

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

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The Official Periodical  
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Separating Preaching

*For our young readers...*

God Feeds the Children  
of Israel  
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## Meditation

### The Prudent and the Simple

Rev. H. den Hollander, Fort Macleod, AB

***“A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished” (Proverbs 22:3).***

A prudent man...a simple man. What a contrast! A wise man...a foolish man. A careful man...a careless man. Of David we read, he “behaved himself wisely in all his ways.” Of Nabal we read, “he is such a son of Belial, that a man cannot speak to him.” Solomon writes of a prudent man and a simple man. What are we? What are you, young people, are you a prudent man or a simple man? What is the difference? Here we read that a prudent man “foreseeth the evil,” while the simple man “passes on.” So, the difference has to do with foreseeing. When we foresee, we see beforehand. You say, that is not possible. How can we see something before it happens? Can we look into the future? Indeed not. The future is known by the Lord alone. Sometimes He revealed future things to His prophets, or seers. Then they prophesied about things which would take place many years later, especially concerning the Messiah. These prophesies were a great blessing to God’s people of old. They believed the Word of God’s servants and it was a great comfort to their souls. However, where there was no faith, that profit was completely missing, because the people themselves could not see into the future.

Yet, even without that special prophecy, there is a certain foresight which men of this world may have concerning natural things, simply because we all know within ourselves that the same causes produce the same effects, time and again. Mark the prudent toddler. Yesterday he experienced pain after touching the wood stove. Today he foresees the evil and touches not, but the simple pass on, and are punished. Mark the prudent youth. He opens his eyes, looks about him, observes the miseries of those ensnared by the harlot, and hides himself, but the simple pass on and are punished. These things are not difficult to understand. Natural prudence still exists in our fallen world by God’s common grace. We look around us; we see what is taking place in the world all about us, the sickness, the death; we foresee the evil and hide ourselves. We take measures to escape it. We prepare to endure it. This is what Solomon here calls prudence. It is a foreseeing what will come before it happens and hiding ourselves from it. Yet, we see pictures of beaches packed with simple young people against all the warnings and pleadings of the prudent. How often, young people, we feel invincible in our youth. We think that we are not vulnerable. We think that what happens to others will not happen to us. It is sometimes so difficult for the young to learn from the experiences of others. They need to experience for themselves, but not everything is profitable

to experience for ourselves. Therefore, the wisest man has given so many warnings to the youth, especially in the Book of Proverbs, about sin and its consequences.

“A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.” How far do we foresee into the future? Are we not so very short-sighted by nature? We look a few days, a few weeks, a few years ahead. Perhaps we are sufficiently prudent to look all the way to our old age, that we may prepare for it, but there it stops. We do not look any further, no, not until our last days have already overtaken us. It is all about the here and now, the temporal, the earthly matters. We see not farther than this short span of life, which is as a vapor that comes and disappears. Over and over we read in the Word, “and he died.” We read the obituaries daily. Our friends and loved ones fall away all about us. We weep, we go to the graveyard, walk about the gravestones, and...go on in our simplicity. Do we not feel something of that awful spiritual death with its hard and cold insensitivity to reality and the evil which is quickly approaching? The Lord contrasted wise virgins with foolish virgins. The wise foresaw the evil and prepared themselves, they hid themselves, but the simple passed on and were punished. The Lord contrasted the wise builder with the foolish builder. The wise foresaw the evil and prepared himself, he hid himself, but the simple passed on and was punished. Oh, my friends, spiritual prudence begins with a new heart. It begins with true, saving faith; faith which believes the Word of God, foresees the evil, and hides itself. It believes the truth of the height of our creation, of the depth of our fall. It hides itself in a Saviour revealed personally to the soul as “a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” Is this not true prudence? Yes, let us foresee the evil of the present calamity and hide ourselves with prudence. Yes, let us take *careful* heed because simplicity in this matter could easily be to our punishment or the punishment of others. However, may this calamity not overpass without our receiving some true profit for our souls. Let us beseech the Lord for that prudence which we cannot give ourselves: prudence of faith; prudence to foresee the greater evil that is quickly approaching; prudence to prepare, prudence to ask, to seek, to knock with all earnestness that we may be hidden in Him of whom David did write, “For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.” “A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.” □

# The Great Goodness Which Has Been Laid Up for Them That Fear the Lord

Rev. J.J. van Ekeveld, Zeist, the Netherlands

(Translated from *De Saambinder*, 13 September 1979)

*“Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee”* (Psalm 31:19a).

When David pens this psalm, he is surrounded by great trials. He begs the Lord for help. He is very afraid. His eye is consumed with grief, and his life has wasted away because of sorrow. His enemies mock him, and there is fear on every side. Yet, in all of his anxiety and sorrow there is in his soul a great trust upon the God of the covenant, who is the Faithful One. That is a faith which manifests itself most gloriously when a soul is in the depths of strife and temptations. Where is that trusting faith most exercised? In the depths.

We also note that here with David. That trust gives him the boldness to call out, “But I trusted in Thee, O LORD: I said, Thou art my God.” How blessed are they, who with David, amidst all of the strife, temptations, and times of darkness, may place their trust in that God, who never forsakes the work of His own hands.

David was able to exercise the same trust when upon the ruins of Ziklag as we can read, “But David strengthened himself in the LORD his God.” That gives strength, courage and hope upon God. Then while under the cross, in depths and in strife we will say,

*My soul, in silence wait for God;  
He is my help approved,  
He only is my rock and tow’r,  
And I shall not be moved.*

We will realize that this is not a fruit of our own field. It is grace alone. It is the fruit only of the work of David’s greatest Son, of the mediatorial work of Christ. He had cast Himself upon His holy Father in a perfect and complete submission when He hung in the depths of God’s abandonment. When His Father hid His face from Him, He clung unto God even more fervently! Hear Him cry out: “My God, My God, why hast Thou forsaken Me?” Even when He is hanging in the depths of darkness, we still hear Him cry out, “My God!” That is a perfect trust. He has exercised that trust as Surety and Substitute to atone for the trust and unbelief which is so often found in God’s children. It is also the great Son of David whom we encounter in this psalm.

The psalms are full of references to Christ. That is also the case with this psalm. While on the cross, Christ took upon His lips words out of this psalm, namely, the first part of verse 5, “Into Thine hand I commit My Spirit.”

When David and God’s children may exercise trust by faith which casts itself unconditionally upon the God of

salvation, then it is a fruit of the mediatorial work of David’s greatest Son only. It is conquering and drawing grace only. When flesh and blood come to the foreground, that trust is not there; rather, there is rebellion, enmity, and distrust.

Here David, in one of the most difficult circumstances in his life (it is likely that he has composed this psalm when he had to flee from Absalom, his son) cast himself upon the God of the covenant. That had given him so much courage and strength, that while in the depths, and from out of the depths, he praises the Lord for His loving kindness. He therefore calls out, “Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee.”

What is that good? “Thy good,” says David. We can also translate it as follows, “The good that comes from Thee.” It is not the good of the world, but this good comes from God. The good of the world may shine and glitter before our eyes, but, ultimately, it will vanish. It is just tinsel. Keep that in mind.

Perhaps some are pursuing the goods of the world, and by nature we all do that. We pursue gold and silver, a good position, a good name, some praise and some honor, but keep in mind that the goods of the world can never satisfy our soul. “For what shall it profit a man if he shall gain the whole world but lose his soul?” At death we will have to part with all of our earthly goods.

The good, however, of which David speaks, we can carry with us through death and into the grave. That is a good for eternity. It comes from God, it comes from eternity, and it comes back in eternity. That good can never be lost, but it is kept safely in the hands of God. It is the good which shall never perish. It is the eternal salvation—salvation which God has thought out already for His people in all eternity, which Christ has merited in His suffering and death, which is applied by the Holy Spirit in the hearts of sinners.

Have we already learned to seek that good, or are we still seeking the goods of the earth? With the goods of the earth we will perish eternally. That is what the rich fool tried to do. He wanted to fill his barns with all of the earthly goods, but the Lord spoke, “Thou fool, this night thy soul shall be required of thee.” Then death came, and he could take nothing with him; it was eternally too late.

God’s Word calls out to us, “Seek those things which are above.” David therefore does not speak about the goods of the earth but about the good which comes from God. He is speaking about salvation. What is salvation? It is to be delivered from the greatest evil, namely, sin and the separation from God’s Spirit and His communion and

to be brought to the highest good, namely, eternal salvation.

David cannot find the words to express how great that good is. That is why he calls out, "Oh how great is Thy goodness." Human words are too poor to express the excellent worth of that good. What an excellent good! It is present in the rebirth and in conversion, in faith and trust, in justification and sanctification. There is peace with God upon the grounds of His justice and complete deliverance. In short, it contains everything that enables one to live in comfort and soon to die in peace.

He who may have this good as his portion has everything. Yea, he has a Triune God as his portion, and he has as his portion eternal life. Yea, such a person has everything which is needed for time and eternity.

Is it any wonder that David does not have words to express this great good? He may look upon this good beyond all of the circumstances in his life, and therefore he calls out, "Be of good courage, and He shall strengthen your heart, all ye that hope in the LORD."

In order to merit this good, Christ has offered Himself before the foundation of the world to do the will and good pleasure of His Father. In order to merit this good, Christ has emptied the cup of His suffering to the last drop, He has as our substitute glorified God's attributes, He has shed His blood upon Golgotha. In order to merit this good, He also arose from the dead, ascended up to His Father, and is now exalted at the right hand of the majesty of God. As the exalted Majesty He is also the great Applier of that good. We should note closely, He is not only the Meritor but also the Applier of salvation.

By nature, we do not possess that good. We stand in this world outside of God without any hope. We are dead in sins and trespasses, and we stand for our own account. That is why this good must be applied. If Christ was not the Applier of salvation then it would still be eternally lost. Now He Himself applies salvation by means of the Holy Spirit. In this way He grants life unto a dead sinner. He begins to convince us that we are missing this good. Do we know something of that? When the Holy Spirit begins to convince us, then it becomes the burden of our soul, "I am missing that good! I am living without God and am without hope in this world. I cannot die, for I must meet God.

The Spirit of Christ teaches us to seek for that good and causes us to call and beseech God from out of the depths of our lost state.

*O Lord, remember me in grace,  
Let me salvation see;  
The grace Thou showest to Thy saints,  
That grace reveal to me.*

It is the Holy Spirit which makes place in our heart for this good in a way of uncovering and discovering. Then we will no longer have any ground under our feet. All that remains is a naked poor sinner who cannot exist before God's justice but who also cannot live without God.

According to our nature this good has no value, but for such an emptied sinner it becomes eminently valuable. What a wonder it is when our eyes may be opened for the possibility of being saved and the possibility to have this good as our portion.

The wonder becomes even greater when He, who has merited this good, begins to reveal Himself to our soul and to expound out of His gospel His willingness to apply this good unto us in His all-sufficiency and necessity. Oh, how desirable then Christ and His good become. A longing is born to be clothed with His righteousness, to receive the remission of sins in His blood, and to receive that good for our portion. Again it is the Holy Spirit which grants that faith which unites with Christ—that casts itself upon Christ and may embrace Him with the conscientiousness of the soul. What a wonder when we may, with an assured faith, embrace Christ and the good which He has merited by the applying and confirming work of His Spirit.

