

the Banner of Truth

May 2019
Volume 85, No. 5

The Official Periodical
of the Netherlands Reformed
Congregations of the
United States and Canada

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The Ascension of the
Lord Jesus Christ
He That Liveth

For our young readers...

Truthfulness
Persecution



*"If a bird's nest chance to be before thee in the way in any tree, or on the ground,
whether they be young ones, or eggs ..."* DEUTERONOMY 22:6



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Cover Photo: Nest of a Marsh Warbler | © Vishnevskiy Vasily @ Shutterstock

THE BANNER OF TRUTH

Publication Number: (USPS 041-540)

Monthly, Official Publication of the Netherlands Reformed Congregations of the United States and Canada. Typeset (Archtype Graphic Solutions) at Pompton Plains, NJ; printed and distributed (AlphaGraphics) at Midland Park, NJ.

Subscription rate: \$30.00 in the U.S. and Canada, payable in U.S. funds; \$35.00 to foreign countries, payable in U.S. funds. Rates listed are for one-year subscriptions.

Rev. J. den Hoed, Editor

665 Vance Avenue, Franklin Lakes, NJ 07417
(201) 891-5908 • Fax: (201) 891-5930

Rev. C. Vogelaar, Assistant Editor

14 Longview Drive, Towaco, NJ 07082-1540
(973) 265-8632 • E-mail: revcvogelaar@gmail.com

Dr. Edward Nieuwenhuis, Managing Editor

62 Peach Tree Court, Hawthorne, NJ 07506
(973) 427-2025 • Fax: (973) 427-4969 • E-mail: edfeetsr@gmail.com

John Sweetman, Subscription Manager

11 Split Rock Road, Boonton Township, NJ 07005
(973) 335-4679 • E-mail: nrcbannersubscriptions@yahoo.com

Copy for *The Banner of Truth* is due the 1st of the month prior to month of publication. All copy (including announcements, obituaries, anniversary notices, and ads) should be sent to Dr. E. Nieuwenhuis. All announcements submitted for publication must be typed and are subject to editorial policy. Communications relating to subscriptions should be addressed to the subscription manager. Change of address should be forwarded to the subscription manager one month in advance of moving date. Please provide both new and old address.

Archived copies of *The Banner of Truth* (1934 to present) are available at Digibron.nl.

PERIODICAL: Postage paid at Mahwah, NJ

POSTMASTER: Send address changes to

The Banner of Truth
11 Split Rock Road, Boonton Township, NJ 07005

Additional Denominational Sources for Printed Matter

Other denominational periodicals include: *Paul* (mission periodical), 377 Poldon Drive, Norwich, Ontario, Canada N0J 1P0; *Insight Into* (for young people), Rev. P. Van Ruitenburg, Secretary, 8920-3 Broadway Street, Chilliwack, British Columbia, Canada V2P 5W1; NRCEA School Journal *Learning and Living*, Plymouth Christian School, 1000 Ball Ave., Grand Rapids, MI 49505.

For a list of denominationally printed Reformed literature write to: Netherlands Reformed Book and Publishing Committee, Mr. Tom Fluit, 0-121 Leonard St. NW, Grand Rapids, MI 49534, or e-mail nrcbnp@gmail.com. For a list of Reformed material which embraces additional publishing companies, write to our discount book distributor: Bible Truth Books, P.O. Box 1290, Grand Rapids, MI 49501.

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Meditation

Resurrection

Rev. H. Hofman (1931-2007)

“He is not here: for He is risen, as He said” (Matthew 28:6a).

He is risen; He lives: the grave is empty. What a glad tidings this was for the disciples and the women. What a fearful message for those soldiers who kept watch at the sepulcher and for the chief priests and the Sanhedrin. The King of the Church lives! He has left death behind. Thus, the life of the church moves between two main themes, namely: “To shew the Lord’s death till He come” and “to remember that Jesus Christ was raised from the dead.” Out of these two events the Church of God must and may live. He died for our sins; He has paid the debt and made reconciliation for iniquity. He “hath brought death and immortality to light,” He has finished the work which He had taken upon Himself to do.

Events had evolved differently from what the disciples had expected. They had not counted on them going this way even though Jesus had foretold it. In their opinion, everything had gone wrong. Jesus was in the grave, a stone was rolled in front of it, it had been sealed, and a watch of soldiers was guarding it. The victory cry of the enemy rang out loudly. “This tomb is closed eternally.” The followers of Jesus have fled. Their hope in Him had vanished.

Yet, “He is risen, as He said.” He is faithful to His Word. At His time, after three days and nights, the angel of the Lord descends from heaven, rolls back the stone from the door, and sits upon it. The sepulcher is open. The keepers shake with fear and flee. The majesty and glory of God is here. The stronghold of death has been opened. The righteous God is here, causing Christ to go forth. Here, the Mediator receives the receipt. There is nothing more to be done in the grave. Here Christ is the acquitted One. The fierce wrath of God is eternally extinguished.

There is a similarity between the day of Adam’s creation and the day in which Christ was raised. On both days a person arose who had the destiny of his people in his hand. Adam in Eden’s Garden bore all people in him, and he fell, and all his descendants follow him as sheep to the grave. Death has come upon all men, and that grave is closed forever; but in Joseph’s garden, Jesus Christ, the second Adam, bore all the elect Church in Himself and takes them with Him out of the grave. It is, “I live, and thou shalt live.”

The life of the entire Church is connected with the resurrection of Christ. He is the first, and they shall follow. “The pleasure of the Lord shall prosper in His hand.” He shall cause the life-giving Spirit to go forth, and “the dead shall hear the voice of God, and they shall live.” By Word and Spirit, they will be brought out of the grave of sin and inability to live for God. He shall reconcile enemies with God and justify the ungodly.

On the first day of the week we meet people in the garden of Arimathea. They are those who cannot live without Jesus. They are those with an anxious fear in their hearts; they are concerned with a question, “Who will roll away the stone?” They have a sincere desire for Him whom they love with all their heart. He is no more, and they cannot miss Him. Mary weeps, “They have taken away my Lord.” Is there a deeper sorrow to be seen? Peter is there also. What thoughts are in his heart? His eyes are still red from weeping. Do you recall this in your life? A feeling of being left alone? That lack? A burden of sin causing you to be bowed down? How can it be borne? A longing with love for Him whom you are seeking with undivided heart? Whom do you seek? Why weepst thou? What is the reason?

This, the risen One also asks you. Declare then unto Him the matters in your life and that which alone can give fulfillment. Pour out your whole heart before Him. He seeks

and comforts the sorrowful of heart. He reveals Himself unto them. He fills all of their needs and gives new strength to the heavy-laden and feeble of heart. He shall not put to shame those who come to Him. Do not seek the living among the dead, so do not seek your salvation in anything of yourself. There is only life in faith’s communion with Him.

Even today the lie of the keepers is believed. Even now there are those who seek life outside of Him and assume to have found it, but it is deceit. Do not let this happen. Seek to be hid in Christ. On the way to Zion there are many keepers who attempt to hold us back with a lie, saying that we have sinned too much, that we have sinned too long, etc. The fruit of this is a feeling of being without help in all of our misery, but those who trust in Him, in Him alone, will find themselves surrounded with His blessings. He helps the poor most gloriously. Even in this dark, perishing world of lies and deceit the message sounds, “He is not here, He is risen.” □

Even today the lie of the keepers is believed. Even now there are those who seek life outside of Him and assume to have found it, but it is deceit. Do not let this happen. Seek to be hid in Christ.

The Ascension of the Lord Jesus Christ

Rev. J. Spaans (1930-2009)

(Taken from the May 1998 issue of *The Banner of Truth*)

“And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven” (Luke 24:50&51).

In the gospel of Luke, we are told that the Lord Jesus had prepared His disciples for His ascension. Earlier in this chapter we read, “Then opened He their understanding, that they might understand the Scriptures.” What a great blessing if the Lord opens our understanding for the Scriptures concerning the way of Christ’s active and passive obedience in His death, burial, and resurrection.

During the forty days between His resurrection and ascension, the Lord had appeared to the disciples at different times, but there remained so many riddles. They were encouraged, yet there was no solution for the state of their souls. The prophetic office of Christ was, by grace, so precious to the disciples, but the high-priestly office of Christ was veiled for them. That can still be the experience of people today. They may confess with Peter and the disciples, “Thou art the Christ, the Son of the living God,” yet miss the solution for their never-dying souls. It is a blessing if, in our time, we may also meet persons who do not know the way themselves and cannot figure it out but must wait until the Lord opens and instructs them in that way.

When the Lord opened the disciples’ understanding, then that way which before was such a riddle became clear to them. My friends, the Lord Jesus instructed them concerning the things of Himself, opening their understanding to see that they were guilty of original and actual sins before God and were without righteousness in themselves. He caused them to know that it was only in His active obedience under the law and in His passive obedience unto death to remove the curse that He had arisen, as the Lion out of the tribe of Judah, to apply the purchased salvation to His people by the Holy Spirit.

“And they worshipped Him, and returned to Jerusalem with great joy”

The text reads, “And He led them out as far as to Bethany.” What a privilege it is to be led by the Lord, and what grace is necessary to be made willing to follow Him. Otherwise we are inclined to go before Him, but blessed are those who are taught to come behind.

And as they came to Bethany, that unforgettable place of Lazarus, Mary, and Martha, which was located at the foot of Mount Olivet, “He lifted up His hands, and blessed

them.” With this blessing they were led into His high-priestly office, His suffering, the Just for the unjust, that by faith, that precious gift of the Holy Spirit, they might receive the application of His blood and peace with God through Him. Then they might be led also into His kingship, there to see His kingdom and their citizenship in it.

It was an unforgettable day in the lives of the disciples, for they were by grace prepared by the Lord for the ascension of their Prophet, Priest, and King into heaven. No longer did they speak of an earthly kingdom, but they rejoiced by the assurance of faith in Christ’s coming home to the Father, believing assuredly that He would come again to receive them unto Himself (John 14:3).

“And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.” It was a blessed experience, a day never to be forgotten in their lives, for we read in the following verse, “And they worshipped Him, and returned to Jerusalem with great joy.” They believed His words, “And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

May it please the Lord to bless us and our children with the blessings of His prophetic, priestly, and kingly offices, for that is worth more than all the world a thousand times over. May He work irresistibly with His Holy Spirit to the true conversion of many, both young and old, great and small.

Dear readers, for what do we seek? The world passes away with all its so-called pleasures and possessions. His Word calls to us, “Seek ye the Lord while He may be found” (Isaiah 55:6).

Concerned ones, who go over the world in your misery, feeling your sin and guilt, emptiness of heart, and separation from God, may the Lord make room in your hearts for that only High Priest. You cannot deny that at times His Word is precious unto you, but may all your reformation, prayers, tears, feelings, and even your conversion fall away as grounds for your salvation. May you receive grace to bow before Him, confessing that He may do with you as He will. May the Lord fill that void in your soul with Himself.

