

PERSPECTIVES IN

COVENANT EDUCATION

ARTICLES

**The Threat of AACCS Ideology
to Reformed Education (I)**

Miss Agatha Lubbers

**The Teaching of Science
From A Christian Viewpoint (II)**

Miss Marjorie Martin

**Newsletters of the
Christian Parent-Teacher League**

Mr. David Silversides, editor

Why A Christian Preschool?

Mrs. Joan Hulsken

Readiness and Kindergarten

Mrs. Mary Beth Lubbers

Theistic Evolution and the Day-Age Theory

Mr. Richard Niessen

An Examination of Self Expression

Miss Beverly Hoekstra

The Decline of Nations

Mr. Fred Hanko

War and Peace In the Light of Scripture

Mr. Harry Langerak

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EDITORIAL STAFF

Miss Agatha Lubbers, Editor-in-chief
Mr. Darrel Huiskens
Mr. Jon Huiskens
Mr. James Huizinga
Mr. Cornelius Pastoor
Miss Winifred Koole, Business Manager

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Perspectives in Covenant Education is a journal regulated and published semi-annually, in September and March, by the Protestant Reformed Teachers' Institute. The purpose of this magazine, in most general terms, is to advance the cause of distinctively Christian education as it is conceived in the Protestant Reformed community. More specifically, the magazine is intended to serve as an encouragement and an inducement toward individual scholarship, and a medium for the development of distinctive principles and methods of teaching. The journal is meant to be a vehicle of communication: a vehicle of communication, not only within the profession, but within the Protestant Reformed community and within the Christian community in general.

EDITORIAL OFFICE

MISS AGATHA LUBBERS
7227 COCONUT DRIVE
JENISON, MICHIGAN 49428
Forms 3579 should be returned to

SUBSCRIPTION OFFICE

PROT. REF. TEACHERS' INSTIT.
C/O COVENANT CHRISTIAN H. S.
1401 FERNDAL AVENUE S.W.
GRAND RAPIDS, MICHIGAN 49504

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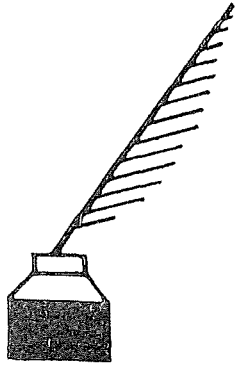
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From The Editor's Desk

As we reminisce on the events of the past and commence another year introducing the decade of the 1980's, we are reminded of the faithfulness of God to His Covenant promises which he has eternally established with His people in Christ. Through Christ, who is the first and the last, the Alpha and the Omega, we can do all things. With confidence and a firm hope in God we press forward in the work of Christian instruction. We are reminded of the words of Psalm 84:5, 7.

Blessed is the man whose strength is in Thee; in whose heart are the ways of them. They go from strength to strength, every one of them in Zion appeareth before God.

These words are beautifully paraphrased in the version by Rev. William Kuipers, 1931.

Blest is the man whose strength Thou art,
Thy ways are hidden in his heart,
He treads the highways to Thy dwelling.
Though passing through a vale of tears,
Thy grace, O God to him appears
With winged hope and power impelling
The wilderness, by showers blest,
Is now a pilgrim's vale of rest.

From strength to strength Thy children dear
Go forward, till they all appear
In Zion's courts, God's holy mountain.
O how delightful, God of grace,
The paths of those that seek Thy face,
And yearn for waters from Thy fountain!
Jehovah, God of hosts, give ear,
O Jacob's God, in mercy hear.

* * * * *

Perspectives continues to be graciously and enthusiastically read outside of our own organization and outside the bounds of the Protestant Reformed Churches, who primarily support this work. We are very grateful for the support that has been given to *Perspectives* by organizations and individuals. In this time of escalating costs we want especially to remind those who love the cause represented by *Perspectives* to remember us when you make decisions concerning the money you are giving to important Christ-honoring endeavors.

* * * * *

Just recently *Perspectives* was requested by an interested reader in Pretoria, South Africa. The outreach of our magazine is astounding and we are thankful to the Reformed Free Publishing Association for placing a description of *Perspectives* in the brochure sent out to the many readers of the *Standard Bearer*.

* * * * *

Our readers will be interested to know that *Perspectives* is read by persons who are members of the Christian Parent-Teacher League of Scotland, Wales, and England. This organization publishes a *Newsletter* several times each year. The CPTL was founded (according to the January, 1978, *Newsletter*) in 1966 and "is committed to the revelation of God through Jesus Christ in the Inspired Scriptures and aims to propagate Biblical Truths concerning the home and school." We endorse these aims too and pray for the blessing of God upon these devoted advocates of the Christian School movement in the British Isles.

In this issue of *Perspectives* we are publishing two recent editorials from the CPTL Newsletter by David Silversides. The emphasis of these editorials is such that we can learn about the vigilance of Reformed Christians concerning the threat to Christianity through secular education in the British Isles. These editorials also should impress upon us the urgency of our obligation to maintain and establish Christian Schools and necessity for the continuance of Reformed Christian education in all our communities from preschool through college.

Because the rate of inflation continues to make the cost for publishing *Perspectives* rise, the Protestant Reformed Teachers Institute has decided to raise the subscription price for *Perspectives* to \$3.00 per year. The magazine will continue to be published on a semi-annual basis. It is difficult for a small organization such as ours to produce the magazine more frequently than this although we have often given consideration to the possibility of making the magazine a quarterly.

* * * * *

Two brief articles discuss the value and purposes of "The Christian Preschool" and the related subject "Readiness and Kindergarten". Mrs. Joan Huisken, mother and former teacher and now teacher again, writes an article in which she discusses the importance of the Christian Preschool. In this article Mrs. Huisken answers those who object to the concept of the Christian Preschool by showing how the Christian Preschool functions, and by showing what areas of the preschool child's life the Christian Preschool can serve.

Mrs. Mary Beth Lubbers, kindergarten teacher in Protestant Reformed Christian School, South Holland, Illinois, has written an article on the related subject of readiness for kindergarten. This article first appeared in the South Holland Protestant Reformed Chr. School *Reflector*. Readers will profit from the basic insights provided by this essay. Mrs. Lubbers concludes by aptly saying, "It (i.e. kindergarten) is the training ground for the arena of learning."

* * * * *

"The Teaching of Science from a Christian Viewpoint (II)" is the third contribution from Miss Marjorie Martin to *Perspectives*. Miss Martin contributed her impressions and thoughts on visiting Protestant Reformed Christian Schools in the Fall, 1978, issue. The Fall, 1979 issue contained the first installment on "Teaching Science..." In this article Miss Martin appeals to the Scriptures and uses many pertinent passages from the Holy Scriptures that indicate that God is known by His people in all His works in Creation. One is reminded, as he reads this article, of the instruction of the Belgic Confession, Article 2. "We know Him (i.e. God) by two means: first, by the creation, preservation and

government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely, his power and divinity, as the apostle Paul saith, Romans 1:20."

* * * * *

The Institute for Creation Research located in San Diego, California, has been involved in a continuing battle against the evils of evolutionism. Dr. Henry M. Morris, well-known author, edits a monthly newsletter called *Acts and Facts*. The ICS also produces a series of monthly tracts called *Impact* which is a series of "Vital Articles on Science/Creation." The March, 1980 *Impact* contains article No. 81 in the series and is an article entitled "Theistic Evolution and the Day-Age Theory." The author, Mr. Richard Niessen, is Associate Professor of Apologetics at Christian Heritage College, El Cajon, California, and is a popular lecturer on Bible-science topics. He received his B.A., Th.B (with honors) from the Northeastern Bible College, N.J.; his M.A. (cum laude) was earned at Trinity Evangelical Divinity School, Illinois; and he is currently a Ph.D. candidate.

This article clearly describes the errant view of Theistic-Evolution by carefully comparing the ideas of Theistic-Evolution with a proper understanding and interpretation of the Holy Scriptures.

* * * * *

The Winter, 1979, edition of *Northern Lights*, published by the Free Christian School of Edgerton, Minnesota, contained the article "An Examination of Self-Expression." This article by Miss Beverly Hoekstra will give readers of *Perspectives* some beneficial ideas concerning the current emphasis on self-expression in public and Christian schools.

* * * * *

Although the original furor concerning the threat of the Association for the Advancement of Christian Scholarship seems to have dissipated, this issue contains a revision of the speech made by the editor of *Perspectives* concerning the effect of the AACCS ideology upon education in the Reformed community.

Installment number two will appear in the next issue, D.V.

* * * * *

A teachers' manual to help the teachers of Social Studies was produced by a workshop in the summer of 1971. This workshop was funded by the Federation of Protestant Reformed Christian Schools. Several copies of this manual are still available.

The idea of the workshop was to consider a number of frequently recurring social problems. Papers were written concerning these problems. Two of the papers are included in this issue of *Perspectives*.

Mr. Harry Langerak wrote on "War and Peace in the Light of Scripture" and Mr. Fred Hanko wrote on "The Decline of Nations."

"God has made known to us whom he regards as the responsible educators of the child. He has indicated this in his general revelation in nature in the ordinances which he has established.... The children are born of the parents and therefore belong to them first of all. The parents have them under their care until they set up for themselves and are prompted by their parental love to provide for their physical, mental, moral, and spiritual needs; to guide them, to protect them, and to promote their best interests. There is no one that is interested in their welfare as much as the parents are. Hence it is but natural that, if the parents should feel constrained to call in the help of others, these others should feel that they stand in *loco parentis*."

by Louis Berkhof

The Threat Of AACCS Ideology To Reformed Education

by Agatha Lubbers

Several times during the last few years I have had the opportunity to address groups on aspects of the general topic that serves as the title for this article and an article which will, the Lord willing, appear in the next issue of *Perspectives*. The most recent opportunity was October 18, 1979, when I addressed the Convention of the Protestant Reformed Teachers' Institute.

The purpose of this address was to describe briefly but accurately the historical development of the AACCS (Association for the Advancement of Christian Scholarship). Secondly, I intended to show what I believe is the errant influence of the AACCS upon the basic ideas and foundation of the official statements of purpose in the Christian Schools in the Reformed community of North America.

Although much of the early activism caused by the AACCS seems to have diminished, the AACCS is alive. Controlled by a basic commitment to the philosophic position of Dooyeweerd, books, pamphlets, and articles are produced by a group of scholars located in Toronto, Canada. These men are held together by a common commitment and serve an organization called the Institute for Christian Studies (ICS).

Although this essay will be based upon my speech, the purpose of the article will be to demonstrate how AACCS ideology can adversely affect the philosophic direction of Christian schools in the Reformed community.

Early History and Purpose of the AACCS (or ARSS)

The AACCS began May 28, 1956, with the meeting of seven men in the home of Rev. Henry A. Venema in Redale, Ontario, Canada. It was first called the Association for Reformed Scientific Studies (ARSS). The original resolution stated that the Association is based upon the Word of God as interpreted by the historic Reformed Confessions (i.e. Heidelberg Catechism, Belgic or Netherlands Confession, and the Canons of Dordrecht). During the next decade this organization went through several constitutional changes including the change of the name in 1967 from ARSS to AACCS. The acronym ARSS did seem to fit the real purpose of the organization and ideas of the new leadership.

The chief leaders of the AACCS have been and continue to be Dr. Bernard Zylstra, Dr. Arnold De Graaf, Dr. James Olthuis, Dr. Hendrick Hart, Dr. Calvin Seerveld, etc. These men, controlled by their commitment to the philosophic ideas of Dooyeweerd and Vollenhoven of the Free University of Amsterdam, control the ideology and the thought structure of the AACCS. They work to influence young people and others too, and they develop their ideas through the ICS in Toronto.

The AACCS was organized originally for "the promotion of Scripturally directed higher learning," and "particularly to establish, control, and develop a Christian university; and in these ways to equip men and women to bring the Word of God in all its power to bear upon the whole life." (The ICS is the closest the AACCS has come to its original purpose of developing a Christian university.) In February, 1957, a constitution was adopted and the Association (ARSS at that time) was officially established. In its constitution the Association declared that "the basis of the Society (ARSS) in all its activities is the infallible, all sufficient, and only authoritative Word of God, according to the interpretation of the Reformed Confessions." (Notice this last phrase particularly, "according to the Reformed Confessions.")

Most of those who were members of this association were post Second World War II immigrants from the Netherlands. They were members of the rapidly expanding Christian Reformed Churches in Canada. Rev. Peter De Jong in the *Outlook*, February, 1974, page 4, says:

Accustomed as many of these people were to the variety of Christian organizations that had arisen out of Abraham Kuyper's

movement, they were surprised by the comparative lack of such developments in Canada. Ought not acknowledging Christ as King produce the same variety of Christian action here as in the land from which they had come?"

It was this kind of stimulus and the seeming lack of Reformed emphasis in the instruction given the youth of church in all the schools in the U.S. and Canada both Christian and public that caused interested people to organize an association which has become as influential, as powerful, and as deceptive as the AACS is now.

The AACS is to be criticized. The AACS claims to be "reformational" but this term is false and misleading. Professor H. Hanko correctly states in an article that appeared in *Standard Bearer*, September 1, 1974, as follows:

"...we must be sure that we understand what the movement means by the term 'reformational,' for it is used by them ambiguously. When most people hear that the movement is 'reformational', their thoughts almost automatically go back to the great Protestant Reformation of the 16th century, and they form the idea in their minds that AACS claims for itself a position according to which it defends the great principles of the Protestant Reformation. Such, however, is not the case. When the AACS speaks of being 'reformational', it does not have, at least in the first place, reference to the Protestant Reformation. But it rather has reference to the fact that through its labors it intends and hopes to reform all the present structures of society so that this present life and its present society may be brought under the rule of Christ." (A.L. - bold.)

This is post-millennialism pure and simple.

The AACS and the Word of God

In the second place the AACS is to be criticized because we see the AACS writings and activities doing the opposite of what they were supposed to do. They are leading people away from "scripturally directed higher learning."

The reason for this change in direction can be traced to a revised definition of the "Word of God." No longer does the AACS mean by the phrase the "Word of God" the Holy Scriptures or the Bible. The Word of God includes the opinions of modern scientists, philosophers, and whatever AACS leaders think can be called the law word or the Word of God.

I wish to elaborate on this just a little because this is in a sense the real crux of the matter. This was my main concern when I wrote a series of articles about this problem and the affect of the AACS on the problems that arose in Dordt College in 1974.

Although the ARSS was organized so that the basis of the organization would be the Word of God as it was interpreted by the historic Reformed Confessions, the turning point in the activities and development of this organization came in October, 1958, when the Board of the Association met with Professor Herman Dooyeweerd of the Free University of Amsterdam. A little brochure produced by the ARSS (now AACS) relates that Herman Dooyeweerd "urged the Board to seek for a basis for the Association which would not bind it to the creeds of the church, but would set forth clearly the Scriptural demands for a reformation of theoretical thought."

The Board heeded this counsel of Dr. Dooyeweerd and some months later asked Dr. E.H. Runner, philosophy professor at Calvin College to prepare a statement. The idea of this statement would be that it would express a commitment to the Scriptures and eliminate any reference to the Reformed Creeds. The Amsterdam, Toronto, or Dooyeweerd dogma holds that no "ecclesiastical creed" may ever be used as the basis for a Christian educational institution. This position of the Toronto men is based upon the Dooyeweerdian system of modalities or modes of existence. In this system the church is categorized as a faith-institution and the creeds that have been written regulate life in the church. However, the school is, according to this system of thought, an analytic institution and the creeds of the church cannot form the basis for instruction nor can they help to enlighten or direct the task of the school.

That is a radical approach. It is "re-formational" but it is not historically Reformed!

The emphasis of Dooyeweerd was on academic freedom. This meant freedom from the Reformed Creeds. It meant freedom to adopt the Cosmonomic Philosophy of Dooyeweerd and Vollenhoven as the structuring influence for any creeds that would be written.

The AACS promoters and thinkers speak of the Word of God in a four-fold sense. The Word of God is Christ. This is the Word Incarnate. In the second place the Word of God is in the Scriptures. This is the Inscripturated Word. In the third place the Word of God is in creation. This is the well-known Cosmonomic Law-Word. It is Word of God in creation as it is revealed in the

law spheres or the modalities which is the essence of Dooyeweerdian ideology. The Word of God can also be called the Kerygmatic Word. This is the Word of God that is preached.

