

the **Banner** *of Truth*

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Man Cleanse His Way?**

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For our young readers...

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*"Therefore the LORD God sent him forth from the garden of Eden,
to till the ground from whence he was taken." GENESIS 3:23*



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In all our publications, the Netherlands Reformed Congregations aim to remain true to inerrant Scripture and its Reformed heritage as expounded in the denomination's doctrinal standards: the Belgic Confession (1561), Heidelberg Catechism (1563), and Canons of Dordt (1618-1619). The Netherlands Reformed Congregations are also in agreement with the Westminster Standards (1640s): the Westminster Confession of Faith and the Larger and Shorter Catechisms. The Netherlands Reformed Denomination in the United States and Canada consists of twenty-seven congregations and approximately 11,000 members. Our sister denomination in the Netherlands has 152 congregations and a membership of approximately 107,000. The North American churches have established a mission post and congregation in Loma Alta, Bolivia, South America.



Meditation

Wherewithal Shall a Young Man Cleanse His Way?

Rev. G.M. de Leeuw, Beckwith, Grand Rapids, MI

“Wherewithal shall a young man cleanse his way?”
(Psalm 119:9).

Dear Reader (and younger readers, as this meditation is written also for you),

Many of you hope to graduate this spring or summer and need to make a decision in regard to the future. What is the future? That answer, my young friends, is known by only One. That is why you need to especially turn yourself in prayer unto Him, asking as you complete high school (or college), “What wilt Thou have me to do?” You have been spared throughout your school years, a privilege which has not been granted to many others who have lost their lives either through violence, accidents, or illness. It is incomprehensible that governments continue to tolerate the showing of all kinds of violence through television, movies, and the Internet as though it is normal and expected behavior.

How different the words are in Psalm 119. Oh, dear young readers, parents, teachers, and office bearers, what dark times we live in with our children, our grandchildren, and the congregations. How much evil is seen day and night both in our nation and throughout the world. Yea, such evil is seen even closer by, for it is in our own heart. In verse 28 we read: “My soul melteth for heaviness...” That is, in general, how God’s children go through this life. That was also the poet’s life. Was it David who wrote this psalm?

Psalm 119 is a continual prayer and has sections, containing eight verses. The beginning letter of each verse is according to the Hebrew alphabet, so eight times we read Aleph, the Hebrew word for our letter A. Then again, eight times we read the letter Beth, the Hebrew word for our letter B, etc. Why is this? We believe that Scripture is the inspired Word of God. In the schools of the prophets, men were not allowed to write but had to memorize what was taught unto them. Now there are some psalms, for instance, Psalm 34, 37, 111, 112 & 145 and also places in the Book of Lamentations, where every verse has the beginning letter according to the Hebrew alphabet. In Psalm 119 every group of eight verses has the same beginning letter following the alphabet. Somehow our brains memorize subjects more easily when we know the first word or a few words of the beginning of a sentence.

Now the great value of the Scriptures, dear reader, whether you are younger or older, is that they can make us wise unto salvation. Do not build your hope upon some

pious impressions but upon the unmovable basis of the Word of the living God. “Cleansing our way,” that is, to keep it pure, clean, sound, trustworthy. Then we need mainly two things—a sound explanation of the Scriptures and a divine application of it to our souls, to the exercising of true saving faith. It is also to learn, over and over again, that when we become guilty of all His commandments, being lost in self, polluted, and spiritually unclean, only the blood of Jesus Christ applied to such a one will save, rescue, and restore.

Taking heed thereto is to see again the value of the scriptural and preferable walk on the narrow way of His commandments, in the bearing of our crosses, whatever they may be. It is in the denying of self, that miserable, great, and foolish I—in seeking the things which are above and not upon this earth. Then, young and old, middle aged ones, there comes a longing to be delivered of self, Satan, and the world. God’s children here below are pilgrims. This is no longer their home. Yet, dear youth, you need to go farther in this life, but how must you go?

Dear young friends, bow your knees and beg the Lord to give you a place to earn your daily bread. There you will be among all kinds of people from different backgrounds, upbringing, and lifestyle. Then sometimes I say to the young people in our confession class, “You have the best papers.” I mean that you know and have been taught the sound and true doctrine. In our days there is so much misleading regarding the truth, boys and girls. Therefore, will you be careful to stay with the church, with the truth as you have been taught, and not come to despise our doctrine of misery, deliverance, and gratitude? There is so much that comes close, very close, but ask the Lord for a discerning spirit. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.”

Are we better? In no way, but we are commanded to be different. Today, I took some time to go through a book that was given to me when I came to this congregation, some years ago. It is about all the churches here in the city of Grand Rapids, and there are many churches. Yet, which is the right one? In relation to that I close with something that was told unto me when I was an elder in Rotterdam-IJsselmonde before I became a student. In that congregation there were people of the Lord who were originally from Rotterdam-South, the church where Rev. Lamain was minister from 1932 to 1943. A woman who came from that congregation told me that in her time there was a lady (her mother) who was a professional dancer. She earned her daily bread by dancing, but what happened? The Lord

stopped her in that worldly life. Her convictions went deep. She had never gone to any church; her life was sinful, through and through. Now where could she go? She took her daughter (the woman who told me the story) with her.

At that time Rotterdam had many churches. The women went from the one to the other, every Sunday and at other times as well. Sometimes it happened that the mother did not even wait until the end of the service, pinching her daughter because she wanted to leave. Her daughter became embarrassed and said, "Mother, I am going to stop going with you because I feel ashamed before all the people."

She answered, "Child, they do not know or see what I feel inside." She was so deeply convinced of her wicked past.

Then, in the Lord's providence, a member of the Rotterdam-South congregation (about three thousand members) heard about her situation and said to the daughter, "Bring

your mother to our church next Sunday." This was Rev. Lamain's church.

The daughter gave the message to her mother who, with her wounded soul and her worldly, wicked life of the past, sat the next Sunday under Rev. Lamain's preaching. He, not knowing her situation, spoke, as it were, to her soul, and with so much opening from heaven that, coming out of the church, she said aloud to all the people around her, "Here I will never leave." From that day on she took heed according to that preaching. Mother and daughter are now in heaven, together with that dear minister and all people who are not strangers of that God. We have to close. Dear youth of the congregations, that same God is still living. Lay all your needs before Him in prayer. He invites you to do so in His own Word. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." □

Hast Thou Received the Holy Ghost?

Rev. A. Moerkerken, Capelle a/d IJssel, the Netherlands

Pentecost in Sebastian

Based on Acts 8

It is as if a mighty explosion has taken place in Jerusalem. The cause of this was the murder of the fiery preacher and deacon, Stephen. Shortly after his death, the persecution of the followers of Christ burst loose.

It is especially the young Saul of Tarsus who went about as a wild man. The Christians fled in all directions across the hills of Judea and even farther to the country of Samaria. It is remarkable that the apostles all remained in Jerusalem. Why did they do that? Had not the Master clearly said unto them on the day of His ascension into heaven, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth"? Why did they then remain in the old city? Did they no longer pay any attention to the words of Jesus? Were they of the opinion that they had to care for the little group which also remained behind in Jerusalem? We do not know, but then something remarkable happened.

We read in Acts 8 that one of the deacons, namely Philip, went along with the fleeing members of the congregation and came to the city of Samaria. That is how it is written, not Samaria but the city of Samaria. Centuries earlier the city of Samaria was the capital city of the ten tribes; however, when Philip arrived there, the city was not called Samaria but Sebastian.

The city was populated by Samaritans, and everyone knows that the relationship between the Jews and the

Samaritans was not good in those days. The Samaritans were a mixed race, and their religion was a mixture of Jewish and heathen elements. That did not stop Philip from going there. Why? Had the Lord called him to this work, or did he go there on his own initiative?

We do not read anything about it, but one thing is clear; the Lord is with him there in that city. It is written so simply that He preached Christ unto them. Of course, Philip had preached about other things as well but here the central content of his message is mentioned: namely, Christ. In this manner the deacon became an evangelist.

We must not confuse our evangelists with those in the New Testament. The biblical evangelists filled an exceptional office. They could, for example, administer the sacraments. Philip also did this. He baptized those who came to conversion under his preaching, both men and woman (Acts 8:12). His preaching was accompanied with tokens and wonders of driving out unclean spirits and healing the sick. It is no wonder that the Scriptures relate that there was great joy in the city of Sebastian.

It is remarkable that a man who up until this time had had the entire city in his power also came to believe. His name was Simon, also called Simon the Sorcerer. He had bewitched the people in Sebastian with his sorcery and said of himself that he was "a great one." We should not place our trust in such people although the root of the pride of self-importance grows in the bottom of all of our hearts. When Simon saw how many of his former followers were converted and even baptized by Philip, he also believed.

Here we have a striking example of temporary faith. Later Simon was revealed as being “in the gall of bitterness and in the bond of iniquity.”

The rumors of the wonders in Sebastian also reached Jerusalem. The apostles who had remained in Jerusalem spoke about it amongst themselves and decided to send Peter and John to Samaria to see with their own eyes what had taken place there. They did not go as two doubting policemen, but as our interpreters have written, “to strengthen this young and tender congregation in the faith, and to place all things in order among them.” How these two apostles will have viewed with wonderment the tremendous change which had taken place in Sebastian. They listened, they saw, and examined...they did not admonish Philip for having gone to Samaria without their command to do so.

Yet the apostles missed something which brought them upon their knees on behalf of the young congregation of Sebastian. What was missing? The Holy Ghost had not yet descended upon them. Of course, the believers in Sebastian had received the Holy Ghost, otherwise they would have never been able to believe in Christ as the

theologians of our concordance have properly noted. Still, these same theologians say they had not yet received the Holy Ghost “in a visible and wonderful manner, as it frequently occurred in the early church...” They point among other occurrences to the history of Cornelius.