People of the Lord, may the Lord give need and desire to be exercised with these blessed things, with both the humiliation and the exaltation of the Lord Jesus Christ and with the promises of the work of the Holy Spirit. The book of Acts tells us that the disciples were together in one accord in prayer and supplication for the outpouring of the Holy Spirit. May many today also be found thus. ◻



Bible Study

The Life of Isaac (2)

Rev. C. Vogelaar, Clifton, NJ

Based on Genesis 22:1-12

There had been profound rejoicing in Abraham's tent. The son of God's promise, by a divine miracle of His good pleasure, was born. He is a type of One greater than he, the Lord Jesus Christ. This we also see in the portion of chapter 22 that we will consider. When Isaac was three years old, he was weaned from his mother and was mocked by Ishmael. No, this Ishmael was not the son of God's promise. It was the son of man's calculations and work. He and his mother will have to be sent away from Abraham's tent. Also therein lies instruction. Ishmael is a type of those who want to be saved by their works. We can read an allegory of this in Galatians 4. The Hagarines, who are the seed of Hagar, are a picture of those who would like to put man's works in the place of the perfect and complete work of Him who is greater than Isaac, the Lord Jesus Christ. It is the error not only of the Pharisees and Scribes but also of Rome, the Remonstrants, and all who want to contribute salvation, at least partly, to the efforts of man.

After this, we do not read of Isaac's life for several years until a great trial occurs in the life of Abraham. We read in verse 1, "God did tempt Abraham." That is, He proved or tested him, and it was a severe testing. He had to take his only son whom he loved and go into the land of Moriah. This was a very remarkable place where later the temple would be built. There in that mountain range was probably Mount Calvary where Christ would be sacrificed as the Lamb of God that would take away the sin of the world. Now, Abraham has to go to this place to offer his beloved son for a "burnt offering, upon one of the mountains which I will tell thee of."

The command of God

What an incomprehensible word of command it was that the Lord spoke to Abraham. The result would be the loss of a particularly dear and precious child. It happened "after these things," that is, after losing Ishmael, that he is called to give up Isaac. The words of God must have been as knives cutting at Abraham's soul. God's ways are so often beyond our understanding, and it requires much grace to unconditionally submit to them. Yet, we see that Abraham obeyed God's command, "And Abraham rose up early in the morning." He shows prompt, determined, unflinching, and calm obedience. This is not the work of man. It is fruit of the powerful work of the Holy Spirit in the heart of a dear child of God. It is not fruit that grows on the field of our heart by nature, and even after having received grace;

we can also rebel against God's leadings, especially when they are against our flesh and blood. We may question the Lord's wisdom, faithfulness, and love, saying, "Why does this have to happen to me, or why must I go this way?"

However, Abraham shows:

- 1) submission;
- 2) prudence—he did not consult Sarah as to what he was about to do;
- 3) readiness—he rose up early in the morning;
- 4) forethought—he took wood with him and fire and everything needed and then continued three days in his journey. We read, verse 4, "Abraham lifted up his eyes and saw the place afar off," the place where he was to sacrifice his son;
- 5) perseverance—he does not turn around. God Himself is leading him and makes him willing to go His way.

God did not spare His own Son but delivered Him for those who were enemies of Him. It was His only beloved Son set apart for the only sacrifice that could atone for the sins of all whom He had loved with an everlasting love.

Abraham told his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship and come again to you." He will continue his way with his son Isaac, alone. It is by faith that Abraham may say this. Hebrews 11:17, "By faith Abraham when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son." It was the promised seed, and God's promise was there that in him, in Abraham's seed, all families of the earth would be blessed. Abraham's faith is evident, for we read in Hebrews 11:19, "Counting that God was able to raise him up from the dead; from whence also he received him in a figure." Together, they climbed up the mount Moriah where the sacrifice has to take place.

The question of Isaac

Isaac followed quietly. He is here truly a type of Him of whom Isaiah would speak in chapter 53, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Then he spoke to his father and said, "My father." What a moving expression of childlike love and trust lies in these few words. Abraham said, "Here am I, my son." Abraham may understand that there will be an important question for him. It is, "Where is the lamb for a burnt offering?" There is the fire and the wood, but the sacrificial animal is missing. Isaac fears the Lord and has been taught by his father also about the meaning of sacrifices and why they are necessary. They

point to the only Sacrifice which satisfies the justice of God. Isaac realizes that this one most important thing is missing.

Do you know this already, also? How can you meet God without a sacrifice? How can you approach Him without an offering that is acceptable to a holy and a righteous God? God's justice must be satisfied, and your tears and prayers and even most precious experiences cannot give this satisfaction. Your debts must be paid. In your heart may also be that question, where is the lamb? Christ may be so hidden from you. John the Baptist proclaimed Him at the Jordan, "Behold, the Lamb of God which taketh away the sin of the world." Isaac is seeking for the much-needed sacrifice. There is no provision, no substitute that can be seen.

The Lord will gladden such a needy, waiting people. "Though it tarry, wait for it: because it will surely come, it will not tarry" (Habakkuk 2:3). There has been an advent people throughout the ages that may hear what we read in Malachi 4, "But unto you that fear my name, shall the Sun of Righteousness arise with healing in His wings." Those anxiously waiting for Him will receive instruction.

The answer of Abraham

"And Abraham said, My son, God will provide Himself a lamb for a burnt offering." Only God could provide this lamb. Nothing of man could meet the divine requirements. The lamb had to be perfect, without blemish. Our best works are filthy rags. No one could bear the sins of man but one who was very God and also very righteous Man. The father's love devises an answer which is a marvellous compound of love and faith in God. He spares Isaac undue pain and leaves the issue entirely with God. Isaac's submission is an act of confidence in his father. He knew that his father could wish him no harm. Abraham has said, there

is a lamb, God will provide it, but Isaac himself does not see it.

They came to the place of which God had told Abraham. There, Abraham built an altar. He "laid the wood in order, and bound Isaac his son and laid him upon the altar upon the wood." God did not spare His only begotten Son to be a ransom as a burnt offering for sin. The prophet has spoken of it already in Zechariah 13:7, "Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the LORD of hosts: smite the Shepherd, and the sheep will be scattered." Isaac does not protest, does not resist what his father is doing. He does not make an effort to escape. He is in full agreement with the justice of God. What a precious place! Here we picture Him as a sinner who bows under God.

The Lord can do no wrong. "I will bear the indignation of the Lord for I have sinned against Him." That is a place where the almost Christian will never come. It is a precious place where we become clay in the hand of the great Potter, and we may surrender unto Him. No, Isaac did not know that there was a substitute for him. He only had heard his father's answer, God would provide *Himself* a lamb for a burnt offering. The ram in the thicket was hidden from Abraham and Isaac. However, those who may trust in the Lord as Abraham was given to do, will not be put to shame. Though sorely tried, the Lord will fulfill His promise. All the families of the earth will be blessed in his seed. Isaac, which means laughing or rejoicing, will be spared, and after the trial God will give a rejoicing in His faithfulness and truth. No, we do not read as much of Isaac as of Abraham and Jacob, but how great is Isaac's silent surrendering to God's will. It is an example of grace in the life of a weak creature. By that grace, God will be glorified. □

(To be continued)

Obligation of God's Distinguishing Love

Christian, let God's distinguishing love to you be a motive to you to fear Him greatly. He has put His fear in your heart and may not have given that blessing to your neighbor, perhaps not to your husband, your wife, your child, or your parent. Oh, what an obligation should this thought lay upon your heart to greatly fear the Lord! Remember also that this fear of the Lord is His treasure, a choice jewel given only to favorites, and to those that are greatly beloved.

— John Bunyan



From Our Inheritance

He That Liveth

Rev. A.F. Honkoop (1921-2008)

“I am He that liveth, and was dead; and behold, I am alive for evermore” (Revelation 1:18a).

The facts of salvation which we commemorate on Good Friday and Easter not only relate that the Saviour entered death but also that He rose again the third day. God’s Church has a living Saviour. However, in order to be a Saviour, He had to die. He stood as Saviour in the place of a people that were guilty of death. Their punishment became His punishment; their suffering, His suffering; but also their death, His death.

As both Mediator and Substitute the Lord Jesus has entered death. Through His death He has paid the ransom which was required by the justice of God. That justice could not be satisfied until the last penny was paid, but Jesus has paid the price perfectly. He has testified of that Himself when He cried out with a loud voice, “It is finished.”

This substitutionary offer has been accepted by the Father as fulfilling His demands perfectly. God the Father also testified of this when He raised His Son from death. In the resurrection of Jesus, God’s people have the voucher that all of their guilt has been blotted out of God’s book and that God will nevermore be wroth with them or curse them.

Atonement is found in the completed offer of the Lamb; the debt is paid. What a desirable matter this is for one who knows himself to be buried under his guilt; yea, it becomes an indispensable matter for a sinner whose guilt is uncovered by God. By nature, our guilt is unpaid; we do not have a penny to pay, and it does not bother us. With all our religion we live unconcernedly as real debtors. We live as if there will never come a moment when God will take us to account, but, remember, there will come a moment when there will no longer be any postponement or fleeing from our debt. Then we will hear, “Pay Me what thou owest.” If we have to pay ourselves, it will be eternally too late.

Blessed are they who may have received personal notice of their debt in this lifetime. We are not speaking of those people who because of their own perception or impressions in their conscience have come to the point that they write themselves a letter of guilt, but there is no creditor who

is making any demands. Such are always talking about their guilt, but they can always remain debtors. They already believe to be delivered by just speaking about their guilt. When they speak of the necessity of a Mediator, however, it is only lip work. Oh, how they will be uncovered in their deception.

It is so different with God’s true people. They receive their letter of guilt delivered to their “home” from God, who because of His justice demands and claims restitution. They are people who cannot find any rest day or night because they are living with an unpaid debt. God demands payment, and He cannot be satisfied with works and self-righteousness. Everything is insufficient and refused; it is all too short. Also, if the Lord will condescend to these guilt-stricken sinners and grant them to cast an eye outside

*Oh, that for such people who go over
the world as unhappy ones, the Lord may
condescend to have them look upon
the cross on Good Friday, upon that cursed
tree where it is preached, “It is finished.”
There is heard, “I have paid the debt.”
I am the Lamb of whom Isaiah called out,
“He was wounded for our transgressions,
He was bruised for our iniquities;
the chastisement of our peace was upon
Him; and with His stripes we are healed.”
Oh, people, look upon that Lamb.*

of themselves so that through faith they may look upon Zion’s Surety, then the strife rises up in their heart as to whether their guilt is paid. Certainly, they may believe that the guilt is paid for all of God’s chosen people, but... do they themselves belong to that blessed people? Oh, how that Surety becomes indispensable for them; how necessary the application of His righteousness becomes to their soul.

Oh, that for such people who go over the world as unhappy ones, the Lord may condescend to have them look upon the

cross on Good Friday, upon that cursed tree where it is preached, “It is finished.” There is heard, “I have paid the debt.” I am the Lamb of whom Isaiah called out, “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” Oh, people, look upon that Lamb.

