

REFORMED CONTINUA

Magazine of The Reformed Churches (restored) of The Netherlands

Proverbs 8:32

- Volume 14 - November 2013 -

From the editor

November, 2013

This edition of *Reformed Continua* comes to you as an extra edition. This November issue is the 14th one and we are thankful to the Lord who makes this possible.

We are dealing with the topic 'Postmodernism and faith'. In this issue we present the second of a three-part series. The first article was published in the *Reformed Continua* nr. 13.

This issue contains:

- **Editorial: Postmodernism and faith (part 2)**
These articles, written by Rev. S. de Marie, were published earlier in *De Bazuin*. It is worthwhile reading them, to help to recognize the many errors in Postmodernism.

- **Church at Opeinde**
Introducing you to the church at Opeinde, with photos of their (own) church building.
- **Ongoing Deformation**
This article, also published earlier in *De Bazuin*, was written by br. T.L. Bruinius.

Thus far the articles in this Magazine. God Himself preserves His church and will do so to the end. We may know and experience this. We hope and pray that this Magazine may help to open eyes worldwide to the right view on the church. May this Magazine be well received. We hope to publish part 3 of 'Postmodernism and faith' in the following Magazine.

Joh. Houweling, Bleiswijk

Postmodernism and faith (2)

Influence of postmodernism

by S. de Marie

In the previous leading article we have shown how postmodernism came up as a reaction to rationalism and the “belief in progress” of modernism. In this article we will discuss how much postmodernism has gotten grip on our society and also on the churches.

Post-modern influence on society

Today we already speak of a ‘post-modern society’. Is this correct? To a large extent it is. But at the same time we must realize that the influence of modernism has not stopped. A lot of people still worship science. The results of scientific research are still taken by many as being absolute. Particularly where it concerns the age calculations of the earth and all sorts of related assumptions in biology and geology.

But besides this modernism, postmodernism is now getting involved. In many respects this postmodernism turns against modernism. But not against many, through modernism, obtained achievements in the field of technology, media, medicine etc.

The post-modern man is not willing to accept authority and refuses to be convinced where faith or philosophy of life is concerned. This man, in his pronounced form, has no real ideals any more, but does not miss them either. Man lives more for superficial things. Especially the playfulness, the frivolity appeals to him.

The emptiness that today’s man feels more strongly than before, will cause him to search more for certain forms of satisfaction, particularly in the area of sensory pleasures. It all becomes superficial, subjective, relativistic, without any depth. It is a time of bread-and-circus. The supernatural is no longer such a taboo for the post-modern man as it is for the modern rational man without God. Certain forms of transcendence are in vogue, such as meditation, yoga, New Age, occultism and Eastern religions.

Typical post-modern signs are the zapping person behind his TV and the smart- phone-idolizing youth having difficulty in reading worthwhile books, the

‘I reckon’-culture, the opinion polls and the talk-shows where everyone can have their say.

But also: the secularisation and the aversion to faith and Christian tradition and the disappearance of norms and values in society. Norms and values should no longer be imposed. Surely everyone still considers for himself what is good? Man has peace with that.

Even so, man still comes up for minorities, from a kind of sense of justice. Think of the anti-discrimination movements. Or does this perhaps emanate from a rebellion against the established order?

Postmodernism and true Scriptural faith

The question is whether this post-modern world is still receptive for faith, the true Scriptural faith in God and Christ.

Repentance, however, is something that God can work, even against all human expectations. Just look at the repentance of Nineveh. But the question is whether the post-modern environment has not become more hostile towards faith.

From churches, that have become strongly secularized, we hear the sound more and more, that postmodernism also offers new opportunities to Christianity. One does not want to return to the true Scriptural faith in which God, in His Word, speaks His truth, also to us. No, one prefers to feel more at home with the reading of Scripture that has more eye for the changing context, for the emotions and for the difference in interpretation. That can be seen in the vision on the church: pluralistic, multiform, with the letting go of the doctrine of the true church and with tolerance for other people’s views on Scripture, the sacraments, church and discipline.

In such a concept-of-truth that is less claiming, one sees chances in this post-modern age, where one still has some tolerance for supernatural affairs. Moreover, one is less dismissive towards your personal truth, as long as you remain tolerant as well.

