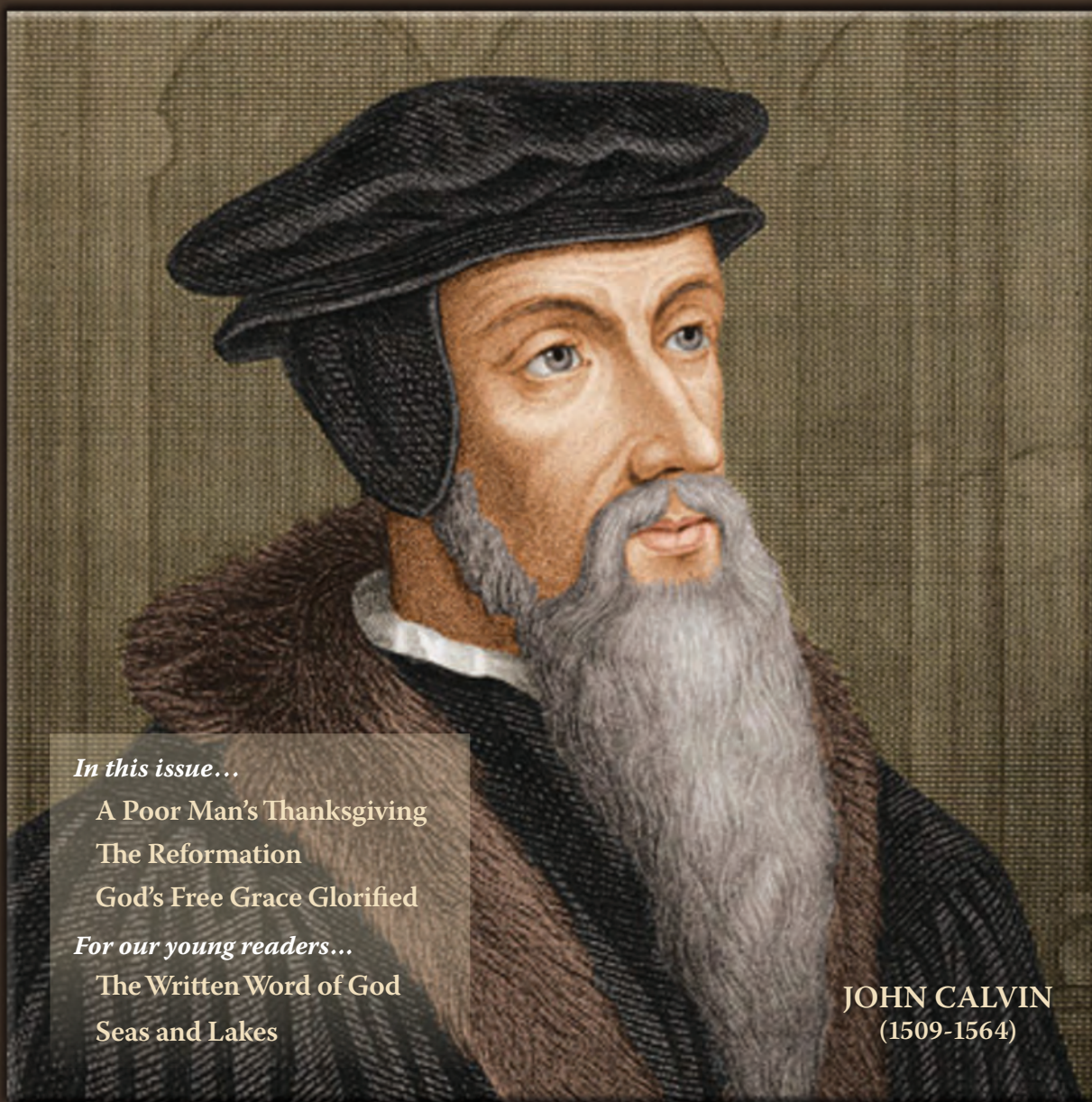


# *the* **Banner** *of Truth*

**October 2019**  
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The Official Periodical  
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Congregations of the  
United States and Canada



*In this issue...*

A Poor Man's Thanksgiving  
The Reformation  
God's Free Grace Glorified

*For our young readers...*

The Written Word of God  
Seas and Lakes

**JOHN CALVIN**  
(1509-1564)

*"A dog barks when his master is attacked. I would be a coward if I saw God's truth is attacked  
and yet would remain silent." JOHN CALVIN*



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## Meditation

### A Poor Man's Thanksgiving

Rev. H.D. den Hollander, Fort McLeod, AB

***"This poor man cried, and the LORD heard him, and saved him out of all his troubles"*** (Psalm 34:6).

What is more fitting to a poor man than thanksgiving? What is more touching for every beholder to observe? A poor man, who has received a gift, a blessing, a stipend, bathed in tears, humbly acknowledging his benefactor. Here is beauty in the midst of misery. Here the heart of a benefactor is drawn to repeat his deed of mercy.

"This *poor man*." What is a poor man? Solomon says, "The destruction of the poor is their poverty" (Proverbs 10:15b). Poverty destroys a man. Why? Because poverty prevents him from escaping his miserable condition. Try as he may, a poor man cannot help or deliver himself. He has no power, no ability.

"This *poor man*." Who is *this* poor man? This poor man is David, the man after God's heart, a dear child of the Lord. "A poor man" is what he calls himself. Do you also call yourself a poor man? By nature, we do not. We say, "I am rich, and increased with goods, and have need of nothing." We know not that we are wretched, miserable, poor, blind, and naked. The Lord teaches His people their poverty, as David experienced. He was instructed in his inability to help himself or to deliver himself from his miserable condition.

"This poor man *cried*." Is that not what a poor man does? Indeed, what else can he do? He can do nothing else but cry because he has no power to help himself. Did the Lord ever make you a truly poor man, my friend, one who could do nothing else but cry to Him?

David is probably sitting in the cave of Adullam. It is to this cave that he has escaped from the hands of Abimelech in the land of the Philistines. Here he reflects on what has taken place. Do we ever do that or are we too busy for reflection? Does not thanksgiving proceed from reflection—from reflection upon a day of prayer? That is what it was for David as he sat in the cave. Here he reflected upon the deliverance of the Lord in the day that he experienced he was a poor man, a man without power to deliver himself. It was a day that a cry went up out of his heart in his urgent need. No, it was not a day he was with the multitude in the house of the Lord as you and I on Thanksgiving Day. Nor was it even a day he was in his secret chamber, on his knees in prayer before the Lord. No, David reflected upon a secret cry, a cry unheard and unknown to any other man on earth, a cry which had burst forth from his heart in a great need. David reflected upon a day that he believed he would die. He was surrounded by enemies. They cast angry glances at him. They hurled hateful words. David was sore

afraid; David had thought he would go to the land of the Philistines and not be recognized. Do you do that too, young people? Do you try to mingle with the world in a way that they will not recognize you, in a way that it will not be noticed that you are not actually from among them, that you do not actually belong to them? It does not work for David. "Is not this David, the king of the land? Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?" They recognize him. David was brought into great danger. David feared for his life. He could not die; nor did he want to die.

Oh, David. Why do you fear? Is it necessary to be afraid? Has the Lord not promised you the throne of the kingdom? Have you not received His anointing by His servant Samuel? Ah, friends, today, increasingly we hear even in our own circles, "You must believe, you must trust the promises," but it comes too often from the easy chair. See here the reality in the life of God's people. We can say to David now, "Just believe, just trust the promise of the Lord," but is it not true that one feels something of the difficulty here? It is not easy for David when he is surrounded by his enemies, and that is also the experience of the true Church. What they *ought* to do is not necessarily what they are *able* to do. How often they painfully experience the blessed truth that faith is a gift of God.

What does David do? He does not know what to do. Are there also readers who do not know what to do? Do you not know what to do when, in fear for your life, you see nothing but the enemy of sin within and without, threatening your destruction? Can you not find faith in your miserable condition to take hold of the promise of the Lord, which you formerly experienced to be your expectation and consolation? What does David do? Oh, when David sits in the cave and reflects upon what he did, then he is so ashamed of himself. That is what the true Church experiences. From their side it is all sin. David thinks about how he acted before the enemy. There he thought to help himself out of his predicament with his own sinful inventions. There he feigned himself mad. He scabbled upon the doors of the gate and let spittle run down upon his beard. Oh, what a disgrace he has been in the land of the heathen, in mistrust and unbelief, shaming the Lord and His people.

And yet, yet? Scabbled and spittle were not all that David did. No, what does David say? "This poor man cried." Oh, a poor man indeed. David could not deliver himself from Saul. He could not deliver himself from Abimelech. Neither could David deliver himself from David. No, not from his

own unbelieving and sinful heart. Oh, what is the true Church but poor men crying? Poor men crying unto the Lord because they cannot deliver themselves from the world, from Satan, and from their own sinful hearts. Oh, in their own judgment all is wrong, all is upside down, there is nothing left of the fear of the Lord, but is it actually so? David says, "This poor man cried." Is that not the way of a poor people? What does Zephaniah write? "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD." No, David would not call it trust. From his side it is all unbelief; yet he cries. Oh, what a strange mixture there can be in the heart of God's people—what a strange mixture of sin and godliness, of unbelief and faith, of despair and hope.

David sits in the cave. David reflects. "This poor man cried, *and the LORD heard him*." Ah, David  *marvels* at this. It is such a wonder to him that *the Lord heard him*. He has not deserved that; He had forfeited all with his own unbelief and sinful actions. He had no right to expect it anymore. Oh, how the goodness, longsuffering, mercy and grace of the Lord appear to David now. How the people of the Lord sometimes marvel at the opening of the Lord's ear to the cry of their poor, undeserving soul. How they must learn that the cause lies not in themselves, that the Lord may glorify Himself in the work of His dear Son.

"This poor man cried, and the LORD heard him, and saved him out of *all* his troubles." Is that so, David? Out of all your troubles? Do you not go too far now, in the ecstasy of the moment while your affections are enlivened so that you exaggerate the blessings bestowed? "Saved you out of *all* your troubles"? Why are you sitting here then, in this dark cave? Why do you not go home again to your land and people? Ah, no, David cannot go home. It is true, there are still many dangers that surround him. Every day he must watch for his life. And yet? David does not exaggerate when he exclaims, "and saved him out of *all* his troubles." These words of David are spoken by faith. Faith in exercise views all things as they are in reality. By present deliverances, faith was enlivened in David, and at the same time rightly projected into the future. Yes, David shall receive the kingdom as the Lord has promised him. It cannot be

otherwise. David may believe that now with all his heart. Whatever troubles still lie in the way, the Lord Himself will bring him through. Friends, this is what faith beholds in Christ, in the blessed moments of its exercises. These are moments that nothing is missing in their life though they be not yet home. The Lord makes them to possess all things by faith in the blessed Mediator. Therefore, Paul says, "We are saved by hope." Neither shall this hope be put to shame but shall end in an eternal thanksgiving day.