The hour of your deliverance may be near—that hour when ready to go lost under God’s justice you may find salvation in Jesus. In the cutting off of your own life you might find life in Christ, to be crucified with Him and to be raised with Him. He testifies, “I am alive forevermore.” There is no concern because Jesus lives. No matter how poor, miserable, oppressed, and near unto to death, carrying within you nothing but death, Jesus lives, and we live with Him. He is our life and our salvation. □

The Fruits of Christ's Suffering

Rev. H. Ligtenberg (1917-1992)

(Translated from *De Saambinder*)

“Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed” (1 Peter 2:24).

The apostle has pointed out with emphasis that we must exercise patience, “For,” he says, “hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.”

Christ has committed no sin, and there has been no deceit in His mouth. He did not revile after He was reviled. Peter not only points out to us the submissiveness of Christ but especially to that higher goal as to why Christ has come into the world “*Who His own self bare our sins in His own body on the tree.*” He Himself, meaning, not by the offering of another sacrifice as was done by the priests. Peter here speaks not about His sins, but about our sins. He was Holy, innocent, spotless, and separated from sinners. He, the just for the unjust so that He might bring us to God to expiate our sins, both actual and original which are very many, more than the hairs of our head.

Sins are recognized as a burden, a very heavy burden under which the elect would succumb, yea, under which they should have sunk away eternally in perdition. That is the language of all those who, through grace, have experienced that He has carried our sins in His own body. Their sins have provoked God. They were worthy of punishment and hell while lying under the just judgment of a righteous God and under the curse of the law. Yea, they were subject to all manner of misery. The Lord's people do not only learn something of the greatness of their sins but also of the punishment due unto them for their sins. God can have no communion with them. They are unworthy because they have sinned it all away. That is their confession before Him; therefore, their prayer is that He will yet be gracious unto them. How deeply has Peter experienced this, “*Who His own self bare our sins in His own body.*” That was not only in Christ's soul; He suffered in His entire human nature. He has carried the sins upon Him upon the cross. Here we can see that Christ has become a curse for those cursed ones. “Cursed is everyone that hangeth on a tree.” He climbed the hill of shame named Golgotha laden down with the sins of His people so that with one offering He might perfect all those that go to God through Him.

With reference to His union as Mediator between God and the elect sinner He must complete the work which He had willingly taken upon Himself. It is also notable that He gave Himself freely; that is why He allowed Himself to be taken prisoner. Christ had said, “Whist ye not that My Father could send Me twelve legions of angels?” However, having firmly decided to deliver His people and to glorify His Father, He submitted Himself. He knew that only His

blood could provide atonement for sin and satisfy the justice of His Father. The highest end of His Mediatorial work was to the glorification and revelation of God's attributes, namely His unspeakable wisdom, His holiness, righteousness, truth, and love. Something can only be known of God's attributes through Jesus Christ and the revelation which God Himself has given through Him. Peter has exclaimed, “He has carried our sins,” and Isaiah says, “He has borne our griefs and carried our sorrows.”

As Mediator and Surety He had given Himself for the sins and guilt of His people, but He has also carried the sorrow, namely the punishment, which sinners had deserved. The Lord has laid all unrighteousness upon Him, and He was wounded for our transgressions and bruised for our iniquities. It expressed the terrible suffering of Christ, and that for His people. What a benefit when we may learn to understand something of it.

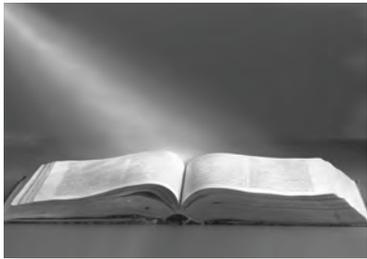
He has carried all of our sins in His own body. This becomes a personal matter for every person. When such souls may see with an eye of faith and look upon what the Mediator has suffered, learning that salvation can only be found in Him who has laid down His life for His sheep, their hearts go out to Him, to be found in Him, and through Him to receive the peace which passes all understanding. Now they cannot rest until God has forgiven their guilt and removed the punishment for them, and they again receive a right to eternal life. When the Lord's people may believe that Christ had also carried their sins upon the cross, then the fruits must become visible in their lives; more and more they die to sin and live a godly life.

Paul once spoke of Christ “that he might know Him and the power of His resurrection” (Philippians 3:10), but we also may wish to groan and to feel the power of Christ's death, to be more holy and less unholy, to be less sinful and more godly. There is no one on this earth without sin, for he who says he is without sin deceives himself and is a liar. Even so we must press forward to die unto sin, that is to live and walk in holiness and godliness since Christ is also become our sanctification. How grateful a person will be when someone becomes surety for him and pays off his debt. How much more must thankfulness be shown unto Him who has atoned for the guilt with such bitter suffering and death. Yea, such a Mediator who had given Himself unto death, even the death of the cross. Paul writes in 2 Corinthians 5:15, “That they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.”

We have seen the blessed fruit of Christ's suffering, the gracious atonement of sin, and sanctification of which Paul speaks. Now he goes further and says, “And by His stripes we are healed.” The apostle speaks of stripes, which means

scars, which we see in a body after it is injured. The tokens in Jesus' hands and feet and sides, and likely in other places could still be seen after His resurrection. John still saw them when he saw Him standing as a Lamb that was slain, namely as the Lamb of God. Christ had said, "I gave My back to the smiters." Should then God's people not glorify Him and serve Him? Since the Mediator has endured in body and soul the sorrows of guilty people to deliver them from eternal punishment, should they then not be all and in all for Him? "For" says Peter, "by His stripes ye are healed." His bloody

wounds are the balm for His people. When these people may now experience the healing under His wings, then they also learn that there is no healing outside of Him. Then it is experienced that there is healing in Christ, namely in His imputed righteousness, not only deliverance from the hellish sorrows and the wrath of God but also satisfaction and atonement with God. One day there will be a healing, yea, a perfect healing, when Christ shall take them up into the eternal glory where without sin they may continuously glorify God throughout eternity. □



Biblical Exegesis

The Angel of the LORD (4)

Rev. C. Hogchem, Aalburg, the Netherlands

Israel's Guide

The Angel of the LORD went before the countenance of the children of Israel to lead them and to protect them (Exodus 23:20). Moses sang, "He found them in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye (Deuteronomy 32:10).

Three days after their departure from the land of Egypt, the people of Israel encamped at Etham. Before them lay the desert. It was a waste howling wilderness where the sun would follow them and the heat would punish them. Did the way to the promised land pass through this waste howling wilderness? Yet, go forward, it was only for about ten days and then they would be in Canaan. They should not look unto themselves or unto the desert but look away from all things and place their trust in the Lord alone. Yea, they should look up toward the pillar of cloud and fire, the visible token of the Angel of the LORD.

For shade and for light

Underneath, the cloud was broad and low, but it rose up as an ever-narrower pillar. It was called the pillar of cloud. It was spread out to be a covering for the people so that they could travel forward under its shadow, protected from the burning sun (Psalm 105:39). The fiery light could hardly be seen during the day, but it was very visible during the night, for then the pillar of fire shone as a clear light that showed the people the way, as a lamp before their feet. "And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night a pillar of fire, to give them light; to go by day and night" (Exodus 13:21&22; 40:38).

*He spread a cloud to cover them
Most glorious and bright,
And made a fiery pillar shine
To give them light by night.*

—Psalter 289:16 (Psalm 105:39).

The people needed not to be afraid that they would be attacked during the dark hours of the night or that they would lose their way in the desert. The tempo at which the pillar of cloud and of fire went before them was slow, even lingering. Their Guide knew that among them were the aged, the weak, and even very small children. There were also numberless oxen, asses, and many flocks of sheep and goats. The Angel led them forth with ease according to the ability of the people to travel slowly and softly (compare Genesis 33:14). He led them from step to step. He also gave them places of rest at times determined by Him. Then the column of fire and cloud would stand still.

Moses has expressly reminded the people of that fact at the end of forty years (so that they would remember the deeds of the LORD). "Who went in the way before you, to search out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day" (Deuteronomy 1:33).

Faithfully led

The people have often murmured, and time and again provoked the LORD. We can read a synopsis of this in Psalm 95, "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways."

Yet, in all those years in the desert, there was not one day or hour or even a moment that the pillar was removed—

the Angel of the LORD never departed from them. He satisfied them there with bread from heaven and changed the rock into a fountain of water. He shewed them a way where there was no way and delivered them time and again from all their troubles. They were weak, but He carried them. They sinned against Him, and they deserved a thousand times that He would leave them over to themselves, but He always faithfully led them (Exodus 13:22; Psalm 78:52). Although He took vengeance over their misdeeds, He was a forgiving God unto them (Psalm 99:8). The Angel of God's countenance has kept them (Isaiah 63:9). Happy art thou, O Israel, who is like unto Thee?

A visible preaching—two natures

The pillar of cloud was a token of the majesty and presence of God's Son, the Angel of the LORD. The fiery pillar in the cloud pointed to His true Deity. The cloud, which enveloped this mighty fire, pointed to the human nature which He would assume. The fiery light and the cloud were one. It was a visible preaching, a prologue of His coming in the flesh. God's Son would assume His human nature from a virgin. The Angel of the LORD is in reality the same who was laid in the manger by Mary. In Jesus dwelleth all the fullness of the Godhead bodily (Colossians 2:9)—the two natures are united in One Person. Yet, in His deep humiliation, His Godly majesty was hidden behind His human nature. As the sun is hidden behind the clouds, so the fiery light in the pillar of cloud was hidden.

As a Man—being willing

Before His coming in the flesh, the Angel of the LORD has frequently appeared in the body of a man. He has shown Himself in this manner to Abraham, Gideon, Joshua, and

Jacob. Also, in visions, the prophets Daniel, Ezekiel, and Zechariah saw a Man dressed in linen or riding upon a red horse who stood among the myrtles.

Certainly, this Man was God's Son, but not a true man, not a descendant of Adam, not flesh of our flesh. He could not be a Man of sorrows with the body in which He appeared. God demands that the person who has sinned must also pay for sin.

To show unto us how willing He was to assume the true human nature:

- God's Son frequently appeared in the body of a man.
- A created angel did not come to announce the birth of Isaac, but He came Himself, knowing that Abraham and Isaac would be His forefathers according to the flesh.
- The Angel of the LORD Himself has announced the birth of Samson who would be a type of the promised Messiah.

With great longing the Old Testament Church has looked for the coming of the Messiah. Even stronger, however, was the longing for Christ to come in order to do the will of His Father, to give His life for His sheep. Oh, the unsearchable love of God's Son, the Angel of the LORD—before He came down to dwell amongst us, He was seen on numerous occasions. Even when He had not assumed His human nature, He often came as a Man, and just like a man He called out, Behold, I am coming!

