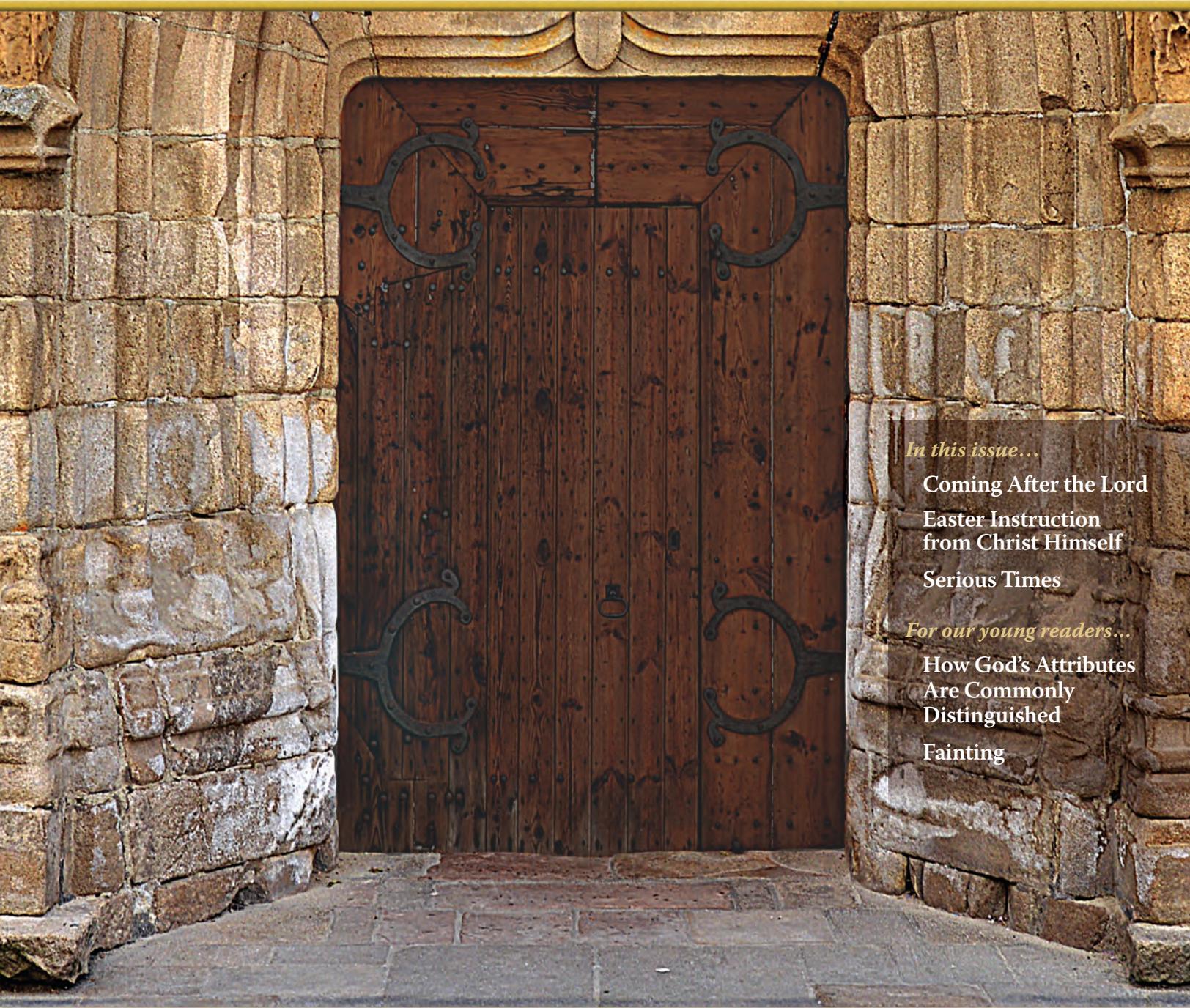


the **Banner** *of Truth*

April 2021
Volume 87, No. 4

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



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Are Commonly
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*"When the doors were shut...came Jesus and stood in the midst, and saith unto them,
Peace be unto you." JOHN 20:19b*



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Cover Photo: Closed doors | © Pixabay.com

THE BANNER OF TRUTH

Publication Number: (USPS 041-540)

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

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

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

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

PERIODICAL: Postage paid at Mahwah, NJ

POSTMASTER: Send address changes to

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

Additional Denominational Sources for Printed Matter

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

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

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

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Meditation

Coming After the Lord

Rev. J.J. Witvoet, Rock Valley, IA

“And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (Luke 9:23).

What a difference there is between running ahead and coming after. In the third year of His sojourn upon earth, the Lord Jesus began to emphatically tell His disciples where He must go and what He must suffer. “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.” This instruction came after the multitude wanted to take Him by force and make Him a king. How many in our day want to take Christ by force and make Him a king in their own life or in the lives of others. Also, the disciples, after a long a time of following Him, understood so little of the way to the kingdom. How patiently the Lord instructed them of the way.

