

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

**April 2020**  
Volume 86, No. 4

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

*In this issue...*

**The First Spoken Words by the  
Risen Saviour**

**Jesus' Declarations Regarding  
His Upcoming Suffering  
Not Understood by His Disciples**

*For our young readers...*

**Of Original Sin  
Pantings**



*"As a bird that wandereth from her nest..."* PROVERBS 27:8a





Meditation		Doctrinal Studies	
<b>The First Spoken Words by the Risen Saviour</b>	75	<b>Holy Baptism</b> (3)	85
<i>Rev. E.C. Adams</i>		<i>Rev. G.J. van Aalst</i>	
<b>Doctrinal Instruction for the Church of God</b>	76	<b>Current Events</b>	87
<i>Rev. G.M. deLeeuw</i>			
<b>Curatorium Announcement</b>	78	TIMOTHY – for the Young	
		<b>The Confession of Faith</b> (4)	88
Bible Study		<b>Article XV: Of Original Sin</b>	
<b>The Life of Daniel</b> (2)	79	<i>Rev. A.M. den Boer</i>	
<i>Rev. C. Vogelaar</i>		Bible Stories for Little Ones	
From Our Inheritance		<b>The Ten Plagues</b> (6)	89
<b>Jesus' Declarations Regarding His Upcoming Suffering Not Understood by His Disciples</b>	80	<i>Submitted</i>	
<i>Rev. Chris van der Poel</i>		Bible Quiz	
<b>The Ten Virgins</b>	82	<b>Panting</b>	90
<i>Robert Murray McCheyne</i>		<i>Aunt LenaBeth</i>	
For Young and Old		<b>Letters to My Young Readers</b>	93
<b>God's Free Grace Glorified</b> (7)	83	<b>News &amp; Announcements</b>	93
<i>Edited by Marinus Nijssse</i>			
Questions & Answers		Back Cover	
<b>Questions from Our Readers</b>	84	<b>When This Passing World Is Done</b>	96
<i>Rev. H. Hofman</i>		<i>R.M. McCheyne</i>	

Cover Photo: © Brandon Montrone | Pexels.com

### THE BANNER OF TRUTH

Publication Number: (USPS 041-540)

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

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

**Rev. J. den Hoed, Editor**

972 Hemlock Loop, Lynden, WA 98264  
Home: 360-354-0210 • Study/Fax: 360-354-0216

**Rev. C. Vogelaar, Assistant Editor**

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

**Dr. Edward Nieuwenhuis, Managing Editor**

9119 Warrens Way, Wanaque, NJ 07465-1644  
Cell: 201-390-6169 • Fax: 973-831-2683 • E-mail: edfeetsr@gmail.com

**John Sweetman, Subscription Manager**

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

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

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

PERIODICAL: Postage paid at Mahwah, NJ

POSTMASTER: Send address changes to

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

#### Additional Denominational Sources for Printed Matter

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

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

For free sermons write to: Treasured Meditations, P.O. Box 2753, Grand Rapids, MI 49501.

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



## Meditation

### The First Spoken Words by the Risen Saviour

Rev. E.C. Adams, Picture Butte, AB

***“Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say Master”***  
(John 20:15&16).

The above text words speak of a weeping Mary at the empty tomb on the morning of the resurrection. It was not the first time she had been at the tomb. On Good Friday, she with others had witnessed that Joseph of Arimathaea and Nicodemus had taken Jesus from the cross, embalmed Him, and laid Him in the tomb. The women then hastened to buy spices, with which they hoped to further embalm him after the Sabbath Day was past.

Early on the first day of the week, with hearts full of love but laden with many fears and accompanied with much ignorance, the mourning women hastened to the tomb to fulfill their mission. When they came to the tomb and saw the rolled-away stone, it was too overwhelming for Mary Magdalene, so she hastened to Simon Peter and John to relate what she had seen. Upon receiving the message of Mary, these two disciples hurried to the grave where they saw the linen clothes lying, neatly arranged in an orderly way.

Mary arrived at the empty sepulcher after John and Peter had left. Her weeping was heartfelt and profound. Her beloved had been nailed to the cross and buried. Jesus, who had delivered her from seven devils, was no more. Mary, together with the other women, had for some years willingly and joyfully followed Him and ministered unto Him (Luke 8:2-3), receiving instruction from Him and witnessing His miracles. Surely, Jesus was the promised Messiah who had come to redeem the chosen nation. On that Good Friday, however, all their hopes and expectations were shattered. Then, on the first day of the week, they came with their purchased spices to show their tokens of love. They neither understood nor fathomed the unsearchable riches and preaching of the empty tomb.

Nevertheless, Mary returned to the place where she had last beheld Him. There, at the grave, thinking she was alone, she poured out her heart, and her tears flowed freely. Her expectation had come to an end (Job 17:11). Because the grave was empty, she could not show her last gesture of love to her crucified Lord. How profound was her sorrow. How profound the sorrow of the church can be as well. In Lamentations 1:12a we read, *“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me...”* Who can fathom the

deep missing and longing of a child of God? Mary’s sorrow was heartrending, for she had experienced many blessings and much precious instruction. Of such mourners we read, *“Blessed are they that mourn: for they shall be comforted”* (Matthew 5:4).

While weeping, Mary looked into the empty tomb. This was the place where her beloved Saviour had been laid. She saw *“...two angels in white sitting...”* (John 20:12). We do not read that Mary was affrighted, which is remarkable, for we do read that very early in the morning when the other women had entered the tomb and had seen the angels, they were filled with fear. Mary’s sorrow was so deep and heartrending that it seems she did not realize they were messengers who had come from heaven.

The angels said unto Mary, *“Woman, why weepest thou?”* She did not have to think, and she did not need time to formulate her answer: *“They have taken away my Lord, and I know not where they have laid Him.”* Then she turned herself and saw Jesus, but thinking He was the gardener she asked if He knew where Jesus had been laid.

*“Woman, why weepest thou?”* These were the exact words which the angels had spoken. How the child of God desires and rejoices in a confirmation. Did Jesus not know why she was weeping? He knew most perfectly her thoughts and needs (Psalm 139:2). Jesus knew that at the empty grave there was a Mary who was bitterly sad, one who could not continue to live without Him. It was the vehement desire of the risen Jesus to reveal Himself unto His church as Joseph had done to his brothers in Genesis 45:4b with the words, *“I am Joseph your brother, whom ye sold into Egypt.”* It was the delight of Jesus to come to the grave after He had risen to seek and comfort His mourning dove and with this question to draw her out. *“O my dove, that art in the clefts of the rock, in the secret place of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely”* (Song of Solomon 2:14).

*“Woman, why weepest thou?”* Let us examine our weeping. On account of sin this world has become a valley of tears. Bitter tears have and will continue to be shed on account of the consequences of sin. It is true, in the life of the child of God how mixed their tears can be; much of the flesh, of emotions and self-pity can be included in their tears (Luke 22:28). Nevertheless, they shall shed tears which are put in the Lord’s bottle (Psalm 56:8). Readers, have you learned to be a weeper at the throne of grace because of your sins against a good-doing and just God? Have you shed bitter tears because of the separation on account of your transgressions? Have you learned to know what it is to be a missing people? Have you learned to need Christ

as your Prophet to instruct us in heavenly ways? Have you chosen Him to be your King, accompanied with weeping on account of your waywardness in following and obeying? Have you learned to weep in beholding Him whom you have pierced (Zechariah 12:10)? Do you know what it is to miss His special favor and presence? *“Why weepest thou?”* What is your answer?

*“Whom seekest thou?”* This second question is a separating question. It implies a weeping, not about loss of material goods but about the loss of a person. At the grave Mary was not weeping for the loss of His gifts even though they were indeed precious, but she was weeping for the Saviour. Has that need been experienced in your heart? Reader, have you become a seeker of God by the work of the Holy Spirit? Have you become a seeker of Jesus?

When we become a true seeker, our seeking shall become evident in the exercises. Mary went to the grave. So, the children of God go to the Scriptures to search therein. They go to the throne of grace. They go to the former or last place where they have met Him in the Scriptures, or they go to a former sermon in hopes of finding Him there again. How disappointing and sorrowful it is for them when it seems they have come to an empty tomb. They learn more and more each time the necessity of the immediate application of the blessed Spirit of God (1 Corinthians 12:3).

They go to the house of God. *“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in His temple”* (Psalm 27:4).

*“Sir, if thou have borne Him hence, tell me...”* Mary does not mention the name of Jesus but thrice calls her beloved, “Him.” Did Mary then not delight in mentioning the name of Jesus? Oh, surely that was her life, and that was her joy. Mary was so busy with her crucified Lord that she thought all people would be busy with Him. Did the men of Emmaus not ask when they spoke of Jesus in Luke 24:18, *“Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?”*

*“Jesus saith unto her, Mary.”* It was the desire and joy of Jesus to mention her name. “He calleth His own sheep by

name” (John 10:3). As the great High Priest, He carries the names of His Church engraved on the breastplate that is upon His heart. It is His joy to declare to His Church what He has done; how He has loved them and loves them still. It is the work of Jesus to dry their tears, to turn their weeping into singing (Psalm 30:5). To that end the Spirit is sent forth (John 16:14) to make room for this only name given under heaven whereby men must be saved (Acts 4:12). Jesus, as the victor over death, hell, and the grave, spoke her name with authority and tender compassion. When Jesus called her by name, His name was as ointment poured forth in her wounded soul (Song of Solomon 1:3).

*“She turned herself, and saith unto him, Rabboni; which is to say, Master.”* This is the fruit of the true work of the Holy Spirit. It is true; soon, in the evening, she would be privileged to behold His pierced hands and side, with her understanding being further opened (Luke 24:45). Nevertheless, she was given in astonishment and rejoicing to mention the name of her beloved as *“Master.”* Zion not only needs and delights in Him as Prophet who instructs them, but He also becomes necessary and indispensable as their Priest who will pardon their sins. They are given grace to choose Him as their King, to follow Him willingly in sown and unsown ways. They are given to renew their choice with Mary by calling Him “Master.”

Reader, we will close with the three important questions found and implied in the above words of Scripture. First, “Why weepest thou?” Secondly, “Whom seekest thou?” Thirdly, “Who is your master?” The honest and upright answer to these three questions shall tell you on which pathway you are traveling to eternity. Here in the time there is both weeping and rejoicing. In eternity it shall be one of the two. When we refuse to bow before King Jesus, we shall be sent to the bottomless pit where there is weeping and gnashing of teeth (Luke 13:28). When we have been given to seek the Lord as Mary, then we read in Revelation 22:4, *“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.”* □

## Doctrinal Instruction for the Church of God

Rev. G.M. deLeeuw, Grand Rapids, MI

***“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost”***  
(Romans 14:17).

Dear Reader,

The Epistle to the Romans was written by the Apostle Paul and inspired by the Holy Ghost. It is a dogmatic letter. It is not the oldest chronologically, but because of its

important contents, it is the first one of the letters in the New Testament. Please take some time to read the introduction of this epistle in the Haak Bible. Is that Bible in your home? The Book and Publishing Committee promoted this Bible some twenty years ago in our denomination with the intent to introduce it to our families, thereby making it more widely known. Theodore Haak was a German minister who was requested to translate the Dutch marginal notes into



the English language, which he did. It took him many years but with beneficial result that the Dutch marginal notes became accessible for the English speaking and reading public. It is “Old English,” yes, but, dear reader, if you become the owner of a piece of land, only on the condition that you are able to read the title belonging to it, although it was written in “Old English,” I suppose you would do your best to read it as closely as possible.