As willing as He was, that is how certain was His coming. He would see His day (John 8:56). "Behold the man whose name is THE BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD" (Zechariah 6:12b). □

(To be continued)

Precious in God's Sight

How God loves His people and takes pleasure in them! How He listens to their sighs and groans and puts their tears into His bottle! Those so favoured and blessed are precious in God's sight. They can never be lost or perish, for when the blessed work of grace is begun in their souls, He "will perform it until the day of Jesus Christ." If those who receive such blessings and mercies, vile and worthless as they know themselves to be, do not speak well of the riches of God's grace, the very stones would cry out. You are constrained to say, "O magnify the LORD with me, and let us exalt His name together." We "sought the LORD, and He heard [us] and delivered [us] from all [our] fears." Some of you may mourn and sigh because you have not such blessed proofs of your interest in the covenant of grace.

The Lord regards the lambs as well as the sheep, the mourners in Zion as well as those who are singing on the heights of Zion. The Lord will bless those that fear Him, both small and great. I am glad to hear of those who have such earnest desires to know the pardon of their sins and to enjoy the Lord's presence. When the deliverance comes, they will say, "Thou hast dealt bountifully with me; 'for Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.'" We are what we are by the grace of God, whether mourning or rejoicing, whether in bonds, or in liberty. The Lord knows our state; there is no deceiving Him. "I will be glad and rejoice in Thy mercy: for Thou hast considered my trouble; Thou hast known my soul in adversities; and hast not shut me up into the hand of the enemy: Thou hast set my feet in a large room."

— William Tiptaft



Church History

Selcart (29)

(An historical account of the persecution of the Churches Under the Cross)

W.J.D. van Dijk

It would take us too far afield if we wrote about the manner justice was meted out to heretics in those days. From the moment that the “spiritual” or religious court handed Cors over to the worldly judge, the accuser and the judge were one and the same.

We will pass by the many formalities which took place at such occasions in contradistinction to how they are performed today. It should be understood that Cors, on the basis of having transgressed the edicts against heresy, was considered guilty, and the sentence of death was pronounced upon him; the accused was to be slain with the sword without having an opportunity to defend himself which he had hoped to do. We would rather print here an unchanged letter which he wrote that selfsame evening to his children which was delivered to them by Brechtje the following day.

“You must know, all of my beloved children, that I, your dear father, pray that you will be obedient and submissive to your mother, especially now that she is very sorrowful. Have compassion on your father and your mother. Pray that I will remain with the pure truth in Jesus Christ until the end so that I may have a free entrance unto the Father, and hopefully await all of you there. Oh children, live a virtuous life, and have the fear of the Lord before your eyes continually. Conduct yourselves properly at all times and occasions, so shall your heavenly Father provide for you and keep you. If the time of my bodily offering has come, be not dismayed, for this was the experience of all the prophets, apostles, and martyrs, and we are not more than they were. We should be glad that we have been found worthy to suffer for His name. Also, my beloved wife, even though according to the will of God we will be separated here below according to the body, we will await to see you again before God the Father; for as long as we are here upon this world, we are imperfect, but hereafter we will see each other in all perfection. Therefore, my beloved wife, keep courage, and pray heartily to the Lord for me, and I will pray to the Lord for you and our dear children by day and by night. There is nothing else that is fitting, for then it all remains in the hands of the Lord, and we commit you all to Him. Amen.”

CHAPTER 16

The “Holy Supper” of one who had been sentenced to death.

Several weeks have passed since the trial which we have described had taken place.

After the sentence handed down by the Council of the Inquisition, Cors still had to appear twice before the court of Holland. The lawyer who was assigned to Cors had been unable to plead the case of the deacon from Naaldwijk since he himself fully acknowledged having transgressed the edicts against heresy. When it was brought to Cors’ attention that because of his actions regarding these edicts he had made himself guilty, he appealed to Scripture where it is written, “We ought to obey God, rather than man.”

The death sentence was therefore confirmed by the court of Holland, and the documents outlining the judgments of the courts in the case of Cors were sent to the Council dealing with problems in Brussels. From that moment on, there was no longer any hope of life being spared. His friends and acquaintances tried to visit him as much as possible in those days of sad suspense. The sons of Cors would not let an opportunity pass by to speak with their father in his cell. Even the old Mina who had moved in with her brother after the death of Mrs. Selcart, had overcome her aversion for the jail and had tried to see Cors, but she had been turned away by the hard-hearted.

After an anxious waiting of fourteen long days which seemed much longer to Cors, the orders which dealt with his conviction were returned from Brussels. In the same sitting of the Council in Brussels where Cors’ death sentence was approved and all his goods were declared to be the property of the king, sentence was also passed upon a great number of other persons, most of whom had already fled abroad to different countries. Among those named were the wife of Cors and his children, and also Selcart and his daughter. Within twenty-four hours of the passage of the sentence these citizens must leave the city of the Hague if they were still living there.

In the meantime, the hour of Cors’ removal and death is approaching. The servant of the court has read aloud the sentence to Cors and advised him that it would be carried out at ten o’clock the next morning. Cors hears this sentence with resignation. He has been prepared for it for a long time already, and the proclamation does not shock him. The moment the servant of the court addresses him, his soul is filled with joy as the journey to the Father’s home above beckons, and the end of all his suffering here below will cease. This is in contrast with those who because of murder or arson will shiver at the moment the sentence is pronounced, for the farmer from Naaldwijk can glorify God in the face of receiving the martyr’s crown. Falling upon his knees he calls out, “Oh heavenly Father, who am I that through grace Thou hast considered me worthy to give my

life for Thy name, and that Thou hast elected me to be a blood witness of Christ?"

Cors had taken a heart-rending farewell of his two sons and given them a final greeting for his wife and daughters. Overcome with grief, they had fallen into their father's arms, who with a believing look to above, stretched out his arms over them and blessed them. He had encouraged and comforted them and let them feel something of the heavenly joy with which he was filled. When Adrian's brother let his sorrows evolve into anger, the sentenced heretic said to his son, "Not so, my son, the Lord has said: 'Vengeance is Mine, I will repay.' They would have no power over us unless it was given them from above."

Pastor Harmensz and several other spiritual members of the church came to see Cors in his cell that very afternoon. They made a final attempt to bring the heretic back into the

"bosom of the Holy Mother the church." How hell would rejoice if Cors would recall his confession while at the stake and respectfully kiss the cross which the priest would place before him. However, this would not happen, for it would also be confirmed for this disciple that He was kept by the power of God through faith unto salvation ready to be revealed at the last time.

Calmly but firmly, Cors sent the tempters away. Had they not troubled him long enough? Was that proud, blind body of priests still not satisfied now that they had robbed him of all his goods, stolen from him all that was dear to him, and turned him over to the executioner as a criminal? Was it asking too much, then, that they leave him at rest in these last hours before he had to appear before the judgment seat of the Almighty? □

(To be continued)



From Other Publications

In Heavenly Paradise There Is No Curse

Rev. J. Roos, Barneveld, the Netherlands

Taken from the February 2019 issue of *Mount Zion*

"And there shall be no more curse" (Revelation 22:3a).

Dear Reader,

We have already considered the above-mentioned text several times. Before we conclude, we now wish to warn those who live outside Christ and are therefore still cursed and banished from God and His communion of the great danger they are in if they die this way. Finally, we still hope to direct a word of comfort and encouragement to those for whom Christ has become all but who are often oppressed and in darkness. If you still live outside of Christ, then it is urgent that you come to yourself (Romans 13:11a).

First, we want to point to the word spoken by Job: "*When a few years are come, then I shall go the way whence I shall not return*" (Job 16:22). Bear in mind that in a few years, or even much less, you must leave this world to never return to it again. Consider how many years have already passed, which you have spent without Christ in vanity. You expend much effort for your earthly life, but you have never rightly concerned yourself to be delivered from the wrath to come and the everlasting curse. You have heard Christ's preaching but have done nothing with it. Do you then think that you can exist before Him when you must appear before Him? How quickly have your years passed by, and before you are aware, your remaining time will also have passed as a shadow.

This also applies to our young people who are still in the prime of their life. Know that eternity is a matter of the utmost importance, and without Christ you can neither live nor die. When the hour of your death is announced and your soul leaves your body, then it will immediately be condemned to the place of the eternal curse. The punishment of deprivation, namely, of the blessed communion with God and Christ is then your awful portion, and the punishment of sense, the everlasting experience of the curse, is then reality for you. If you will presently be in the eternal state of curse and banishment, there is no possibility of returning anymore nor deliverance of it through Christ's blood.

If you feel your present miserable state and consider that the misery of the age to come is eternal and unchangeable, then it is most important to go to the Lord as a miserable, damnable sinner, with the cords of condemnation around your neck and fall down before Him. If you do not feel your miserable condition and die this way, be assured that you will be miserable to all eternity, without any change ever taking place. In eternity change is *never* possible. When you are saved, you are always saved, and presently you will be eternally saved, but if you are cursed now and die as a cursed one, your curse and banishment from God's countenance will be eternal. When the short period of your life is past, you will know by experience what you have heard

proclaimed Sunday after Sunday, and also that which we presently write. Then you will never anymore hear the preaching of free grace; never hear the invitation to come to Christ; never hear the exhortation to conversion; never be under the means of grace.

Recently, we met a widow who spoke about the loss of her husband. She said that the meaning of the word *never* had never received so much significance for her as after she was convinced that her husband would not return anymore. If you know that in eternity conversion to God is *never* possible anymore; deliverance through Christ's blood is *never* to be expected anymore; a time of preparation shall *never* be found anymore; there will *never* come an end to the suffering of eternal punishment and banishment from God's countenance, you ought to look over your life *now*, make up the account *now*, and come to repentance *now*. We feel constrained to make ourselves free, whereas each opportunity can be the last and we have the welfare of your precious and immortal soul in view. Some time ago we brought eight people from our congregation to the grave in the space of six weeks. Do not be displeased then when we point you to the everlasting curse which will be your portion when you die without Christ. You may take it amiss, but we feel constrained to call to you: "*If any man love not the Lord Jesus Christ, let him be Anathema Maranatha*" (1 Corinthians 16:22).

When the government calls the population to evacuate because of the danger of flooding, it would be foolish to ignore this order by remaining in your home. Thus, it is also foolish to lay aside the call to flee from the wrath to come and to quietly continue to live on in your cursed state. The judgment of fire will quickly overtake you, just like Lot's warned sons-in-law (Genesis 19:14). Are we *as mocking* in your eyes as Lot was? The sons-in-law of Lot thought he had made up something to get them out of bed, in order to laugh at them afterwards. We have not just made something up but point you to reality. When the attitude of these sons-in-law is also your attitude, then it is a clear picture of your carelessness regarding the great danger of remaining forever banished from God and Christ. To awaken you we earnestly call to you: "*Escape for thy life*" (Genesis 19:17).

Do not bring in objections, and do not look for excuses, but come to yourself and consider what it will be when your soul will eternally suffer harm and you must infinitely lack Christ without grief. As long as you continue to despise Christ and the riches of His grace, you can assuredly expect

eternal perdition. Oh, that terrible unwillingness to come to Him; that great enmity to not want to bow before Him; that wicked valuing of your religious duties and emotional frames; that sinful disparaging and despising of Christ and His Word; that careless hearing of Christ's preaching without heeding it with your heart; that accursed unbelief which doubts all that God has commanded in His Word.