Because the AACS ideology believes that the Bible is only one of several forms of the Word of God, they can say as De Graaf and Sierveld said in the book *Understanding the Scriptures*:

“What we have to avoid at all costs if Biblical living is to be meaningful living is, on the one hand, to undermine the full authority of the Bible, and, on the other hand, to reduce the Word of God to a set of truths, a collection of infallible propositions. The Bible is not to be read as a collection of propositional statements about God and man that we can memorize and master. Neither does it contain general truths that we could possibly consider apart from their meaning for our lives..”

All this sounds good and does not seem to be a devastating denunciation of the authority and infallibility of the Word of God. However, the statement does not clearly and unequivocally cling to the full authority and power of the Word of God which effects by the operation of the Holy Spirit godly living. The statement cautions against reading the Bible as a collection of infallible propositions. However, it is Reformed to believe that the Word of God is the only infallible guide containing propositional statements for our life of gratitude in the midst of the world of sin.

The AACS ideology becomes more manifestly clear in the *International Reformed Bulletin*, January-April, 1968. Dr. Paul Schrotenboer writes as follows:

“Scripture is only one form of the Word of God, only one link in a living chain of revelation, the middle connecting link. Unless we see that it is the only means there is to connect us with the revelation of God in Christ Scripture is only so many human words. The Bible in isolation is not the Word of God. Scripture is only a form of revelation and may not be identified with revelation for it does not exhaust revelation. Unless we recognize that it is only a form of the Word of God, we shall exalt the Bible above its due and do despite to Christ.”

The idea that there are several other “forms” of the Word of God beside the Bible permits one to put what he believes scientists have discovered in the place of, or above the Bible. The AACS proponents believe that the “Creation-Word” is basic and prior to all other “forms” of the Word of God and therefore the

Bible cannot answer scientific questions. The Bible is therefore downgraded. Such thinking can have devastating results upon the Christian School.

In the *Presbyterian Guardian*, March, 1973, Zylstra writes as follows:

In numerous passages the Bible, infallibly and with divine authority teaches us that the Word is God's calling creation into being for service. The Bible teaches us that the Word is God's calling sinners to repentance, to restoration, and to service. Through the Word of power the creation is born, upheld, and is being redeemed. That is the meaning of John 1. In a nutshell it says everything there is to be said about the Word. And it need not even refer to the Scriptures, except with reference to Moses, through whom the law, or the Word came prior to Christ...."

Although this may sound Reformed and orthodox, Zylstra is in reality denigrating the Bible by making the Bible to be secondary to the "Creation Word."

Another AACS proponent, Arnold De Graaf in *Understanding the Scriptures*, p. 12 says,

"To try to establish the exact nature (scientifically) of the coming into existence of the world on the basis of Genesis 1 and 2, therefore, would be to distort the nature and purpose of the Word of God...the references to God's creating do not answer our scientific, biological or geological questions, just as little as the Bible answers the questions of the historian or the anthropologist. The Bible is just not that kind of book. It is not a textbook for any science, not even theology!"

Notice well!!—not even theology! One would be tempted to say, "Blasphemy."

It is certainly true that the Bible cannot be equated with a textbook written by man, but it is the source of our knowledge of God concerning all things. It explains and makes clear that God was in Christ reconciling the world unto Himself. This is the meaning of history. It does answer the questions of the historian, the anthropologist, and therefore of the scientist too!

Hear the Belgic Confession on this matter!

"We know Him by two means: first by the creation, preservation, and government of the universe;...Secondly, He makes himself more clearly and fully known to us by His holy and divine Word,... Article 2."

The AACS ideologists place their philosophy and the idea of

the "creation-word" above the Bible as the Word of God. The modalities of Dooyeweerd and Vollenhoven are more basic than the Bible as the blue print for Christian philosophy. De Graaf said that Abraham Kuyper, who was one of the chief leaders in the organization of the Free University of Amsterdam, made a mistake by leaning on the Bible for his theology. Kuyper made a mistake for leaning on the Bible for writing theology, whereas theology is the Knowledge of God! Where can we get the knowledge of God except from the Holy Scriptures? Any other kind of knowledge will be sensual, devilish. It will be humanism.

The result of putting the Creation-Word in a superior position to the Bible, and making the Bible merely a "republication" of that discoverable Creation-Word destroys the very Bible that it claims to support. In the second place this ideology elevates what Creation cannot teach and goes in the direction of natural theology, which is mere rationalism and human imagination. In the third place it does not recognize the character and devastating effect of sin. In the fourth place this ideology destroys the redeeming and saving work of Christ, who is the Word made flesh. In the fifth place it does not teach positively the need for regeneration and conversion before one can even see the Kingdom of God. These are the fundamentals of the Reformed faith as they apply to all areas of life. These truths the Holy Scriptures teach and they are contained in the Reformed Creeds.

I agree with Rev. David Engelsma, who writing in a little book entitled *Reformed Education*, says concerning the AACS proponents the following:

"Although they (the AACS proponents, AL) cry, 'Word of God, Word of God,' they are only (as Barth said concerning the liberals of the 19th century, who did the same thing) saying, Word of Man, very loudly."

The AACS, The Kingdom, and Its Spheres

The Kingdom idea of the AACS thinkers is Post-millennialism. It is not the evolutionistic Post-millennialism of Liberalism and Modernism found in mainline churches of American and Europe. The Modernistic Postmillennialism confesses the universal fatherhood of God and universal brotherhood of man. Modernistic Postmillennialism denies the five fundamentals of Christian

religion such as the infallible Scriptures, the virgin birth, miracles, etc. The Modernistic Postmillennialist envisions the realization of the kingdom of Christ as something that will naturally evolve through economic, social and political betterment. This Modernistic Postmillennialism calls men to get out of the pews in the church and into the market places. Never mind preaching and the sacraments. Get with it in society, race relationships, poverty, etc.

The Post-millennialism of the AACS is a more conservative brand which is equally heterodox and is much more dangerous and deceitful. It does not deny the fundamentals of the Reformed faith but is sometimes Fundamentalistic. This brand of Postmillennialism teaches that gradually this world will become Christianized to the extent that the Christians will be in the majority. To the extent that Christians will have taken over society's structures and institutions they will be enabled to realize the kingdom of Christ here upon earth. This is the essence of the "Dream" and "A Course of Action" proposed by James Olthuis in *Out of Concern for the Church*, p. 20-24.

When the kingdom of Christ is realized upon earth and after it endures for a bit, the Lord Jesus Christ Himself will come back from heaven to take the kingdom unto Himself. Whatever may be the doctrinal differences between liberal and conservative post-millennialism they share this in common—that the kingdom of Christ is an earthly kingdom and that the kingdom of Christ will be realized in this present earth.

In this they are dead wrong. When the church of Jesus Christ prays with all of the saints of the New Dispensation "Thy kingdom come," she does not pray for an earthly kingdom. She prays that we may be more and more ruled by the Word and Spirit of Christ so that the members of the church may more and more submit themselves to God. The Church prays a prayer which coincides with the promise of Christ that the gates of hell will never prevail against the church. She does not pray for an earthly kingdom.

Dr. Carl McIntyre, son of the radio minister by the same name, teaches at Toronto based ICS. He writes in a speech entitled "The Forgotten Art of World Shaking" as follows:

"Our association works for nothing less than the reformation of learning. As the Lord grants, the ARSS (i.e. AACS) advanced education will send throughout all of North America the world-shakers and history-makers in every facet of life. Christian

men and women will turn the world upside down for the Lord God."

We wish to anticipate here a few more detailed comments that we want to make in the next article about what the faculty of Dordt College sees as *The Educational Task of Dordt College*. "...He (i.e. Christ) summons the redeemed members of the new humanity to work for the expression of His Kingdom everywhere. As agents of reconciliation, they are called to labor together as one body in fulfilling the original mandate according to the claims of Christ."

This is tantamount to saying that Christian men and women will "turn the world upside down for the Lord God."

This is the essence of Postmillennialism and is a very wrong conception of the nature of the Kingdom of Christ that comes to expression now before the second and final coming of Christ.

The ideology makers have a wrong conception of the Kingdom of Christ because they fall into the error of identifying the Kingdom of Christ with this present world. It is an earthly conception of the Kingdom. But this is contrary to the Bible which says concerning the Kingdom of Christ that it is not of this world." (cf. John 18:36) The Kingdom is spiritual and is heavenly and does not come with observation. Luke 17:20-21.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo, there! for, behold, the kingdom of God is within you.

A wrong conception of the Kingdom and particularly one such as this can cause one to fall into the very real danger of identifying the Kingdom of Christ with the Kingdom of Antichrist. This is possible because the Kingdom of Antichrist from a worldly point of view will be a very beautiful and delightful kingdom for those who worship the beast. It will be a Kingdom in which Christianity is promulgated for Paul says in II Thessalonians that Antichrist will set himself up in the temple of God claiming that he is God. If it were possible even the elect would be deceived. (Cf. II Thess. 2:3-4 and Matt. 24:22)

The Word of God as this is contained in the Scriptures is not directly applicable to any of these spheres except the Church. The Word of God as it is in the Scriptures may be indirectly applicable to the other spheres but not directly. Therefore the Word of God as found in the Scriptures and interpreted in the Christian creeds are relevant solely for the Church. The Word of

God which is applicable in these other spheres is the Creational Word, that is, the Word of God which is in the creation about us. This is the Cosmonomic Law Idea of Dooyeweerd, Vollenhoven, and the AACS thinkers. That Word must be discovered independently from the Scriptures. The Scriptures can no longer be a guide nor are they the spectacles through which we understand and discover all things.

We conclude this section in which we have discussed the truth of the kingdom and the related question of the "sphere sovereignty" by observing the following:

In the first place we distinguish between the responsibilities of church and government by obeying the church in all things that relate to our life of holiness. We give, as Jesus taught us, those things to Caesar that belong to Caesar, and those things that are God's we give to God. We do not believe, however, that spheres of life can be divided into sovereign spheres. God is sovereign but men are not.

In the second place we observe that the Bible does not teach that man's life is divided into many different spheres each of which is independent and that each must jealously guard its rights against pressure from every other. To advance the notion of "sphere sovereignty" results in "sphere conflict."

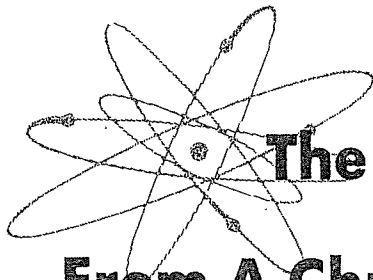
Believers are taught to serve Christ in every area of their life. This change in a direction of their heart causes them to live differently from the world, but the life of a Christian does not result in turning the world upside down for Jesus. Man must be a new creature. He lives differently within every institution of society but he does not restructure all the institutions of society.

(Next issue: The Results of These AACS Views Upon Reformed Education.)

"By Christian education is meant education of which the basis and unifying principle is the historic Christian view of God, man and the universe in their mutual relations. This historic Christian philosophy finds its most comprehensive and consistent expression in Calvinism, or the Reformed Faith; therefore the most comprehensive and consistent Christian education must be based on, and unified by, the Reformed or Calvinistic view of God, man and the universe, and their mutual relations."

Dr. J.G. Vos

Blue Banner Faith and Life



The Teaching Of Science From A Christian Viewpoint (II)

by Marjorie Martin

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty: for all that is in the heaven and earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all." (I Chronicles 29:11) Such praise the Lord requires from His people, for He said, "This people have I formed for myself; they shall shew forth my praise" (Isaiah 43:21). Such praise must not only flow by word of mouth, but also from our walk of life, which should be glorifying of Him, and consecrated to His service.

The Christian education of the covenant seed has such for a goal. The study of Science can make an important contribution towards achieving such a goal, by token of its nature and content. For *Science education involves learning about God's creation—God's mighty works in creation and providence*; the created universe itself proclaiming the glory of God and praising His name, as a book; a revelation of Him; for, "All Thy works shall praise Thee, O Lord and Thy saints shall bless Thee" (Psalm 145:9).

In an article, in the fall edition of *Perspectives*, various issues concerned with Science education from a Christian viewpoint were treated; such topics as, the nature of Science, Science and Scripture, Science as opposed to Science falsely so called, scientific method and its limitations, a scriptural framework for a true interpretation of creation. In this article there will be further *treatment of goals, content of courses and methods of teaching Science in a Christian framework.*

As is necessary, for all our thinking and living, *we look to Scripture for our purposes or goals of education*, "for Scripture sets forth the end of man".¹ "Thou art worthy, O Lord, to receive glory and honour and power: for Thou has created all things, and for Thy pleasure they are and were created" Revelation 4:11. *The glorifying of God in his life and the honouring and praising of Him is the underlying goal of Christian education.* This goal implies others, as loving God with all his heart, soul and mind, fearing God, as this is "the beginning of wisdom" and the keeping His Commandments as this is His will.

Reverend David Engelsma gives a goal of Reformed covenantal education as "a mature man or woman of God, who lives in this world, in every area of his life, with all his powers, as God's friend-servant, loving God and serving God in all his earthly life, with all his abilities, and who lives in the world to come as king under Christ, ruling creation to the praise of God, His Maker and Redeemer".²

How can Science studies help to achieve such an overall goal. *One goal of Science education for a child of God is a growth in the knowledge of God.* "True Science is ultimately concerned with the knowledge of God".³ Science, "includes not only the formal interpretation of certain data, but it includes the spiritual interpretation of it and the application of all the scientific data and conclusions with respect to the knowledge of God".⁴ In a study of God's created universe, a Christian can see and learn more of God's wondrous attributes; His power and eternal Godhead, His majesty and infinite wisdom and providence, as manifested in the order and detail of creation. Such study also fosters the development of awe and wonder at His omnipotence and wisdom, when contemplating the marvels, the exquisite design and beauty and variety in His creation. In so doing *there may well follow, by the grace of God, an increase in reverence, holy fear and love of God, in the Christian student.*

Science studies may lead to a deep sense of humility before the Most High God, as he becomes more aware of His omnipotence, confessing as did Job, "I know that thou canst do everything, and no thought can be withholden from Thee." "I have heard Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:2, 5, 6. Such humility is God-honouring and loving and *such love of God may be increased in the child of God,* when he is reminded, that this Almighty Jehovah, is the covenant Father of His people, loving them intimately and personally and

blessing them with His wondrous grace. He can see also, in his Science Studies, the loving-kindness and faithfulness of the Lord to His people, in His wonderful provision of their physical needs.

Following on an increase in the fear and love of God, another goal may be met, that of *increase in self-consecration to God, in obedience to His commands, and in holiness*. This is the spiritual mature man or woman of God, his mind captive to Christ, leading God-centred lives, obedient to His laws.

Again, recognition of the immutability of God's laws in creation, emphasizes his own necessity to obey, not only these physical laws regulating his life, but also God's moral laws, His Commandments. It can lead him to seek earnestly, God's enabling, so to obey. He also, can learn more of the justice and holiness of God, the awfulness of sin, and God's righteous judgments, when he sees the effects of the curse in creation, the Flood and temporal judgments. This can cause an increase in awe and reverent fear of God and thanksgiving for His redemption by Christ; this leading to further obedience.

The child of God is to live in this world, as a friend-servant of God, serving Him in every area of his life, using all his powers and abilities. "The believer must exercise his calling as king under Christ in using this creation and all its powers in the service of God."⁵ A goal of Science studies is *the acquisition of a valuable body of knowledge and skills concerning creation, his physical environment which will enrich his life, and better equip him to use his talents in the service of God*. With the rapid advance in scientific knowledge and technology and their vital role in modern life, a Christian needs a good general scientific knowledge and to be reasonably scientifically literate.