On Thanksgiving Day we look back to Prayer Day. So often it is but custom, but sometimes the Lord makes a man feel his poverty when the fields dry up or when all is too wet to sow or harvest. Then a man feels his helplessness, yes, his poverty, his inability to help himself. He cries sometimes to the God of the Creation who is also the God of providence. Then sometimes Thanksgiving Day is made real and true in a natural way. If we may experience our spiritual poverty and cry from our poor soul in great need, then it is possible to experience the wonder of the salvation of the Lord to His Church. Truly, the Lord hears a poor man's cries and saves him out of all his troubles, and He receives all the honor.

That is just a little beginning of an eternal thanksgiving day for poor crying men. It will be a day when they will wonder eternally that "the LORD heard" them. How they will magnify the work and offices and Person of Jesus Christ. How precious He will appear to them. Indeed, all their troubles will then be over. They will be saved from them *all*. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4). The consequences of sin shall be finished and sin itself shall be done away, for we read that there shall in no wise enter anything that defileth. What a thanksgiving day shall that be for a poor man crying—saved from a troublous world, a troublous devil, and troublous sin in self. In unison they shall sing one song that can only be learned by the hundred and forty-four thousand that are redeemed from the earth. "This poor man cried, and the LORD heard him, and saved him out of all his troubles." Oh, will that be also the experience of each one of us? □

## Lukewarmness

The circumstances of the Church of Christ are the same all over. The necessity for Christ is not felt. Thus, there is very little room for Him, no more than in the time when Christ was upon earth. Church attendance has become a duty and it is very seldom done out of a true desire, much less out of hunger and thirst. But, it is also written in the Word of God that we could expect such things. The time has come, but the rulers of the earth are foolish in their pretended wisdom. They calculate with their fleshly wisdom (which they have also received from God), but they should not use it as they are now doing by denying God's government in all things, and to think that they can do everything without God.

— Rev. A. Van Dyke

# The Zeal of the House of My Father

Rev. A.M. den Boer (1928-2004)

(Taken from the October 1978 issue of *The Banner of Truth*)

***“And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not My Father’s house a house of merchandise”*** (John 2:15-17).

The Reformed and Lutheran churches observe Reformation Day on October 31. Sermons were preached during this day on the significance of this religious movement in Western Europe, early in the 16th century, which resulted in the formation of various Protestant churches.

On November 11, 1483, Martin Luther was born in Eisleben. The entire world was then shrouded in spiritual darkness because of the tyrannical power of the Roman Catholic Church. In those dark Middle Ages it pleased the Lord to lead Luther through such deep spiritual experience of sin that an intense desire awakened in him to know the truth of the gospel. The conflict between two opposite forces of light and darkness were first fought in his own soul. God shook the monk and then the monk shook the world by the work of reformation, which God laid on his shoulders.

Therein he followed the footsteps of his great Master, as is written in the above-mentioned text. The Lord Jesus had attended the marriage feast in Cana and performed His first miracle. His public appearance would take place in Jerusalem as the prophet Micah had foretold: “The Law shall go forth of Zion, and the Word of the LORD from Jerusalem” (Micah 4:2).

Now follow the Lord to Jerusalem and to the temple. He entered the court and there He was struck by a shocking spectacle; the court of the temple had been changed into the market place, full of cows, sheep, and doves, which the owners tried to sell. There also were people that changed money for foreigners. Instead of the sound of singing, He heard the lowing of cows and the noises of businessmen; the house of his Father was profaned.

This profaning was not only in external things but the consequence of the spiritual decay among Israel. The religion was only form and did not live among them. There was no love and no need for the service of God at all. They were religious but indifferent. It is true, the Law gave someone who lived too far from Jerusalem permission to buy a lamb. Now it was already too much trouble to buy the lamb in the city and bring it to the temple. They bought it in the temple and gave it to the Levite, so they had fulfilled the Law. They did not care that God’s house was dishonored, and the priests did not care either, so the temple became a house of merchandise.

The desecration of the temple is an example of what happened with the church of the Middle Ages. The pope took power which belonged only to the King of the Church, superstition was propagated, and so God’s house became also a place of merchandise. The life of grace was not completely taken away, but the church was the place of worship in name only. The doctrine of salvation had changed into a doctrine of good works. There was no place anymore for the doctrine of free grace according to God’s Word, which was emphasized by Augustine. Justification by faith was not preached anymore and became unknown in the congregations. Our self-righteousness must be the ground. Original sin is taken away by Christ, but we must do the rest. To fast is an excellent way to come to holiness; self penance or chastisement is very good too. Remission of sin could be bought with money. So it was in the days when Luther was born and raised.

See now God’s wonderful ways. During a heavy thunderstorm a friend of Luther was struck dead by lightning. Luther was so affected that he promised to devote his life to God. This was in a church in darkness where he must deliver himself from the burden of God’s wrath by his own works. Nothing relieved the burden of his soul. He walked in darkness until the Lord opened his Word, and he read, “The just shall live by faith.”

Now we read of the Lord Jesus: “And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.” The same was seen by Luther: Tetzels sold letters of indulgence for all kinds of sin which desecrated the church. This worked a holy anger in Luther, causing the beginning of the Reformation.

If the Lord Jesus would come today in our midst, how would it be? I am afraid that a holy wrath would be kindled in Him again. Is there not the same lukewarmness and indifference as we find in this text? What is the value of our religion? But we still have a pure doctrine. Is it also coupled to a holy life? Is our religion not mere custom?

There is a terrible doctrine in our days: “God is dead.” For many in the church “God is dead”; they don’t care at all. Remember the wrath of Christ in our text. His wrath was kindled against religion in decay, against a sanctuary where nobody cared about God’s holiness. Our life will also be examined, and there are only two ways: we resist or we may bow. When the Lord shows our unholiness in holy things, for example, our religion, then we become full of enmity. Never forget that the cross of Golgotha is the consequence of the cleansing of the temple. Never does hatred become so visible as when our self-will religion is discovered.



When the Lord opens our eyes, we learn to see our unholiness before God. Thus, the Lord teaches us that a reformation is necessary in our life. Not our zeal, but the zeal of Christ can save us. This means the just can only be saved by faith, which is a gift of God.

When the Lord Jesus found the house of His Father in such a condition, He was filled with a holy wrath; He drove out man and beast. It is surprising that nobody resisted Him, not even the priests. The people did not take the whip in their hands, for Christ's authority and majesty was felt as something supernatural. He had the right on His side and their consciences condemned them. Christ's servants did not care, the priests gave silent permission, but He could not tolerate the profaning of His father's house. Therefore, He said, "Take these things hence; make not My Father's house a house of merchandise." These are the words Christ spoke publicly in the temple. They revealed what and who He was. He is the Son of the Father and is sent to glorify Him. Christ is still doing the same to cleanse the church by Word and Spirit, by the service of the offices and using the keys of the kingdom of heaven, which will end in a reformation.

The Lord used Martin Luther as an instrument in His hand to cleanse the church. Calvin is used to lead us deeper into the mystery of salvation. Luther preached how we can be saved while Calvin emphasized more how God receives

the honor. In our days it is so easily forgotten that Luther and Calvin followed the example of Christ. In our days we hear so much about fraternization and unity, but the reformation must continue in the church, the home, and the heart.

This Reformation Day we may commemorate how God worked through Luther in 1517. In 1520 Luther burned the papal bull of excommunication issued by the pope which forbid Luther to continue his fight. In 1521 he said in Worms before his judges: "Here I stand, I cannot do otherwise; God help me, Amen."

When it is about God's Word, we cannot and may not be lenient. Pray that such a reformation in our life may begin or continue because if there never is such a reformation, we continue in the darkness of Satan and his reign.

May the Spirit of Christ and His reformation work in our heart to begin a true reformation which makes us willing to bring sacrifices for the Lord and His service, as He is so worthy to be served. They that sow in tears, shall reap in joy. Luther said:

*Let goods and kindred go,  
This mortal life also;  
The body they may kill,  
God's truth abideth still,  
His kingdom is forever. □*



## *Bible Study*

### **The Life of Isaac** (7)

*Rev. C. Vogelaar, Clifton, NJ*

*Based on Genesis 26:17&18*

**T**he life of God's people is a journey through the wilderness. We read in 1 Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." They are strangers and pilgrims. A stranger is one who lives in another country which is not his fatherland. He may work there, make a living, have a house, but he is still a stranger there. The people of that country have different customs and do not speak his mother tongue. His nationality is that of his birth country. God's children are also called pilgrims. These are visitors who, being in another country, see the works of art, admire the beauty of nature, and may enjoy some pleasures there, but it is just for a while. He will go back after sometime, for he is just a traveler whose journey goes through this country but he does not belong there. So it was also in the life of Isaac.

### **Blessing**

As Abraham felt the necessity to leave his homeland, Canaan, when there came famine, so Isaac was for the same reason also driven from his home. He went to the land of the Philistines, to the territory of Abimelech who was king of Gerar. "And there the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of" (Genesis 26:2). Probably, Isaac had intended to go to the land of Egypt, but the Lord commanded him to stay in Gerar. The Lord also gave a promise to Isaac which was, in essence, the same as the covenant promise given to Abraham, Genesis 15:5, "And said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be." Also in Genesis 22:17 the Lord promises that He will multiply Abraham's seed as the stars of heaven.

Not only did the Lord promise Isaac a seed as numerous as the stars of heaven, but He gave also the assurance that his seed would inherit all the land of Canaan. What is more, the Lord added the great spiritual promise that all the nations of the earth would be blessed through his offspring. "And in thy seed shall all the nations of the earth be blessed." It is the blessing of the Lord that maketh rich, and Isaac, though being a stranger, a pilgrim, belongs to that people that may partake in this great blessing. God's people may be despised by their enemies, but they are a blessed inheritance, and the Lord will take care of them. He, who had become poor, though He was rich, for their sakes will lead them safely on their journey.

### Separation

The Lord has blessed Isaac in the land of the Philistines. We read in verse 13, "And the man waxed great, and went forward, and grew until he became very great." The people of the land envied him. The jealousy of the Philistines probably led Abimelech to ask Isaac to relocate to a place where there would be less strife. There came a separation between Isaac and the Philistines. Although this is not pleasant to the flesh, it is necessary. It is also the way for the spiritual pilgrim. As soon as the Lord begins His work in the heart of a sinner, there comes a separation between him or her and the world. They are still in the world but do not belong to the world anymore. The world loses its attraction. There are other desires, new desires in the heart of such a pilgrim. It is not a thirst for honor, money, or pleasure, but the thirst for the living God, for communion with Him, for His nearness, that causes them to seek Him early.

There are many, also in our days, who speak about faith and about the Lord Jesus as their Master, but you cannot see a separation between them and the world. We cannot serve two masters. If the Lord is God, serve Him, and if we are a friend of the world, we walk together with God's enemies. No, this does not mean that we feel better than other people or that we withdraw from our calling in this world, but our heart's desires are not there anymore. It is the desire to hear the Lord's voice and to receive instruction from Him.

### In the way of his father

We read that Isaac pitched his tent in the valley of Gerar and dwelt there. The valley is a good place. It is also the place where the Lord brings His pilgrims. They are humbled, they have become so undeserving, even of the least of God's blessings. We read in verse 18, "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father." This was necessary because the Philistines had stopped them after the death of Abraham. However, Isaac opened them again.