Take the following advice to heart. Ask the Lord for discovery so that you may rightly view your nameless state of misery—so that you can no longer remain in the City of Destruction but will flee out of it, leaving all behind so that you may win Christ alone. Know that it is Christ Himself who has proclaimed to you that He has come on earth to take the curse of lost but elect sinners upon Himself so that they may be restored to His blessed communion. Consider that He invites poor, thirsty, cursed and damnable sinners to come to Him. Presently He also calls to you: "*How long, ye simple ones, will you love simplicity? And the scorers delight in their scorning, and fools hate knowledge? Turn you at My reproof: behold, I will pour out My Spirit unto you, I will make known My words unto you*" (Proverbs 1:22&23).

We read that the Lord still calls one to conversion. Christ still makes Himself free and points you to the great salvation that is to be found in Him. He is certainly willing to save damnable, cursed sinners in themselves, and therefore will not send them away empty. However, Christ is absolutely not willing to accept your objections and refusal to be converted. Know that Christ allows no excuse or apology when you despise His call to be converted and to come to Him. Read what Christ says of you when you continue to despise Him: "*Because I have called, and ye refused; I have stretched out My hand, and no man regarded; But ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh*" (Proverbs 1:24-26).

May Jesus' Word no longer leave you indifferent, but may you fall at His feet. It is our heart-felt prayer that the God of all grace may deliver you from the everlasting curse by means of the words mentioned in the text above. We think of the word of the Apostle Jude: "*Pulling them out of the fire*" (verse 23). Do not forget that by renewal you have had it confirmed to you that you can be delivered from the eternal curse only by Christ.

How glad we are when we may lead poor sinners to Christ so that more pearls become attached to His Mediatorial crown. ◻

Wrath to come implies both the futurity and perpetuity of this wrath...
Yea, it is not only certainly future, but when it comes it will be abiding wrath,
or wrath still coming. When millions of years and ages are past and gone,
this will still be wrath to come, ever coming as a river flowing.
— John Flavel



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

Is it wrong to mention specific names in prayer? I ask this particularly concerning family or congregational prayer where someone is mentioned as the “elderly lady” or “elderly mother” who has reached the age of the “very strong.” I understand that the Lord does not need us to mention specifics, but I find that if I don’t know what or who is being referred to, my thoughts tend to wander wondering who this person is.

Thanks for asking this honest question. I have often wondered myself about an appropriate answer. Some office bearers do not mention names in prayer while others do. Is it wrong to mention names? Is it disrespectful to the Lord? Is it improper to be specific in prayer? Are there biblical guidelines? I’m sure many people wonder with me about this which is a good reason to look at this matter a little closer.

First of all, it is clear that the Lord has no need to be instructed in any specifics since all things (and people) are naked and open before an all-knowing God with whom we have to do. Also, the holiness of Him unto whom private or public prayer is made ought to continually be on our minds. Yet, this cannot be an argument in favor of not being specific because we are clearly commanded in everything by prayer and thanksgiving to make our requests known unto God (Philippians 4:6). Prayer is not only a privilege but also a sacred duty (Luke 18:1-8).

Secondly, I have heard the argument that the Lord Jesus did not use names of people in public. If we suggest that therefore we may not do it either, I wonder if this statement does not indirectly contradict the fact that the Intercessor with the Father, who gave Himself personally for each of His blood-bought Church, also intercedes for them *personally*, as is stated, for example, in Luke 22:32 concerning Peter: “*But I have prayed for thee that thy faith fail not.*”

In the third place, I am inclined to think that there are several examples in the Bible where specific names, *indeed, are* mentioned. In the prayer of Psalm 132, we read in verse 1: “*LORD, remember David, and all his afflictions...*” and then follows a very specific list of things David said and did. In verse 10 the poet continues: “*For thy servant*

David’s sake turn not away the face of thine anointed.” Notice also that ‘anointed’ here refers specifically to either the Messiah, the anointed One of the Father (according to some) or to David himself.

We find another example in Solomon’s prayer in 1 Kings 8:22, where again *David* is mentioned by name and also specifically “*Thy people Israel*” (1 Kings 8:33). Finally, what should we think of the Old Testament high-priestly attire which bore upon the breastplate the engraved names of the twelve tribes of Israel? Let us not forget that these names were presented unto the Lord every time the high-priest entered the Holies and once a year with blood into the Holy of Holies. Granted that this may not have been in prayer per se, but specific names were used presenting the entire people of Israel unto the Lord.

Considering the above, I cannot come to the conclusion that it is wrong or unbiblical to mention names or specific matters in public or private prayers. Although not *wrong*, it may be sensitive in certain places. Let us not unnecessarily force the issue one way or another. If it is impossible for some to be specific, then do not do so for conscience’s sake. Neither condemn those who do use specific names in prayer when a clear, biblical proof for the opposite is missing.

Finally, a practical solution to prevent the inconvenience mentioned in the question is to simply announce *before prayer by name* those who will be remembered. This also counts for specific matters to be remembered. This will avoid all confusion, wondering, and wandering thoughts, and may God grant the Spirit of grace and supplication in a rich measure. Then our thoughts will not wander unnecessarily in this or that direction but prayerfully in the right direction.

NOTE: Please be advised that the number of questions to be answered is rising higher than the speed with which I can answer them. Any question which meets the criteria previously pointed out will get an answer, but bear in mind that only one question can be answered each month. □

Please send your questions to Rev. H. Hofman, 112 Pratt Road, Kalamazoo, MI 49001, or hofman@premieronline.net.

We cannot describe the glory which the disciples beheld on the Mount of Transfiguration: which glory was so great that the disciples fell at Christ’s feet as dead. How then can we describe the glory that shall be hereafter when our bodies are raised, when God Himself will be our glory?

— William Gadsby



Timothy FOR THE YOUNG

Truthfulness Spiritual Counsel to the Young

J.K. Popham (1847-1937)

My dear young friends,

Let us consider for a few minutes the solemn and important words of the Holy Ghost, "Speak ye every man the truth to his neighbor" (Zechariah 8:16). Untruthfulness in any form is what God hates (Verse 17; Proverbs 6:17). It is deceit, consciously saying what is known to be false with intent to cover an evil (Ezekiel 13:19). It is speaking against, departing from the Lord (Isaiah 59:13). Thus, we see in Holy Scripture how great a sin lying is. It may be direct as when the serpent deceived Eve, saying to her "Ye shall not surely die," a direct contradiction to God who had said *death* should follow transgression. The enemy had craftily prepared the ear of Eve by insinuations (Genesis 3:1-4). It may be that a person suddenly, without premeditation, utters a falsehood as Peter did when he denied any knowledge of His Lord and Saviour, but though his first lie was the result of a sudden and powerful inflowing of fear and cowardice, the second and third denials were deliberate (Matthew 26:71-75). A lie may be told to cover a previous sin (Proverbs 10:18), but God will deal with liars, unless, as in Peter's case, He gives repentance (Psalm 31:18; Revelation 21:27).

By the Scriptures, my young friends, you may see the greatness, the wickedness, the guilt, and the

punishment of lying. May your hearts be touched by the sight. There are many temptations to untruthfulness, and some people are more naturally disposed to the sin than others. Youth is open to the evil; for example, in the case of a wrong done to parents or a friend, there is temptation to cover by denying it. May all of you be made sensible of the sin of saying what is not true in any shape or form. Flee from it as from a fire, which fleeing will often bring you quietness and peace; flee as from a serpent whose

poison will gnaw your conscience as long as you live, even if you have grace and forgiveness. Be afraid of the hardening effects of lying; the deceitfulness of sin is hardness. Indulged untruthfulness begets deadness to the evil.

A friend of mine (now dead) who had lived in the east and had dealings with Arabs, told me that a proverb among them was, "Lying is the salt of a man."

Oh, in your youth fear the dreadful habit of the sin of lying. The Spirit of God says through Solomon, "The lip of truth shall be established forever; but a lying tongue is but for a moment" (Proverbs 12:19). Ever seek a clean tongue, then you will fear no man as regards your words. The blessing of the Lord, which maketh rich and addeth no sorrow therewith, rest on you all.

65 The Blessings of the God-Fearing
 PSALM 25 7s EVENING PRAYER Alberto Randegger

1. Grace and truth shall mark the way Where the Lord His own will lead,
 2. For Thy Name's sake hear Thou me, For Thy mer - cy, Lord, I wait;
 3. He who walks in god - ly fear In the path of truth shall go;
 4. They that fear and love the Lord Shall Je - ho-vah's friend-ship know;

If His word they still o - bey And His tes - ti - mo - nies heed.
 Par - don my in - iq - ui - ty, For my sin is ver - y great.
 Peace shall be his por - tion here, And his sons all good shall know.
 He will grace to them ac - cord, And His faith - ful cov - enant show.



Bible Stories for Little Ones

Job, a Man who Loved God (1)

(Job 1)

Many, many years ago, there lived a man whose name was Job. Job loved God, and he was richly blessed by God. God gave him large numbers of sheep, camels, and other animals. The Lord also blessed him in his family, for he received ten children.

Does that mean that we will receive many good material things when we love God? No, it does not. God will give us things which are much better than money and goods. When we look around us, there are many rich people who do not love God. Money can buy a lot of things, but it cannot buy true happiness.

Perhaps you think that if you had a lot of money, you could buy a nicer bike, or some fancier clothes or...Do you think these things will make you happy? It would not take long, and then you would want something else to make you happy. Someone once asked, "How much money will make you truly happy?" Do you know what the answer was? It is always a little bit more than what you have. Money, dear children, will never make you truly happy. It is only when the Lord has given us a new heart that we will be truly happy. Job had many riches, but his greatest riches were because he had God!

We can read in this first chapter that he also prayed for his children in case they may have sinned against God. Then something terrible happened. One day as Job was sitting in his tent, he saw a man come running towards him. He had a sad message. The man said to Job, "We were out in the field, and the soldiers attacked us and they took all of the animals

and killed your servants, and I am the only one who was able to escape."

As this first man was talking, there came another servant who said, "While we were out in the field with the sheep, fire came down from heaven and burned them all, along with thy servants, and I only was able to escape."

While this man was still talking there came another messenger and he said to Job, "Some robbers came, and they took all of the camels and killed your servants, and I was the only one who was able to escape to tell you."

How terrible this news was for Job, but there was more sad news to come. While he was sitting there after receiving the news about his servants and animals, there came another man who said, "Oh Job, I have terrible news. Your children were having a feast at their oldest brother's house, and a great wind came and destroyed the house; all of your children were killed, and

I was the only one who was able to escape."

Poor Job. Just think—what would we do if we received such news that all of our goods were destroyed, if our father and mother, brothers and sisters were all killed? What would we say? Job, however, did not complain or accuse the Lord of doing anything wrong. Just listen to what he said, "The Lord gave, and the Lord has taken away, Blessed be the name of the Lord." That is what is meant by true happiness, to trust in the Lord and to be able to say that what the Lord does is good.

