvin: Tracts and Letters*, ed. Henry Beveridge and Jules Bonnet (1849; reprint Grand Rapids: Baker, 1983), 2:56, 69.

27*Institutes of the Christian Religion: 1536 Edition*, trans. Ford Lewis Battles (Grand Rapids: Eerdmans, 1975), 36.

28*Institutes* 2.7.12. Calvin gleans considerable support for his third use of the law from the Davidic Psalms (cf. *Institutes* 2.7.12 and his *Commentary on the Book of Psalms*, trans. James Anderson, 5 vols. [Grand Rapids: Eerdmans, 1949]).

29"Law—Third use of the law," in *Encyclopedia of the Reformed Faith*, ed. Donald K. McKim (Louisville: Westminster/John Knox, 1992), 215-16. Cf. Edward A. Dowey, Jr., "Law in Luther and Calvin," *Theology Today* 41, 2 (1984):146-53; I. John Hesselink, *Calvin's Concept of the Law* (Allison Park, PA: Pickwick, 1992), 251-62.

30*The Psalter*, No. 42.

31W. Robert Godfrey, "Law and Gospel," in *New Dictionary of Theology*, ed. Sinclair B. Ferguson, David F. Wright, J. I. Packer (Downers Grove, IL: InterVarsity Press, 1988), 379.

32*Ibid.*, 26-88.

33Ernest F. Kevan, *The Grace of Law* (London: Carey Kingsgate, 1976) provides a thorough treatment of Puritan teaching on the believer's relationship to the law.

34*Spiritual Refining: or a Treatise of Grace and Assurance* (London: A. Miller, 1652), 563.

35*An Examination of the chief Points of Antinomianism* (London, 1646), 15-16.

36*The Trial and Triumph of Faith* (Edinburgh: William Collins, 1845), 102; Samuel Rutherford in *Catechisms of the Second Reformation*, ed. Alexander F. Mitchell (London: James Nisbet, 1886), 226.

37*The Guide unto True Blessedness* (London, 1614), 85.

38*Westminster Confession of Faith* (Glasgow: Free Presbyterian, 1994), 180-81.

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In my previous article on the resurrection of the body, I noted several general features of the Scripture's teaching regarding this event. The hope of Christian believers for the future is not only that they will experience unbroken fellowship with Christ in the state intermediate between death and resurrection, but also that they will be given a share in the power of Christ's resurrection from the dead. All believers look forward to the great day of resurrection, when all who belong to Christ will have a part in His resurrection victory and be given bodies like His glorious body.

This event, the resurrection of the dead, will occur at the time of Christ's second advent, when He comes to judge the living and the dead at the end of the age. For believers, the resurrection of the body will be a climactic participation in the great saving work of Father, Son and Holy Spirit. In the resurrection, believers will be granted the fullness of *indestructible* life in communion with God. What believers today experience in part, as a kind of downpayment upon their full inheritance which is still to come — fellowship with God the Father through Christ and in the presence of His indwelling Spirit — will then be fully enjoyed.

However, I concluded that article by acknowledging that this compels *the crucial question*: what is it to be raised from dead? What will be the nature of the resurrection body, so far as this is disclosed to us in the Scriptures?

THE NATURE OF THE RESURRECTION

There are two ways by which we can arrive at an answer to this question. One way would be to focus upon the accounts of Christ's resurrection to see what they might tell us about the resurrection. Since the believer's resurrection body will be fashioned after the pattern of Christ's glorious body (Phil. 3:20-21), this is one legitimate way to proceed. Another way would be to consider those passages that speak rather directly of the nature of the resurrection body. In what follows, I will follow both of these ways, though the second will receive greater attention.

Careful study of the accounts of Christ's resurrection and subsequent appearances to His disciples allows us to draw some conclusions regarding the *nature of the resurrection body*. The accounts of the resurrection, for example, consistently witness to the fact that the tomb in which the Lord's body was laid was, by virtue of His being raised from the dead, now empty (Matt. 28:6; Mark 16:6; Luke 24:3,6; John 20:1-10). The *same body* in which the Lord suffered and was crucified is now raised and glorified. The truth of the empty tomb authenticates the conviction that the resurrection was not a *spiritual* event separable from what happened to Jesus' body in the tomb. There is a genuine *continuity* between Jesus' pre-resurrection and post-resurrection body (not *bodies*).