Then we will call out, "Now I have found a Mediator for all of my sins." Where once we had to go lost under the justice of God, now we receive the peace with God in the glorification of His justice, only through the merits of Christ. May God's children more and more seek to make their calling and election sure.

How great is that good which the Lord has laid away for all those that fear Him. That good is therefore the portion of all those who fear the Lord with a childlike fear. Even if there may be differences in the exercise of faith, even if the one may have seen more of that good than another, yet it is the portion of all those who in the beginning or in continuance learned to fear Him. In this way David takes along all of God's Church, both the great and the small.

This good is laid away for all of God's children. Can they always see that? The days of darkness are many. David could not always see it either. When he called out, "I shall now perish one day by the hand of Saul," he did not see this good. There is so much unbelief, so much doubt. Satan does not sit still; inside the mockers say, "You have no salvation by God, you will yet perish." However, this good is preserved by God; it is kept safely by Him in His storehouses. There the devil can never reach it. Soon it will be the eternal perfect and complete portion of all those who fear the Lord.

How great, then, is this good: justification, sanctification, reconciliation, peace, yea, a complete deliverance. What is the greatest good? To walk eternally in communion with God.

Is that good also our portion? It is the portion of those who fear Him; God's storehouses are filled with abundance. That great good is still proposed to us and offered from God's side. This good is still available, for it is still the day of grace. And He who had merited this good still calls out to us, "Look unto Me, and be ye saved."

Should you, then, only seek for the good of this earth? Woe it is if we will not have considered such a great salvation. □



## Bible Study

### The Life of Daniel (5)

Rev. C. Vogelaar, Clifton, NJ

***“There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods nor worship the golden image which thou hast set up”*** (Daniel 3:12).

It had been an impressive confession that king Nebuchadnezzar had made to Daniel after he had told him the dream and the interpretation thereof. He had said, “Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.” But how soon impressions may wear off and confessions may be forgotten. We read in chapter 3:1a, “King Nebuchadnezzar made an image of gold.” Perhaps he had not forgotten what Daniel had told him about the dream, about the great image with a head of fine gold. That head was Nebuchadnezzar himself. It appears that the king is overcome with pride, possibly because of his conquest, possibly because of the downfall of Jerusalem, but also by Daniel’s identification of himself as the head of gold. Therefore, the king erected this image to honor his god and himself. God’s word describes it as a huge image of which the height was threescore cubits, about ninety feet, and the breadth thereof six cubits, about six feet wide. It was erected in the plain between the mountains, and many were called to attend the dedication of it.

#### The command

There was a dedication ceremony. Messengers were sent out to give publicity to the summons. All the officials were assembled: the princes, the governors, the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces. The dedication had a religious significance. A herald proclaimed loudly that at the time the people would hear the sound of the “cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music,” the attendees should fall down and worship this image of gold.

Those who would refuse to do this would be cast into the midst of a furnace of burning fire. For the heathens, this command would not cause a problem, but for devout Jews to worship this statue would have been to deny their conviction that there is One alone to whom worship is due and all other worship would be idolatry.

There was a two-fold inducement to worship this golden image—first, the charms of music, and two, the terrors of the fiery furnace. The people heard the sound of the musical instruments, the melody of which might have been so moving that it helped to excite them to such a foolish idolatrous devotion. At the time that the music was heard, like

soldiers move in unison at the beat of a drum, so all those who were present, as one man, fell down and worshipped the golden image—not all of them, however. The three young Jewish men had refused to bow before that which is no god, before the idol. They also knew of the burning fiery furnace. They were fully aware of the great danger that threatened them. Would they be able to stand in this trial?

Faith is a grace that is tested. These young men’s faith had been tested before when they were commanded to eat the food from the king’s table. How wonderfully the Lord had shown that He honors those who honor Him. Our days are also days in which anti-Christian powers are very strong, and not only opposition or discrimination but even persecution in many parts of the world is experienced. The question for us is, what would we do if we were threatened with a death sentence or torture and imprisonment? Let us not forget that in spite of restrictions because of the coronavirus, we may still have the freedom to bring and to hear God’s Word. That is not so in several parts of this world. May we be given to bring the needs of a persecuted, and sometimes underground, church before the Lord. However, even if there is no persecution, faith is always a grace that is tried. God brings the gold of His own work into the furnace of afflictions and trials to show the preciousness of it. He glorifies this power in ways of utter impossibilities. We see that in the life of the patriarchs, Abraham, Isaac, and Jacob, and it is still experienced by an afflicted and poor people whom the Lord has in the world. With the Lord we will never be put to shame, but if He would not maintain His own work, we would quickly surrender, deny Him, and flee from threatening danger.

#### The answer of faith

It did not remain hidden that three young Jewish men disobeyed the command of the king. We read in verse 8, “Certain Chaldeans came near, and accused the Jews.” It is highly probable that this accusation was motivated by jealousy due to the high position of the three young men. The Chaldeans had long known that Daniel and his friends did not worship idols, but how gladly they made use of the opportunity to bring their disobedience to the king’s attention. Implied in their accusation is the charge of ingratitude. The king had honored these men, but it can be seen that they have paid no heed to this because they do not honor the king’s god nor worship his image. Indeed, they could not. This image idolized man’s power. How often we see this in the world around us; man imagines that he has control over many circumstances. God has spoken,

also in the virus that has caused so much fear. We do not have control; we are powerless creatures. All that are on earth are subject to the Lord. What a blessing it is that the Lord Jesus had spoken to His disciples before He left the earth and departed to His place in heavenly glory, "All power is given unto Me in heaven and in earth." Christ has dominion over all rulers and countries.

That was also the strength of these three young men. They needed this strength because the king was in a rage. The three young men were brought before him. Nebuchadnezzar asked them, "Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" He warned them that he would give them another chance, that when they heard again the sound of the instruments of music, they should fall down and worship the image which he had made; if not, they would be cast into the midst of the burning fiery furnace. Nebuchadnezzar even dared to say, "Who is that God that shall deliver you out of my hands?" We read in Proverbs 19:12a, "The king's wrath is as the roaring of a lion." Were these young men afraid of this roaring lion? No. They answer that they would never bow before this idol. God would manifest His work in the flames of the burning fiery furnace. Before they were commanded to bow to this image, they would have kneeled before the Lord in their inner room. They had taken refuge unto the Lord and bowed before Him in their weakness.

Oh, we can be so afraid of the fiery furnace of mockery and scorn or even of imprisonment or execution. The Lord

has said in Isaiah 41:14, "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD and thy Redeemer, the Holy One of Israel." The strength of these young men was in the Lord Jesus Christ of whom is spoken, "I have laid help upon One that is mighty; I have exalted one chosen out of the people." Christ was tempted and attacked by mighty enemies. He was victorious. In John 18:8, we read, "Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way." That is the safety of weak people in themselves; they are kept by the power of God unto salvation. The enemies are not quiet but bring in accusations, "They serve not thy gods"; however, the worshippers of the God of Israel may worship another image that has become precious to them.

Christ is the express image of this God. They learn to bow before this King. Blessed are they who, like the shepherds, may bow and worship at the manger in Bethlehem. If we may see Him in the ways of His sufferings, His death on the cross, but also as the victorious King who overcame all His enemies, we may say with the psalmist, "Thou art fairer than the children of men: grace is poured into Thy lips: therefore God hath blessed thee forever" (Psalm 45:2). The poet spoke of Him in Psalm 98:4, "Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise." That is a different noise from the noise of the world. How worthy the Lord is to receive the praise and the honor; He has formed a people unto Himself that will show forth His praises. Blessed are they who may trust in Him. □

*(To be continued)*



## *From Our Inheritance*

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### **An Exceptional Comfort**

*Rev. W.C. Lomain (1904-1984)*

(Translated from *Voor Stille Uren*, Den Hertog, Houten the Netherlands, 1995, ISBN 90 331 11330)

***"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem"*** (Isaiah 66:13).

**I**t is a loving and precious illustration which God uses in this text to express the comfort which He gives to His people. The bond between husband and wife is pictured in the Truth as the closest which exists upon earth. Many words are used in God's Word to express this, and when Paul speaks about marriage in Ephesians 5:32, he says at the end of the chapter, "This is a great mystery: but I speak concerning Christ and the Church."

What a close bond there also exists between parents and children. Just think of the words in Psalm 103:13, "Like as a father pitieth his children, so the LORD pitieth them that

fear Him." What a warm heart Jacob had for his children, yea, even for his children's children.

We read how David was moved over those who came forth out of his loins. There is, however, a special bond between mother and child. Just think of the history of Hagar and her son Ishmael.

Furthermore, does not the question which Jehovah asks in Isaiah 49:15a, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb" express much more than we can say?

One time I visited a young widow who had just buried her husband several days previously. She was left behind with two young children; the oldest girl was only four years old. Upon the question where the child was, the mother

answered, "She was just here." After some time, the mother went to look for her. The young child was crying and calling for her father, standing next to the bed where he had lain when he died. The mother picked up the child and said, "Oh, my dear child you still have your mother," and then the tears of the child were dried up. A father cannot comfort like a mother can.

That is also the way God comforts His people, in such a tender and intimate but also effectual manner. Who is comforted by God? Only those who learn to know sorrow after God which worketh repentance to salvation not to be repented of.

Many have taken upon themselves to comfort the sorrowing. Others comfort themselves and consider themselves prepared for the approaching eternity, but our text speaks of a people who are comforted by God. They cannot be comforted by anyone else.

God's Word speaks of Esau that he could find no place of repentance even though he sought it carefully with tears. In 2 Corinthians 7:10b we read, "but the sorrow of the world worketh death."

God's elect are not satisfied with a superficial, hypocritical, or despairing sorrow but with a sorrow which drives them out to God. It is a sorrow which God's Spirit works in their hearts. It is an upright, hearty, humble, and humiliating sorrow which is not in the first place concerned with the consequences of sin but with sin itself.

God has opened their eyes because they have angered Him with their sins. They have sinned against God. "Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Psalm 51:4a).

Their nights are spent with complaint and seeking solitary places to weep before God because they have profaned His honor and have violated His attributes. They have transgressed God's law and have sinned against a holy, righteous, and good-doing God. They seek to keep it from their parents, and they are afraid that others will notice it. It is a quiet, subdued sorrow which causes them to pine away before God and people. They have purposefully and willingly torn away from God, and with the publican in Luke 18, they dare not lift up their eyes unto heaven. They do not have much to say about others, oh no, they are the one! No one has sinned as much and as terribly as they have. It is possible for all others to be saved, but it is no longer possible for them. Oh, that they had never been born! Their entire life is nothing but sin and unrighteousness. They can never forgive themselves because they have sinned so severely against God.

