



Agenda for a Meeting of CLASSIS HAMILTON OF THE CHRISTIAN REFORMED CHURCH

Date: August 24, 2018

Time: 7:00 PM

Venue: First Hamilton Christian Reformed Church, 181 Charlton Ave, W. L8P 2C9

Officers of Classis: Chair: Anthony Elenbaas Vice Chair: Wim deVries Stated Clerk: Dick Kranendonk	Synodical Deputies: James Dekker, Classis Niagara Ray Vander Kooij, Classis Huron Herman Praamsma, Classis Toronto
Reporter: Calvin CRC – Jarvis Ken Benjamins	Ballot Committee: Three delegates to be appointed by the Chair

EMAIL ADDRESS:

All communication to the Stated Clerk should go to: clerk@classishamilton.ca.

PURPOSE FOR THE SPECIAL MEETING

The purpose of this special meeting of Classis Hamilton (classis contracta) is to examine Candidate Hayden Regeling for the ministry of the Word in the Christian Reformed Church in North America.

COVENANT FOR OFFICE-BEARERS IN THE CHRISTIAN REFORMED CHURCH (2012)

We believe the inspired Word of God as received in the Old and New Testaments of Holy Scripture, which proclaims the good news of God's creation and redemption through Jesus Christ. Acknowledging the authority of God's Word, we submit to it in all matters of life and faith.

We affirm three creeds—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed—as ecumenical expressions of the Christian faith. In doing so, we confess our faith in unity with followers of Jesus Christ throughout all ages and among all nations.

We also affirm three confessions—the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort—as historic Reformed expressions of the Christian faith. These confessions continue to define the way we understand Scripture, direct the way we live in response to the gospel, and locate us within the larger body of Christ.

Grateful for these expressions of faith, we promise to be formed and governed by them. We heartily believe and will promote their doctrines faithfully, conforming our preaching, teaching, writing, serving, and living to them.

Along with these historic creeds and confessions, we also affirm the witness of Our World Belongs to God: A Contemporary Testimony as a current Reformed expression of the Christian faith that forms and guides us in our present context.

We also promise to present or receive confessional difficulties in a spirit of love and fellowship with our brothers and sisters as together we seek a fuller understanding of the gospel. Should we come to believe that a teaching in the confessional documents is irreconcilable with God's Word, we will communicate our views to the church, according to the procedures prescribed by the Church Order and its supplements. Further, we promise to submit to the church's judgment and authority.

We honour this covenant for the well-being of the church to the glory of God the Father, Son, and Holy Spirit.

Delegates will be asked to indicate their affirmation of the Covenant by standing when asked by the Chair of Classis to do so.

TABLE OF CONTENTS

DELAGATES AND ALTERNATES3
CLASSIS MEETING DETAILS4
APPENDIX #1 – PREACHED SERMON.....5

DELAGATES AND ALTERNATES

Church	First Name	Last Name	Title
Ancaster CRC	Adam	Veenstra	Pastor Delegate
Ancaster CRC	Jason	Taekema	Elder Delegate
Ancaster CRC	Josh	Boonstra	Deacon Delegate
Meadowlands Fellowship	Ken	Tigchelaar	Elder Delegate
Meadowlands Fellowship	Debbie	Tigchelaar	Elder Delegate
Hope	William	Koopmans	Pastor Delegate
Hope	Fred	Reitsma	Elder Delegate
Hope	David	Guichelaar	Elder Delegate
Hope	Jon	Mulder	Elder Alternate
New Street	Joel	Bootsma	Pastor Delegate
New Street	Robert	Luyk	Elder Delegate
Faith	TBD		
Calvin	Ken	Benamins	Pastor Delegate
Calvin	Jerry	Noordam	Elder Delegate
Calvin	Peter	Vos	Deacon Delegate
Calvary	Benj	VanderMeulen	Elder Delegate
Calvary	Adam	VanBerkel	Elder Delegate
Calvary	Jason	Welmers	Deacon Delegate
Calvary	Joe	Wassink	Elder Alternate
Hagersville Community	Jeff	Klingenberg	Pastor Delegate
Hagersville Community	Charlie	Arends	Elder Delegate
Hagersville Community	Brian	Paterson	Deacon Delegate
Hagersville Community	Jake	Elgersma	Elder Alternate
First Hamilton	Chris	Schoon	Pastor Delegate
First Hamilton	Len	Moelker	Elder Delegate
First Hamilton	Marty	Speelman	Deacon Delegate
Immanuel, Hmltn	Anthony	Elenbaas	Pastor Delegate
Immanuel, Hmltn	Martin	Joldersma	Elder Delegate
Immanuel, Hmltn	John	Geerts	Deacon Delegate
Mt. Hope Community	Roelof	Peereboom	Pastor Delegate
Mt. Hope Community	Mark	Demik	Elder Delegate
Mt. Hope Community	Greg	Schuurman	Elder Delegate
New Hope	Greg	Sinclair	Emerging Church
Ebenezer	Willem	deVries	Pastor Delegate
Ebenezer	Nicholas	VanderHeide	Elder Delegate
Immanuel, Smc	Patric	deRuiter	Elder Delegate
Immanuel, Smc	Mark	Vandervliet	Elder Delegate
Immanuel, Smc	Ernie	Rauwerda	Elder Delegate
Bethel	Wally	Boonstra	Deacon Delegate
Maranatha	TBD		