The cross

The Lord did not mean in this verse to take up an actual cross. His words are symbolic and deeply spiritual. The cross is an instrument of death—an instrument of a cruel, painful, and above all, cursed death. “For it is written, Cursed is every one that hangeth on a tree” (Galatians 3:13b). Thus, all true disciples must follow Him upon the way to His kingdom—a way that goes into death before life—humiliation before exaltation.

True followers of the Lord must learn to carry their cross daily. How rough, humiliating, painful, shameful, and heavy the cross can be that causes them to die daily. How heavy the curse of the law is which presses them down—how draining the weight of a desperately wicked heart—how grievous the cross of the world: called to be separate, desirous to be separate, but now feeling how conformed they are to the world. What vexations and temptations they face as they are assailed by the devil—how perplexing the way—how weak they feel under this cross.

There can be other crosses that we all must bear such as afflictions in the body, disappointments with children, loss of loved ones, etc. Have these been sanctified?

The Lord will instruct His true disciples not only with natural crosses but with spiritual ones. When the Lord begins and continues His work, He may use bodily afflictions to draw sinners unto Himself and to wean them from the world. This makes them more and more dependent upon Him. Try as they may to get from under their cross, they will be instructed that death is deserved. What a cross they, then, must carry. Yet, they have been drawn by cords

of love, and true faith causes them to follow. “To whom shall we go? Thou hast the words of eternal life.” He has called them by His Word and Spirit internally, effectually, and irresistibly. Indeed, they are a people that have been made willing in the day of His power.

The Lord sees through all hypocritical following, too. “And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest” (Matthew 8:19). But the Son of man hath no place to lay His head. What ceaseless following is required. When the curse of death presses us down, then there is no rest. This way of coming after was too much for the rich young ruler. He went away sorrowing because to deny self was too much. He would not trade his riches for a cross. How loathe we are to carry our cross. By nature, we will neither own our curse nor the other consequences of our sins.

The Lord makes His people an exercised and experienced people so that they should seek the Lord. They will “feel” after Him, and find Him (Acts 17:27). The Lord lays His people low. He will have His people bow before Him, and although many are the afflictions of the righteous, the Lord delivereth him out of them all. (Psalm 34:19). The Lord will have His followers learn what we sing in Psalter 398:2, “The Lord is just in all His ways, in all His works the Lord is kind, and all that call on Him in truth, in Him a present Helper find.”

My friends, do you know of this way of coming after? There is an eternal difference between laboring only under a natural cross, and one which we are made to feel the weight of by the work of the Holy Spirit. “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death” (2 Corinthians 7:10).

The comfort

The followers of the Lord Jesus must be conformed to His suffering image. If they are to follow the Lamb whithersoever He goeth, then they also must suffer with him for His name’s sake. Must they suffer as He suffered? No, neither can they, nor must they. He alone could suffer the eternal wrath of God, and with that one offering He hath perfected for ever them that are sanctified (Hebrews 10:14). But if they are to be glorified with Him, they must also suffer with Him (Romans 8:17). They must go through Gethsemane, with Him to Gabbatha, and also to Golgotha to behold what their salvation cost Him. Ah, what a wonder when the curse is lifted from their back, when He is nailed to the cursed cross in their stead—when the handwriting of ordinances that was against them, which was contrary

to them, is taken out of the way and nailed to His cross (Colossians 2:14).

Oh, what a blessed coming after. Indeed, “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Hebrews 12:11). That coming after may then continue. Where has He gone? “He is not here: for he is risen, as he said.” What is more? “I ascend unto my Father, and your Father; and to my God, and your God” (John 20:17b). His true disciples perhaps fear they will never come there, experiencing often that they are such halting, unwilling, stumbling deniers—even fearful that they deceive themselves and will betray Him at last. But by His suffering and death upon the cross, He closed hell for His followers, He laid down His life willingly and bore their shame and their

guilt so lovingly. With the price of His blood, He redeemed them, and because He was pressed under the curse of their sin and bore His Father’s wrath for them, they are His. Therefore, with His pure blood He washes them. With His active and passive obedience, He unlocks the door to the Father’s heart for His people so that through His perfect satisfaction they can once again be received into favor and communion with Him.

Oh, burdened follower, He was delivered for your offenses and was raised again for your justification. Therefore, you will certainly come to that place where you will never have to take up a cross again. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4). Have you been made such a blessed follower? □

Easter Instruction from Christ Himself

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

(Translated from *De Saambinder*, March 31, 2016)

Based on Luke 24:13-35

Who is more qualified to give instruction about the work of the Mediator than Christ Himself? It is He who gave that instruction to the travelers from Jerusalem to Emmaus. They did not belong to the disciples but were of the circle of the followers of Jesus.