Thus, it became Pentecost in Sebastian. It was not as if the original fact of salvation were repeated; that was not possible and did not happen. All the facts of salvation are unique, but the brooks from the overflowing river of the day of Pentecost also rejoiced in the city of Sebastian, and it became a dwelling of the Almighty. Today we must not look for a repeating of the pouring out of the Spirit of Christ with its special gifts (charisma), visible, and heard tokens; the later epistles of the apostles teach us that this remained limited to the early days of the Church. Now the canon of Scripture is full. We must receive the Spirit by the Word, accompanied and applied by the Holy Ghost. We must ask to experience the fruits and the ministration of the Spirit in our heart. We all need the making alive, regenerating, enlightening, and applying work of the Spirit of Christ. ☐

Curatorium Announcement

The Curatorium of our Netherlands Reformed Theological School met on Wednesday, June 5, 2019, and was given freedom to accept a new student to begin studies in our school, namely, Elder Peter Kleijer, of the Lethbridge, Alberta, congregation. Mr. Kleijer is forty-seven years old, a cabinetmaker originally from Kootwijkerbroek, the Netherlands, who immigrated to Alberta with his wife in 2010 where she has since been a teacher in our school. May the Lord grant the Kleijers what is necessary in every respect in the months to come as they must once again leave all behind and immigrate to a new country. May they experience what the Lord promised Moses, “My presence shall go with thee, and I will give thee rest” (Exodus 33:14).

Our current students received their final yearly examinations. With gladness we announce that Student H. de Leeuw received his diploma after four years of studies and has been declared a candidate for the ministry. He is eligible to receive a call beginning Monday, June 10, 2019. May we remember him before the Lord in the coming weeks, asking that he may receive clear direction concerning the field in which he must begin to sow the seed as a minister of the Word of God.

At the same time, Student J. Slingerland was promoted to his second year of studies. Truly, it was a good day, and we may say with David, “The humble shall see this, and be glad.” We wish the instructors some rest for a few weeks so that they may resume their labors with renewed vigor. May the Lord Himself grant His indispensable blessing upon all that has taken place and make it evident that His favor does indeed rest upon us.

On behalf of the Curatorium,
Rev. J. den Hoed, *chairman*
Rev. H.D. den Hollander, *clerk*

Editor's note: Since the publishing of the letter above, the Lord has clearly directed Candidate H. de Leeuw to accept the call extended to him by the congregation of Franklin Lakes, New Jersey.



Bible Study

The Life of Isaac (4)

Rev. C. Vogelaar, Clifton, NJ

Based on Genesis 24:57-59

Abraham's faith had been severely tried because of the command that he had to offer his son Isaac. What a wonder it must have been that the Lord had provided a substitute. The ram caught in the thicket by his horns had been offered up for a burnt offering in the stead of his son Isaac. When Isaac's mother was one hundred twenty-seven years of age, she died, and Abraham wept for her. Isaac now did not have a mother. When Isaac was about forty years old, Abraham felt a burden concerning his son's wellbeing, realizing that it would be good for him to be married.

Had not the Lord promised a blessed posterity from which the Saviour would be born? Therefore, he called his oldest servant and made him swear by the LORD, the God of heaven and of the earth, to seek a wife for Isaac who was not of the Canaanites.

The servant is sent to seek a bride for Isaac

The servant Eliezer had to go to the country and to the kindred from which Abraham had come, and from there he was to "take a wife unto my son Isaac." What a glorious and weighty task for this servant! You may find in this history some typology. As Abraham sent his servant to seek a bride for his son, so God calls and sends his servants to find a bride for Christ. John the Baptist spoke about this in John 3:29, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." With this, John means that the purpose of his work is not to bind people to himself but to be used as an instrument in his Master's hand to lead the bride to Christ. Those servants which God has appointed have to come with a message of Psalm 45:10-11, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."

No, the future bride of Isaac was not waiting for her call to be Isaac's bride. She did not even know him! Thus, it is also with those whom the Lord has chosen to be the bride

of Christ. They may have heard of Him, but they do not know Him or desire Him. We read in Isaiah 53:3b, "He was despised, and we esteemed Him not." However, the Lord sends out His servants wherever He wants them to go and is pleased to use their feeble labours to win the hearts of sinners over for His blessed service and to bring them to the One greater than Isaac.

The servant of Abraham, Eliezer, willingly goes to accomplish the solemn task that is given unto him. Abraham has warned him not to seek one among the daughters of the land where he dwelt as a stranger. However, the servant asks him what he should do if the woman is not willing to follow him unto this land. Should he then bring Abraham's son again unto the land from where he came? No, Abraham said, "Beware thou that thou bring not my son thither again."

God had spoken to Abraham, "Unto thy seed will I give this land." This was the promised land of Canaan.

Then Abraham continues, saying, "And thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again." God had once promised Abraham that in him all families of the earth would

be blest. It was the promise of the Messiah.

Eliezer took ten camels of his master and left. He must have felt the weight of responsibility laid upon him. He knew where he had to go, but how would he find the woman appointed by the Lord to be Isaac's wife? After having traveled for a while, he came to a well of water near a city. It was the time that women went out to draw water. Then Abraham's servant prayed to the Lord from whom only his help could come. He pleaded, "O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham." He asks for a sign to assure him that he is in the right way. He needs to know that God's favour may rest upon his seeking and that the Lord will show kindness unto his master. Those who are sent by the Lord to bring His message to lost and undone sinners must know that the Lord is directing and guiding them. They need to know where they have to bring the message. It is the Lord Himself who appoints the field of labour to them. They should be afraid to go their own

way. He also gives them the word that they should speak. It is the Holy Spirit only who can make the message effectual and who changes rebels and enemies into a willing people in the day of His power.

It is a blessing for a congregation when they have a servant of God who has a praying life. It is a blessing when they have a servant of God who doesn't know how to accomplish his task even though he has a mandate from his Sender. Such servants will understand the prayer of Psalm 25:4-5, "Shew me Thy ways, O LORD; teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day." We have read about servants of God in earlier days who spent hours each day in prayer and meditation because of the need to be guided and because of the weight of unsaved souls burdening them.

Eliezer then asked the Lord this sign, that when a young woman would come to the well, and he would ask her for a drink, she would give it to him and also offer to give drink to his camels. He said, "Let the same be she that Thou hast appointed for Thy servant Isaac." The Lord hears the cry of the needy. Let God's servants testify, when they did not know how to proceed, and felt so unable to proclaim God's council, when they stood as it were before a closed door, and they cried to the Lord, did He ever put them to shame? No, He did not and will never do this, for it is the work of His own hands, and He takes care of it!

The servant finds the bride for Isaac

The Lord hears the needy when they cry. We read that while the servant was yet speaking to the Lord, that He answered, and "Behold, Rebecca came out, who was born of Bethuel, the Son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder." There she came, the young woman of which God's word says that she "was very fair to look upon."

We would say that does not apply to the bride which may be found for the greater Isaac. Is she not loathsome, filthy, and full of leprosy? How can she be fair to look upon? We find this in the Song of Solomon where there the bride says, "I am black, but comely." No, in herself there is no beauty which would qualify her to become the bride of Christ but quite the opposite. How can these two parties ever come together? Can the Holy Son of God, Christ, who is white and ruddy, and the chiefest of ten thousand

and all together lovely, come together with a sinner who has fallen in Adam, who has lost all her beauty and is full of sin and iniquity? There is no beauty in her who will be the bride of this holy Bridegroom. She was not looking for Him and desired to live her own life without Him. The only reason that the Lord seeks and finds her lies in God's eternal good pleasure. It has pleased Him to love her with an everlasting love and therefore with lovingkindness He will draw her. When it is the hour of His good pleasure, the Lord sends an arrow in the heart of the King's enemies, breaks their resistance, and brings sinners as guilty beggars at His feet. Then they will beg for mercy and ask for a way in which they will not only escape God's just punishment but also will again be received into His favour. Then the Lord will allure them. We read this in Hosea 2:14, "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." He allures the sinner by showing something not only of her own misery and depravity, but also of the riches that had to be found in Him whom she does not know, namely Christ.

Abraham's servant gave her some of the treasures that his master had given him to carry along. The servant is deeply humbled because of God's faithful care and leading. We read in verse 26, "And the man bowed down his head, and worshipped the LORD." He said, "The LORD led me to the house of my master's brethren." What a blessing it is if God's servants may feel His hand again leading, guiding, and protecting them. Many are the disappointments when they say with Isaiah, "Who hath believed our report? and to whom is the arm of the LORD revealed?" However, when God confirms His work, they may rejoice and humbly thank the Lord for His care and wisdom in all His ways.

Then Rebekah ran to her mother's house and told those there what she had experienced. We can be sure that there were many emotions in her heart. Some of Isaac's riches she had seen. He himself was still unknown to her. What had occurred there by the well was nearly too great for her to believe, and she had to share it. The Lord would finish this work, not only for the servant but also in the heart of Rebekah. May that work, also nowadays, appear unto His servants, and His glory unto their children. The true servants of God rejoice when they may be used by Him to seek, to find, and to lead sinners to their Master, for the bride is for Him. □

(To be continued)

Without a work of grace upon the heart, no sinner can possibly reign with God in the life to come. Therefore, the great point is to know that the work of grace is begun upon our heart, and this can only be known through the influences of the Holy Spirit bearing witness with or to our spirits that we are the children of God by election, covenant redemption, and regeneration.

— Augustus Toplady



For Young and Old

Life Is So Frail and Uncertain

An Elder from the Netherlands

(With the commemoration of the 100th anniversary of De Saambinder, the editors have asked some of the older, retired elders to leave a message behind for the younger generation. What would they say to young people today when they themselves are in the evening of their lives?)

What I still wish to say

“**W**hat I still wish to say” is the heading above. It seems that it is a question which has haste. Of course, it requires haste, for now we are still able to do it. We can leave something behind—a good message, some honest advice.