CLASSIS MEETING DETAILS

7:30 PM	OPENING WORSHIP AND EXERCIZES
OPENING DEVOTIONS AND MINISTRY IN CANADA	
1. OPENING DEVOTIONS	Chris Schoon
2. PRAYER FOR THE HOST CHURCH AND THE DELIBERATIONS	Willem deVries
7:45 PM	EXAMINATION SESSION
3. CALL TO ORDER	Chair of Classis
3.1. Attendance	Stated Clerk
3.2. Affirmation of Covenant for Office-Bearers	Chair of Classis
3.3. Approval of Agenda	Chair of Classis
4. EXAMINATION OF CANDIDATE	
4.1. Introduction of Candidate	Roelof Peereboom
4.2. <u>Practica</u> (<i>no time limit</i>)	Roelof Peereboom
Inquiry into the Candidate's relationship to God and commitment to ministry	
4.2.1. Questions by delegates and synodical deputies.	
4.2.2. Motion to proceed.	
4.3. <u>Sermon Evaluation</u> (<i>no time limit</i>)	Joel Bootsma & Elder
Written and preached sermons to be evaluated (see Appendix #1 for preached sermon).	
4.3.1. Questions by delegates and synodical deputies.	
4.3.2. Motion to proceed.	
4.3.3. Concurrence by synodical deputies	
4.4. <u>Biblical and Theological</u> (<i>minimum of thirty minutes</i>)	William Koopmans
Inquiry into the candidate's biblical and theological judgement, competence and soundness.	
4.4.1. Questions by delegates and synodical deputies.	
4.5. Executive Session:	
4.5.1.1. motion to admit and preliminary consideration,	
4.5.1.2. prayer,	
4.5.1.3. synodical deputies leave for their own deliberations,	
4.5.1.4. delegates vote by ballot,	
4.5.1.5. synodical deputies return and present written statement.	
4.5.2. Executive Session ends	
4.5.2.1. Remarks	
4.5.2.2. presentation of certificate (if approved).	
5. ANNOUNCEMENTS	
6. ADJOURNMENT	
6.1. Closing prayer	
6.2. Dismissal	

NEXT CLASSIS MEETING:

Date: October 16, 2018

Place: Calvary CRC, Flamborough

APPENDIX #1 – PREACHED SERMON

Title: Being Salt and Light

Series: The Sermon on the Mount

Passage: Matthew 5: 13-16

Date: August 27, 2017

“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

“You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

You probably noticed that the scripture passage that was just read is the teaching that Jesus gives that comes right after the Beatitudes, the part of the teaching that we looked at during Lent this year. While Pastor Mike is on Sabbatical and I have been entrusted to preach the Word of God to you, on the Sundays that I have the opportunity to preach to you, we are going to continue working through Jesus' incredible teaching on the Sermon on the Mount and so we begin again by looking at a very famous part of the sermon on the mount where Jesus uses two metaphors, salt and light, to describe the job of a Christian in the world.

Now, the fact that this comes right after Jesus teaching on the character of a born again Christian, poor in heart, merciful, those who hunger and thirst after righteousness, it is no coincidence. In fact, this passage is a continuation from the Beatitudes in which Jesus turns to talk not about character but about influence. Eugene Peterson, in his paraphrased version of the Bible introduces these two metaphors by Jesus by saying, “Let me tell you why you are here...” If Jesus has just answered the who question in the Beatitudes, who belongs in the Kingdom of God, then he turns to answer the why question, in this passage, Let me tell you why you are here... The author Mark Twain has been quoted to say, “the two most important times in your life are the day that you are born and the day that you find out why. Why. This is an important question in our culture. It is a question that we all need an answer to. If any of you have young children you know that very early on in their lives they become preoccupied with the question why? Why am I here?

But how do we live this answer out? How do we live being Salt and Light in the world today? Today, I am going to humbly try to answer this question for us this morning under three headings, these headings are also found in your bulletins this morning. Living as salt and light in the world, you have to see the teaching, embrace the calling, encounter the giver.

1) Know the Teaching: What is Jesus saying here? The church is visible.