There is an urgent need in this day, where increasing status is given to Science, to the extent of worship of Science and where there is much scientism, i.e. false Science; for the Christian student to rightly understand the nature of science, of scientific method, its scope and its limitations. Indeed *an important goal of Science is that the student learn to detect between true Science and false Science*; to be able to avoid "profane and vain babblings, and opposition of Science falsely so-called" I Timothy 6:20. We are constantly bombarded, for instance, by evolutionary propaganda, or evolutionary-based ideas and values, by the media, the press, science and other textbooks and such is widely taught in colleges. We need to help our young folk stand for the truth of Christ against encroaching influences of such blasphemous philosophies. *Also he needs to be able to discern*

what is error, superstition (e.g. astrology, charms) and other anti-biblical ideas and practices.

Ecological studies, scripturally based, can *encourage thankful and economic use of the natural gifts of God in creation*. A further goal of Science studies is to foster interest in the wonder and beauties of God's creation *leading to fuller enjoyment and delight in the same; and to present and life-long interests*, in so-called, "nature hobbies". A God-centred life will include wonder and joy in the works of His creation.

Also *Spiritual lessons can be learned from creation as directed by Scripture*; for we read, "Go to the ant, thou sluggard; consider her ways and be wise" Proverbs 6:6, compelling diligence, and, the Lord uses the "clothing" of the "grass of the field", to exhort His people to trust in Him for their material needs, Matthew 6:30.

It will be seen that the goals described for Science studies are *spiritual-ethical-practical* in nature, as is the essence of covenant education.⁶

Having outlined the excellent goals to which one may work in Science education, some consideration will now be given to *the content of Science courses*. Such treatment can be general and brief only. Remarks will apply, to some extent, to Science teaching from kindergarten to Senior High, with content and method appropriately selected for each age level. However, it is Science courses for Junior and Senior High which are chiefly in mind.

Firstly, we must emphasize *the absolute authority of Scripture*. This is our criterion for all we say and do. The Bible is God's revelation of truth to us. It tells us of creation, its origin, history and of providence. It speaks inerrantly and Science must bow to that speech of Scripture or it is not even true science. Science is to be judged by Scripture, never the reverse. "That fundamental principle may never be violated."⁷ The status of the Bible is primary in Science, as in all subjects, and its teachings should pervade the whole atmosphere, with Scripture entering into the lesson quite often and often being the focal point.⁸

At the commencement of all Science courses, there should be explicit treatment of the events of history and the doctrines, which explain the nature of creation, as we see it now. In brief, these are; the creation of the universe and all therein, by the word of Almighty God and this in a period of six days; and all was very good; the fall of man into sin, bringing death and the curse

on mankind and the rest of creation; the world-destroying Flood in Noah's time; the redemption of His people and creation by Christ; God's covenant of grace in creation. These and other truths *constitute a foundation and framework* on which the student is to pursue his Science studies; for such is essential for the true interpretation of what is seen in creation. Therefore, though he studies these truths in Catechism and elsewhere and has heard them all his life, it is desirable that they be restated and emphasized, as the starting off point of his Science studies, and that there be continual reference to and illustration of them throughout his Science work at school.

This framework, would include further truths, such as; God is the Sustainer and Governor of Creation; He is the lawgiver in the Universe and ordains all the laws of His creatures ⁹ and sovereignly governs and preserves all according to His predetermined plan; He created plants and animals after their own kind and able to multiply after their kind only; God created man in His own image, to be a friend-servant of God and steward of creation; that this image was lost at the Fall; that man is distinct from animals and is a special creature of God in every respect; that the elect are redeemed because of the Covenant of grace which extends to the creation generally.

In this commencing unit, illustrations would be given from *the creation*, such as the creaturehood of all things and their dependence on God, e.g. reference might be made to the great variety of living creatures (an estimated 1½ million different kinds in the world) from tiny bacteria to huge trees; each creature wondrously designed by the Creator and sustained by Him as He purposes. There would be a restudy of the events of the six days of creation.

When dealing with *the Fall*, there would be illustrations of the effects of the curse in creation for, "the whole creation groaneth and travaileth in pain together until now" Romans 8:22. Reference may be made, not only to thorns and thistles and weeds, but to other creatures and events that cause incessant toil for men, suffering, decay and death. Pathogenic bacteria and viruses and other disease-causing organisms, insect pests as locust plagues, mutations (changes to genes, almost always harmful) could be mentioned but also natural disasters as storms, floods, earthquakes.

These judgments are widespread and frequent, showing the great evil of sin and the justice, holiness and wrath of God, and there is "an increase in the force and effects of the curse" and

“always new manifestations of it” ¹⁰ until the return of Christ.

Most of the present structure of the earth’s crust and surface features, such as valleys, mountain ranges, stratified layers of sedimentary rocks, etc., were caused by *the Flood*; the great canyons being large “scars”, that remind one of the penalty of sin; being caused by this universal Flood. The Flood was a miracle of God. It was a world-shattering deluge of immense proportions, which destroyed “every living substance”...“which was upon the face of the ground, both man and cattle and the creeping things and the fowl of heaven”...“and Noah only remained alive, and they that were with him in the Ark” (Genesis 7:23). The Flood lasted more than a year and it was universal, for we read that the “waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered” Genesis 7:19. It was accompanied by vast geological upheavals, “the fountains of the great deep” were “broken up” Genesis 7:11. There were vast earthquakes, huge volcanoes, great currents, tides and rampaging waters and “the world that then was being overflowed with water perished” 2 Peter 3:6. The Flood caused the formation of the great beds of sedimentary rocks and the huge numbers of fossils, these being from the vast numbers of animals and plants drowned and suddenly buried; and their positioning in different layers of rock being due to the sorting action of water and the order of burial. At this time, burial under pressure of thousands of tons of vegetation was the origin of fossil fuels, e.g. coal, petroleum.

The creation speaks also of the “wonder of grace, whereby this creation, and God’s people with it at its head are redeemed and brought into the new creation of heaven”; e.g., the winter speaks of the curse, the new life in the spring speaks of regeneration of the brute creation. ¹¹

As well as in an introductory unit, *this Biblical framework will influence what is said and how topics are treated throughout the Science course*; there being quite often, illustration of and reference to the truths it contains. *There should be an emphasis on God as the Creator and sustainer of all His creatures and His laws; this often being explicit, and if not, implicit.* So we teach “Water” as one of the marvellous creations of God; that it was created on the first day; that all matter, all atoms that now exist were created on the first day of creation. Also that God maintains the spinning of electrons, at vast speeds, in their fixed positions within the atom, so preventing the coalescing of the electrons with the nucleus which would destroy the nature of matter. He

keeps the vast number of heavenly bodies moving at vast speeds in their fixed orbits and prevents their colliding. He maintains the nuclear disintegrations of the sun, which produce the vast amounts of energy which, of course, is the source of all our energy. He is "upholding all things by the word of His power" Hebrews 1:3. All is of God! He made everything! He preserves everything! It is His just curse and judgments, the signs of which are seen. It is His grace which supplies His people's needs and redeems them and creation.

Also at the commencement of Science courses, at secondary level, it is desirable, (and is usual), that there be a direct study of the nature of science, of scientific method, its scope and limitations and the nature of false science, or scientism. Scientific knowledge is built upon observations, which must be reproducible. Only observable, i.e. physical phenomena, can be studied by Science and Science can only deal with phenomena which are in existence now (events in recent history, for which there is data obtained, by scientific observations at the time, may be included as science).

True Science will never conflict with Scripture, as God is the author of Scripture and reality. Scientific method is a legitimate tool for investigating present physical phenomena. However it is limited to this field. It cannot speak on the origin of the universe, animals, man, etc. God alone can tell us of this. Nor can it deal with values or ethical and philosophical questions and spiritual realities. Scientific method is limited by the restricted abilities of man and his nature, which is depraved (unless he is redeemed by Christ). There are presuppositions in the scientific method. Sin distorts man's presuppositions and influences the inferences he draws. Its use involves the bias and prejudice of the scientist, though the unbelieving scientist claims objectivity. There is much false science or scientism, which is "a religion or set of beliefs," which stands opposed to God's word;¹² such as evolutionary-based science.

A direct study of Science and Scientific method at the start of his course, helps the student judge between true and false science in his readings as his course proceeds, which provides further training in the ability to make these judgments.

The bulk of Science courses are comprised of *formal or empirical knowledge*. This is facts or data, obtained by observation and principles or theories, which are patterns of relationships built on these observed data. This knowledge is seen in secular science textbooks. It is the whole of scientific

knowledge to the unbeliever. It is a large part of scientific knowledge (as far as it is in accord with Scripture) to the believer, but he learns more, the spiritual dimensions of phenomena (transcendent knowledge) as well.

In Science courses, desirably, there should be a good basic and general knowledge of facts, concepts and principles in the several natural sciences. So the student learns about the universe; the earth; the nature of matter, atoms, molecules, elements, compounds changes; about energy, electricity, light, sound, forces and other physical phenomena; about land forms and rocks; then also of life and living things, such as the structure and functions of parts of plants and animals and also of his own body; and other wonderful knowledge of God's creation. So he learns how God made and designed all His creatures to fulfil His purpose for them, and about His operations and laws by which He preserves His creation.

Once again the teacher is alerted to watch out for false science, as beliefs, such as evolution, are so deep-rooted, that, often, there are statements in text books based on these, and presented as facts. For example, statements that the world is billions of years old, of course, are false and unscientific, being un-Scriptural (from the Bible we can tell the age of the earth as around 6,000 years). It is of interest, to look briefly at a type of dating method used by evolutionists. Dating methods such as the potassium-argon method are not scientific and are based on beliefs and assumptions. It is asserted that processes such as the radioactive decay of potassium-40 to argon-40, have occurred at the same rate since the beginning of the earth (Uniformitarianism). This could never be shown to be so. Indeed, we know it is not, as the Flood would have altered the decay rate and the rocks and their contents. There would be no way of measuring the amounts of potassium and argon that may have been added or lost to the rocks. These dating methods are based on guesses as to what was in the rocks initially; it is just assumed, that there would be only potassium-40 and no breakdown products, such as argon-40. This could never be shown to be so. In fact creation, being complete, with an appearance of age and with all the processes of the earth functioning, chemical materials must have already been organized, it being most likely that some breakdown products, as well as the parent potassium were created simultaneously. Such dating methods do not give scientific findings and are false. Science cannot measure the age of the earth.

Children, first graders as well, should be made aware of the nature of evolution and that it is rooted in unbelief; is anti-Scriptural, evil and the "lie". Senior students should know the so-called "evidences" of evolution, so that they see further, its unscientific nature and are forewarned and forearmed against future subtle attacks and brainwashing by evolutionists. Moreover they should see that evolutionary thinking is destructive of society, causing despair and hopelessness to men and bringing violence and lawlessness. They should at all times be made to feel confident and secure in their trust in the Word of God and be prepared to stand for Christ and His truth.

The study of creation, for the believer, will include not only empirical knowledge of an object or event, but also the spiritual aspects, such as its relation to God, its creaturehood and dependence on God, its design and created purpose. This has been called *transcendent knowledge*. True knowledge includes this. However only the regenerated man can understand transcendent knowledge and see God's hand in creation and respond to this in praise. ¹³ In the study of a phenomenon, the Christian student should often see God's purpose behind it; and the aptness and fitness of its nature and design for its purpose or habit of life, should be often pointed out or discovered.

Some examples will now be given to illustrate the omnipotence and wisdom of God; and how the contemplation of His handiwork may increase the veneration and worship of Him. They will illustrate God-centred science teaching, including how the Bible can be incorporated.

The study of astronomy, as we learn of the stars, their vast numbers, the immensity of the universe and the illimitable tracts of space, astounds us and we are overwhelmed by the impression this gives us of the omnipotence and infinite glory of the Creator.

The stars are not scattered haphazardly in space, but are organized into systems (which we call galaxies) containing billions of stars (suns). The stars in our galaxy, the Milky Way, are exceedingly numerous, there being 10^{11} or 100,000 millions of them and these stars are separated by vast spaces. The distance across our galaxy, is such, that light travelling at the fantastic speed of 186,000 miles every second, would take 100,000 years to cross it. We say it is 100,000 light years across; one light year is 6×10^{12} miles. (When God created the stars on the fourth day, he also placed the light rays between them and the earth, so that they would have been visible from earth that fourth night.) It would take a space vehicle travelling at 25,000 miles an

hour, as they can now, more than 500 million years to go from the earth to the closest end of our galaxy! It is estimated that there are thousands of millions of other galaxies which are spread over immense distances of space. The closest galaxy to us, Andromeda, is more than a million light years away and the farthest detectable, by telescopes are said to be 5,000 million or more light years away. And each galaxy consists of billions of stars! How immense and wondrous is the created universe of Jehovah and how much mightier and glorious is He! Our hearts are bowed before Him in humility and then transported in praise! As Scripture tells us "as the host of heaven cannot be numbered neither the sand of the sea measured..." Jeremiah 33:22, "but Jehovah He telleth the number of the Stars, He called them all by their names" Psalm 147:4, for "He hath stretched out the heavens by His discretion" Jeremiah 10:22.

As for many topics, the Bible would be consulted, as to the stars and the heavens. There would be found, God's reasons for creating the stars (Genesis 1:14, 15, 16; Psalm 19:1) and also references, which are warnings, against worshipping the sun, moon and stars and other evils, as astrology (Deuteronomy 4:19). God asked Job questions about the stars; Job 31:33 to give him a lesson in humility. Surely, we must exclaim, "O Lord, our Lord, how excellent is Thy name in all the earth! who has set Thy glory above the heavens." "When I consider the heavens, the work of Thy fingers and the moon and the stars, which Thou has ordained; what is man, that Thou art mindful of him? and the son of man, that thou visitest him?" Psalm 8:1, 3, 4.

Everywhere we study in creation we find wonders of design and beauty. Myriads of examples can be given. Volumes could be written, every sentence declaring the omnipotence and wisdom of God.

Let us consider some aspects of that marvellous organ, the human eye. The eye is one of God's most precious gifts. "It is the light of the body; it is the open window to the whole world outside", it is the means by which we can see to carry on life's activities and enjoy the beauty around. ¹⁴ Learning the structure and function of the eye makes us marvel at its exquisite design.

The delicate, complicated apparatus of the eye is wonderfully adapted to light. Of course, without light, it could not function, and the property which all objects have of reflecting light is essential if they are to be seen. Also, if all wave lengths of light caused only one color, we could not distinguish objects from one another and beauty would disappear. Indeed, "light" itself is a

wonderful topic to study.

There is automatic adjustment of the amount of light which enters the eye through the pupil and automatic adjustment of the lens (which is towards the front of the eye) to accommodate to the distance of the object to be seen. This is a marvellous feature of the eye.

The reflected rays of light from objects pass through the lens and are focussed on the retina of the eye (the light-sensitive, inner layer at the back of the eyeball), where images are received. The retina changes the light energy into nerve impulses which are carried by the optic nerve to a particular region of the brain which interprets them and we see.

Let us imagine we are standing on a high hill overlooking an extensive scene of a city, river, boats, countryside and distant mountains. Amazing would be the vast numbers of light rays which are reflected from the great number of objects in the scene. The fact that we see the scene is remarkable! All these light rays from all these objects pass through the pupil and lens, in perfect order, without being blended, or confused with others. Millions of rays must be compressed into a space little more than $\frac{1}{8}$ th of an inch in diameter before they can enter the pupil and yet, exact, though inverted, images are formed. Also consider the distinct impression we have of the shape, color, motion and multiplicity of objects in the scene. How wonderful that all the rays from such an extensive scene, say, of about 500 square miles, can be accurately focussed on the back of the eye in a small area, of less than half an inch in diameter on the retina! How inconceivably fine and accurate must be the impressions which the light rays from the visible objects make on the retina! Wonderful also is the way the brain interprets the continual stream of nerve impulses from the retina, so that we see the scene in three dimensions, in color, brightness, shadow, nearness and farness, contour, etc. And all this without our wishing it or knowing anything about it except that we see. *Every moment we are so much indebted to the Creator for thousands of benefits and enjoyments that we seldom think of and for which we are not sufficiently grateful.*

Studies of eyes of animals show perfect provision for their needs. Fish, for example, have more rounded lenses than land animals, because light rays are refracted by water; deep sea fish have large eyes to catch as much light as possible. Anableps, a little fish, has its eye divided, as it sees above the water and underwater at the same time as it swims and it has an

egg-shaped bifocal lens for this. There is a salamander which has a transparent window in its eyelid, and so we could go on with thousands of examples of wondrous design in the structures of all God's creatures.

