

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

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The Official Periodical  
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Waiting Shepherds

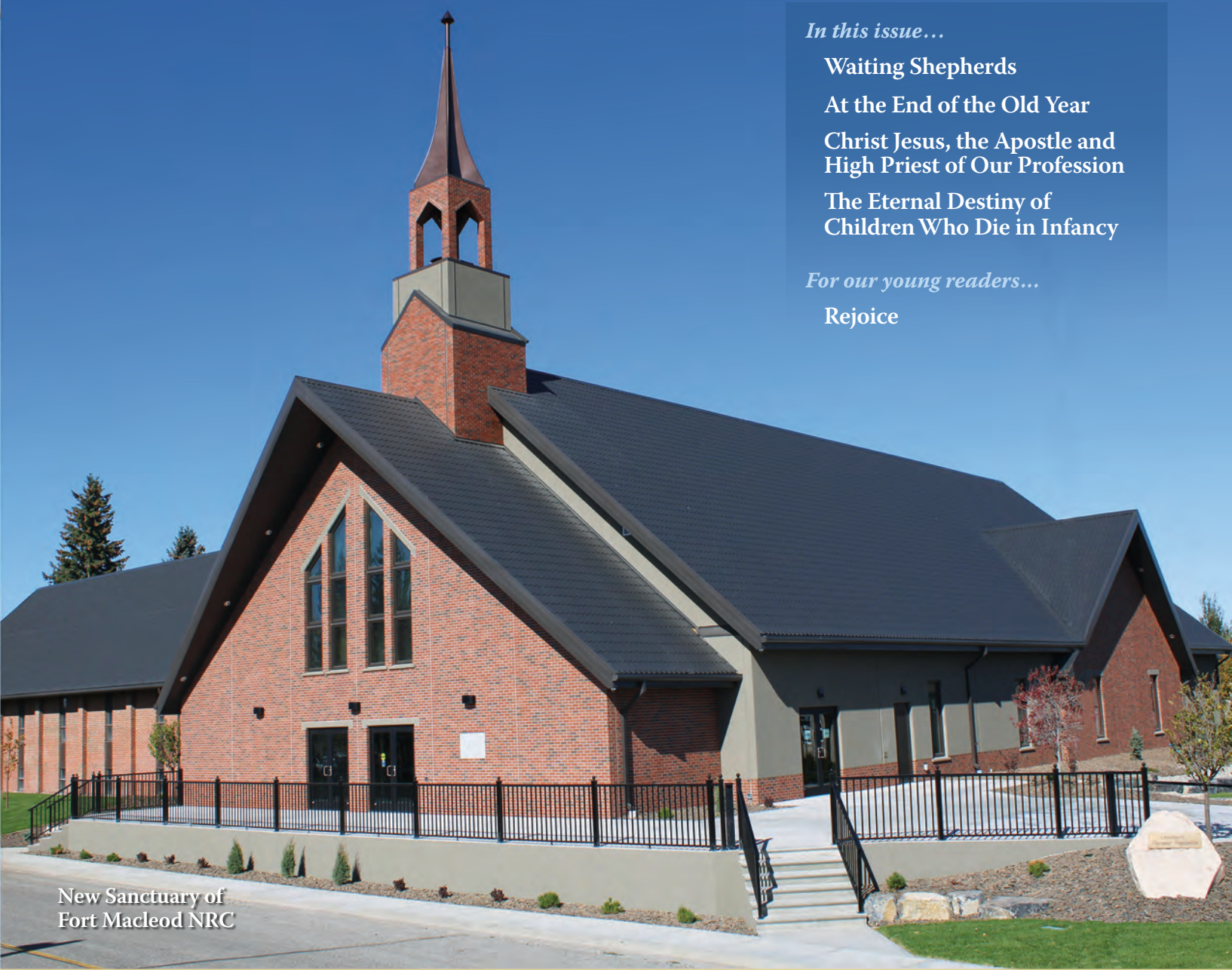
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Rejoice



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Fort Macleod NRC

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## Meditation

### Waiting Shepherds

Rev. A.H. Verhoef, St. Catharines, ON

***“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night”***

(Luke 2:8).

The evangelist Luke tells us, “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.” They were not even in Bethlehem, but in the fields around Bethlehem. From the days of David we know, that in those fields of Ephratah sheep were kept. However, compared to the days of Abraham, Isaac, and Jacob, the shepherds in the New Testament were not highly regarded, not esteemed but rather despised. They did not count and were not even considered reliable witnesses before a judge.

This pictures two things. Herein the shepherds were a type of the Saviour Himself. He was the Good Shepherd, but He was despised and rejected of men. These shepherds portray also a waiting remnant, poor, despised, not many mighty, not many noble. Surely, they were not among the prominent in Israel. They had learned time and again not to seek great things but rather things that were true and abiding.

Shepherds they were, keeping watch over their flock by night. They did not slumber, but they sat, perhaps by a fire, trying to keep away the robbers and thieves, the beasts of prey. It was dark, yet they watched.

How was it now in their heart? Being a shepherd was their work, but to be a sheep was their desire. They felt the need to be kept by the great and good Shepherd Himself. He alone could save them, help them, watch them, protect them, guide them, lead them, feed them. These shepherds surely knew Psalm 23: “The LORD is my Shepherd; I shall not want.” And then they sighed, “Lord, may that become true for me? Lord, am I a sheep? Am I one of Thy sheep? Lord, if not, wilt Thou still make me a sheep? Oh, give me to know the Shepherd, for then I shall know that I am known of Him.”

Do you know these shepherds? Are you jealous of these shepherds? Are you one of these shepherds? Has the Holy Spirit discovered unto you your lowliness and bitter need? Are you so poor, so empty, so helpless to care for your soul? You are not regarded, but, you sigh, that is not the worst, for you feel so needy, unworthy, deceitful, and desperately wicked. You are sinful, lost, and nevertheless watching and waiting in the darkness, hoping it will become light.

What darkness is this? “My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.”

There is a darkness of sin and evil; there is gross darkness of error, darkness of an empty profession, darkness of form lacking the power, and darkness of great words without grace. Such darkness is real and dreadful, but, alas, it is not experienced to be darkness by making an observation with our mind. Unless the eyes of our soul are opened, we know not that we are blind and in darkness. Many talk about the light of Christmas without experimentally knowing the darkness of their wicked sins and woeful fall. Such shall be cast out forever in utter darkness to be with the Prince of Darkness forever unless the Lord works a wonder of saving mercy in their heart.

With the shepherds, though, it was so entirely different because they experienced their darkness. This is learned when the Holy Spirit shines light within. By His illumination one feels his darkness, his deadness, his lost state before God. Is there a grieving soul reading these words? Have you received godly sorrow for your sins? You say, “I have no hope, no light, no rest, no peace, no joy, no life. Ah, it is dark within and without; I miss the Lord and His favor in my soul.”

Tell me, is there no love of God shed abroad in such a heart? Is there no mercy wrought in those souls? Are there no marks, no evidences of grace? Is there no crying after God? No yearning for communion?

Yes, that is worked by God’s Spirit, but such people cannot see it; they cannot believe it. They stand outside; they are so miserable, so empty, so lost. Still, they watch, and just like the shepherds they wait and look till light arise. They abide in the field. They do not get up and go stumble around in darkness. They dwell in the land of the shadow of death. When shall death come? That shall mean eternal night.

Truly, in the time of advent, the nights of darkness are experienced by such waiting people—nights of missing the Lord and His favor, nights of grieving about sin, nights of being so unworthy and condemnable, nights of fear that all is lost, hopeless, and helpless. Ah, no light shines into your soul, but clouds and darkness surround you; then you see no signs, but, as you watch, you see only darkness.

Have you learned something of this? Do you know the cause of your darkness? That is your fall in Adam. Then it became dark, and the sparks you try to kindle now do not make it light. Artificial light cannot penetrate your soul. If, however, by light from above, shining into your soul, you have come to experience the darkness, ah, then you are with the shepherds, are you not? Then you are abiding in the field, keeping watch over the flock by night. Perhaps they spoke together about it. This can be encouraging; it

can instruct, even make you jealous of other waiting souls. Possibly the waiting shepherds pointed up to the very heavens where some stars shone with a speck of light. The shepherds kept waiting. Why? They continued to wait only because the Lord gave grace to wait. Today He still gives such waiting people a promise; He drops in a word. Are those not stars? No, the shepherd had not experienced Christmas in their soul. The Saviour had not been revealed in their heart. What had taken place in Bethlehem was still hidden from them. Nevertheless, they were abiding and watching.

Such living souls sigh with the prophet of old, "With my soul have I desired Thee in the night." With the poet they sing, "My soul still waits and looks unto the Lord till light arise. I look for Him to drive away my night, yea, more than watchmen look for morning light." Is there no encouragement? "The LORD is good unto them that wait for Him, to the soul that seeketh Him." He upholds and gives to experience: "Blessed are all they that wait for Him." That is a wonder, but no solution, for an emptiness within remains.

Shall the Lord then ever keep such waiting shepherds in the darkness of the night? No, that cannot and shall not be.

"Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings." The Day-spring from on High shall visit all those waiting souls. He shall give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace. Who shall be able to cause the sun to arise but God alone? Who shall be able to halt the sun in its glorious rising? Is it so not spiritually as well?

The surprising moment did soon arrive for those waiting shepherds. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." So it shall be for you, waiting, fearing sighers in the darkness today. At His time, God shall bring you good tidings of great joy: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Yes, the time shall come that you will go, again through the darkness, unto that marvelous light. You shall come with haste, drawn by love, and find Mary, and Joseph, and the Babe lying in a manger. Then it is Christmas in your soul. □



## *Bible Study*

### **The Life of Daniel** (10)

*Rev. C. Vogelaar, Clifton, NJ*

*Daniel 5:18-31*

**T**he prophet is brought into the banquet hall. Holy indignation must have filled his heart when he saw the mockery with the holy things. Daniel spoke about the pride of Nebuchadnezzar and how the Lord had humbled him, but, in spite of that, Belshazzar did not humble himself. Even amid all the dangers, with the enemy so close to the city, he had a feast as though nothing could happen to him. The Lord gave His servant much freedom to testify the truth unto the wicked and idolatrous company. Although Daniel was now nearly ninety years old, he was as courageous as a young lion. Belshazzar, although he must have felt bad that he was dependent on a Jew for help, offered Daniel the same gifts as promised to the magicians. The Lord gave His servant, as His ambassador, a clear message.