May I relate something out of my own life? I was eleven years old when my little brother and I were riding home from school on our bicycles. Bags filled with sand still lay along the side of the road following the terrible flooding from the February 1953 storm. The pedals of my brother’s bicycle got caught in the sandbags, and he fell. Just then a truck passed by which struck my brother’s head. Quietly he lay upon the ground, severely wounded.

I called out, “Quick, take him to the hospital!” An old man who was standing by shook his head. “My boy, your brother is no longer alive.”

Coming home, we bowed our knees at our chair and asked the Lord, “Oh, Lord, please help.” Words fail when it has become eternity for your brother.

What do I now wish to say to you? Well, it is this, “Life is so short, so uncertain. Seek the Lord while it is still possible. Do not think, I have a full life before me.”

Eternity

The Lord impressed eternity upon my heart. God’s people often gathered together on our farm to speak about the ways which the Lord comforted them. I, however, missed everything. I was very jealous of these people. How much respect there was for the people of the Lord, but there were also times when sin had such power over me and the world appeared to be so desirable that I thought I could never be converted.

Yet there were often times that the Lord strengthened. That was also true when I was in military service. When in the evening I was the only one who bowed his knees in the dormitory, some of the others would ask, “You do not think that you are Jesus, do you?” Oh, how fiery and sharp were those arrows.

We had to remain in the barracks overnight on New Year’s Eve. The men were organizing a big party in our room with music and strong alcoholic drinks. I said, “Men, I will not be with you this evening, I am going to visit some acquaintances in Sprang-Capelle.”

“Oh,” they said, “we guess you are too pious to join us, but we will force you to participate. When you return, we will tie you down to your bed and pour you full of gin.” Oh, what anxious times followed.

That evening I sat and listened to an elder read an Old Year’s sermon. After the service I rode on my moped back to the barracks. It was snowing heavily, and the road was very slippery. Outside it was dangerous, inside was anxiety, but while I was on my way, it was as if the Lord impressed upon me His precious favor. It was as if a light shone around me, and the Lord promised to take care of me.

In the barracks, everything was upside down; the room was a great big mess. Yet, there was no one who put his hands on me. In spite of all of the mess, I was able to sleep peacefully.

Look, young people, these are the things I would still like to relate to you. If you may live according to His statutes, the Lord will from time to time give His approval from on high. No, these are not merits which you have earned yourself, for you must frequently experience that you do not live to God’s honor, that you are unable to fear and honor Him as He requires of us. That causes a deep sorrow in the heart, not to be able to live as He requires of us.

The means of grace

Dear young friends, how privileged we are when we may live under the means of grace. The sermons which were preached and the instruction from the catechism classes in my younger years have left behind some serious impressions. They caused me to experience a sincere missing of God, a longing for a God whom I did not know, yet a God for whom there was born such a desire.

No, my dear young people, that did not lead to a sad and somber life. It gave a life close to the Lord, a life which I sometimes long for since the Lord was willing to give some drops of His love in the heart. The Lord is so worthy to be honored and served. That is what I would still like to say, but it requires haste. □



Biblical Exegesis

The Angel of the LORD (6)

Rev. C. Hogchem, Aalburg, the Netherlands

The Saviour

Three men came to Abraham, and ate with him in his tent, also the most prominent one among them, the Angel of the LORD. Many centuries later, Jesus and His disciples were welcomed by Martha to their home where she prepared a meal for them.

The Angel of the LORD came to Gideon at Ophrah, along the lonely road which wound its way through the vineyards. He had His loins bound with a girdle and had a staff in His hand (Judges 6:11&21). Centuries later the Lord Jesus walked about in this same rolling countryside of friendly Galilee. Ophrah was not situated very far from Nazareth where Jesus grew up and why He was called a Nazarene. Ophrah was also near Cana where He changed the water into wine and Nain where he raised the young man from the dead.

The people of Israel were led and sustained by the Angel of the LORD. Six days a week He gave them the precious manna which tasted like wafers with honey, and they were able to gather it right outside of their tents. Approximately fourteen hundred years later, Jesus provided an abundant meal for many thousands with five loaves and two fishes.

Two natures united in one Person

Jesus did not have an assumed and temporary body but was a true and genuine man. From eternity, both human and divine natures were united in Him—two natures united in one Person of which the pillar of fire and the pillar of cloud both gave testimony. The divinity of Jesus was hidden behind the veil of His human nature. He was in the deepest humiliation (see Hebrews 10:20). According to the natural eye He had no form or comeliness, but often the rays of light of His Godhead could be seen as follows:

- His omnipotence in the healing of a number of sick and those possessed of devils, and in the raising of the dead. Also, in His commanding of the sea and wind to obey Him so that there came a great calm. This revealed that He was the Son of God of whom Ethan sang in Psalm 89:9, “Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them.”
- His omnipresence by healing the servant of the centurion from a distance.
- His omniscience—Jesus Himself knew what went on the hearts of man, for He knows the heart of all of the sons of man (John 2:25; 1 Kings 8:39).

Peter and John asked the Master where they should prepare the Passover. He then answered them that they

would meet a man carrying a pitcher of water, “Follow him into the house where he entereth in” (Luke 22). The Lord knew that this man would be walking there in about a half hour. He mentioned it to Peter and John, but also Judas heard the instruction. It was as if He would say, *Be forewarned, Judas, for I also know every step which you will take. I know that it was not so long ago that you went to the chief priests and captains and agreed with them to betray Me for thirty pieces of silver. Judas, for the people this is a hidden sin, but not for Me. Repent from your evil designs*, but Judas did not know Jesus in His true godliness and continued on his way; this son of perdition went lost eternally.

Both the Samaritan woman and Zacchaeus were witnesses of flashes of His omniscience, and it worked out to their salvation. Also, Simon Peter was able, after all that had happened, to confess—in deep humility—“Lord, Thou knowest all things; Thou knowest that I love Thee” (John 21:17).

Now Jesus is greatly exalted, yet it is fully the truth that the Son of Man is come to seek and to save that which was lost (Luke 19:10). He will not break the bruised reed or quench the smoking flax. He is willing to reveal Himself to His poor and troubled people. Both yesterday and today, He is still the same, and to all eternity. “Therefore, My people shall know My name; therefore they shall know in that day that I am He that doth speak: behold it is I” (Isaiah 52:6).

Provoke Him not

It was a great privilege that the Angel of the LORD had gone before the face of His people (Exodus 23:20). How great therefore was the responsibility of Abraham’s seed: “Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions; for My name is in Him” (Exodus 23:21).

Centuries later it is heard on the Day of Pentecost out of the mouth of Peter to the people of Israel, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23).

And what about us? What Paul writes in 1 Corinthians 10 is of distressing seriousness, “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all of these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall” (1 Corinthians 10:9-12).

*This His WORD shall be made known,
This Jehovah's firm decree:
Thou art My beloved Son,
Yea, I have begotten Thee.
All the earth at Thy request
I will give Thee for Thy own;
Then Thy might shall be confessed,
And Thy foes be overthrown.*

*Therefore, kings, be wise, give ear;
Hearken judges of the earth;
Learn to serve the LORD with fear,
Mingle trembling with your mirth.
Kiss the Son, lest o'er your way
His consuming wrath should break;
But supremely blest are they
Who in Christ their refuge take.*

—Psalm 2 (Psalter 3:3&4) ◻

(This installment is the final in this series.)



From Our Inheritance

A Safe Shelter

Rev. J.C. Weststrate (1919-1998)

***“And a Man shall be as an hiding place from the wind,
and a covert from the tempest...”*** (Isaiah 32:2a).

In this text, enlightened by the Spirit, the prophet Isaiah directs us to the King of the Church who in His kingdom reigns in righteousness. He was anointed as King by His Father upon the mountain of His holiness. To Him is given all power in heaven and upon earth. It is He who protects and keeps those that are His with His almighty power. We find that spoken about in our text.

In this imagery a place is spoken of where a person can hide from the wind. Just think of the sandstorms in some of the Eastern countries—a covert from the tempest. The marginal writers point here to the Messiah who is the true Refuge for all of His elect. Outside of the King of His congregation there is neither hiding place nor shelter against the winds of persecution or spiritual challenges.

How unexpectedly can the wind be against them and their ship of life be battered by the waves. Christ shall be a strong Comfort through the operation and power of the Holy Spirit for frightened ones who must cry out “We perish.” All shelters and hiding places outside of Christ shall be as the house which was built upon the sand. When the rains came and the wind blew, that house fell, and great was the fall of it. The disciples on the Sea of Galilee learned that both literally and spiritually. What a storm of spiritual temptations can rise in the heart of God’s children; how great are the storms of the might of sin, Satan, and the world which batter those who are powerless in themselves.

When he was subject to misunderstood ways, Jacob, who had been bestowed with grace and all received blessings, called out, “All these things are against me.” When David, who had been called and anointed by God as king

over Israel, experienced grievous and anxious times, he cried out, “I shall now perish one day by the hand of Saul.” It is the wind of the Spirit which brings down God’s people from everything in which they try to save themselves in their own power. The Lord, therefore, uses such ways so that they may be made poor and powerless in themselves.

Does not the Lord have an afflicted and poor people? The Lord intends that more and more the eye of faith will be opened for the Man who shall be as a hiding place from the wind and who remains a covert, and will look away from all of ones’ own power and help.

“To Jehovah then they cried In their trouble, and He saved; He Himself became their Guide, Led them to the rest they craved.”

He was and is the only covert for all those that are His. He has promised it to His Church, and He will fulfill the promise. “Lo, I am with you always, even unto the end of the world.” All those outside of that covert will perish.

Do we also know something of the spiritual dangers into which we have brought ourselves through our own fault? They are our unrighteousnesses and our sins. By nature, we are not acquainted with our spiritual dangers, and we live on unconcerned, not seeking or asking for a covert to protect and save us. It is only through the instruction in God’s Word and by His Spirit that we learn to understand that we are in danger of dying at any moment. Then, as when the avenger of the blood followed hard after, it becomes a fleeing and hastening to the city of refuge. (We read of the cities of refuge in the Old Testament.) When eternity is bound upon our heart, much anxiety and fear can beset us. No human compassion can comfort us, but God’s Word tells us, “Thou hast seen it; for Thou beholdest mischief and spite, to requite it with Thy hand.”