Consequently, when the risen Lord appeared to His disciples after the resurrection, they were able (despite their perplexity and initial unbelief at times) to recognize Him, identify the marks of His crucifixion, and

even enjoy a meal with Him (compare Matt. 28:9,17; Mark 16:9-14; Luke 24:11,16,31; John 20:19-23,27-29). In the account in the Gospel of Luke, all doubt as to the *reality* of the Lord's resurrection body is removed, when we read the Lord's words of rebuke to His startled and frightened disciples who "thought that they were seeing a spirit":

Why are you troubled, and why do doubts arise in your hearts? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have (vv. 38-39).

Though we need to beware the temptation to draw too many hard and fast conclusions from these accounts, it does seem clear that, whatever the differences between the glorified and pre-resurrection body of Christ, there is a substantial and real continuity/similarity.¹

In addition to these accounts of the resurrection of Jesus Christ, there are a few passages that speak more directly of the nature of the resurrection body. In 2 Timothy 2:18, there seems to be an allusion to false teachers in the early church who taught that the resurrection had "already taken place." These teachers apparently *spiritualized* the resurrection and were confusing the faith of many. The apostle Paul likewise makes an important comment on the resurrection in Philippians 3:20-21:

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

This passage not only establishes the important principle that the believer's resurrection body will be

conformed to Christ's, but it also contrasts the humble condition of our present bodies with the glorious condition that will be ours in the resurrection. Our present bodies exhibit all the marks of sin and God's curse — they are weak, decaying, fragile and temporary. Our resurrected bodies will exhibit all of the marks and benefits of Christ's saving work — they will be strong, incorruptible, indestructible and enduring.

A similar contrast is drawn in 2 Corinthians 5:1-9, where the believer's present body is described as an "earthly tent" that, after it is dissolved or torn down, is replaced by a "building from God, a house not made with hands, eternal in the heavens" (v. 1). This passage then

goes on to utilize another metaphor for the difference between the present body and the resurrection body. Just as the present body compares to the resurrection body as an earthly tent to a heavenly building, so it compares to the resurrection body as a being-clothed-with-mortality to a putting-on-the-clothing-of-immortality.

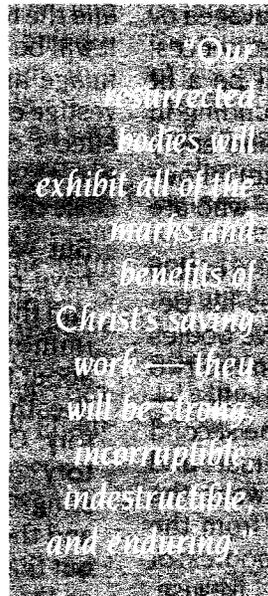
However, the one passage which most extensively draws the contrasts between the present body and the resurrection body is 1 Corinthians 15:35-49. Because of the importance of this passage to our understanding of the nature of the resurrection body, I will quote it in full and then make some observations based upon it.

But someone will say, "How are the dead raised? And with what kind of body do they come?" You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But God gives it a body just as He wished, and to each of the seeds a body of its own. All flesh is

not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And just as we have borne the image of the earth, we shall also bear the image of the heavenly.

Without pretending to exhaust the complexity and richness of this passage, there are several themes that relate to the primary question with which the apostle Paul is concerned — "with what kind of body do they [those raised from the dead] come?"

First, the apostle uses the metaphor of the seed that is sown and its eventual germination and bringing forth of fruit to illustrate the connection between the present body and the resurrection body. However great the difference between the seed sown and the fruit that it eventually bears, the seed and the fruit are of *one kind*. Accordingly, the apostle elaborates at some length upon the obvious differences in the kinds of flesh that distinguish various creatures. The resurrection of the body is likened to the dying of a seed in order that it might thereby

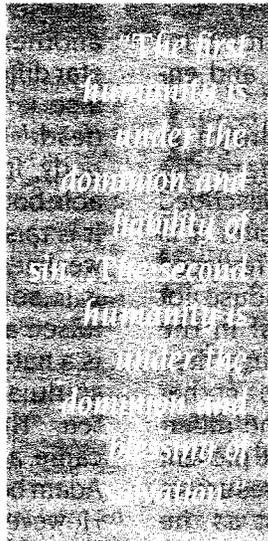


come to life in the form of its fruit. This means that the resurrection body is of a distinctively human kind. When God raises believers from the dead, their bodies, however new and changed, remain distinctively and peculiarly human, according to their kind.