Surely we must use this wonderful gift of vision for the glory of God: being careful as to what we see, watch, read and what we do with our eyes, at all times using them and all our gifts in God-honouring ways.

When considering *methods of teaching Science from a Christian viewpoint*, we are concerned with the principles and techniques for efficient teaching generally. If goals are to be realized to a desirable degree, much skill and proficiency is required on the part of the teacher. This is a large field of study and mention will be made of only two or three aspects.

It is impossible to separate teaching from the teacher himself. He shapes the learning experiences. *A good teacher is able to communicate effectively with his students, thus stimulating an optimum response.* This involves, among other things, *being able to inspire his pupils*, so they are keen to learn. This is especially important for the Christian teacher, as he needs to inspire them to further reverence, love and service for their Maker. He must arouse not only the mind, but also the heart.

Above all, *his own spiritual maturity is important*, his own life, his walk, needs to be God-centred, with a deep faith in Christ and implicit trust in the Scriptures; and also a real interest in the field of Science. *Paramount is his own example.* He communicates directly by what he says, but indirectly, and, with as much, or more force, by his attitudes and his enthusiasm. His deep reverence for and love of God, and his love for the covenant seed, will be manifest to his pupils, in all he does and says; for example; his keenness to point out to them the might and glory of God as exhibited in creation and to share with them the joyous contemplation of these wonders. He will know and deeply appreciate the wonders, beauty and design in creation, for he cannot lead where he has not been himself. His being sensitive to the fact that the omnipresent God has created and is maintaining the objects and operations, he and the students are investigating, will show in his manner and what he says.

To communicate skilfully, his teaching *manner before the class needs to be forceful and enthusiastic* and sufficiently animated, to inject life and emphasis into his teaching, and arouse the interested participation of the students. Science studies should be interesting and meaningful; the topics being

interesting within themselves. A Christian Science teacher, however, is continually thoughtful as to *ways of arousing and keeping the pupils' interest*.

Another keynote of effective teaching is *clarity in presenting ideas, concepts, etc.*, requiring careful pre-thought as to ways of ensuring understanding. There are many concepts in Science, e.g. inertia, atom, gene, latent heat, resonance. Concepts are most important in organizing and attaching meaning to experience. Basic concepts must be clearly understood, before dealing with further concepts or principles dependent on them, e.g. pupils cannot understand why objects float, unless they understand the concepts of density and pressure. A few points to help teach concepts are: 1) provide a variety of experiences to illustrate the concept, in particular, concrete ones e.g. visual representations, as in demonstrations (varied experiences do more to promote understanding than the repetition of the same experience): 2) emphasize the characteristics of the concept: 3) give a clear, concise, meaningful verbal description (definition) of the concept: 4) compare and contrast the concept with others: 5) reinforce by repetition and emphasis: 6) test understanding by recall and application. Some pedagogical maxims of long-proved value are: proceed from (1) the known to the unknown (or familiar to unfamiliar in the students' experience), (2) the simple to the complex (3) the concrete to the abstract. Such, help develop understanding in simple, logical steps.

Of especial importance, in Science courses, is the place of the practical demonstration by the teacher and practical activities by the pupils. Science is based on the observation of the actual objects and events, and science work at school should involve a good amount of direct observation of objects and experiments. Nothing takes the place of actually examining an object itself; handling materials, using equipment, solving a physical problem by an experiment; using the scientific method to test an hypothesis, etc. Demonstrations by the teacher are very effective and useful learning procedures and are needed frequently. *Good demonstrations are essential for good science teaching.* However demonstration work requires a lot of preparation. Science teachers need help for laboratory work. e.g. part-time laboratory assistant, or extra free periods for adequate preparation and also access to the laboratory, to set up equipment, prepare reagents and materials, test experiments and other activities associated with practical demonstration.

The spiritual aspects (transcendent knowledge) are taught

concomitantly with formal knowledge, the former often being explicitly stated, but always implicit. As has been stated elsewhere, Science should be taught so that *the concept of creation and providential guidance are a necessary part of what we teach.* Therefore, the teacher's thought forms and speech patterns about creation are important, if he is to teach always in a Biblical perspective.¹⁵ Since most of his Science studies are from secular textbooks, he will try to keep this Biblical perspective as an inseparable part of his thinking. This will ensure that *he will often make reference to these spiritual truths and his statements would never conflict with them.* He will make constant, but strategic, and not monotonous reference, to the omnipotence and wisdom and other attributes of the Creator, and to the creaturehood of all and God's providence in sustaining all. He will often *use the teleological approach; highlighting the created purpose of a phenomenon* e.g. he will make his pupils aware of the suitability to life, of the proportions of the gases in the air, and of the fact, that it is colorless and has pressure; he will draw their attention to structures and their perfect design for their purpose, as the feather of bird, its wings, hollow bones, etc., enabling flight.

He avoids the use of the term "nature", and its personification. One reads of "nature" in secular books, as though it were a power or entity that can do things, e.g. "nature never varies", but he will speak instead, of God's ways in sustaining creation, never varying¹⁶ (except as God has chosen otherwise e.g. a miracle). He will always denounce evolution and the idea of "nature selecting". He knows there is no place for "chance" ("meaning a totally uncaused or unconditioned effect"¹⁷), in creation and God is in control of probability, as all else. He can recognize subtle statements that mechanise an event and remove it from God's control. No phenomena have independence or autonomy in themselves for God controls everything that occurs. "Autonomy and providence are mutually exclusive".¹⁸

It is better not to make statements like; an object floats because of Archimedes' Principle. The answer is better given in terms of weight of the object being counter-acted by the upthrust of the water displaced; Archimedes being the man who first noted and described this (this discovery also brought about by God).

God's name will be mentioned only with reverence, and on an appropriate number of occasions; the names Creator and

Maker also being used. However there must not be a continual reference to, say, "God's air pressure, God's temperature, God's humidity, etc., lest the name of God be profaned by over-usage. On the other hand, it is just as dangerous never to mention Him at all. It is a matter of balance, then, a matter that will reflect the balance evident in the teacher's own individual outlook".¹⁹

Biblical quotations and references should be read or stated, on an appropriate number of occasions, particularly where there are specific references to events such as the evaporation of water in the water cycle; "He causes the vapours to ascend", Psalm 135:7. A good project for pupils is the looking up of Bible references. Of course, it is only in the exalted language of Scripture, that the glory of the Lord and His works can be well described. "Thou, even Thou, are Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all therein, the seas and all therein and thou preservest them all; and the host of heaven worshippeth Thee" Nehemiah 9:6.

The task of the Science teacher is seen to be most demanding, with need for much knowledge and specialized skills in Science subjects, and also, much knowledge of the Scriptures. He needs much wisdom from God and, only with His enabling, can there be any measure of success in the achievement of the wonderful goals. *He is encouraged in his challenging work, for it can be so fruitful in the edifying of God's children.* Constant effort is involved and incessant prayer for the blessing of the Lord on his teaching, working in the minds and hearts of the students, further knowledge, wisdom and love for their Lord, to help them to live to His praise in this life and forever.

FOOTNOTES

1. Engelsma p. 79
2. Ibid p. 79
3. Hoeksema, H.C. p. 60
4. Ibid p. 60
5. Hanko, H. p. 22
6. Engelsma p. 65
7. Hoeksema, H.C. p. 69
8. Ream p. 8
9. Hanko p. 20
10. Hoeksema, H.C. p. 67 *
11. Hanko p. 19
12. Hoeksema, H.C. p. 55
13. Hanko p. 19

14. Rehwinkel p. 263
15. Ream p. 67
26. Ibid p. 67
17. Ibid p. 46
18. Ibid p. 45
19. Ibid p. 65

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 2. Hoeksema, Homer C. **In the Beginning God**. Reformed Free Publishing Association, 1974.
 3. Hanko, Herman. **Principles of Education of Hope** Protestant Reformed Christian School, 1974.
 4. Ream, Robert J. **Science Teaching, A Christian Approach**, Presbyterian and Reformed Publishing Co., 1972.
 5. *Hoeksema, Homer C. **Older Testament History. Introduction. Creation to the Protevangel**. Theological School. Protestant Reformed Churches.
 6. Rehwinkel, Alfred M. **The Wonders of Creation**. Baker Book House, 1974.
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CORRECTIONS

In the previous article by Marjorie Martin on the same topic (cf. *Perspectives*, Fall, 1979, pages 32 and 33) the following errors appear.

A sentence appears as follows on page 32, paragraph 3.

"The earth is of enormous weight, estimated at about 6588 x 10 tons and it is whirling about its axis at the incredible speed of 1000 miles an hour and at the same time it travels in orbit about the sun at more than 1100 miles a minute."

The sentence would be correct if the weight of the earth were stated as follows:

"...estimated at about 6588 x 10 tons..."

2. On page 33, paragraph 3, a sentence appears as follows:

"The Christian sees creation 'as the science of the drama of sin and grace enacted according to God's eternal purpose and sovereignly controlled by Him.' "

The sentence should have been as follows:

"The Christian sees creation 'as the *scene* (not science) of the drama of sin and grace....' "

Special Feature

Newsletter of the Christian Parent-Teacher League
March, 1979

by David Silversides

CHRISTIAN EDUCATION AND THE COMMAND OF GOD

Why do we want to see distinctively Christian schools?

We do *not* want Christian schools because we believe that Christians should prevent their children from knowing what the real world is like. We believe that Christians *should* ensure that their children know what the world, even a fallen world, is like. Indeed, they should know not only the facts about the world, including the effects of sin, but also be taught to understand why these things are so. This makes teaching from a standpoint of Biblical Truth essential. An education given in the light of the Word of God is the best possible education to prepare a child for the real world. The child needs truth, not error, to prepare for reality. An education in which the God of the Bible is honoured is the best one. To say otherwise is to make light dependent upon darkness and is unthinkable. Neither do we want Christian schools because they are an innovation and we would like to experiment with this new idea. The desire for a distinctively Christian education is not new. In the 16th Century in Scotland John Knox sought the establishment of schools "for the virtuous education and godly upbringing of the youth of this realm". (*First Book of Discipline*). Since that time prominent exponents of the Reformed Faith have given expression to the need for Christian schools, and have sought their establishment.

Why then do we want Christian schools? Firstly, we do not believe that education is a neutral area. The words of C.H. Spurgeon in *The Sword and Trowel* back in August, 1866 are certainly of contemporary value—"the silly cry of 'nonsectarian' is duping many into the establishment of schools in which the most important part of wisdom, namely, the fear of the Lord, is altogether ignored". Secondly, we do not regard the school as

part of "the world" which children must be prepared to face, but as an extension of the home, with both home and school combining to give the best possible preparation to the child to live in the world. The standards of the school are to be the standards of the home. The teacher is to act on behalf of the parents, which is why we advocate not only Christian schools, but parent-controlled Christian schools. Thirdly, we believe that the responsibilities laid upon parents in Scripture (e.g. Eph. 6:4, Col. 3:21, Deut. 6:5-9) demand Christian education. The desire for Christian schools, then, is not an academic nicety without practical significance, but simply the outworking of the Reformed faith in one area of life, in fulfillment of the Word of God. We also believe that the wisdom of God is infinitely beyond man's wisdom and that the Christian parent need have no fear of harming his child in doing that which is right in the sight of God. Ultimately, then, the basis of Christian education is not expediency but the commandment of God.

"Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way". (Psalm 119:128).

Newsletter of the Christian Parent-Teacher League
September, 1979

"For us, it is obviously important to familiarise our families with the history which God inspired the prophets and evangelists to write. But our obligation does not end there. We must also introduce them to the post-biblical history of the church, especially in Scotland itself. In the not too recent past it could be assumed that the state-schools would do this. But now, ecclesiastical history receives scant attention and where it is taught the approach is often secularist, Marxist or Roman Catholic. The result is that a generation is growing up utterly ignorant of the Reformers and Covenanters; or what is worse hopelessly prejudiced against them. Yet it is to these men that we owe in large measure, not only our religious and theological heritage, but many of our basic civil rights, and our contempt for their memories is a national disgrace". ("Parents and Religious Education" by Donald MacLeod in *The Monthly Record* of the Free Church of Scotland, February, 1979).

The horror that such observations regarding the glaring defects of the state educational system produces in the minds of Christians accounts, in part, for the growing awareness of the need for Christian schools. Such alarm is quite justified.

Complacency in the face of such an onslaught by the powers of darkness would be inexcusable. Nor is it enough to say that we must pray for the preservation of our children from such harmful influences when it is in our power to take practical steps. If a minister of the Gospel regularly allowed a man of heretical beliefs to preach to his congregation we would not accept that he had discharged his responsibility if he should say that he prays for the preservation of the flock from error. Nor would we feel any better about the situation if he should protest that God is sovereign and able to preserve them, and in any case he knows many who have heard erroneous sermons and not been led astray. No, as pastor of the flock, he is obliged to ensure that they are not exposed to error, when it is within his power to prevent it. In a similar way, Christian parents cannot abdicate their responsibility on the grounds of what either God can do or has done or because of what they pray that he will do. They are obligated so far as lies within them to ensure that their children's minds are not being filled with falsehood just as surely as they are to prevent their stomachs being filled with poison. In a day when state education is armed to the teeth against vital godliness this usually means education outside the state system.

The story, however, does not end there. Even schools which are free from such obvious errors as those referred to above, and which are staffed with Christian teachers are not enough. The whole of the school curriculum must point to the chief end of man which is to glorify God and to enjoy him for ever. For this reason we are glad to be able to devote part of this Newsletter to the subject of curriculum. We hope to have more and more to report in the future of the development of curriculum material suitable for use in Christian schools, so that even in the educational field men might give unto the Lord the glory that is due to his name.

If we may quote Donald MacLeon again, "If we are more concerned that our children should be successful than that they should be spiritual we do not deserve the name of Christian parents at all". We believe that that priority order ought to govern not only by whom our children are to be taught, and what they are *not* to be taught, but also what they *are* to be taught.

In short, the curriculum of the Christian school must not only be free from negative falsehood and error, but must also positively reflect throughout the Biblical truth—"Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Why A Christian Preschool?

by Mrs. Joan Huiskens

Over the past few years there has been a remarkable growth of interest in young children and in the preschool education they receive, especially that year prior to kindergarten. I'm sure we all know that children are not just wasting time until they are old enough to formally enter school. These youngsters possess a great thirst for knowledge and at the age of four or a little later, many of these children would benefit from an experience outside the home.

I've been asked to write an article concerning preschool. Some of you may know that I am presently teaching a small group of preschool children in the basement of Hope Protestant Reformed Church. This is the second year we have been meeting. This hardly qualifies me as an expert—I don't claim to be one. I do have a special feeling for small children and in connection with that a very real concern as to the readiness for kindergarten of these little students.

A decade and more ago, I taught kindergarten and as a result became aware of the fact that readiness for school is a very important factor in a child's life. There are many aspects included in this readiness. The fact that a child is five years old by December 1 is only a part of that readiness. At the time I taught, many people didn't like the idea of holding a child back in order for him to mature and thus be better able to cope with kindergarten and the years following. It was rarely done. However, the past few years have brought changes in these attitudes. Parents are more aware of their child's readiness. They observe motor skills, personality traits, the ability to communicate with friends his own age and also with adults. They are more

concerned about their child's ability to adjust to a new life—a life away from the home—a world that this child will be a part of for many years to come. They want that child to be happy and to be confident when he encounters new experiences. Readiness makes this adjustment easier. I am so happy that parents are taking the time to take a second look. However, I was not asked to write about kindergarten. I am using it to lead into the subject of preschool.

During the summer of 1978, a few parents came to me and asked about the possibility of starting our own preschool. They were concerned about this very subject of readiness in their children. They wanted their little ones to have a good start in kindergarten. To attain this, they felt a preschool would be beneficial. A preschool taught by someone who believed as they did. I was delighted with the idea. After much talking and planning, our little group started meeting in January of 1979. We met three mornings a week for approximately three hours a session. It was fun, exciting, enlightening, but above all, very rewarding for the children as well as for myself. I'm convinced that the experience was enriching for these children.