He has said, "And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

The Man, the only Hiding Place, has placed Himself under the storms and the flood of God's wrath. He has carried godly wrath against the sins of all His people on the cursed cross, for all those who were worthy to be destroyed eternally by the wind and flood of God's justice. How many places of shelter are sought out in this world, but not one of them is truly safe, lasting, or permanent. Christ alone is the only safe hiding place and shelter for all those who are His. No matter how many ways of oppression they must walk in this life whether inwardly or outwardly, no matter how heavy the temptations they may have to undergo or what trials may be their portion, He is the Rock of safety. By the power of the Spirit, which in God's Word is frequently compared with the wind, God's Church will

be driven out to Christ. In Him those who are discouraged, the powerless, the oppressed, those who are filled with anxiety, and those who are beset with temptations shall find a Shelter and a Covert for time and eternity.

*Lord, though I walk 'mid troubles sore,
Thou wilt restore
My faltering spirit;
Though angry foes my soul alarm,
Thy mighty arm
Will save and cheer it.
Yea, Thou wilt finish perfectly
What Thou for me
Hast undertaken;
May not Thy works in mercy wrought
E'er come to naught,
Or be forsaken. □*



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

Sometimes the expression is used that God's people are like a bottle in the smoke. This seems to reference Psalm 119:83, but what actually is the meaning?

Your reference to Psalm 119:83 is correct. We read there that David says: "For I am become like a bottle in the smoke; yet do I not forget thy statutes." The psalmist complains here about severe and perpetual afflictions which not only vex him spiritually but also affect him physically. The proud have "dugged pits" for him (verse 85) and "almost consumed" him upon earth (verse 87).

The reference to *a bottle in the smoke* refers to what happened with the skin of a goat after it was killed. Often that skin was taken by the poorer of society, treated with fat, and sewn up to become a carrier for liquids such as milk, water, wine, etc. The rich used vessels of earth, silver or gold, but the poor resorted to drink out of leather bottles.

Such bottles sometimes had odd and deformed shapes since they were formed from a dead goat and had the open parts sewn together. Furthermore, they were hung up in some opening of the tent where (for lack of proper chimneys) the smoke of the fires under the kettles of boiling food inside the tent would escape. Imagine what such a *bottle* would begin to look like after being in the smoke day in day out. It would become black, smoke-dried, and shriveled, yet the issue is not about the *beauty* of the bottle but rather about the *contents* of the bottle. Some even explain that the bottle was used to particularly enhance the *taste* of the

wine. One thing is certain, the bottle itself looked neither beautiful nor attractive in the smoke.

Thomas Manton gives a short, beautiful, to-the-point explanation about this text. He writes, "Observe here the difference between beauty and strength of the body and of the soul: the beauty of the soul groweth fairer by afflictions, whereas that of the body is blasted. David was a bottle shriveled and shrunk up; yet the holy frame of his soul was not altered; his beauty was gone, but not his grace..."

It is the experience of that earthly tabernacle being dissolved but having a building of God, a house not made with hands, eternal in the heavens (2 Corinthians 5:1). What a blessing when that which is "inside," namely, the precious work of God, cannot be touched by devils, sin, or other evil influences. David could say: "Yet do I not forget Thy statutes."

Additionally, I would like to make two more observations regarding this subject matter. We may never despise, neglect, or abuse our bodies since they are "*but bottles in the smoke*," soon to waste away. Always remember that Christ Jesus has paid the price also for the *body* of His people. He suffered in body and soul to restore both body and soul of His blood-bought Church. We see very clear references to this in our Heidelberg Catechism, Lord's Days 13, 15 and 22, plus the Bible references there. He who had no form nor comeliness, despised and rejected of men, a man of sorrows and acquainted with grief, not esteemed, surely is beautiful and altogether lovely in His mediatorial work,

is He not? “The King’s daughter is all glorious within” (Psalm 45:13).

The second observation is perhaps a very sensitive one for some, but I have noticed denomination-wide that it has become very common to paint the face and the nails. The use of make-up has taken a steep climb in our churches. I often wonder how this custom has developed *so fast, so boldly, and so rampantly*. I know very well that there are many other ways to be world-conformed, but this particular matter came to mind while writing about the *bottle in the smoke*. No, the author is not saying that (young) ladies appear with only shriveled, sour faces and an appearance like a bottle in the smoke. Let us remember that the Lord did not *create* man as a bottle in the smoke. The psalmist said that he *became* as one. I would only ask everyone to consider *how wide the gap* between Psalm 119:83 and our appearance has become. Maybe you would say, “What is inside is what counts.” I would say “Indeed, so it is, but remember that there can be a form without the essence

but essence *always* has a form, and when the Bible says that the Lord looks at the heart, do you really think that the Lord no longer looks at the outward appearance? What does the Bible say? Dear young friends, I have no desire to stand above you, but I am concerned about your soul’s well-being and therefore need to warn you in love.

There are three text references in the Bible regarding the painting of the face: I would really encourage (our young) people to read them and take the implications to heart: 2 Kings 9:30, Ezekiel 23:40, and Jeremiah 4:30. Consider the contrast between Psalm 119:83 and the outward appearance of many young people today and what it means that our bodies are to be temples of the Holy Ghost. Let the norm of God’s Word be our constant guide. “*A woman that feareth the LORD, she shall be praised*” (Proverbs 31:30b). Of course, this counts for men also... □

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



Church History

Selcart (31)

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

W.J.D. van Dijck

Cors who had been loosed from all fleshly attachments had said farewell to the world and took pleasure in the foretaste of the heavenly Paradise which would shortly be opened unto him. With Paul he rejoiced by saying, “O death where is thy sting? O grave, where is thy victory?” and when the morning dawned, he called out, “Bless the Lord, oh my soul, the day of my victory has arrived.” This is how the night of the 20th of December 1568 was spent in the prison, a night which shall be recalled in eternity when God’s suffering and troubled congregation will be eternally transformed into the church triumphant.

When the jailer came to open the cell the next morning at 6:00 A.M. to take the two friends of Cors back to their cells, he stood still to listen for a moment. He heard the three prisoners with uplifted voices sing a hymn of praise with which the jailer was not acquainted but which we can find in the Psalms:

*Let all exalt Jehovah’s goodness,
For most compassionate is He;
His mercy, excellent in fullness,
Endureth to eternity.
Let Israel praise Jehovah’s goodness,
And say, Exalt His majesty;
His mercy, excellent in fullness,
Endureth to eternity.*

CHAPTER 17

Entering glory through suffering

At 9:30 A.M. on December 21, 1568, the place of execution and the streets leading up to it were already filled with people. From many different directions there came groups of people, both men and women, some holding the hands of their children, to assure themselves of a good place to watch the proceedings. They all looked toward the jail from which Cors Stevens, the condemned heretic, would come to be led to the place of execution. From the portico of the City Hall, as well as by town criers, the people of the Hague had been notified that the farmer from Naaldwijk was to be put to death because of his heresy and his opposition to the kings’ rules and regulations. It was especially the common people who would not let the opportunity pass by to see this frequently occurring event.

The priests had exaggerated the sinful “heresies” practiced by Cors and described in vivid detail the hellish suffering which awaited the heretic upon his death. The faithful were even invited to show their interest by coming to the execution, thereby showing their approval.

Although this type of invitation to be present at the execution was not new, and was accompanied with a request to bring some branches, at this time, the priests

had a special reason for wanting a large number of believing Catholics to attend.

Not only was there a steady increase in the number of followers of the new religion, according to the number of people condemned or burned at the stake by the “spiritual arm of justice,” but even among the Catholics themselves a spirit of resistance against the increasing oppression of the Spanish inquisition as carried out by Duke Alva became visible. In actuality, because the Spanish Inquisition was much more heavy-handed in oppressing personal freedom than that of Rome, it fired up hatred against King Philip II of Spain.

The oppressive taxation and the unpunished rowdiness of the Spanish troops against peace loving and industrious citizens led to a longing by the citizenry for a change in their condition. It is possible, they said, to be a good catholic, and yet love freedom. Without showing enmity against the church, they could mount opposition against the assault upon the citizens’ freedom, freedom which they had enjoyed even under the father of the king, Charles V. Every public execution had aroused in the population of late more sympathy for the condemned than for the court issuing the death sentence. In some places it had been difficult to execute the sentence, and it had even happened that the people had wrested the condemned person from the hands of the executioner.

A group of foot soldiers and several mounted policemen had already surrounded the place of execution and managed to keep the path to the jail open. There was a steady increase in the number of onlookers, especially in front of the public house where the innkeeper and his helpers had their hands

full, trying to keep the cans filled with beer despite the cold east wind.

It was not a day of noisemaking and rowdiness for everyone. Close by the market stands which had been set at the side the jail, there stood a number of people with a concerned and serious look. They were the members of the Church Under the Cross who had been together at the house of Klaas Peters the previous night. They had laid the needs of Cors before the throne of the Mediator and had supplicated that the exalted Head of His oppressed Church to give their poor brother strength, one who would seal this precious confession with his blood.

The sons of Cors had also been present. Although they were ready to leave their fatherland and take up residence in a strange land, they desired to spend that night with the brethren. While their father celebrated the signs and seals of the New Covenant, they had prayed for their father with the small congregation. The brothers wished to extend a final farewell to their fellow brother. By their presence they wished to assure Cors of their love and also show that the communion of saints was not an idle idea with them. The brethren desired to be praying and thanking witnesses of Cors’ departure. It was their desire to observe in the blood which would be shed the power of faith of him who had been condemned and declared guilty by the superstitious enemies of Christ’s church. Although declared guilty by a wicked, heartless Roman Catholic church, Cors was seen as guiltless in the eyes of the righteous, and his blood would be shed in Christ as a satisfied Judge. ◻

(To be continued)



Current Events

In the House of Representatives, now under control of the Democratic Party, there is a movement to no longer use the phrase “so help me God” when witnesses are sworn in to testify before committees of this body of the U.S. Legislature. According to one representative, “God does not want to be used.”