Second, a series of contrasts are drawn between what the apostle terms this *natural* or earthly body and the *spiritual* or heavenly body. These terms are not used to draw a contrast between a body that is made up of "material stuff" with a body that is made up of "spiritual stuff," as if to suggest that the resurrection body will be immaterial or non-fleshly. Rather, they are used to sharply distinguish the present body as one which belongs to the present age which is passing away and under the curse of God, and the resurrection body which belongs to the life of the Spirit in the age to come. *The distinction is not between material and immaterial bodies, but between two kinds of bodies that answer to the present age and the age to come.* Consequently, as we shall see in a third observation below, the apostle bases his description of these two bodies upon the two respective heads of humanity — the first man, Adam, and the second man, Christ.

What is especially important for our purpose is to note the kinds of contrasts that are drawn between the natural and the spiritual body. *Four contrasts are drawn.* The earthly body of this present age is sown *perishable*, the heavenly body of the age to come is raised *imperishable*. When death, the final enemy, has been defeated and the consequences of sin and God's curse have been removed, the liability of the body to perishing, to decay and corruption, to dissolution, will be vanquished. The earthly body is sown in *dishonor*, the heavenly body will be raised in *glory*. By contrast to the tarnished and dimmed condition of the

present body, the resurrection body will be splendid and striking. The earthly body is sown in *weakness*, the resurrection body will be raised in *power*. The fragility and vulnerability to destruction of the present body will be replaced by the enduring and indestructible power of the resurrection body. And finally, the present



body is *natural*, the resurrection body is *heavenly*. All of these contrasts together combine to paint a striking picture of the glory of the resurrection body with which believers will be clothed at the last day. This body will be of a human kind, to be sure, but not like anything believers have seen or known in this life — a body no longer ravaged by sin and its consequences, a body that will be a fit and enduring building in which to dwell and enjoy unbroken (and unbreakable) fellowship with Christ and those who are His.

Third, in the closing section of this passage, the apostle bases his description of these respective bodies upon the contrast between the two original bearers of these bodies — the first man, Adam, and the second man Christ. There is an intimate and close correspondence between the first man, Adam, who is "from the earth," and the earthly bodies of those who bear his image. Likewise, there is an intimate and close correspondence between the second man, Christ, who is "from heaven," and the heavenly bodies of those who bear His image. Adam and Christ represent two humanities. The first humanity is under the dominion and liability of sin — meaning, it is subject to perishing, dishonor, weakness and death. The second humanity is under the dominion and blessing of salvation — meaning, it is the recipient of imperishability, glory, power and never-ending life.

This passage, though in a more extensive and detailed manner, confirms the teaching of the Scriptures

on the nature of the resurrection. When Christ returns at the end of the age, the dead will be raised. Some, the unjust and unbelieving, will be raised unto judgment. Others, the just and believing, those who belong to Christ, will be raised unto glory. The nature of this resurrection will be like a seed that is sown and dies, and is raised, according to its kind, in newness of life. The resurrection body of believers will be conformed to the glory of Christ's. This body will not be wholly dissimilar to the present body. There will be similarity and continuity. It will be *the body as it has now been raised or glorified, not an altogether new and unrelated body*. Furthermore, it will be a real body, material and fleshly, not immaterial and spiritual in a sense that denies the continuity between the present body and the resurrection body. However, it will be a body so conformed to the image and glory of Christ that no vestige of the power and destructive effects of sin will remain. As the apostle so eloquently puts it at the close of 1 Corinthians 15:

But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory. O Death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ (vv. 54-57).

THE RESURRECTION/ RENEWAL OF ALL THINGS

One of the concomitants of the second advent of Christ is the renewal of all things, the cleansing of this sin-cursed creation and the recreation of a new heaven and earth. Though we will have occasion in a forthcoming article to consider this event, the relation of the resurrection of the body to this renewal of the creation merits brief attention here. The kind of continuity between the pre- and post-resurrection body

of the believer that we have discussed in the preceding finds its counterpart in the continuity between the present and the renewed creation.

In the biblical understanding of the future, the resurrection glory of the believer will coincide with what might be called the *resurrection glory of the new creation*. Not only do these realities coincide, but they are also closely linked in their significance. If the salvation of believers includes the restoration of body and soul to a state of integrity and wholeness, then it must also include the full restoration of the creation. Just as man was originally formed from the dust of the earth and placed within the creation-temple of God in which he was called to serve and glorify the Creator, so also will man in redemption be restored to a place of life and service, under the headship and dominion of the second Adam, in a *newly cleansed* creation temple.