#### **Sin exposed**

With holy zeal and boldness Daniel accused the king of the most flagrant crimes against the majesty of God. There are three accusations brought against Belshazzar. First, we read in verse 22, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." He had

received warnings in what had happened to his father Nebuchadnezzar but had not given heed to them, verse 23a, "But hast lifted up thyself against the Lord of heaven." What a terrible sin it is to rise up against the Lord and His Word. It is also a picture of us as we are by nature. The Lord has a right to be unconditionally obeyed and to be honored as the sovereign Ruler of heaven and earth and of our lives. How many warnings did the Lord send to us already? With callings received by His judgments upon the earth, where is the humbling of our heart before Him? What aggravates our sin is that we know what God requires of us. We read in Micah 6:8a, "He hath shewed thee, O man, what is good." How often have we been called to lay down our weapons, to surrender and return to the God whom we have forsaken? If we are brought up under the truth, and we have known the way but not walked in it, we will be beaten with many stripes (Luke 12:47).

The second accusation was against Belshazzar's wicked conduct, whereby he had profaned the vessels of God's house before Him. In verse 23b we read, "And thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold,

of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." The last part is the third accusation brought against Belshazzar. To glorify God was the purpose of our creation; that should be also the desire of our heart. This is what God works by His Holy Spirit when He renews us and pours His love into our heart. Our eyes are opened for the majesty, greatness, goodness, holiness, and justice of God. We have not given what we owe to Him. This becomes such a cause of deep sorrow and grief in the heart of one who longs to know who God is and whom He has been for such a wretched sinner.

Thus, Daniel has brought in his three accusations. There is a divine indictment; there is no defense. Daniel will also say what God's answer will be.

### The interpretation given

"Then," says Daniel in verse 24. When you have come to such a type of iniquity and trampled upon the most holy things, the image of the hand and writing fingers is sent by the Lord. God's fingers write the history of this world. Who acknowledges this with the virus that has gone over the world during our days? So many suggestions and ideas are made concerning the origin and spreading of this virus, but God's finger in it is given little or no acknowledgement. Or is it different in your life? Did God's finger point to you as it happened in the life of David when the prophet came to him saying, "Thou art the man"? "And this is the writing that was written, MĒNĒ, MENE, TĒKĒL, ŪPHĀRSĪN" (verse 25). The meaning of these words is as follows: *MĒNĒ, MENE*: He has numbered; *TĒKĒL*: He has weighed; *ŪPHĀRSĪN*: dividing (although in Hebrew it may also be a reference to the Persians).

This is the sentence of the righteous Judge. The years and the days of the Chaldean kingdom and of the life of Belshazzar were numbered by God; they were fully accomplished. The measure of the king's iniquities was filled, and God would no longer delay His punishment. How wise it is to apply our heart unto wisdom and number our days. The time is appointed by God, also the length of His time of grace. Here the Lord is patient and longsuffering, but there will come a time that the measure of our sins is filled, and God will call us to stand before Him. The king was weighed in the balances of God's justice and was found wanting, that is, he deserved the condemnation.

All our deeds are laid on one scale of the balance, and on the other scale is laid the perfect righteousness of God. The scale of Belshazzar's life is raised. Have you already experienced that all your righteousnesses and best works are insufficient? This weighing in the balances must happen here; then the days come back of childhood, adolescent, adulthood, and senior years. Sins long forgotten will be brought back. Do you know the time that your decent life came back, with all your church attendance, talk about religion, piety, and whatever may look good in our eyes, and that you were found wanting? God cannot change

those scales, on this side remain the law and His holy justice. What a strife in the life of His people, to make the one scale with their life in it heavier by prayer, reading, fighting against sin, but when they see it, it is all too short and they cannot meet their Judge with it. Only when Christ's righteousness is laid with it will we not be found wanting. It is His perfect righteousness which saves from death and is acceptable to God.

The kingdom of Belshazzar will be divided in pieces. Belshazzar, only a few hours and then it will be eternity! You may still come down from your throne and say, I am a great beast, is it still possible for me? But, Belshazzar smiled and arose. The announcement of God's judgments did not humble or bring him to the right place before the Lord.

### The execution

The king of Nineveh humbled himself when he heard the preaching of Jonah. We do not read this of Belshazzar. Instead, He praises Daniel, honors him, "and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom" (verse 29b.) Is that your picture? You praise God's servants and their preaching, but do you truly believe the message; do you bow before the Lord? Thus it was with Ezekiel's hearers; they loved to hear his words but did not follow them. God's servants may ask to be kept from the hatred of enemies but also from the flattery of friends. Daniel did not refuse these honors, for they were in a sense an acknowledgement of the power and wisdom of the true God whose servant Daniel was.

The king had given no token of repentance. Many are as Belshazzar, like the dog by the blacksmith getting used to the sparks of the fire. They do not even tremble under the most solemn preached warnings. Blessed are they who cry for the perfect righteousness of Christ. They will have no rest before they know on good grounds that the Lord's anger is turned away, because His wrath had come upon His own Beloved Son, the precious Saviour Jesus Christ.

In verse 30 we read, "In that night was Belshazzar the king of the Chaldeans slain." The enemy came into the city, went up to the king's palace, rushed in, fell upon him, and they slew him. This was a terrible end for this proud and careless king. *Belshazzar* means: Bell protects the king; however, Bell did not, and our idols also will not be able to protect us. Only those who are hidden behind the blood of Christ are saved. Christ died, gave up the ghost, and laid down His life for sinners. His righteousness and obedience have been laid in the scale of God's justice, and this scale did not rise, was not found wanting, for His work was accepted by the heavenly Judge. Daniel was crowned with tokens of honor, but the greater Daniel is crowned with the crown of finest gold, wearing a white garment as the King of kings. He leads His Church through the battle to eternal victory in that heavenly Jerusalem where they will cast the crown before His feet and will give all the praise and glory to Him. □

*(To be continued)*



## *From Our Inheritance*

### **At the End of the Old Year**

*Rev. E. Venema (1922-2003)*

*“And the LORD shut him in”* (Genesis 7:16c).

Just a few more moments, and this year will be behind us. Where have all the hours, the days, and months gone? They have fled by as a shadow which passes over a wall. They will never return, and we will never be able to repeat them. They are past and, then, forever. What a painful thought! As this year has quickly gone by, so all of our years will go until, one day, we will stand upon the Old Year’s evening of our life, the last hour, to depart from this life. And then...?

My faithful reader, what will be the case when you must begin that great journey? More than ever we are called at the end of the year to consider this question. The Lord is busy to close down our life. No, that is not only at the end of this Old Year but with the ending of this New Year; the Lord again shuts down a portion of the time of grace allotted unto us. The Lord is shutting down the door of our life.

Just consider what that means. There, the ark is drifting about upon the restless waters while around it everything is being carried away by the troubled waves. Oh, see them flee, both men, women, and children to the highest mountains. It is too late, for also there they are followed by the restless waves. When the Lord shuts, it is permanently done with the warnings. For one hundred twenty years Noah has stood among the people as the preacher of righteousness. Year in and year out he has testified that safety could be found only in the ark. No one wanted to listen; they mocked this man who was building an ark upon the dry land, at a time when there was not a cloud to be seen in the sky. They said he was insane. Then the LORD shut him in. The Lord’s patience had come to an end. Soon the waters churned and

swirled over the earth, and it seemed as if all of nature was astonished because of the curse of the Lord. Then man and beast shuddered when God began to reckon with the guilt of the earth. How dark was this Old Year’s Eve which fell over the first world? We are reminded of it on this day.

Dear readers, one day, night will also fall over *this* world. If you look toward the horizon of the times, in the distance you will already see dark clouds forming. If you listen closely, the sound of approaching thunder can be heard. There is severe weather coming. The God of justice will not let Himself be mocked forever. Do you see the door closing? The Lord is shutting down. How terrible it will be to fall into His hands unconverted. I earnestly pray you to hasten for your life’s sake while the door of grace is still open. No matter who you may be, young or old, consider the rod and who has ordered it.

However, there lies rich comfort in this serious word. It was not Noah who had to be concerned for the safety of the ark. When soon the ark was carried higher and higher upon the boisterous waves, in my thoughts, I see him kneeling before the window which has been placed high in the ark. When you listen, you can hear him singing by the noise of the waterspouts, “God is a refuge for His people.”

Blessed is the man who does not have to leave this Old Year for his own account. It is true he enters the New Year with many shortcomings and imperfections, but he does not go alone. With that trust he dares to go further, by moments, until one day the year will come upon which an Old Year’s Eve will never follow. How is your journey, my readers, as the Lord begins to close the door? ▣

## **Christ Jesus, the Apostle and High Priest of Our Profession**

*Robert Murray M’Cheyne (1813-1843)*

(An Excerpt from *Memoir and Remains of Robert Murray M’Cheyne* by Andrew Bonar)

*“Consider the Apostle and High Priest of our profession, Christ Jesus”* (Hebrews 3:1b).

When a traveler passes very rapidly through a country, the eye has no time to rest upon the different objects in it, so that, when he comes to the end of his journey, no distinct impressions have been made upon his mind—he has only a confused notion of the country through which he has traveled.

This explains how it is that death, judgment, and eternity, make so little impression upon most men’s minds. Most people never stop to think but hurry on through life and find themselves in eternity before they have once put the question, “What must I do to be saved?” More souls are lost through want of consideration than in any other way.

The reason why men are not awakened and made anxious for their souls is that the devil never gives them time to

consider. Therefore, God cries, Stop, poor sinner, stop and think. Consider your ways. “Oh, that you understood this, that you considered your latter end.” And again He cries, “Israel doth not know, My people doth not consider.”

In the same way does the devil try to make the children of God doubt if there be a Providence. He hurries them away to the shop and market. Lose no time, he says, but make money. Therefore, God cries, Stop, poor sinner, stop and think, and Jesus says, “Consider the lilies of the field, how they grow; consider the ravens, which neither have storehouse nor barn” (Luke 12:24).

In the same way does the devil try to make the children of God live uncomfortable and unholy lives. He beguiles them from simply looking to Jesus; he hurries them to look at a thousand other things as he led Peter, walking on the sea, to look round at the waves. God says, Look here, consider the Apostle and High Priest of your profession; look unto Me and be ye saved; run your race, looking unto Jesus; consider Christ, the same yesterday, today, and forever.

### **Believers should live in daily consideration of the greatness and glory of Christ.**

(1) There was once a time when time was not—when there was no earth, neither sun, nor moon, nor star—a time when you might have wandered through all space, and never found a resting place for the sole of your foot—when you would have found no creatures anywhere, but God everywhere—when there were no angels with golden harps hymning celestial praises, but God alone was all in all.

*Question:* Where was Jesus then? *Answer:* He was with God. “In the beginning was the *Word*, and *the Word was with God*.” He was near to God, and in perfect happiness there. “The Lord possessed me in the beginning of His way, before His works of old... Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” He was in the bosom of God: “The only begotten Son, which is in the bosom of the Father.” He was in perfect glory there: “O Father, glorify Thou Me with Thine own self with the glory I which had with Thee before the world was.”