God leads His people in the same ways as He led the pilgrims in former days. Those old books, those writings of the forefathers also become precious to them. There is a similarity and though they live in a different time, they will recognize what God's people in former days experienced. They will feel a bond with them. No, this is not trying to imitate them. Many people are followers of admired leaders and they may imitate them in speaking, customs, and

traditions, but it is different from the bond of faith which binds pilgrims to those of former ages. It is commendable if there is respect for our forefathers, for their life and practice, but let us not forget, we must have something of that same life ourselves. As they drank from the well of living water, which is Jesus Christ alone, so we must know the thirst for and the drinking of the water of life ourselves.

Thus, the beginning of the wilderness journey of Isaac is an evidence that here is not a land of rest. There is a bond with the past, and although he has a different character from his father Abraham, the grace of God binds him unto him and makes him to walk in the same way. However, when Israel was before the Red Sea, the Lord commanded Moses "Speak unto the children of Israel that they go forward." Also, Isaac has to continue his travel. There he will meet with the enmity of the Philistines again. However, the Lord will provide, and the God of the past who cared for father Abraham, will be the same in the life of Isaac. People of God, God has not changed. He who took care of His own inheritance will do that also in our days, in spite of all the enmity. Dark and lonely may be your way, but He will safely lead you. ◻

*(To be continued)*

*There came a separation between Isaac and the Philistines. Although this is not pleasant to the flesh, it is necessary. It is also the way for the spiritual pilgrim. As soon as the Lord begins His work in the heart of a sinner, there comes a separation between him or her and the world. They are still in the world but do not belong to the world anymore.*

Every believer is under the guardianship of Father, Son, and Spirit. Consequently, he is held by a threefold cord which can never be broken.

— Augustus Toplady



## *From Our Inheritance*

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### **Thanksgiving Day**

*Rev. L. Kieboom (1910-2000)*

***“The harvest is past, the summer is ended, and we are not saved”*** (Jeremiah 8:20).

**I**t is a good Christian custom to celebrate Thanksgiving Day, thinking upon the material blessings the Lord has given us during the past season. He it was, who again has shown His goodness, mercy, and long-suffering. On a day such as this, we should humble ourselves before our great Benefactor to acknowledge Him for all the mercies bestowed upon us, especially when we think of so many underdeveloped countries where the people are continually suffering on account of a lack of the necessities of life. Why has the Lord made such a distinction? This thought should humble us not only on Thanksgiving Day but throughout the entire year and cause us to say, “It is the Lord’s mercies that we are not consumed.” Oh, that humbling grace might be given unto us and that we would return unto the Lord with all the benefits which He has so graciously bestowed upon us. Alas, man by nature has no eye for all of these benefits. It is, therefore, a good custom that in some countries a special day has been set apart to remember the mercies of the Lord bestowed upon them. However, today there is much superficiality regarding the religious aspect of the day which was formerly the main reason for it. It has now changed, more or less, into a day of pleasure and greediness. Also, in this respect, some reformation is desirable.

In former days Thanksgiving Day was a day of humiliation and penitence as well as self examination, for which we can find many texts in Scripture such as, “The harvest is past, the summer is ended, and we are not saved.”

The fact that the people of Israel were a highly favored nation becomes clear in their sacred history. This was the reason why Moses, the servant of the Lord, said of them, “Happy art thou, O Israel: Who is like unto thee, O people saved by the Lord.” They shared in God’s particular care as becomes evident in the Lord’s dealings with them, but it was also for this reason that they were chastised when they provoked God to anger. That is why there has always been adversity in their life, for also at that time the Lord chastised those whom He loved. It is for this reason that at the time of Jeremiah the Lord asked, “Why then is this people of Jerusalem slidden back by a perpetual backsliding?” This was the reason the Lord’s hand was resting upon them, causing them to sigh under the besiegement of the Babylonian army, and there was no expectation for help from the Egyptians. This was the reason that they complained in their despondency, “The harvest is past, the summer is ended, and we are not saved.”

Undoubtedly, there will be those among our readers who will say, “That is now exactly my spiritual condition, for the summer is past and my condition has not gotten better but worse.” It seems that deliverance for them has become more impossible than ever before. This is the way the Lord deals with His people. They realize that in the meantime much precious time has gone by and they are not saved. This may be the condition of concerned people who are longing for pardoning grace and for the Lord to speak a few words to them, which would change their entire condition, but they feel that only an Almighty and merciful God can do that. They strongly desire for it to happen to them and that it may bring a change in their condition.

Such people are convinced that without such an experience they are not saved, which from their side means that they have not been delivered from their spiritual bonds. The harvest is past! They do acknowledge the Lord for the benefits received, but, oh, no change for good has come in their life; consequently, they still remain under a spirit of bondage. With an emptiness in their heart, there is a strong desire that the Lord may speak to them, “I am thy salvation.” Only the Lord’s speaking can change their sad condition.

The harvest is past; the barns have again been filled. Oh, truly it is a great blessing for natural life, but an empty soul causes them to cry out to God. They are people who cannot live without God. It is a sign of the godly sorrow whereof the apostle says, “It worketh repentance to salvation, not to be repented of.” The good work which has begun in them will be performed by Him until the day of Jesus Christ.

Alas, numberless people are careless concerning their salvation because the god of this world has blinded them. They are lovers of this world rather than lovers of God. Poor creatures they are. In a spiritual sense they are empty vessels, whatever their education and occupation might be. They are spiritually dead, which is a forerunner of their eternal death, unless a true work of conversion is worked in their heart. Even though many of them have some religion, they are estranged from the spiritual life the Lord gives His people. The number of those who are thus minded is countless. They are all on the broad way to the bottomless pit.

Although we may live in a so-called Christian country, nevertheless, it is very sad that the great mass of people is living as pagans in the spiritual sense. It is equally sad that those who have a little knowledge leave religion for what it is and go on in their careless way of living. Oh, that the word out of the book of Jonah, “What meanest thou, O sleeper?” may awaken them out of their carelessness.



Woe if they continue on in their way. Their end will be the bottomless pit, and they will find out that in hell there will not be one denier of God: for they all shall find out that it is a fearful thing to fall into the hands of the living God, who is a consuming fire, by whom none can live. They will then have another opinion of God and religion. For them it will be too late, too late, and that forever and ever.

Dear reader, oh, what a wonder to still be in the land of the living, in the time of grace. God has been very patient with you, otherwise you too would have been sent to that place where hope never comes. He has not yet had a desire in your death. Oh, take your condition to heart that you may escape the wrath to come.

Let this be an earnest warning to those who are careless about their salvation. I believe many people are unaware of their carelessness because of their worldly mindedness by which they have been totally carried away. They are under the power of unbelief, yea they are dead in sin and unrighteousness. They are sleeping as it were at the top of a mast from which they can fall at any moment into the bottomless pit from which no one has ever escaped. Please take it to heart what it means not to be saved.

There are other people who *suppose* that they are saved. This is usually the opinion of superficial Christians who have no personal knowledge of God's attributes and the condemning power of the law. They flatter themselves with superficial ideas. They are ignorant of the things which the Lord teaches His people which they must know if it will be well with them. Their condition differs so greatly from those who say, "The harvest is past, the summer is ended, and we are not saved." These are people who have been longing for it, but the desire of their heart had not been fulfilled. Oh, "not saved" becomes more and more of an

unbearable burden. They are convinced of the impossibility from their side and that something must happen which only an almighty and merciful God can do.

To this end the Lord must speak to a soul as He has done to all of His people, by His Word and Spirit. This immediately causes a blessed change in the life of a man and is accompanied with a sweet power which has an overwhelming influence upon him, which causes darkness and anxiety to disappear. The heart is then filled with amazement, peace, and spiritual joy which cannot be uttered but can only be felt. Oh, the power and sweetness of the texts which fall into the soul, and with a holy amazement he admires the precious words which the Lord has spoken to him. He also feels the saving power of the words at this most blessed time as they are pressed in upon the soul.

Oh, what a difference is then noted with the previous months, as old things have passed away and all things have become new. The inner peace, as a result of the blessings which he has received, is an evidence of the saving words which the Lord has spoken unto him. Those who have experienced the benefits mentioned can say: "The harvest is past, the summer is ended..." and "The LORD hath done great things for us; whereof we are glad" (Psalm 126:3).

Dear reader, have you experienced such times in your life? If not, then seriously consider your state for eternity. Pray earnestly for discovering grace. Pray that a gracious God may grant you the things which are necessary to know for your salvation. All those who have been recipients of these blessings have testified of their great value and as their only comfort in life and in death. Dear reader, are you among them? Well, then you will receive a crown which fades not away but will last forever and ever. ◻

## The Reformation

*Rev. M. Heerschap (1911-1993)*

(Taken from the October 1992 issue of *The Banner of Truth*)

***"Thou art the God that doest wonders: Thou hast declared Thy strength among the people"*** (Psalm 77:14).

**T**ruly, we can apply this word of the psalmist to the event of the Reformation. It was Luther who was used as a means in God's hand to bring His church out of the idolatrous house of bondage of Rome. How wonderful are the deeds and ways of the Lord with His church. This holds true not only for every living member of the church personally in his life, but also for the church of the Lord as instituted, that is, according to the way she manifests herself. In all this, God executes His eternal counsel. Therefore, how the words of the poet fit with this fact of the Reformation, "Thou art the God that doest wonders: Thou hast declared Thy strength among the people."

What was the condition of the church in the Middle Ages? It was a planted garden of the Lord, was it not? Well, she lay sunk away in unbelief, superstition, and idol-worship. How many were there not, who with a worried heart sought peace and rest for their soul, and therefore subjected themselves to all kinds of chastisements or, in another way, by doing good works attempted to obtain true peace. One can easily understand what the situation was. Many were bowed down under human, superstitious, God-dishonoring and Christ-dishonoring teachings and doctrines. The Word of the Lord had been forsaken and was unknown to many. Rightly, therefore, one can speak of the dark Middle Ages.

Still, the Lord shall not leave nor forsake His church. Although there were people who tried to bring about reform and tried to cleanse the church from many conditions,

when all hope, as it were, had been given up, it was God's time. Then Luther was used by the Lord, and in the strength of the Lord he caused the monumental building of idolatrous Rome to shake on its foundation. It was he who, on October 31, 1517, nailed the 95 Theses against indulgences onto the door of the Castle Church at Wittenburg. Thereby, he pointed out to the church the soul-destroying and God-dishonoring doctrine of indulgences, by which a person could buy the forgiveness of sins with money. Thus, he pointed out that only the blood of Christ, God's Son, washes and cleanses of all sins, that all good works of men have no value whatsoever in the way of the justification of a sinner before God, but that full salvation is in Christ alone.

By the grace of God, Luther could not act differently. For even though he had to promise, as was customary with the acceptance of the doctorate in theology, that he would defend the truth of Scripture, he had learned personally by grace, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." And although Luther wanted to bring the Romish Church back to the purity of God's Word by pointing to the comfortlessness and destructiveness of her erroneous

doctrine, she did not want to listen, and in her bitter enmity excommunicated him. Indeed, against his pure confession, she drew up a false confession.