I did discover at the time the school started, that some people are opposed to the very idea of preschool. They feel the home is the most important part of a child's life; that the mother is the one who must ready the child for school. I am certainly not going to argue with this view. As a matter of fact, I firmly believe it myself. The normal time for our children to begin school is about five. Until that time, these children develop and learn a fantastic amount of information. The home is the area where this growing takes place, specifically our Christian home, with God-fearing parents and siblings. No one is able to take the place of a mother; she is with her child twenty-four hours a day. That's quite a responsibility as we well know. The preschool and the teacher of that school do not want to replace mothers! What I want to say, is that there can be more for that child. There's a way to help parents with the adjustments to school that the child will encounter later.

In the past few years, Hope Protestant Reformed Christian School has grown by leaps and bounds. The classes coming up are large and even though some of them are split, the child is still in a large group. I feel the child needs all the help he can get; all the advantages that are possible. If the period of adjusting to school life is over when he enters Hope P.R.C. School, this is beneficial for him. He has learned to be away from home and

away from his mother; he has learned to interact with his peers; he has learned to follow directions; he has learned to listen to stories and retell them; his large and small motor skills have progressed; he has become somewhat independent. These are vital parts of readiness. The most important aspect of preschool is that it is an extension of our Christian homes, if even for a short time.

I would like to give a general idea of what is done each session. The emphasis is not on the academic side of education. In fact, I do not teach the alphabet, sounds or number concepts. That is taught in kindergarten. We begin each morning with a Bible period. The stories taught follow Gertrude Hoeksema's Bible curriculum, *Suffer Little Children*. God's covenant with his people is stressed. The children love the familiar stories of the Old Testament saints. We learn verses that coincide with the stories. "Show and Tell" is a good way to encourage children to become confident in themselves and to talk about favorite items. We have art each day and try to do projects that aren't usually done at home. The artistic ability of the children varies greatly. Thus, the results aren't always equal. The main objective is that the preschoolers become acquainted with various materials. Each morning we have a snack. The mothers help with this once a week. The child of the week feels very important passing out his treat for his classmates to admire. Music takes up about thirty minutes during which time we sing and also have rhythm band. They learn to listen to music and play rhythmically. Free play gives the children the chance to do what they want whether it be block-building, playing house, making puzzles, lacing cards or reading books. In addition, we play records and tapes, read stories, and play games. The morning goes by very quickly.

It isn't my intent to try and persuade those opposed to preschool to become firm believers in it. I only ask that you think about it; talk to people connected with it and then decide if it is possible for an endeavor such as this to be helpful and in certain cases, even necessary for some. If I thought for one moment that what I am doing is undermining the parents' responsibility, I would not be teaching. It is not a time for mothers to be "free" from their duties. Many of these mothers go through extra work having their children attend school. Most of them have other children at home. They firmly believe their child will grow emotionally, mentally, and socially in this preschool program. They do this to help their child. They want to know if their child is ready for kindergarten. Maybe preschool will show that

another year at home is required. The parents are interested in this year of their child's life and are happy that a Christian preschool is available to aid them.

"Since baptismal vows are made before the church, it stands to reason that the church is interested in all aspects of the instruction of covenant children. It is not correct to say that this applies only to worship, catechism, society, etc. It also includes the Christian day school. Consider Article 21 of the church order, 'Consistories shall see to it that there are good Christian schools in which the parents have their children instructed according to the demand of the covenant.' . . . It is of interest to the whole church that the children have good instruction. The future of the church is directly connected with faithfulness in instructing the children. Consistory members must provide leadership and moral support. All the members must work together for the good of the church."

Newsletter of Hull Protestant Reformed School Society
by Rev. Jason Kortering

"After the building is up, the principles printed, and the teacher-training completed, Christian education begins—the mystery of teaching. It is a mystery. It is more than a good lesson plan. It is more than a brilliant scholar before children. It is a gift. A good Christian teacher and good Christian instruction are great gifts of the Holy Spirit. There was good reason why the original 21st Article of the Church Order of Dordt called for good schoolmasters: 'The consistories shall everywhere see to it that there are good schoolmasters. . . .'"

Reformed Education, p. 60
by Rev. David Engelsma

Readiness And Kindergarten

by Mrs. Mary Beth Lubbers

Kindergarten. Such a big word for such little people. Kindergarten. What is it? When I think of kindergarten, I think of a puzzle of 8, or 10, or 12 large pieces. No piece is alike; yet every piece is needed to make up that complete, colorful picture called kindergarten.

In kindergarten, variation is the norm. Some children enter it dangling a book from one hand, eager to begin to read. Other children are primarily fascinated with the new and different toys throughout the room. Still others would just as soon hide behind the largest plant in the room or crawl under the table. Some children bombard you with questions. Some supply you with all the answers. Many are wide-eyed and silent. There is simply no common ability or readiness level in kindergarten. Maybe there never will be in their school life. The differences are very noticeable in kindergarten. Some kindergarteners have a very good sense of humor. I think of the little boy who filled me in on a small point of etiquette. After I had told the story of Puss in Boots in which a crafty cat has his arch rival, an ogre, change himself into a mouse and then promptly pounces on him and devours him, this little lad informed me that his Grandpa had told him that a cat never eats the mouse's tail—he uses it for a toothpick. He told me this with a twinkle in his eye as if we shared some private understanding. Other children have not yet achieved this level of humor.

Some children are very factual and realistic. Others flit in and out of an imaginative, fantasy world. One can observe this not only as they speak and as they listen to stories, but also (and most easily) as they play. Some children are remarkably logical.

We have a picture in our G letterbook. It shows a little boy catching a fish. The fish has a nice kindergarten smile on his fishy face. "Teacher, why does the fish have a smile on his face when he's got this sharp hook in his mouth?"

Over the past year several parents have put the question to me, what really happens in kindergarten? And the corollary, how do I know if my child is ready for kindergarten? Then they hit me with the clincher—he knows his ABC's. Ah! If only that were *the* readiness criterion. How nicely everything would fall into place.

Preparing a child for kindergarten—what, in fact, must happen? First of all, if you suspect problems in your pre-schooler, zero in on them. Don't wait until he gets to kindergarten. If your child doesn't speak clearly, if he has trouble pronouncing a certain sound or blend of these sounds, work on these problems early. Baby talk may be cute in a toddler, acceptable in a kindergartener; it is not cute or acceptable in a third and fourth grader. Many speech "problems" are so only because they were not corrected at an early age. If your child is able to make the correct sounds, then you know that you can require correct sounds from him.

Read to your child—from many sources and frequently! I am backed up here by nearly every educator and written article in the country. Children who have been read to from an early age generally comprehend instructions, directions, stories much more easily than those who have had little or no reading activities at home.

In addition to broadening his experiences and enriching his vocabulary (two immeasurable readiness exercises), you increase his attention span. If a child cannot sit for the duration of an interesting story, it is doubtful that his attention span will suddenly be suitable for kindergarten.

Another invaluable kindergarten readiness skill is teaching your child to listen to and follow directions. Can he follow instructions concerning directions of on, under, over, next to, beneath, between, across from, etc.? Can he follow two instructions and then three, stated only once?

Count with your preschooler. Give him 3 M and M's and give yourself 10. Who has more? Who has fewer? Which would he rather have? How many people are in our family? How many girls? How many boys? Which are more? Doing this regularly is not only fun for the child, but develops in him an awareness of the world of numbers. It gives him a degree of confidence about numbers, and certainly increases number dexterity.

Much of the instruction which you can give your child is of an informal nature, and this is good. You don't have to make him sit down at the table at such and such time for ½ hour. Rather, you're teaching all the time. When a flag is flying, can he figure out which way the wind is blowing, and the next day when the flag is flying exactly the opposite direction, can he see this? If he doesn't develop this sense of orientation—that there are different directions from one center—he may have trouble distinguishing a "b" from a "d" and a "p" from a "q". This is understandable, too; all of these letters involve a basic circle and stick combination. Only their directionality makes them the distinctive letters they are.

When a bird lands in your yard or feeder, first, of course, teach him bird, but don't hesitate to teach him the finer distinctions of cardinal, blue jay, robin, and sparrow. When you're chafing at that interminable wait at the railroad tracks, yes, tell him choo-choo and then train, but don't pass by the opportunity to teach him engine, caboose, box cars, car carriers, and coal hoppers.

As your child walks on the rim of the sandbox or on the split-rail fence, he's learning a precise, however perilous, sense of balance—invaluable for later fine motor skills and coordination activities. Encourage these types of physical skills. Educators tell us that the mastery of gross motor skills is requisite for learning to read. And isn't it marvelous to observe that God had so ordered all of the development of our life that it's fairly normal that a child wants to do this? A child from the ages of 1-5 wants to jump, hop, skip, climb, and balance; it's part of his very nature. And even though he doesn't realize it, these activities form a sturdy basis for his future school life. "When I was a child..."

So, when a parent tells me, "Angie knows her ABC's..." (even though I-M-N-O-P sounds like one letter), this only indicates one small part of the readiness process. Reciting the ABC's is not *the* kindergarten readiness standard. I have observed kindergarten students who have come to school knowing few or no alphabet letters, but are so ready to learn that when they are taught these letters and sounds, they soak them up like the proverbial sponge. Every mental and physical muscle has been flexed to prime learning condition. Only then does the actual learning of the letters and sounds become a pleasant and rewarding experience.

These are only a few examples of readiness activities. I'm

confident that you as parents could furnish me with a host of other worthy examples. Who, for instance, hasn't observed the thought processes involved as he watches a young child pick up a puzzle piece and attempt to put it in the right spot? What skills of visual discrimination and manual dexterity are involved in even the simplest jigsaw puzzle! Matching shapes by size, color, position, and outline and then fitting those pieces together is an excellent readiness skill.

I guess what I'm saying is this, the growth of the child is not incidental. Each child is a mini green house—and he needs nurturing. Encourage an awareness of every possible fact of God's world, and stimulate his own sensations, emotions, thought, and skills concerning them. You as parents, and I as teacher, must maximize the potential which is his, however latent. So much of kindergarten readiness consists of a parent talking with his child, telling him about God and His creation and his proper place in it.

I feel that my main task as kindergarten teacher is preparing a child to read. In the past, skills of reading and writing have generally been assigned to the first grade curriculum. Today, however, children entering kindergarten have broader exposure and preparation and are ready and able to absorb more abstract formalized instruction. To achieve this end, I must assess and improve the quality of a child's attention span, directionality, eye-hand coordination, concepts of color and size, listening skills, manual dexterity, and his physical, emotional, social, and spiritual maturity.

To enter first grade, a child must know how each letter is formed, the one sound it usually represents, and how it blends with other letters to form written words which relate to the spoken language. This is arduous work for little hands which easily tire holding a pencil for any length of time, so we learn these letters in subtler ways, too. This is difficult work for little minds which easily wander from the sound that G or D makes, so we sometimes teach by guile. It's hard work to put 3 sounds together like d-o-g, but it's fun to hook up cars to make a train; so sometimes our word becomes a little train.

But when all's said and done, I want a child to be able to look back on his earliest school days and say, "I liked kindergarten, I never wanted to miss one single day. My teacher, although firm, was fair and kind. I knew she loved me. I know she cared about me. No, I wasn't a straight A student (I remember how I couldn't say "four" and the trouble I had with

the sound of G), but I always felt an important part of my class. I want a child to be able to sense his own worth in the classroom no matter what his ability level or mental acuity. Only then will kindergarten succeed in its purpose.

In closing let me say, most of the kindergarten teachers I have spoken with have discovered that although some youngsters come to school with less development than we have assumed, many—if not most—come to kindergarten eager and capable for much more than has been traditionally offered them.

Parents, keep up the good work!

Once again, then, kindergarten—what is it? It is the training ground for the arena of learning. How important is it? It is as important as learning the parries and thrusts of skillful swordplay before the fencing tournament.

“In Christian education also, very much depends upon the heart of the educator. It is not enough for the educator to be ‘for the truth.’ He must also be ‘behind the truth.’ Soundness in doctrine is insufficient, for he must be pure in heart, also in his love to his brother and sister. His ability to criticize others is not enough, if he is not able to be critical of himself, first of all. The Christian educator must realize that in his educational task, too, the paradoxically Christian statement holds: ‘When I am weak, then I am strong.’ ”

Basic Concepts in Christian Pedagogy
by Jan Waterink

“... Christian education is possible only where it is supported by daily prayer. And if this paradoxical statement leads us to ask: ‘Lord, who is equal to these things?’ then we hear another word which explains the secret of the Christian educator’s life: ‘I can do all things through Him that strengtheneth me.’ ”

Basic Concepts in Christian Pedagogy
by Jan Waterink

Theistic Evolution

And The Day-Age Theory

by Richard Niessen

THE ALLEGED BASIS FOR THE DAY-AGE THEORY

Two elements are essential for any evolutionary scheme, whether it be theistic or atheistic: long periods of time and the assumed validity of the *molecules-to-man* evolutionary scenario. Atheists care little for the biblical account, except to ridicule its statements. Theistic evolutionists, however, profess a certain allegiance to the Scriptures and must attempt to harmonize the biblical account with the evolutionary scenario. The biblical text, at least to the unbiased observer, indicates a universe and earth that were formed in six days; evolutionists suppose at least six billion years. The mechanism by which theistic evolutionists harmonize the two is known as the *day-age theory*.

The key term in this attempted harmony is the word *day* as it is used in Genesis 1. The Hebrew word for *day* is *yom*, and, we are reminded, it is used in a variety of ways: (1) the daylight period in the diurnal cycle as in Genesis 1:5, 14, 16, 18; (2) a normal 24-hour period; and (3) an indefinite time period as in Psalm 90:10.

A passage that is invariably appealed to is 2 Peter 3:8: "One day is with the Lord as a thousand years and a thousand years as one day." Also, it is claimed that too much activity took place on the sixth day (Genesis 2) to fit into a normal day: Adam's naming of thousands of animals, his perception of his loneliness, and the subsequent creation of Eve.

The claim, then, is that the *days* of Genesis 1 are really long periods of time, which correspond to the major periods of evolutionary geological history.

A REFUTATION OF THE DAY-AGE THEORY

Most Bible-believing creationists maintain the day-age theory is an unbiblical option for the following reasons:

(1) An improper interpretation of 2 Peter 3:8.

It is axiomatic in hermeneutics (the science of biblical interpretation) that "a text without a context is a pretext." Just as a tape recording can be edited to make the speaker say whatever the editor desires, so the Scriptures can be juggled to suit a person's fancy or predisposition. For example, "And Jesus answered... 'What is truth?' " (John 18:37-38). All the above words are straight from the Bible, but a closer examination discloses that it was actually Pilate who uttered the statement, and that the intervening words have been "edited" out.

2 Peter 3:3-10 is a unit. The context speaks of scoffers in the last days who will ridicule the second coming of Christ. Their rationale is uniformitarian in nature: Jesus promised to come quickly, He has not come yet, therefore He is not going to come at all. Peter refutes these uniformitarian assumptions with a reference to the Flood and the certainty of judgment for these scoffers. Then, responding to the charge that Christ has failed to fulfill His promise, Peter writes the words in question, and concludes by reaffirming the certainty of the second coming of Christ.

Verse 8 was never intended to be a mathematical formula of $1 = 1000$ or $1000 = 1$. The point is that God created time, as well as the universe, and therefore stands above it (cf. Heb. 1:2). While we mortals think 1000 years is a long time, God can scan 1000 years of history—past and future—as quickly as we can scan from one end of the horizon to the other. The verse could have equally been worded, "Five minutes is with the Lord as ten thousand years," and still have conveyed the same message. Note the use of the word *as*, describing similarity, is not the same as an equal sign. Conversely, God is able to do in one day what would normally require a thousand years to accomplish. A pertinent suggestion here, in light of the passage's reference to Creation and the Flood, is a possible allusion to the Flood's rapid buildup of the sedimentary layers of the so-called *geologic column*. One day's Flood could build up layers of sediments that would normally take a thousand years to form by uniformitarian (slowly acting) processes.