The teaching of Jesus in this passage happens under the umbrella of two different metaphors. He says, “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again. It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in Heaven.

The first two words in each metaphor. You are. These words are so meaningful in this passage. They are full of implications, I will give you three. First, it gives us **confidence**. You are. it is not a conditional

statement. This is an assurance given to us by Jesus. Jesus does not turn to His people and say, "You might be....or you ought to be." Jesus says, "You are the salt of the earth and the light of the world." What incredible confidence this gives to Christians. Someone I was reading this week said, "The very notion that Christians can exert a healthy influence in the world should bring us up with a start. What possible influence could the people described in the Beatitudes exert in this hard, tough world? Yet, there it is."

Secondly, it gives us **responsibility**. Dietrich Bonhoeffer writes, "It is to be noted that Jesus calls *not himself*, but his disciples the salt of the earth for he entrusts his work on earth to them. This is a big responsibility. If you really sit back and think about it for a second. We have been entrusted by Jesus to be people who are the salt and the light of the world. If we are going to take Jesus words seriously here, we have to give a moment to think about the responsibility that this gives to us. There is no way we can deflect Jesus words to the person sitting in the pew beside us. These are for us. These are words that give us great responsibility.

Thirdly, these two words give us **significance**. John Stott, the theologian says, "Jesus referred to that handful of Palestinian peasants as the salt of the earth and the light of the world." Remember the audience of Jesus here, He is not talking about the wealthy people in society. He is not talking to the social elites. He isn't talking to people who have a masters degree are accepted into a PHD program. He is talking to His disciples, common people who have not been educated and Palestinian peasants. And yet, we still hear that he says, "You Are...the salt and the light."

What Jesus is saying here is that living as the salt and the light is *not* dependent upon your social status or your annual income or your influence in society. It doesn't have to do with any of that...it is something else. Being picked for the sports team in the school playground first or last does not matter...what matters is the salt and the light. This, already is a teaching of hope! Good News!

So, what do these two metaphors mean? Well, over the years there have been a lot of debate over the exact meaning of the metaphors that Jesus uses here in the salt and the light. But what scholars don't disagree about is this. That it is clear that Jesus is saying that both the salt and the light are different have an effect on their environment.

In the ancient times, they did not have refrigeration systems as we do now a days. You also could not go to the supermarket and pick up meat three times a week so that you could make sure that it was fresh. And so, it was common practice in the ancient times to use salt as a way of making the meat last longer. It was used as an antidote to bacteria growing in the meat. It would delay its' decay. What Jesus is saying here is that as Christians we have been sent into the world with something that will delay its' decay. Something that will work against the break-down of this world. But, the salt that they had was not like the salt we buy at the stores now. It was a type of sodium chloride found on the shores of the dead sea. Now, I don't know much at all about chemistry. But when a chemist looks at this passage, they say. Salt. Salt is a very durable structure. It doesn't lose its saltiness. Or, at least the salt we know doesn't. But the salt from the region of the world is a little different than what we know. It was a powder that was not as pure as our salt and made it hard to know if there was salt in the powder or not. And if the powder did not have salt in it, there was nothing in it that would be helpful to anything. And the only thing that this powder was good for was for using as asphalt for the road ways.

In other words, what Jesus is saying is that we are here to be agents in the world that work as an antidote against the worlds decay.

Now if salt is fighting against decay, the light is working in the opposite way. Light doesn't act against something but for something. Light exposes. Light makes things clear. If you go into a dark room, there is no way you can see everything that is in the room. I had it the other night when I got up in the middle of

the night and was incredibly hungry. Now, if you have ever woke up hungry before you know that there is no way to fall asleep after this. So, I fumbled my way to the refrigerator in the dark to find something to eat. And on my way over, in the darkness of the night, I had to slowly feel my way through the hallway and into the kitchen area and fumble for the refrigerator handle. But once, I found the handle and opened the fridge, BOOM I had no problem seeing everything there.

This is what Jesus means. A town built on a hill cannot be hidden. It can't be hidden because the light from the city will shine all around for everyone to see. A lamp in a room is not something that you put under a bowl, but you put it on a stand so that it lights the whole room.

2) **Embrace the calling: Visibility means all of life. All the time.**

But now where is the salting and the lighting called to take place? On the earth and in the world. This is really the only time in the gospels that Jesus is this specific with opening up the workplace of Christians to be the entire world.

Most of the time, when we hear words like earth and world we tend to have think globally. And that is true, don't get me wrong. But it is not limited to things that take place in other parts of the world. Jesus is covering "Every square inch" as Abraham Kuyper said.