*Question:* What was Jesus then? *Answer:* He was God, The Word was with God, and “was God.” He was equal with the Father. He “thought it not robbery to be equal with God.” He was rich. “He was the brightness of His Father’s glory, and the express image of His person.”

Now, brethren, could I lift you away to that time when God was alone from all eternity; could I have shown you the glory of Jesus then—how He dwelt in the bosom of the Father, and was daily His delight; and could I have told you, “That is the glorious Being who is to undertake the cause of poor lost sinners—that is He who is going to put Himself in their room and stead, to suffer all they should suffer, and obey all they should obey—consider Jesus, look long and earnestly, weigh every consideration in the balance of soundest judgment—consider His rank, His nearness, His dearness to God, the Father—consider His power, His glory,

His equality to God the Father in everything—consider, and say do you think you would entrust your case to Him? Do you think He would be a sufficient Saviour?” Oh, brethren, would not every soul cry out, He is enough, I want no other Saviour?

(2) Again, there was a time when this world sprang into being—when the sun began to shine, and earth and seas began to smile. There was a time when myriads of happy angels, springing into being, first spread their wings, doing His commandments—when the morning stars sang together, and all the sons of God shouted for joy.

*Question:* What was Jesus doing then? *Answer:* “Without Him was not anything made that was made.” “By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” Oh, brethren, could I lift you away back to that wonderful day, and show you Jesus calling all the angels into being, hanging the earth upon nothing—could you have heard the voice of Jesus saying, “Let there be light: and there was light”—and could I have told you, That is He who is yet to undertake for sinners; consider Him, and see if you think He will be a sufficient Saviour; look long and earnestly—good news, good news for sinners, if this mighty Being undertake for us! I can as little doubt the sureness and completeness of my salvation, as I can doubt the sureness of solid earth beneath my feet.

(3) But the work of creation is long since passed. Jesus has been upon our earth. And now He is not here; He is risen. Eighteen hundred years and more have passed since Christ was upon earth.

*Question:* Where is Jesus now? *Answer:* He is “sat down on the right hand of the Majesty on high.” He is upon the throne with God in His glorified body, and His throne is forever. A sceptre is put into His hand—a sceptre of righteousness, and the oil of gladness is poured over Him. All power is given Him in heaven and in earth.

Oh, brethren, could you and I pass this day through those heavens and see what is going on in the sanctuary above—could you see what the child of God now sees who died last night—could you see the Lamb with the scars of the five wounds in the midst of the throne, surrounded by all the redeemed, every one having harps and golden vials full of odors—could you see the many angels around the throne, whose number is ten thousand times ten thousand, and thousands of thousands, all singing, “Worthy is the Lamb that was slain”—and were one of these angels to tell you, “This is He that undertook the cause of lost sinners; He undertook to bear their curse and to do their obedience. He undertook to be the second Adam—the man in their stead; and lo! there He is upon the throne of heaven—consider Him—look long and earnestly upon His wounds—upon His glory—and tell me, do you think it would be safe to trust Him? Do you think His sufferings and obedience will have been enough?” Yes, yes, every soul exclaims. Lord it is enough! Lord, stay Thy hand! Show me no more,

for I can bear no more. Oh, rather let me ever stand and gaze upon the almighty, all-worthy, all-divine Saviour, till my soul drink in complete assurance that His work undertaken for sinners is a finished work! Yes, though the sins of all the world were on my one wicked head, still I could not doubt that His work is complete, and that I am quite safe when I believe in Him.

### **I would now plead with believers**

Some of you have really been brought to God to believe in Jesus. Yet, you have no abiding peace and very little growing in holiness. Why is this? It is because your eye is fixed anywhere but on Christ. You are so busy looking at books, or looking at men, or looking at the world, that you have no time, no heart, for looking at Christ.

No wonder you have little peace and joy in believing. No wonder you live so inconsistent and unholy a life. Change your plan. Consider the greatness and glory of Christ, who has undertaken all in the stead of sinners, and you would find it quite impossible to walk in darkness, or to walk in sin. Oh, what mean, despicable thoughts you have of the glorious Immanuel! Lift your eyes from your

own bosom, downcast believer—look upon Jesus. It is good to consider your ways, but it is far better to consider Jesus.

### **I would now invite anxious souls**

Anxious soul! Have you understood all the glory of Christ?

Have you understood that He undertook for guilty sinners? Do you doubt if He be a sufficient Saviour? Oh, what mean views you have of Christ if you dare not risk your soul upon Him!

*Objection:* I do not doubt that Christ has suffered and done quite enough, but I fear it was for others and not for me. If I were sure it was for me, I would be quite happy.

*Answer:* It is nowhere said in the Bible that Christ dies for this sinner or that sinner. If you are waiting till you find your own name in the

Bible, you will wait forever. It is said a few verses before that; “He tasted death for every man;” and again: “He is the propitiation...for the sins of the whole world.” Not that all men are saved by Him. Ah, no. The most never come to Jesus, and are lost, but this shows that any sinner can come, even the chief of sinners, to take Christ as his own Saviour. Come, then, anxious soul; say you, He is my refuge and my fortress; then be anxious, if you can. ◻

*Some of you have really been brought to God to believe in Jesus. Yet, you have no abiding peace and very little growing in holiness. Why is this? It is because your eye is fixed anywhere but on Christ. You are so busy looking at books, or looking at men, or looking at the world, that you have no time, no heart, for looking at Christ.*

## **Meditation for the Close of the Year**

(Taken from Bogatzky's *Golden Treasury*)

**T**hou didst begin the year, O my soul, with an Hosannah, imploring the Lord's blessing. Canst thou now conclude it with an Alleluia? Surely, thou canst celebrate the praise of a gracious and loving God. Take a review of the past year. Hast thou not had many mercies? Have not the eyes of the Lord been upon thee from the beginning of the year until the ending thereof? Hath He not conducted thee through many seen (and many more unseen) dangers? Canst thou not with truth, as well as gratitude, set up thy Ebenezer, saying, “Hitherto the Lord hath helped me”?

If thou hast not been so fruitful in good works as might have been expected, is the Lord to blame, or thyself? Whatever good has been done in thee and by thee surely belongs to the favor of God; and whatever has caused shame and humiliation is nowhere chargeable but upon thyself. Praise the Lord, then, O my soul; and forget not all His benefits; who forgiveth all thy sins, and healeth all thy infirmities; who healeth thy life from destruction, and year after year crowneth thee

with loving kindness and mercy: and may I be crowned at length with everlasting glory!

Thou wilt soon, O my soul, enter upon another year. Let dearly brought experience teach thee to avoid all occasions of evil, and keep thee close to thy God. If thou livest to see another day, set out afresh, and seek to offer thy daily sacrifice of obedience as well as of praise to thy gracious God. Let every revolving day remind thee of thy approaching last day, and daily be thou preparing to meet thy God that so when thy days are ended, thou mayest sing Alleluias before the throne of God and the Lamb forever.

*This God is the God we adore,  
Our faithful, unchangeable Friend;  
Whose love is as great as His power,  
And neither knows measure nor end.  
'Tis Jesus, the first and the last,  
Whose Spirit shall guide us safe home;  
We'll praise Him for all that is past,  
And trust Him for all that's to come. ◻*





## Doctrinal Studies

### Separating Preaching (6)

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

#### Objections against separating preaching (continued)

##### Second objection: Separating preaching would not be in the spirit of Calvin.

Strange things sometimes happen in theological discussion. Those who appeal to our fathers are often accused of leaving God's Word closed, but those who appeal to Scripture are told that our ancient theologians have spoken differently. Therefore, did Calvin have a separating preaching? According to some, he would have preached very differently from the men of the Nearer Reformation; also, different from what is preached in our congregations today. In our time, Calvin's writings enjoy an increasing interest. That is a good thing, but those who listen here and there get the impression that some have dug up more knowledge than wisdom from Calvin's writings. It is particularly upsetting, however, when someone who has once read a sermon or a piece from Calvin's *Institutes* pretends to know the whole Calvin. Knowing Calvin—that is something! His entire *Institutes*, his countless polemical writings and letters, his bulky Bible commentaries, his 2304 (!) written sermons ... Who dares to say he knows the whole Calvin?

On the subject that Calvin would not have had a separating preaching (at least not in a way that we are used to) how did Calvin then preach? According to many, Calvin would be the man of preaching the pure promises—calling to believe. Over against the preaching of the Nearer Reformation, which is considered arid, systematic, scholastic, and whatever else may be lacking, would stand the lively preaching of Calvin, averse to all schemes. We do not want to deny that Calvin's way of preaching was lively. His sermons are full of experience, of spiritual life, comforting and instructing, but we do not agree with the suggestion that there would be a deep gulf between Calvin's preaching and that of the time of the Nearer Reformation. Certainly, there are differences. Is that strange? Between Calvin and Comrie lie two centuries. Between Comrie's preaching and that of our time lie more than two centuries. Every age puts its own stamp on the preaching. By this we do not mean that the spirit of the age should determine the content of preaching, but we mean that in each age the preaching shows its own word choice, structure, and style. Apart from such external differences, we dare to maintain that Calvin indeed had a separating preaching and that the gulf between his preaching and that of the Nearer Reformation is fiction.

Moreover, the way in which one transferred to a Protestant church in Calvin's days was somewhat different from the way in which one became a member of the Reformed

Church of the Netherlands when the heat of persecution had subsided. Of course, this had consequences for the character and structure of the congregation. For example, D. Nauta notes about Calvin's congregation in Strasbourg: "An additional favourable circumstance was that the congregation completely lacked the character of what would be called a state church in later times (...) Calvin could generally assume that the members of the congregation had each made their own personal decision. With a more or less conscious conviction, they had supported the cause of the Reformation" (Zicht op Calvijn [View on Calvin], 1965, p. 125). Everyone will understand that this has consequences for the way in which one addresses the congregation. People like Smytegelt and Van Lodenstein were ministers in a privileged church, in which the membership did not entail any danger of bodily harm but only benefit. Is it strange, then, that the chaff among the wheat increases significantly? Is it wrong for the preachers to point this out with great emphasis?

Without a doubt, Calvin also drew the great dividing line between children of God and unbelieving ones in his sermons. No one can sustain that Calvin would not have known of any standings in spiritual life. It can be argued, however, that he did not use the terms established in later days to describe these different standings. The Swiss theologian L. Goumaz pointed out in 1948 that Calvin often advised pastors to use a 'duplex vox' (double voice) in their preaching (Het ambt bij Calvijn [The Office with Calvin], p. 65). This means that they have to set two purposes in the preaching. First, they must receive and gather the sheep, but secondly, they must resist the unwilling ones in an adequate way. In our opinion, the proposition that Calvin would have considered his entire congregation as children of God and would hardly have had a separating preaching is untenable.