—*New York Times*

As was noted last month, there is increased pressure to remove exemptions for those who have conscientious objections to vaccination. On May 24, 2019, the governor of Maine, Janet Mills, signed a law ending most exemptions for vaccinations, including those with conscientious objections for religious reasons. All children, with the exception of those with documented medical conditions, must be immunized by the beginning of the 2021 school year.

According to a bill signed by the governor of Washington, Jay Inslee, composting of human bodies to turn them into soil will soon be legal in this state. A spokesperson stated that it will “provide an option to turn loved ones’ remains into composted soil for use in the garden.”

—*Business Insider* (May 25, 2019)

A new report commissioned by the British government says that the persecution of Christians across the world is fast becoming genocide and that the Christian faith will soon disappear in some areas of the world, even in locations where its presence dates back to antiquity. It found that eradicating Christians and other minorities through violence was the explicit objective of extremist groups in Syria, Iraq, Egypt, northeast Nigeria, and the Philippines. Extremists are also destroying churches and removing religious symbols. Many Christians

are now fleeing these areas. As a result, Christianity now faces the possibility of being wiped out in parts of the Middle East where its roots go back furthest. According to the Pew Research Center, in 2016 Christians were harassed in 144 countries, up from 128 the prior year. This makes them the most persecuted religious group in the world.

—*Newsweek.com*

On Thursday, May 30, Louisiana's governor signed a state ban on abortions performed after a fetal heartbeat is detected, making it the ninth state so far this year to pass new, restrictive abortion laws. The most restrictive of the nine states is Alabama which has banned all abortions, except when the pregnancy poses a serious health risk to the woman. These prolife developments are encouraging, but many of these laws do not go into effect immediately. Also, abortion rights groups have vowed to fight them, and some of these new laws are already being blocked by federal judges.

—*NBCNews.com*

According to the Assyrian International News Agency, Iranian government agents "stormed" a 100-year-old Assyrian Presbyterian church on May 9, changed the locks, and removed the cross from the church tower. "They made it clear that the Assyrian people are no longer allowed to hold any worship service there." Many churches owned by Protestants

have been confiscated in Iran. They typically remain empty buildings, often neglected, and turn into ruins before being demolished. Under the constitution of the Islamic Republic, Assyrian Christians and Armenian Christians are allowed freedom of worship, but the groups are forbidden to hold services in the Persian language. Officials have said that having services in Persian is proselytizing Muslims, and converts to the churches could face prison sentences.

—*ChristianHeadlines.com*

A governor in a Church of England school has quit his job over concerns about the evident capitulation to *transgender* ideology. "We are being coerced to think and speak a particular way," he lamented. "We are being told we must go down a particular route." Announcements to this effect were being made to all students without their parents first being notified. Several governors voiced their concern about the development, but there was no allowance for disagreement about the issue. Again attempting to share his viewpoint during a training session on the matter, the governor was told, "It's training today. It's not time to share your viewpoint." Consequently, recognizing that it was "no longer a Christian place," he left the school. His resignation letter remarked that children are being "sacrificed on the altar of transgender ideology."

—*ChristianNews.net*

A Kingly Command

Rev. J. Witvoet, Rock Valley, IA

(Taken from Rock Valley NRC Bulletin, May 26, 2019)

"And He said unto them, Go ye into all the world, and preach the gospel to every creature"

(Mark 16:15).

Not many weeks ago, we meditated on Christ's appearances to His disciples after His resurrection. We also noted their unbelief and hardness of heart. There can be much unbelief in the hearts of God's children. Even when they are told of "a risen Christ," they still do not believe it. How is this possible?

When unbelief gets the upper hand in the hearts of God's children, even the purest gospel message will make them doubt. The Lord is the only One who can break this unbelief. This is what Jesus did for His disciples when He appeared to them but only after He rebuked them for their sin of unbelief. What shame it caused these men as they realized the greatness of their sin of unbelief. At the same time, they also experienced how much Jesus cared for them despite their unbelief. Yet, the disciples were given a weighty command by the risen Saviour. They were instructed to preach the gospel to every creature.

We would wonder why Jesus used these men who were full of unbelief. It is feared that such people, when things become difficult, would fall into greater unbelief. From man's side nothing else could be expected. Nevertheless, it is a wonder that the Lord uses men who are "dust and ashes" for such a weighty task. Why? The answer is that their strength and ability is *not* in themselves but is given by their Sender Himself. In Matthew's gospel, Jesus said, "I am with you *always, even unto the end of the world.*" Jesus would give them strength and support for the weighty work they were about to begin.

The command to "*preach the gospel to every creature*" holds true for our time and will continue until the last day. Therefore, the Lord as King of His Church still calls men to do this work—men who do not feel qualified in themselves but need to be empowered by their Sender. It will be a great blessing if the Lord would continue to call men in our denomination to this work. Reader, have you ever prayed for this?

As you know, in a few weeks our Curatorium hopes to meet again. It would be such a blessing if men were sent with a request from their consistories to be heard. It would bring such joy and amazement if there were men to whom the Lord spoke, "*Go ye into all the world, and preach the gospel to every creature.*" The gospel is in the hand of God's Spirit "*like as a fire...and like a hammer...*"



Timothy FOR THE YOUNG

Historical Faith

Rev. D. Rietdijk (1929-1993)

(Translated from *Daniel, Jeugdblad van de Gereformeerde Gemeenten* 1987)

What is historical faith?

It is a hearty assent (agreement) of all that is written in the Word of God. We acknowledge, therefore, that it is true. From Genesis 1, the creation of heaven and earth, up to and including the last chapters of the Book of Revelation, wherein the new heaven and the new earth are foretold, we acknowledge that it is true. We believe the Bible, as is often expressed. We believe the wonders which are written therein, and we believe that the Lord Jesus is the Son of God, born of the virgin Mary. We believe it is true that He arose from the dead and after forty days ascended to heaven. We also believe that He will come again upon the clouds of heaven.

All of this is true; we agree with it. That is what we have been taught. We have learned it at home from our father and mother and perhaps in school and at catechism. We learned about the creation of which God said, "It was very good," and about the deep fall and the death which came upon all men because of that one sin in Paradise. We have heard and read about the coming of the Saviour, and we say we believe that, and in a certain sense it is true. We agree with it, but our agreement is an outward agreement. Our intellect knows it for we have learned it, and we do not doubt it. Yet we are not inwardly concerned or troubled about it. That is why we call it an external assent or agreeing because inwardly we remain a stranger of it. It does not touch us.

That, of course, is terrible. It is the same receiving a report of an accident. That it happened as it is described you do not doubt for a moment. You may even become quiet and concerned for a moment. What if that would have happened to me? Then the doorbell rings, and in comes your boyfriend or girlfriend, and you go on to what you had planned together, and the thoughts about the accident are soon forgotten. It would be quite different if the

accident did not concern strangers, if your brother or your mother would have been the victim. Then your thoughts would be different. The message would bring unspeakable grief, mourning, and an empty feeling. Then everything would be different.

The example of the first message is just a typifying of historical faith. We cannot compare it in every aspect but you will understand that it concerns the inward relationship with the message. It is an outward agreement of known truths. That is what it is.

It is in this context that Paul used the Word when he was standing before King Agrippa. He asked, "King Agrippa, believest thou the prophets? I know that thou believest." (Acts 26:27). Agrippa gave an outward assent to the truth spoken by the prophets, but with that he did not become a Christian. Agrippa said, "Almost thou persuadest me to become a Christian." Hereby it can be seen that an historical faith is not enough for salvation. It does not make us a Christian in the most essential sense of the Word. It does not ingraft us into Christ, and it does not make us partakers of His anointing (question 32 of the Heidelberg Catechism). It is an outward knowledge.

Of what benefit is that then to a person?

We must not underestimate historical faith. It is an outward faith, and then we say, it is not enough, so what benefit is it? No, we must not speak that way. Then we will throw away something which we should highly treasure. I have never seen true Christians without historical faith. They will all agree with God's Word.

In addition to that, how many there are in our days who no longer accept the Bible as the Word of God. Unbelievably large numbers of people no longer agree with the truths in God's Word. There has been much anger addressed against the truths of the Bible. Piece by piece there are portions of the Word

which are denied or even removed. The creation, the fall, the resurrection, the ascension, and the assuming of our human nature by the Lord Jesus are all spoken against. The thoughts toward obtaining an eternal salvation are only expressed in a desire for satisfaction here and now.

Is then historical faith only the result of our upbringing? No, it is not at all just the ordinary way when a person accepts the Bible as the truth. That much honor we have not coming to us. God's Word says our understanding is darkened. It is our intellect which reasons away the matters contained in God's Word. We may not lay the reason of our outward agreeing of faith to our upbringing, no matter how seriously our mother and father are admonished to do so by means of the promise made at baptism. The Lord wishes to use our upbringing as an instrument in His hand to bring us by the Word and to keep us with the Word. Most important, however, is that by these means the Lord calls us, calls us with a well-meant invitation. The Lord even gives to those whom He calls by means of His Word, discerning gifts (Canons of Dort, Head 3/4, Art. 9). Let us not think lightly about this historical faith.

Sometimes doubts can arise in our thoughts about the Word of God. You can suddenly be faced with all

types of improbable situations. Then do not take for granted the fact that you accept the truths of the Bible at such moments. At such times it is so necessary to pray to the Lord in a very simple manner that you may be kept with the faith that God's Word is true. He alone is mighty to drive away the onslaughts of Satan and to give His Word back to you.