We all know of the Apostle Paul. A great part of the New Testament is about him. Regarding him we read: son of a Pharisee, Acts 23:6 but also, Acts 9:1-31, enemy of the truth and of its confessors, running zealously after God’s people, not with the purpose or desire to belong to them but rather to ruin and to bring them to the authorities. He did this as one totally blind, spiritual wise. Already at the hearing of his name, God’s people had reason to tremble. You would think: what must become of such a man? More beast than man, which he himself testifies of himself in Acts 26:11, “and being exceedingly mad against them....” Dear reader, there is a God in heaven who rules over everything. His eyes are open both day and night to see all what happens on this earth, and from where He will call His chosen ones from the East to the West and from the North to the South. He has done that from the early beginning and will do it until the end of the world when the last one of His chosen ones is converted. That’s why, for this son of a Pharisee, there also came a hitherto and no further.

This remarkable event took place when he was on his intended way to Damascus, which lies far north of Jerusalem. It is true that he would enter this city but in a way much different from what he thought, and that is because the Lord converted him on his way to that city. There he intended to capture God’s people and to bring them to Jerusalem. You can read three times of his conversion in the Book of Acts—once when it happened in chapter 9 and when he refers to it in chapters 22 and 26. Dear reader, do you think that he himself had any thoughts of what would take place on that journey from Jerusalem to Damascus? Notice how his fanatical zeal is illustrated in that he did not take any rest during the day, not even in the hottest part of it. You can read this in Acts 22:6 and 26:13 when he relates his conversion. Later, after his conversion, he will display this same zeal, but then it is sanctified in the service of the true, living God.

It is while in this service that he wrote the Epistle to the Romans. In this epistle is recorded the difficulty for the church regarding the Old Testament Laws of clean and unclean animals. In this congregation, which Paul only knew through correspondence, there were still those who kept the strict distinction as it was in the days of the Old Testament. However, in doing this, there was a denying of Christ’s suffering and death, and not only a denying of His suffering and death but also of His resurrection. What the consequences of that would be you can read in Paul’s First Epistle to the Corinthians, chapter 15.

There he wrote (or we could better say, he exclaimed) in a holy zeal for the kingdom of God in verse 14, “And if Christ be not risen, then is our preaching vain, and your faith is also vain.” Oh, dear reader, how much light was given him compared to others of God’s people and servants (see 2 Peter 3:16).

Why did this cause difficulty? The Old Testament rules in regard to eating and drinking were forced, more or less, upon the new converts, their new brothers and sisters in the Lord, by the Jewish people in the congregation of Rome. Originally, these people were Gentiles, not knowing anything of the Scriptures. How much insight then was required of the apostle, to deal wisely with this sensitive subject, more so because Satan was using this situation to cause a split among them. That is always Satan’s goal, but when the Lord called Paul, He knew how He would use this man to instruct His chosen ones. The Lord used Paul in this letter to the Romans, inspired by the Holy Spirit, to instruct the congregation. Paul explains unto them very clearly the true characteristics of the kingdom of God so that they will know how to defend themselves against the attacks of their Pharisaical opponents.

Dear reader, do you know something of such strife? Oh, how active Satan is, especially on the field of the true Church. There he is more dangerous and destructive than he is in the world. Dear office bearers in the congregations, ask the Lord for time and desire to study our doctrine. Many years ago, when I was at the theological school in Rotterdam, during the break for lunch, I came somewhat early into a room where the late Rev. de Gier was seeking a book. I thought to leave and not to disturb him, but he said, “You may sit down.” It was not very often that one could speak to him outside of the lessons. We got into a short discussion wherein I mentioned something regarding the need for ministers. I still remember how he looked at me, calling me by my name and saying, “We do not need ministers so much, but we need many more elders who are exercised in the doctrine.” I have never forgotten this statement of my respected late teacher. Dear readers, office bearers, beloved brother elders, and deacons, search this doctrine and find out how precious it is when, by the Lord’s mercy, He sheds some light on it in the way of instruction. We sorely need this today in our denomination, realizing mainly two things: the objective and the subjective part of it. You never may separate this although we have to distinguish it.

Perhaps I have written about this earlier, but my thoughts are going back to my first congregation, Barneveld. There were many of God’s dear people among them. One of them who knew the Lord when she was three years old had received catechism instruction in her youth from the late Rev. Fraanje. Her funeral, one of 194, was the second to last that I had performed while serving this congregation. As she was lying before the gates of eternity, I visited her several times a day. A few hours before she passed away,

I visited her once more. Even though she was ninety-five years old, she was still aware of her surroundings. I thought, "Let me ask her one more question." As I mentioned her name, she lifted up her head and I asked her, "Upon what ground are you going to enter into eternity?" I hope never to forget her words. She answered, "Upon the ground of the Truth." A few hours later the Lord took her home.

Oh, what a wonder it is to receive what the text of this meditation declares: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." That joy begins here below. When? It is when one is converted. Then faith, true saving faith, is planted in one's heart and will come in exercise. This is not historical, nor temporary, nor miraculous faith, no, none of these three will save us, but it is a God-given, true, saving faith. Then the truth, preached or read, becomes one's spiritual food and drink—when He who is the Bread of Life fills one's spiritual hunger and thirst with Himself.

My dear reader, do you know something of this life? Oh, hungry and thirsty ones in self, do not doubt His

faithfulness, not even when the ways are difficult and incomprehensible for the flesh. There is so much unbelief within us. Regarding this same old widow and dear child of God, when I once visited her some years before she died and asked her how things were going, she answered while shedding tears, "I feel as though I am nothing but unbelief." Dear reader, please answer between the Lord and your soul: do you understand something of this language? Does it correspond with what is going on in your inner man? The day that I am writing these lines there are accounts in the newspaper about the impeachment of the President. God's children are all under impeachment, spiritually, day and night, as long as they live. May that also become the portion for the President of the USA, yea, for all of us, if it shall be well for an endless eternity. The Church Militant here will become the Church Triumphant hereafter. There they will no longer need meat and drink but will receive righteousness, peace, and joy in the Holy Ghost endlessly. Are you already a member of that Church? ☐

## Curatorium Announcement

On June 3, 2020, the Curatorium of the Netherlands Reformed Theological School hopes to meet in Grand Rapids, Michigan. Student Slingerland and Student Kleijer are scheduled at that time to receive their year-end examinations. May the Lord help them both, and their instructors, with their examinations. If all is well, we look forward to having Student Slingerland speak an edifying word in the congregations. At the same time, the Curatorium invites those who have received an attest from their Consistory to declare what the Lord has done for their soul and upon what basis they believe that they may be called to the work of the sacred ministry. May the Lord gladden us to hear of the wonders of His hands.

Any Consistory who receives freedom to grant an attest should notify the clerk of the Curatorium, who will forward a request for information. The applicant should also forward his own request to the clerk, asking to be heard at the Curatorium meeting in June. Vacant congregations should seek the help of their moderator in all these matters, and all information should be submitted as soon as possible. May we, as congregations, not forget these most important matters in prayer. The Lord gladden us with His deeds.

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

Address of the clerk of the Curatorium:  
Rev. H.D. den Hollander  
P.O. Box 627  
Fort Macleod, Alberta, Canada T0L 0Z0  
Phone (403) 308-8822  
Fax (888) 688-8041



## Bible Study

### The Life of Daniel (2)

Rev. C. Vogelaar, Clifton, NJ

Daniel 1:14-21

The faith of Daniel and his friends was put to the test when they were required to eat the king's meat and drink the king's wine which were set before them. Daniel could not obey the king's orders. He would not defile himself with that which was unclean to him. The tender walk of this young man of fifteen or seventeen years old had made a favorable impression upon the prince of the eunuchs who was set over him. Daniel acted wisely and politely when he made his request to the prince to be excused from eating this food. However, the prince of the eunuchs expressed his fear that granting Daniel's request would endanger his life. What would the king say if he would detect that the young men were not well-nourished?

#### The trial period

Daniel then asked Melzar whom the prince of the eunuchs had set over Daniel and his friends, for a trial period of ten days. They would eat pulse which may mean bread and vegetables, a much simpler meal than the others would receive, and drink water. Melzar, which means steward, agreed to take the risk, evidently impressed by the sincerity of these young men. We read, "So he consented to them in this matter, and proved them ten days." You can be sure that Daniel had supplicated the Lord that He might manifest His help and do what He had promised. We read in Psalm 37:5, "Commit thy way unto the LORD; trust also in Him; and He shall bring it to pass." The Lord's blessing upon unconditional obedience to His will, will surely be given. The poet says in Psalm 37:16, "A little that a righteous man hath is better than the riches of many wicked." The Lord takes care of His people. They will never be put to shame with their God.

It is true that when faith is tried and we begin to reason, fear may often fill the heart of those who are tested. Their faith can be weak and small, and sometimes the enemy may mock them and say, "Your foolishness will be shown to everyone and all that you hoped for and perhaps talked about is nothing but presumption." However, we do not read of this fear and unbelief in the life of Daniel and his friends. They must have received this ten-day trial period as a token that God knew of them. When we may cast our

burdens upon Him, He will care for us. Oh, that we, in this evil time in which there is so much that tempts us to compromise, may exercise some of the filial trust that is shown in the life of these young men in exile. The Lord will glorify His faithfulness and power.

#### Results

As was proposed, so it happened. We read in verse 15, "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." This change in the appearance of Daniel and his friends was not caused by the superiority of the food that they had eaten. It was the effect of God's free grace. God began to assert His power among the Babylonians. How this must have humbled Daniel and his friends. They were not alone in this land of exile. Their God had clearly shown that He knew of their circumstances, that He had heard their prayers, and that He had not put to shame those who trusted in Him. Melzar took away the meat and the wine that they had been required to eat and gave them the food which the Lord had blessed for them.

However, these young men also had to study, and this was not without danger. As Nebuchadnezzar had changed their names, it was the intent that these promising and talented young men would forget all that they had been told about the God of Israel. They had to study history, astrology, mathematics,

medicine, and mythology, and how easily they could have been influenced or even poisoned by these studies. It had already been foretold in 2 Kings 20:18, "And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Also, what the prophet spoke in Isaiah 39 is now fulfilled.

Will they be steadfast? Will they remain faithful to the God of Israel? In these circumstances, they will have taken refuge in the Lord to keep and preserve them. God's children, when being taught by the Lord's Spirit at His heavenly academy, will learn how weak they are and that they should not trust in their own strength or wisdom. Our young people today are often exposed to teachings which are contrary to God's Word. There are also great dangers for them. How necessary it is to them and to all those who love

*When we may cast our burdens upon Him, He will care for us. Oh, that we, in this evil time in which there is so much that tempts us to compromise and to seek help with the idols of our days, may exercise some of the filial trust that is shown in the life of these young men in exile. The Lord will glorify His faithfulness and power.*



them, parents and office-bearers, to take refuge in the all-knowing and almighty God of the covenant.