2 Peter 3:8 has nothing whatever to do with the length of the creation week. Genesis 1 needs to be interpreted in its own

context and not by an irrelevant verse written 1500 years later.

(2) The inadequacy of a thousand-year *day*.

Let us grant, for the sake of discussion, the mathematical formula that the theistic evolutionists desire. In that case, day one is the first thousand years of earth's history, day two the second thousand years, etc. Consistency would logically dictate that each of the six periods be the same length, resulting in a 6000-year period of creation from nothing to Adam. But 6000 years is only a drop in the bucket compared to the time required to make the evolutionary system work. A lack of a vast time period is the death knell of the evolutionary process. So, let us try 1 day equals 10,000 years. No, 60,000 years is not enough time either. How about 1 day equals 100,000 years? 1 million years? 10 million years? 100 million years? 1 billion years? Ah, yes, that does it for the required time! But what does it do to language as a tool to communicate meaningful information? If words have this kind of infinite flexibility, then the art of communication is indeed a lost cause. These tactics would be laughed to scorn if they were attempted in any other field of study. We should certainly not tolerate them in the study of God's Word.

It appears that 2 Peter 3:8 is merely the wedge used to get the camel's head into the tent. The Hebrew word *olam* was available to communicate the idea of a long time period if Moses had intended to convey that idea. And the Hebrew word *yom* was available had he wanted to convey the idea of a 24-hour day.

(3) The demands of primary word usage.

Every language has certain words that are used, in different contexts, with different meanings. For example, *Webster's Dictionary* defines the noun *ship* as follows:

ship (n) 1: a large seagoing boat 2: airplane 3: a ship's officers and crew. If you were able to see the noun form of ship, in isolation and without a context, which of the three definitions would first come to mind? Obviously the definition listed as #1, or the primary definition of the word. If the context absolutely demanded it, #3 could be used, but it would certainly be an unusual usage of the word.

It is likewise in the biblical languages. The lexicons (Greek and Hebrew dictionaries) list the words and then the definitions in descending order of usage. The translation of Greek and Hebrew is not accomplished by the casting of lots, nor by the spin of a roulette wheel. The primary usage of any term is always given priority in any translation and secondary uses are tried only

when the primary usage does not make sense in the context in which the term is set.

The Hebrew word *yom* is used more than 2000 times in the Old Testament. A cursory examination reveals that in over 1900 cases (95%) the word is clearly used of a 24-hour day, or of the daylight portion of a normal day. Many of the other 5% refer to expressions such as "the day of the Lord" (Joel 2:1) which may not be exceptions at all, since the second coming of Christ will occur on one particular day (1 Cor. 15:51-52), even though His reign extends over a longer period of time.¹ Therefore, even without a context, an unbiased translator would normally understand the idea of "24-hour period" for the word *yom*.

(4) The demands of context.

Words generally do not hang in space and in isolation from other words. When they appear in writing, they are always surrounded by other words which serve as modifiers and/or clarifiers. Let us take the word *ship* used as an illustration in the last point. It is only necessary to add two words to not only differentiate between the noun and the verb forms, but to clarify which of the uses is intended within that form. For example: "The ship flew." The definite article identifies the form as a noun; the verb identifies the secondary usage of the word as an airplane rather than a boat.

We need not belabor the point by multiplying examples here. If I write: "I spaded the garden on my day off," it is quite clear from the surrounding words that this activity is confined to one particular day. So it is in Genesis 1: all the surrounding words convey, to the unbiased reader, the idea that each activity is confined to one of the particular 24-hour days of this creation week.

(5) The numerical qualifier demands a 24-hour day.

The word "day" appears over 200 times in the Old Testament with numbers (i.e., first day, second day, etc.). In every single case, without exception, it refers to a 24-hour day. Each of the six days of the creation week is so qualified and therefore the consistency of Old Testament usage requires a 24-hour day in Genesis 1 as well.

(6) The terms "evening and morning" require a 24-hour day.

The words *evening* (52 times) and *morning* (220 times) always refer to normal days where they are used elsewhere in the Old Testament. The Jewish day *began* in the evening (sunset)

and *ended* with the start of the evening the following day. Thus it is appropriate that the sequence is *evening-morning* (of a normal day) rather than *morning-evening* (= start and finish). The literal Hebrew is even more pronounced: "There was evening and there was morning, day one.... There was evening and there was morning, day two," etc.

(7) The words "day" and "night" are part of a normal 24-hour day.

In Genesis 1:5, 14-18, the words *day* and *night* are used nine times in such a manner that they can refer only to the light and dark periods of a normal, 24-hour day.

(8) Genesis 1:14 distinguishes between days, years, and seasons.

And God said, "Let there be light-makers in the expanse above to divide the day from the night, and let them be for signs, and for the determination of *seasons* and for *days* and for *years*."

Clearly the word *days* here represents days, *years* represents years, *seasons* represents seasons.

It is a *red herring* to claim that, if the sun did not appear until the fourth day, there could be no days and nights on the first three days. The Bible clearly says that there was light source (apparently temporary in nature, Genesis 1:3), that there were periods of alternating light and darkness (1:4-5), and that there were evenings and mornings for those first three days (1:5, 8, 13).

(9) Symbiosis requires a 24-hour day.

Symbiosis is a biological term describing a mutually beneficial relationship between two types of creatures. Of particular interest to us are the species of plants that cannot reproduce apart from the habits of certain insects or birds. For example, the yucca plant is dependent upon the yucca moth, and most flowers require bees or other insects for pollination and reproduction. The *Calvaria* tree, on the Mauritius Islands, was totally dependent upon the dodo bird to ingest its seeds, scarify its hard coating, and excrete the seeds before germination could take place. Since the dodo bird became extinct in 1681, no reproduction of this tree has taken place. In fact, the youngest trees are 300 years old! Many additional examples could be cited.

According to Genesis 1, plants were created on the third day (vv. 9-13), birds on the fifth day (vv. 20-23), and insects on the sixth day (vv. 24-25, 31). Plants could have survived for 48 or 72

hours without the birds and the bees, but could they have survived 2-3 billion years without each other according to the day-age scenario? Many birds eat only insects. Could they have survived a billion years while waiting for the insects to evolve? survived a billion years while waiting for the insects to evolve? ² Hardly.

(10) The survival of the plants and animals requires a 24-hour day.

If each *day* were indeed a billion years, as theistic evolutionists require, then half of that *day* (500 million years) would have been dark. We are explicitly told in verse 5 that the light was called *day* and the darkness was called *night*, and that each day had one period of *light-darkness*. How then would the plants, insects, and animals have survived through each 500 million year stretch of darkness? Clearly a 24-hour day is called for.

(11) The testimony of the Fourth Commandment.

It is a marvelous thing to observe the unity of the Scriptures and the orderliness with which God carries out His plans. Have you ever wondered why there were six days of creation, rather than some other number? In the light of the apparently instantaneous creation of the new heavens and new earth of Revelation 21, and the instantaneous nature of the miracles of the New Testament, why is it that God takes *as long as* six days to create everything? And why is it that God *rested* on the seventh day? Was He tired after all this exertion? No, Psalm 33:6-9 state that "the heavens were made by the Word of the Lord...He spoke and it was done. He commanded and it stood fast." There was no hint of exertion here. Genesis 2:2-3 merely means that He ceased working because the created order was completed, not because He was tired.

The commentary on these questions is found in Exodus 20:8-11, and it reads as follows:

verse 8—Remember the sabbath *day*, to keep it holy.

verse 9—*Six days* you shall labor and do all your work,

verse 10—But the *seventh day* is the sabbath (rest) of the Lord your God. In it you shall not do any work...

verse 11—*For in six days* the Lord *made* heaven and earth, the sea, and all that is in them and rested on the *seventh day*...

Verses 8-10 speak of man working six days and ceasing from his work on the seventh. These are obviously not eons of time, but normal 24-hour days. A key word in verse 11 is *for*, because it introduces the rationale or foundation for the previous command. It continues by equating the time period of creation with the time period of man's work (six days plus one day) and states that God Himself had set the example in Genesis 1. That indeed is the reason why the creation week was 7 days—no more, no less. The passage becomes nonsense if it reads: "Work for six days and rest on the seventh, because God worked for six billion years and is now resting during the seventh billion-year period." If God is resting, who parted the waters of the Red Sea in Exodus 14? And what did Jesus mean in John 5:17 when He said, "My Father is working until now, and I myself am working"?

Sometimes the claim is made by theistic evolutionists that we do not know how long the days were way back in Genesis 1. In the first place, Genesis 1 was not *way back*, but was only a few thousand years prior to the writing of Exodus. Since the earth is constantly slowing down in its rotation, the early earth would have been spinning faster and therefore the days would have been shorter, not longer.

But the day-age people have overlooked something even more obvious here: Genesis 1 and Exodus 20 were written by the same author—Moses—at about the same time (ca. 1500 B.C.). Therefore, the common authorship of both passages is evidence that he had the same time period in mind when he used the word *day*. Furthermore, we might note that the Fourth Commandment was actually written by the finger of God Himself on tablets of stone (Ex. 31:18, 32:16-19; 34:1, 28, 29; Deut. 10:4). If anyone should have known how long the days were, it should be the Creator Himself!

(12) The testimony of the rabbis.

The Talmudic literature contains commentaries on virtually every passage in the Old Testament. The liberties they take in interpreting some passages boggle the imagination and yet one thing is certain: they are unanimous in accepting a normal, 24-hour day for Genesis 1. If there were the slightest grammatical or contextual indicator within that chapter that would point to a longer period, you can be sure they would have spotted it and developed it at length. The fact that they do not is a strong testimony for interpreting the days as normal, 24-hour periods.

(13) The testimony of the church fathers.

It is sometimes claimed that the church fathers believed in long ages for the days in Genesis 1. That is a half truth. The only two who held to this view were Origen and Clement of Alexandria, and they were allegorizers who devised unusual interpretations for every part of Scripture. Their system of allegorizing led to the most unbelievable interpretations, which were bounded only by the limits of their fertile imaginations.

Other early commentators on Genesis 1 include the Epistle of Barnabas, Irenaeus, and Justin Martyr. Their remarks have frequently been misunderstood to mean that they believed in the day-age theory. That is not true. What they were doing was developing an eschatological framework which included a literal 1000-year reign of Christ on earth (the millennium). Their logic followed these lines:

- a. God worked for six days and rested on the seventh.
- b. One day is with the Lord as a thousand years (cf. 2 Peter 3:8).
- c. The six days of creation and one day of rest therefore typify the six thousand years of human history that will be concluded by the one thousand-year millennium, followed by eternity. Creation took place on 4000 B.C., therefore the millennium should commence on A.D. 2000, terminate on A.D. 3000, and usher in the timeless period of eternity.

Whether or not we agree with their reasoning and the resulting prophetic framework, we conclude that these early church fathers were not denying the literal six-day creation, but were affirming their faith in it.

The view of the Reformers (Luther, Calvin, etc.) is that of a six-day creation, of 24 hours apiece.

Thomas Scott's commentary of 1780 generally mentions varying interpretations where they exist, but says nothing about any possibility of the "days" being other than 24-hour periods.

It is only since the middle of the nineteenth century that commentators began talking about long periods of time within Genesis 1 itself. That is truly amazing! The Pentateuch was written by Moses in 1500 B.C. The day-age theory is not mentioned by any serious biblical scholar until the 1800's A.D. For 3,300 years this supposed secret lay hidden awaiting the craftiness of nineteenth-century scholarship to unlock its mysteries and reveal them to a waiting world! Something is wrong here. Either God does not know how to express Himself

very clearly, or three thousand years' worth of biblical scholars were blind for failing to see this obvious truth, or...the whole day-age theory is nothing more than a modern contrivance.

Is there some event in the mid 1800's that would tie in with this? Indeed there is. It was at this time that Darwin's *Origin of Species*, Lyell's *Principles of Geology*, and other evolutionary treatises were flooding the marketplace, resulting in a widespread popular acceptance of the major tenets of evolution. Instead of holding their ground and insisting on the authenticity of God's account of origins, many theologians made the evolutionary theory the criterion of truth and practically fell over each other in their wild scramble to compromise the biblical account of origins with the speculations of nineteenth-century atheists and agnostics. Where it comes to a contest between the Bible and the theories of men, it seems that there are always those who will lean over backwards to make sure the Bible gets the short end of the stick.

(14) The theological problem of sin and death.

According to theistic evolutionists, plant and animal life flourished and died at least 500 million years before man evolved. Their deaths have been recorded as the fossil remains embedded in the sedimentary rocks of the so-called *geologic column*.

Romans 5:12, however, does not agree: "Therefore as through one man sin entered into the world, and death through sin, so death passed to all men, because all have sinned."

The passage then goes on to identify Adam as the *one man* referred to in verse 12. There is nothing ambiguous about the passage; it means exactly what it says: Adam was the first man, and there was no death prior to the Garden of Eden incident recorded in Genesis 3. Either theistic evolution and its day-age theory are wrong, or Romans 5:12 is in error. There is no harmonizing or fence-straddling here; one must make a choice between holding to theistic evolution or believing the plain statements in the Bible.

There is yet another lesson to be learned from this New Testament passage. There is a tendency among neo-evangelicals today to make a false dichotomy between the Bible's statements of *faith and practice* and statements pertaining to *science and history*. The former, we are told, are accurate; the latter are riddled with errors of fact. This view is also known as the *partial inspiration* or *limited inerrancy* view of inspiration.

Romans 5:12 shows that the above is untenable because the

passage bases a theological doctrine (man's sin) upon a historical event (Adam's fall). Likewise, 1 Cor. 15:45 bases the doctrine of the resurrection upon the historicity of Adam as the first man. Many other examples could be cited, but the lesson is clear: the theology ("faith and practice") of the Christian life is inseparably linked to and interwoven with the historicity and scientific validity of the narrative portions of Scripture. To deny one is to deny the other.

(15) The feasibility of the events of the sixth day.

One problem seems to be: *how could Adam have named all the animals in one day?* There are two factors to consider here.

First, only a limited number of animals are required. The purpose of parading this entourage of animals before Adam appears to have been to demonstrate to him that man was an entirely different order of creation than the animal kingdom and that none of them could ever serve as a physical and psychological companion to him. This obviously eliminates most of the organisms of the earth: insects, mice, lizards, and fish need not even apply for the position. Since God selected the animals here, He probably limited the number of candidates to those who would even conceivably be suitable. The text itself limits them to "all cattle, and to the fowl of the air, and to every beast of the field" (Genesis 2:20).

Second, Adam must have had an extremely high intelligence. Because Adam was capable of using 100 percent of his pre-Fall brain, he would probably have had an IQ of 1500 or better. Furthermore, Adam did not have to learn his vocabulary: God programmed it into his brain at the moment of his creation, and he was created as a fully functioning person. It was therefore with the utmost facility that Adam named the animals that were brought before him.

The second problem is due to a misreading of the biblical text where it says in Genesis 2:18 that "it is not good that the man should be alone." Being alone is not the same as being lonely. The latter requires some time; the former does not.

Unless one is predisposed, because of outside assumptions (evolution), to find fault with the passage, there is nothing inherently unreasonable about the events occurring on one normal 24-hour day, as indicated.

Conclusion

Much could be said about the scientific fallacies of the

evolution model and the scientific superiority of the creation model ³ but that is beyond the scope of this essay. The emphasis here has been on the professing Christian who is attempting to unequally yoke together two entirely opposing scenarios (creation and evolution) and who is using an unscriptural methodology (the day-age theory) to accomplish this unholy matrimony.

Ecclesiastes 4:12 speaks about a three-fold cord being not easily broken. The essay has woven together a fifteen-fold cord that is not easily broken. The day-age theory, according to the above evidence, is not permitted by Scripture and is therefore false. Elijah said, "How long will you waver between two opinions..." (1 Kings 18:21). Each of us needs to decide where he stands on this vital issue.

FOOTNOTES

1 There are very few, if any, of these "exceptions" that actually require the meaning of a period of time other than a solar day.