If it were possible, they would weep themselves to death before God. They cannot believe that they will ever experi-

ence any joy while upon earth, and then they experience fearful attacks by Satan—if the tears they shed would only be upright tears. If their sorrow would only be real sorrow. At times they say, "My sorrow must be more intense, it must go much deeper." They cannot imagine that theirs is the true sorrow. Then again, they are afraid that their sorrow will pass. They can believe that it is true for others but not for them.

It is a great benefit that conviction goes in such a manner; otherwise people would be converted too quickly. There are times that they may be encouraged and their hearts enlarged, but they are so unhappy in and of themselves. They are without God, and they wander over the world as exiles. They long for the precious moment when God would speak to their soul from out of heaven, for there is such a wound in their soul.

How did that wound come into their soul? The great King has shot arrows out of His godly quiver into their heart, and no matter what they try to do, the wound is so deep that it is deadly. Even if the sorrow subsides somewhat, they

still are not at ease, but remain sorrowful because of it. The deeper that God's Spirit comes to uncover them, the more painful becomes their sorrow. They experience that sorrow when they have sinned against all of God's commandments and have transgressed against God's holy law.

When they become aware that they lie condemnable before God in Adam, then their life is forfeited, and they deserve death. Their soul shudders when God lets them see

the great abyss and that they are without God in the world. All of their tears cannot save them, nor can they take away the breach between God and their soul. Their unhappiness continues to increase.

They have already promised the Lord so much, undertaken so much, but all seems to go backwards. They feel themselves empty toward God and completely leprous from the crown of their head to the sole of their foot. They are bowed down because of thousands of sins. God cannot be satisfied with what they do or do not do. Their guilt must be atoned for and their unrighteousness taken away.

It is a ray of light out of heaven when in their soul's dark night, their heart is explained and help is laid upon One who is mighty to save. That gives "comfort, spirit, and life to their heart." However, their joy is also again mixed with sorrow. Zechariah has prophesied of the Church which has been made alive that "they shall mourn for Him, as one mourneth for his only son."

How grievous it becomes for them when they see Christ in His deep humiliation and they hear Him complain that "those are the wounds with which I was wounded in the house of My friends."

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How much grief and sorrow does sin cause people at such a time. It goes much deeper than in their beginning convictions when they personally experience that they have filled that cup with their sins and have also woven His crown with their unrighteousness. The more the blood of Christ is uncovered the more painful their sorrow. Then they experience something of what Jeremiah writes: “My bowels, my bowels! I am pained at my very heart.”

In the beginning they see their sins in the light of God’s glorious attributes. After that they see them in the light of a humiliated Christ, and even later they see them over against the love of God the Father. Just think of the tears of the prodigal son in Luke 15. Oh, that loving sorrow which consumes their soul after so many of God’s benefits and thoughts of concern for them. Now there come times that they cry more internally than externally. Externally their tears dry up from time to time, but then they feel the inward sins of their soul. “My stroke is heavier than my groaning” (Job 23:2b). A sowing with tears will continue as long as they remain upon earth, also in the way of sanctification when their unholiness becomes more visible.

Yet, “As one whom his mother comforteth, so will I comfort you.” It becomes the sigh of their soul:

*O Lord, how long wilt Thou delay?  
My soul for Thy salvation waits.*

The faithful, covenant-keeping God comforts His sorrowing people with His Word, with His promises, with His Christ, and with His covenant by His Spirit.

Christ comforts them as He did with the woman who lay at His feet to weep about her guilt. He comforts them as He at one time comforted Mary at the cross and Mary Magdalene after His resurrection. He was, as the great Comforter, promised in Genesis 5:29. It is especially the work of the Holy Spirit to comfort the elect. “O LORD, I will praise Thee: though Thou wast angry with me, Thine anger is turned away (by means of the imputation of Christ’s righteousness), and Thou comfortedst me” (Isaiah 12:1b).

That is now the comforting at Jerusalem. It is when the Church is brought back into the communion with God and is accepted as a child. Then God’s Spirit testifies with their spirit that they are a child of God—if they are indeed children, then they also are heirs, heirs of God, and fellow heirs with Christ.

Those sorrowing ones are comforted by a Triune God with godly and eternal comforts. Oh, one day everlasting joy shall be upon their heads, and they shall acknowledge God eternally in the Jerusalem which is above. □



## Questions & Answers

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### Questions from Our Readers

*Rev. H. Hofman, Kalamazoo, MI*

*We often hear of a “stolen Jesus” or “merely a Jesus of five letters.” What does this mean?*

Perhaps the best way to approach an answer to this question is by sharing a quote by Rev. E. Van Meer which I found in one of his sermons published in 1947 in the Netherlands. The title of this sermon booklet in Dutch is “De stad des grooten Konings” (the city of the Great King) and speaks of Zion, the city of God, the people of God here upon earth. Many elements of the journey of the people of God through the wilderness here below come to the foreground. What I notice time and again in these, as well as in other writings of many sound Dutch forefathers, is the separating element either throughout or towards the end of their sermons. There is a separation in either the context of the text, the text itself, or in the application of the text. The following excerpt illustrates this:

“Precious words did the Most High speak to His Church. They were words of comfort and encouragement. Did the Lord also speak them to you? This is a personal and solemn question.”

Then **four possible answers** to the message are mentioned. There are those who answer ‘no’ due to a total lack of interest. Such hearers are *admonished*. For other hearers however, the promised mercy appears too high, too great a benefit for them to be able to embrace. Such are exhorted to the submission and obedience of faith. Again others, however, readily answer with ‘yes’ but do so *superficially*. I think the expression ‘a stolen Jesus’ or ‘a Jesus of merely five letters’ is explained here: “Oh, think about it, it makes such a difference if you appropriate the truth of God as a *robbed spoil* or as a *gracious gift*. With a robbed spoil you may consider yourself rich for a time, but it will not remain your possession. You will lose it in the storms of life. Only

what heaven grants you remains your possession because the LORD, despite your shortcomings, keeps it in you.” What is meant is that Jesus is superficially ‘taken’ or embraced without the work of the Holy Spirit. Is this actually possible from God’s side? Would the Lord allow this to happen? Of course not! As such, the expression ‘a stolen Jesus’ is incorrect. However, the expression here shows what man in a proud and presumptuous way *thinks* he can do...

Finally, those who in uprightness of heart may answer in the affirmative, are addressed when they may by faith see and take hold of grace and their mouth may boast of the free grace of Him, who has Zion’s walls continually before Him.

Dear reader, the Lord saves His people in a right and honest way. Grace, Jesus, and salvation is not bestowed in the way of grabbing, stealing, or ‘just taking.’ Let us realize, moreover, that the Lord never lets His Son Jesus be taken as a robbed spoil for a believing sinner, but that the free grace imputed to the ungodly is nothing less than the spoil Christ takes for Himself (Psalm 68:18). If there is to be spoken of a robbed spoil at all, it will be because the prey is taken from the strong man’s house by One who is mighty to save to the uttermost. It makes an eternal difference whether salvation is reasoned from the side of the sinner or whether it comes up out of the heart of that free and sovereign counsel of the Lord Himself. (Compare Isaiah 49:24-25 to Matthew 12:29.)

If I am not mistaken, this separating element as illustrated above, and in the expression in question is under a rather intense scrutiny today, as so many ‘old truths’ are. It is asserted that ministers of the Word ought not to separate because the Lord Jesus stated in the parable of the wheat and the tares: *“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn”* (Matthew 13:30). The application that is made here, then, seems to suggest that in a separating preaching, next to the tares, also the wheat (the good seed) is uprooted. See the previous verse in the same chapter. The question, however, is if this is the *only* intent of this text and parable. Drawing the line of this train of thought a little further would assume that *any* discernment, *any* separation is against the spirit of Scripture, and against the spirit of love for souls. Sadly, this is often

the end conclusion of many when a scriptural separation occurs in the preaching. The authors of the Marginal Notes must have been aware of this interpretation and therefore state by Matthew 13:30 that “hereby Christ would not take away the office of the Magistrate in punishing the wicked, nor of the Church, in the exercise of discipline but gives to understand that men must use prudence therein, and that the hypocrites and wicked cannot be wholly removed, forasmuch as sometimes they cannot well be distinguished from true believers.”

Hence, both discernment and separation are not *excluded* but only referenced to how *difficult* this sometimes can be! In other words, the difficulty of proper separation is the point here, not whether or not it must take place. The Word itself separates, and so the application! Isn’t this what we so clearly see the Lord Jesus doing in the parables? The fact that in the parables the final separation often occurs in the end does not take away from the solemn fact that there was already a separation all along. In the parable of the wheat and the tares in Matthew 13:30, the seed of the tares is wrong from the beginning...Why did the Lord command Jeremiah to separate the precious from the vile, and *then* he would be as the Lord’s mouth (Jeremiah 15:19)? Again, the Marginal Note is important here: “sever the godly (who are most precious in my sight) from the wicked, telling both of them severally and boldly whatsoever I command thee.” Hence, the purpose of a separating preaching is not to pass the *final* judgment over the hearers (because that belongs to the Lord alone) but to summon them as it were *before* the judgment seat of God. That is a solemn and indispensable matter in the proclamation of the Word. It is simply to convey what the Word already does, every time we hear or read it. Remember that our heart is deceitful above all things and desperately wicked. After every sermon heard or preached ought we not to prayerfully sing: *“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting”*? (Psalm 139:23-24) Ah, let him that has stolen steal no more... ❑

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

What an awful thing to see Abraham, Isaac, and Jacob in the kingdom of heaven, and you yourselves thrust out! Oh, to be amongst the “thrust out!” What can be more awful? “And they that were ready went in with Him to the marriage supper; and the door was shut.”

—William Tiptaft



## Doctrinal Studies

### Separating Preaching (1)

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

#### What did our forefathers of Dort say about baptism?

We will attempt to devote a number of articles to the subject of preaching. Since this is such an extensive subject, it would be difficult to fully discuss it in a few short articles. We will therefore have to approach this subject from a limited perspective. For instance, the Heidelberg Catechism in Lord's Day 31 speaks of preaching as the administration of the keys of the kingdom of heaven. There is a centuries-old description, one which is very much beloved by Reformed theologians, that preaching is the "explanation and application of God's Word." One could also emphasize the descriptions used in Holy Scripture that preaching must be the "ministry of reconciliation" (2 Corinthians 5:18), or the dispensing of the mysteries of God as stewards (1 Corinthians 4:1), or the rightly dividing the Word of Truth (2 Timothy 2:15). One could emphasize the fact that preaching must be scriptural-experimental, or in other words, subjective-objective. Much could also be said about the history of preaching. What was the preaching like in God's Church throughout the course of the centuries? One could study the questions regarding the choice of texts and different topics which the Holy Scriptures offer for preaching. The formal aspect of the sermon is not unimportant either, where questions of the structure of the sermon are considered, such as foreword, theme, points, etc.