Helped by Christian theologians and Christian thinkers, our true Scriptural faith is now being put

down as ‘fundamentalism’. In GKV (RCNlib) circles it is also called ‘foundationalism’ (‘funderingsdenken’) considering the conception of Scripture, in which God’s Word contains absolute divine truth and has absolute divine authority, being related to rationalism and modernism (see previous article). The outline at the bottom of this page compares this true Scriptural faith with postmodernism.

Postmodernism and ecclesiastical practice

Let us now see how the influence of postmodernism is reflected in the churches.

On the pulpit, one will still quote Scripture in the sermon by saying: ‘thus *said* the Lord’, but one mustn’t quote by saying say: ‘thus *says* the Lord’. For by saying ‘thus *says* the Lord’, post-modern man argues, you claim a universally valid truth. Then you don’t bring the contextual factor into account. The context, the circumstances in which we live, is so very different than in Biblical times. They consider the words in Scripture to be rather a testimony of the truth in a special time and under particular circumstances. The minister has to try and find the message out of that for today (hermeneutics).

For the post-modern churchgoer, the truth in Scripture is not an established truth for all times. It is not a timeless truth. It will have to be continually reinterpreted in new times and in new situations.

This is called the ‘new hermeneutics’. This is the method used to let the contents of Scripture be relevant for the present generation.

This hermeneutics is therefore something completely different to what the faithful exegesis of the Scripture has to comply with. By letting go of the absolute truth of Scripture and making this contextual and relative, each and every word of Scripture is robbed of power. Indeed, man has made the circumstance in which we live decisive for the content of the so-called derived truth.

Thus for the post-modern man the Truth in Scripture is not definite, it is not absolute, but neither is the message taken from it for today definite or absolute. After all, everything remains relative, subjected as it is to the changing subjective preconceptions of man. That was, so one finds, applicable for the writers of the Bible, that is also applicable for pastors, that is also applicable for the listener. New developments and circumstances through the ages make it that everyone must once again adjust one’s own views.

The approach to let the sermon be especially focused on the listener fits precisely in this post-modern framework (‘paradigm’). This is also applicable for the so-called narrative preaching, in

POSTMODERNISM	TRUE SCRIPTURAL FAITH
Many ‘truths’	One Truth
Relativistic letting go of sureties	No deviation from the undoubted foundation
‘Short stories’, fragments	The one true Gospel, the one Word of God
Disintegration and multiformity	One Catholic church from all places and ages
Searching for own choices	Set norms and commandments
Transcendence in oneself	God and Father in heaven
Enigmatic world with coincidence	God’s counsel and faithful leadership
Many uncertainties	Only comfort in life and death

which the Biblical message comes to the listener through own invented stories.

Post-modern Christians and their confession of faith

Since truth has become relative for the post-modern man, yes, over time, has constantly changed according to the context, practically every interpretation of the truth is defensible.

One considers every variety of the truth as one of the many aspects. Your view of the truth is just one aspect, one colour of the palette and therefore you may not impose it on another.

That means that you may still see the Confession as an historically valuable document, which reflects what man, at the time, held for being the truth. Therefore you can still say 'yes' to a contextual determined truth of the past. After all it did have its significance at the time, and that was valuable. But saying yes to that Confession must no longer have an absolute binding value leaving no leeway anymore for our own conviction.

Yet shouldn't we, so say the post-moderns, always have to keep looking for the new meaning (relevance) of the gospel for the world of today and tomorrow? In an on-going quest for constantly changing relevance. Shouldn't we always have to give new answers in the always changing context? That now, so man says, is the 'challenge' that we face as living and committed Christians of our time.

Post-modern influences on the theological colleges

The book 'Gereformeerde theologie vandaag' (Reformed theology today), published in 2004, gives an outline of the content of the training at the Theological College at Kampen (GKV). We will pass on something from it, to let you taste something of the climate of this training since our liberation of 2003.

Among other things, Prof. Dr. de Bruijne writes:

Theology, in the context of the church, must also want to be relevant. It is not appropriate if the theology is mainly engaged in what is not current in the church and in the meantime leaves untouched what is really important. On the other hand, theology, as scientific service, does have its own responsibility. It must form a view about what is relevant.