2 Note that the order of the Bible is not the order required by evolution. See the writer's article "Significant Discrepancies Between Theistic Evolution and the Bible." (*Christian Heritage Courier*, August, 1979). Also see John C. Whitcomb's book *The Early Earth*, (1972), and Henry M. Morris' book *Biblical Cosmology and Modern Science* (1970)—both available from CLP Publishers, P.O. Box 15666, San Diego, CA 92115.

3 See Henry M. Morris, *Scientific Creationism* (San Diego: CLP Publishers, 1974).

"God provides us with civil government to protect our welfare and to insure the security of that other government, which is enthroned in his church. Civil government stands guard while the church informs it with moral principles. If either fails the way is left open to unrestrained wickedness, which imposes a tyranny over people as oppressive as the tyranny of some murderous king."

quoted from *God's Man*, a novel
on the life of John Calvin.
by Duncan Norton-Taylor

An Examination Of Self Expression

by Miss Beverly Hoekstra

May we or must we have, encourage, or promote self-expression in our schools? To answer this weighty question, it is best to examine the educational concept that is referred to as self-expression. What is it? Does the self express? How does it express? Does it express in an acceptable way? Does it pass the test of Scripture?

The educational concept of self-expression has been a subject of consideration, debate, and even contention by world educators in various degrees for about as long as organized learning has existed. In an attempt to examine and somewhat explain the educational concept that is called self-expression, a comparison will be presented of mainly two select fairly common views or practices found in our society today.

In one modern extreme, educators with state and community approval have established schools which have no walls or partitions to separate age or ability levels and no active teaching instructors to promote the study of the attending subjects. Many and varied materials are made available to all students with equal opportunity to use them. Professional coordinating guides replace active teaching instructors. A so-called stimulating atmospheric situation is established which is supposed to influence or "turn on" a child into an intuitive desire to learn. The child, then, perhaps with some requested professional guidance will select and gather materials for study or for mastery according to his wishes. This method is seriously recommended by some to be the ideal method to produce or mold a well rounded creative individual with an extensive broad imagination who is very free to express himself. When this is attained, they think, the goal of the self-expression school is met.

How many of these pupils will feel the innate urge or necessity to master addition, subtraction, multiplication, or division facts? How many would feel the necessity to attempt to acquire or master a workable quantity of mechanics of the American language? Perhaps too few. How many of them would feel the innate urge to use a little, or maybe much, time to exercise their extensive imaginations freely pulling books or pencils apart? How many of them would feel the innate urge to make new and improved paper gliders or even airplanes for momentary purposes? Many of them.

Most modern schools, however, have not gone to the above extreme, but have accepted some modified form of self-expression methods. And the result? Lower educational standards, social chaos, and a cry for some constructiveness by conservatives who desire maintenance of literacy and order. Some have acted by establishing private schools. The aim of these newly established schools, then, is to restore a measure of so-called traditional constructiveness. In these schools one may be reasonably sure that the student body will learn to read and to know mathematics and language facts. The amount of free-thinking time will be greatly reduced. The child will have a little problem finding it. The number of paper gliders will be few. Time is officially devoted to constructive learning activities. Therefore, it has to be the social violator that disrupts the standard. Opportunities for self expression, idea and imagination growth, will be provided, but they will be constructively provided, so that learning will still take place. There will be limits and social law and order attempted and probably established. The goal to restore or maintain social literacy and order may be attained.

From the point of view of self-expression, one of the main differences in the two above schools is that the former attempts to establish ultimate self-expression by means of a stimulating atmospheric situation; the latter attempts to establish some moderated or relative constructive self-expression by means of established constructive learning activities. In the former situation a child might be given a blank piece of paper or maybe nothing at all and be expected to express. He might or might not know reading and writing; he may or may not know mathematical facts; so one could go down the curriculum list. But somehow the stimulating atmospheric situation together with whatever he was moved to do or learn was supposed to adequately give the background the child needed to express himself in some way. In

the private school, a child might also be given a blank piece of paper, and to be sure, it will be paper, not nothing, but real paper and be expected to express. In the latter case there might also be a previous real-subject discussion that really says something instructional to guide and to limit the child in his attempt to produce an expression.

The results of the expressions or productions, whatever they might be, would likely be quite different. In the average result, the ordered constructiveness of the child's background would produce the superior result. However, there was one constant. They were both asked to express themselves. This was a self-expression assignment. Each had to express within his own previous established limits, but nevertheless, himself. Each had to use his imagination.

Within the self exists an imagination. The imagination is the act or power to perceive mental images or ideas, sometimes of that which really does not exist, or an expansion or extension of a previous learning. It is the thinking or reasoning power of the self. In a sense one forms images or ideas with his imagination. Apart from this imagination, there is and can be no expression. What about this imagination? What does God say about this imagination of man? "...God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). If then, the imagination, the power or control of the self, is "...only evil continually..." (*ibid*), what can be said of the self? The self can only be evil, undone, corrupt, possessing no good thing or idea, and capable of producing no good expression. Ideas are expressed. The self expresses ideas. A thing produces or brings forth according to what it is. A "...corrupt tree bringeth forth evil fruit" (Matthew 7:17). A corrupt self will bring forth or produce or express evil expressions.

The children in the two schools had one constant. Each was required to express himself. Each had the license to speak, write, draw, or exercise according to his own evil, undone, corrupt self, or as in the former case, possibly the option to refrain from a productive expression altogether—ultimate moral-physical freedom, we observed, an abandoning of the limits. Nevertheless, they both were the slaves of their evil imaginations. The results or expressions could only be the products of themselves as they were held in bondage by their own evil imaginations.

The self expresses only on the basis of the nature of the imagination within. The imagination is "...only evil continually"

(Genesis 6:5). The self produces evil expressions. Self-expressions do not pass the test of Scripture. They are egotistic and man glorifying. They are a shame, abominable, before The Eyes of The Holy Author of Holy Writ, the standard for teaching and study in our school. So are even the expressions of little ones. For He caused Moses' hand to write, "...the imagination of man's heart is evil from his youth..." (Genesis 8:21). Therefore, we cannot have self-expression in our schools. On the other hand, self-expression would be impossible for us anyway because we do not own and ultimately control ourselves, but we belong body and soul to Christ, Who bought us. Therefore, the nature of our imaginations is not our own either but owned by Christ. It is part of our body and soul. We are not held in bondage by our own evil imaginations. Christ has the ultimate control of that which He bought, including our imaginations. His beauty and perfection in Holiness would not permit Him to keep us as we are. But one thing will remain the same, we still will express on the basis of the nature of the imagination within.

Christ knew the peril of our hopeless helpless state. Yet He would not leave us to ourselves, but lovingly bought us body and soul, imagination and all, with the price of His cleansing blood. He could not have us as we were. He always had and had to have us spotless. He also renewed us by changing our innate abominably vile hateful selves into that which loves. Even then He did not leave us to ourselves, but sent His Spirit, His Comforter, to dwell in us, and continues to renew us day by day. Being cleansed and renewed and gifted with the indwelling of the Holy Spirit, our bodies and minds are no longer held in bondage, so that, they are bad temples or homes, more importantly producers of real self-expression, but are transformed by God Himself into fit temples of the Holy Ghost. We, then, cannot any longer express the natural innate self of sin, though in the body we still, especially in our weaker moments, reveal our innate nature, but we are made capable and must exercise that capability by making expressions of the wonderful works of God of and in creation, His handiwork and workings therein, and salvation, the wonderful work that He has done in and through us. We are loosed from the bondage of our own evil imaginations and possess a new freedom, not a slavish freedom possessing the option to refrain, but one that cannot refrain, a superior freedom that by duty has to express, to produce, to speak, to write, to draw, to see even the miracle of the unseen. The new freedom

principle, then, becomes: I believe, I see; therefore, can I, must I, and do I express. I have believed. I have seen. I know salvation, in part. I know creation, in part. Therefore, the renewed I is free. I can, I must, and I will so express. Cleansed, renewed, and gifted with the Holy Spirit, we express only on the basis of the nature of the imagination within.

In conclusion, our children with us are inherently filled with sin and by themselves can only produce that which is by nature unloving and corrupt. But our children with us are also born again and sanctified in Him so that they too look to God and do love and can speak of God's marvelous work of salvation and are also able to see and to know the hand of God in creation. They with us are "...casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (II Corinthians 10:5, 6). Therefore, they must be encouraged to express the beautiful, the wonderful, the loving, by the Spirit of Christ Who lives in them. It is no longer they, the selves, that express, but the Spirit of Christ that dwells in them.

Instructors must then place many and varied constructive instructional opportunities before the child to give him ample opportunity to express his Spirit-filled heart. This is not done by writing or copying material one's self and leaving a few or maybe many blanks to be filled by the student. Nor is this done by writing one's self and allowing the student to respond with yes, no, true, or false, or even to choose one or two other words, phrases, or sentences. These may have some limited value or benefit on a rare occasion but do not allow a student to express his ideas. A person nurtured on filling blanks with yes, no, true, false, and other words, often thinks he is reaching or has reached some limit in learning and development, that his capacity is approaching a brim, while in reality, he feels no freedom or confidence of skill to express his spirit-filled heart and soul because of lack of opportunity to do so.

It is seldom, if ever, constructive or advisable to place before a child a blank piece of paper or maybe place nothing at all before him and say, "Go to it," unless he has asked for this for sound reasons. But usually a previous subject or idea discussion and appropriate materials must be provided to help open and enlighten his mind amply so he will be eager to express himself freely and artistically in drawing or writing the message of the

Holy Spirit in his heart. The child's experience will then be, "Thus saith the Spirit to me. He is mine, and I am His. This is in my heart." Thus he pours out his soul.

One wonderful opportunity to provide the child with the privilege is to give him a writing exercise or a test with many open ends or options. This material will have been discussed and worked out. He will know many relevant truths to record, but he may at times reveal that he has many important ideas to express about it too, maybe on the basis of something connected with it, maybe a spiritual implication, or maybe he recalls a similar situation and wants to present a parallel. He may feel quite inadequately prepared to expand or even to record on one point but bubbling over on another. This bubbling over gives him a feeling of much satisfaction after he found he was able to pour out his soul. This satisfaction is encouraging to him. It makes him happy and gives him the urge to look for the opportunity to do it again and compare himself with the last attempt. Still later he will remember that a month or two months ago he was short of what he can do now. Self encouragement is a real asset to the learning and developing mind. This open expression approach for tests also helps to make them viewed from a rather desirable aspect of learning, instead of a necessary evil to be tacked onto a completed unit of learning.

Many other approaches can be used as well. Reports can be very useful. Art and craft projects are very valuable. Color books are not art and, therefore, of little value. Free drawing is of much value. When little, free drawing aids in developing awareness of the simple, such as hands, fingers, ears, hair, feet, and toes. When older and even old, free drawing still aids in developing or maybe in restoring awareness. Older people are selective in observing things for themselves often for a pinpointed straight-jacketed purpose. The kitten in the flowers, the wild tree beginning to grow in the ditch beside the drive, the little boy who made the path in the weeds to go up the hill to get the violets, all bring us back to complete reality. Due to the limited time and the nature of labor that must be accomplished in the formal academic session, free drawing is a wonderful area for a relaxed hour of self-learning and exploring at home. Attempts at saying or writing rhymes, poetry, stories, and music, to mention a few, are also very useful. A child who does these things in his spare time at home will be at an advantage when the demands of the academic assignment are upon him.

Open-ended art exercises, whether they be in speaking,

writing, drawing, or some other media, not only provide a wonderful opportunity for expression, but also encourage thinking that is far more interesting and more valuable than to attempt to figure out just what the writer of the text or the instructor had in mind when he recorded a certain item. After a few or maybe many attempts, the child realizes his faulty organization and methods and challenges himself to better ones next time. Perhaps after some trial and error, and perhaps after some additional study in spelling and English and science and art, he becomes able to uncover for himself improved and acceptable methods of expressing himself. Further, it is not unusual that he uncovers new ideas for himself, and maybe for others. Occasionally, he may even find and establish new truths.

The result will be abundant mental and spiritual growth in the little ones through many expressions proceeding from renewed young hearts overflowing with thanksgiving and praise to and of their Maker and Savior for all His marvelous works. They will feel happy and free to speak and to write of salvation, and to speak and to write and to draw and to work and to play and to construct thankfully in and of creation. Their imaginations and abilities are loosed from evil bondage and free in Christ. Thanks be to God that they can express on the basis of the nature of their renewed imaginations within.

How marvellous are the works of God! His ways past finding out! May our instruction and learning abide in Him Who provides us with all things needful for body and soul and Who adds to us the things we may not ask, mention, or think before His throne. To Him be all thanksgiving and honor and blessing and glory forever!

"Bright as is the manifestation which God gives both of Himself and His immortal kingdom in the mirror of His works, so great is our stupidity, so dull are we in regard to these bright manifestations, that we derive no benefit from them. For in regard to the fabric and admirable arrangement of the universe, how few of us are there who, in lifting up our eyes to the heavens or looking abroad on the various regions of the earth, ever think of the Creator? Do we not rather overlook Him, and sluggishly content ourselves with a view of His works?"

John Calvin

Institutes of the Christian Religion

Book I, Chapter V, Section 11.



The Decline Of Nations

by Fred Hanko

Scattered about on nearly every continent on the surface of the earth lie the remains of ancient civilizations; the mighty winged bulls of Assyria buried beneath the shifting desert sands, the splendor of the Hanging Gardens reduced to a pile of dirt and stone, the Parthenon and the Coliseum empty except for the voices of the tourists. The ancient civilizations which were the wonder and the terror of their times must be patiently excavated by archeologists who attempt to piece together their secrets and rebuild them in the minds of men today.

Even among us today there are several nations that retain only remnants of former greatness. Spain, once the wealthiest and strongest of nations, is hardly noticed in world affairs. England, upon whose empire the sun never set, admitted just a few years ago that it is now only a second-rate power. France looks back on the glories of Napoleonic days. The lists of nations that have risen, shone with great splendor for a brief time, and then declined into obscurity could go on and on. This is probably the simplest and most predictable pattern of history.

One of the most pressing problems of the historian is to answer the question why. Why does a nation whose power exceeds all others and whose glory is the admiration of all people fall? Would it not seem a simple thing to ascertain those qualities that contributed to its rise and to its high position and to retain them? These questions are particularly relevant today when we wonder about the future of our own nation, and when we teach our children to interpret the signs of the times.

In an attempt to answer these questions it is important to remember that history does not interpret itself. However

painstakingly the archeologist may piece together its bits of ancient pottery or however neat the dialectic of Hegel or Marx may appear to be, the answers to history do not come from history itself. Happily, we have a guide to the interpretation of history in the Scriptures. The Old Testament prophets, inspired by the infallible Holy Spirit, were the greatest news commentators and analysts the world has ever known. Guided by their inerrant instruction, we can learn a great deal about the fall of the ancient civilizations and by comparison a great deal about the decline and fall of nations of more recent times.

We find, first of all, from a study of the Scripture, that God raises up nations to serve a particular purpose, and when that purpose is served, He causes them to fade away. Thus Assyria was used by God to take the Kingdom of Judah, the Persians to return the Jews to their homeland. A nation, then, can fall and certainly will fall when it has served the purpose for which God has raised it up.

But it is certainly not enough to say that nations decline because they have served God's purpose. While this is certainly true, no nation at that point simply bursts like a bubble for unaccountable reasons. God also causes them to fall for specific reasons so that they may be lessons for us and may aid us in the understanding and interpretation of our own times.

The basic reason for the failure of every nation is, of course, sin. All human institutions fall because of corruption of the builders. The fundamental wickedness of man is the flaw that lies in the foundation of his building that causes it eventually to fall of its own weight.

This fatal flaw of man that brings about the fall of his great nations is clearly pride. The building of the Tower of Babel already displayed this evil. "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make a name...." The reason for the fall of mighty Assyria is given in Isaiah 10:12 and 13: "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom..." (see also the prophecy of Nahum, Ezekiel 31, and Zephaniah 2:13-15). God spoke these words against mighty Babylon through the mouth of Jeremiah: "...recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against the Lord, against the Holy One of Israel." (Jeremiah 50:29b, see also Isaiah 13 and 47). That this same evil undermines the nations of the modern world we find in

Revelation 18 which speaks of the fall of modern "Babylon": "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

The primary manifestation of pride is idolatry. According to Romans 10 all those who are guilty of the sin of pride are idolators. Pride and idolatry are therefore linked repeatedly by the prophets as the causes for destruction of nations.