The reader will understand that all this is not possible within the scope of a few articles. It would become a complete book, for which, when writing, truly much sanctified knowledge of the matters and serious investigation would be necessary. Quite a few handbooks on homiletics (the art of preaching) have appeared throughout the centuries, some good, some bad. Augustine and Chrysostom wrote treatises on homiletics which the preachers in the early churches could use. There are several important Reformed books on homiletics such as one by Andreas Hyperius (1553), one by Johannes Hoornbeek (1645), and more recently the *Gereformeerde Homiletiek (Reformed Homiletics)* by Dr. T. Hoekstra, a work much valued by Rev. G.H. Kersten, and a book from which still many a preacher can draw much profitable advice for preaching even in our days.

In this series of articles, we now wish to consider but a small facet of all the matters which are dealt with in homiletics, namely, that preaching ought to be separating.

1. We will notice in the first place what separating preaching actually is, where its roots lie, and how it has developed over the course of the centuries.

2. In the second half of our articles, we want to pause and examine more closely the objections which have been brought against separating preaching both today and in the past.
3. In the last place we wish to counter the objections which have been raised.

#### What is separating preaching?

Our word to separate comes from the Latin word *separere* which means to take apart. So, when we say that a preacher separates or makes a separation in his preaching, we mean that he draws a line of separation, a dividing line. The actual Dutch expression for separating preaching is to preach "onderscheidenlijk" which translates as "distinguishing or discriminating." Dr. T. Hoekstra has explained what this means, namely, "The pure line has been drawn between those who fear God in truth and those who are disobedient to the gospel of Christ...Hence, there is a continual distinction made between those who are converted and those who have not come to conversion. The ministry of the Word is an opening and closing of the kingdom of heaven. The line has to be drawn as sharply and clearly as possible in the application in order that everyone who examines himself according to the preaching can know whether he belongs to the flock of the Good Shepherd, yes or no" (*Reformed Homiletics*, page 303). Therefore, the minister, who makes a separation in his preaching, has an eye for the fact that, in spite of many shades of difference, there are actually only two kinds of people in his congregation. There is a deep and essential dividing line, which does not run between a churchgoer and a non-church attendee (after all, that is not the issue here) but one which runs directly through the congregation. It is that line of separation, invisible to the eye, of which Christ spoke in Matthew 25, when He compared His Church to ten virgins, of whom five were wise, and five were foolish. It is the line of separation drawn by the apostle in 1 John 3, when he speaks of the children of God, and the children of the devil.

A third kind of hearers does not exist. Every minister will have to seriously consider this fact both in the preaching and at house visitation. The word which the Lord commissioned to Isaiah ought to resound in every sermon: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isaiah 3:10-11). Every sermon should have a message both for God's children as well as for those who do not have grace. A sermon is neither an edifying speech, purely

intended for God's people, nor a speech for evangelism. A sermon is an explanation and application of God's Word in the midst of the congregation in which are death and life, chaff and corn, tares and wheat. Out of that one text, time and again, after the *explicatio* (explanation) must flow a richly varied *applicatio* (application), which contains instruction, edification, and admonition for God's children and discovery, warning, and invitation for the unregenerate. It needs no argument that for this holy work, God's servants cannot miss the daily hidden dealings with God and the continual administration of His Spirit. Still with all of this explanation, we are not yet finished. Separating preaching is more than what we have so far written.

Thus far we have observed that separation in preaching which contains the state of the hearers. There are but two different states. We mentioned death or life; a person is in Adam, or a person is in Christ. Now a further differentiation is necessary in the preaching. The right preaching will also separate or make distinction by reason of the standings which are found in the life of grace.

Not all of God's children are led equally far in the life of grace or exercised to the same degree. Some Zionites are standing in front of certain matters, while for others they are behind them. How well Aquilla and Priscilla realized this when they heard the bold preacher Apollos. They took him unto themselves and expounded the way of God more perfectly, that is, with more precision. What a significant task the

Lord Jesus gave to Simon Peter when He commanded him to feed not only His lambs but also to tend and feed His sheep. If a minister neglects this further separation, the spiritual life of God's children languishes, and on the other hand, the preaching loses its discovering character with respect towards the unconverted.

In the separating preaching, therefore, there will be food for the babes and little ones in grace. By means of the sound and sincere milk of God's Word, their heart shall be declared. When the marks of the new life are preached, they will hear proclaimed from the housetops what has happened in the closet. In that preaching they will also hear what they are missing. That takes place at a time when the sheep are fed and all the riches which can be found in the Mediator Christ Jesus are displayed. Also, for God's more exercised children the preaching must be separating. They too, must

hear not only what the Lord has wrought in their life but also what they are still missing. Jacob's Bethel and Peniel, two rich but very distinct experiences of the soul, must both receive their place in separating preaching. Does that mean that in every sermon the entire order of salvation is to be dealt with? We do not think that this is necessary, and it is even impossible. It is impossible that the full riches of what the Holy Spirit teaches the Church can possibly be treated in one sermon. Hoekstra remarks when considering this subject, "Of course, only a few conditions of spiritual life are dealt with in one sermon. There is an inadequate amount of time for an intensive treatment of many cases; the preaching would then become confused" (*Reformed Homiletics*, page 305). It is also true that every text has its own exegesis or "experience." On one occasion light can be shed on one side, and on another occasion on the other side of the life of grace. How necessary it is therefore, that a minister himself has knowledge of the things whereof he is preaching and that his "profiting (Dutch; increasing) may appear to all" (1 Timothy 4:15).

Of great significance in this regard is the task which Paul gave unto Timothy with respect to preaching, to be a workman "that needeth not to be ashamed, rightly dividing the Word of truth" (2 Timothy 2:15b). There have been very many different explanations which have been noted about the manner of how this "rightly dividing" of God's Word must be understood. The most striking, however, we can find

presented in the marginal notes of the Dutch Statenvertaling (the Dutch equivalent of our King James version). They state, namely, that this expression is a picture "of the householders who cut and hand out to the members of the household their food, everyone according to his occasion (need)." As a father in times past was accustomed to cut the bread and meat in pieces according to what he knew his children needed, likewise the minister of the Word in "dividing" the Word of truth, must take into account that which each of God's children needs. He must not, for instance, preach in every sermon only the justification of the sinner and the assurance of faith, as if prior to this spiritual life is out of the question. On the other hand, he must watch against stopping in every sermon at the marks of beginning life, as if nothing more could be obtained. ◻

*(To be continued)*

*What a significant task the Lord Jesus gave to Simon Peter when He commanded him to feed not only His lambs but also to tend and feed His sheep. If a minister neglects this further separation, the spiritual life of God's children languishes, and on the other hand, the preaching loses its discovering character with respect towards the unconverted.*

God can neither deceive nor be deceived. He cannot deceive because He is truth nor be deceived for He is wisdom.

—Thomas Watson



## Media Use

# A Fearful and Overwhelming Onslaught from the Powers of Darkness

NRC Synodical Modern Media Committee

*(This article is Part 3 in a series by the NRC Synodical Modern Media Committee on the dangers of pornography.)*

In our previous article, we observed that there are subtleties and consequences associated with the use of pornography which are far reaching and profound, but many are unaware of this or do not (want to) realise how profound and devastating these consequences are. We saw that two primary effects stand out. We considered the first primary effect, namely pornography rewires the brain in fundamental ways. This results in an addiction to ongoing viewing of even violent pornography. This should not surprise us since it is contrary to how the Lord made man. We will now consider the second primary effect, namely, that pornography reduces people's ability to sustain relationships, including marriages.

This point should go without saying, but it appears that many people have persuaded themselves that pornography is not a form of adultery. However, it is obvious that it *is* a form of adultery because it stirs up sinful lusts which are contrary to the seventh commandment. Even Christ, who is the absolute authority on these matters, included this sin when he warned us: "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

Hence, it should not be surprising that in their report on pornography's impact on relationships (2014), the filtering company, Covenant Eyes, released statistics that highlighted how damaging pornography use is to marriages. They noted that pornography causes: diminished trust between intimate couples, the abandonment of dedication to sexual monogamy, the belief that abstinence and sexual inactivity are unhealthy, cynicism about love or the need for affection between intimate partners, the belief that marriage is sexually confining, and a lack of attraction to family and child-raising.

Now imagine what we face when a generation of young people has been exposed to this material at increasingly younger and younger ages. What do you think will be the consequence for young people when they are dating? What will be the consequence for marriage life when young people have not even properly learned that love and trust between one man and one woman are fundamental pillars of marriage? We fear that this exposure of the youth to pornography will cause an increased number of divorces.

Research on consumption indicates that pornography is driving six trends, namely: increased marital distress and the risk of separation and divorce; decreased marital intimacy; infidelity; increased appetite for increasingly depraved categories of pornography; devaluation of monogamy; and an increase in the number of people

struggling with compulsive and addictive behavior.

One therapist shows the impact of someone discovering a spouse's use of pornography to be similar to post-traumatic stress disorder (PTSD). Also, many people in our Reformed communities—primarily wives—have heartbreaking stories to tell about what pornography use has done to their relationships, to their families, and to their own safety and security. The evidence indicates that those who discover that their spouse is viewing pornography report that they feel hurt, betrayed, rejected, abandoned, lonely, isolated, humiliated, jealous, and angry. Many feel that they are being compared to what their spouse sees in pornography. Some report that their spouse attempts to encourage behavior he viewed online.

There is increasing concern about the children of a parent who indulges in viewing pornography. A pornographic addiction can influence the parent's interaction with his children in a harmful way. It also can promote the propagation of this depraved practice to subsequent generations.

In summary, pornography has often poisoned that which is nearest and dearest to us. It is an absolute major spiritual danger. It distracts from taking heed to biblical exhortations and from searching the Scriptures which contain the words of eternal life (John 5:39). Do we really think that when we consume pornography, we can still read and search the Scriptures with spiritual fruit? Satan fills the mind with countless sinful images that distract and take away convictions and serious impressions. The desires do not go out to God's Word anymore but to what is contrary to God's Word. We are hardening our heart and bringing ourselves in the danger of falling in the judgment of the hardening of our heart.

Therefore, we should flee from evil lusts! May these considerations be a solemn warning for each of us to avoid and flee from all wickedness. Not that we are able to do this in our own strength, but what is impossible with man is possible with the Lord. No one sank too deeply or sinned too much for Him. There lies hope even for a Manasseh in prison. May we, therefore, ask for heart-renewing grace to learn our sin and guilt also with regards to the seventh commandment. Blessed is the man and woman in whose heart the Lord made room for Him who kept all God's commandments and who goes forth "conquering and to conquer" (Revelation 6:2b). They receive a sincere sorrow of heart because of sin and a sincere joy in God through Christ because of grace. They desire to live a new, God-fearing life, fleeing from all evil until one day, delivered from their old nature, they may glorify their Maker without sin. □



## Current Events

### Planned Parenthood Proactively Advances Agenda

State officials have been forced to ask these questions: To prevent loss of life from the novel coronavirus in our state, what should stay open? What is “essential”? But Planned Parenthood kept on taking lives. The list of states with ban orders on elective surgeries grew, with some states explicitly clarifying that abortions were included in the list of banned surgeries. And yet, Planned Parenthood kept going. Is Planned Parenthood so-called “healthcare” or really an industry for profit? While COVID-19 swept the world, Planned Parenthood made sure to defend its bottom line and to proactively advance its agenda at every turn.