We read that Daniel and his friends were blessed in their studies. "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." It appears that Daniel had an additional gift from God. He would be able to understand and interpret visions and dreams, and the Lord would show him what would happen in the future. We read in Colossians 1:9, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." Here we read that wisdom is God's gift. When the king examined them at the time appointed, he asked them many questions and we read, "And among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore, stood they before the king."

It is so true, "The blessing of the Lord maketh rich," and therefore the king found them "ten times better than all the magicians and astrologers that were in all his realm." This will not have made them proud but must have humbled them. We are such foolish people that we are inclined to boast of something that we did not obtain by our own strength or wisdom, but it has been given to us by the Lord to use it to His honor in His service. The Lord has given different talents to all of us. One may study easily, but others are very gifted in working with their hands. May we realize that whatever we may have—strength, intellect, and courage, is all a gift from our Creator. He to whom much hath been given, much shall be required of him. May the Lord give the desire to spend our short life and talents received from Him for the purpose for which He has given them.

## God's faithfulness

Daniel received a high position at the king's court. We read in verse 21, "And Daniel continued even unto the first year of king Cyrus." This was a very long time, from 605 to 539 B.C. During that time, kings arose and were put down; there were many changes in those who had governing power, but in the midst of all this, Daniel was preserved and kept when a new reign began. It means that he lived through the whole period of the exile. He could even see that God brought His people back to Jerusalem. Kingdoms had perished: the Babylonian, the Persian, and the Median, but God's kingdom will be forever. Christ shall have dominion over land and sea. "And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke 1:33).

Blessed are they who may surrender to this King, who may love and serve Him. They will experience what we read in Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Whatever may be taken away or disappoint us, God will establish His Word. As we read in Isaiah 54:10, "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee." There is a glorious future for God's Church though they now may be like a lonely sparrow on a housetop, alone in this wilderness. Daniel continued because God continues in His care, in His love, in His faithfulness. He will never disappoint those who flee to Him. □

*(To be continued)*



## *From Our Inheritance*

### **Jesus' Declarations Regarding His Upcoming Suffering Not Understood by His Disciples**

*Rev. Chris van der Poel (1932-2016)*

*(Translated from De Saambinder)*

***"Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge Him, and put Him to death: and the third day He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken"* (Luke 18:31-34).**

Christ again spoke these words unto His disciples regarding His upcoming severe suffering, death, and resurrection. He took the twelve to Himself and separated them from the multitudes to instruct them. He foretells where they shall go and what will overcome Him there. Everything the prophets have written about Him will happen to the Son of Man. The prophets, by means of the leading of the Holy Spirit, had already prophesied of His coming in the flesh and of His suffering, dying, and resurrection. Just consider what is written in Isaiah 53, "Yet it



pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.” Well, what has been said by the prophets shall be fulfilled in Him, for the time is near. He shall accomplish this suffering unto death in our human nature. That is what God’s justice demanded. Man had sinned, and the soul that has sinned must die.

In this way He will deliver His people who have come under the curse of death in Adam so that the justice of God may receive satisfaction.

His godly nature will strengthen His human nature to such an extent that He will be able to carry the burden of God’s wrath. Herein is revealed the love of God the Father and the love of the Son who gave Himself to that end. He knew why and wherefore He had to accomplish all things.

He shall be delivered into the hands of the Gentiles. Here Christ is speaking about Pilate and the Roman soldiers to whom He was delivered by the Sanhedrin. He will be mocked. That also happened when He stood before Pilate, and He would be scornfully derided and spit upon. They have called Him a false prophet, a perverter of the people, and they smote Him in His face. After they scourge Him, they will kill Him. As the greatest criminal who did not deserve to live any longer, they have called out “Crucify Him!” and Pilate has agreed to the punishment.

Unjustly He is judiciously condemned to death, yet this was the accomplishing of God’s eternal counsel. God’s justice also required that He would arise from the dead. He also spoke about that, for He said, “and the third day He shall rise again.” Salvation must not only be merited but also applied; the guilt not only paid for but also disarmed of its curse. Sin must not only be atoned for but imputed to His people. That is why it is written, “It is Christ that died, yea rather, that is risen again.” The fact that He was raised from the dead, guarantees the making alive, the justification, the sanctification, and the glorification of His entire Church.

It is the Holy Spirit who awakens a sinner out of his spiritual death, for it is the Spirit which makes alive. It is the Spirit which convinces of sin, righteousness, and judgment. He draws with cords of lovingkindness, gives people a sorrow for sin and after God. In and of themselves they cannot stand before God; neither can they live without Him.

It becomes the exercise of their soul, “My heart and my flesh cry out for the living God.” According to the measure, it pleases the Lord to work within them; they learn the secrets of salvation which lay revealed in Christ. The Lord prepares lost, hell-worthy creatures for whom it becomes impossible to be saved, so that He can then declare unto them who the Mediator is and the salvation which can be found in Him. That instruction is unending.

How unreceptive and blind is a person in and of himself. That was also the case with the disciples. How clearly He spoke to them of what had been spoken by the prophets and what would be accomplished by Him, yet it is written, “And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.”

Why was it that they did not understand His Word? Were not they people with grace? Certainly, with the exception of Judas; even though he was thought to be, he was not one of them. That is so often the fear of the upright in heart. How terrible it is to have a name that we live, yet we are dead. The Lord alone knows the heart and tries the reins. How necessary it is to examine our heart which can only be rightly done through the light of the Holy Ghost.

The eleven, however, were men with grace and had learned to know Christ as their Saviour, and although they were not strangers of His prophetic administration, they were blind for His priestly administration. They did not understand the way which leads unto life through death. The Lord still teaches that to His people, for they must lose everything which is outside of Christ. They must die to all things which are outside of Him, and that is to end in death. What is then revealed? blindness, enmity and offense. It is free grace if the Lord teaches this and uncovers them. Then He, the Lamb of God, will become precious to their souls, and

all that is of Him will be most desirable. In this way He has glorified God, paid the price, and given God the ransom.

That is why enemies can be reconciled with God and ungodly ones justified. That is what it comes down to. It becomes a personal matter whether He has accomplished all this for us by the application of the Holy Spirit or not.

Oh, for us who may live together under the proclamation of God’s Word, that it may not one day testify against us. Consider how great is this salvation. May the Lord renew our heart and make place for Himself within. He is the fairest of all mankind, and one can wish no greater good for you than to have Him as your own.

You who have not remained a stranger of this grace, may the Lord give you to become more blind and lose everything outside of Him. May you learn to know Him in His deep humiliation and also in the power of His resurrection be able to understand and sing with the poet:

*The stone the builders had rejected,  
And in contempt refused to own,  
To their dismay has been selected  
To be the foremost cornerstone.  
This thing is from the Lord Almighty,  
It is a marvel in our eyes;  
Man cannot understand it rightly  
Nor fathom it in any wise.*

—Psalter 427:5 (Psalm 118:11) ◻

# The Ten Virgins

Robert Murray McCheyne (1813-1843)

(A portion of McCheyne's *Lectures on the Ten Virgins* based on Matthew 25:1-13)

## The Sleep of the Virgins

**T**hey all slumbered and slept." These words have been interpreted in several ways. I have no doubt that the simplest interpretation is the true one—that before Christ comes all the Christian Churches will fall into a deep slumber. The Bible shows that not only do hypocrites fall asleep, but true believers also. Hence, we find the apostles sleeping at the Mount of Transfiguration and again at Gethsemane; and Paul cries to the Romans, "It is high time to awake out of sleep."

### 1. How Christians sleep

(a) **The eyes begin to shut.** When first brought to Christ, the eyes of sinners were opened, to see the shortness of time—that it is but a span; the vanity of the world—all vain show; the exceeding sinfulness of sin. They saw sin covering them all over like devils and were amazed that they were out of hell. They saw Christ in all His beauty, fullness, and glory. But now all these things become dim, as to a sleeping man; all outward objects are hidden—the soul sees no longer the shortness of time, the emptiness of the world, the vileness of sin, the glory of Christ.

(b) **The ear does not hear His knockings.** Once the ear heard His voice. Amid a thousand the voice of Christ was sweet and powerful. Now the soul hears as if it did not hear: "I have put of my coat; how shall I put it on? I have washed my feet, how shall I defile them?"

(c) **The sleeper dreams.** So the soul takes up with idols—vain fancies. When first awakened, the soul said, "What have I to do with idols anymore?" But now when Christ and divine things are hidden, the soul again takes up with vain idols. Hence come first: deadness in prayer. How sweet prayer is to a believing soul. There is wonderful access to the throne—pouring out of the heart—no separation—nothing kept back; but now there is utter barrenness—the soul had no desire, no free access. Second: A fearful spirit.

A stupefying sense of having offended God—a spirit of bondage. Third: the believer does not fear sin—a keeping far from the occasion of it, like Joseph; "How shall I commit this great wickedness?" Now there is a fearful familiarity with sin.

### 2. How hypocrites sleep

(a) **They lose all their convictions.** At one time they had deep and clear convictions of sin, but now they lose them. They have gone into some open sin and drowned conviction—they quench the Spirit.

(b) **They lose their joy in divine things.** The stony ground hearers received the Word with joy—a flash of delight. Something about the Word attracts their fancy—eloquence or imagery: hoping they are converted; they flatter themselves and take great delight in hearing. This soon dies away.

(c) **They give over prayer.** For a long time, they prayed in a very melting manner. When under convictions, or under illumination and a false hope, or before others, they prayed with fluency, but now they give over prayer by degrees. "They all slumbered and slept." They have been out in company, or they are sleepy and have no relish for it, and so they give over prayer by degrees.

Between the two there is a great difference, that the godly still have oil in their vessels, the others none. I would not say a word to encourage you who are godly to sleep on; on the contrary, it is high time to awaken out of sleep. I cannot but remark how different is the sleep of the two.

The godly will waken out of their sleep. It is very sinful and very dangerous but not fatal. The hypocrite seldom ever awakens out of his sleep. The rarest conversion in the world is that of a hardened hypocrite.

While the godly are under the displeasure of God, yet they are not under the curse, but the hypocrite sleeps over hell.

## Not Yet

"Not yet," said the little boy as he was busy with his trap and ball. "When I grow older I will think about my soul." The little boy grew up to be a young man.

"Not yet," said the young man. "I am now about to enter into trade. When I see my business prosper, then I will have more time than now." His business did prosper.

"Not yet," said the man of business. "My children must have my care. When they are settled in life I shall be

better able to attend to my soul." He lived to be a grey-headed old man.

"Not yet," still he cried. "I shall soon retire from trade and then I shall have nothing else to do but to read and pray."

And so he died. He lived without God and died without hope. Reader, how is it with you?