Then the Lord brought His church out of Rome and placed the Church of the Reformation in the pure light of His Word. How very much do the words of the psalmist relate to what the Lord has done: "Thou art the God that doest wonders: Thou hast declared Thy strength among the people."

Now we may live under that clear light of God's Word and share in the possession of the heritage of the Reformation. What a blessing, never to be appreciated enough, which the Lord gives us, but it is not enough for salvation. For we can call ourselves sons and daughters of the Reformation, but what does it profit us if the experience of the Spirit and the principle of the Reformation is lacking, that is, if true conversion is missing? The essence of the Reformation is justification by faith without the works of the law, and in order to know that, as our Reformers have learned by grace, the subjective application by the Holy Spirit of the Word of God which is entrusted to us is necessary for us. May the Lord grant it to us—that is our wish and prayer. □



## *Church History*

### **Luther's Last Days, Death, and Burial**

*Submitted*

**I**am weary of the world, and the world of me; it is therefore easy to part, as when the guest quits his lodgings." In that very sermon from which the above is a quotation, Luther exhorted his hearers that if they should ever hear of his being sick, not to pray that his life might be prolonged but that a happy death might be granted him.

Although the great Reformer was not so very old then, he had sufficient reason for considering himself drawing to the brink of the grave. In later years his health had rapidly given way; his physical strength had been broken by several severe attacks of disease. During the last months of his life, infirmities had fallen thick upon him; his sight had failed, and at the age of sixty-three he described himself as "very old, feeble, and having only one eye."

Notwithstanding his declining health, Luther did not have the rest he so much needed. The spirit within him was strong, and he kept on preaching and writing. Business of various kinds required his attention. Persons of rank as well as the humble applied to him for advice. Early in 1546, he received an invitation from the counts of Mansfeld to come to settle some disputes regarding their titles to some silver mines in the neighborhood of Eisleben. Being born one of

their subjects, Luther would not refuse to comply with the request, and accordingly set out for his native town. His companions were his three sons, John, Martin, and Paul, and his constant friend, Justus Jonas. The Saale River having overflowed, he was five days on the road.

Upon his arrival at the Mansfeld estate, he was met by the two counts with a retinue of horsemen and escorted to the lodgings provided for his reception. Many a proof of affectionate veneration was shown him. The people of Eisleben vied with each other in manifesting the grateful esteem in which they held their fellow-townsmen, but the joy which his presence at the place of his birth called forth was soon to be turned into mourning.

The fatigue of so long a journey, undertaken in a severely cold season over almost impassable roads, proved too much for the health of the reformer. While yet on the road, he became unwell. On entering Eisleben, he grew worse. He recovered, however, and spent his time in prayer, in the business of the counts and in cheerful conversation.

Twice during his stay, he partook of the Lord's Supper and preached four sermons. In these he touched most eloquently upon all the chief articles of the Christian faith

and protested against all the errors of the Papists, Sacramentarians, and other fanatics. In his last sermon, three days before his death, he took formal leave of his friends at Eisleben and concluded with the words: "May God grant us His grace, that we may receive His Word, increase in the knowledge and faith of His Son, our Lord Jesus Christ, and firmly abide in the confession of His blessed Word to the end. Amen."

On February 17, his weakness visibly increased, and he became unable to leave the house. In the evening he complained of a severe pain in his chest. He felt that the end of his life was near. Sometime after midnight he was heard to say the following words of prayer: "O my heavenly Father, the God and Father of our Lord Jesus Christ, in whom I believe, whom I have preached and confessed, whom I have loved and extolled, whom the pernicious pope and all the ungodly dishonor, persecute, and blaspheme, I pray Thee, Lord Jesus Christ, receive my soul into Thy care. O heavenly Father, although I must leave this body and be torn away from this life, I nevertheless know assuredly that I shall be with Thee forever, and that no one can pluck me out of Thy hands."

Thrice he repeated the words, "Father, into Thy hands I commend my spirit; Thou hast redeemed me, Lord God of truth." He then lay quietly with folded hands and closed eyes until the question was put to him in loud tones, "Reverend father, are you willing to die in firm adherence to Christ and the doctrine which you have preached?" to which he answered so distinctly that all could hear, "Yes." This was his last word.

Soon his face became deadly pale, his hands and feet became cold, he drew one more deep gentle breath and yielded up his spirit into the hands of his faithful God. He thus fell asleep in the Lord, Thursday, February 18, 1546, between two and three o'clock in the morning, in the sixty-third year of his pilgrimage on earth.

The sad tidings of Luther's death rapidly spread and caused general consternation and profound sorrow. The Elector ordered the burial to be at Wittenberg. Accordingly, the corpse was removed after preliminary funeral services had been held. Princes, nobles, and thousands of common people accompanied the dead hero, weeping and chanting funeral dirges as they moved along. In nearly all the villages bells were tolled, and the people came out and stood with uncovered heads as the remains of their beloved Luther were borne past them.

The mournful procession finally reached Wittenberg on February 22. The family of the deceased, the city council, professors, and students of the university, with almost the entire population of the city, followed the corpse to the Castle Church. The funeral services were conducted with great solemnity. Dr. Bugenhagen preached a consolatory sermon on 1 Thessalonians 4:13&14. In conclusion Melanchthon delivered a Latin address, after which Luther's remains were lowered into a grave near the pulpit, and thus were sown in weakness that they might arise on that day to eternal glory. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power" (1 Corinthians 15:42&43). □



## *For Young and Old*

### **God's Free Grace Glorified (1)**

*Edited by Marinus Nijse*

(Uitgeverij Pieters—Oostburg)

It is very quiet in the church. The men, women, and children listen intently to the words of the minister. The words are serious and penetrating. One can hear that the minister's soul is bound up in the message. He speaks not only to the adults but also to the children. The minister loves his congregation, and he would so gladly hear that they would all freely give themselves over unto the Lord to live to His honor. He points out to them the way which they must travel to their eternal welfare.

Rev. Middel, the minister in Middleburg, had been installed in his congregation several weeks earlier. The congregation is very happy with his coming. Many had already heard much about him. They knew that he was a called

servant of the Lord. The Lord had done wonderful things in his life. Enemies had risen up against him, but time and again the Lord had delivered him. Some people could not stand that he rebuked sin, but he had to do that, otherwise he would be unfaithful. The love of God was poured out in his heart, and because of reciprocal love he would do all he could in his power to uphold God's honor. He would be a witness of the name of the Lord.

The congregation sings a psalm at the end of the service, after which the blessing of the Lord is solemnly laid upon the people. The doors of the church are opened, and the people leave to go to their homes. Many have deep impressions about the sermon which they have heard. They cannot,



however, meditate very long about it because suddenly there is a disturbance in the street. The sound of clattering horses' hooves and the rattling wheels of a carriage are heard. The carriage, which is being pulled by horses, weaves from one side of the street to the other. The coachman sitting on the box of the coach has taken his whip and is beating the backs of the horses. Have the horses stampeded? Can the coachman no longer control them?

Courageous men grab the bits and the reins and use all of their strength to bring the horses to a standstill. The coachman is screaming and using his whip; it is impossible to hold the horses back. Is the man drunk, perhaps? The wheels again come close to the edge of the street. The churchgoers jump out of the way. This could cause an accident.

Uh, oh, look over there! A young girl has been thrown aside. Just look at those frightened horses. Will they trample upon that child? Will the wheels of the carriage ride over her? The people scream as they jump aside. Swift hands have grabbed the young girl, just in time. The wheels of the carriage did not ride over her. What about the heavy horses' hooves, did they strike her?

Who is this young girl? The people are not sure, but several men carry her into the consistory room. Several people know who the young girl is. She is the daughter of the minister. Once that is known, the news travels quickly.

Soon the story makes the rounds that the young girl is dead, for her eyes are closed.

What a shock among the consistory members! And the minister? Immediately, he sees that it is his daughter Mina. What has happened? The men give a short version of the incident. The janitor comes in with a glass of water. The pale face is carefully moistened. It is very quiet in the room; only a whisper is heard.

Happily, the child opens her eyes. Questioningly, her eyes look about the room. Mina sees her father standing next to her, and a weak smile is seen on her face.

"Where does it hurt, my child?" asks the concerned father.

The young girl points to the left side of her body, "This is where it hurts."

In the meantime, someone has called the doctor; he will come to the parsonage later to see what can be done. When the doctor arrives, he cannot find anything wrong. There appears to be some internal bruising, and it would be best for Mina to rest for the time being.

It could have been much worse. There are a number of holes in her clothes, but for the rest there is no damage to her body. She was wonderfully spared. The Lord had not yet desired her death. It is a serious calling from heaven for all of them but especially for the minister and for Mina. □

*(To be continued)*



## Questions & Answers

### Questions from Our Readers

*Rev. H. Hofman, Kalamazoo, MI*

***Could you write something about the complaint that we do not lift up the name of Jesus much in our church circles?***

I assume the question refers to the preaching although it also may refer to God's people or even the visible church in general. I think we need to take this question seriously. We live in very confusing times when it comes to matters of doctrine and understanding true spiritual life. Many young people have serious questions regarding the true work of the Lord in the heart. What is it and what is it not? The difference between the common and saving work of the Holy Spirit is less and less perceived. In the meantime, our children and grandchildren are almost continuously confronted with statements and expressions which—though they sound biblical—are often quoted out of context or worse, "cliche-like." Many parents struggle to

explain to their children what such phrases and matters mean. The guidance of Word and Spirit is indispensable.

The phrase *lift up the name of Jesus* is not necessarily a biblical expression. In fact, when one checks the concordance, he will find that man does not lift up the Lord, but it is the Lord who lifts up man (see e.g. Psalms 3:3, 18:48, 27:6, and 28:9.) This, of course, does not mean that *lifting up the name of the Lord is unbiblical at all*, because there are several texts (again from the Psalms), which clearly state so: Psalm 34:3, 99:5&9, and 107:32. And the well-known text out of Philippians 2 speaks about **God** exalting Christ and every knee bowing...

What is meant by lifting up the name of the Lord is best explained by Christ Himself in the first petition of the prayer He taught His disciples. Let us note in the explanation of the Heidelberg Catechism, Lord's Day 47 that this

lifting up (or sanctifying, glorifying, praising etc.) of the name of the Lord first of all flows from the *right knowledge of Thee*. *Thee* here refers to God the Father in all His attributes, of which the Catechism mentions only a few: God's power, wisdom, goodness, justice, mercy, and truth. What a wonder it is when the Lord is pleased to reveal something of Himself and this becomes the object of heartfelt and humble worship. Let us remember that this always flows from the right knowledge of God and does not limit itself to only the name of Jesus. Salvation is the work of a Triune God. Is it possible that there is a lack of lifting up the name of the Lord because there is a lack of such discerning knowledge? Do our children hear from their parents and teachers in school what such knowledge is and how and where this is obtained? Do we still speak *biblically* with our children and young people when it concerns these things?

I am afraid that the lack of knowledge adds much to the confusion of our time. Many complaints center around the worshipping, (lack of) faith and hope and believing in Jesus. But is it possible that the name of Jesus is not lifted up because man has not been brought down? Is it possible that the name of Jesus is not exalted because man exalts himself in the very act of exalting Christ? I know this reads like a paradox, but let us search and try our ways. Let us remember that godly sorrow is better than false joy.