—*DailySignal.com*

### President Trump Declares Churches Essential

When COVID-19 first became evident in America, churches across the country did something unheard of in a country built on a rich and strong foundation of religious freedom—they closed their doors. Churches chose not to meet in worship—at first entirely voluntarily—in order to join the effort to stop COVID-19. As governors plan and schedule opening states back up, plans for re-opening churches often remain missing. But President Trump stepped in on behalf of America’s churches, ordering that churches be declared essential. At an unannounced briefing he stated: “Some governors have deemed liquor stores and abortion clinics essential but have left out churches... it’s not right. So I am correcting this injustice and am calling houses of worship essential. I call upon governors to allow churches and places of worship to open right now.”

—*FamilyPolicyAlliance.com*

### Religious Intolerance and Persecution Increasing in India

In October 2019, an American pastor from Tennessee was detained for allegedly failing to declare money for Christian mission work when he landed in Bagdogra, India. On these false charges he was forced to stay in India for more than seven months. On May 15, 2020, after months of diplomatic efforts, he was finally released and allowed to return home to his family. When he returned to Tennessee, he received a warm welcome from his overjoyed wife, family, and friends. He has since stated: “India has one of the most abusive police systems in the world. Daily they steal, extort, and blackmail their people. It was no exception for me.” Religious intolerance and persecution have increased in India since the Bharatiya Janata Party (BJP), a political party founded on a Hindu nationalist ideology, took power in 2014. The BJP is suspected of passing laws nationwide that can be used as an excuse to harass Christians, disrupt church services, and make it difficult for Christians to share their faith.

—*Persecution.org*

### Assyrian Christians Being Persecuted

A pastor and his family in Iran are Assyrian Christians who have endured many years of persecution for their Christian activities. This pastor and his wife have been sentenced to ten years in prison from an arrest in 2014. They are out on bail and are waiting for an appeal to be heard, but again in May of this year they learned of a delay in their appeal hearing. Christians like this family who are born into the historic Assyrian and Armenian churches have relative freedom to worship in Iran, unlike Christians from a Muslim background. They are kept under observation, are not free to evangelize, must conduct their services in their own languages, and may not admit converts to services. This pastor

and his wife have been involved in Christian ministry for many years among Farsi-speaking converts. On December 26, 2014, this pastor, his wife, son, and twelve converts to Christianity were arrested and charged with “holding an illegal meeting.” They were severely physically mistreated by authorities, charged with exaggerated charges, and to this day are still waiting for the case to come to closure.

—*ChristianHeadlines.com*

### Cuban Officials Harass Christian Journalist

Intelligence officials in Cuba have increased harassment of a young Christian independent journalist, threatening him and his mother twice in two weeks with harsh consequences if he continues reporting on human rights issues. He has reported for non-state media outlets in Cuba since 2014 about human rights and freedom of religion issues, including the imprisonment of a husband-and-wife pastoral team in 2019. An official issued a series of implied threats to the journalist and his mother about consequences if he continued working as a reporter outside of Cuban intelligence controls. This journalist said, “You don’t know what a dungeon is, or what it is to have a patrol in front of your house.” They also threatened to take custody of the journalist’s 2-year-old son. The threats continue.

—*ChurchInChains.ie*

### Myanmar Pastor Found Alive and Rejoined with His Family

In a horrible story with a good ending, a Myanmar pastor who was kidnapped and thought to have been dead for more than a year, was joyously reunited with his family in May. In January 2019, he was forcibly removed at gunpoint from his home by five men believed to be part of a rebel army. Myanmar, with its struggling new democracy, has become a difficult place for religious freedoms. Weeks after the kidnapping it was reported that this pastor and a church elder had been killed by the kidnappers, but local police and government armies were unable to locate him. His wife has said she did not give up hope and prayer. He has stated it was the worst time of his life spiritually, mentally, and, in particular, physically. Prior to his kidnapping he served a church of 50 people for two decades. Now the 42-year-old pastor, his wife, and three children have moved to a different region for “safe shelter” and are continuing their ministry work, Gospel for Asia.

—*FoxNews.com*

### Garden State Equality LGBT Curriculum Exposed

The New Jersey LGBT curriculum mandate developed by Garden State Equality group is still on schedule to be implemented in the upcoming 2020-2021 school year. Weekly reports (emails) from Family Policy Alliance will expose this dangerous agenda by sharing the forthcoming curriculum and lesson plans. This information will help to explain why these lessons have no place in our public school classrooms. These reports may be hard to read but they should be beneficial for some parents to know about. The first report shows how the new “inclusive” view of gender identity, when taught, indoctrinates our children and forces them to “rethink” their understanding of the biological differences of male and female. Teachers will instruct students that male and female is arbitrary and has no basis in anatomy or genetics. Also, the curriculum teaches that the historic, global, and scientific view of human sexuality is ignorant and bigoted. GSE’s curriculum demands students become allies, if not activists, to promote a new sexual ethic despite their prior beliefs.

—*FamilyPolicyAlliance.com*



# Timothy FOR THE YOUNG

## **The Confession of Faith** (7) **Article XVII: Of the Recovery of Fallen Man**

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

The sixteenth article of our confession spoke about the election from eternity—how a Triune God made a covenant from eternity so that a remnant out of the fallen human race could be saved. We know that a covenant is an agreement between two or more parties about certain matters, and in such an agreement certain conditions and promises are made. In daily life this is also called a contract, which is an agreement to do something.

The Covenant of Grace is sometimes called the Covenant of Redemption, or the Counsel of Peace. In this covenant we must consider two things:

1. The agreeing parties
2. The work of the respective parties.

The Father reveals Himself as sovereign God and deals with His Son, the second Person in the Divine Being, concerning the ransom that had to be paid for the elect. Thus, God the Father is the first party in this covenant, who requires satisfaction of the divine attributes which were offended by the sin of man; the other party is the Son as Redeemer and Mediator, who obliges Himself to pay the debt of the elect.

The Covenant of Grace may be defined as the agreement between the Father, who requires satisfaction for sin, and the Son, who voluntarily takes the place of the elect to give a perfect satisfaction. The Father requires of the Son that He assume our human nature in order to place Himself under the law to pay the penalty for sin and to merit everlasting life for the elect, but He also had to apply His merits to the elect. The Father promised the Son that he would prepare Him a body endowed with the necessary gifts and grace for the performance of His task, and that He would support Him in His work. At the same time, the Father promised the Son as wages upon His labors a certain seed over which He would be Head and King. We read of this in John 17:9b, “I pray not for the world, but for them which Thou hast given Me.” The work of the Son in this agreement

was the accepting of the demands of the Father and the assuming of complete responsibility for fulfilling this demand for the elect. Of this we read in Psalm 40:7&8, “Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.”

This article speaks of the Covenant of Grace, which was made from eternity and first revealed in time immediately after the Fall. There are but two covenants, as Rev. Hellenbroek points out in his lesson on the Covenant of Works. These are the Covenant of Works and the Covenant of Grace. When the first covenant was broken, the Lord gave in its place the Covenant of Grace. Although there are only these two covenants which concern our eternal state, there are many in our days who teach that there are three covenants. A professor Heynes came with this new doctrine, teaching that there was a complete separation between the Counsel of Peace and the Covenant of Grace; however, that originated with Arminius, the leader of the Arminians, who also taught this separation.

By making a distinction between the Covenant of Redemption from eternity and the Covenant of Grace in time, Arminius made room for his erroneous doctrine of universal redemption, namely, that Christ died for all people. He taught that only those will receive salvation who meet the requirements of the covenant; therefore, men will receive salvation on the condition of faith and conversion as performed by man himself. This is again the doctrine of free will. The same covenant made from eternity is revealed in time so that there are only two covenants which deal with man’s eternal state.

You will recall that in our last article we spoke about the supra and infra lapsarians. The first gives more emphasis to God’s sovereignty and the infras speak more about the responsibility of man. These differences were not of sufficient significance at the

Synod of Dordt to cause disunity, but this cannot always be repeated in our days. It is among the infralapsarians, who emphasize the responsibility of man too much that we find the error of the three covenants. Should we not talk about this as if it is not important for us? We should talk about it because it is of the greatest importance especially since it is taught in churches which are quite close to us in life and doctrine. If you do not listen too closely, the message which is heard seems to be about the same, and where there is a gifted preacher, we forget about all the rest.

People will say that they receive a personal word, which is because they emphasize the responsibility of man more than the sovereignty of God. This is pleasant to the ear, but there is a great danger, that, although it appears to be sound, it is not. By separating the covenants, it is so easy to proclaim that the covenant is also made with those who are not elected, namely, with all the seed of Abraham—his natural seed, meaning all persons, both adults and children which are baptized. This is wrong. When it is explained in this way, then there are also those in the Covenant of Grace who are given to Christ as His wage but also those who shall never receive salvation. The Lord says it so simply by saying that He loved Jacob but He hated Esau.

With those who hold to the three covenants, it is taught that the children of the covenant can again lose their salvation, and that only when we accept the covenant by faith that we will receive salvation. God's Word shows clearly that not all the children of Abraham are in the covenant. Ishmael remained in

an outward relationship to the covenant, but Isaac was in the covenant. How clearly Paul states this in Galatians 3:29, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." It is necessary to be brought from a state of death to the state of life; to be in the covenant we must be regenerated.

By nature, we are all in a state of death. "And you hath He quickened, who were dead in trespasses and sins." Because we want to be something and hate to be nothing, there is such a great danger in over-emphasizing the responsibility of man and trying to get him to work out his own salvation. When the preaching is conducted in such a manner, we get many converted people whereof the Lord has no knowledge. They become like the rich young ruler. They are very nice people who can always speak about the Lord, but they do not know what it is to be a poor sinner who cannot exist before a holy and righteous God. They speak so much about Jesus. Is this not good? Of course, it is, if it is done in a right way. It is very well possible that God's people are often too quiet, which is not good either, but something must take place before we can talk about these matters. Those who talk about the Lord Jesus often cannot tell how, as a poor sinner, they came to that knowledge. You cannot be jealous of them.

Young people, we are in an external relationship with the covenant. Pray to the Lord that we may come to the assurance of being *in* the covenant. As the God of the covenant is unchangeable, then our eternal destination will also be unchangeable in His hand.



## *Bible Stories for Little Ones*

### **God Feeds the Children of Israel**

(Based on Exodus 16&17a)

Do you ever grumble? I see that some of you are hiding your face. You would rather skip over that part and go on to the story, wouldn't you? Just think about it for a minute. Do you complain? Many boys and girls will say things like, "Why do we have that vegetable for supper? I do not like it at all." Someone else will say, "Why do I have to take a bath" or "Why do I have to go to bed already?" Why this, why that. Do you think that the Lord approves of your

complaining? No, it is Satan, the devil, who makes us moan and be unhappy with that which God has given us. Always try to remember that.