—Taken from *The Little Gleaner*





## *For Young and Old*

### **God's Free Grace Glorified (7)**

*Edited by Marinus Nijse*

(Uitgeverij Pieters, Oostburg, the Netherlands)

**T**he words which I received were later confirmed by the Lord. The Lord also spoke more words unto me. It was powerfully heard in my soul: 'In quietness and in confidence shall be your strength, though it tarry, wait for it; for it will surely come, it will not tarry.'

Mina could not say anymore, for she was deathly tired.

Her father had listened to her with wonderment. His soul was full of joy. Now it became clear to him why Mina recently had such high thoughts of God and that in her prayers she frequently said, "Oh, my dear King." In her prayers she was somewhat similar to Sarah Nevius. He had so often thought, my dear child where do you get it from? In those days he was unable to get her to say anything. Now she was so open-hearted.

It was Saturday morning, February 4, 1854. At Mina's sickbed stood her father, mother, and Mina's girlfriend. The past night had been very difficult for Mina. At present she appeared to be somewhat calmer, but the people around her bed did not have much courage anymore. This sickness will likely lead to her death.

"Father," said Mina with a very weak voice, "I am so dull and sleepy, and that makes me so sad. I wish I could think clearly. Father will you pray to the Lord for light?"

They all folded their hands and closed their eyes. Rev. Middel prayed, and they all prayed along silently. When father had said, "Amen," Mina began to speak with a clearer voice than was heard earlier. She said to her girlfriend, "Now I must suddenly think of my brother in the church in Vlaardingien.

"At that time we sang Psalm 39:3 (Psalter 107:1):

*My end, Lord, make me know,  
My days, how soon they fail;  
And to my thoughtful spirit show  
How weak I am and frail.*

Oh, how there I sang along with great desire..."

Mina closed her eyes and began to pray. Full of emotion, her parents and girlfriend listened. A little while later, she opened her eyes and said, "Now the Lord has shown unto me when the end of my life will be; it will be the end of this week."

"It is Saturday already," said her mother.

"That may be; it will be at the end of this week," said Mina. She again sent up a supplicating prayer unto God.

When her prayer was finished, her father asked, "My dear Mina, what is the condition of your soul?"

"Between hope and fear, with my eye upon the Lord," was her answer. Her lips were again moving. She prayed without ceasing.

A bit later she took the hand of her girlfriend. As she pressed her hand, a smile crossed her face. She lifted her eyes to above and was moved with affection.

Her girlfriend was moved to tears and said with her whole heart, "Oh, my dear Mina, how I wish I could spare your life. You are so dear to me."

"I also care a great deal for you," said Mina with emotion. "I love you a great deal, father and mother, but the Lord Jesus has the uppermost place in my heart. I love Him above all."

"Do you have to unburden yourself in any way, Mina?" her father asked.

"No, Father!" She again began to pray. It was very quiet in the room; no one said a word.

Then the young girl broke the silence, asking, "What time is it?"

Someone answered, "11:00."

She thought for a moment and said, "So long yet? My brother is coming from Vlaardingien by boat. He will not be here until 6:00. Oh, it is still such a long time."

She again closed her eyes and prayed. Her father and mother went downstairs; only her girlfriend stayed with her. Mina did not realize that her parents had left. A little while later she opened her eyes, and asked "Where are my mother and father?"

"They have just gone downstairs for a moment. Would you like me to call them?"

"No, my father and my mother cannot help me. Not one creature can help me. I myself must make all things smooth between the Lord and my soul."

Her father and mother came back upstairs.

"Father, would you open the shutter a bit? I want to see the dear sun one more time." Her father opened the shutter somewhat farther, and the beautiful rays of the sun shone into the room. Quietly, Mina looked at it.

Not a word was spoken, until Mina said, "Dear Father, now you can close the window again. Her father did so, and his daughter again prayed. The words which she spoke could not be fully understood. Her voice became weaker and weaker. Oh, how long she was in prayer! At the end, one could see only her lips moving. Her words could no longer be understood. □

*(To be continued)*



## Questions & Answers

### Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

*Can you explain what a saint is? How does a converted person differ from a saint?*

The word for saints in the Bible does not refer to persons of exceptional holiness or a special status granted by the pope of Rome. In the Church of Rome, a saint qualifies for inclusion under that title upon being canonized by the pope. The requirements for canonization are heroic virtues and miracles wrought in response to the saint's intercession. The result is being put on a calendar, a list of saints now being qualified to answer requests and make intercession for the benefits of others. Hence, the practice of the invocation of the saints was in existence around the 4th century in the Roman Catholic Church. Hopefully, it is obvious that this is not the biblical meaning of the word saint. Therefore, the custom was firmly abolished by the Reformers, who discerned the danger of treating the saints as gods, thereby going contrary to the sole mediatorship of Jesus Christ.

Still, there are many references to God's people being saints, so the question is a valid one—are all converted people saints, and are all saints converted people? And if this is the case, what does it mean? Indeed, in Scripture there are many references to God's children as saints. Hannah sang, "He will keep the feet of His saints" (1 Samuel 2:9). "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psalm 50:5). They are the ones described by Paul: "for when I am weak, then am I strong" (2 Corinthians 12:10). It is the Church that is described in Psalm 18: "For by Thee I have run through a troop; and by my God have I leaped over a wall." In 1 Corinthians 1:2 the saints are described as "sanctified in Christ Jesus, called to be saints." Saints may also refer to "them that believe" (2 Thessalonians 1:10), and this text actually speaks of the full number of the redeemed in heaven. The Marginal Notes to the Dutch Statenvertaling explain the term saint as follows: "That is, who are by Christ and communion with Him, separated from the common heap of the world, unto a Church of God, namely, not outwardly, by the Word, but also inwardly by the power of the Holy Ghost whereby he understands the best part of the Church, that is, true believers, of whom Christ speaks in Acts 18:10."

The saints all learn something of a divine mystery: the profitable lesson of no holiness or righteousness in self, no merit of their own, and nothing of self that is presentable in the spotless sight of a holy God. When this biblical truth of what a saint is and remains in self but also in Christ, sinks in, it must needs follow that all boasting of self is excluded and is found in the holiness of Christ alone.

Hence, a saint is none else but a poor sinner who has found everything in Christ. So, a converted sinner does not differ from a saint but actually is one. The question, then, must follow: what is the biblical definition of a converted person? Some definitions that are sometimes given—though they may be direct quotations from Scripture—but are taken out of the *broader context of the whole of Scripture* must carefully be re-examined. For what are heresies other than one-sided, exaggerated truths, often rent from the body and complex of the whole truth? Only when we enter into the unity of Scripture as it balances, completes, and explains itself will we guard against error and delusion, excess, or defect on one side or another.

To illustrate the above-mentioned, I would like to share an explanation of Dr. F.W. Krummacher on the temptations of Christ in the wilderness. Using one of the places where Christ was tempted, the pinnacle of the temple, as the example, Krummacher describes what spiritual heights are for God's children. Surprisingly, he does not place the spiritual heights very high but actually very low: "The best and most happy condition upon earth unquestionably is this: to abide as a worm at the feet of Jesus, poor in spirit; with Lazarus to lie at the rich man's door; and with the woman of Canaan, to desire as a dog, only the crumbs that fall from the Master's table." Why does Krummacher describe it thus? Well, so that the saints learn to not exalt themselves with vain notions the *devil* (!) tries to tempt them with—such as when he comes as an angel of light and carries them unto the holy city. Remember that the devil also used God's Word and the promises when he tempted Christ! It can be that Satan sets before people's spiritual vision all the graces and privileges so that *they begin to feel exalted high above the Word and testimony of God*. Above the church and ministry of the gospel, they behold all these truths together with the whole of Jerusalem, while all other believers lie deep at their feet... Dear reader, I strongly feel it is not wrong to warn against this type of saintship. For such *think* themselves to be saints, maybe even *call* themselves saints and *boast* of being saints but miss the Spirit of Christ as glorified *in* His saints. It is for this reason it is important to note that a saint is none else than a poor, bankrupt sinner who has found everything outside of himself in the righteousness of Jesus Christ. □

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





## Doctrinal Studies

### Holy Baptism (3)

Rev. G.J. van Aalst, Klaaswaal, the Netherlands

#### By which baptism is signified

Perhaps this portion of a sentence is well known to you. Every time the sacrament of baptism is administered, in a very personal manner prayer is offered for “this child.” How many years have already passed by from when we could only cry or soil ourselves? Before there was even a thought of God.

The core of the prayer which is spoken before the administration of the sacrament asks “if the Lord in His infinite mercy, will graciously look upon this child(ren) and incorporate them by His Holy Spirit into His Son Jesus Christ, that they may be buried with Him into His death, and be raised with Him in newness of life, that they may daily follow Him, joyfully bearing their cross, and cleave unto Him in true faith, firm hope, and ardent love, and with a comfortable sense of Thy favor, leave this life which is nothing but a continual death, and at the last day may appear without terror before the judgment seat of Christ.”

You can hear it; a comprehensive prayer has been offered up for you for a living bond with the Saviour in your life, upon your death, and in the day of judgment—a prayer for someone who has never yet had a thought of God, one who did not ask after God and was also not able to pray. Should we not think about this more often and sincerely?

The prayer for the incorporating of the child to be baptized into Christ, is preceded by a lengthy address. That address ends with the words which are written above our discourse, “by which baptism was signified.” How often have you heard these words? Have you prayed along? Do we understand what we hear and pray? It is surprising how clear our forefathers were in their baptismal instruction. It is tender, simple, and according to Scripture. Even in the introduction of the baptismal prayer, they give instruction about the meaning of infant baptism. “By which baptism was signified” is mentioned on two occasions in the Old Testament. Our forefathers here make confession that these two instances in the Old Testament point to the “meaning” of infant baptism in the New Testament. They do that upon the grounds of a careful exegesis of 1 Peter 3:20-21 and 1 Corinthians 10:1-5. We therefore receive instruction about the meaning of baptism in the history of the flood and the passage through the Red Sea. These are

the two “proof texts” for the words “by which baptism was signified.”

- The God of Noah is called upon for this child with the following words: “Thou, who hast according to Thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to Thy great mercy saved and protected believing Noah and his family...” Here the conclusion is drawn, “by which baptism was signified.” This is done upon the words of Peter, “...in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us.” It was just as if this family had received Holy Baptism, for the water makes a separation.

- Following that, the prayer by renewal pointed to an event in the Old Testament; Thou, who hast drowned the obstinate Pharaoh and his host in the Red Sea, and hast led

Thy people Israel through the mist of the Sea upon dry ground.” Also, here the conclusion is made that there is instruction regarding infant baptism. We read in the first epistle to the Corinthians, “...And were all baptized unto Moses in the cloud and in the sea.” Paul compares living under the cloud and the passage through the Red Sea to Holy Baptism, for the water makes separation. That is a separation which takes place between the Church and the world, between

*Both young and old must learn to understand baptism not only with their head but especially with their heart. Both the reading and the address along with it should be directed to that end.*

*In this manner we receive instruction about baptism where one may least expect it.*

you and the heathens.