##### Third objection: Separating preaching can easily turn into a "preaching the Christian" instead of "preaching Christ".

On this last objection we want to be brief. Some characterize the preaching that has traditionally been heard in our congregations as preaching the Christian or his characteristics. One does not shun to make a nasty caricature of that preaching. We wholeheartedly agree that pure preaching is preaching Christ. The apostle's word: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2) is clear enough in that regard. The question is, 'What is preaching Christ?' One should not

assume that a preacher preaches Christ, if he only uses the name of Jesus often. Someone has rightly pointed out that in some of Calvin's sermons the name of Christ is hardly mentioned or not at all, while his preaching may nevertheless be called a full preaching of Christ (C. Veenhof, *Zicht op Calvin* [View of Calvin], p. 80). For many, preaching Christ is that preaching which does not elaborate too much on the knowledge of misery but calls on all hearers to go to Jesus. Your sins, as they call it, you will learn to know by the cross. In this kind of preaching, salvation becomes a kind of lifeline, which God throws at all hearers, but which we must then seize ourselves. Whatever we might call this kind of preaching, I would not call it preaching Christ.

What is preaching Christ then? It is that preaching in which He is preached as He truly is: as the One sent by the Father, as the eternal Surety, as Saviour, and as the One anointed as Prophet, Priest, and King, as God and man in one Person, as the humiliated Mediator in the ways of His

suffering, as the exalted One at the Father's right hand. It is also how He makes Himself known in the life of those that are His; in the way He, by His Spirit, makes room for Himself in a way of conviction and uncovering of guilt; how He functions in His offices in the life of His people. Well, that is how we desire to preach Him. In such preaching, God's children are given "victuals" and God is glorified. Surely, we will also have to watch against the danger of a seemingly experiential preaching, which lists many precious frames and conditions of the soul, but in which the proclamation of the only ground of salvation is lacking. Then man indeed is placed in the center, but the separating preaching of the Nearer Reformation would be greatly wronged if this were held against it. This preaching is the full preaching of Christ and, at the same time, firmly separates state and standing. Therefore, separating preaching and preaching Christ are not opposites. □

*(This installment marks the end of this series.)*



## Questions & Answers

### Questions from Our Readers

*Rev. H. Hofman, Kalamazoo, MI*

*What does it mean when our minister says, "We have the truth and the best papers"?*

Perhaps it would have been best to ask your minister himself this question first, but since it is an expression heard from the pulpit, I will attempt to answer it for you. I think we are dealing here with a real *Dutchism*, and it is understandable that the meaning may be a bit hidden. When I researched the term in English, the first lead that was given me dealt with how to write the best research paper for school... So, I can see why this expression may confuse young people. However, when in Dutch we say that someone or something "has good or the best papers," we mean to say that a person or thing has good or the best qualities. Think of an applicant for a job or position in a prominent business. The employer will undoubtedly ask for the applicant's papers, that is, his diplomas and certificates. If now the applicant—besides having good personal skills and qualifications for the job—also has the proper documentation to prove that he is the most suitable candidate, the employer will probably hire him. Now, by stating that as a church we have the "best papers," I think your minister did not mean to say that we are the best church—far from it.

The church of God, here upon earth, is as the Scripture states in Isaiah 1: a cottage in a vineyard, a lodge in a garden of cucumbers, a besieged city. When we study the

seven churches of Asia Minor, we notice that in nearly all of them Christ has "something against them." The Church Militant, here upon earth, is subject to many assaults and grievous wounds which cause it to look like a hopeless case at times, no matter how beautiful the church building itself may look. It suits us to be deeply humbled by the state and condition of Zion here upon earth. Truly, it is a wonder that the visible church is even still here. If the devil would have his way, it would long ago have ceased to exist.

There is more. Despite all human failure, carnal activity, much unholy fire, and so much more that is a threat to the very existence and future of the church, we may say that we have the "best papers." In Psalm 60 we read, "*Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth.*" In the midst of the scene the poet paints in this psalm (brokenness, breaches, trials, afflictions) there is something that causes the church of God not to be consumed.

The church of God in Philadelphia, despite little strength, kept God's Word, remained steadfast, and was exhorted to "hold that fast which thou hast, that no man take thy crown" (Revelation 3:11). And Paul exhorts Timothy "to keep that which is committed to thy trust" (1 Timothy 6:20b). It is the truth of God in Christ as defended in the Scripture, but, thankfully, also by men endowed with the spirit of grace,

wisdom, discernment, knowledge and understanding. Think, in this respect, also of the men of the Reformation. They were given to find and defend the doctrinal truths of salvation again in the Scriptures. We may still have their papers today...think of our Doctrinal Standards. It certainly is a fearful trend that many churches who previously considered themselves Reformed are changing their name in such a way that it appears they are shredding their papers at the same time.

When we say that we have the “best papers,” we do not mean that we are better than others but certainly want to show that we are different. Let us hold fast what we have. What a wonder, dear reader, that our papers were not lost

when those who defended them ended up being burned at the stakes. Still, the best papers are the Scriptures themselves because they testify infallibly of Christ. It is that “more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place...” (2 Peter 1:19a). Search the Scriptures, my friend. They are the best papers. Seek with Timothy to “know” them. Read and re-read them, and ask the Lord for the light of His Holy Spirit to bless the truth to your heart. ☐

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

## The Eternal Destiny of Children Who Die in Infancy

Rev. B. Labee, Veenendaal, the Netherlands

(Translated from *De Saambinder*, August 12, 2020)

### Questions:

*What is the destiny of a soul of a child by miscarriage?*

*Where are the souls of aborted babies?*

*Can children who die in infancy be lost?*

### Various answers

There appear to be many tender and difficult questions regarding the eternal destiny of children who die in infancy. The Holy Scriptures do not give any clarity about this when it concerns the “intentional killing” of life in the womb. They belong to the things that are hidden for us. In this regard, it is sometimes said, “Let us not worry whether God is acting correctly but let us be more concerned whether we are acting correctly.”

Throughout the history of God’s church, several answers have been given to the question concerning children who die in infancy. These have been grouped loosely into three opinions:

1. All children are saved.
2. All covenant children are saved on grounds of the promise alone.
3. Only the elect children are saved.

A careful study, however, of the writings of our forefathers do not completely agree with this.

Are we mistaken, or is the first opinion popular today with a reference to certain forefathers? Oh, this is not said coldly, for who would not wish all those young lives to be with the Prince of Life, Jesus Christ? The question is whether we truly do justice to their teaching.

It is impressive to read how many of our forefathers struggled about the soul and salvation of the expected life. We can read of Rev. Thomas Halyburton who had to bring three young children to the grave. About the death of a daughter of eleven months, he writes the following:

“When my daughter became sick and death threatened, I became steadily busy with her eternal destination. At times, I had much hope for her but that did not satisfy me for long. Humbly, I asked the Lord for a scriptural ground for that hope. I used the means and consulted books, as well as God’s people, to find what I could expect but did not get a comforting answer. Then I decided to wait on the Lord and called upon Him for help. However, for some time I did not get an answer (...). When, in great fear, I called to Him, He comforted me with the words, ‘Let the children come unto Me’ (...). Although the disciples thought that the Lord had no particular love for the little ones, He Himself had other thoughts. Hereby, the Lord gave me courage and helped me to trust in Him to lay His hands on my child to bless her and comfort me (...).”

May we encourage those, whom the Lord has given happy expectation, with or without concerns, to often pray to the Lord for the soul of the new life? Would we then not need the “narrow” life of grace as parents to be able to speak “liberally” about children who die young?

### Cautious stance

It is clear that we do not get a decisive answer from God’s Word. In such instances it behooves us to submit to Scripture and remain within the borders of those Scriptures. That must give us a cautious stance in the line of Romans 9:11-13. We also then heartily agree with our forefathers in our Canons of Dort (Heading I, Article 17).

For further thoughts on these things we recommend the book which Rev. A. Schot wrote: *What Have These Sheep Done?* In the foreword our brother writes, “See this booklet as a help to our own community.” May the Lord give work

at the throne of grace for those parents who experience or have experienced these struggles. May He give that sure confidence for children whom He has taken in their infancy.

Along with that may we realize that our ultimate comfort lies not in our experiences but in God's Covenant of Grace. □



## *For Young and Old*

### **Storms of Life** (5)

*Author Unknown*

(Translated from "The Friend of Old and Young")

At the appointed time, Carl rang the bell of Mr. Vroon's beautiful home. He was let into the parlor where Mr. Vroon was sitting with a cheerful look on his face, his daughter and her intended husband sitting beside him. Mr. Vroon stood up, approached Carl, and said, "Come, my boy, come and sit next to me."

When Carl was seated, Mr. Vroon rang the service bell and ordered the servant to invite the others. Carl sat there expressionless. He could not understand what was going on, and even less when the bookkeeper, all of the clerks, the messenger boy, the servant, and both of the maids came in and were seated around the table.

Mr. Vroon began to remind those who were present of what had taken place for some time in his office. All were acquainted with the fact that time and again a sum of money, always paper bills, had gone missing, and that the suspicion had fallen upon Carl, even though Mr. Vroon did not believe him to be a suspect. He said that he was well aware that all of the office employees considered Carl to be the thief and that the poor young man had given up his position because of this untenable situation. Yet, even after Carl had left the office, the thefts continued, which made the matter even murkier. Mr. Vroon had often said that it would be worth ten thousand dollars if the thief would be discovered. "Now" he ended, "the thief has finally been apprehended, and... he is sitting in your midst."

Everyone had a disturbed look upon his face, and looked at the others, not knowing who would be accused. Mr. Vroon continued, saying that he had sat awake night after night without discovering anything unusual, but the few times when he did not stay up to watch, the money would be missing.

Mr. Vroon said, "Without my being aware of it, my intended son-in-law, upon the advice of the doctor, remained awake and watched. The first two nights went by quietly, but on the third night the door to the office and to the safe were opened. A paper bill was removed from the safe, after which everything was again closed properly. Slowly and quietly the watchman observed the thief enter into my bedroom, open my desk, move some papers and books aside, open a mahogany box, place the money inside, and then put everything back in its place. He then got undressed and went to lie down in bed."

Wonderment could be seen on the faces of all who were present, but there was not one who made a sound of amazement, even when Mr. Vroon continued by saying, "And who was the thief? Your own employer was the unwitting thief." Then he took the mentioned mahogany box and showed how all of the money which had been missing was found therein. He further informed them that even as a child he had walked in his sleep and would perform some activities, and also in the years of his marriage he had suffered from this disorder. He had been under doctors' care for it for some time and thought that he had been fully cured.