Theology is not a 'home-ideology', where the

church pulls the strings. Theology itself must be engaged in that concrete reality. (p. 13)

Even if we assume a reality beyond ourselves, one which is known and on which our research focusses, we must not simply equate the results of the research to that reality. Their status remains provisional. It is about hypothesising on the way and much of our knowledge, based on (situational or statistical) models (and examples) remains a relativistic factor. Speculations about the thinking over of God's thoughts and about the Logos as subject of science, can, in the light of present-day insights, be misplaced and even dangerous. If theology really wants to be a science today, it must develop more understanding for the relative character of many of its statements and results. (p. 25)

If the church expects 'true words about the reality' in all its utterances about the truth from theology, then it condemns the theology to unfruitfulness. It leads to an anxious, silent and irrelevant theology, that never sticks out its neck, that extinguishes its scientific creativity and forgets that it had to deal sympathetic-critically with the doctrine of the Church. Or it leads to a theology that mystifies common opinions with scientific fuss and thus becomes guilty of ideology of the thinking within the Church. (p. 26)

Contents-wise, this theology of the future has to be subservient to the liveability of the multicultural society. Within that society, it is of vital importance that different people and communities learn to meet each other in their daily lives and come to a dialogue. Theology should, especially through empirical research, bring the reality around this dialogue into the picture and with its reflections influence it positively.

Such a theology will, especially today, seem socially relevant and even prove indispensable. However, he who abides outside this model, and exclusively binds himself to the own ecclesiastical context, is guilty of making the own church absolute and falls outside this new theological canon of science (Van der Ven 2001). (p. 27)

How is it, that lately the training in Kampen and Apeldoorn have been overrun by the ideas of non-reformed theologians such as Karl Barth and Dietrich Bonhoeffer? Would the influence of the postmodernism not have strongly contributed to

it? It is the teachings of these theologians, who lived before postmodernism came up, that seem to connect well with post-modern man.

Karl Barth made of God: the 'entire other One' versus the small man. His opinion was, that we cannot know God, neither the Truth about Him. Always when speaking about God there is a paradoxical yes and no (dialectic theology).

According to Barth there are no absolute truths in God's Word. Let alone that the Bible is one and all truth; they are contextual testimonies. The church is only man's work. That also goes for the confessions, which, over time, constantly need to change.

Kampen and Apeldoorn, are also more open to the teachings of Bonhoeffer. He is the man of the imitating of Christ, of humanity and the universal reconciliation. Faith should show only in activity in

the world, to serve the world ('to be there for the world').

This past spring, Prof. Dr. B. Kamphuis and Prof. C. den Hertog (CGK) gave some readings on Bonhoeffer, to 'give a captivating introduction into his life and his thinking', in which they called him the 'prophet of the 21st century'. What can we learn from this theologian, Kamphuis wonders.

C.H. Lindijer wrote in his book '*Postmodern bestaan; menszijn en geloven in een na-moderne cultuur*' (= post-modern existence, being human and believing in a after-modern culture) how much this theologian, Bonhoeffer, who was killed in Germany in 1945, fits into postmodernism (p. 173-176). According to Lindijer this becomes apparent where Bonhoeffer speaks about the fragmentary and uncertainty of our lives, the failure of the reason and of the powerlessness of the Church in this world.

(to be continued)



Autumn in Hasselt



Introducing you to ...

the congregation of DGK Opeinde (and environs)

The Reformed Church (restored) Opeinde came into being in 2004.

After the General Synod Zuidhorn 2002-2003 of the Liberated Reformed Churches (GKv) had taken several decisions that were not in accordance with God's Word, a group of concerned brothers, together with Rev. P. van Gulp, put out a call for repentance.

Also in the province of Friesland there were several brothers and sisters from a number of the Reformed Churches (lib.) who liberated themselves because the consistories of those churches had not responded to the call to repent.

In the summer of 2004 five brothers sought contact with each other and a provisional committee was formed with the aim to form a congregation in the province of Friesland.

Under the blessing of the Lord, the first worship

service could be held on Sunday 5th September 2004 in the church building belonging to the foundation 'Alde Fryske Tsjerken' (= Old Frisian Churches). This is a foundation that wants to prevent the disappearance of old monumental church buildings.

The church building, originally belonging to the Nederlandse Hervormde Kerk of Olterterp, was built in 1415 in the town of Olterterp. Because it was hardly ever used for church services any more, we were able to rent this monumental building for our worship services and for meetings.