Why is historical faith given?

Historical faith is given as the means whereby the Lord calls us. He knocks at the door of our heart. He does not only want our understanding but also our heart. Our sad and terrible condition is that we inwardly remain standing far from the message of the Word. The Lord has given so much, and we have not heard it.

It is the Lord who can also open our hearts, just think of Lydia. Let us especially ask for the enlightening of the Holy Spirit, for then we will become inwardly concerned with the message; it will not be just an outward assent but also an inward assent as to the truth of the Word. Then we will bow and humble ourselves before the Lord to confess our guilt, and we will learn to know the grace of the Lord Jesus by means of the instruction of the Holy Spirit.



Bible Stories for Little Ones

The Story of Moses (1)

(Based on Exodus 1)

Do you remember the story about Joseph? We told you that his brothers hated him so much that they sold him to some travelers. These men took him to Egypt where he was sold to an important man by the name of Potiphar. After being in jail for some time for something he did not do, the Lord led Pharaoh to release Joseph from prison, and he made Joseph a very important man in his kingdom because he had interpreted Pharaoh's dreams. Joseph has large barns built to store food, so it will be available when the years of famine come.

Now all of Joseph's family was living in Egypt. The Lord had provided that they were taken care of with food and a place to keep their cattle. Many years went by. Joseph had children, and his children had children. Joseph died, but he left behind a very large

family. They did not return to the land of Canaan but stayed in Egypt. They felt very much at home there. They were all the offspring of Jacob whose name the Lord had changed to Israel; therefore, they were known as the children of Israel.

Joseph died, but someone else died also. That was Pharaoh who had been a good friend. The new king did not know Joseph or what he had done for the people by giving them food. He became concerned when he saw all the people who were not Egyptians. He said to his servants, "There are more of these strangers than there are of us. What would happen if there were a war? They could fight against us and take over our country. We have to put them to work for us. We will have them build two cities for us, and we will make them work very, very hard."

So, the children of Israel had to work very hard. They could hardly stop to even take a drink of water. The king thought that with his plan the people would get sick and die. However, that did not happen; the people continued to increase in numbers, and they became stronger and stronger. The king said to his servants, "We have to make them work harder. From now on, we will not give them straw to make bricks, but they will have to get it themselves, as well as the mortar, but they still have to make the same number of bricks as before."

Did the plan work? No, it did not. The people still increased in number. The children of Israel became greater and greater, and the king whose name was also Pharaoh became angry. He asked the two nurses who helped the Israelite women when babies were born to kill all the new-born boys. In that way he hoped that the people would gradually become fewer

and weaker. The nurses, however, did not kill any of the boy babies because they feared the Lord. When Pharaoh asked the nurses why they did not obey him, they told him that the Hebrew women gave birth very quickly so that the babies were born before they got there. The Lord blessed these nurses because they did not follow the king's command.

In all of their trouble, the children of Israel called upon the Lord and He heard them. We all know that the Lord is mightier than the greatest king, and He always looks out for His people. He would work out a way to help the people of Israel escape from Pharaoh and from the land of Egypt.

Pharaoh tried one more way to kill all the baby boys. Do you think that the Lord would allow that to happen? We will read in our next story how one baby boy was saved whom the Lord would use to save the nation of Israel.



Bible Quiz

Mire

Dear Boys and Girls,

"I need a box," I told my children breathlessly, "and can someone get a bowl of clean water?"

They stared in surprise from my shocked face to the bedraggled duck in my arms. "Mom, what happened?"

I pointed towards the pen that holds six ducks and their little friend, the potbellied pig. "I'm not sure," I answered. "She was almost on her back and can't stand up at all. Something has attacked her."

The children gathered around with pitying looks. "Aww, she's bleeding all over."

Carefully, I placed the duck in the kitchen sink and washed her with warm water. She was covered in mud; she drank thirstily. Then, exhausted, she rested in the box. After a few days, I placed her back in the pen. However, the next morning, my heart jumped into my throat. Horrified, I climbed into the pen and reached for something moving in the mud. All I could see were two eyes staring up at me helplessly from a lump of brown muck. The once beautiful white duck was on its back, and it seemed it wouldn't be much longer before she would have died. I scolded her as I carried her gently inside.

"Now why would you go right back to that mud, silly duck?"

The poor duck moved into my tub, and there she stayed for many days. It wasn't until she tried to fly out and broke the heat lamp one day that I dared to put her back outside.

Several times a day, I filled the tub with warm water. The duck, which the children named Polly, would splash and spatter to her heart's content. The warm therapy was good for her legs. Once the tub was dry again, she still could not walk and often tilted onto her back. I gave her all the loving care she needed; yet...when my hand came close, Polly would hiss warningly, and her bill would dash towards me with a snap. She would back away, looking suspicious, but I wanted her healed and happy, so I continued to care for her no matter how she acted. I wanted her delivered from her miserable state, and I wanted her changed into a healthy, white duck.

This is how it happens when God takes a sinner from the mire of sin. Mire is an old word for mud. That duck was glued to the mud, wasn't she? In the same way, sinners are unable to deliver themselves

from their sinful state. Not only that, but they don't even want to be delivered. They may call out to God if they have a trouble or danger or fear, but as soon as the trouble is over, they go right back to their way of living in sin. Their very thoughts and heart are completely sinful, but they don't see any danger in it, nor does it bother them. At times it may bring them into trouble, and they may have times when they try to avoid some sins, but they do not see their inward corruption. We are all such sinners by nature. How often do you think about the sin in your heart? How often do you feel distressed that you do not love God above all and that you do not belong to Him? Never? Ask the Lord often to give you desires for Him and desires to be delivered from the awful state in which you have been born.

Polly hissed at me when I helped her. Are sinners happy when God begins to work in their heart? Do they thank the Lord and open their hearts wide for Him to help and save them? Do they run towards Him because they want Him to be their God? Not at all! Sometimes one of those sinners looks back later and says that he never did anything other than *run away* from God even when He was beginning to work in his heart. "How strange," you might say, "if the Lord wanted to give me a new heart, I think I would be very happy." However, when the Lord works in a person, he will discover that his heart only wants to fight against it. His heart might beg the Lord to leave him alone.

That is very foolish, but that is how foolish our heart is. Does the Lord then leave such a person? Does He say, "I have offered it to you, and I began to work in your heart, but now I have thought better of it; now I have seen how you are and how much you fight me, and I no longer want to convert you"? No, the Lord never, never does that. The work He begins, He will finish. Do you know why? That is because He already knew how bad those hearts were. He already knew that He would first have to *make them willing* Himself and that He would overcome them with His love. He loved them from eternity, and He wants them to be His children forever. When He draws them, those people receive desires to be delivered even though another part of them struggles against it; He says, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."

* * * * *

1. David writes a song when delivered from the hand of Saul, in which he speaks of stamping his enemies as the mire of the _____ (2 Samuel 22).

2. Job tells us that the reeds which grow by water, also called rushes and flags, cannot grow without mire and _____ (Job 8).

3. Job laments that the Lord is against him and says he has been _____ into the mire (Job 30).

4. Job describes a leviathan and says he spreads _____ pointed things upon the mire (Job 41).

5. The psalmist sank so deep in his feelings and troubles that he said he was sinking in _____ mire (Psalm 69).

6. He needs to be delivered by the Lord from the mire, from those that _____ him (Psalm 69).

7. He that waits for the Lord in this chapter will rejoice over his enemy and see her _____ as the mire of the streets (Micah 7).

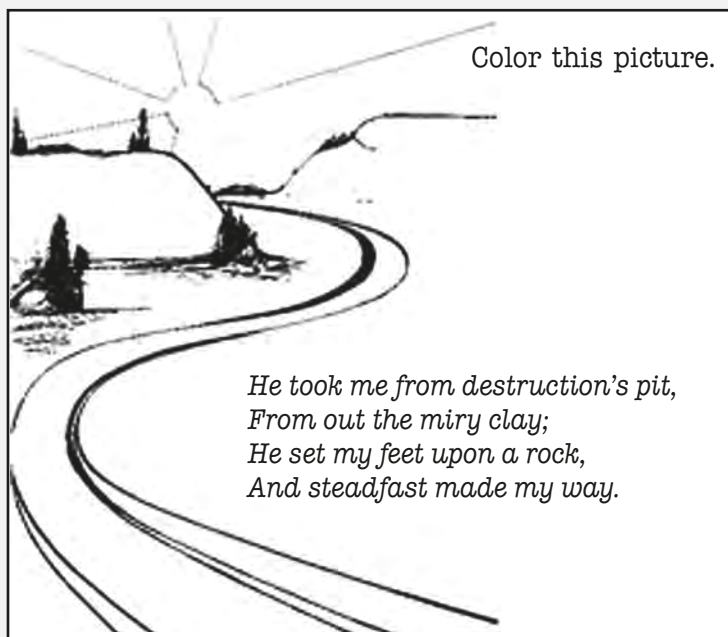
8. Tyrus heaped up fine _____ as much as the mire on the streets (Zechariah 9).

9. The mighty men tread down their _____ as mire in the streets (Zechariah 10).

10. Those that turn back to their sinful former life are like a sow which was _____ which returns to wallow in the mire (2 Peter 2).

11. From a hypocritical nation will be taken the spoil and the _____, and they will be trodden down like the mire of the streets (Isaiah 10).

12. Use the letters from 1-11 which are in a box to complete this sentence: Jesus used spittle mixed with the dirt of the ground to make a type of mud which is called _____ in the Bible. He used this small means in His almighty power to heal a blind man.



Color this picture.

*He took me from destruction's pit,
From out the miry clay;
He set my feet upon a rock,
And steadfast made my way.*

For the Older Children

13. Use the secret code and write the message.



57:20

For the Younger Children

Several people in the Bible were cast into pits. Fill in the correct name from the box into the blank.