Is that visible and realized? Here we note the oneness in the Old and New Testament regarding the revelation of God. We see the continuous thread between circumcision and baptism and the unique oneness of Scripture and the administration of the covenant. We also confess the same in the closing of Article 34 of the Confession of Faith, “...as the children of Israel formerly were circumcised upon the same promises which are made to our children,” which is the reason that Paul calls baptism the circumcision of Christ (Colossians 2:11). What a significant expression is found written in Colossians 2:11—the circumcision of Christ; He who underwent both circumcision and baptism has united both within Himself—baptism in place of circumcision, correct?

We receive much instruction when we respectfully read the Form for Baptism, time and again, when the sacrament is administered. The Form is not a required item but is

expressly meant to instruct the congregation about the significance of Holy Baptism. Both young and old must learn to understand baptism not only with their head but especially with their heart. Both the reading and the address along with it should be directed to that end. In this manner we receive instruction about baptism where one may least expect it.

Parents presenting a child for baptism, and you with your baptized forehead, pay close attention to what has happened with the flood and at the Red Sea. Let us delve into this history by reading our forefathers, whose writings

are permeated with the testimony of Scripture. If there has been anyone who has foreseen the terrible dangers of the rejection of infant baptism, it was Guido de Brès. In his short life he has grasped and lived through what is lost when we reject infant baptism. That is much more involved than what we think superficially. It concerns the experiential riches of God's statutes. Rejection of infant baptism begins with a lack of knowledge about infant baptism. Parents and children, we must be well informed regarding the phrase "by which baptism is signified." □

*(To be continued)*

## For the Righteous and Those Who Live Without God in the World

**A**t all events, it shall be well with the righteous. Rejoice, believers, in the Lord. You may be assured upon the warrant of His faithful promise that He will preserve you from the evils which our sins give us such cause to apprehend, or if He should appoint you to share in a common calamity, He will make you shoes of iron and brass when any part of the road on which you travel through this wilderness towards your heavenly home shall prove very difficult and rugged. Pray for grace to sit loose to the world, and you will have nothing to fear. The first Christians rejoiced in the spoiling of their goods, and so shall you if the Lord calls you to the trial. You have the same Saviour to support you, and you likewise have treasures far better and more enduring which are out of the reach of violence. The Lord teaches us to consider even the loss of life as comparatively small importance when He says, "Fear not them that can kill the body but are not able to kill the soul." They cannot do anything without His permission. The very hairs of your head are numbered. Most of those who have suffered death for Him who died upon the cross for them have thought the honour of dying in His cause more to be valued than a thousand lives.

My feelings are painful for you who live without God in the world. I do not wonder if your hearts tremble like the leaves of a tree when agitated by a mighty wind. You know not what may come upon you, but you forebode the worst—and, should it prove so, you have no resource, no hiding place, no Almighty Friend to whom you may with confidence apply for help in time of trouble. Death, at least, is inevitable; and will you dare to die—yet, die you must—if your heart be not humbled and your sins unpardoned? We preach to you a gracious, powerful Saviour who invites you to seek Him and has said, "Him that cometh to Me, I will in no wise cast out." Seek Him then today while it is called to-day. Now is the accepted time, the day of salvation. To-morrow is not your own.

Let believers rejoice and be glad. The Lord reigns; your Lord reigns. He who loved you and gave Himself for you, possesses and exercises all power in heaven and earth. Though clouds and darkness are about His throne and His paths are untraceable by us, we are sure that He is carrying on His great designs for the glory of His great name and for the extension and establishment of His Church—in a way worthy of Himself, worthy of infinite wisdom and goodness. Make His name your strong tower of refuge. Hold out in faith and patience. Yet a little while and we hope to meet "where the wicked cease from troubling and where the weary are at rest." Then to hear those welcome words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

*—John Newton*





## Current Events

### Church Buildings Burned Down in Southeastern Sudan

In southeastern Sudan, three churches were set on fire twice in less than a month. Temporary worship structures were set ablaze on January 16, three weeks after the buildings they had replaced were burned down. Police have not accomplished much in their investigation. The U.S. State Department had just removed Sudan from the list of Countries of Particular Concern (CPC) that engage or tolerate violations of religious freedom. Sudan is hopefully well on its way to having a democratically elected government. Christians are expected to have greater voice under the new administration.

—[www.ChristianHeadlines.com](http://www.ChristianHeadlines.com)

### Coronavirus Outbreak

The World Health Organization declared a global health emergency in the wake of the coronavirus outbreak on January 30. WHO's leaders urged countries NOT to restrict travel or trade to China, even as some have shut down borders and limited visas. We are all in this together, and we can only stop it together. Almost five hundred years ago a similar approach was encouraged when German Christians in Wittenberg—facing the re-emergence of the black plague in 1527—called on Protestant Reformer Martin Luther for guidance on whether they should flee for their lives. Luther declared that those who have job responsibilities involving relevant service to others “must remain steadfast before the peril of death.” These service providers include healthcare professionals as well as ministers, pastors, and also elected leaders, law enforcement, and security personnel. Luther even called on civilians to help and tend to their neighbors. Luther trusted that Christians “will arrive at a faithful decision through prayer and meditation on the Scriptures. Participation in aiding the sick arises out of grace, not obligation.” The WHO organization's director said, “This is the time for solidarity, not stigma.”

—[ChristianHeadlines.com](http://ChristianHeadlines.com)

### Appeal by President Trump to Congress to Ban Late-term Abortions

President Trump promoted a ban on late-term abortion during his State of the Union address in February. He addressed the issue of abortion while recognizing a two-year-old girl, Ellie Schneider, who survived after being born at twenty-one-weeks-and-six-days. She is one of the youngest premature babies ever to survive. He then called upon members of Congress to pass legislation finally banning the late-term abortion of babies. He said, “Whether we are Republican, Democrat, or Independent, surely we must all agree that every human life is a sacred gift from God.” He addressed many other conservative efforts his administration is accomplishing.

—[ChristianHeadlines.com](http://ChristianHeadlines.com)

### Hungary Aids Persecuted Christians Around the World

Although relatively small in size and population, the country of Hungary is playing a huge role in helping persecuted Christians around the world, providing millions of dollars in aid. For example, they have rebuilt thirty-three torn-down Christian churches in Lebanon and also rebuilt towns and schools for the Christian communities in the Middle East. They have spent \$40,000,000 helping Christians who now make up at least seven out of ten cases of religious persecution globally. Hungary's constitution, ratified in 2011, affirms its Christian foundations. Hungary's prime minister said, “A whole culture is under organized attack, our culture and our civilization. Not only in Africa, not only in the Middle East, but here, too, in Europe.”

—[www.FoxNews.com](http://www.FoxNews.com)

### Pakistani Christian Tortured and Killed for Bathing in Muslim Tube-well

International Christian Concern has reported a 22-year-old Pakistani Christian was severely tortured by a Muslim landlord in Pakistan's Kasur District because he used the landlord's tube-well to bathe. Three days later, on February 28, he died due to the severity of his injuries. This man was a day laborer in a field, and one morning after unloading chaff in the fields, he rinsed himself in a nearby tube-well. When Muslims saw this, they rushed over and beat him, saying the Christian had polluted the water. Police held these men in custody briefly and then released them. The Regional Manager from International Christian Concern said, “No one should fear being attacked and killed because his religious identity is considered ‘unclean.’ Authorities in Pakistan must take concrete action to provide Saleem's family with justice and ensure that similar incidents do not happen in the future.”

—[www.Persecution.org](http://www.Persecution.org)

### Islamist Violence Escalates in Northern Burkina Faso

Gunmen killed twenty-four people, including a pastor, and wounded eighteen others in an attack on a church in the town of Pansi, Yahga province, northeast Burkina Faso. A group of about twenty gunmen rode into Pansi on motorbikes and opened fire on Christians during their Sunday service. At least ten were killed and eighteen wounded. Then the gunmen abducted and subsequently murdered fourteen other church members, including the pastor, bringing the death toll to twenty-four. They also set fire to the church building and looted oil and rice from local shops, forcing three kidnapped youths to help carry away the stolen goods on motorbikes. In Burkina Faso, Muslims and Christians have traditionally lived in peace, but Islamist violence has escalated sharply in northern Burkina Faso during the past year.

—[www.ChurchInChains.ie](http://www.ChurchInChains.ie)

Whatsoever we have over-loved, idolized, and leaned upon, God has from time to time broken it and made us to see the vanity of it, so that we find the readiest course to be rid of our comforts is to set our hearts inordinately upon them.

—*John Flavel*



# Timothy FOR THE YOUNG

## **The Confession of Faith (4)** **Article XV: Of Original Sin**

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

The previous article spoke about the creation and fall of man, who was created after the image of God in knowledge, righteousness, and holiness. The Lord created man in this blessed state with a possibility to come to greater heights, but room was also left for sin, making it possible for man to lose his glory.

In the state of innocence, man lived in immediate communion with God. He accepted the Covenant of Works willingly, which contained three parts: a) the Lord required him to keep the Covenant of Works, that is, not to eat of the tree of knowledge of good and evil; b) the Lord promised upon obedience to grant eternal life; c) the Lord threatened man with death if he were disobedient. This is, in a few words, what the Lord placed before man—he could attain to greater heights by his works but could also transgress and fall away from his glory.

There are always many questions about the Covenant of Works. One asks, “Didn’t God lay a snare for man?” Others ask, “Why must that tree be there in Paradise?” From others the question is, “Why did God permit Satan to come to man in the form of a serpent, which led to his fall?” In this manner questions are multiplied, but by them we do injustice to the Lord. We will try to give an answer to some of these questions.

God did not spread a snare to entangle His Creation. The Lord has endowed man with understanding and will, in distinction to the irrational creatures and inanimate creation. Man stood higher than the beast and the other parts of Creation, but this also gave him a greater responsibility. How could the crown jewel of Creation fully reveal its beauty? Only when it would show that the service of God was the greatest desire of his soul. For that reason, man had to make his own decision, not as an irrational creature but as a rational creature serving the Lord according to his own free will. Thus, we may not view the tree as a snare for man from the Lord; no, man was able

and willing to serve God in his blessed state and could reject all that came against the Lord.

We know that man made up his mind and willfully left the Lord, willfully cut off the communion with the Lord, becoming a follower of Satan. The most terrible thing which could have happened took place—man rebelled against God and no longer wanted to listen to Him. God had revealed His will in His Word and Law, but by sin man said to God, “I do not know, I do not acknowledge, I do not honor, I no longer fear Thee.” Here mankind, through its representative head, reversed the first commandment and stated, “I am the Lord, my own God, and I will not serve another God besides myself.” This is the reality!

You can well understand that the Lord, the Creator of the heavens and the earth, who rules over everything and to whom everything is in subjection, will not accept such a life but must punish sin as He had said, “In the day that thou eatest thereof thou shalt surely die.”

How terrible the consequence of sin has been, causing great misery and discord as the Apostle Paul says: “The whole creation groaneth.” Great parts of the earth became deserts, and the earth brought forth thorns and thistles; the cleansing wind at times changed into howling hurricanes; refreshing rains did not come or great rains became damaging floods. All these things proclaim to us that the unity is lost; they are all signs of decay since sin came into the world. It is so evident that the creation groans under the curse of sin; it can be seen in the suffering of man and beast. The crown is fallen from our head.