The children of Israel were on their way home to the promised land. In what should have been a happy journey, they were grumbling. Can you believe that? God had just saved them from the wicked King Pharaoh, and He was bringing them home at last, and they were grumbling. Why? It was because they

had no food to eat. The food that they had taken with them from Egypt had all been used. They did not know what to do.

The people then cried unto Moses. They said, "Why did we not stay in Egypt? We had so much to eat there. We had as much bread and meat as we wanted when we were there, and now we are going to die of hunger here." Was that the right thing for them to do? Were they not complaining against the Lord who had done such great wonders for them? Should they not have prayed to the Lord instead?

But...the Lord was so good; He still listened to the people even when they complained. The Lord loved His people, just like your father and mother love you, even when you grumble and question what they ask you to do. Even though the people complained, the Lord wanted to help them. The Lord said, "I will send food to you. I will send bread to you in the morning and meat to you at night."

I am sure that you will wonder how the Lord could send food for all of those people. God did something special for them. We call that a miracle. When the people looked outside one morning, they saw something on the ground. It looked like a soft white "puff." The people wondered what it was. They picked some up from the ground. The pieces were small and round. They were soft, white, and smelled good. Then someone tried to eat a portion of it. "Oh, it tastes good!" he cried. "It is just like bread and honey. It is so sweet and good, but from where did it come?"

"This is what God sent to you," said Moses. "This is the bread which He is sending you." The people decided to call the bread manna. Every morning the manna was on the ground. The children of Israel could go outside, pick it up and take it to their tents. The Lord also gave them further instruction. They were to pick up as much as they needed for their family only on that day; they could not save it. Some of the people did not obey the Lord's command and saved some of the manna for the next day. When they took it out to eat it the next day, it was full of worms and smelled terrible. No one could eat that manna. That is how the Lord punished them for not obeying Him.

The Lord had further instructions for them. You know that we are not supposed to work on the Sabbath Day. The Lord also provided for that so that they would not have to go out on the Sabbath Day or the day that we call Sunday. On the last day of

the week the people were to pick up enough manna so that they would have food for Sunday. On Sunday, the manna neither stank nor had any worms in it.

Again, there were people who did not listen to God's command. They went out on Sunday morning looking for manna, but the ground was bare, and none could be found. These people then did not have any food to eat on that day. That is how the Lord punished them. This should teach us a lesson. Every time we disobey God, He will come with His punishment. Pray often that you may be able to keep and obey God's commands.

Each morning the people ate manna. At night God sent them meat. He sent a bird called a quail. A quail is a large bird but smaller than a chicken. These birds would fly over the Red Sea, and the Lord would cause them to fall to the ground where the people could easily pick them up. They could then kill them and prepare them for the family to eat. Wasn't that a miracle? In this way God provided for all of the people of Israel to have food.

In spite of the Lord's faithfulness and goodness, the people still grumbled, now because they did not have water. Did they then pray to the Lord and ask Him to forgive them for their complaining? No, they went to Moses and complained even more. "Moses," they said, "give us water, or we will die of thirst."

Again, Moses prayed to the Lord, "What should I do with these people; they are so angry, they are ready to kill me." Once again, the Lord helped His people and gave them just what they needed. God told Moses to take his rod, the rod with which he had done so many miracles, go to a certain rock, and hit the rock with his rod.

Did you ever hit a big rock with a stick? Probably nothing happened, or maybe your stick broke because the rock was so hard. God, however performed another miracle. When Moses hit the rock, clear cold water came gushing out. The people then were able to drink as much as they wanted and needed.

We do not read that the people thanked the Lord for their food and water. I hope you always do, for we must remember that all that we receive comes from the Lord. You may think it comes from your father or mother, or from the store, but God is the One who makes the grain and the vegetables to grow so that we have enough to eat. Never forget to thank the Lord for providing us with food.



# Bible Quiz

## Alone

Dear Boys and Girls,

**Many people now are lonely,  
Loved ones cannot visit there;  
Wilt Thou pay them yet a visit,  
Look on all in places of care?**

**Lord, we may not go to school now,  
And our friends must stay away.  
Wilt Thou care for all of our classmates,  
Think on them in every way?**

**Many people have no work now,  
Cannot earn the money they need.  
Sometimes we can be so worried,  
Save and help us, Lord, we plead!**

Do you like to be alone? Some of you might like to curl up with a book in a quiet spot occasionally, and you try to do it quietly so that your little brother or sister won't find you and ask you to play. Others of you are always asking your brothers and sisters to play with you because you don't enjoy doing something all by yourself. There is one time that all of us should seek to be alone; we should look for a quiet place to pray. The Lord Jesus did that. He went up on a mountain to pray when everyone else was sleeping. Do you take time for that?

Because of the coronavirus rules, you are home all the time now, surrounded by your mom and siblings and sometimes your dad. You are never lonely, but there are others today who are all alone. You might ask, 'Can't they go out and find a friend, then?' No, that is not possible because these people live alone either in a house or a nursing home. They are our elderly senior citizens. Some of the older people of our congregations need to be in a place of care. Because so many people are becoming sick, they are not allowed to leave their rooms. They do not see their families, and they cannot have anyone visit them. The minister or elder cannot visit, and their sons and daughters are not permitted to take their laundry for them or have a cup of tea with them. These people are glad when they are spared from catching the virus. They are very thankful that they are still living when others have died, but they also become lonely.

You have others to talk to and play with, but the

elderly in the care homes sit alone...all day long... every day. They would love to have the company of their children or grandchildren, but that is not allowed. Can you imagine how hard that is for them?

Perhaps during this time of the coronavirus, you see that some people dress in special suits and gowns and wear masks and face shields. They go to the hospitals and nursing homes to care for those that are sick. They are nurses, doctors, and aids, or perhaps they are firemen, policemen, or ambulance team members. Other grownups help too, even when they are not healthcare workers. They sew masks, bring groceries, make meals, etc. Of course, there is nothing you can do. You are not an adult yet. You do your schoolwork, and you are told you should be good for your parents in this difficult time. That is good. I hope you are. However, is there really nothing you can do? Being young does not mean that you cannot help!

Think again of those people alone in their rooms. There IS something you can do, each one of you! If every one of you boys and girls completes the two cards below and sends them to two people who live in a nursing home (or perhaps a house, with no one to visit), you will be giving a token of care that will bring joy to over two hundred people who may not leave their rooms right now. That certainly would be a way to help, wouldn't it? Shall we try it? If you have other brothers and sisters who do the quiz with you, maybe you can copy the page before you begin to color, so they can do it too!

Last month I wrote to you about a fox. He grabbed four more chickens a few nights later, and for two weeks I have been trying to catch him. When I saw what he had done again, I wondered, "What will the next night bring? And the next?" It is possible that people today often wonder this too. Every week as we enter another week, we might wonder, "How will it go this week? Will all of us still be healthy by the end of it? Will someone we know become sick, or will something else dreadful perhaps happen? When will the virus go away?" For people who live alone, these questions might be more frightening than for those who are surrounded with loved ones.

When these thoughts arise, there is comfort found in God's Word. We read in the Bible that although *we*

do not know, He knows most perfectly—He knows when, He knows what, and He knows how. We must ask the Lord for patience and trust in this frightening and lengthy time. Above all, ask the Lord if He will use this time to show you your sins and to give you a heart that needs rest not only in your daily life but also rest for your soul. The Lord Jesus points out this rest: “Come unto Me, all yet that labor...and I will give you rest.” Do you ever labor—feel restless and burdened—about your soul?

If chickens could think, they would wonder who would be next. Of the twelve remaining chickens, one has survived beyond what I thought possible.

She has been through several moves from home to home and is probably six or seven years old. Probably over eighty of her chicken friends over time have not survived, yet she did. However, she, too, will not live forever.

We might wonder fearfully who will be the next one to have the coronavirus. However, that is not the most important question because even if none of us ever have the virus, there will be a time—an appointed time—for each one of us that we DO have to die, even if we become old. We do not know when that time will be. Are you prepared?

**May I not bring all before Thee,  
When I'm sad or full of fear?  
Oh, have mercy, God in heaven,  
And our prayer wilt Thou please hear?**

**Thou art Wonderful, and Couns'lor  
And the ever Mighty God!  
Wilt Thou bring Thy peace upon us,  
Hear us, Lord, forsake us not!**

Dear \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



Dear \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**I of the Lord my God will say,  
He is my refuge and my stay;  
To Him for safety I will flee,  
In Him my constant trust shall be.**

**The Lord with His protecting care  
Shall keep thee from the hidden snare;  
When fearful plagues around prevail  
Thy life the scourge shall not assail.**

Find the answers, then fill them into the code puzzle.

Matthew 14:23 – Where did Jesus go alone?

Psalm 102:7 – Which bird sits alone upon a house top? \_\_\_\_\_

Isaiah 63:3 – Isaiah speaks of Jesus suffering alone as treading the \_\_\_\_\_ alone.

Jeremiah 15:17 – “I sat alone because of Thy \_\_\_\_\_.”

Lamentations 3:28 – “He sitteth alone and keepeth \_\_\_\_\_.”

John 16:32 – Who would be with Jesus even though He was alone? \_\_\_\_\_

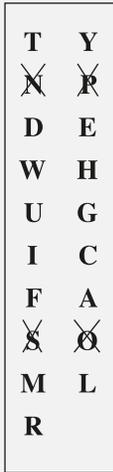
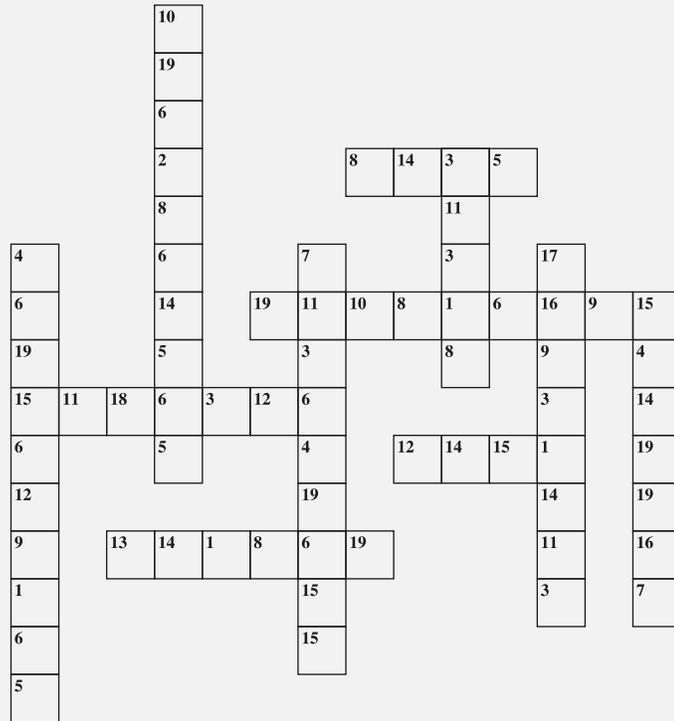
Psalm 37:25 – Who is never forsaken?

Psalm 71:9 – What does the psalmist beg will not happen to him in old age? \_\_\_\_\_ off.