Daniel Jeremiah Joseph

14. _____ was cast into a pit in which there was no water.
15. _____ was cast into a pit where he sank deep into the mud (mire).
16. _____ was cast into a pit full of hungry lions.
17. Did any of these people die in the pit? Why or why not?
(see Jeremiah 38, Daniel 6, Genesis 37) _____

Answers to June's "Left Alone" quiz:

1. blood, frogs, lice, mice, cattle disease, boils, hail, locusts, darkness, death of firstborn
2. b, d, c, a
3. God made a path and drowned Pharaoh and his soldiers in the Red Sea.
- 4-1. loaves Mark 6:52
- 4-2. stiffened 2 Chronicles 36:13
- 4-3. temptation Psalm 95:8
- 4-4. mischief Proverbs 28:14
- 4-5. wonderfully 1 Samuel 6:6
5. Today, if ye hear His voice, harden not your hearts. (Psalm, Hebrews)

Answers to previous quizzes were received in April from:

- | | |
|---------------------------|--------------------------------|
| Sawyer Bakker 1 | Teddy Mol 1 |
| James Balkema 1 | Andrew Remijn 1 |
| Anabelle Berkenbush (2) 2 | Alex Rus (3) 3 |
| William Berkenbush (2) 2 | Jessa Rus (3) 3 |
| GaryJon Blom 2 | Laura Scherpenzeel 1 |
| Martena Blom (2) 6 | Colin Ten Hove 1 |
| Willem Blom 3 | Esther Teunissen 4 |
| Gary Boon 1 | Joel Teunissen 1 |
| Jenny Boon 1 | Aaliyah Timmer 1 |
| Paul Boon 1 | Drake Timmer 1 |
| Hayley Bosch (2) 2 | Charity VanBrugge 1 |
| Elijah Cutajar 1 | Jed VanBrugge 1 |
| Emily Cutajar 1 | Miriam VanBrugge 1 |
| Noah Cutajar 1 | Maurice Van Garderen 1 |
| Nicholas DeVries 1 | Thirza Van Garderen 1 |
| Cody Driesen (2) 2 | Emmalyn Van Garderen 1 |
| Kacie Driesen (2) 2 | Shantel Van Liere (2) 3 |
| Sam Driesen (2) 2 | Jozias Van Ravenswaay 1 |
| Toby Driesen (2) 2 | Naomi Van Ravenswaay 1 |
| Kaylynn Ekema 1 | Alyssa VandeBruinhorst (2) 2 |
| Geralyn Engelen 1 | Jennifer VandeBruinhorst (3) 3 |
| Kariena Engelen 1 | Alivia Vande Hoef (2) 4 |
| Shawn Engelen 1 | Micah Vande Hoef 3 |
| Trevor Engelen 1 | Gerrit Vanden Broek 1 |
| Adrian Groenendyk (3) 3 | Ian Vanden Broek 1 |
| Benjamin Groenendyk (3) 3 | Lisa Vanden Broek 1 |
| John Groenendyk (3) 3 | Treana Vanden Broek 1 |
| Jillian Honeysett 1 | Arianna Verhoef (2) 2 |
| Allia Kelderman 1 | Jonathan Wesdyk 1 |
| Christa Kerkhoff 2 | Laura Wesdyk 1 |
| Ashley Knibbe 2 | Rebekah Wesdyk 1 |
| Brennan Knibbe (2) 2 | Arthur Wisse 2 |
| Caylea Knibbe 1 | Joanna Wisse 2 |
| Courtney Knibbe 2 | Lane Wisse 2 |
| Donovan Knibbe 1 | Leah Wisse 2 |
| Jarynne Knibbe (2) 2 | Tonia Wisse 2 |
| Lindsey Knibbe 2 | Marcail Ymker 1 |
| Lydia Knibbe 2 | Paxton Ymker 1 |
| Nathan Knibbe 2 | Quentin Ymker 1 |
| Quinton Knibbe 1 | Shauntae Ymker 1 |
| Whitney Knibbe 2 | |
| Lydia Mol 1 | |
| Rachel Mol 1 | |

This month, one Bible has been given already to the children in Bolivia. Thank you!



Letters to My Young Readers



Welcome to our new members:
Ross Van der Waal, Jillian Honeysett, and
James Balkema.

Love,
Aunt LenaBeth

Lindsey Fluit

Thanks for your letter, Lindsey. There are so many birds, aren't there? At our birdfeeder we get nuthatches, chickadees, titmice, mountain sparrows, and woodpeckers. We never see robins because we live on a mountain, but once we saw a purple finch and a few times some pileated woodpeckers. What type of birds do you like best? Do you collect eggs from your chickens? I'm not sure I have a favorite animal or color either, Lindsey. I like yellow, green, blue, and all the shades between. I like chickens, birds, dogs, horses, donkeys, sheep, and cows, and yes, we have animals – dogs, cat, chickens, ducks, pony, donkey, sheep, pigs, and bunnies. No, I don't write the whole *Banner of Truth*, just the quiz and its introduction. Yes, aren't the birds on the cover of the April issue cute? I think so, too. The Lord sees even the smallest sparrow, and His care is over all creatures. What a great God He is.

Please send your answers to the
address shown below:

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

Dear Boys and Girls,

Hopefully, you have read about our new plan in the last issue of *The Banner of Truth*. You have begun saving up for Bibles by completing the quizzes. After you have completed six quizzes, a New Testament will be sent to a child in Bolivia. Each child will receive a personal note inside which tells them who gave them the Bible. The Bibles will go to four different children's homes in Bolivia which take in homeless children off the streets. They are called:

- Hogar de Niños Standberry (Standberry Children's Home)
- Operación Restauración (Operation Restoration)
- Hogar Ebenezer (Ebenezer Home)
- Centro de Rehabilitación Novo (Novo Rehabilitation Center)

You will be children helping children. May the Lord richly bless His Word to our soul and to their soul—we all need the same thing.

Love,
Aunt LenaBeth



Boys rescued from the streets of a city in Bolivia receive New Testaments.

News & Announcements

Church News

MINISTERIAL CALLS

Extended:

To Candidate H. de Leeuw by the congregations of Brant County, Ontario; Corsica, South Dakota; Covell Ave., Grand Rapids, Michigan; Franklin Lakes, New Jersey; Lethbridge, Alberta; Markham, Ontario; Nobleford, Alberta (branch of Picture Butte); Sheboygan, Wisconsin; Sioux Center, Iowa; Sioux Falls, South Dakota; Sunnyside, Washington.

To Rev. A.T. Vergunst of Waupun, Wisconsin, by the congregations of Carterton, New Zealand, Houten and Vlissingen, the Netherlands.

Accepted:

By Candidate H. de Leeuw, to the congregation of Franklin Lakes, New Jersey. He has declined all the other calls extended to him.

Obituaries

VANDENBERG, Gerritje – Age 78, June 11, 2019; Picture Butte, Alberta; Husband – Hendrikus (deceased); Children – Brenda & Peter Van Schothorst, Henk & Geraldine Vandenberg, Geraldine & Leendert Van Esch, Evelyn & Jan Klok, Rex & Marilyn Vandenberg, Elbert Vandenberg, Tony & Christine Vandenberg, Gerald & Amanda Vandenberg, Petula Vandenberg; 45 grandchildren, 27 great-grandchildren; Sisters – Johanna Aleman, Dorothy Houck, Alberta & Kees Guliker, Judy & Henk Baars, Geraldine & Marvin Burton; Brothers – Elbert Beekman, Dirk & Greta Beekman, Gerald & Rita Beekman, Gerrit & Evelyn Beekman; Brother-in-law – Frank & Willy Van Ee; Sisters-in-law – Hendrikje Van Hierden, Teunie & Bill Slingerland, Janet & John Klok; predeceased by daughter and son-in-law Patricia & Peter Klok, sister Pat Van Ee, brothers-in-law Evert Van Hierden, Bert & Eefje Van Eck, Don Wesley, Cornelius Aleman, and Merle Houck. (Rev. H.D. den Hollander, 1 Chronicles 29:15.)

VANDENBEUKEL, Aaltje Hendrika (Rita) (nee Sommer) – Age 73, May 13, 2019; Norwich, Ontario; Husband – Jim; Children – Karen & Ron Kranendonk, Erica & Dick Schaap, Debra & Cornell Heerschap, Jim Vandenberg, Henk & Emese Vandenberg; 26 grandchildren, 1 great-grandchild. (Rev. E. Hakvoort, Psalm 121:1.)

In Memoriam

Mr. Leonard Van Wingerden

On May 22, 2019, it pleased the Lord to remove from the midst of his large and extended family, Mr. Leonard Van Wingerden at the age of ninety-one. Mr. Van Wingerden faithfully served the former NRC of Peoples Park, New Jersey, as an elder for some years with all of the gifts which the Lord had given him. May the Lord comfort the mourning family and bless this calling to all of our hearts.

— The Clifton NRC Consistory

VAN WINGERDEN, Leonard – Age 91, May 22, 2019; Towaco, New Jersey; Wife – Henrietta (deceased); Children – Aplonia & Jaap Nijse, Cornelia Kaufman, Leonard Jr. & Donna Van Wingerden, Hank Van Wingerden, Gertrude Breeman, Peter Van Wingerden (deceased), Cornelius & Robin Van Wingerden, Jacob Van Wingerden, Alfred & Yvonne Van Wingerden; 25 grandchildren, 40 great-grandchildren, and one great-great-grandchild; Siblings – Gertrude & Rev. Cornelius (deceased) Hegeman, Christine & Cornelius (deceased) De Groot, Jennie & Johannes (deceased) Van Vugt, Case & Rita Van Wingerden, William & Joanne Van Wingerden, Orie & Kathy Van Wingerden, John & Barbara Van Wingerden, Abe & Ruth Van Wingerden; predeceased by an infant daughter, brother Aart & wife Cornelia Van Wingerden, sister Cornelia & husband Jacob Schneider, and brother-in-law Hank & wife Maude Van Wageningen. (Rev. C. Vogelaar, John 14:2&3.)