Although the suspicion had been taken away from Carl, the young man had endured considerable suffering. "Now," Mr. Vroon continued, "I wish while I am awake to make right what I have done wrong in my sleep. Carl will return to his former position, and the mahogany box with its entire contents I am giving to him in all of your presence as a token of his honesty and faithfulness. Carl, I hope that you will be at my side for a long time."

Carl sat dumb with silence and wonderment. "Finally," he said, under a flood of tears. "Sir, the Lord has done this; He has led me through deep ways so that I might find rest at the feet of the Lord Jesus, who has also taken care that my honesty might be shown to the people."

There followed for a short time some pleasant conversation, after which Carl hurried to his mother to give her the good news.

Here the old friend finished with her story. She again picked up her knitting and said that in her very eventful life she had often seen that appearances can be misleading but never as great as in the lives of her girlfriend and her son Carl. She continued, "Just as Joseph was purified in the melting pot of misery in Egypt, so Carl was purified by means of all of the misery and the deep ways in which the Lord led him."

His mother was able to see the day that Carl was made a partner in the business of Mr. Vroon and that Carl's life was a testimony that he was a humble and fruitful Christian whose home was continually a haven for the poor people of the Lord. □

*(This installment marks the end of this series.)*



## Current Events

### Canada Introduces Disturbing Bill to Advance Euthanasia

On February 24, 2020, Canada's federal government introduced Bill C-7, an Act to amend the Criminal Code (medical assistance in dying). This bill claims to amend the euthanasia law based on the Truchon Québec court decision in September 2019 that struck down the requirement that a person be terminally ill to qualify. Due to the COVID-19 crisis and then the prorogation of parliament, Bill C-7 was re-introduced on October 5, 2020. Bill C-7 significantly expands the law to include incompetent people who previously requested death by euthanasia, or medical assistance in dying (MAiD). Euthanasia is done by lethal injection. Bill C-7 permits a doctor or nurse practitioner to lethally inject an incompetent person who was previously approved for euthanasia. This contravenes the Supreme Court of Canada Carter decision where it was stated that only competent people could die by MAiD.

—*CitizenGo.org*

### Canada Bill C-6 Introduced to Ban “Conversion Therapy”

Canada's national anthem includes the line, “God keep our land glorious and free.” The Criminal Code seeks to protect that against all internal threats. Is that about to change? On October 1, 2020, the Diversity Minister reintroduced the effort to ban so-called “conversion therapy,” now in Bill C-6. She argued that it will end a discredited “destructive, harmful, and deadly” practice and protect “LGBTQ2 rights.” Though Canadian Press reports, “The new offences would not apply to those who provide support to individuals questioning their sexual orientation or gender identity, such as parents, friends, teachers, doctors, mental health professionals, school, or pastoral counsellors and faith leaders,” Bill C-6 seems to provide no such assurances for anyone who supports these people as humans but who criticizes their behaviors. Historical fact: Today millions of Canadian voters believe that when our Creator made the first humans, He made them male and female and instructed them to be fruitful and multiply.

—*ChristianWeek.org*

### Administration Advances Protection of Infants Surviving Abortion

President Trump signed an executive order ordering the Health and Human Services Department to ensure that federally funded facilities provide life-saving medical care for infants who survive abortions. In the released order, the White House specifies that it will enforce the medical care requirement and prioritize funding for programs that either research improvements to life-saving care or train medical personnel to provide that type of treatment. “Every infant born alive, no matter the circumstances of his or her birth, has the same dignity and the same rights as every other individual and is entitled to the same protections under federal law,” the order reads. The measure was celebrated by pro-life activists, who have coalesced around Trump in the lead-up to November.

—*FoxNews.com*

### Supreme Court Nominee Displays Legal and Character Integrity

Senators on the Judiciary Committee spent nearly twelve straight hours asking questions of Amy Coney Barrett, President Trump's Supreme Court nominee. Takeaways from the first full day of questioning are: Barrett is not prone to being flustered or flubbing her arguments. Her teaching background was evident when she described her judicial

philosophy in plain English which may appeal even to those who worry she will take the court in a more conservative direction. A good example was her explanation of when the court actually can chime in on an issue. “A judge can't walk in one day and say, I feel like visiting the question of health care and telling people what I think,” she said. “We can't even think about the law or how it would apply until litigants bring a real live case with real live parties and a real-life dispute before us.” This is not reassuring to Democrats who see challenges to abortion or LGBT rights barreling down the legal pike—or the challenge to Obamacare before the court next month. “They're scared that your confirmation would wrest from them the very health-care protections that millions of Americans ought to maintain,” the senator of Vermont said. But Barrett's point, over and over again, was that she's not going to single-handedly reshape life in America. “I'm not here on a mission to destroy the Affordable Care Act,” she said. That consistent message helps Republicans who are pushing this nomination through in politically difficult circumstances just weeks before an election in the middle of a pandemic.

—*WashingtonPost.com*

### Radical Hindu Nationalists Harass Christians

On October 16, a Christian worship service was attacked by a mob of radical Hindu nationalists in India's Madhya Pradesh state. After being falsely accused of engaging in forced religious conversions, a pastor and seven other Christians were taken into police custody for questioning. Radical Hindu nationalists barged into a worship service in progress at the church. Another pastor reported, “Members of the mob pulled the Bible from the pastor's hands and yelled at him saying that ‘Reading this Bible leads to many professing Christianity.’” The attacked pastor said, “The harassment from Hindu radicals is a constant thing. They bully us whenever we pass through their houses. They give us the ultimatum that we should close down the church because India is a Hindu country.” The mob that attacked the church on October 16 also pressured local police into filing an FIR against the pastor and some members under the state's anti-conversion law. However, after initially taking them into custody, police released the Christians because no proof was provided by the radicals to support the FIR.

—*Persecution.org*

### Chinese Christian Bookseller Charged by China Communist Party

On September 27, a Christian bookseller in China was charged with “illegal business operations” and sentenced to seven years in prison. He operated a well-known online bookshop called Xiaomai (Wheat). A year ago, Chinese Communist Party officials detained him for operating Wheat Bookstore online and selling Christian books, including unapproved religious publications imported from Taiwan, the US, and other countries. The primary business of Wheat Bookstore involved purchasing Christian publications overseas. Following this arrest, police launched a nationwide investigation to track down customers through sales records. Based on shipping receipts found in the shop, they issued notification demanding that national security guards contact customers to collect evidence and confiscate books. According to China Aid, the Chinese government used the investigation as an opportunity to search for “illegal [religious] activities locally.”

—*ChurchInChains.ie*



# Timothy FOR THE YOUNG

## **The Confession of Faith** (12) **Article XX: That God Had Manifested His Justice and Mercy in Christ**

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

This article and the one which follows are very important, as they speak about the labor of Christ as Surety and Mediator for His Church. From eternity Christ had represented His Church, and He alone could restore God's attributes, which is such a comfort for the Church. If this satisfaction for the Church were not possible, they would then have to provide it themselves, which would only be possible to their eternal damnation, as we cannot work out our own salvation. God could not renounce His attributes, two of which are mentioned in this article of our Confession.

The Lord reveals something of Himself in His attributes, and they are not different and distinct from each other. It seems to be so in our comprehension when we see the several manifestations of God's perfections towards the creatures. However, they never contradict each other; they form a unity in Him.

God's justice and mercy are spoken of in this article as related to Christ's suffering and death. All people are sinners, deserving temporal and eternal punishment. Although we have learned this under the administration of the Holy Spirit, the question still lives in the heart, "Is there no way by which we may escape that punishment, and be again received into favor?" How could that be possible? Will the Lord forget sins? We know the answer given in our catechism, "God will have His justice satisfied." Full satisfaction has to be provided, but it is not possible for man to do so. It can only be fulfilled by the Mediator of whom was previously spoken.

Our article reads, "We believe that God, who is perfectly merciful and just, sent His Son to assume that nature in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by His most bitter passion and death." Here we are told—that which is impossible

with man is possible with the Lord. This is explained in many ways in the Word of God, even from the very beginning. It is very clear in this article that the Lord is just in all His ways. God's mercy and His justice do not form a contradiction. The Lord revealed Himself in this manner to Moses in Exodus 34:6b-7a: "The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity..." In many other places of Scripture, the Lord Himself speaks of these attributes.

The justice of God is the divine perfection by which He hates and punishes sin. The mercy of God is His goodness toward a miserable elect sinner, by which He daily restores him in the state of grace through the Mediator Jesus. You can understand that God's mercy is related to the salvation of the Church, which will be saved only out of grace, but God's justice is also related to it.

There have always been many wrong interpretations about the mercy of God. It is sometimes explained as some kind of weakness in God whereby He is moved with compassion towards mankind. This would be similar to Eli the high priest, who did not become angry when his children sinned. Others do not want to hear about the justice of God and speak only about His mercy. How foolish man is to deceive himself for eternity since such a God does not exist. They wander in this way to the end, only to find out that they have made the biggest mistake in their life.

Many concerned consciences are silenced by religious leaders and false doctrines which teach that God is only love. May the Lord open their eyes, for then they will see things differently. They will see that the Lord is just and hates sin. Such sinners have love for God's attributes. In the beginning God's

people will try to make satisfaction for all the debts they have made, but they will learn that this is impossible. The Holy Spirit will make it known to them that it is possible only in Christ.

What a wonder it is that the Lord gave His only begotten Son to this end—to make satisfaction, to restore God’s attributes, and to open a way for the Church. The debt of His people was laid upon Him to satisfy God’s justice so that the Lord could be merciful to a lost sinner in himself. Let us never forget the justice of the Lord, which is so often forgotten in our days; by nature, we want to be saved without giving satisfaction to this attribute. In man’s opinion, the Lord should see this as shortcomings and no more; we cannot help it that we have become so evil.

However, each transgression makes us worthy of death before the Lord because it is a sin against the most high Being who cannot have any communion with sin. He hates sin and will certainly punish it as He has already made it known in Paradise when He said, “In the day that thou eatest thereof thou shalt surely die.” If the Lord would not now do this, He would cease from being God. He must punish sin because of His holy nature, because He is Lawgiver

and Judge, and because of the nature of the law. Cursed is everyone who transgresses against God’s law.

You will ask, how then can the Lord be merciful? This is explained in the passion weeks, that the Lord Jesus has done everything to the salvation of His people. He was obedient to the law, but also underwent the punishment of sin. Have we already learned the necessity of this satisfaction of Christ? We all know this historically, but it so necessary to experience it in our personal life, which can only be through the administration of the Spirit. The first work of the Spirit in the life of God’s children is to reprove them of sin, whereby they become so unhappy, realizing how sinful they have been and still are. The three thousand who were saved on the day of Pentecost are an example of it.