The congregation was instituted on 2nd January 2005. There were then 59 members. The consistory consisted of 3 elders and 2 deacons. The name of the congregation became 'Gereformeerde Kerk Friesland'. Later, this name was changed to 'De Gereformeerde Kerk Olterterp (and environs)'.

At the beginning of 2012 we were given the opportunity to buy the church building belonging to the Hervormde Gemeente in the town of Opeinde. We are thankful to the Lord that we had this opportunity and the financial means to buy an own church building. This church building has now been in our possession since 1st October 2012.

The main church hall can be adjusted to seat 150 people. Behind the main hall there is a room for meetings. This is used as a crèche during the Sunday morning services and every fortnight it is used for a coffee social after the morning service.

Because the worship services are now held in Opeinde, we have changed the name of the congregation into 'De Gereformeerde Kerk Opeinde (and environs)'.

The majority of the members live in the province of Friesland and a small number live in the western part of the province of Groningen.

At present the congregation has 70 members: 51 confessing members and 19 baptized members.

In the worship services, sermons are read by the elders or appointed readers from the congregation. Every now and then we have a minister from one of the churches of our federation who leads the service. We hope that the Lord, in His time, will grant us our own pastor and teacher.

There are a number of Bible study groups: a men's society, a women's society and a youth club for the youth from the ages 12-16. Because of the small number of youth above 16 years of age, these young members combine with the youth of De Gereformeerde Kerk Groningen for Bible study.

Once every three weeks the children aged 6 - 12 have a Saturday morning of school for additional Biblical education at the Bible School at Hoogkerk, in the province of Groningen. This has been set up by the 'Vereniging Gereformeerd Onderwijs Noord Nederland' (Association for Reformed education, Northern Netherlands). This education is for the children of De Gereformeerde Kerken of Groningen and Opeinde and environs.

We are thankful to our heavenly Father that, even though we are a small congregation, we can function and can exist as congregation of our Lord Jesus Christ. We hope and pray that this may also be the case in the future.

K. Varwijk



Ongoing deformation

Men / Women in the church

(Recently GKv synod deputies appointed to study the position of men and women in the church submitted their findings, namely, that Scripture and confession allow for women to be deacons, elders and ministers of the Word. The following article by T.L. Bruinius responds to this. It appeared in De Bazuin 25th September 2013 and was kindly translated and submitted by Br P. 't Hart.)

by T.L. Bruinius

A brief history [of this subject in the GKv]:

1930 - General Synod (GS) Arnhem - Decision: sisters in the congregation do not have the right to vote;

1958/9 - GS Bunschoten-Spakenburg - maintain Arnhem 1930;

1964/65 - GS Rotterdam-Delfshaven - maintain Arnhem 1930;

1972 - GS Hattem - appointment of deputies to look into the matter of voting rights for women in light of Scripture;

1975 - GS Kampen - New Deputies appointed since sharply divided opinions meant that no meaningful decision could be reached;

1978 - GS Groningen Zuid - Minority Report accepted - 1930 decision maintained;

1993 - GS Ommen - 1930 decision set aside; women are given the right to vote;

1996 - GS Berkel - 1993 decision upheld;

1999 - GS Leusden - 1993 decision further substantiated and upheld;

2003 - New Liberation [calling itself De Gereformeerde Kerken (DGK)];

2005 - DGK: GS Mariëenberg - Rejects Ommen 1993 and reverts to Decision Arnhem 1930 / Groningen Zuid 1978

2005 - GKv: GS Amersfoort - appointment Deputies 'Women in the church';

2008 - GKv: GS Zwolle Zuid - New deputies: Reflection, Discussion, New Report;

2011 - GKv: GS Harderwijk - Development of new starting points re Deaconry: Women can act as Deacon provided the Deaconry is disconnected from the Consistory / Ruling Office; New Deputies M/W to strengthen arguments and satisfy questions;

2013 - Release of Report Deputies M/W in the church: It falls within the parameters of Biblical evidence and the reformed doctrine that women can be admitted to all offices: Deacon, Elder and Minister.

Surprised?

During the first week of September 2013 the press reported, 'Deputies M/W in the Church' of the liberated Reformed Churches [GKv] released their Report as charged by the General Synod of Harderwijk 2008.

Have you read it yet? Were you surprised?

The Deputies propose that the coming 2014 General Synod at Ede decides:

'The view that beside the men also women may serve in the ecclesiastical offices, as described in this report, fits within the parameters of what can be identified as scriptural and reformed.'