May I suggest a food for thought? Rest assured, Christ *is* being exalted at the right hand of the Father ever since He gloriously entered heaven after His ascension. God has highly exalted Him and given Him a name which is above every name (Philippians 2:9). And yes, every knee should bow and every tongue should confess and lift up that name. We are all called to do so, but are not those that truly do so the ones who also learn that God in Christ lifts up that name *for* and *in* them? Such souls often complain that they are so lacking in not doing what they desire to do with all their heart.

Dear reader, those who at times may lift up the name of Jesus are people feeling most guilty of not doing it enough. A sinner who may at times by grace lift up the name of Jesus is one who is taught to do so by the Holy Ghost who witnesses in the heart. Remember that there are fruits that accompany such glorying. One of such precious fruits is a deep sense of one's own unworthiness and insignificance—a loathing of self and humbling oneself in the dust before God. In other words, the humility that accompanies the lifting up of the name of Jesus is a strange thing: the minute

you think you have it, you've lost it... Can I ever say of myself that I did it sufficiently, humbly, etc?

Woe to the unregenerate sinner who still exalts himself and rejects the lifting up of Him whom God made glorious for Himself. Woe to a religion which pretends to be able to do so without any Spirit-taught and Spirit-wrought knowledge. Woe to a true child of God who is so busy with self and so backslides that the work of heaven is forgotten here upon earth. And yes, woe to the stewards of the mysteries of God, the ministers of Christ who teach not such knowledge to their hearers. Or, as I recently read by an old English divine who wrote: "Let your instructions always echo Him. Sad! when a teacher stands before his flock to unsay what the Lord has said—to contradict His simple verities—to set some fiction in the place of truth—to scatter base coin instead of gold." Christ is to be set forth as an all-sufficient and willing Savior. But as graciously as pardon for sin is proffered, let us not forget that this grace is not cheap, and neither is it up for grabs. The Lord makes room for it. Neither does He waste it by letting His Word fall purposeless to the ground, waiting for man to pick and lift it up. God in Christ glorifies Himself and will do so and will have a people to do so. Sad indeed are the times when such people, taught by the Lord, become few and others take their place whose boasting does not make one jealous at all.

In closing, related to the question asked, I think other questions may and must be asked. Are preacher and hearer today still speaking about the same Christ who is to be lifted up? Are we speaking and listening for the Christ of the Scriptures, whom the Heidelberg Catechism describes as "our Lord Jesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption? A *given* Mediator who merits *and* applies His salvation?" Or are we speaking about a mediator who merited salvation and now helplessly waits for people to take, embrace, and lift Him up—people who have no struggle or issues in doing so? May the Lord favor us and our dear children and grandchildren with a knowledge that so orders and directs our whole life, our thoughts, words and actions, that the Lord's name never be blasphemed but rather be honored and praised on our account. ◻

Please send your questions to Rev. H. Hofman, 112 Pratt Road, Kalamazoo, MI 49001, or [hofman@premieronline.net](mailto:hofman@premieronline.net).

There be two herbs that grow quickly in our souls in summer weather—security and pride. Humility is a strange flower; it grows best in winter weather, and under storms of afflictions.

— Samuel Rutherford



## Current Events

U.S. fertility clinics struggle with a growing number of abandoned embryos. Dr. Craig Sweet's fertility clinic in Florida has helped nearly three thousand women get pregnant, but there is a downside. Hundreds of embryos sit in a frozen state, abandoned in the center's storage tanks.

"We were not prepared for any of this...Twenty one percent of our embryos have been abandoned," Sweet said. Since embryos are eggs that have been fertilized, and therefore have the potential for life, an ethical and moral dilemma faces the clinics. Experts claim that, in spite of papers indicating embryos are deserving of our respect, hundreds of thousands of embryos have been cast aside. "I think many of us realize that we have a bit of a mess and I'm not sure doctors know how to fix it," Sweet stated, "but we need to try." (Reading and following God's Word would have given direction.—*Ed.*)

—NBCNews.com/health

The Canadian Charter explicitly guarantees "freedom of religion and conscience"; however, Canadian law is fast becoming intolerant to religious liberty by forcing its citizens to choose between their careers and their faith. Today's *Wall Street Journal* (June 28, 2019) carries an important column that illustrates precisely how officially anti-religion Canada is becoming. Avi Schick writes about a bill that just passed the National Assembly of Quebec which prohibits public workers from wearing any religious symbol or article of clothing while on the job. (A full reading of the article relates many other areas where freedom of religion is being trampled on.)

—National Review

On August 23, 2019, the Eighth Circuit Court of Appeals upheld the constitutional order, limited the reach of nondiscrimination laws, and protected a Christian couple from having to choose between their business and their conscience. The plaintiffs who are videographers will work with anyone of any race, sex, sexual orientation, or religion, but they will not produce videos that violate their Christian beliefs. That includes videos that "contradict biblical truths, promote sexual immorality, support the destruction of unborn children, promote racism or racial division, incite violence, degrade women, or promote any conception of marriage other than as a lifelong institution between one man and one woman. One of the key constitutional questions of our time is whether the First Amendment will retain its supremacy and potency even as nondiscrimination rules and regulations expand in scope. In this case, the Eighth Circuit answered with an emphatic yes with a majority opinion that provided a clear roadmap for future courts and future controversies.

—NationalReview.com (2019/08)

Those states which are considering legalizing the use of marijuana might do well to review a recent study coming out of Arizona showing statistics of marijuana use among grade and high school students. It also reports the indication that a large percentage of these students go on to use more potent products.

—NBC News (August 26, 2019)

China is removing religious references from children's books, according to a watchdog group. The Ministry of Education is censoring words like "Bible," "God," and "Christ" from classic children's stories read to help middle schoolers understand other cultures. This effort from the Communist Party government even swapped out "Bible" in *Robinson Crusoe* with "book." Censorship is happening at the university level where professors have banned classic books which have religious references. A Chinese-American pastor and founder of ChinaAid, a nonprofit pushing for religious freedom and rule of law in China, wrote about such practices which are part of China's crackdown on organized religion. "The government's repression against the churches is being done in the name of President Xi Jinping's 'sinicization' campaign, ostensibly to strengthen Chinese culture. However, it increasingly appears aimed at removing the Bible and its teachings from Chinese Christianity."

—Fox News.com

A pastor in Mexico was shot and killed leaving his church after Sunday services. The assailant reportedly attempted to flee but was blocked by parishioners and arrested. The motive for the shooting is still not clear, but Catholic priests and other Christian leaders have increasingly been targeted by gangs in Mexico, "because they speak out against the gangs and/or because they refuse to include gang spiritual mythology in their sermons," according to a 2017 report from the U.S. Commission on International Religious Freedom.

—Newsweek.com

In another American Center for Law and Justice (ACLI) complaint, their client, an operating room nurse at a Vermont hospital, was coerced into assisting in an abortion in 2017 even though her name was on a list of nurses who, for religious or moral reasons, were conscientiously opposed to such participation. This nurse's most fundamental beliefs about the sanctity of life were simply brushed aside. Worse, her superiors deliberately misled her into participating. At least four other nurses working at this hospital have confirmed that they too have been subjected to similar violations of their conscience rights. The U.S. Department of Health and Human Services (HHS) response to the complaint confirms that the hospital committed violation of the laws enacted in 1973 which were in response to the Supreme Court's legalization of abortion in *Roe v. Wade*. HHS has given the hospital thirty days to come up with a policy that will ensure these things will not happen again. If they fail to cooperate, they lose their federal funding.

—ACLI.org

Planned Parenthood said it will withdraw from the Title X federal family-planning program, a major program that's worth an estimated \$60 million for the organization. This is after an appeals court once again upheld the Trump administration's Protect Life Rule that clarifies what recipients of the program can say about abortion. Federal law prohibits taxpayer funding of most abortions. By this withdrawal, Planned Parenthood is actually choosing to place a higher priority on the ability to refer for abortion instead of providing a broad range of acceptable and effective family services.

—ChristianHeadlines.com





# Timothy FOR THE YOUNG

## The Written Word of God <sup>(1)</sup>

Rev. A.M. den Boer (1929-2004)

Dear young people,

Many years ago, Rev. den Boer, one of our ministers who passed away in 2004, wrote a series of articles on the *Confession of Faith* which we can find in the back of our Psalter. We will not use all of the articles which he wrote, but we would like to repeat those which were written about the Bible (Article 3). There are many people today who do not believe the Bible, or some of the things which are contained in it. We hope the reading of these articles will increase your love of the Bible and the truths it contains, and that they will also help you to show those who deny either parts or all of God's Word as to why they are wrong.

\* \* \* \* \*

“We confess that this Word of God was not sent, nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the apostle Peter saith. And that afterwards God, from a special care, which He has for us and our salvation, commanded His servants, the prophets and apostles, to commit His revealed Word to writing; and He Himself wrote with His own finger, the two tables of the law. Therefore we call such writings holy and divine Scriptures.”

The author of the *Confession of Faith*, Guido de Bres, informs us that the Bible “was not delivered by the will of man,” but that holy men of God were moved by the Holy Spirit to perform this work. “For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21). Thus the Word of God was spoken at first; later it was written down in a Book. The Lord used different people for this work; some of these people wrote about events which they had not seen themselves. Moses, for example, wrote the history of Paradise, the creation and the fall of man, even though he lived about 2,000 years after the creation. The writers of the Bible could not make mistakes because they were led by the Holy Spirit. We now know that the written

Word of God which we have today has not always been available. How then did the Lord reveal His will to the people in those earlier times?

The Lord used various ways to make known His will to man. We will mention a few of them which we can find in the Bible.

1. *By visions*: There were some who while awake were in a trance in which they have heard and seen things. The prophet Isaiah saw the Lord sitting on His throne with the angels before Him. Peter, while on the roof of the house saw in a vision the sheet with unclean beasts, giving him instruction regarding the three men who would come to him from Cornelius. In both of these visions the Lord called His servants to special tasks. We also know of the visions of Zechariah, in which the Lord revealed important promises to Israel if they would obey His Law, but also the punishments which would come upon them if they disobeyed. The things which were seen in these visions were then related unto the people.

2. *By dreams*: Sometimes the Lord revealed His will to His servants while they were sleeping. When Jacob was in Bethel he dreamed and saw a ladder reaching from the earth to heaven, with the angels of God moving up and down upon it. This ladder was a type of the Lord Jesus, who would restore the communion between God and elect sinners. Even wicked men such as Nebuchadnezzar and the Pharaoh of Egypt received the Word of God in this manner.

3. *By spoken words*: God also communicated by speaking directly to people. Samuel heard the voice of the Lord calling him three times. There is also the internal calling of the conscience as we read in 2 Samuel 23:2, “The Spirit of the Lord spake by me, and His word was in my tongue.”

4. *By appearances of the Lord and of His angels*: The Lord came to Abraham while he was sitting in his tent door, and shortly thereafter informed him that the five cities would be destroyed. The Lord sent His messenger to Elijah when he fled from Ahab and Jezebel. The angel of the Lord awoke him, and gave him food and drink, and also encouraged him.