Have you ever felt this, or do you think that this is merely the course of nature? No, my friends, we have left the Lord and this is the result. If there were no sins, all of this misery would not be here. We often hear complaints about the consequences of sin, but we so seldom hear complaints about ourselves, how that we have done evil in the sight



of God. When we come to this realization, we will no longer open our mouths to complain against the Lord, but it will become a wonder that we may still receive so many blessings, that we may yet live, and that it is still the day of grace. Then, even in days of grief, we will be silent.

This article speaks about the origin of our misery which is so necessary for us to learn. “We believe that through the disobedience of Adam original sin is extended to all mankind; which is the corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother’s womb, and which produceth in man all sorts of sin, being in him as a root thereof.”

It is striking that the Bible speaks here of “Adam’s” disobedience. Eve is the mother of all living and Adam is our father, but Adam is also the head of the Covenant of Works. In this position Adam represented the whole human race when he accepted the rules of the covenant. If he would stand, then the whole

world would be partaker of his work. Likewise, if he would fall, being disobedient, the whole world would be partaker thereof. The special promise was life eternal in continued communion with God, and the threat was eternal condemnation.

Adam could represent the whole human race because all of his posterity was in his loins. The imputation of sin is not because he is our natural father but because he is the representing head of the covenant of works. It is exactly the same with the covenant of grace—all the merits are given to those who are represented by the Lord Jesus. Do not forget that Adam represented the whole human race and the Lord Jesus only the elect. Adam’s work was imperfect; we can see that in the consequences all around us every day. Christ’s work, however, was perfect.

What a blessing it is when we may see around us that the Lord converts people. Shall it be well, conversion should take place in us also! How necessary it is to experience, “Oh, let Thy Spirit be my constant aid.”



## *Bible Stories for Little Ones*

### **The Ten Plagues** (5)

(Based on Exodus 9)

How would you like to have grasshoppers all over your house? That is not a very pleasant thing to think about, is it? Moses had told Pharaoh that if he did not let the children of Israel go to worship God in the desert that grasshoppers would come! They would be in all the rooms of their houses, on their beds, everywhere.

It is not only terrible to have grasshoppers in your house but they also destroy all the plants outdoors. A farmer may have planted a field of corn and taken care of it for many months, but if a flock of locusts come, they will eat all the plants, destroying the crop. When they come, they look like a large, dark cloud. They can destroy an entire field in minutes. Then the locusts leave, but the damage is done, and the field is ruined.

Pharaoh’s servants had asked him to listen to Moses. They knew the grasshoppers, which are called locusts in the Bible would come. Did not the frogs and lice come just as Moses had said? Pharaoh sat thinking quietly while listening to his servants pleading. He said that he would think about it.

Finally, the king called Moses and Aaron to come and see him. He said that he would let them go and worship their God, but he wanted to know who would go.

Moses answered, “All of us must go, both fathers, mothers, all of their children, and all of our servants.”

“I will let the men go,” said Pharaoh, “but you must leave your children here.” Pharaoh thought that if they left their children, they would have to come back because they would not just leave their children in Egypt all by themselves. “If you leave your children here, you may go and worship your God.”

Did Pharaoh say that to be agreeable? No, he knew that the people of Israel would come back to their children. That is the way it is also in your families. Sometimes Mom and Dad go away without you, but they always come back because they love you and want to be with you.

Moses knew what Pharaoh was thinking, and he told Pharaoh that they all must go to worship. He told Pharaoh that all the animals had to go along too.

Before Pharaoh went to sleep that night there was no sign of any grasshoppers. During the night,

however, God sent a wind across the country of Egypt. Along with the wind there came a very large number of grasshoppers. There had never been such a great number, and there will never again be so many. They destroyed everything in sight, and not one green plant or tree or fruit was left.

When Pharaoh saw that, he quickly called for Moses and Aaron. "I have sinned," he cried, "I have done wrong! Please ask your God to take away these locusts, and I will let you go and worship."

God then sent another wind, and it blew all of the grasshoppers into the sea. Did Pharaoh then let the people go? I think you already know the answer. The Bible tells us that once again he hardened his heart and refused to let the people go.

Are you afraid of the dark? Many people are. It can be scary when all of the lights are off and even the moon is hidden. Then it can be so black. At such times even a little bit of light can make us think that there are funny-looking shapes in our room. Just imagine if you were in the land of Egypt. The grasshoppers were gone, but now the Lord sent another plague, the ninth one, and this plague was total black darkness. Can you even imagine what that must have been? It was so black that no one

could see anything. One could not see where he was or where he was going. It was so black that no one did anything for three whole days.

What about the children of Israel? The Lord provided for them; they had light. God did not punish them. The people of Egypt worshipped the sun because they thought it was a god. That is why the Lord sent this plague, for He does not want us to worship anything or anyone but Him alone.

Finally, Pharaoh called Moses and Aaron. He said to them, "You may go and worship. All of you may go, even your children, but I want you to leave all of your animals here."

"No," Moses said, "We cannot do that because we need our animals to sacrifice to the Lord. We kill some of our animals for the Lord when we sacrifice."

The king became very angry. "I want you to go my way, and if you do not want to do that, you will not be able to go at all. I want you to leave and to never come back to see me again."

Moses said, "You will see my face no more." The Lord would send one more plague upon the Egyptians which would be so terrible that Pharaoh would push the children of Israel out of the land. We hope to hear about that next month, the Lord willing.



## Bible Quiz

### Panting

Dear Boys and Girls,

"What's wrong, Ginger?" I asked, making sure my voice was loud enough for the pony to take notice but not so loud that it would startle her. "Why are you over here?" I spoke as I touched her gently on her side, and she did not flinch. Ginger is blind. She can only see a few shadows out of one eye, but she listens to our voice and trusts those she knows. She swished her tail gently back and forth and turned her nose to meet my hand. That's when I noticed that she was breathing hard. She was panting with thirst. The water bucket was on the other side of the gate, and she could not find it. Ginger was helpless and needed someone to lead her. She needed someone who loved her to help her.

I took hold of her halter, lifted the chain from the gate, and clucked my tongue at her. Willingly, she followed me, and gratefully, she pushed her nose into the water bucket. Our other animals can also become quite hot in the summer. The sheep and donkey find shade, the chickens find a patch of dusty dirt, and the dogs beg to come inside. They all need something to protect and help them from the burning rays beating down onto the earth. The sun does not relent, so the animals need to hide.

There is an enemy which sometimes does not relent either, just like the sun. This enemy, the devil, beats down on God's people again and again, trying to beat them down to the ground. These people are also very helpless. The "rays" which the enemy hurls at them



are words; he tells them things that make them tremble and pant for relief. This enemy says to them, "What a ruin you are. Look at your life. You have ruined the week, and tomorrow, on God's day, do you really expect to receive something from the Lord? Do you really think that God takes notice of you? Look how bad things can be in your life sometimes. I will yet win over you. Gradually, I am taking you farther and farther from the Lord, and soon, you will be forever unhappy. Take a look at your heart. Isn't it black? Doesn't it get blacker every day? So why should the Lord take notice of you anymore?"

These people need help for their heart. They need a word from God's mouth. They want to hear that He cares for them because they know that He is stronger than the enemy. They feel weak and blind, without faith like Peter in the waves, and don't know how to find help or where to receive a quenching of their thirst for God; they need a guide. They need His strength, *"For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."*

One morning, my daughter could not make Ginger come close to the fence to eat. She called and called, banging the scoop of grain to make Ginger understand. Ginger did understand, but she was afraid. She could not see anything, and she knew that Cappy, the donkey, had been torturing her by biting and kicking, pulling hairs out of her tail. She knew there was a big hindrance in her way, because Cappy was somewhere in front of her, waiting for the grain to fall. Ginger nosed the air again and again. She wanted the food, and she heard the voice she loved, but she could not come to the fence.

God's people can feel so blind too. They sometimes hear the Lord's voice when the minister is preaching and something touches their heart, but they do not know the way, and the enemy, the devil, stands in their way. He says, "That comfort that you are hearing about is not for you!" That is why they are so thankful, so amazed, when the Lord Himself says, "That is enough. Enemy, you must go. You have nothing more to say." To His child He says, "I will guide thee continually." They plead, just like in the Psalter, *"Hold Thou my hand, lest I should falter,"* and *the Lord gives them to feel, "my hand is clasped by Thine forever, and held by love that faileth never."* When they may feel that the Lord knows of them, it is just as though He is holding their hand. He gives them faith to hold on to that hand so that they trust that nothing can separate them from the love of God no matter what happens.



### Across

7. In Psalm 119 we read, "My soul fainteth for Thy salvation: but I hope in Thy \_\_\_\_\_."

8. In 2 Samuel, David sings a song after being delivered from his enemies and the hand of Saul. "He delivered me from my \_\_\_\_\_ enemy, and from them that hated me: for they were too strong for me."

12. John writes about Jesus meeting the Samaritan woman by the well who was thirsting only for natural water. "If thou knewest...who it is that saith to thee...and He would have given thee \_\_\_\_\_ water."

13. In Exodus is spoken of God's might against the enemy. "Thy right hand, O LORD, is become \_\_\_\_\_ in power: Thy right hand, O LORD, hath dashed in pieces the enemy."

### Down

1. A psalm about which Psalter 416 speaks says, "As the hart panteth after the water \_\_\_\_\_, so panteth my soul after Thee, O God."

2. In a Psalm which speaks of sparrows and swallows (see Psalter 421), it says, "My soul longeth, yea, even fainteth for the courts of the LORD: my \_\_\_\_\_ and my flesh crieth out to the living God."

3. Psalm 107 describes Israel's wilderness journey. "Hungry and \_\_\_\_\_, their soul fainted in them."

4. Psalm 64 says, "Hear my voice, O God, in my prayer: preserve my life from \_\_\_\_\_ of the enemy."

5. In Psalm 143 we read, "I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty \_\_\_\_\_. Selah."

6. Psalm 119 says, "I opened my mouth, and panted: for I longed for Thy \_\_\_\_\_."

9. In Psalm 38, we read, "My heart panteth, my strength \_\_\_\_\_ me: as for the light of mine eyes, it also is gone from me."

10. In Psalm 41 the psalmist proclaims, "By this I know that Thou favourest me, because mine enemy doth not \_\_\_\_\_ over me."

11. Psalm 36 says of a thirsting people, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the \_\_\_\_\_ of Thy pleasures."