The Lord still works in this way. When we try to give satisfaction to the Lord, we will find that it is impossible because we increase our sin and guilt daily. How wonderful are the ways of the Lord since in this way the need of Christ and His satisfaction are revealed in the soul. In Him we are safe, but outside of Him we are not. May the Lord instruct us.



## *Bible Stories for Little Ones*

### **The Israelites in the Wilderness** (2)

(Based on Numbers 12)

The Israelites continued to walk toward the land which God had promised them. As the cloud moved forward, so the people moved forward, but not all of the people were happy. Moses had a brother Aaron and sister Miriam, who were angry with him because he had married a woman who was an Ethiopian whom they did not like. In those days it was not uncommon for men to have more than one wife. One day Aaron and Miriam spoke very sharply and bitterly to Moses.

“Why do you think you are so special,” they complained. “You think that God only tells YOU what He wants the people to do, but that is not true. God also speaks through us. You are not the only one to whom He talks.”

How would you feel if someone said mean things about you? You would feel hurt inside, you might

cry, and you might even get angry. Moses, however, did not get angry. Moses was a very meek man. That means he knew he was not a good but a sinful person. Most of us are proud of who we are; we get offended when anyone says something bad about us, but Moses was meek like the Lord Jesus was when He came upon earth many years later. When we realize who and what we are before a holy and righteous God, then we also become meek.

Moses just listened quietly to what his brother and sister were saying, but God heard what they had said, and God became angry. God called Moses, Aaron, and Miriam to the tabernacle, or church. Then He told Miriam and Aaron that He had chosen Moses as the man through whom He would speak to the people and they should not complain against him. (Sometimes we are afraid when either father

or mother or a teacher sits us down and scolds us. How much more afraid would we be if the Holy Lord God of heaven and earth would speak to us?)

After God had finished speaking, He left, and when He left, the cloud also left. Maybe Miriam and Aaron thought their punishment was over. Maybe they were relieved that God had left, but, then, something happened, something terrible. Miriam began to change! Suddenly, the skin on her hands, her feet, and face turned white!

Aaron saw what was happening to Miriam, and he knew what it was. It was the terrible illness called leprosy. There was no cure for this terrible illness, and the people who had it were shut out of the camp. They could not be close to other people because the disease would spread to anyone who came close to these sick people. They also had to call out "Unclean, Unclean" whenever anyone came near them so that they would not get this terrible disease.

Aaron did not get leprosy, and the Bible does not tell us why he was spared. As soon as he saw Miriam's sickness, he cried unto Moses to ask the Lord to heal

her and to forgive them for this awful sin." Please pray to the Lord to heal her."

Moses prayed to God, but God said that Miriam would have to stay outside of the camp away from everyone else for seven days because of her sickness. After that, she would be healed and be able to come back into the camp.

For seven days, Miriam stayed outside of the camp with the other leprosy people. The children of Israel stopped walking for those seven days. Then Miriam was able to join them again, and the children of Israel could return to their walking.

What does this story tell us? Is it just a story about a woman who became sick? No, it tells us that we should not complain about God's servants. Some of them are ministers, others are elders or deacons. God has chosen them to work in the church. We have to remember that they are men just like we are, but they are special because they have been called and sent by God. We should not say bad things about them, or one day God may punish us as He punished Miriam.



## Bible Quiz

### Rejoice

Dear Boys and Girls,

Ashley forgot to sing for a moment and looked up from the words she was pointing to in her Psalter. The organ was slowly becoming louder, and, suddenly, it seemed as though triumphant trumpet and bright flute sounds had been added to the quieter, meditative sound with which the first verse had begun. They had reverently sung, "How long shall fears beset me while darkness hides Thy face?" Plaintively, the organ had led them in singing, "O Lord my God, behold me, and hear my earnest cries," but now, the organ had taken on a different tone.

Ashley looked at the words again, "But I with expectation have on Thy grace relied; my heart in Thy salvation shall still with joy confide." The voices in the congregation rose as one, and the organ led them in jubilant tones. Ashley heard the trumpet and flute-like sounds, but she noticed something else. There was a very deep sound underneath the higher tones.

She looked at her older brother, who was far away on the organ bench in the front corner of the church. He seemed to be pulling out more stops, and she could tell that his feet were moving along the pedals. Her brother was a talented organist. He had a gift for music, but he had also needed many years of training. He knew that in order to carry the singing properly, he needed to add the lower, deeper tones even when it was a song of praise. The pedals made a base sound which completed the music. Ashley quickly scanned the psalter page for the right words and finished along with the congregation: "And I with voice of singing will praise the Lord above, who, richest bounties bringing, hast dealt with me in love."

When there is joy in God, there are also these deeper tones. Underneath and in the background of the notes of joy, there is a solemn knowledge. A person can be happy because God is good for him, but what carries this joy and makes it great is the thought, "I have so much sin. I grieve God. My small-



est sin is terrible. How can such a great God be gracious to such a black sinner? Why does the Lord show His lovingkindness unto me?" Grace becomes a great wonder. Rejoicing is then not empty but filled with wonder and reverence. Joy is accompanied by feeling very small.

God's people know of this true rejoicing. They rejoice with trembling. David did so when he said, "Who am I, O Lord GOD? and what is my house, that Thou hast brought me hitherto?" Peter was also amazed while, at the same time, feeling very small. While falling down at Jesus' feet, he said, "Depart from me; for I am a sinful man, O Lord." These men did not take for granted that the Lord was gracious to them, and they knew they did not deserve it. That made their rejoicing all the greater.

What kinds of things bring about this rejoicing? It is not the joy that comes from everything going your way and just the way you want it. It is not a joy that comes from receiving or owning many things or from having good times with your friends and family. If you never see God's hand in any of these things, they cannot bring true joy.

True rejoicing is a rejoicing in the Lord. These people already become happy sometimes at the

promise of things to come. "Be glad and rejoice: for the LORD will do great things" (Joel 2). They are glad when God comes to their heart. They rejoice when He is near. They rejoice when He comes back. "They of Beth-she'-mesh...saw the ark, and rejoiced to see it" (1 Samuel 6). When the Lord gives them trust in His mercy, it brings about this rejoicing. However, they rejoice with trembling, always knowing it is undeserved, knowing that God is infinitely great and high. They cannot understand that, "Though the LORD be high, yet hath He respect unto the lowly." This can make their heart sing.

They do not rejoice rashly or boldly. Is this not different from those who glory in themselves? Is it not a happiness because God looks upon them with lovingkindness much different from a happiness because things are pleasant for you on this earth? The Lord commands and expects from us such a rejoicing, which is only possible when the Lord renews our heart. Ask Him for this, boys and girls!

In heaven there is also a rejoicing when the angels see a sinner saved. The Good Shepherd Himself takes pleasure in a returning, repenting sinner, such as the lost sheep that is found (Luke 15).

Letters have been changed to numbers. Please change the numbers back to letters.

Complete the code puzzle. Use the words from the puzzle to fill in #1-15.

16	5	14	8	16	15	17		4
			9					13
	8	16	5	15	2	12	16	20
7	4		19				5	4
4	13		12		1	15	5	10
2	11		20		20		1	8
2	4		16	5	18	14	7	13
15	16			9			13	
9	5	4	19	8	15		15	19
8		18					2	
		2					12	13
							4	17

M	N
<del>X</del>	A
R	<del>X</del>
B	S
P	C
V	<del>G</del>
L	U
<del>E</del>	<del>X</del>
<del>D</del>	<del>O</del>
I	H

Write the Letter:

1	2	3	Y	4	5	6	W	7	8	9	10
11	12	G	13	14	15	E	16	T	17	D	O
											H

1. "Rejoice in the Lord \_\_\_\_\_: and again I say, Rejoice" (Philippians).
2. "And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in Thy \_\_\_\_\_" (1 Samuel).
3. "And they of Beth-she'-mesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the \_\_\_\_\_, and rejoiced to see it" (1 Samuel).
4. "Serve the LORD with fear, and rejoice with \_\_\_\_\_" (Psalm 2).
5. "But let all those that put their trust in Thee rejoice: let them ever \_\_\_\_\_ for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee" (Psalm 5).
6. "But I have trusted in Thy \_\_\_\_\_; my heart shall rejoice in Thy salvation" (Psalm 13).
7. "Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be \_\_\_\_\_" (Psalm 14).
8. "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in \_\_\_\_\_" (Psalm 16).
9. "We will rejoice in Thy salvation, and in the name of our God we will set up our \_\_\_\_\_: the LORD fulfil all thy petitions" (Psalm 20).

10. "The king shall joy in Thy \_\_\_\_\_, O LORD; and in Thy salvation how greatly shall he rejoice!" (Psalm 21)

11. I will be glad and rejoice in Thy mercy: for Thou hast considered my \_\_\_\_\_; Thou hast known my soul in adversities;" (Psalm 31)

12. "Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are \_\_\_\_\_ in heart" (Psalm 32).

13. "Rejoice in the LORD, O ye righteous: for \_\_\_\_\_ is comely for the upright" (Psalm 33).

14. "For our heart shall rejoice in Him, because we have \_\_\_\_\_ in His holy name" (Psalm 33).

15. "And my soul shall be \_\_\_\_\_ in the LORD: it shall rejoice in his salvation" (Psalm 35).

20. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, \_\_\_\_\_ cometh unto thee." (Zechariah)

21. "And my spirit hath rejoiced in God \_\_\_\_\_." (Luke)

22. "Rejoice ye in \_\_\_\_\_, and leap for joy: for, behold, your reward is great in heaven:" (Luke)

23. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because \_\_\_\_\_ are written in heaven." (Luke)



\* \* \* \* \*

### For the Younger Children

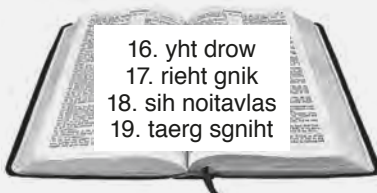
Unscramble the words in the picture and use them to fill in the blanks. *Hint: the words are written backwards. Each blank holds two words, which speak about something in which people may/can/should rejoice.*

16. "I rejoice at \_\_\_\_\_, as one that findeth great spoil."

17. "Let the children of Zion be joyful in \_\_\_\_\_."

18. "This is the LORD; we have waited for Him, we will be glad and **rejoice** in \_\_\_\_\_."

19. "Fear not, O land; be glad and **rejoice**: for the LORD will do \_\_\_\_\_."