89 **The Secret of a Happy Life**

PSALM 34 C. M. ALEXANDRIA William Arnold

1. Ye chil-dren, come, give ear to me And learn Je - ho - vah's fear;
 2. Re-strain thy lips from speak-ing guile, From wick-ed speech de-part,
 3. Je - ho - vah's eyes are on the just, He heark-ens to their cry;
 4. The Lord may suf-fer man-y griefs Up-on the just to fall,
 5. By e - vil are the e - vil slain, And they that hate the just;

He who would long and hap-py live, Let him my coun-sel hear.
 From e - vil turn and do the good, Seek peace with all thy heart.
 A - gainst the wick-ed sets His face, Their ver - y name shall die.
 But He will bring them safe-ly through, De - liv - 'ring them from all.
 But all His serv-ants God re-deems, And safe in Him they trust.



Bible Quiz

Persecution

Dear Boys and Girls,

Aisha slips past the group of girls in the hallway. Several of them are having a cup of water, and Aisha is thirsty too. Aisha swallows and hurries away. She knows better than to touch one of the cups on the ledge. The girls would punch her if she did. Isn't she a Christian? The girls glare at her as she walks by. They want nothing to do with such an unclean girl because she believes in the Bible and in Jesus.

Her brother Tariq limps toward his classroom. His foot will always remain crooked and deformed because the doctors did not treat him for several days after he broke his foot. He was unclean, a Christian, and they did not want to touch him. Tariq is a quiet boy. He is always afraid he will say the wrong thing. After all, isn't his father in prison for blasphemy? Tears sting his eyes. Perhaps his father will even be killed.

Gloria does not live in Pakistan like Aisha and Tariq. However, in Nigeria, the country where she lives, one is also tormented for being a Christian. When she thinks of Deborah, a neighbor who no longer lives next door, she shivers. Deborah had scars on her arms. The people had tried to force her to become part of a false religion. They had tried to make her hate the God of her Bible, but Deborah had refused. Eventually, she had been put to death.

In China, Wang's shoulders slump as his mother explains quietly, "The government shut down our little church, as well as three others. Our minister has been arrested." She sees the unspoken question in Wang's eyes. Wang had recently received a Bible to share with two other boys. He had never owned one before. Where was his Bible which was usually kept at church? His mother shook her head. "I'm sorry, Wang," she said softly, rubbing a hand over his head. "All the books and Bibles, for which we waited so long and saved so carefully, were put in a big bag and taken away..."

When you read the Bible at suppertime or go to church, do you have to be careful? Do you have to be afraid? If you say you believe in the Bible, will someone jump on you and beat you up? No? This is what happens in countries such as Pakistan, Nigeria, and China. There are more than sixty countries

today where Christians are persecuted for their faith. In the Bible we read of persecution. To be persecuted means that others hate, shun, hurt, kill, or imprison you because you believe that the Bible is true, and you wish to worship the God of the Bible. Paul was beaten. Peter was put in prison. John the Baptist's head was cut off. James was killed. This was in Bible times, but persecution still happens today. How thankful we should be that we have freedom to worship God and go to church and seek Him in His Word.

Perhaps you and I also have reason to be ashamed. Do we appreciate what we have? Do we use it or... do we waste it? I think of the little chickadees that come to my birdfeeder. The feeder is very close to the windows, and every little movement from inside makes the little birds flit away in a hurry. They don't feel safe, especially because they have such a long way back to the safety of the trees each time they sense danger. Yet, the chickadees flutter back again and again. They grab a few seeds in their mouth and fly back to the trees. A few moments later, they return for a few more seeds, but if they detect movement near the windows, they cannot stay to eat. I am always afraid that they will not come back. However, the little birds want those seeds very much. They cannot do without them, so each time they come again despite the danger. They do not try to find an easier place to find food. They are hungry. They are thankful for the feeder, and they do not waste any of the seeds.

So it is with many persecuted Christians. Perhaps they have to come together secretly in a house after dark, and there they study the Bible together. Maybe they have to be afraid to go to school each day, but still, they do not turn away from their beliefs. They are hungry for the Word of God, and they do not waste time by saying perhaps they will read or listen at an easier time. They are so thankful when they may hear something explained from His Word even though it is very dangerous because if they are caught, they will be hurt, thrown in jail, or even killed. It would be much easier if they just found another way and worshipped a false god, wouldn't it? Wouldn't they have a better life if they joined others in rejecting the Lord Jesus, because others would

then like them? But they don't do so. No, never! They keep coming back to His Word, and they read it in secret even though danger lurks. How much they value the Bible! What about you? Do you value it?

We are not persecuted. However, be careful that you never persecute someone yourself. "How would I do that?" you ask. If you laugh or snicker at someone who is listening very intently and reverently in catechism class, you are causing him hurt. Instead,

ask if the Lord will give you the same desire to learn from His Word.

* * * * *

Find the words in the word search and use them to fill in the blanks.

SCATTERED REGIONS PERIL CITY GREAT
WORD CHILDREN EXPELLED OFFENDED ROOT
ETERNAL TRIBULATION SAKE DEVOUT WEAK
TRAVELLED HOUSES PREACHING STRONG

G	C	H	I	L	R	E	N	E	T	E	R	P	L	I	R	E	P	A	O
N	A	D	P	O	I	H	O	U	S	I	S	L	I	R	I	P	L	R	T
O	E	E	R	L	R	L	A	N	E	T	E	S	T	R	O	N	C	E	D
R	R	R	R	P	R	R	R	T	R	A	V	E	L	L	E	D	W	H	U
T	E	I	O	D	R	D	T	R	I	B	U	L	A	T	I	O	N	L	E
S	T	T	D	F	E	E	E	N	E	H	L	O	E	K	A	S	E	I	R
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E	A	A	E	E	D	I	A	C	L	R	E	D	E	D	N	E	F	F	O
O	C	C	I	A	G	N	N	F	H	O	D	G	R	E	A	R	R	U	T
S	S	S	D	A	R	I	P	D	T	I	V	L	E	P	T	N	K	T	D
E	C	O	D	E	C	G	A	W	E	K	N	E	I	I	O	E	N	R	E
R	Y	A	T	E	S	R	O	N	G	D	C	G	R	H	S	H	E	I	I
S	T	E	T	A	L	P	R	A	C	H	I	N	G	T	C	I	T	B	F
N	I	R	O	T	O	L	P	N	O	I	G	E	R	A	N	U	A	U	X
O	C	H	R	I	E	D	E	V	O	U	T	R	E	R	O	K	R	L	C
I	E	O	T	P	E	R	E	P	P	T	D	R	E	V	A	A	P	A	O
G	L	U	T	T	A	T	E	G	X	L	P	T	I	A	G	E	W	T	R
G	Y	S	P	W	O	O	I	D	I	E	E	D	N	L	T	W	O	O	R
E	I	E	D	O	C	O	T	H	L	S	N	O	I	G	E	R	R	E	F
R	C	S	X	D	F	R	C	G	A	R	R	F	H	W	K	E	D	N	I

1. "Yet hath he not _____ in himself, but dureth for a while: for when tribulation or persecution ariseth because of the _____, by and by he is _____."

2. "But he shall receive an hundredfold now in this time, _____, and brethren, and sisters, and mothers, and _____, and lands, with persecutions; and in the world to come _____ life."

3. "And Saul was consenting unto his death. And at that time there was a _____ persecution against the church which was at Jerusalem; and they were all _____ abroad throughout the _____ of Judaea and Samaria, except the apostles."

4. "Now they which were scattered abroad upon the persecution that arose about Stephen _____ as far as Phenice, and Cyprus, and Antioch, _____ the word to none but unto the Jews only."

5. "But the Jews stirred up the _____ and honourable women, and the chief men of the _____, and raised persecution against Paul and Barnabas, and _____ them out of their coasts."

6. "Who shall separate us from the love of Christ? shall _____, or distress, or persecution, or famine, or nakedness, or _____, or sword?"

7. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's _____: for when I am _____, then am I _____."

For the Older Children

Fill in the blanks.

8. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross _____." (Galatians 5)

9. "As many as desire to make a fair shew in the _____, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." (Galatians 6)

10. "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye _____: (2 Thessalonians)

11. "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord _____ me." (2 Timothy)

For the Younger Children

Take letters from the box and use them to fill in the blanks.

r i e y h T a r e h l

12. "Yea, and ___ll that will liv___ godl___ in Christ Jesus s___all suffe___ persecution" (2 Timothy 3).

13. "Yea, for ___hy sake are we kill___d all the day long; we are counted as s___eep for the s___aughter" (Psalm 44).

14. Which verse in Romans 8 has the same words as the ones from Psalm 44 in #13 above? _____

15. "Peter was therefo___e kept ___n prison" (Acts 12)

Please send your answers to the address shown below:

Aunt LenaBeth
180 Jacobs Road, Newfoundland, NJ 07435
E-mail: auntlenabeth@gmail.com

Answers to last month's "Kindness" quiz:

- | | |
|-------------------------------------|--------------------|
| 1. house | Genesis 40:14 |
| 2. Isaac | Genesis 24:14 |
| 3. slow | Joel 2:13 |
| 4. merciful | Jonah 4:2 |
| 5. elect | Colossians 3:12 |
| 6. restore | 2 Samuel 9:7 |
| 7. comfort | Psalms 119:76 |
| 8. inasmuch | Ruth 3:10 |
| 9. forsookest | Nehemiah 9:17 |
| 10. unto | 2 Samuel 9:3 |
| 11. land | 2 Samuel 10:2 |
| 12. kindled | Acts 28:2 |
| 13. in | Psalms 31:21 |
| 14. Nahash | 1 Chronicles 19:2 |
| 15. dead | Ruth 2:20 |
| 16. neither | Isaiah 54:10 |
| 17. envieth | 1 Corinthians 13:4 |
| 18. sake | 2 Samuel 9:1 |
| 19. sake | Ephesians 4:32 |
| 20. in | Isaiah 54:8 |
| 21. since | Joshua 2:12 |
| 22. godliness | 2 Peter 1:6 |
| 23. righteous | Psalms 141:5 |
| 24. Egypt | 1 Samuel 15:6 |
| 25. appeared | Titus 3:4 |
| 26. thing | 2 Samuel 2:6 |
| 27. His merciful kindness is great. | |

Answers to previous quizzes were received in February from:

- | | | |
|-------------------------|----------------------------|----------------------|
| Benson Bakker | Olivia Mol (2) | Alivia Vande Hoef |
| Anabelle Berkenbush (2) | Rachel Mol | Micah Vande Hoef (2) |
| William Berkenbush (2) | Teddy Mol | Arianna Verhoef (2) |
| Amber Bisschop | Deanna Okken | Paul Vogelaar |
| Eryn Bisschop | Justin Okken | Thomas Vogelaar |
| Sara Bisschop | Kirstin Okken | Anthony Wessels |
| Marissa Blom | Alec Post (2) | Johanna Wessels |
| Riley Blom | Hunter Post | Arthur Wisse |
| David Boon | Nate Post | Gertrude Wisse |
| Gary Boon | Nicolas Post | Joanna Wisse |
| Jenny Boon | Logan Rozeboom | Lane Wisse |
| Hayley Bosch | Mindy Rozeboom | Leah Wisse |
| Derek Brouwer | Gavin Spaans (2) | Tonia Wisse |
| Maya Chase (2) | Jacob Spaans (2) | Cameron Ymker (3) |
| Felicia DeVisser | Evan Taylor (4) | Heidi Ymker (2) |
| Cody Driesen | Renee Taylor (2) | Marcail Ymker |
| Kacie Driesen | Colin Ten Hove | Shauntae Ymker |
| Toby Driesen | Aaliyah Timmer | |
| Kaylynn Ekema | Arianna Timmer (2) | |
| Kari Groen | Drake Timmer | |
| Kurtis Groen | Harley Timmer (2) | |
| Malachi Groenenweg | Hunter Timmer (2) | |
| Alia Kelderman | Kadin Timmer (2) | |
| Brendan Kelderman | Sierra Timmer (2) | |
| Ashley Knibbe (2) | Skye Timmer (2) | |
| Courtney Knibbe (2) | Wyatt Timmer (2) | |
| Lindsey Knibbe (2) | Miriam VanBrugge (2) | |
| Lydia Knibbe | Ross Vander Waal | |
| Nathan Knibbe | Maurice Van Garderen (2) | |
| Whitney Knibbe (2) | Thirza Van Garderen (2) | |
| Rebecca Krygsman | Emmalyn Van Garderen (2) | |
| Sarah Krygsman | Kairen Van Middendorp | |
| Lydia Mol | Alyssa VandeBruinhorst (2) | |



Letters to My Young Readers



Heidi Ymker
 I have actually never counted how many quiz members there are, Heidi. You counted 104 in the list last month. I have a list of 565 names, but some are old. Roughly, about 170 children do the quiz regularly right now. How is school? The year is flying by, isn't it? How quickly time passes. It is like an "ever rolling stream." Do you know in which psalter it says this?



Current Events

As of March 2019, the legal nightmare appears to be over for a Colorado cake artist now that the State of Colorado has finally dismissed its case against him. For the past six years, the Masterpiece Cakeshop has fought for his religious freedom resulting from the State of Colorado attempting to force him to create cakes that went against his Christian beliefs. The owner of Masterpiece Cakeshop's legal troubles started in July 2012 when he declined to make a wedding cake for a same-sex ceremony. Eventually, the U.S. Supreme Court was involved and ruled 7-2 in his favor.

—ncfamily.org

The United Kingdom will begin blocking pornography websites in April 2019 by requiring age identification of adults who want to access them—an action that supporters say will protect children across the country. It may make it harder for children to unintentionally stumble across pornography, but it will not totally stop determined teenagers.

—christianheadlines.com

New research suggests that about half of millennial Christians believe it is "wrong" to evangelize. They believe it is somewhat wrong to share one's personal beliefs with someone of a different faith in hopes that they will one day share the same faith. Increased cultural hostility to the gospel and conversations that bring people's differences into focus make evangelism more difficult today than in previous decades. Also, many older Christians do not appreciate the negative forces in society that demean sharing one's faith.

—christianpost.com

The results of the largest study ever on religious freedom in America are astonishing. 43% say Americans have less religious freedom than they did ten years ago. A vast majority of pastors feel they are often constrained or limited in the way they preach about and address issues of sexuality, the LGBTQ community, and immigration. Many pastors in today's society are less likely to preach about sin, the consequences

of sin, homosexuality, and hell. On a more positive note, the research found that young Christians are often more willing to be challenged and pushed by the church than the church is willing to challenge them. The churches that preach deep theological truths retain more young people and produce resilient discipleship.

—CBN News

The Austrian government has come up with a plan to conform to a ruling made by the European Court of Justice which ruled in February that it was unconstitutional for Good Friday to be a full holiday for members of certain Christian churches. In a move that has drawn widespread criticism, they announced that starting Friday, April 19, of this year, everyone would be able to leave work at 2:00 P.M. In a nation whose workers normally finish their workweek at midday on Friday, such a decision was branded ridiculous by some and unfair by adherents of Christian churches.

—Agence France-Press

Nova Scotia has been offering in all its Grade 8 language arts classrooms a book written by a Toronto transgender. The book titled, "Transphobia: Deal with it and become a transgender transcender," flagrantly espouses the LGBTQ agenda. The author's wife, also a transgender activist, stated that "her goal is to indoctrinate your children into my LGBTQ agenda (And I am not a bit sorry)."

—LifeSiteNews (March 26, 2019)

On March 25, 2019, New Jersey became the 8th state to permit physician-assisted suicide. The motion passed by a slim majority and the governor is expected to sign the measure into law. Whether in other countries or in the United States, there is every indication that this movement is gaining ground. To use the state of Oregon as an example—in 1998, the first year in which physician-assisted suicide became legal—twenty-four people chose to end their lives. Last year 249 persons were prescribed life-ending medications.

—USA Today

News & Announcements

Church News

MINISTERIAL CALLS

Extended:

To Rev. E.C. Adams of Corsica, South Dakota, by the congregation of Picture Butte, Alberta.

To Rev. A.T. Vergunst of Waupun, Wisconsin, by the congregation of Moerkapelle, the Netherlands.

Declined:

By Rev. A.H. Verhoef of St. Catharines, Ontario, to the congregation of Covell Avenue, Grand Rapids, Michigan.

Obituaries

KLOOTWYK, Eileen Mae – Age 83, March 28, 2019; Sheldon, Iowa; Husband – John (deceased); Children – Twyla & Ron Smit, Glenda & Marlon Klein, Jeri & Ken Hoogendoorn, Mike & Leann Klootwyk, Jodi & Ron Koerner; Sisters – Fran & Jake Rus, Sally & Andy (deceased) Koedam; Brother – Ray (deceased) & Joan Maassen; 13 grandchildren and 22 great-grandchildren. (Rev. H. Hofman, Luke 7:11-16.)

RUS, GEORGE H. – Age 93, April 5, 2019; Rock Valley, Iowa; Wife – Jennie (deceased); Daughter – Clarice & Rev. Bartel Elshout; Brothers – Cornie Rus and Marvin & Clazina Rus; 4 grandchildren, 13 great-grandchildren, and 1 great-great-grandchild; predeceased by son-in-law Gerald Van Beek, great-grandson Colin Van Beek, sister Josie Van Roekel, and an infant brother. (Rev. J.J. Witvoet, Luke 23:39-43.)

VAN GINKEL, Katharine (nee Koudys) – Age 54, March 22, 2019; Norwich, Ontario; Husband – Tys; Children – Annette & John Van Dorland, Maria Van Ginkel, Arie & Kyla Van Ginkel, Katrina & Derek Den Dekker, Carlisha Van Ginkel, Tys Van Ginkel, Clarence Van Ginkel; Parents – Carl & Audrey Koudys; Mother-in-law – Maria Van Ginkel; Siblings – Riena & Harry van Lagen, Marlene Koudys and Carl Koudys; 4 grandchildren; predeceased by an infant brother, father-in-law Arie Van Ginkel, and brother-in-law Hendrik Van Ginkel. (Rev. E. Hakvoort, Job 16:20b.)

VAN GIESSEN, Garret J. – Age 86, March 27, 2019; Portage, Michigan; Wife – Helen; Children – Sheryl Van Giessen, Gary Van Giessen, Randall & Trudy Van Giessen, Mary & Andrew Kieboom, Sandra (deceased) & Leendert Weeda; Brothers – Jacob Van Giessen, Bart & Anne Van Giessen; Sister – Mary VanBeck; Step-brothers – Albert & Kris Sikkema, Jim & Pam Sikkema; 13 grandchildren, 5 great-grandchildren. (Rev. H. Hofman, Numbers 20:28.)

WIEKAMP, LaRae Beth – Age 39, March 25, 2019; Sioux Falls, South Dakota; Parents – John (deceased) & Bernice; Brothers – Jonathan & Jana Wiekamp, William & Danielle Wiekamp; predeceased by her grandparents William & Beth Fluit and John & Dina Wiekamp. (Rev. J. Witvoet, Proverbs 8:35&36.)

WILBRINK, Herman – Age 81, March 11, 2019; Chilliwack, British Columbia; Wife – Gerda; Children – Herman & Wenna Wilbrink, Wilma & Everett Bremer, Marcel & Debra Wilbrink, Gerald Wilbrink; 15 grandchildren, 20 great-grandchildren; predeceased by brother Gerrit and sisters Hermein and Ali. (Rev. P. van Ruitenburg, Psalm 42:11.)

In Memoriam

Mr. Garrett Van Giessen

It pleased the Lord to remove from this life former deacon, Garrett J. Van Giessen, at the age of eighty-six years. He served the congregation of Kalamazoo as deacon for thirty-eight years. The empty place is especially felt by his dear wife and family. The consistory and congregation of Kalamazoo remembers Mr. Van Giessen as a dedicated office bearer who served both the church and school community with God-given talents. He also served for many years on several denominational committees. May the Lord remember the mourning family and bless the labors he performed to the honor and glory of God's name.

—Kalamazoo NRC Consistory

Farewell Service for Rev. J. den Hoed

The Lord having inclined the heart of His servant, Rev. John den Hoed, to accept the call extended to him by the congregation of Lynden, Washington, a farewell service will be held on Tuesday evening, May 14, 2019, at 7:45 P.M. in the Franklin Lakes NRC. May the Lord graciously remember him and his wife in the climbing of their years. May the Word which he has brought in our midst for the past fifteen years have borne fruit for the great and never-ending eternity.

—Franklin Lakes NRC Consistory

Installation of Rev. J. den Hoed in Lynden, Washington

We humbly acknowledge the Lord for inclining the heart of His servant, Rev. John den Hoed, to accept the call from our congregation. The Lord willing, the installation service will be held on Tuesday, May 22 at 2:30 P.M. The service will be conducted by Rev. P. van Ruitenburg of Chilliwack, BC. Rev. den Hoed hopes to preach his inaugural sermon that same evening at 6:30 P.M. May the Lord graciously bless his labors in our congregation.

—Lynden NRC Consistory

New Address for Rev. den Hoed

As of May 22, 2019, the new address for Rev. & Mrs. J. den Hoed will be:

972 Hemlock Loop
Lynden, WA 98264

The new telephone and fax numbers will be published next month, the Lord willing.

Bèka Community Inclusion Program Employment Opportunity

Bèka Community Inclusion Program (Chilliwack, British Columbia) is a program for adults with special needs. The goal is to provide integrated daily activities in the church, school, and wider communities, with emphasis on biblical lifestyle and our Reformed doctrine. We are looking for someone to take the full-time lead role in developing and running this program.