This means: it is not in conflict with the Bible to have female deacons, elders, and ministers. On the contrary, that fits within the doctrine of Scripture - and is therefore reformed. This is the conviction of the majority of deputies (one of them does not agree).

Surprised?

Guard what was committed to your trust

The instruction of Paul to Timothy in 1 Timothy 6:20, 'Guard what was committed to your trust' is the instruction for Christ's entire church. Hold fast to the Word you received from God! At all times! And keep yourselves far from what is falsely called knowledge!

The knowledge referred to by the apostle was the so-called higher knowledge. Briefly, it was the study of truths beyond and above the Bible, by which, according to the theologians who occupied themselves with this knowledge, a man could climb up to God and reach eternal salvation. In

short: the simple Bible alone was not enough for these people.

But Paul warns: Guard the Word which has been entrusted to you! Stay far away from that knowledge which regards the Word as insufficient, because that so-called science leads you away from the Word!

Yes, hold on to what has been entrusted to you! The Lord Jesus Himself says it to the church at Thyatira, 'But hold fast what you have till I come!' (Rev 2:25).

Perfect and sufficient

This is what it is always about. The church of Christ must simply hold fast to the Bible, the Word of God. Just as we confess that, and echo the Bible in Article 7 of the Belgic Confession, 'We believe that this Holy Scripture fully contains the will of God and that all that man must believe in order to be saved is sufficiently taught therein. The whole manner of worship which God requires of us is written in it at length. It is therefore unlawful for anyone, even for an apostle, to teach otherwise than we are now taught in Holy Scripture: yes, even if it be an angel from heaven, as the apostle Paul says (Gal 1:8). Since it is forbidden to add to or take away anything from the Word of God (Deut 12:32), it is evident that the doctrine thereof is most perfect and complete in all respects.'

This is what is always at the heart of the struggle of the church and of the struggle within the church. The brief history sketched above illustrates this for us. When we speak about the place of men and women in the church, we are time and again confronted by questions from people who want to change things, who do not want to accept what the LORD has said about it. They refuse to acknowledge that God's Word is perfect and sufficient and they want to inject their own knowledge and human insight into the Word of God.

And that can lead the church into the wrong direction. When we look at the history of the Reformed Churches (GKv) we see that for more than sixty years, since 1930, errors regarding the place of men and women in the church were recognised and rebutted. By God's grace Synod delegates showed discernment, insight, and simple faith. The church held fast to what she had received.

Start of deformation

Until 1993. At the Ommen General Synod. That's where they let go. The diversity in calling by the

Lord, as the Bible teaches it, was replaced by the right of the church member. The right of man in place of the calling of God. Quite discreetly many theologians and ministers started to apply the modern hermeneutics. Hermeneutics give rules to the reading and explanation of the Bible. And modern hermeneutics is Scripture-critical; it does not, as previously, have Article 7 of the BCF as starting point. The modern hermeneutics speaks about Bible passages as time-bound or culture-bound. God's Word as written is no longer plainly God's Word for us, modern people. No, we must view the words of the Bible through the lenses of the time in which they were written - and then make these Bible words relevant to our time. Concretely: the biblical details about the differing positional tasks of men and women are bedded in a world in which the relationships differed greatly from those of today. We now live many centuries later in history, it is said. Men and women relate differently to each other - hence we need to give a different interpretation to those Bible texts.

No, we may not say that the Liberated [GKv] ministers at that time already embraced and propagated the new hermeneutics; but the influence was there, just as the influences of feminism and of individualism and of the teachings of equal rights for all.

The church had lost its capacity to sufficiently discern and turned her face to the erroneously called modern scholarship.

It was the start of the deformation, the forsaking of God's Word.

Small beginning, awful consequences

A beginning of deformation, if not quickly nipped in the bud, leads, as the Bible (Judges, Kings, Chronicles, Revelations) and church history teaches, to further deformation. We are forced to conclude that this was the case also of that one decision in Ommen. In itself that did not constitute a reason to leave the church; in itself it was not a reason to determine that the church no longer showed the marks of the true church; not a reason to resolve that Christ called us elsewhere.

However, much happened in the liberated churches during the years after Ommen. It climaxed at the General Synod of Zuidhorn. That is where the explicit decisions were taken that immobilized the fourth commandment (about the Sabbath) and the seventh commandment (marriage and divorce).