### For the Older Children

Unscramble the words in the picture. Use them to fill in the blanks. *Hint: each blank holds two words, but they have been mixed up in the picture, so you have to choose the right ones by looking up the text in your Bible.*

Answers to November's "Rich" quiz:

- |  |                   |
|--|-------------------|
| 1. Luke 1:53   |                   |
| 2. kingdom   | Mark 10:24        |
| 3. treasure  | Luke 12:21        |
| 4. wicked  | Psalm 37:16       |
| 5. multitude   | Psalm 49:6-7      |
| 6. glory   | Psalm 49:16       |
| 7. abundance   | Psalm 52:7        |
| 8. heart   | Psalm 62:10       |
| 9. riches  | Psalm 73:12       |
| 10. profit   | Proverbs 11:4     |
| 11. fall   | Proverbs 11:28    |
| 12. nothing  | Proverbs 13:7     |
| 13. silver   | Proverbs 22:1     |
| 14. maker  | Proverbs 22:2     |
| 15. poverty  | Proverbs 28:22    |
| 16. blessings  | Proverbs 28:20    |
| 17. evil   | Ecclesiastes 5:13 |
| 18. sleep  | Ecclesiastes 5:12 |
| 19. goods  | Revelation 3:17   |
| 20. rich man, Pharaoh, Caesar Augustus, young ruler, Zacchaeus |                   |
| 21. Abram, Joseph, Boaz, Solomon, David, Joseph of Arimathea   |                   |
| 22. Lazarus, widow, Naomi, shepherds, Ruth                     |                   |

Please send your answers to the address shown below:

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

Answers to previous quizzes were received in October from:

Kinley Bakker 1  
 Anabelle Berkenbush (2) 16  
 William Berkenbush (2) 16  
 Amber Bisschop (2) 5  
 Eryn Bisschop (2) 8  
 Sara Bisschop (2) 9  
 Britni Blom 15  
 GaryJon Blom (2) 8  
 Jenina Blom 14  
 Lawrence Blom 8  
 Marissa Blom 15  
 Martena Blom (3) 19  
 Willem Blom (2) 11  
 Cody Driesen (2) 15  
 Kacie Driesen (2) 14  
 Toby Driesen (2) 15  
 Kaylynn Ekema (2) 16  
 Ja son Fluit 1  
 McKinlee Fluit 1  
 Skyler Fluit 1

Ronna Geuze 5  
 Heather Kattenberg 1  
 Alesha Kaster 1  
 Jason Kleyn 8  
 Lydia Knibbe (2) 12  
 Nathan Knibbe (2) 14  
 Rebecca Krygsman 15  
 Sarah Krygsman 17  
 Mya Landegent 1  
 Natalie Maassen 2  
 Lydia Mol 12  
 Madeline Mol 4  
 Olivia Mol 9  
 Rachel Mol 8  
 Teddy Mol 12  
 John Murphy (2) 9  
 Hannah Muis 1  
 Lindsey Muis (2) 4  
 Marielle Neels 12  
 Emma Okken 2

Shannon Okken 1  
 Deanna Okken (5) 5  
 Justin Okken (4) 4  
 Kirstin Okken (4) 4  
 Lauren Pannekoek 7  
 Ma Rayburn 1  
 Andrew Remijn 10  
 Allison Rose 1  
 Alea Rozeboom 6  
 Mindy Rozeboom 16  
 Erica Schortzman 2  
 Maren Sinke 1  
 Brogan Spaans 1  
 Samuel Spaans 1  
 Tessa Spaans 1  
 Carmyn Stubbe 5  
 Marla Stubbe 4  
 Megan Taylor 10  
 Renee Taylor 5  
 Ashton Timmermans 4

Treyson Van Beek 1  
 Austin Van Den Top 6  
 Caleb Van Den Top 6  
 Collin Van Den Top 5  
 Kate Van Essen 1  
 Lydia Van Manen 18  
 Rosalee Van Manen 16  
 Houston Van Middendorp 1  
 Naomi Van Ravenswaay 16  
 Alivia Vande Hoef (2) 17  
 Micah Vande Hoef (2) 14  
 Wyatt Vande Waerd 3  
 Heidi Vandenberg (2) 14  
 Kayleen Vander Waal 1  
 Matthew Vander Wiele 1  
 Helen Verhoef 6  
 Shara Verhoef 6  
 Brandon Vrieselaar (2) 16  
 Brianna Vrieselaar (2) 16  
 Kyra Vrieselaar (2) 16

Noah Vrieselaar (2) 16  
 Kenzie Wichers 1  
 Arthur Wisse (2) 15  
 Joanna Wisse (2) 15  
 Lane Wisse (2) 14  
 Tonia Wisse (2) 15  
 Allyson Ymker 11  
 Cameron Ymker 15  
 Hannah Ymker (4) 14  
 Jay Ymker 1  
 Janna Ymker (2) 5  
 Reagan Ymker 1  
 Shauntae Ymker (2) 16  
 Cheyene Zomer 1  
 Tyra Zomer 1  
 Clint ? 1

**10 Bibles were sent to Boliva this month.**



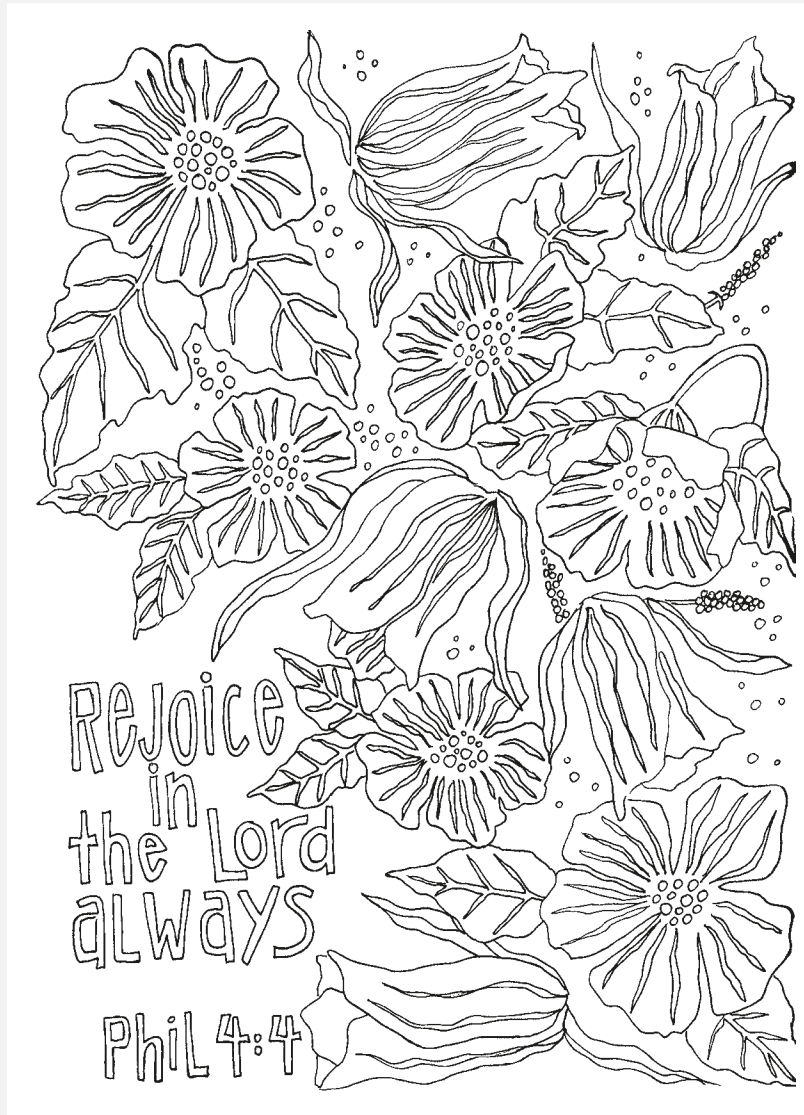
Welcome to our new members:  
 Meredy Knibbe, Brooklyn & Sienna Klop,  
 Maren Sinke, Clint, Kate Van Essen, Kenzie  
 Wichers, Tovah Post, Tyra & Cheyenne  
 Zomer, McKinlee & Jaxson & Skyler Fluit,  
 Reagan & Jay Ymker, Alesha Koster, Samuel  
 Spaans, Heather Kattenberg, Kinley Bakker,  
 Max Rayburn, Kayleen VanderWaal, Mindy  
 Middendorp, and Mya Landegent.

Love,  
 Aunt LenaBeth

**Aundrea deKok**  
 It sounds like you learn so much in the greenhouse, Aundrea.  
 It is amazing, isn't it? It may look like just dirt to us, but there  
 are many things working together to help the plants grow.  
 Thank you for sharing and for your answers.



Below is a picture for you to color.



# News & Announcements

## ■ Ministerial Calls

### *Extended:*

To Rev. E. Hakvoort of Norwich, Ontario, by the congregation of Sunnyside, Washington.

To Rev. A. Schot of Nunspeet, the Netherlands, by the congregation of Markham, Ontario.

### *Declined:*

By Rev. A.T. Al Chalabi of Brakel, the Netherlands, to the congregation of Lethbridge, Alberta.

By Rev. A. Schot of Nunspeet, the Netherlands, to the congregation of Markham, Ontario.

## ■ Condolences to Rev. P. Van Ruitenburch and Family

As editorial staff of *The Banner of Truth*, we wish to offer our condolences to Rev. P. Van Ruitenburch and family of Chilliwack, British Columbia, upon the death of his father at the age of ninety-two years. He passed away in the Netherlands as a result of COVID-19.

Our sympathy and thoughts are with the family here in North America as they were unable to be with their relatives at this sad occasion. May the Lord comfort and sustain them as well as their aged mother who remains behind.

## ■ Obituaries

BERKENBUSH, Jermina (nee Van Der Wende) – Age 98, October 15, 2020; Hackensack, New Jersey; Husband – William (deceased); Children – Jo-Ann Berkenbush, Barbara & Kenneth Cascio, William & Linda Berkenbush, Thomas & Susan Berkenbush; 13 grandchildren, 20 great-grandchildren; predeceased by brother Cornelius Van Der Wende and sister Adelaide Isherwood. (Rev. C. Vogelhaar, Luke 16:19-31.)

DEJONGE, Jacobus – Age 94, October 28, 2010; Norwich, Ontario; Wife – Paulina; Children – Wim & Maja deJonge, Connie de Jonge, Elien & Johan Van Leeuwen, Heleen & Wim van Hengel, Adrian & Julie deJonge, Paul & Hilda deJonge, Rene (deceased) & Margriet deJonge; survived by many grandchildren and great-grandchildren as well as siblings. (Rev. E. Hakvoort, Job 14:1-3.)