Psalm 71:18 – The psalmist begs not to be forsaken when he is old and \_\_\_\_\_

Mark 15:34 – At what hour did Jesus cry, “My God, My God, why hast Thou forsaken Me?” \_\_\_\_\_

2 Corinthians 4:9 – Paul wrote that he was \_\_\_\_\_, but not forsaken.



Write the Letter:

1	2	3	4	5	6	7	8	9	10
		N	P						
11	12	13	14	15	16	17	18	19	
				S	O				

Answers to previous quizzes were received in April from:

- Benson Bakker (3) **7**
- Anabelle Berkenbush 13
- William Berkenbush 13
- Amber Bisschop (2) **3**
- Eryn Bisschop (2) **5**
- Sara Bisschop (2) **6**
- Britni Blom (2) 12
- Jenina Blom (2) 11
- Lawrence Blom (2) **6**
- Marissa Blom (2) 12
- Riley Blom (2) 9
- Aidan Bosch (4) **8**
- Hayley Bosch (3) 13
- Jared Bosch (2) 4
- Derek Brouwer (2) 13
- Thomas Brouwer (2) 13
- Aundrea DeKok 1
- Sarina Den Bok (2) 9
- Thomas Den Bok (2) 10
- Julianna den Breejen (3) **5**
- Lilyanna den Breejen (3) **3**
- Kacie Driesen 11
- Evan Driesen (3) **3**
- Micah Driesen (3) **3**
- Michelle Driesen (3) **3**
- Toby Driesen 11
- Kaylynn Ekema (3) 13
- Weston Ekema (3) 10
- Geralyn Engelen (2) 10
- Shawn Engelen (2) 10
- Trevor Engelen (2) 10
- Bereket Engelsma (9) **18**
- Tizita Engelsma (6) **7**
- Ronna Geuze (2) **3**
- Carter Goudzwaard (2) **2**
- Kyal Grisnich (3) **5**

- Logan Grisnich (3) **6**
- Taryn Grisnich (2) **2**
- Kari Groen (2) **8**
- Kurtis Groen (2) **8**
- Garrett Hoogendoorn (4) **5**
- Kate Hoogendoorn (6) **8**
- Luke Hoogendoorn **2**
- Weston Hoogendoorn (3) **3**
- Derek Hup (2) **9**
- Justin Hup (2) **9**
- Evan Kaat 1
- Olivia Kaat 10
- Alia Kelderman 10
- Brendan Kelderman **6**
- Claire Kelderman **2**
- Jason Kleyn (2) **7**
- Andrew Knibbe 1
- Anthony Knibbe (3) **4**
- Ashley Knibbe (3) **15**
- Brennan Knibbe (2) **9**
- Caylea Knibbe (3) **22**
- Courtney Knibbe (3) **15**
- Donovan Knibbe (2) **12**
- Jarynne Knibbe (2) **11**
- Lindsey Knibbe (3) **15**
- Quinton Knibbe 10
- Sienna Knibbe (2) **7**
- Whitney Knibbe (3) **15**
- Rebecca Krygsman (3) **13**
- Sarah Krygsman (4) **15**
- Natalie Maassen 1
- Brianna Maassen 1
- Kari Mans (4) **4**
- Alayna Mol (2) **2**
- Jolena Mol (3) **3**
- Lydia Mol 11

- Madeline Mol **2**
- Olivia Mol **7**
- Rachel Mol **7**
- Teddy Mol 11
- John Murphy (2) **6**
- Lindsey Muis **2**
- Mariah Muis **3**
- Marielle Neels (3) **10**
- Emma Okken 1
- Lauren Pannekoek (2) **5**
- Gabe Post **3**
- Sierra Post **5**
- Andrew Remijn (2) **9**
- Lauren Remijn (2) **6**
- Collin Rozeboom (3) **3**
- Kylie Rozeboom (2) **2**
- Logan Rozeboom (3) **13**
- Mindy Rozeboom (3) **13**
- Trina Rozeboom (2) **2**
- Laura Scherpenzeel **5**
- Erica Schortzman 1
- Brooklyn Spaans (2) **2**
- Gavin Spaans (4) **15**
- Jacob Spaans (4) **12**
- McKenzie Spaans (2) **2**
- Quinton Knibbe (4) **14**
- Bethany Sporte (5) **10**
- Carmyn Stubbe **4**
- Marla Stubbe **3**
- Ava Sweetman 1
- Esmee Sweetman **2**
- Megan Taylor **7**
- Aaliyah Timmer (3) **10**
- Drake Timmer (3) **11**
- Harley Timmer (4) **15**
- Hunter Timmer (4) **13**

Answers to June's "Pestilences" quiz:

- |                  |                    |
|------------------|--------------------|
| 1. Uprightness   | Psalm 9:8          |
| 2. Morning       | 2 Samuel 24:15     |
| 3. Paths         | Proverbs 8:20      |
| 4. Returned      | Amos 4:10          |
| 5. Justified     | Psalm 143:2        |
| 6. Sacrifice     | Exodus 5:3         |
| 7. Earthquakes   | Matthew 24:7       |
| 8. Inhabitants   | Jeremiah 21:6      |
| 9. Noisome       | Psalm 91:3         |
| 10. Villages     | Matthew 9:35       |
| 11. Snared       | Psalm 9:16         |
| 12. Enemy        | Leviticus 26:25    |
| 13. Hand         | Exodus 9:15        |
| 14. Secret       | Ecclesiastes 12:14 |
| 15. Commandments | Amos 2:4           |

Please send your answers to the address shown below:

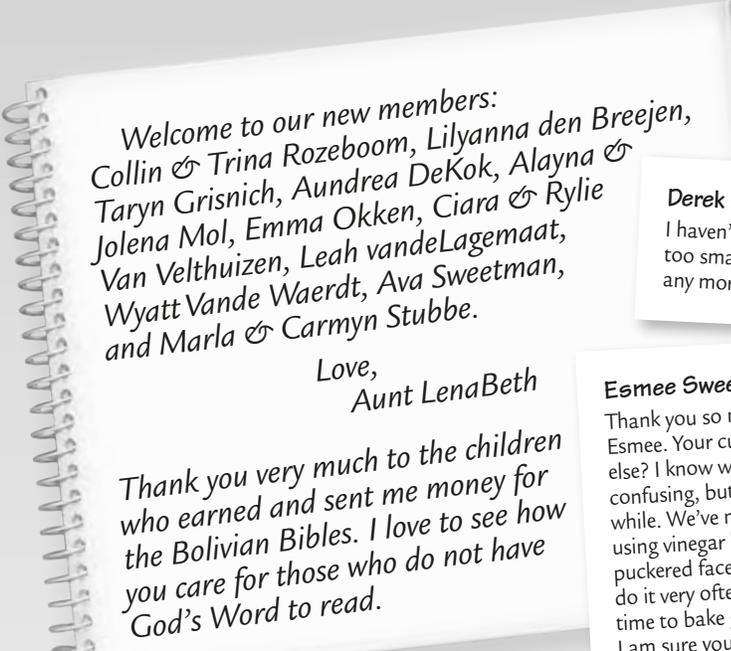
Aunt LenaBeth  
180 Jacobs Road, Newfoundland, NJ 07435  
E-mail: auntlenabeth@gmail.com



# Letters to My Young Readers

Kadin Timmer (4) 13  
Laurencia Timmer (2) 6  
Sierra Timmer (2) 11  
Skye Timmer (3) 13  
Wyatt Timmer (4) 12  
Ashton Timmermans 2  
Olivia Van Beek 1  
Sydnie Van Beek 2  
Andrew Van Brugge (2) 3  
Anna Van Brugge (2) 6  
Joseph Van Brugge (2) 4  
Maurice Van Garderen (3) 13  
Emmalyn Van Garderen (3) 13  
Caleb Van Koevering 2  
Lydia Van Manen (3) 16  
Rosalee Van Manen (3) 14  
Jozias Van Ravenswaay (2) 13  
Naomi Van Ravenswaay (2) 13  
Ciara Van Velthuisen (2) 2  
Rylie Van Velthuisen (2) 2  
Jace Van Voorst 7  
Taya Van Voorst 5  
Ellie Van't Zelfde 2  
Levi Van't Zelfde (2) 3  
Alyssa VandeBruinhorst (4) 12  
Alivia Vande Hoef (2) 14  
Micah Vande Hoef (3) 11  
Leah Vande Lagemaat 1  
Jessa Vande Stroet 1  
Raelene Vande Stroet 3  
Wyatt Vande Waerdt 1  
Heidi Vandenberg (2) 11  
Esther Vanden Broek (2) 9  
Ian Vanden Broek (2) 9  
Treena Vanden Broek (2) 9  
Austin Van Den Top (2) 7  
Caleb Van Den Top (2) 5  
Collin Van Den Top (2) 5  
Helen Verhoef (2) 4  
Shara Verhoef (2) 4  
Verhey Aleanna 1  
Caleb Vogelaar 4  
Matthew Vogelaar 4  
Jonathan Wesdyk (2) 11  
Laura Wesdyk (2) 11  
Nathan Wesdyk (2) 8  
Rebekah Wesdyk (2) 11  
Alisha Wessels (2) 18  
Anthony Wessels (3) 9  
Johanna Wessels 12  
Allyson Ymker 8  
Bethany Ymker (2) 8  
Cameron Ymker 12  
Heidi Ymker (3) 13  
Jacalyn Ymker (2) 8  
Julia Ymker (2) 2  
Lauren Ymker (2) 2  
Marcaill Ymker (2) 12  
Nicholas Ymker 7  
Paxton Ymker (2) 9  
Quentin Ymker (2) 9  
Shauntae Ymker (2) 12

**12 Bibles were sent to Bolivia this month. The total is 139. Thank you!**



Welcome to our new members:  
Collin & Trina Rozeboom, Lilyanna den Breejen,  
Taryn Grisnich, Aundrea DeKok, Alayna &  
Jolena Mol, Emma Okken, Ciara & Rylie  
Van Velthuisen, Leah vandeLagemaat,  
Wyatt Vande Waerdt, Ava Sweetman,  
and Marla & Carmyn Stubbe.

Love,  
Aunt LenaBeth

Thank you very much to the children who earned and sent me money for the Bolivian Bibles. I love to see how you care for those who do not have God's Word to read.

## Haley Bosch

It is not always easy to miss your friends and relatives during this time, right, Hayley? God is so good to us though, with many blessings. Consider His blessings when we and our loved ones have not become sick and we may still do our schoolwork and listen to church at home. We do not deserve that, do we? We should be thinking about what is all wrong in our own life. The Lord is calling to us. No, our schools and churches are not open either. I was reading about the people who receive Bibles from us in the country of Bolivia—there, they do not have church phones. How difficult that must be! The people cannot sit in their houses and listen to church as we have been privileged to do. I hope you pray for them. Maybe some of them will be able to read at home from the Bibles that are being sent.