5. *By casting of the lot:* In this way Achan, after he had stolen of the spoil of Jericho, was pointed out as the man who troubled Israel. In the same supernatural way Saul was shown to be appointed by the Lord to be the king of Israel, even though he had been anointed previously by Samuel. First the tribe of Benjamin was taken, then the family of Matri from among them, and finally Saul who had himself among the staff. In this way the Lord made known His will to His people.

6. *By Urim and Thummin:* This is closely related to the casting of lots. In Exodus 28:30 we read, "Thou shalt put in the breastplate of judgment the Urim and the Thummin." We do not know exactly what they have been, but they were used to ask counsel of the Lord. Some think they were a white stone and a black stone, which would indicate the guilty party. David also asked the Lord's counsel through the priest by the Urim and Thummin as to what he should do. The literal meaning of these words is "lights" and "perfections." These mysterious contents of the breastplate seem to direct out thoughts to the heart of the Lord Jesus, as containing all light and perfections of grace and truth, all mercies and righteousness.

It is in these different ways that the Lord revealed His Word, which was brought to the people by His servants in verbal language. Most of these messages were not only for the people to whom they were given, but they were of importance for the church of all ages. Now we shall show how the Lord preserved and kept His Word throughout the ages.

As we know, the Church was without the written Word from Adam until the days of Moses. Throughout those centuries the Lord maintained His Word by verbal tradition from father to son, and in this way God's Word was kept pure. Adam and Eve told their children about Paradise, the blessed state wherein they had been created, but also about the terrible

state into the which they had brought themselves by their disobedience. I think many tears will have been shed when they spoke of their former glory, and about their present state. Do we know of times when we were really unhappy because we had sinned time and again against a good doing God? The sorrow after God is found in all those who are convinced by the Holy Spirit of their lost state!

To show that only a few people were necessary to keep God's Word pure during the first 2500 years, let me give you some facts to make it clear.

- Adam lived 930 years, so that he lived until the year 930 (see Genesis 5).
- Methuselah became 969 years old, He lived between the years 688-1656, thus he lived for 242 years with Adam.
- Shem became 600 years old, and lived between the years 1558-2158, thus he lived for 98 years with Methuselah.
- Isaac became 180 years old, and lived between the years 2108-2288, thus he lived for 50 years with Shem.

After this it is difficult to know the exact dates, but Levi the son of Jacob knew his grandfather Isaac. The daughter (or granddaughter of Levi was Jochabed, who was the mother of Moses, the first writer of the Bible. In this way the Lord preserved His Word in the first 25 centuries from Adam to Moses, and only seven or eight persons were necessary for this task.

Then it became God's time for His Word to be written, about which we hope to write another time. Today the Lord does not speak by means of visions, appearances etc. but only through His Word. That is the reason, young and old, that we search the Word of God, for He can use it for our salvation when His Spirit accompanied it. We will never be able to find a greater treasure.

*(to be continued)*



## *Bible Stories for Little Ones*

### **The Story of Moses** (4)

(Based on Exodus 3&4)

After his marriage to Zipporah, Moses continued to live with her family. He helped take care of the flocks of his father-in-law. One day, while he was taking care of the sheep on the backside of a mountain, he saw something strange. There was a bush on fire,

but it was not being destroyed by the fire. Moses hurried over to the bush to see this strange sight. As he came closer, a voice came out of the bush and said "Moses, Moses." Moses replied, "Here am I." The voice then said, "Do not come any closer, and



take off the shoes from your feet, for the ground where you are standing is holy ground." In those days it was a sign of respect for servants to take off their shoes before their master, so Moses had to take off his shoes to show that he was a servant to this Person.

The voice then spoke again, "I am God. I am the God of Abraham, the God of Isaac, and the God of Jacob." When Moses heard this, he covered his face and bowed himself to the ground. Moses knew that God was holy and that he was to show Him the highest respect. The Lord told Moses that He had seen how the Egyptians were treating His people, the Israelites, and that He was going to deliver them from their bondage and bring them back to the land which He had promised them. He told Moses that he would be the person to lead the people out of Egypt, and He said, "I will send you to Pharaoh and tell him to let the people go."

Because Moses was afraid, he told the Lord that he could not do this, and he started to make excuses. He said that the children of Israel would not believe him. Who should he say had sent him? The Lord said, "Tell the people that I AM THAT I AM. I AM hath sent me. I am the God of your fathers, the God of Abraham, Isaac, and Jacob."

Moses still did not want to be the one to speak to the king. How could he bring all these people home? He said, "They will not believe me when I say that Thou hast spoken unto me." Then God asked Moses to do something. He told Moses to throw the stick which he had in his hand on the ground. What do we read happened? The stick suddenly became a snake, and Moses tried to run away from it. The Lord said to him, "Pick up the snake by the tail," and the snake became a stick again. This is what we call a miracle.

The Lord spoke to Moses again, saying, "Put your hand in your bosom, and then take it out again." When Moses did so and took his hand out again, it was white as snow. Then the Lord said to Moses, "Put your hand back in your bosom." When Moses did so and took it out again, it was completely healed. The Lord then explained to Moses the reason why

He had done these miracles. "If the people do not believe you, you can make the stick into a serpent or show them your white hand. If they still will not listen to you, you can show them another miracle. Take them to the river and get some water. When you pour it out upon the ground, it will become blood."

Moses still could not believe that God could help him to do such a great thing. Moses had another excuse. He said to the Lord, "I am not a good speaker; how can I talk to the king?" God was becoming angry with Moses. "Who made your mouth?" He asked him. "Was it not I? Or who maketh the dumb, or deaf, or the seeing or the blind? Have not I, the Lord?"

Have you ever stopped to think about that? God has given us our eyes, but He is the only One who can also make us to see. God gave us our ears and our mouth, but unless He enables us, we would never be able to hear or to talk. Did Moses now trust God to help him? No, not yet. "Art Thou not able to send someone with me?" he asked God. "I need someone to go with me to help me."

God became angry with Moses. Can you see why? Moses should have been happy to have God help him, for He is the almighty One, the only One who could ever provide the help needed.

Instead, Moses wants a mere man to help him. "I will send your brother to help you," the Lord said. "I know he can speak well; he will speak for

you, and you can tell him what he must say."

Finally, Moses stopped arguing with the Lord. He went home to Jethro, his wife's father, and told him that he wanted to go back to help his people, the children of Israel. Moses then took his wife and his two sons and placed them upon donkeys for the trip back to Egypt. When he came to Egypt, his brother Aaron met him. Together they told the children of Israel what the Lord was going to do. When they showed them the miracles, the people believed them. They also believed that God had heard their prayers and that He would deliver them and bring them out to the promised land. They bowed their heads and worshipped the Lord.



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### THE CALL OF MOSES.

Exodus 3:1-12.

GOLDEN TEXT :—Certainly I will be with thee.





# Bible Quiz

## Seas and Lakes

Dear Boys and Girls,

When we read of the Sea of Galilee in the Bible, we read of different types of people who were at or on this lake. Andrew and Peter were called away from their fishing nets on the shore of the lake. We see Peter, who jumped overboard in his hurry to come to the Lord, once wading to shore and the other time walking on the waves. There were other disciples, working all night and catching nothing, and another time, crying out in great fear as big waves crashed over their fishing boat.

We see Jesus Himself, who was with the disciples in the ship, sleeping, being very near to them in the storm. He stilled the waves and the wind; He came walking to the disciples on the water; He called to them from the shore and provided a meal of fish and bread after they had worked all night; He held His hand out to Peter and lifted Him out of the waves. How full of love He was.

He taught the people while standing in a boat, and He gave five thousand people bread and fish to eat near the shore of the lake. On a mountain by the lake, Jesus preached His “Sermon on the Mount,” and across the lake, He healed the man possessed by many devils. It seems that each and every time that we read of the Lord Jesus at the Sea of Galilee, He came with so much comfort to fearing, needy, or hungry people.

The Sea of Galilee has several other names in the Bible. When you read of the Lake of Gennesaret or the Sea of Tiberias, these are both the same as the Sea of Galilee. Because there were several towns surrounding this beautiful lake of seven miles wide and fourteen miles long, some named the lake after the town of Tiberias, while others, who named it the Lake of Gennesaret, may have been referring to a name which was used for the lake in the Old Testament. In the Old Testament, the Sea of Galilee was called the Sea of Chinnereth and the Sea of Chinneroth.

On the tops of Mount Hermon and Mount Lebanon there is snow, and when this snow melts and water runs down the mountains, it flows into the Sea of Galilee. The Sea of Galilee has the shape of a harp, and at the bottom, the Jordan River begins, which runs sixty-five miles down and connects to the Dead Sea.

The Dead Sea is forty-eight miles long. It is another important body of water mentioned in the Bible. This lake has three other names as well. You will find these names by completing the section “For the Older Children” in the quiz. The water of the Dead Sea is so salty that no fish can live in it. Other lakes mentioned in the Bible are the Great Sea (also known as the Mediterranean Sea), and the Waters of Merom. We also know of the Red Sea, through which God created a dry path so the Israelites could escape safely, but this is a very large ocean inlet rather than a lake.

Perhaps you have been near or on a lake. Maybe you fished there or had a ride in a boat. If you take a kayak or canoe on a lake, the water and the feel of the air is very peaceful. We do not think of storms then. We might see a heron rise majestically into the air, or we might reach down to pick a beautiful white water lily. How beautiful nature is. If the clouds begin to darken or the wind picks up, you will quickly paddle to shore. There is no fear in your heart, because it only is beginning to look like rough weather—you are not IN a storm.

However, in the stories surrounding the Sea of Galilee, several times there were rough waves, a tempestuous sea, and a very dark, lonely night. Jonah was also in a very bad storm, was he not? The Lord sent these storms to teach something. Jonah had to be taught not to run from the Lord and to obey; the disciples had to be taught to trust in the Lord and look only to Him for help.

Sometimes, the Lord still sends storms. I do not mean the storms that sometimes send thunder rolling across the sky and dead tree limbs crashing down. I mean a storm in the life of a person, a storm you might not see but can only feel. This means that the Lord causes something to happen in the life of a person which makes it storm in the person’s heart. The person might become very sick, or his teenage child will not listen and is going his own way. Maybe he has many troubles at his job, or she loses a baby, or he has a bad accident. All these things can make a person’s heart full of unrest, trouble, and distress. The Lord sends these storms not because He delights in sending grief or distress but because through them, He is calling to the person. He is calling, “Stop, and

think! Where is your life going? You do not need Me in your life, and that will end very wrong!”

There are two results from such a storm. A person might square his shoulders, grumble or feel sad, but he does not think further and does not turn to the Lord for help in his distress. He does not become a bowing sinner before the Lord. He does not stop and think but just tries to move on. However, if the Lord uses such a storm and blesses it, a person will be stopped. He can no longer go on the way he used to, living to please himself. He will bow low and say, “Oh, Lord, what have I done? Why have I wasted all these years, and Thou hast been so good? Is there yet mercy for one like me?”