Although pride brings about the fall of nations, there are so many ways in which pride manifests itself that it is very difficult often to demonstrate this fact in the history of a particular nation. There are, however, several striking examples in history of obvious national pride and a dramatic punishment by God for that pride. It certainly must have been pride that moved Philip II to send the Invincible Armada against England. In the factors that defeated the Armada: the design of the Spanish ships, the ferocity of the defense by the English, and particularly the great storm that destroyed so much of the Spanish fleet, we can point out the clear hand of God upon the Spanish nation. Clearly, it was also personal and national pride which drove Napoleon and the French people as well as Hitler and the Germans to their catastrophic defeats.

National pride manifests itself in so many ways that we can list a large number of these manifestations as contributing causes of the decline and fall of nations. It should not be forgotten that these are all manifestations of the sin of pride and therefore forms of idolatry. Without classification of relative importance, these are some of the "contributing causes" or symptoms that indicate the presence of the fatal disease.

The failure to use properly the treasures and the national resources of a nation will cause it to decline. The vast treasures that Spain brought back from the new world disappeared in the fleeting pleasures and luxuries of the rich as a large part sank to the bottom of the sea with the Armada.

Exploitation of other people also exhibits pride and leads to the decline of nations. The best illustration to this is the results of colonialism. Spain, France, England, and the Netherlands still suffer the effects of their exploitation of other lands during the last few centuries.

The breakup of the family is certainly an important factor in the breaking of nations. This is traceable as an important factor in the decline of Rome as well as many other nations. Breakup of the family leads inevitably to the disregard of authority and the

eventual dissolution of the state.

The improper exercise of authority by the government is another certain way to destroy the nation. The improper exercise of authority may be in the abdication of authority by the distractions of personal interests or the fear of exercising it, or authority may be improperly exercised by causing it to interfere in areas that are not the legitimate concern of the government. Examples of the improper exercise of authority abound from the times that the prophets bemoaned the laxity of the kings of Israel and Judah to the over-extension of authority in the totalitarian states of more recent history.

The decay of moral behavior on the part of the citizens of a country is a symptom of the decline of a nation, a contributing cause of its decline, and a certain factor that will bring upon that nation the judgment of God.

All of these factors are so inextricably linked in the decline and fall of any nation that it is impossible to say that any particular one is the primary cause. Nor is it possible to say that any one of these factors will more quickly or certainly bring down the judgment of God than any other. It is, however, most important to point them out as they develop in a nation and to show the certain results of these evils.

We should recognize, though, that all of the secondary factors named (and we could certainly list more factors) are all rooted in the one primary cause, pride. If history teaches any lesson at all, it is that God will certainly punish the sin in individuals and nations. The sin of pride will result in the misuse of authority that God has given to the government, and so include a breakdown of authority in the home and a collapse of morality. God only rarely causes destruction in a moment as with Sodom and Gomorrah. More commonly God causes them to decay gradually so that other nations bring upon them the destruction they deserve.

“Religious features such as Bible study and chapel exercises do not of themselves make education truly Christian. However they are essential to truly Christian education and they are of very great importance.”

“What is Christian Education?”

Dr. J. G. Vos

War And Peace

In The Light Of Scripture

by Mr. Harry Langerak

The century in which we are living is a century in which both war and peace are running their course. Two of the most disastrous wars in the history of mankind have been fought and with them talks of a permanent peace have reached a crescendo. Wars, whenever and wherever, have always brought up the topic of peace. This cycle of war and peace is as old as history, and yet there has never been a lasting peace. Today, especially with the threat of atomic or hydrogen warfare looming on the horizon, man not wanting history to repeat itself is desperately seeking a permanent world peace and yet there are wars and rumors of wars.

We teachers of the social studies must deal with this problem of war and the world's attempt at peace. To the secular historian, war is a thing to eliminate and peace is the thing for which to strive. How should we interpret war and this apparent failure to achieve peace? It is my purpose in this paper to deal briefly with these two related problems from a biblical perspective.

WAR

In any discussion of the place of war in history, one must begin with a definition of history. For purposes of this discussion, I believe that the definition found in *Principles of Education of Hope Protestant Reformed Christian School* is a good one. Prof. H. Hanko has written: "History is the temporal revelation of the counsel of God with respect to all things beginning with creation and ending with the realization of God's purpose in the new heavens and earth."

There are a few important observations which must be made in connection with this definition.

It is well that we remember that God's counsel is as He is, eternal, unchangeable, all comprehensive, and efficacious. It is the product of God's sovereign will and as such serves to glorify its maker.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

That we should be to the praise of his glory, who first trusted in Christ. Ephesians 1:11-12.

All the events of history are determined by God in His eternal counsel.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Isaiah 46:9, 10.

This means there is a unity to history so that all the events of history work toward the one glorious goal that God has determined, namely, the glory of His name in the new heavens and the new earth. Therefore, history is not many disjointed events that are unrelated, but rather the events of history must be interpreted as part of a decreed glorious whole.

Further, God has chosen to glorify Himself in a people that He has redeemed in Christ out of a fallen human race. Central to all of history is the gathering, defending, and preserving of this people in Christ.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; Isaiah 43:1,3,4,5.

The goal of history then is realized in Christ as He redeems the Church and creation. All the events of history including war serve this one glorious goal.

War is one of the means through which God brings about the final coming of His kingdom in the new heavens and new earth. War is not something that just happens, or is inevitable, nor is it for the good of civilization, but war is predetermined from eternity by the all-wise God for His own purpose. I believe this is evident from Revelation 6:4 where we read: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." You will recall that the focal point of the vision John received is Christ as the Lamb slain. He it was that took the scroll from God who sitteth on the throne (Rev. 4:11). The scroll was taken after the question was asked, "Who is worthy to open the book,..." (Rev. 5:2). Only Christ could open it (Rev. 5:9). The scroll represents the counsel of God as it pertains to the history of the world and the things which had to come to pass in order that Christ might realize the kingdom of heaven. The opening of the second seal brought forth the red horse. Power is given to it to take peace from the earth by means of the sword. I think it worthy of note that Christ opened the seal and He gives the power. This horse by his color represents the lust and the passion of sin which is scarlet. This evil lust for power produced war and bloodshed as we read in James 4:1-3:

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

This red horse runs throughout history and serves to keep it in constant turmoil.

It should be stated that even though God decreed war, war itself is a product of man's sinful imagination. War is the result of sin, and therefore, is a product of man who loves sin. Just as God uses sin to serve His purpose, so God uses war. God is the sovereign controller even though man is doer. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isaiah 45:7). "The king's heart is in the hand of

the Lord, as the rivers of water: he turneth it whithersoever he will'' (Proverbs 21:1). (cf. also Amos 3:6.)

How does God use war in history to fulfill His purpose? God uses war in punishment for man's sins. The Old Testament is full of it. Israel sins; God punishes her by sending the nations against her. God used Israel in the same way to punish the nations around her. Man hates war because of the tremendous suffering that it brings, and yet war is always with us because sin is always with us. The Catechism discusses the idea of punishment in Lord's Day 4, particularly question and answer 10:

Q. 10: Will God suffer such disobedience and rebellion to go unpunished?

A: By no means; but is terribly displeased with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."

War is one of the temporal means that God uses to punish man for his sins.

War serves in the gathering of the Church. It is the purpose of God in history to glorify Himself through the gathering of His Church in Christ. War serves the purpose of the gathering of the Church by protecting it. Throughout history man scoffed at God's sentence of death. Man wants a utopian kingdom of pleasure. He hates Christ and His kingdom. Man strives passionately in envy and greed to build his kingdom. He wars with his neighbor to achieve his ends. This makes a divided world. Instead of concentration against the Church, man fights his neighbor. It is while this deadly struggle is going on in the world that the Church is gathered by the preaching. If we go back to the discussion of the red horse in Revelation 6, we find that the white horse is first, meaning that the other horses serve the white horse. This white horse is commonly associated with the preaching of the gospel as it is carried on by the Church. This must mean that war serves the spread of the gospel and thereby the Church by its use in history. This idea is also substantiated in Revelation 13:3 when the deadly wound is healed and the Great Tribulation will begin (Matt. 24:9, 10). The tribulation will be so severe that even the Church institute will be destroyed (Rev. 11:7, 8). The wound of Revelation 13:3 I believe to be the one which appeared at Babel. This may also provide another reason for war. Man is always trying to heal his wound by means of war.

War serves the Church also by making it aware that this world is not our home and that our only help is in the name of Jehovah. The child of God sees man in his attempt to make peace, making war instead. He sees his children going off to fight in the ungodly attempts to bring about the kingdom of worldly peace. The Church can only say my help is in the name of the Lord and pray the prayer of Revelation 22 where Christ says, "Surely I come quickly", and the Church answers, "Even so, come, Lord Jesus."

God uses war to show man just how totally depraved he really is. Outwardly civilization is prosperous. Civilization has come a long way, and yet man with all his inventive genius cannot get rid of the one thing he hates most—war. Instead he finishes one war, he prepares for the next while he is arming himself for peace. Peacemaking becomes just as dangerous as warmaking. Man's peace never lasts. I believe in this connection that just as man in his capacity to sin has become progressively worse, so war has grown to such hideous proportions that an all-out war is impossible without genocidal consequences.

God uses wars to bring about His kingdom. Christ comes through wars and rumors of wars. If there were no wars, then it follows that Christ would not come. In Matthew 24:3 in answer to the question of the disciples, "Tell us when shall these things be? and what shall be the sign of thy coming, and the end of the world?", Jesus includes in these signs, war. Christ would be a liar if he did not come through wars. Christ comes as the bearer of heavenly Peace to our sinful, war-wrecked world. Christ through love for His own brings peace and spells everlasting destruction to the world.

Finally, I believe that God uses war to show us that the end is getting close. In Matthew 24 in answer to the disciples' question, "What shall be the sign of thy coming, and of the end of the world?", Jesus says in vs. 6: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Jesus exhorts us further in vs. 42, "Watch therefore: for ye know not what hour your Lord doth come." War also shows that the end is close by the way in which it expresses itself in history. War has increased in its killing power and in the sophistication of its weapons. Revelation demonstrates this in the use of seals, trumpets and vials. Each one shows an increase in intensity and destructive power of the one before so that in the seals one-fourth die, in the trumpets one-third die, and in the vials there is total annihilation.

We know that the end is getting close when the Antichrist comes as the precursor of Christ. This precursor of Christ must also come through wars. The world knows the only way to get rid of the hideous aspect of war is through one world government. Consider this idea of the philosopher Immanuel Kant:

In the absence of what he calls a "cosmopolitical constitution" or world state, "war is inevitable." In their external relations to one another, states, "like lawless savages, are naturally in a non-juridical condition," and this, according to Kant, "is a state of war, in which the right of the stronger prevails; and although it may not in fact be always found as a state of actual war and incessant hostility...yet the condition is wrong in itself in the highest degree, and the nations which form States contiguous to each other are bound mutually to pass out of it." He pictures the nations of the world "after many devastations, overthrows, and even complete internal exhaustion of their powers" as "driven forward to the goal which Reason might well have impressed upon them, even without so much sad experience. This is none other than the advance out of the lawless state of savages and the entering into a Federation of Nations... However visionary this idea may appear to be...it is nevertheless the inevitable issue of the necessity in which men involve one another."

There are also the modern day attempts of the League of Nations and the United Nations. These have failed, but there will be one that will not; a mock peace will be established. Yet there will be a battle going on between the Church and the world power. In this battle the Church is the victor. This world kingdom of which I have spoken will not last for it is to us a sign that Christ the King is coming.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird (Rev. 18:1, 2).

How must the child of God look at war in the light of the foregoing? First, he must see war as predetermined in God's counsel. The child of God must also see that God directs and controls war to punish the wicked and preserve the Church. Further, he must understand that wars will and must occur because they are predicted in Scripture and it is the only way through which Christ can come. Also, he must see that the cause

of all war is man himself because of his great lust for power. War is a product of the fall. The child of God must be aware that war will increase in its horrible consequences, and as it does; he recognizes it as a sign of the times. Finally, he must see war as an attempt by the world to bring about its kingdom of peace. We have in the vision of Daniel 7 types of the anti-christian kingdom. All had this in common: Each rose by force of arms, each continued to exist by arms and each was conquered by arms.

In conclusion, I would like to emphasize that while the world is at war there is a much more important spiritual warfare which is taking place. This warfare is by far the more important because it is a battle that rages every day of our lives. The seed of the serpent is warring incessantly with the seed of the woman. As the end approaches, this warfare will come to the forefront of history as the antichrist receives his power for a time. Yet, the comforting Word of Christ comes to us "Fear not little flock for ye are more than conquerors through Him that loves you".

PEACE

Peace is a term that has been often abused and misused by its users mainly because they have none or very little idea of what it really means. For most, it is the absence of war. They define war as "a means of attempting to settle international or civil disputes, by armed military forces,...in which each side seeks to impose its will upon the other by force." (*The Abolition of War*, page 27). It seems that force is the key word here. Most are not worried about the dispute, but it is the force used to settle it that causes consternation. Man is not so much concerned about the root cause which is his own sin, but man is concerned with the consequences of his sin.

Consequently, they have come up with various proposals for peace. The most prominent of these is to get rid of the possibility of war by forming one world government and subject all nations to a code of (international) law. This they hope will make law-abiding citizens of nations. By forcing nations to go to court instead of war, it is hoped that man will get rid of the instinct of war for more peaceful methods. The thing that strikes me most about this remedy is that man's idea of a universal government is going to be closely tied to the anti-christian kingdom. God is certainly going to allow a universal peace during the last days at the time of the healing of the wound of Babel.

Why is the world so desperately seeking peace? First, it desires peace in order to establish a great utopian kingdom which

will fill all the wicked desires of the heart. "And they said, Go to, let us build a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Genesis 11:4). Secondly, to get rid of the ghastly horrors of war. This is why Isaiah 2:1-4 is often misquoted. Thirdly, to concentrate on the Church to get rid of it. This makes Genesis 3:15 a reality. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Cf. Psalm 140).

How does the child of God conceive of peace? True and lasting peace is heavenly. Christ did not come as the Prince of Peace to bring peace to the world in any earthly sense. "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matthew 10:34). (Cf. Luke 12:49-51). Christ was the Prince of a heavenly kingdom. We must not make the same mistake the disciples first made in believing Christ had come to deliver us from our enemies in this world. In Matthew 26 Christ reprimanded Peter after he had drawn his sword, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52-54). Christ also answered Pilate with these words: "...My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). The child of God must see that peace is accomplished through reconciliation with God through Christ. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:20). (Cf. John 16:33 and Eph. 2:14). Peace on earth exists only in the heart of the child of God. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil 4:7). "But the fruit of the Spirit of love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal. 5:22). Therefore, the peace of Isaiah 2:1-4 and Micah 4:1-3 is the peace of heaven where the saints will have the love of Christ and will obey perfectly God and His laws (Cf. Romans 8:7; Col. 1:21, and Luke 10:19).

In conclusion, we must notice that righteousness and peace are closely related terms in Scripture. "Mercy and truth are met

together; righteousness and peace have kissed each other'' (Ps. 85:10). ''And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places'' (Isaiah 32:17, 18). (Cf. Psalm 37:37 and Psalm 119:165). The conclusion that must be reached is that peace is only for the righteous as they are clothed in the righteousness of Christ. Only in Christ have righteousness and peace kissed each other. When the elect are clothed in Christ's righteousness then they will have the peace that passes all understanding. This is the only peace which is known to Scripture. It is the peace of the new heavens and the new earth. While we have this peace now only in principle, we will enjoy it perfectly in the new heavens and the new earth.

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"Some men, it is known, vainly prate of a supposed obligation to leave the minds of their children independent and 'unbiased' until they are mature enough to judge and choose for themselves. But a moment's thought shows that this is as unlawful as impossible. No man can avoid impressing his own practical principles on his child. If he refrains from words, he does it inevitably by his example."

R. L. Dabney

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