### For the Older Children

14. Finish the sentences from the psalters:

As the hart about to falter, \_\_\_\_\_

As thirsts the hart for cooling flood, \_\_\_\_\_

As thirsts the hart for water brooks, \_\_\_\_\_

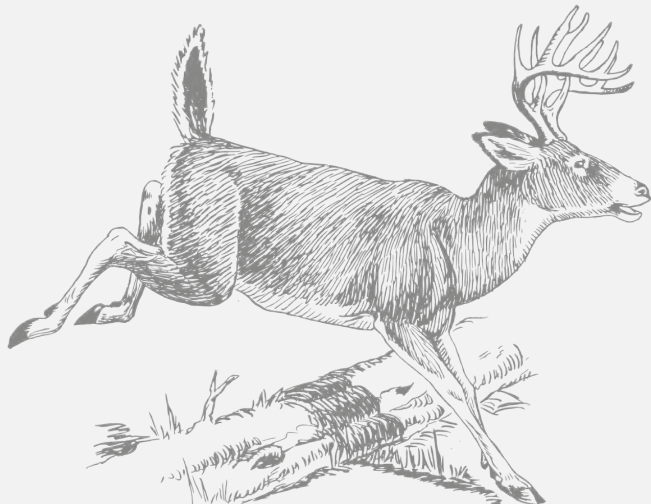
As pants the hart for streams of living water, \_\_\_\_\_

As pants the hart for cooling streams, \_\_\_\_\_

### For the Younger Children

15. Fix the text below by adding in these missing letters: S M T F H E

\_\_o \_\_y soul do \_\_h pant \_\_or T\_\_e.



### Answers to March's "Promises" quiz:

- |   |                    |
|---|--------------------|
| 1. escaped  | 2 Peter 1:4        |
| 2. righteousness  | 2 Peter 3:13       |
| 3. eternal  | 1 John 2:25        |
| 4. unbelief   | Romans 4:20        |
| 5. perform  | Romans 4:21        |
| 6. glory  | 2 Corinthians 1:20 |
| 7. wavering   | Hebrews 10:23      |
| 8. crown  | James 1:12         |
| 9. "For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jeremiah 32:42). |                    |
| 10. Solomon   |                    |
| 11. David   |                    |
| 12. Abraham   |                    |
| 13. them (disciples)  |                    |
| 14. throne, house   |                    |
| 15. land  |                    |
| 16. you, children, all, many  |                    |
| 17. mercy   |                    |

\* \* \* \* \*

### Answers to previous quizzes were received in January from:

- |                            |                              |                        |
|----------------------------|------------------------------|------------------------|
| Anabelle Berkenbush (2) 10 | Lydia Knibbe (3) 9           | Alisha Wessels (3) 14  |
| William Berkenbush (2) 10  | Nathan Knibbe (3) 11         | Anthony Wessels 5      |
| Amber Bisschop 1           | Whitney Knibbe 11            | Johanna Wessels (3) 11 |
| Eryn Bisschop 5            | Sophia Krefl 1               | Arthur Wisse 9         |
| Sara Bisschop 4            | Lydia Mol 9                  | Joanna Wisse 9         |
| Britni Blom (3) 9          | Teddy Mol 9                  | Lane Wisse 8           |
| GaryJon Blom 4             | John Murphy (2) 4            | Tonia Wisse 9          |
| Jenina Blom (2) 8          | Marielle Neels 6             | Allyson Ymker 5        |
| Lawrence Blom 3            | Lydia Nieuwenhuis 1          | Cameron Ymker 9        |
| Marissa Blom (3) 9         | Deanna Okken 1               | Hannah Ymker (3) 10    |
| Martena Blom 3 15          | Justin Okken 1               | Heidi Ymker (2) 9      |
| Willem Blom (2) 7          | Kirstin Okken 1              | Janna Ymker (3) 3      |
| Aidan Bosch 2              | Jayden Overbeek (4) 8        | Paxton Ymker 6         |
| Hayley Bosch (2) 9         | Lauren Pannekoek (2) 2       | Quentin Ymker 6        |
| Jared Bosch (2) 2          | Logan Rozeboom (3) 10        |                        |
| Bethany Bruinsma 1         | Mindy Rozeboom (3) 10        |                        |
| Aleah Dale (2) 5           | Rueben Rozeboom 1            |                        |
| Nathan Dale (2) 5          | Samuel Rozeboom 3            |                        |
| Nicholas DeVries 7         | Mya Schelling 2              |                        |
| Sarina Den Bok 7           | Micah Spaans (2) 3           |                        |
| Thomas Den Bok 8           | Megan Taylor (2) 6           |                        |
| Ava Den Dekker 1           | Renee Taylor 2               |                        |
| Nora Den Dekker 1          | Colin Ten Hove (2) 9         |                        |
| Geralyn Engelen 8          | Esther Teunissen (2) 9       |                        |
| Shawn Engelen 8            | Anna Van Brugge 5            |                        |
| Trevor Engelen 8           | Joseph Van Brugge 2          |                        |
| Ronna Geuze 1              | Maurice Van Garderen 9       |                        |
| Kari Groen 6               | Emmalyn Van Garderen 9       |                        |
| Kurtis Groen 6             | Lydia Van Manen (2) 12       |                        |
| Adrian Groenendyk (2) 10   | Rosalee Van Manen 9          |                        |
| Benjamin Groenendyk (2) 10 | Kaiven Van Middendorp 9      |                        |
| John Groenendyk (2) 10     | Konner Van Middendorp 9      |                        |
| Brendan Groenenweg 2       | Jozias Van Ravenswaay (2) 11 |                        |
| Derek Hup (2) 5            | Naomi Van Ravenswaay (2) 11  |                        |
| Justin Hup (2) 5           | Dawson Van Velthuizen 2      |                        |
| Alia Kelderman (3) 9       | Grant Van Velthuizen 1       |                        |
| Brendan Kelderman (3) 5    | Alyssa VandeBruinhorst 8     |                        |
| Jadon Kievit (2) 2         | Alivia Vande Hoef 11         |                        |
| Jason Kleyn (2) 5          | Micah Vande Hoef 8           |                        |
| Ashley Knibbe 11           | Heidi Vandenberg (2) 9       |                        |
| Courtney Knibbe 11         | Breanna Verhoef 1            |                        |
| Lindsey Knibbe 11          | Renee Vossebelt 1            |                        |

**8 Bibles were sent this month. Thank you, boys and girls!**



# Letters to My Young Readers

Welcome to our new members:  
Renee Vossebelt, Sophia Kreft, Breanna Verhoef,  
Jared Bosch, Ava & Nora Den Dekker, Lauren  
Pannekoek, Jadon Kievit, Ronna Geuze, and  
Rueben Rozeboom.

Love,  
Aunt LenaBeth



Thank you so much to two boys who sent  
a contribution for another Bible for Bolivia.  
I'm so glad you are thinking of those who,  
unlike us, do not have Bibles.

## Breann Verhoef

Thank you so much for your colored picture and letter, Breanna. I enjoyed reading it and like the picture very much. I have been to your church—actually, when I was a little girl, I lived next door to that church, so I know it quite well. I hope you always listen well in church, and above all, pray to the Lord that He may bless it to your heart.

## Hayley Bosch

Thanks for your letters, Hayley, and for the verses you copied down for me. God's Word is filled with treasures. Ask the Lord often to open your heart and understanding for His Word, that it may be blessed.

## Hannah Ymker

Thank you, Hannah, I hope you have a blessed New Year, too. I'm glad you enjoyed the quiz—I will try to make different ones each time, okay?

## Brendan Groeneweg

Thank you for your drawing, Brendan!

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 congregations of Ridderkerk-Slikkerveer and Zeist, the Netherlands, and Sunnyside, Washington.

To Rev. M. Schot of Hendrik Ido Ambacht, the Netherlands, by the congregation of Sioux Center, Iowa.

To Rev. A.H. Verhoef of St. Catharines, Ontario, by the congregation of Drachten, the Netherlands.

##### Declined:

By Rev. H. Hofman of Kalamazoo, Michigan, to the congregations of Ridderkerk-Slikkerveer, Waarde, and Zeist, the Netherlands.

### Obituaries

BAKKER, ALICE (nee Vande Stouwe) – Age 92, March 3, 2020; Rock Valley, Iowa; Husband – Albert (deceased); Brothers – Gerrit & Lois Vande Stouwe, Clarence & Faye Vande Stouwe; Sisters-in-law – Margaret Vande Stouwe, Gertrude Vande Stouwe, Angeline & Gilbert Hoogendoorn, Marie Bakker, Leola Bakker, and Evelyn Bakker; predeceased by brothers Jake & William Vande Stouwe. (Rev. J.J. Witvoet, 1 Samuel 1:10&11.)

JONGETJES, Roger – Age 75, March 11, 2020; Rock Valley, Iowa; Brothers – Leroy, Clayton & Sheryl, Allen, Norman & Dorothy Jongetjes; Sister – Joyce Van Voorst; predeceased by parents Henry & Cora Jongetjes. (Rev. J.J. Witvoet, Ecclesiastes 9:14-16.)

VAN OTTERLOO, Lyda (nee Koedam) – Age 88, February 11, 2020; Rock Valley, Iowa; Husband – Richard (deceased); Children – Rhonda & Loren Klarenbeek, Bonnie & Bob Davelaar, Cheryl & Glenn Lange, Don & Josie Van Otterloo, Lori & Jerry Schlotfeldt, Rick Van Otterloo, Lisa Groeneweg, John & Marlys Van Otterloo; 24 grandchildren, 42 great-grandchildren; Brothers – Sam & Reva Koedam, Jim & Kathleen Koedam; predeceased by grandchildren Shawn Rozeboom, Missy Lange, and siblings Bill, Herm, John, Andrew, Hermina, Jen, Ruth and Martha. (Rev. J. Witvoet, Psalm 27:4.)

VELDJESGRAAF, DOROTHY (nee Goor) – Age 60, February 25, 2020; Norwich, Ontario; Husband – Ed; Children – Byron & Lindsey



Veldjesgraaf, Shellie & Dave Overbeek, Julie & Darren Van Zeggelaar, Heather & Eric Budding, Scott & Carolyn Veldjesgraaf; 17 grandchildren; survived by father Jacob Goor, mother-in-law Wilma Veldjesgraaf, a brother, sisters, brothers-in-law, and sisters-in-law. (Rev. E. Hakvoort, Isaiah 55:8.)

VOSSEBELT, Johanna Maria (nee Grisnich) – Age 93, February 7, 2020; Picture Butte, Alberta; Husband – Willem (deceased); Children – John & Anne Vossebelt, Grada & Adrian de Wilde, Bea & John Aleman, Marjoke & Rev. Adrian Verhoef, Ray & Norman Vossebelt, Derk & Jackie Vossebelt, Chris & Sya Vossebelt; 49 grandchildren, 140 great-grandchildren, and 3 great-great-grandchildren; Sisters – Marrie Van Zweden, Grada Leeuwenburgh, Ann & John Vanden Brink; Sisters-in-law – Alie Grisnich, Ank Grisnich, Gery Grisnich; predeceased by 3 grandchildren and 2 great-grandchildren, brothers & sisters Wim Grisnich, Alie & Kees Barendrecht, Grië & Henk Vander Veen, Joe Van Zweden, infant brother Gerrit, Gerrit & Coby Grisnich-Vander Knijff, Ray Grisnich, Ted Leeuwenburgh, Gijs Grisnich, Cor Grisnich, and in-laws Nel Vossebelt, Tiny Vossebelt, Wim & Hannie Winter. (Rev. A.H. Verhoef, 2 Kings 4:26.)