New Congregation— Nobleford, Alberta, Canada

Upon the advice of the building committee, the consistory has agreed to change the date of the dedication and institution of the new congregation in Nobleford, Alberta, to **Wednesday, October 9, 2019**. Rev. E.C. Adams hopes to lead the dedication service at 1:30 P.M. and the institution service at 7:00 P.M., the Lord willing. All are invited to attend this special day. Anyone in need of accommodations may contact either Deacon Gerard de Leeuw at 403-824-3434, e-mail gerarddl0034@gmail.com, or Deacon Marco de Wilde at 403-824-3034, e-mail dewildemarco@outlook.com.

Installation and Inaugural Services of Rev. J. den Hoed

“The LORD hath done great things for us; whereof we are glad.”

Wednesday, May 23, 2019, was a monumental day for the congregation of Lynden, Washington, when for the second time since they were instituted as a congregation, they received their own pastor and teacher, Rev. J. den Hoed, formerly of Franklin Lakes, New Jersey. The installation service was led by Rev. P. Van Ruitenburch of Chilliwack, British Columbia.

The service was opened with the singing of Psalter 374:1&2; the reading of the Nicene Creed, Ephesians 6, and prayer. Rev. P. Van Ruitenburch chose as his text Ephesians 6:19&20: “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.” Rev. Van Ruitenburch titled his sermon “Prayer for the Preacher.” He divided the text into four points: 1) For opening of the Word; 2) For courage; 3) For fullness; and 4) For opening.

Rev. Van Ruitenburch told the congregation that since the Lord had seen fit to send a minister unto them, the Lord also has work for him to do. The congregation was urged to be much in prayer for their minister so that he could open to them the mysteries of the gospel and serve to bring sinners to Christ. After the reading of the Form for the Installation of Ministers, Rev. J. den Hoed answered prayerfully, “Yes, truly, with all my heart.” The congregation was asked to sing Psalter 370:1&2. Rev. Van Ruitenburch then addressed some personal words to the minister and his family as well as to the congregation of Lynden, indicating that the Lord had opened a way for His servant to return to Lynden. The service was closed with prayer and the singing of Psalter 397:5-8.

On the evening of the same day, Rev. J. den Hoed preached the inaugural sermon to his congregation of Lynden and the assembled guests who had come from several places to attend. After the opening vatum and singing of Psalter 134:1&3, Rev. den Hoed read from Acts 8:26-40 and led in prayer. He began his sermon by telling how the Lord had led him to accept the call to their congregation. He knew also that there had been many a cry from the congregation for their own undershepherd and teacher. May the Lord bind us together in peace and unity, and could it be that many may be called out of nature's darkness to His wonderful

light. He used as his text for the evening Acts 5:30-35. The theme was, "The Leadings of the Holy Spirit in the Life of Philip and the Eunuch." This theme was divided into three parts: 1) A wonderful meeting; 2) A wonderful sermon; and 3) A wonderful fruit. There is no better service than to be in the service of the King of kings. May He supply liberally for both minister and congregation in the unknown future.

At the close of the service, Rev. den Hoed addressed Rev. Van Ruitenburg and thanked him for the loving way in which he had conducted the installation service. It was his hope that together with the other ministers in the Far West that there would be unity and brotherly love. He also thanked the congregation of Lynden and the consistory for all of the efforts extended in his coming. May the Lord yet give a few years in His service where also among the youth there may be many brought to a saving knowledge that must be known in Christ alone. Rev. den Hoed was then addressed in turn by Rev. H.D. den Hollander on behalf of Classis Far West, Rev. G.M. deLeeuw of Classis Midwest, Elder J. Willekes from Franklin Lakes N.J., and Elder J. deBruin of the local congregation. Rev. den Hoed thanked the speakers for their words of instruction and encouragement, and after the closing prayer and singing of Psalter 381:1,3&4, he pronounced the blessing upon the flock of Lynden for the first time. May the Lord add His indispensable blessing upon the words spoken in this day.

After the service an opportunity was given to meet with Rev. den Hoed and his wife.

Curatorium Announcement of the Gereformeerde Gemeenten

The Curatorium of the Gereformeerde Gemeenten met on May 20-23, 2019. Three students were accepted to begin study in their theological school. They are: Mr. A.E. Bijder, an elder from Werkendam, the Netherlands; Mr. J.M. Evers, an elder from Carterton, New Zealand; and Mr. J.J. Hoogerbrug, an elder from Stolwijk, the Netherlands.

2019 Yearbook of the Gereformeerde Gemeenten

The 2019 yearbook of our sister congregations in the Netherlands may be ordered from:

Mr. Evan Kersten
1389 Lamont Ave. NW
Grand Rapids, MI 49504
Telephone: 616-862-7303
E-mail: erkersten@sbcglobal.net
Price: \$15.00

Address Correction

An incorrect address for Mr. & Mrs. George Eckardt was printed in their fiftieth wedding anniversary announcement (see June 2019 *Banner of Truth*). The correct address is: Unit 34, 8500 Young Rd., Chilliwack, BC V2P 4P1.

Change in Date for Classis Far West Youth Day

Since there are other community activities scheduled for the 6th of July, the Youth Day has been rescheduled for **July 13, 2019**. The Picture Butte NRC will be hosting the annual Far West Youth Day. 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 may be arranged for out-of-town guests. There will be a welcome evening for our guests to meet each other and their host families on Friday, July 12. For further information and registration please contact Elder Rick de Kok at rdesignwoowork@gmail.com or call 587-370-4007.

40th Wedding Anniversary

On June 15, 2019,
our dear parents, and grandparents,

Raymond & Valerie Kleyn

commemorated their
40th wedding anniversary

*"Trust in the LORD, and do good;
so shalt thou dwell in the land, and verily
thou shalt be fed"* (Psalm 37:3).

1462 Broadview Dr., Jenison, MI 49428

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.

MOUNT CHEAM CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA—*As school board and administrators of Mount Cheam Christian School, Chilliwack, BC, we are always called to plan ahead although we certainly must always keep in mind what the Lord says through James: "If the Lord will, we shall live, and do this, or that" (4:15). We ask those who are interested in a teaching or educational assistant position to consider MCCS.*

Applicants must hold or be eligible for BC certification and subscribe to the faith identity of the MCCS 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 Mr. Jan Neels, principal, jneels@mccs.ca.

Please send your application, along with supporting documentation, to Mr. Jan Neels, principal, email: jneels@mccs.ca and to Mr. Eric Van Maren, school board secretary, email: ericv@vanmarengroup.com, or mail to Mount Cheam Christian School, 48988 Yale Road East, Chilliwack, BC V4Z 0B2.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, POMPTON PLAINS, NEW JERSEY, is interested in receiving applications from individuals to be employed or transition into the administrator role of our school for the 2020-2021 school year. Qualified applicants would be those with educational administrative experience or experienced teachers with administrative aspirations. A suitable transition plan will be instituted based on the applicant's experience and background. The applicant should be a male in good standing from the Netherlands Reformed Congregations who has a burden and a desire for the temporal and spiritual welfare of the students. To apply or request more information, please contact the education chairman, Tim Mol, at 973-204-5677 or the administrator, Mr. John Van Der Brink, at 973-628-7400.

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

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 oppor-
tunities 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. Appli-
cants 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!

Not Satisfied with Any Religion

The Lord's people who are taught by His blessed Spirit and know what poor, guilty, ruined, and condemned sinners they are in themselves—people who have found the Lord Jesus Christ precious to their soul—are not satisfied with any religion (however great the profession of it may be) unless there is something of the bright side experienced as well as the dark side and something of comfort as well as sorrow; such professors have been wounded and distressed on account of sin and have also had fresh testimonies of the love of God to their souls.

I have much greater hope of those persons being in the right way who mourn over their darkness and are in trouble about their souls than of those persons who are always boasting of their faith and talking of their enjoyments. Many are so satisfied and comfortable with their religion; they say they are always in the light and always happy; if you question the genuineness of their faith and say they are presumptuous characters and that it is not right to call such as preach in this way the ministers of God, such persons would soon be offended by you and accuse you of being very uncharitable. Let such as those who have this kind of religion and talk so largely, come to be tried, sifted, and exercised, and it will soon be evident that the greater part or all of their religion arises from the pride of their heart and is one of the devices of Satan. There is a greater confidence to be placed in the standing of those who are tried and cast down, who are sorrowful and mourning on account of sin, and who are crying out, "What ever will become of us?" than of those who are full of pride and presumption. I have a greater opinion of those who are thus humbled and brought down, seeing themselves sinners in God's sight and feeling their lost and ruined state, than of those who are always talking about the greatness of their faith.

So that what we contend for is this: There must be sorrow as well as joy; there must be wounding as well as healing. God's children are lost as well as found. They are pulled down and they are built up. They are stripped and they are clothed. They are condemned in their own sight and brought to mourn over their sin and sinfulness, yet, at times, are enabled to rejoice on account of what Christ has done for them.

— William Tiptaft

■ ■ 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.

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Desiring to Love and Delight in God

O LORD, I would delight in Thee,
And on Thy care depend;
To Thee in every trouble flee,
My best, my only Friend.

When all created streams are dried,
Thy fullness is the same;
May I with this be satisfied,
And glory in Thy name.

Why should the soul a drop bemoan,
Who has a fountain near—
A fountain which will ever run
With waters sweet and clear!

No good in creatures can be found,
But may be found in Thee;
I must have all things, and abound,
While God is God to me.

O that I had a stronger faith,
To look within the veil;
To credit what my Saviour saith,
Whose words can never fail.

He that has made my heaven secure
Will here all good provide;
While Christ is rich, I can't be poor;
What can I want beside?

O LORD, I cast my care on Thee;
I triumph and adore;
Henceforth my great concern shall be
To love and praise Thee more.

— *Dr. John Ryland*