FRENS, Jacoba (Cobie, nee Rus) – Age 89, October 22, 2020; Waupun, Wisconsin; Husband – Henry; Children – Julie & Jeff Behm, Mary & Dennis De Boer, Sharon & Bruce VanderBush, Leonard & Trudy Frens, Elaine & Robert (deceased) Wyatt; 14 grandchildren, 19 great-grandchildren; Sisters-in-law – Kathryn Giebink and Marion Fintelman; predeceased by infant son Sydney, 3 brothers and 2 sisters. (Rev. J.J. Witvoet, Isaiah 9:2.)

HAKKENBERG, Bernhard – Age 93, November 4, 2020; Norwich, Ontario; Wife – Tyssyna Antonia (deceased); Children – Trudy & Carl Van Brugge, John & Barb Hakkenberg, Peter & Kimberly Hakkenberg, Gina & Wim Ligtenberg, Wilma & Dick Van't Foort, Tineke & Kees Baaij, Jane & Gary Ryksen, Anna-Marie & Bill Van Wingerden; 44 grandchildren, 98 great-grandchildren; 3 sisters-in-law; predeceased by granddaughter Lygina Ligtenberg, 6 brothers and 3 sisters. (Rev. E. Hakvoort, Psalm 100:5.)

KOENEN, John – Age 78, October 19, 2020; Rock Valley, Iowa; Wife – Mary; Children – Tim & Denise Koenen, Greg & Shirley Koenen, Rick & Sheila Koenen, Chad & Alanda Koenen; 24 grandchildren, 21 great-grandchildren; Sisters – Mina & Lauren Anderson, Edith Troff; Sisters-in-law – Elaine & Jerrold Van Roekel, Kathy & Marv Schelling; Brothers-in-law – John De Bruin, John Vande Hoef, Jim & Sue De Bruin, Brad & Brenda De Bruin; predeceased by grandson Ryan Koenen, brother Albert, 3 brothers-in-law, 2 sisters, and 4 sisters-in-law. (Rev. J.J. Witvoet, Psalm 130:1.)

KOOIMAN, Clazina (nee Hoefakker) – Age 78, October 9, 2020; Rock Valley, Iowa; Husband – Bill (deceased); Children – Connie & Randy Schmidt, Brenda & William Laman, Jane & Jeff Stanton, Bill & Michelle Kooiman, Cyndi & Jason Priest, Kristi & Ryan Bowes; 15 grandchildren, 3 great-grandchildren; Brothers – Henry & Arlene Hoefakker, Teunis & Ruth Hoefakker; Sisters-in-law – Clarice & Rev. Bartel Elshout, Mina de Bruin, Jennie Maassen, Evelyn Redden; Brothers-in-law – Len & Trudy den Hoed, Gene & Martha Fauth; predeceased by 6 brothers, 2 sisters, and 4 sisters-in-law. (Rev. J.J. Witvoet, Matthew 25:10c.)

OUDSHOORN, Jolene Kristina – Age 18, October 19, 2020; Picture Butte, Alberta; Parents – Harry & Christina; Siblings – Darren & Jessica Oudshoorn, Sarah & Rylan de Kok, Daniel, Leanne, Michael, Braeden, Kayla; Boyfriend – Willem Neels; Grandparents – Barend & Jennie (deceased) den Hertog and Harry & Ena Oudshoorn; predeceased by uncles Bert, Evert, and Jan Christian den Hertog. (Rev. E.C. Adams, Proverbs 8:32&33.)

VANDENBOGERD, Carol Lynn (nee DeVries) – Age 71, August 28, 2020; Kalamazoo, Michigan; Husband – Gijsbert; Children – Albert VandenBogerd, Wilma & Daniel VanderBoon, Fredric & Elizabeth VandenBogerd, Gijsbert & Jennifer VandenBogerd, Peter & Tracey VandenBogerd, Joanne & Gregory Kamp; 21 grandchildren; Siblings – Henry & Sue DeVries, Kathy Doezema, Patricia & Edwin Sweetman, Robert & Henrietta

DeVries, Marilyn & John Vergunst, and Konnie & Kees Kleppe; predeceased by brother Fred DeVries. (Rev. E. Maljaars, Psalm 90:12.)

## ■ New Clerk for Kalamazoo NRC

Mr. Michael Bakker  
7790 South 5th Street  
Mattawan, MI 49071  
mlbakker98@gmail.com

## ■ Address for Rev. G.M. de Leeuw

As of November 10, 2020, the new address for Rev. G.M. de Leeuw will be:

P.O. Box 629  
Nobleford, AB  
Canada T0L 1S0

## ■ New Titles from Bible Truth Books

*The Covenant He Doth Uphold* by Rev. G.J. van Aalst—It is not uncommon that there are thoughts in the hearts of parents about the baptismal form. The words of the questions are so very solemn, and it is a vow made before the Lord. In this newly-translated book, Rev. van Aalst examines the form, the questions, and the prayer of the baptismal form in a series of 29 studies. Each study is 4-6 pages in length and includes a few discussion questions at the end. Hence, the book is suitable not only for personal reading but also for high school instruction, youth groups, ladies' society meetings, etc. Hardcover, 206 pages, \$10.60.

*When Borders Fade* by Rev. H.J. Agteresch—In 2018 Rev. Agteresch was installed in his first congregation of Werkendam, the Netherlands. Prior to his acceptance into the theological school, he was an internal medicine physician. Often, difficult end-of-life medical decisions must be made unexpectedly and families are confronted with difficult questions regarding these matters. Rev. Agteresch examines a series of topics, including organ donation, artificial respiration, euthanasia, and palliative care from a medical, moral, and spiritual standpoint. Hardcover, \$16.50.

*The Unfailing Faithfulness of God*—On October 30, 2020, the First Netherlands Reformed Congregation of Grand Rapids, Michigan, was privileged to commemorate its 150th anniversary as a congregation. The authors carefully consider the congregation's origins, but also point to the work of the Holy Spirit as preserved in letters and memories. The book also contains four sermons, including a previously unpublished sermon of Rev. Lamain. The consistory has set the price of

this 341-page hardcover book at \$8.00. This is done in the interest of keeping the cost low and with the hopes that Lord will bless its contents to many.

*Fourteen Days on an Ice Floe* by S. Abramsz—A true children's story of a father and two sons who became stranded on an ice floe. When all hope of rescue seemed to be lost, they were spotted by a group of fishermen. Hardcover, for ages 10 and older, \$16.50.

*Deaf Alie and Her Bible* by H. van Leeuwen—The true story of Alie Ipema (1902-1976), who grew up in Groningen, the Netherlands...but without a Bible. One day, however, the Lord shows Alie her sins, and this changes. She begins to read the Bible but also experiences much enmity from her father against her Bible reading...and becomes deaf because of that enmity. For ages 8 and older. Hardcover, 59 pages, \$14.30.

*The Beggar Died* by W. Visser & L. Vogelaar—The life and death of Rens Vogelaar, who passed away at the age of 11. His sickness and death left a deep impression on those who were closely acquainted with him. Hardcover, ages 15 and older, \$16.50.

*Annemarie* by A.C.H. van Vuuren—Annemarie was an ordinary 15-year-old girl who was looking forward to the completion of exams. Things went differently from what anyone imagined, however, when she became seriously ill. It was during this time that the Lord sought her and displayed His mighty work in her soul. Hardcover, for ages 14 and older, \$16.50.

Prices do not include postage.

Bible Truth Books  
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BibleTruthBooks@igatweb.com

## 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@nrscia.org](mailto:danbreuer@nrscia.org) for further information. Visit [www.nrscia.org](http://www.nrscia.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 HIGH SCHOOL, GRAND RAPIDS, MICHIGAN, is accepting applications for possible openings for the 2020-2021 school year. Interested 7-12 applicants should send or email their resumé and/or questions to Mr. James Bazen, [jbazen@plymouthchristian.us](mailto:jbazen@plymouthchristian.us).

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is currently accepting applications for an elementary leadership position, either as principal or a vice principal with the potential to assume a principal role in the future. We also continue to welcome applications from elementary and secondary teachers, or inquiries about our locally developed teaching program for those with a bachelor's degree. Please visit our website 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).

TRINITY REFORMED CHRISTIAN SCHOOL, SUNNYSIDE, WASHINGTON, welcomes applications for a teacher/administrator for our small school. We are an approved school for grades K-8 but currently have students in the lower grades. We have a four-day school week to allow for adequate preparation and administrative time for our multi-grade classroom. To apply or request more information, please contact the school board president, Mr. Arthur den Hoed, at 509-786-2354 or email [artdenhoed@gmail.com](mailto:artdenhoed@gmail.com), or Maaïke Van Wingerden at 509-840-0437 or email [trinityrcs@embarqmail.com](mailto:trinityrcs@embarqmail.com).

### *Come 2 Carterton, New Zealand*

#### **PONATAHI CHRISTIAN SCHOOL**

Our long-standing principal is nearing his retirement and is considering his future. We are seeking expressions of interest for a successor. Please check out the exciting information about our school, church, and local community by visiting our school website at [www.ponatahi.school.nz](http://www.ponatahi.school.nz) (vacancies). For further information, please contact the Ponatahi Christian School Board of Trustees via email at [come2carterton@gmail.com](mailto:come2carterton@gmail.com).

When accessing the job bank on the NRCEA SharePoint at [advertising.nrcea.education](http://advertising.nrcea.education), please use the following:

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



# The Banner of Truth

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

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## Notice to International Subscribers of *The Banner of Truth*

It has come to our attention that a number of international subscribers, especially those who receive their copies as individuals, have not received *The Banner of Truth* since March of 2020. The reason has to do with the post office holding these copies because of COVID-19. Every effort is being made to rectify this situation. We apologize for the interruption of your monthly subscription.

—The Editors

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.**

## The Lord Our Dwelling Place

Lord, Thou hast been our dwelling place  
Through all the ages of our race;  
Before the mountains had their birth,  
Or ever Thou hadst formed the earth,  
From everlasting Thou art God,  
To everlasting our abode.

At Thy command man fades and dies  
And newborn generations rise;  
A thousand years are passed away,  
And all to Thee are but a day;  
Yea, like the watches of the night,  
With Thee the ages wing their flight.

Man soon yields up his fleeting breath  
Before the swelling tide of death;  
Like transient sleep his seasons pass,  
His life is like the tender grass,  
Luxuriant 'neath the morning sun,  
And withered ere the day is done.

Man in Thy anger is consumed,  
And unto grief and sorrow doomed;  
Before Thy clear and searching sight  
Our secret sins are brought to light;  
Beneath Thy wrath we pine and die,  
Our life expiring like a sigh.

For threescore years and ten we wait,  
Or fourscore years if strength be great;  
But grief and toil attend life's day,  
And soon our spirits fly away;  
O who with true and rev'rent thought  
Can fear Thy anger as he ought?

— *Psalter 245*