## ■ New Phone Numbers

### Managing Editor of *The Banner of Truth*

Until future notice, please use the following numbers to contact Dr. E. Nieuwenhuis:

Cell: 201-390-6169  
Fax: 973-831-2683

## ■ New Titles from Bible Truth Books

*From Farmhand to Minister* by L. Benschop—A children's story about the life and labors of Rev. J. van der Poel (1909-1981). Johannes Van Der Poel was born on April 23, 1909, in a small village in the Netherlands. His mother believed that one day he would become a minister and therefore prayed often for him. He was a mischievous youngster who was frequently reprimanded for his actions. Stealing shoes and throwing sugar beets into the schoolhouse are some of the deeds that brought him in contact with the law. He was led to the ministry in the Old Reformed Church. During World War II, he made many trips to the border to get food for the hungry in his area. He was often sick and unable to preach, but time and again he was able to take up the shepherd's staff. Rev. van der Poel was always a servant, either on the farm or in God's vineyard. Recommended for ages 10 and older. Hardcover, 194 pages, \$17.50.

*Distinct Ways of Spiritual Life* by P. Kleijn—The spiritual life of the Lord's people as experimentally presented in the five porches of Bethesda. Pleun Kleijn (1869-1949) from Rotterdam was known among God's people throughout the whole land. He had a poor

education but possessed clear understanding and a deep insight of the truth. Several of his writings were published, whereof *Distinct Ways* is the most well-known. Hardcover, 144 pages, \$17.50.

*Behold the Lamb* by J.K. Popham—A collection of forty-one meditations given by Mr. J.K. Popham (1847-1937) of the Strict Baptist denomination. Hardcover, 329 pages, \$18.50.

*Glimpses of Grace* by J.K. Popham—A collection of 365 daily readings taken from Mr. Popham's sermons. Hardcover, \$26.00.

*Five Loaves and Two Fishes* by Rev. A.H. Verhoef—A collection of ten sermons, preached on various occasions, including three sermons for the time of Pentecost. This book has been printed as a fundraiser for the St. Catharines congregation's school. Hardcover, \$18.75.

*Thy Sovereign Grace* by Rev. A.D. Muilwijk—Eight sermons (including a Prayer Day sermon and an Advent sermon) preached by Rev. Muilwijk (1937-1993) of the Old Reformed Congregations. Hardcover, 162 pages, \$17.50.

Prices do not include postage.

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

## ■ Classis East Youth Conference June 26-27, 2020

The Classis East Youth Conference is scheduled for June 26-27, 2020, in Franklin Lakes, New Jersey. All young people ages 16 and older are welcome. We extend a special invitation to our older young adults. Separate activities are being planned for the older group. More details to follow.

## ■ Classis Midwest Youth Day

The Classis Midwest Youth Day will not be meeting this year per committee and Classis decision. The youth day will be held on an alternate-year rotation. We strongly encourage all Midwest youth to attend the Classis East Youth Day as announced.

## ■ Education

CALVIN CHRISTIAN SCHOOL, COALHURST, ALBERTA, anticipates several vacancies for the 2020-2021 school year and welcomes applications for qualified teachers interested in any position, including:

- Elementary teachers
- Middle School (grades 6-8) teachers
- Secondary teachers (especially in high school English language arts and social studies/history, though teachers for other specialties are also invited)
- Learning support/Special Education teacher
- Trades/shop teachers (construction, cabinetry, mechanics, welding).

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 resumé or CV to [office@ccsschool.ca](mailto:office@ccsschool.ca). For more information about the vacancies, available immigration supports, or the application process, please contact the principal, Mr. Marc Slingerland, at 403-381-3030 or [marc.slingerland@ccsschool.ca](mailto:marc.slingerland@ccsschool.ca).

## Middle School Vice-Principal

In addition to the teaching positions listed above, Calvin Christian School is seeking applicants for the position of middle school vice-principal for the 2020-2021 school year. As the instructional leader for our tight-knit middle school division (grades 6-8) and an integral part of the school leadership team, the successful applicant will have the opportunity, in collaboration with staff and community, to develop and implement programs and initiatives to further the mission and vision of CCS. The vice-principal will be responsible to guide staff development, administer student discipline, and oversee the operation of the middle school program. Some teaching duties will be included. Applicants must be eligible for Alberta teaching certification. Previous school administrative experience would be an asset. Applications for this position, comprising of a letter of interest and a resumé or c.v. with references must be received by Thursday, April 30, 2020. For more information about this position, please contact the principal, Mr. Marc Slingerland. Applications should be forwarded to [marc.slingerland@ccsschool.ca](mailto:marc.slingerland@ccsschool.ca).

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, is in urgent need of a teacher for the 2020-2021 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 further oversight by the consistory. May this position and our need be bound upon someone's heart to come over and help us. Any questions regarding this position and all interested applicants, please contact Randal Teunissen at 920-828-0225 or e-mail, [rdteunissen@yahoo.com](mailto:rdteunissen@yahoo.com).

NETHERLANDS REFORMED CHRISTIAN SCHOOL, POMPTON PLAINS, NEW JERSEY, We are interested in receiving applications for the following two positions: 1) For a transition into the administrator role of our school for the 2020-2021 school year. Qualified applicants would be those with educational administrative experience or who are experienced teachers with administrative aspirations. A suitable transition 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 desire for the temporal and spiritual welfare of the students. 2) For a teaching position opening for the 2020-21 school year. Qualified applicants would be those capable of teaching various Literature and other English related courses at the junior and senior high levels.

To apply or request more information, please contact the education chairman, Mr. Tim Mol, at 973-204-5677 or [tjmol@yahoo.com](mailto:tjmol@yahoo.com) or the administrator, Mr. John Van Der Brink, at 973-628-7400 or [jvanderbrink@nrdsnj.org](mailto:jvanderbrink@nrdsnj.org).

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is a Pre-K through 12th grade school serving 420 students from the NRC of Rock Valley, Sioux Center, and Sioux Falls. We are seeking to fill the following positions: a secondary math/science teacher and a music teacher. The focus of the music position would be instrumental (5-12 band/orchestra) along with other opportunities in K-12 music. Please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or [dan.breuer@nrdsnj.org](mailto:dan.breuer@nrdsnj.org) for further information.

PLYMOUTH CHRISTIAN ELEMENTARY AND HIGH SCHOOL, GRAND RAPIDS, MICHIGAN, are accepting applications for possible openings in the elementary and high school for the 2020-2021 school year. Interested K-6 applicants should send or email their resumés and/or questions to Mr. Nathan Bleeker, [nbleeker@plymouthchristian.us](mailto:nbleeker@plymouthchristian.us). Interested 7-12 applicants should send or email their resumés and/or questions to Mr. James Bazen, [jbazen@plymouthchristian.us](mailto:jbazen@plymouthchristian.us).

PONATAHI CHRISTIAN SCHOOL, NEW ZEALAND, is an NRCEA school seeking applications for a secondary English teacher with one or more supporting subjects such as Physical Education or Home Economics. The English position could be a beginner teacher. The starting date for the position is negotiable and we would not expect any teacher to leave their current school before the end of the current school year. All teachers in New Zealand must be qualified. We would be hoping for a minimum commitment of two years. For more information, please contact [principal@ponatahischool.nz](mailto:principal@ponatahischool.nz).

PROVIDENCE CHRISTIAN SCHOOL, KALAMAZOO, MICHIGAN, invites inquiries from teachers desiring to teach in our small K-9 school. Interested parties, please contact the principal, Tom Kwekel, at [tom.kwekel@gmail.com](mailto:tom.kwekel@gmail.com) or 616-644-2661 for more information.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is currently accepting applications to fill several elementary and secondary teaching positions for the 2020-2021 school year. Secondary openings especially include the subject areas of mathematics, humanities, and the industrial arts. In addition to welcoming applications from certified teachers, those with a bachelor's degree interested in our teaching training program are also encouraged to apply. Our program allows for a blend of paid teaching together with — support and training. Inquiries are welcome! We are also accepting applications for para-educator positions in the Special Education department. Visit us at [www.rcsnorwich.com](http://www.rcsnorwich.com) for more detailed information or contact the director, Mr. John Heikoop, at [director@rcsnorwich.com](mailto:director@rcsnorwich.com) or 519-863-2403 ext. 223. Please submit cover letters and resumes to [hr@rcsnorwich.com](mailto:hr@rcsnorwich.com).

TIMOTHY CHRISTIAN SCHOOL CHILLIWACK, BRITISH COLUMBIA, is seeking British Columbia certifiable teachers who are interested in joining us in a motivating and exciting learning environment. We have implemented an interesting new curriculum that focuses on knowing, doing, and understanding while including self assessment strategies for learners. Teaching this curriculum through a Christian worldview requires teachers who thrive in a dynamic educational environment. We are seeking applications at all levels of interest from Kindergarten through Secondary as well as in a variety of electives from IT to Business and Physical Education. The teachers at Timothy Christian School are excited about teaching and have a particular love for the hearts of young people. If you are such a teacher and are a member of the NRC or a conservative Reformed denomination, please apply to join our team. For certification requirements and more information, and/or an application form regarding the above positions, please do not hesitate to contact either the principal, Mr. Doug Stam, at 604-794-7114 or [dstam@timothychristian.ca](mailto:dstam@timothychristian.ca), or the school board president, Mr. Wim Neels, at 604-858-8834) or [wimneels@timothychristian.ca](mailto:wimneels@timothychristian.ca).

### 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](mailto: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](mailto:ldendekker@rcsnorwich.com).

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

## When This Passing World Is Done

When this passing world is done,  
When has sunk yon glaring sun,  
When we stand with Christ in glory  
Looking o'er life's finished story,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I hear the wicked call  
On the rocks and hills to fall,  
When I see them start and shrink  
On the fiery deluge brink,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I stand before the throne  
Dressed in beauty not my own,  
When I see Thee as Thou art,  
Love Thee with unsinning heart,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When the praise of heav'n I hear  
Loud as thunders to the ear,  
Loud as many water's noise,  
Sweet as harps melodious voice,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

Even on earth, as through a glass  
Darkly, let Thy glory pass,  
Make forgiveness feel so sweet,  
Make Thy Spirit's help so meet,  
Even on earth, Lord, make me know  
Something of how much I owe.

Chosen not for good in me,  
Wakened up from wrath to flee,  
Hidden in the Saviour's side,  
By the Spirit sanctified,  
Teach me, Lord, on earth to show,  
By my love, how much I owe.

Oft I walk beneath the cloud,  
Dark as midnight's gloomy shroud;  
But, when fear is at the height,  
Jesus comes, and all is light;  
Blessed Jesus! bid me show  
Doubting saints how much I owe.

When in flowery paths I tread,  
Oft by sin I'm captive led;  
Oft I fall—but still arise—  
The Spirit comes—the tempter flies;  
Blessed Spirit! bid me show  
Weary sinners all I owe.

Oft the nights of sorrow reign—  
Weeping, sickness, sighing, pain;  
But a night Thine anger burns—  
Morning comes and joy returns;  
God of comforts! make me show  
To Thy poor, how much I owe..

— Robert Murray McCheyne