That is where the open Lord's Supper table was introduced. That is where unbiblical hymns were added to the church song-treasure. That is where all scriptural protests were ignored. That is where the broad and deep deformation of the ten years since Ommen was sanctioned.

With deep disappointment and sorrow we had to conclude that the Reformed Churches (Liberated), the GKv, no longer showed the marks of the Church - and that Christ, after a last, broadly formulated and most profound plea for reformation, called us to depart.

Indeed, it was a small beginning, but it had awful consequences.

Progressing deformation

Were you surprised?

Did you not see it coming?

Also after 2003 the deformation in the GKv continued rapidly. All kinds of unreformed liturgical measures were taken. Lots more hymns were added. Much effort went into wrong ecumenical relationships; unity at the cost of the truth. The modern hermeneutics took firm root in the GKv (the interpretation of Genesis 1 - 3 by Rev J.J.T. Doedens and Professor J. Douma; the branding of Bible passages as metaphoric by Dr A.L.Th. de Bruijne; the relegation of the miracles in the Book Joshua to historical legends in the Eastern story telling tradition; etc.). The General Synods have to this day refused to stand up to these teachings. The deformation continues, just as the Bible warns that it will get worse. When believers abandon the Word of God and ignore calls for repentance, there comes a time that the LORD abandons them; that He gives them over to their heresies; that he lets them go and takes away the candlestick.

Appalling!

Ongoing deformation...

And now there is this Report which says there is no reason not to allow women to be appointed to all offices.

That is what the Report says, giving stark evidence of being influenced by the current spirit of the age.

Hard work

We must not think that such deformation comes upon the church by surprise or stealth. No, people worked hard to get to this point; worked hard

also to get to this grave depth, to the opening of the offices in the church to both sexes. We have shown the process. Initially rejected, that subtle start, the right for women to vote. Then again introduced and rejected... but once again placed on the table! A Deputyship, as yet no decisions. Rounds of discussion. A little book by one of the Deputies. In other circles this is called 'massaging', slowly but surely making the people ready to take an unwanted decision. It is a particularly effective tactical approach.

So now there is this Report. No, there are as yet no decisions. It will surface at the next General Synod, next year in Ede. But who still believes that this Synod will altogether reject this Report? No doubt they will endeavour to deal with it with much tact, perhaps in allowing women to take up one of the offices. That will allow them to further consider the matter in three years. Or...they may well leave the matter to the judgment of the local churches...

Humanly speaking this ongoing deformation is unstoppable.

Confirmation

Surprised?

This Report is the confirmation of all that has been warned against and fought against during the last decade. It is the confirmation of our obligatory liberation!

Obligatory, because our Lord Jesus Christ does not want His children to remain there where the biblical doctrine is no longer brought.

No, we are not surprised.

But once again we are disappointed.

Once again we have been touched by sorrow.

Outsiders, leaders in other conservative churches stand amazed at what is happening. Indeed, it's not a trifling matter. This gets noticed, much more than the rejection of the Sabbath or the introduction of new hymns. This, to many people, touches the essence of the church; and they know themselves warned. They certainly had not expected this from the liberated churches. Read only what Reformatorisch Dagblad on September 7 wrote about it.

But it touched us. In our hearts.

Reformation

All these years since our liberation we have hoped for a return in the GKv. We prayed for it, constantly, at home and in our Sunday church services. The GKv

did not leave us cold or uncaring. But instead of reformation we see only continuing deformation. No we are not surprised, and yet we too stand amazed. How is it possible that so many brothers and sisters, who see the developments and are genuinely concerned, yet let things slide. And in the end, they do nothing. They do not break with these so serious sins of the GKv, sins of which they are partakers as members of these churches. This Report is a brutal confirmation of the ongoing deformation in the GKv.

We would want to call all those brothers and sisters to come to deeds. To be courageous, to find their

strength in the LORD, just as David in his trouble strengthened himself in the LORD, his God (1 Sam. 30). Only in God's power, only by trusting in the faithfulness and the promises of the LORD, could he come to deeds.

May God grant all who in all honour want to hold fast to the Word, the needed wisdom, insight and discernment, the strength and the courage as yet to break with the continuing deviation from God's Word.

In the coming months we hope to further consider the contents of the Report.

Click on this line to find information on internet about all the local churches

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