For this reason, Romans 8:18-23 describes the creation as being under the same "slavery of *corruption*" that afflicts believers in their present bodies of humiliation. The term used to describe the corruption of creation in Romans 8 is used in 1 Corinthians 15:42,50 to describe the corruption of the body. Accordingly, the creation's present groaning under the power and curse of sin mirrors the groaning of the believer. The creation itself likewise waits eagerly for the revelation of the sons of God, because the redemption of God's children is a redemption in which the creation itself participates! The future liberation of creation from its present corruption and bondage will only occur in conjunction with the believer's liberation from corruption and death. The link between the resurrection of the believer and the renewal of the creation is an intimate one. The renewal of the creation is the only context or environment within which the resurrection glory of believers in fellowship with Christ can be appre-

ciated and understood. Without the glorification of the creation, the glorification of the new humanity in Christ would be an isolated and strange event.

This intimate link between the believer's resurrection and the renewal of the creation allows us to see the unity between what we have called individual and general eschatology. It also joins together the salvation of the church and her members with the great events of cosmic renewal that will accompany Christ's return at the end of the age. Indeed, there is a legitimate sense in which the *justification* and *sanctification* of the believer find their parallels in the justification and sanctification of the heavens and earth in the new creation. Just as the Lord declared the first creation in its state of integrity *very good* (Gen. 1:31), so the renewed creation will be worthy of the same judgment. And just as the first creation was perfect and holy in its consecration to the Lord, so the renewed creation will be one "wherein dwells righteousness" (compare 2 Pet. 3:10-13). Justified and sanctified saints will dwell then in a justified and sanctified creation. A people holy unto the Lord, a royal priesthood, will enjoy fellowship with the Lord in the sanctuary of His renewed creation.²

The future liberation of creation from its present corruption and bondage will only occur in conjunction with the believer's liberation from corruption and death.

CONCLUSION

There are two further matters that I would still like to address regarding the resurrection of the body. The first matter concerns a recent debate within North American evangelicalism regarding the resurrection of the body, a debate provoked by the writings of Murray J. Harris, professor of New Testament exegesis and theology at Trinity International University. This debate has raised afresh and is illustrative of a number of important questions regarding the resurrection of the body. The second matter has to do with some of the pastoral questions

that often arise in connection with the biblical teaching regarding the resurrection. These questions, among others, are: What do the Reformed confessions say about the resurrection of the body? What implications does the confession of the resurrection have for the way Christian believers should treat and regard the bodies of those who are deceased? Will the resurrection body be sufficiently similar to our present bodies that they will be recognizably ours? What about the resurrection of bodies which have been utterly destroyed through cremation or some other means? And what about the resurrection of those who die in infancy or whose bodies (and minds) were deformed or handicapped through illness and disease?

Though I would not pretend or promise to be able to answer all of these questions, some of them need to be at least considered before we take up the next concomitant of the second advent of Christ, the final judgment.

FOOTNOTES

- 1 Some of these differences are suggested in the accounts in the Gospel of John. When Mary Magdalene first recognized the risen Lord and clung to Him, John records the Lord's words to her, "Stop clinging to Me, for I have not yet ascended to the Father." Subsequently, when the disciples were gathered on the evening of the day of Christ's resurrection and "the doors were shut...for fear of the Jews," Jesus suddenly comes and stands in their midst. Similarly, in the other accounts of Jesus' resurrection appearances, He comes and goes at will. Too much should not be made of these accounts, so far as the nature of Christ's resurrection body is concerned. The circumstances are unique. Christ is in a transitional period between the time of His resurrection and ascension/glorification at the Father's right hand. However, these accounts allow us to see that it is the *same* Jesus who died that is now alive. And yet, He now exists in the *glory and power of the resurrection*. I will return to some of these questions in a subsequent article.
- 2 In a previous article, I noted that Norman Shepherd in his article, "The Resurrections of Revelation 20" (*Westminster Theological Journal* 37/1 [Fall, 1974], pp. 34-43), links the *first* resurrection enjoyed by believers in fellowship with Christ with the implied *second* resurrection which he takes to be the creation of the new heavens and earth. This linking of two resurrections, one of the believer and the other of the creation itself is warranted by the teaching of passages like Romans 8:18-23 (compare 2 Pet. 3:13; Rev. 21:1; 1 Cor. 15:42, 50).

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