Required qualifications:

- Be a confessing member in good standing of the NRC or RCNA
- Degree/Diploma/Certificate in the Community Social Service field or equivalent education and training
- Direct support experience of individuals with developmental disabilities
- Strong interpersonal, organization, time management, and computer literacy skills

If you are interested, please contact Marianne Luteyn (kmluteyn@telus.net), or Jacoline Klaassen (jacobaklaassen@gmail.com).

Hope Bay Bible Camp

The Chilliwack NRC hopes to host the annual young adults' retreat on Pender Island, British Columbia, on May 23-25, 2019, D.V. We welcome all post-secondary young adults to attend for a time of learning, fellowship, and exploration of the beauty of Pender Island. Pastor Van Ruitenburg and other speaker(s) yet to be determined will provide topics and Bible studies. Registration is open until May 6,

2019. The cost is \$115/single and \$165/married couple to be paid online at the time of registration. Accommodations for the following weekend can be arranged for out-of-town guests. For further information and registration, go to www.bnrcyouth.com/registration.

■ Young Adult/Post High School Youth Camp

A three-day, two-night trip to northern Michigan is being planned for **August 1-3, 2019**, by the Kalamazoo Young Adult Committee which is under the oversight of the Kalamazoo NRC consistory. We have reserved a beautiful lodge located in Boyne Falls, Michigan. We are planning to provide meaningful topics and discussions during the time we hope to spend together. Our Friday itinerary includes a visit by ferry to scenic Mackinac Island. For further information or questions please contact Mrs. Liz DeVries at lizd@mwf.net or by text to 269-808-2146. You will also find further information and may sign up for this camp at www.KalamazooRetreats.org. The password to enter the site is *conference*.

■ Classis East Youth Conference

The Classis East Youth Conference will be held, the Lord willing, on **June 22, 2019**, in Norwich, Ontario. All young people age 16 and over as well as young adults are invited to attend. Further details will follow in the *June Banner of Truth*.

■ Classis Midwest Youth Conference

The Lord willing, the Classis Midwest Youth Conference will be held this year in Rock Valley, Iowa, on **July 6, 2019**. All attendees will be asked to register on Friday, July 5. Rev. H. Hofman and Rev. J. Witvoet will provide the topics, and there will be a sing-a-long after the Sunday evening service. All of the Classis youth (ages 16 and older) are encouraged to attend. The congregations are encouraged to provide transportation for the young people who will be attending. May the Lord bless the labors of His servants in the midst of our young people.

■ Classis Far West Youth Conference

The Picture Butte NRC will be hosting the annual Far West Youth Day on **July 6, 2019**, the Lord willing. We extend a hearty welcome to all young people ages 16 and older for a time of learning, activities, and socializing. Accommodations for the weekend can be arranged for out-of-town guests. A Friday, July 5, welcome evening is planned for our guests to meet each other and host families. For further information and registration, contact Elder Rick Dekok at rdesignwoodwork@gmail.com or text or call 587-370-4007. We hope to publish additional information in the next *Banner of Truth*.

70th Wedding Anniversary

The Lord willing, our dear parents, grandparents, and great-grandparents,

Jay & Emily Lughart

hope to commemorate their
70th wedding anniversary
on June 3, 2019.

*"God be merciful unto us and bless us:
and cause His face to shine upon us"*
(Psalm 67:1).

May the Lord remember them in mercy
in the climbing of their years.

7625 Baldwin St., D-17
Jenison, MI 49428

60th Wedding Anniversary

The Lord willing, our dear parents, grandparents, and great-grandparents,

Henry & Arlene Hoefakker

hope to commemorate their
60th wedding anniversary
on May 6, 2019.

*"The Lord bless thee; the Lord make His face
to shine upon thee and be gracious unto thee;
the Lord lift up His countenance upon thee,
and give thee peace"* (Numbers 6:24-26).

122 Fisk Street
Sumas, WA 98295

60th Wedding Anniversary

The Lord willing, our dear parents, grandparents, and great-grandparents,

Clarence & Joyce Fluit

hope to commemorate their
60th wedding anniversary
on June 3, 2019.

*"In all thy ways acknowledge Him,
and He shall direct thy paths"*
(Proverbs 3:6).

789 120th Avenue
Luverne, MN 56156

50th Wedding Anniversary

The Lord willing, our dear parents,
and grandparents,

Wayne & Mieke Hook

hope to commemorate their
50th wedding anniversary
on May 2, 2019.

*"So teach us to number our days,
that we may apply our hearts unto wisdom"*
(Psalm 90:12).

94 Boulevard
Pequannock, NJ 07444

50th Wedding Anniversary

The Lord willing, our dear parents,
and grandparents,

John & Henrietta Scholten

hope to commemorate their
50th wedding anniversary
on May 20, 2019.

"But one thing is needful" (Luke 10:42).

46 River Oaks Drive
Otterville, ON N0J 1R0

■ Education

CALVIN CHRISTIAN SCHOOL, COALHURST, ALBERTA, anticipates several vacancies for the 2019-2020 school year and welcomes applications from qualified teachers interested in any position, including:

- Elementary teachers
- Secondary teachers (especially in high school English language arts and social studies/history, though other specialties are also invited).

We would be grateful to welcome applications from competent, versatile, and dedicated teachers of any grade/age level who also have a love for the truth which is according to godliness and who are members of the NRC or a closely related denomination. All applicants must be eligible for Alberta certification. Should the Lord incline your heart to apply, please submit a cover letter with your résumé or CV to office@ccschool.ca. For more information about the vacancies, available immigration supports, or the application process, please contact the principal, Marc Slingerland, at 403-381-3030 or marc.slingerland@ccschool.ca.

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, is in urgent need of a teacher for the 2019-2020 school year. We have a very small multigrade classroom school. Certification is not required for this position, although it would be helpful. Currently the school board acts as principal with oversight by the consistory. May this position and our need be remembered in prayer, and be bound upon someone's heart to come over and help us. Any questions regarding this position or any interested applicants, please contact Randall Teunissen at 920-894-3395 or by e-mail at rdteunissen@yahoo.com.

Anniversary and other announcements will be placed upon request. A donation for their placement would be appreciated. For consistency, size is limited. Please send your request to the managing editor, Dr. E. Nieuwenhuis, whose address is shown inside the front cover. Requests for placement should be made **by the first of the month prior to the month of publication.**

MOUNT CHEAM CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA— We ask that those who are interested in teaching consider MCCC. Applicants must hold or be eligible for BC certification and subscribe to the faith identity of the MCCC Society and the Reformed Congregations in North America, which is based on the KJV and the Three Forms of Unity. Wages vary depending upon experience and post-secondary education. Inquiries should be addressed to the principal, Mr. Jan Neels, at jneels@mccc.ca. Please send your application, along with supporting documentation, to the principal, Mr. Jan Neels, at jneels@mccc.ca, and to the board secretary, Mr. Eric Van Maren, at ericv@vanmarengroup.com or mail it to 48988 Yale Road East, Chilliwack, BC V4Z 0B2.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, CORSICA, SOUTH DAKOTA, is seeking applicants to fill a full-time teaching position for grades 3-5 starting in August 2019. The applicant should be highly self-motivated, versatile, and a member of the NRC who loves the old truths and paths. For more information on this position please contact the school board president, Mr. Ken Van Brenk, at 605-732-4296. Applications should be sent to 26684 390th Avenue, Stickney, South Dakota 57375.

NETHERLAND REFORMED CHRISTIAN SCHOOL, POMPTON PLAINS, NEW JERSEY, is in need of a part-time Spanish teacher for the 2019-20 school year. Qualified individuals are encouraged to contact Tim Mol at 973-204-5677 or Mr. John Van Der Brink at 973-628-7400. If you know someone who may be interested in this position, please let him/her know it is available.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is a Pre-K through 12th grade school

servicing 435 students from the NRC of Rock Valley, Sioux Center, and Sioux Falls. For the 2019-2020 school year we are seeking a secondary math teacher and are interested in inquiries regarding a secondary science teacher. We are also seeking a music teacher to begin at any time. The focus of that position would be instrumental (5-12 band/orchestra) along with other opportunities in K-12 music. In addition, we encourage inquiries for elementary teaching positions. Please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or dbreuer@nrscia.org for further information.

PLYMOUTH CHRISTIAN SCHOOL, GRAND RAPIDS, MICHIGAN is accepting teaching applications for openings in the elementary school and possible openings in the high school for the 2019-2020 school year. Interested K-6 applicants should send or email their resumes and/or questions to Mr. Nathan Bleeker (nbleeker@plymouthchristian.us). Interested 7-12 applicants should send or email their resumes and/or questions to Mr. James Bazen at (jbazen@plymouthchristian.us).

PROVIDENCE CHRISTIAN SCHOOL, KALAMAZOO, MICHIGAN, welcomes inquiries from teachers interested in teaching in our K-9 school. Please contact our principal, Tom Kwekel, at tom.kwekel@gmail.com.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is a kindergarten through grade 12 school located in small-town Norwich, Ontario. We have an enrollment of almost nine hundred students. We offer academic, vocational, and special education programs to meet the diverse needs of a large, supporting Reformed community. As continued growth is expected, we anticipate a range of unique teaching and employment opportunities well into the future. We are currently accepting applications to fill teacher and paraeducator openings at various levels for

the 2019-2020 school year. We welcome those interested in joining our committed and supportive team to contact Mr. John Heikoop, the director of school operations, to discuss employment opportunities or to submit a cover letter and resume. He can be reached by phone at 519-863-2403, ext. 223, or by email at director@rcsnorwich.com.

TIMOTHY CHRISTIAN SCHOOL, CHILLIWACK BRITISH COLUMBIA, has the following ongoing need—secondary/middle school teachers who are excited about teaching and have a particular love for the hearts of young people. If you are such a teacher, please apply to join our team. Applicants need to be certifiable to teach in British Columbia. For certification requirements and more information regarding the above positions and/or an application form please do not hesitate to contact either the principal, Mr. Doug Stam, at 604-794-7114 or dstam@timothychristian.ca or the school board president, Mr. Wim Neels, at 604-858-8834 or wimneels@timothychristian.ca.

To All Candidates for Teacher Positions

Please visit advertising.nrcea.education for an up-to-date listing of job openings in NRCEA schools as well as links to the school websites for more information about the positions and the schools. When accessing the job bank on the NRCEA SharePoint, please use the following:

User Name:

advertising@nrcea.education

Password:

Schooljobs!

■ ■ ■ *The Banner of Truth* in Audio Format

Monthly copies of the articles which appear in *The Banner of Truth* are available on MP3s and CDs for those who have reading difficulties such as poor vision. These MP3 files are produced by a committee in Norwich, Ontario, with the support of the Norwich consistory, and they make the MP3 files available to the consistories of the end user. The consistories then distribute the MP3s and CDs which are provided at no cost to the end user.

To arrange for a free subscription, contact Mrs. Leona den Dekker at 519-403-5178 or ldendekker@rcsnorwich.com.

The Fountain Opened

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

[The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.]

[Dear dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.]

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

But when this lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy power to save.

— *William Cowper*