\* \* \* \* \*

1. Who was healed on the other side of the Sea of Galilee? \_\_\_\_\_ (Mark 5)

2. Who was called away from his fishing nets by the Sea of Galilee? Simon Peter and \_\_\_\_\_ (Mark 1)

3. Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? \_\_\_\_\_ that it was the Lord” (John 21).

4. “But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of \_\_\_\_\_” (Exodus 13).

5. Take the first letter of your answers in #1-4. What does it spell? \_\_\_\_\_

Fill in the blanks.

6. “And He entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the \_\_\_\_\_. And He sat down, and taught the people out of the ship” (Luke 5).

7. “But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in \_\_\_\_\_” (Luke 8).

8. “Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were \_\_\_\_\_” (Luke 8).

9. “And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were \_\_\_\_\_” (Matthew 4).

10. “But the men \_\_\_\_\_, saying, What manner of man is this, that even the winds and the sea obey him!” (Matthew 8).

11. “And in the fourth watch of the \_\_\_\_\_ Jesus went unto them, walking on the sea.” (Matthew 14).

12. “Notwithstanding, lest we should offend them, go thou to the sea, and cast an \_\_\_\_\_, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee” (Matthew 17).

13. “But Jesus withdrew Himself with his disciples to the sea: and a great \_\_\_\_\_ from Galilee followed him, and from Judaea” (Mark 3).

14. “After these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this \_\_\_\_\_ shewed He Himself” (John 21).

### For the Older Children

Sea of Tiberias Former sea (Zechariah 14:8) Lake Gennesaret Sea of the plain (Deuteronomy 3:17) Salt Sea Sea of Chinnereth (Numbers 34:11)
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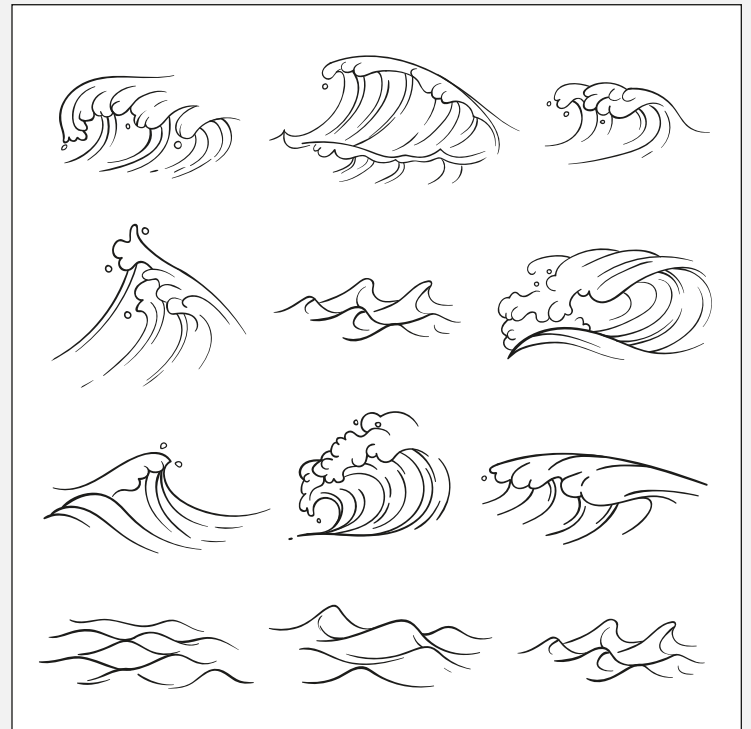
Fill in the other names given to these lakes in the Bible, taking the names from the box above:

15. Sea of Galilee \_\_\_\_\_

16. Dead Sea \_\_\_\_\_

### For the Younger Children

Color the stormy waves dark blue. Color the two matching waves light blue.



Answers to September's "Cares" quiz:

1. Care 1 Peter 5:7
2. Hearts Luke 21:34
3. Whosoever Romans 10:13
4. Hinder Mark 4:38
5. Calamities Psalm 57:1
6. Found Isaiah 55:6
7. Expectation Psalm 62:5
8. Choke Mark 4:19
9. Enos Genesis 4:26
10. Save Psalm 55:16
11. Glorify Psalm 50:15
12. Pleasures Luke 8:14
13. Magicians and wise men
14. magicians, astrologers, sorcerers, Chaldeans
15. no
16. the Lord God of Israel
17. yes
18. Job 5:19
19. Psalm 20:1
20. Psalm 22:11
21. Proverbs 25:19

Answers to previous quizzes were received in July from:

- |                            |                                     |
|----------------------------|-------------------------------------|
| Susanna Aleman 1           | Noah Kutajar 1                      |
| Hannah Baum 1              | Jayci Middelkoop 1                  |
| Anabelle Berkenbush 4      | Lydia Mol 4                         |
| William Berkenbush 4       | Olivia Mol 4                        |
| Britni Blom 1              | Teddy Mol 4                         |
| Gary Boon 3                | Marielle Neels 1                    |
| Jenny Boon 3               | Mark Post 1                         |
| Levi Boon 1                | Logan Rozeboom (3) 5                |
| Paul Boon 3                | Mindy Rozeboom (3) 5                |
| Hayley Bosch 4             | Lakia Rus 1                         |
| Elijah Cutajar 5           | Gavin Spaans (6) <b>6</b>           |
| Emily Cutajar 5            | Jacob Spaans (6) <b>6</b>           |
| Noah Cutajar 5             | Wilson Spaans (6) <b>6</b>          |
| Nicholas DeVries 2         | Carrie Stubbe 1                     |
| Weston Ekema 3             | Carmyn Stubbe 3                     |
| Geralyn Engelen 4          | Colin Ten Hove (2) 4                |
| Kariena Engelen 3          | Aaliyah Timmer 3                    |
| Shawn Engelen 4            | Drake Timmer 3                      |
| Trevor Engelen 4           | Harley Timmer 4                     |
| Abigail Grisnich 2         | Hunter Timmer 2                     |
| Kari Groen 2               | Kadin Timmer 2                      |
| Kurtis Groen 2             | Sierra Timmer 3                     |
| Ailene Groenendyk <b>6</b> | Skye Timmer 4                       |
| Ruben Groenendyk <b>6</b>  | Wyatt Timmer 3                      |
| Jillian Honeysett 1        | Maurice Van Garderen 3              |
| Olivia Kaat <b>6</b>       | Thirza Van Garderen 3               |
| Alia Kelderman 2 3         | Emmalyn Van Garderen 3              |
| Ashley Knibbe 5            | Lydia Van Manen 4                   |
| Brennan Knibbe <b>6</b>    | Rosalee Van Manen 4                 |
| Caylea Knibbe 5            | Kaiven Van Middendorp 4             |
| Courtney Knibbe 5          | Konner Van Middendorp 4             |
| Donovan Knibbe <b>6</b>    | Kayleigh Van Rhee 1                 |
| Jarynne Knibbe 6           | Alyssa VanDeBruinhorst (4) <b>6</b> |
| Lindsey Knibbe 5           | Leah Vande Hoef 1                   |
| Quinton Knibbe 5           | Lindsay Vande Hoef 1                |
| Whitney Knibbe 5           | Jake Vande Stouwe 2                 |
| Rebecca Krygsman 5         | Jonah Vande Stouwe 2                |
| Sarah Krygsman 5           | Cornell Vande Stroet (2) 2          |
| Elijah Kutajar 1           | Jessa Vande Stroet                  |
| Emily Kutajar 1            | Lydia Vande Stroet (2) 2            |
|                            | Raelene Vande Stroet (2) 2          |
|                            | Elyssa VanDeVrede 1                 |
|                            | Heidi Vandenberg 1                  |
|                            | Jenna Vander Waal 1                 |
|                            | Caleb Vogelaar 1                    |
|                            | Matthew Vogelaar 1                  |
|                            | Brandon Vrieselaar (4) 4            |
|                            | Brianna Vrieselaar (4) 4            |
|                            | Kyra Vrieselaar (4) 4               |
|                            | Noah Vrieselaar (4) 4               |
|                            | Jonathan Wesdyk (3) 3               |
|                            | Laura Wesdyk (3) 3                  |
|                            | Rebekah Wesdyk (3) 3                |
|                            | Alisha Wessels (5) <b>7</b>         |
|                            | Anthony Wessels 1                   |
|                            | Allyson Ymker 1                     |
|                            | Cameron Ymker (4) 4                 |
|                            | Marcail Ymker (2) 5                 |
|                            | Sadie Ymker 1                       |
|                            | Shauntae Ymker (2) 5                |



This month, 11 Bibles were sent to Bolivia. In all, 19 have been sent—thank you, everyone!

Please send your answers to the address shown below:

Aunt LenaBeth  
180 Jacobs Road, Newfoundland, NJ 07435  
E-mail: [auntlenabeth@gmail.com](mailto:auntlenabeth@gmail.com)



# News & Announcements

## Church News

### MINISTERIAL CALLS

#### Extended:

To Rev. H. Hofman of Kalamazoo, Michigan, by the congregation of Lethbridge, Alberta.

## Obituaries

BROUWER, Jacob Brendan – Age 2, August 21, 2019; St. Catharines, Ontario; Parents – Gerry & Vanessa Brouwer; Siblings – Derek, Thomas, and Carly; Grandparents – Edna & Bastiaan (deceased) Brouwer, John & Carolyn De Jongh; Great-grandmother – Mrs. D. Van Koevingen. (Rev. A.H. Verhoef, John 6:68b & Isaiah 40:9-11.)

DERKSEN, Jeannette Henrietta, (nee De Young) – Age 92, July 11, 2019; Waupun, Wisconsin; Husband – Clarence (deceased); Children – Mary Stalker, Judy & John Sytsma, Roy & Carol Derksen, Joyce & Doug Stelsel, Russell & Cindy Derksen, Roger & Janice Derksen, Jane Bresser & Scott Bucko, Ross & Evelyn Derksen; 35 grandchildren, 52 great-grandchildren; Sisters – Frieda & Wyman VandeZande, Hilda & Don DeVries; Sister-in-law – Dolores DeYoung; predeceased by grandson Lucas Derksen, sons-in-law Jerry Stalker and Rolland Bresser, 5 brothers and 2 sisters. (Rev. A.T. Vergunst, Psalm 89:15.)

GROENEWEG, Simon – Age 96, August 5, 2019; Rock Valley, Iowa; Wife – Judy; Children – Loren & Ruth Groeneweg, Helaine & Jim Wolfswinkel, Darla & Norm deWit, Sandra deWit, William & Pam Groeneweg; 16 grandchildren, 25 great-grandchildren; Sister – Pat & John Bauman; Brother-in-law – Gerrit VandeHoef; Sisters-in-law – Alta Groeneweg and Gertrude Den Boer; predeceased by grandson Scott Wolfswinkel, 3 sisters and 5 brothers. (Rev. J.J. Witvoet, Psalm 16:11a.)