Jesus is saying that we are called to be the salt and the light everywhere that we go. There is no place where we are not called to do this. We are to be the visible agents against decay and illuminating goodness is something for every single moment of every single day. Dietrich Bonhoeffer writes in his famous book, *The Cost of Discipleship* that, "The call of Christ makes those who respond to it the salt of the earth in their total existence." The calling that Christ puts on us in this teaching is something that is to dominate our entire lives."

Sometimes we can think that we are not able to be salt and light in what we do and in our life because our life and our work is not of the Bible type. You know, how can I be the salt and the light in my work as a farmer, or in my work as a teacher?

But that is the exact opposite of the calling Jesus gives to us. He is saying that YOU ARE the salt and the light of the world, in your workplace, in your family, in you being a student. Sometimes we think that there is a difference between Christian work and other work. That not the biblical teaching for how to be salt and light.

Tim Keller talks about this when he says, "when we say that Christians work from a gospel worldview, it does not mean that they are constantly speaking about Christian teaching in their work. Some people think of the gospel as something we are principally to "look at" in our work. This would mean that Christian musicians should play Christian music, Christian writers should write stories about conversion, and Christian businessmen and women should work for companies that make Christian-themed products and services for Christian customers. Yes, some Christians in those fields would sometimes do well to do those things, but it is a mistake to think that the Christian is faithful **only** when we are doing such overtly Christian activities. Instead, think of the gospel as a set of glasses through which you "look" at everything else in the world.

What Keller is saying is exactly how we the calling Jesus gives us. We live as salt and light when we see the character in the Beatitudes as what we wear to work everyday. The Beatitudes are the character that Jesus calls a Christian to be. Merciful, meek, humble, pure in heart, Just like you would put on a parka to go out in the cold, Jesus calls us to put on the Christian character when we go into the world as salt and light. This means when we put on our steel toed boots every morning, Christian character goes with us. This means that when we put on a coat to take the kids out to the bus, Christian character goes with us. It means seeing everything around us with the gospel glasses on.

Like a muddy wet dog gets everything it touches dirty, wet and smelly, Christians who see things with gospel glasses on let the gospel touch every part of their lives so that everything stinks of Jesus.

But how does this work? How does a person stink of the gospel? You say, I followed you to know the teaching, and embrace the calling but that is absolutely never going to work in my life...and you're right.

For example, part of the Christian character is to put on love. Jesus teaches about Loving your neighbour as you love yourself. I am sure everyone has someone in their life that you find it is just really difficult getting along with, let alone love. Someone who has stabbed you in the back, or bullied you, or cheated you in business. But Jesus teaches that we are called to love this person too. Be salt and light. Love your neighbour.

So what if said that I want you to go to this difficult person and I want you to love them, give them whatever they need, smile at them, ask how their family is, invite them over for dinner to get to know them...

Now, if I sent you home and told you, okay here is the message, you have to know the teaching of salt and light, embrace the calling of salt and light. A few of you may say, Okay, yes, I am going to try hard to do it.

And next week, if I asked you how it went...it probably would have gone okay. But what about next year? Could you keep this up? Probably not. Being the salt and light is hard, loving our neighbour is impossible on our own.

This is why we need to **encounter Jesus**.

How does this happen?

In the gospel of John, in the first chapter the metaphor of light of the world shows up again. John says, "The light shines in the darkness, and the darkness has not overcome it. The true light that gives light to everyone was coming into the world. He was in the world, and though the world was made through him, the world did not know him."

Who is he talking about? He is talking about Jesus.

You see, Jesus, the true light. Sent from heaven. He entered into the world and everywhere he went, he took on our diseases, healed the sick and forgave the sinner. He healed people. Salt! Everywhere he went he did this.

But how is he the true light? How does He show us the way?

Because Jesus didn't just heal our diseases and sickness, He embraced our brokenness and sin. He carried the weight of humanity on the cross and died in utter and complete darkness. Darkness on earth and darkness from His father in Heaven.

Why did he do go through this for us? The pain, the separation, the torture of the cross?

To make a way for us to be made right with God. To be the true light. The one through which all people can be saved by grace! Not because we earned it, not because we are better than other people, simply by His grace.

Isn't that beautiful. Have you encountered the power of the cross? The gift of His grace?

And as we, too, encounter Jesus, through prayer, through worship, through His word, through fellow Christians, the love of Jesus as the true salt and true light of our world, encouraging, forgiving, sacrificing, it helps us to be the same.

An encounter with the love and grace of Jesus empowers us to be the salt and light in our world today. This is how Jesus ends the passage. He says, "In the same way, let your light shine before others that they may see your good deeds and glorify your Father in Heaven." Being salt and light is all about being soaked in His grace and love. Because when we are soaked in His grace and love, it will seep from our bodies so that others may see our good deeds and glorify our Father in Heaven also.

Thanks be to Christ!
Amen.