## Sara Bisschop

It was so good to read your letter, Sara. I did not know you had moved; how do you like your new house? Do you have many good neighbors? Moving is a big job. It sounds like you have found a great system together with your sisters to find the answers. Sometimes my children ask for my help, too, and that is fine. Let me know in your next letter how you are doing with the quizzes, okay? I wouldn't want it to be too difficult for anyone. I hope that we may learn from God's Word together. I always seem to discover some verses I'm not really so familiar with when I am making the quizzes. I have heard of the Bible being called a gold mine. In a mine, you have to dig deep. In the Bible, we have to pay attention, think about it, read slowly and carefully, and above all, ask the Lord to shine His own light on it so that you may understand it. The Lord can put it into our hearts.

## Derek & Thomas Brouwer

I haven't caught the fox, Derek and Thomas. He is too smart. I'm glad, though, that he hasn't caught any more of my chickens.

## Esmee Sweetman

Thank you so much for your answers, drawings, and note, Esmee. Your cupcakes sound delicious. Have you made anything else? I know what you mean about measurements. It can be confusing, but it's okay if something doesn't turn out once in a while. We've made mistakes like using too much baking soda or using vinegar by accident, and it is funny in the end to see our puckered faces when we taste it. Yes, I do like baking, but I don't do it very often because by the time I cook dinner there isn't time to bake goodies, too. Sometimes my children bake, though. I am sure you love your brother and sisters very much and that you are thankful that little Nora was able to come home. She is precious to you, I'm sure. You may pray every day that she will grow strong and healthy and thank the Lord every day, too, for making her well enough to come home.

## Jenina Blom

How are your vegetable plants doing, Jenina? Did you have a late frost? I hope your garden is all right. It will be wonderful to see cucumbers and tomatoes growing, won't it? Yes, Jenina, the coronavirus is a judgment from the Lord, isn't it? I hope it makes all of us stop and think. May the Lord show us who we are. Are you almost finished now with learning schoolwork at home? I do many things at home - help with schoolwork, do housework, make quizzes, do little side jobs, and go out to help someone elderly. Do you have any animals at home? I have ten little chicks to raise right now. They are very cute. I want to thank you and your brother Lawrence very much for the beautiful bookmark you made me. It is so special! I will use it in the Bible at the table for our school Bible stories, okay? Then I will always know where to begin. The bookmark has on it a beautiful verse. May we always remember to turn first to God for strength and help in trouble.

## Ava Sweetman

Thank you, Ava, for your answers; you did very well. I love the pictures you drew for me, and your envelope was so cheerful and colorful. I loved receiving your mail. Do you like to run to the mailbox for your family's mail sometimes? Did you know that the Bible has many letters in it that were written by Paul? He wrote letters to different congregations, churches, and friends, and today, we still read them. They are part of God's Word because God was telling Paul how he should write it. Do you listen when your dad or mom reads the Bible at mealtimes? It can be made a "lamp unto our feet." That means the Bible can teach us, give us direction, help us, comfort us, lead us, show us, and make us feel our need for a new heart. Do you know a psalter about that?



# News & Announcements

## ■ Ministerial Calls

### Extended:

To Rev. M.T. Al-Chalabi of Brakel, the Netherlands, by the congregation of Covell Ave., Grand Rapids, Michigan.

To Rev. H. Brons of Vlaardingen, the Netherlands, by the congregation of Waupun, Wisconsin.

To Rev. H. Hofman of Kalamazoo, Michigan, by the congregation of Corsica, South Dakota.

## ■ Obituaries

DOB, Kenneth – Age 70, May 22, 2020; Hardyston, New Jersey; Wife – Marlene (nee Van Sweden); Children – James Dob, Joy & Steven Van Wingerden; 3 grandchildren; Siblings – Alan & Carol Dob, Janet Dob & Cynthia Viejo, Carolyn & Paul Van Grouw. (Rev. C. Vogelaar, Romans 6:23).

RUS, Marvin H. — Age 88, June 9, 2020; Sioux Center, Iowa; Wife – Clazina; Children – Marilyn & Howard Dekkers, Judy Rus, Jacob & Lisa Rus, Shirley & Galen Van Beek, Frances & Kevin Wyhe; 13 grandchildren, 47 great-grandchildren; Sisters-in-law – Gertrude Rozeboom, Esther Rozeboom, Nellie Rozeboom, Elizabeth & Neal Boluyt; Brothers-in-law – Leonard & Kathy Rozeboom, Gerrit & Marie Rozeboom, Henry Rozeboom, Tony & Susan Rozeboom; predeceased by infant daughter and infant son, infant brother, and in-laws

## In Memoriam

### Mr. Marvin Rus

On June 9, 2020, it pleased the Lord to take away from the midst of his family and the congregation of Sioux Center, Iowa, Mr. Marvin H. Rus, at the age of eighty-eight years. Mr. Rus served the Sioux Center congregation as a deacon for twenty-seven years with the gifts the Lord had granted him. He leaves behind his widow, family, and friends in many of our congregations.

—The Sioux Center NRC Consistory

Cornie & Katherine Rus, George & Jennie Rus, Josie & Jake Van Roekel, Gert & Paul Schelling, Ada Rozeboom, Tunis Rozeboom, Dick Rozeboom, Bill & Jeanette Rozeboom, and Cozyn Rozeboom. (Rev. H. Hofman, Luke 7:11-16.)

ROOS, Marinus – Age 91, June 8, 2020; Chilliwack, British Columbia; Wife – Corrie; Children – Ken & Lisa Roos, Ernie Roos, Jack & Ingrid Roos, Marshall & Kate Roos, Tim & Amy Roos, Pete & Katrina Roos, Terrie & Stefan Elgersma, Jennie & Vern Greyn, and Wilma & Chris den Hartog; many grandchildren and great-grandchildren; Sister – Nel. (Rev. P. Van Ruitenburch, Psalm 43:4.)

## ■ Young Adult/Post High School Youth Camp—Northern Michigan August 13-15, 2020

A three-day, two-night trip to northern Michigan is being planned by the Kalamazoo Young Adult Committee under the oversight of the Kalamazoo NRC consistory. We are planning to stay in a beautiful lodge located in Boyne Falls, Michigan. On Friday, we plan to drive to Mackinaw City and take a ferry across to the scenic Mackinac Island. We hope to provide meaningful topics and discussions. For further information please contact Mrs. Konnie Kleppe at [konniekleppe@hotmail.com](mailto:konniekleppe@hotmail.com) or call 269-375-9504. You can also find information and sign up for this camp at [www.KalamazooRetreats.org](http://www.KalamazooRetreats.org). The password to enter the site is: conference.

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.**

## Conversion

*Jeremiah Burroughs (1599-1646)*

Now we should labour to keep the work of God upon our souls which was present at our conversion, for conversion must not be only one instant at first. Men are deceived in this if they think their conversion is finished merely at first. You must be in a way of conversion to God all the days of your life; therefore Christ said to His disciples, “Except ye be converted, and become as little children.”

“Except ye be converted.” Why? Were they not converted before? Yes, they were converted, but they were still to continue the work of conversion all the days of their lives. What work of God there is at the first conversion is to abide afterwards. There must always abide

some sight and sense of sin. It may be not in the way which you had which was rather a preparation than anything else, but the sight and sense is to continue still. That is, you are still to be sensible of the burden of sin as it is against the holiness and goodness and mercy of God to you. The sight of the excellence of Jesus Christ is to continue, and your calling away from the creature, and your casting your soul upon Christ, and your receiving Christ as King—still receive Him day by day—and the subduing of the heart, and the surrendering of yourself to God in a way of covenant. Now if this were but daily continued, there would be no space or time for murmuring to work upon your heart.

## 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).

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

### ADMINISTRATOR NEEDED

The School Administrator will strive to direct the school according to the Word of God, the Three Forms of Unity, the Constitution of the Netherlands Reformed Christian School, the policies of the NRC School Board, and the regulations of the New Jersey Department of Education.

The primary duty of the Administrator is to maintain productive relations with the school board, students, faculty and staff, parents and Community.

The successful candidate should have the following qualifications:

- A strong desire to promote the spiritual and temporal welfare of the students;
- A clear vision of the purpose of Christian education and a desire to see it maintained in our present day;

- Be a male NRC member in good standing with a solid knowledge of the Scriptures and Reformed doctrines;
- Have a bachelor's degree or higher in Education with a willingness to consider additional education as necessary;
- Be willing to travel as necessary for educational conferences;
- Have good written and verbal communication skills and the ability to relate to people in all social capacities.

For more information, or to apply for this position, please email [nrcs\\_office@nrcsnj.org](mailto:nrcs_office@nrcsnj.org), contact John Van Der Brink at 973-628-7400, or contact Tim Mol at 973-204-5677.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is looking to fill openings for the 2020-2021 school year. We have openings in grades 7-12: math and/or science, English/language arts, literature, church history (grade 8-9), and part-time computer technology. Some of these positions could be combined depending upon qualifications and experience. We are also seeking a music teacher to begin at any time. The focus of this position would be instrumental (grades 5-12 band/orchestra) along with other opportunities in K-12 music.

Please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or [danbreuer@nrnesia.org](mailto:danbreuer@nrnesia.org) for further information. Visit [www.nrnesia.org](http://www.nrnesia.org) to learn more about our school. Log in to the main site by registering as a new user and wait for approval.

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 resumé and/or questions to Mr. Nathan Bleeker, [nbleeker@plymouthchristian.us](mailto:nbleeker@plymouthchristian.us). Interested 7-12 applicants should send or email their resumé 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!**

## Summer Storms

Though the morn may be serene,  
Not a threat'ning cloud be seen,  
Who can undertake to say  
Twill be pleasant all the day?  
Tempests suddenly may rise,  
Darkness overspread the skies,  
Lightnings flash, and thunders roar,  
Ere a short-liv'd day be o'er.

Often thus the child of grace  
Enters on His Christian race;  
Guilt and fear are overborne,  
'Tis with him a summer's morn;  
While his new found joys abound,  
All things seem to smile around;  
And he hopes it will be fair,  
All the day, and all the year.

Should we warn him of a change,  
He would think the caution strange;  
He no change or trouble fears,  
Till the gathering storm appears;  
Till dark clouds his sun conceal,  
Till temptation's pow'r he feel;  
Then he trembles and looks pale,  
All his hopes and courage fail.

But the wonder-working Lord  
Soothes the tempest by His Word;  
Stills the thunder, stops the rain,  
And His sun breaks forth again:  
Soon the cloud again returns,  
Now he joys, and now he mourns;  
Oft his sky is overcast,  
Ere the day of life be past.

Try'd believers too can say,  
In the course of one short day,  
Though the morning has been fair,  
Prov'd a golden hour of pray'r,  
Sin and Satan, long ere night,  
Have their comforts put to flight;  
Ah! what heartfelt peace and joy  
Unexpected storms destroy.

Dearest Saviour, call us soon  
To Thine high eternal noon;  
Never there shall tempest rise,  
To conceal Thee from our eyes;  
Satan shall no more deceive,  
We no more Thy Spirit grieve;  
But through cloudless, endless days,  
Sound to golden harps Thy praise.

— John Newton