SPAANS, Dick – Age 85, September 6, 2019; Grand Rapids, Michigan; Wife – Madelyn; Children – Dan & Tina Spaans, Laurie & Bill Van Den Toorn, Dick A. & Julie Spaans, Rebecca & Harold Van Dyk, Diane & Bob VanderZand; 12 grandchildren, 5 great-grandchildren; Brothers – Leonard & Elizabeth Spaans, Andrew & Doris Spaans, Ben & Betty Spaans; Sisters-in-law – Pauline Spaans, Joanne Spaans, Martina & George Feyter, Hermina Van Veldhuizen, Cathy Spaans, Elizabeth Spaans, and Rosalie Spaans; predeceased by siblings Nellie & Pete Bouma, Herm & Clazina Spaans, Cornie Spaans, Rev. John Spaans, Henry Spaans,

Albert Spaans, James Spaans, Adrian Spaans and Martin Spaans. (Rev. G.M. de Leeuw, Matthew 18:11.)

VAN TILBURG, Jesse Lynn – Age 36, August 14, 2019; Des Moines, Iowa; Wife – Casey; Son – Xander; Parents – Gerald & Judy Van Tilburg; In-laws – Mike & Wendy Bird; Sisters – Kristy & Randy Knutson, Heidi & Jeff Groeneweg, Darcy & Jeremy Van Middendorp; Brothers-in-law – Doug & Jenn Bird, Larry & Amanda Bird; Grandparents – John & Evelyn Fluit, Mrs. Dolores Van Tilburg; predeceased by brother Brady Van Tilburg and grandfather Floris Van Tilburg. (Rev. J.J. Witvoet, Hebrews 9:27&28.)

## In Memoriam

### Mr. Dick Spaans

On September 6, 2019, it pleased the Lord to take from the midst of his family and our congregation former office bearer, Mr. Dick Spaans, at the age of eighty-five years. Mr. Spaans faithfully served the First Netherlands Reformed Congregation as an elder for thirty-eight years. With his family and the congregation he was able to share how the Lord led him through many different ways whereby he could give God all the glory. May the Lord remember his dear wife, children, grandchildren, and great-grandchildren, and fill the empty place in their family circle as well as in our church family with His presence.

*“For the Son of man is come to seek and to save that which was lost” (Matthew 18:11).*

— The Beckwith FNRC Consistory

## Ordination, Installation, and Inaugural Services of Rev. H. de Leeuw

The afternoon of August 28, 2019, was a joyful day for the congregation of Franklin Lakes, New Jersey, when they could welcome as their new minister and under shepherd, Candidate Huibert de Leeuw. The ordination service was led by the father of the candidate, Rev. G.M. de Leeuw of Grand Rapids, Michigan.

For the ordination sermon, Rev. de Leeuw used as his text Matthew 13:51&52. The theme of the sermon was “The heart-searching question which the Lord Jesus placed before

His disciples,” explained in the following points: 1) His question concerning their understanding; 2) Their answer in the affirmative; and 3) His comparing them to a householder.

At the conclusion of the sermon, Rev. de Leeuw read the Form of Ordination of the Ministers of God’s Word. Candidate de Leeuw then answered the questions placed before him from the Form by saying, “Yes, truly, with all my heart.” The new minister was then addressed by his father who mentioned how that the Lord had worked in the hearts of their family forebears and how He had promised a great-grandmother that He would be the God of her seed. Today we may be witnesses of the fulfillment of that promise.

As the young minister then knelt before the congregation, the open Bible was held over him by Rev. C. Vogelaar who quoted 1 Timothy 4:16, Rev. J.J. Witvoet who quoted 2 Corinthians 4:7, Rev. H.D. den Hollander who quoted Proverbs 31:8&9, Rev. P. Van Ruitenburg who quoted Matthew 4:19, and Elder J. Willekes who quoted 2 Timothy 4:2. The congregation then sang standing, Psalter 436:3. The service was closed in the customary manner, and the large body of listeners who had come from many different congregations returned to their homes under a deep impression of the wonders which the Lord had wrought.

That same evening, Rev. H. de Leeuw preached his inaugural sermon using as his text Matthew 10:6. The theme of the sermon was “The Mandate of the Master” illustrated by the following points: 1) The object of the mandate; and 2) The reason for the mandate.

At the conclusion of the service, Rev. H. de Leeuw thanked his father for conducting the installation service, as well as for the wise counsel he had received from him over the years. Words of appreciation were also spoken to the Curatorium, the theological instructors, and the many people who had provided assistance and housing during the past two years when he traveled to the vacant congregations. Above all, thanksgiving is due to the Lord for His sparing hand in all the travel during those years. Finally, he expressed thanks from both him and his family to the congregation and consistory of Franklin Lakes for the hearty welcome extended, and also for all the help received preparing the parsonage and during their move to New Jersey. He expressed the hope that he may be a blessing for young and old, all travelers to a never-ending eternity.

After the singing of Psalter 246:3, the new minister was addressed by Rev. C. Vogelaar on behalf of Classis East, Rev. H. Hofman on behalf of Classis Midwest, Rev. E.C. Adams on behalf of Classis Far West, Student J. Slingerland on behalf of the theological school, and Elder J. Willekes of the Franklin Lakes congregation. At the conclusion of his remarks Elder Willekes asked the audience to stand and sing Psalter 420:5. Rev. H. de Leeuw then thanked all of the speakers for their kind and well-chosen remarks, after which he closed the service with prayer. After the singing of Psalter 311:1&5, he placed the benediction upon his new congregation for the first time.

“The Lord has done great things for us, whereof we are glad.”

Rev. & Mrs. H. de Leeuw  
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### ■ Branch of NRC Norwich Starts in Courtland, Ontario

The NRC of Norwich continues to grow. About twenty-five years ago the congregation had 1,360 confessing and baptized members. As of January 1, 2019, this number has increased to 2,151. An average of sixty to seventy children are baptized annually. It is expected that the congregation will continue to grow in the future. Therefore, the consistory of Norwich has decided to start a branch in Courtland (a town twenty-two kilometers south of Norwich) for about three hundred members (including baptized members) who live in the Courtland area. After requesting and obtaining almost unanimous approval of the membership, this past June the consistory purchased an existing church building in Courtland. This church was renovated during the past months with the help of many volunteers. Truly, outwardly, much love was shown in all these efforts.



Exterior of the newly renovated Courtland church

Sunday, September 1, was the last service of the entire Norwich congregation in the NRC of Norwich. During the evening service, Rev. E. Hakvoort, spoke about Exodus 13:21: “*And the LORD went before them by day in a pillar of a*

*cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.*” Sunday morning, September 8, the new branch had its first service in the Courtland church. Rev. E. Hakvoort spoke that morning about Haggai 2:9b: “*And in this place will I give peace, saith the LORD of hosts.*” Rev. Hakvoort hopes to conduct services in both Norwich and Courtland. In the future the consistory will see whether Courtland is sustainable and can be instituted as an independent congregation.



Interior of the newly renovated Courtland church

It is the heartfelt wish of the consistory that it might please the Lord to bless His precious Word also in the branch of Courtland to the eternal well being of immortal souls created for eternity. All NRC ministers are welcome to preach in Courtland but should first contact the Norwich NRC clerk.

—NRC Norwich Consistory

### ■ New Titles from Bible Truth Books

*Shelter from the Storm* by C. Klop—This title has been unavailable for several years, but has now been re-printed. A children’s story based on a tornado in the vicinity of one of our churches some years ago. The children in this story are also told about the true Hiding Place from the storm. For children in grades 2-4. Paperback, 68 pages, \$7.00.

*A House Where the Lord Dwells* by C. Van Rijswijk—In this book, the significance of the Tabernacle, with its vessels and the priests, is explained in a simple yet solemn manner. Readers will learn of the rich spiritual meaning that went out from the “shadow service” of the Lord by means of the sacrifices and services of the Old Testament. A book for the family, school, as well as young and old. For ages 9 and older. Hardcover, 74 pages, \$15.00.

*For the Generations to Come, Volume 2*—This book is the second collection of children’s stories released by the NRC Book and Publishing Committee. Contains 26 nicely illustrated stories. Hardcover, 124 pages, \$12.25.

*What Shall I Render Unto The Lord?*—A new CD containing 18 psalters by the NRC choir of Grand Rapids, Michigan. \$13.00.

*O, All Ye Earth His Praises Sing* by P. Heykoop—During the Fall of 2018, a recording of congregational singing was made with organist Pieter Heykoop during his visit to the Rock Valley/Sioux Center area. This 78-minute CD consists of the singing of ten psalters (primarily from the Dutch Psalm section of the Psalter) as well as several meditative pieces by Mr. Heykoop. \$18.00.

The prices above do not include postage.

Bible Truth Books  
P.O. Box 1290  
Grand Rapids, MI 49501-1290  
Phone / Fax: 616-776-2593  
BibleTruthBooks@igateway.com

### 50th Wedding Anniversary

The Lord willing, on October 3, 2019, our dear parents, grandparents, and great-grandparents,

**Tom & Wilma Vanden Toorn**

hope to commemorate their 50th wedding anniversary.

May the Lord, who has graciously upheld them amidst all of their trials, continue to be their Guide in the unknown future.

“*This I recall to mind, therefore I have hope. It is of the Lord’s mercies that we are not consumed, because His compassions fail not.*”

*They are new every morning: great is Thy faithfulness*” (Lamentations 3:21-23).

2045 Bryceway Court  
Grand Rapids, MI 49505

### 55th Wedding Anniversary

The Lord willing, our dear parents, and grandparents,

**Kor & Connie van den Hoek**

hope to commemorate their 55th wedding anniversary on October 28, 2019.

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

210004 Twp. Rd. 92  
Lethbridge, AB T1J 5R1

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



## 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.

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.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is a kindergarten through grade 12 school located in small-town Norwich, Ontario. We have an enrollment of almost nine hundred students. We offer academic, vocational, and special education programs to meet the diverse needs of a large, supporting Reformed community. As continued growth is expected, we anticipate a range of unique teaching and employment opportunities well into the future. We are currently accepting applications to fill teacher and paraeducator openings at various levels for the 2019-2020 school year. We welcome those interested in joining our committed and supportive team to contact Mr. John Heikoop, the director of school operations, to discuss employment opportunities or to submit a cover letter and resume. He can be reached by phone at 519-863-2403, ext. 223, or by email at director@rcsnorwich.com.

### To All Candidates for Teacher Positions

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

User Name:  
**advertising@nrcea.education**  
Password:  
**Schooljobs!**

## The Banner of Truth in Audio Format

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

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

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— Editor



## A Living and a Dead Faith

The Lord receives His highest praise  
From humble minds and hearts sincere;  
While all the loud professor says  
Offends the righteous Judge's ear.

To walk as children of the day,  
To mark the precepts' holy light,  
To wage the warfare, watch and pray,  
Show who are pleasing in His sight.

Not words alone it cost the Lord  
To purchase pardon for His own;  
Nor will a soul, by grace restor'd,  
Return the Saviour words alone.

With golden bells, the priestly vest,  
And rich pomegranates border'd round,  
The need for holiness express'd,  
And call'd for fruit as well as sound.

Easy, indeed, it were to reach  
A mansion in the courts above,  
If swelling words and fluent speech  
Might serve instead of faith and love.

But none shall gain the blissful place,  
Or God's unclouded glory see,  
Who talks of free and sovereign grace,  
Unless that grace has made him free.

— *John Newton*