The name of the one was Cleopas; we do not know the name of the other one. In any event they were children of God who knew themselves to be bound to the Saviour. Theirs was a deep sorrow. Jesus had been crucified and buried. Their hope had perished with His death. They missed Jesus, and that is what they were speaking to each other about as they went on their way. Children of God understand each other in their missing. Then suddenly appeared One who seemed to be unknown unto them, who asked them what they were so busy speaking about and why they were so sorrowful. They have declared unto Him all that was in their heart. How wonderfully the Saviour can draw open His own so that they can pour out their entire heart. They spoke of everything which lived in their heart—how He had been delivered to the Sanhedrin, how He had been crucified three days ago; all these things they made known to this unknown One who was walking along with them. All their sorrow, all their hopelessness, they have summarized with the words, “We trusted that it had been He which should have redeemed Israel: and beside all this, today is the third day since these things were done” (verse 21). That was their hope, but ah, their hope had perished. It is true there was a message from the women and some of the disciples had gone to the grave, “but Him they saw not” (verse 24).

Then Christ opened His mouth to instruct them. It is His most favorite and beloved work to instruct sinners who are sorrowing after Him and who walk about with so many unanswered questions in their heart. It is true that, initially, He admonished them with rebuking words and called them “fools, and slow of heart.” Had not the prophets spoken of the expected Jesus? Had not Isaiah spoken that He would be “cut off out of the land of the living: for the transgression of My people was He stricken” (Isaiah 53:8b)? How blind we are for the priestly ministration of the Saviour. There are sinners who are uncovered to their sins and have turned unto the Lord with a hearty sorrow after God, who have, at times, received some courage in their hopelessness out of the Word of God but who do not understand the mediatorial work of the suffering and dying Christ.

Do you know what the problem was with the travelers to Emmaus? They had not remained strangers of the prophetic ministration of Christ, but they did not understand anything of His priestly ministration. In a certain sense it was with them as it had been with Peter who had confessed Christ as having the words of eternal life. That was the case with all of the disciples. They had learned to understand the power of the Word in Christ’s prophetic ministration. That had bound them unto Christ. Yet, when He began to speak of His suffering and death, Peter was the spokesman for all of them when he said, “Be it far from Thee, Lord: this shall not be unto Thee.” It was no different with the travelers to Emmaus. With Christ’s dying, their hope had perished.

Now listen to the instruction from the Saviour, “Ought not Christ to have suffered these things, and to enter into His glory?” It had to occur according to the good pleasure

of the Father wherein the entire plan of salvation had been thought out. It had to occur because of God's holy justice which required satisfaction. It had to take place because the guilt had to be paid for and sin atoned for. It must happen in order to prepare a way whereby guilty sinners could be reconciled. It must happen because all of God's attributes had to be glorified. That was the reason for the crucifixion. That is why there was a grave; that is also why there was the message from the women that He was alive. "Ought not Christ...and to enter into His glory?" By way of the cross to the crown, that was the way of Christ. It was these things in which He instructed the two men. They received instruction out of Scripture about the priestly work of the Saviour.

God's people receive a desire for instruction out of the Scriptures. It is in this way that their heart and eyes are opened for the substance of His mediatorial work. Under the breaking of bread, their eyes were opened so that they knew Him. Suddenly, they no longer saw Him, but their hearts were burning within them. With blessed joy and full of wonderment they returned to Jerusalem to meet with the brethren and to be joyful with them.

What do we need? We need the prophetic ministration of Christ to learn what we have become because of sin, to learn what it means that God wants His justice fully satisfied. Then all of the grounds whereupon we would stand fall away, for who can stand before God's righteous justice?

We also need the prophetic ministration of Christ to understand His priestly work in His bitter suffering and death. Christ had to go this way. He must suffer that which His people deserve. He had to be reckoned with the wicked in order to save transgressors. He had to enter death so that

those who were guilty of death should live. Easter preaches unto us that the Father is completely satisfied with Christ's offering, that the guilt of God's people is expiated, that Zion shall be delivered through justice, and that He is risen for our justification. This is the instruction the travelers to Emmaus received from that great Prophet.

Under that instruction their hearts began to burn, a burning love towards Him who has shown such great love for sinners. The way to learn to know Him as the King of Easter, as the Resurrection and the Life, is in a way of dying. The travelers to Emmaus had to die with all of the expectations they had about Christ.

Easter preaches unto us that the Father is completely satisfied with Christ's offering, that the guilt of God's people is expiated, that Zion shall be delivered through justice, and that He is risen for our justification.... All grounds outside of the priestly work of Christ had to be radically removed. Then from our side nothing remains but a lost state and death and that eternal wonder to hear from His own mouth, "Because I live, ye shall live also."

All grounds outside of the priestly work of Christ had to be radically removed. Then from our side nothing remains but a lost state and death and that eternal wonder to hear from His own mouth, "Because I live, ye shall live also." How precious He becomes and how much salvation is then tasted. "Unto you therefore which believe He is precious." What the King of Easter has secured is for the benefit of all of God's children, but the comfort of it is only tasted when we may embrace this benefit with

a believing heart (answer 60, Heidelberg Catechism).

What does Easter mean to you? How often have you heard its message? Has your heart at times begun to burn as a result of Christ's message? Oh, pay attention to the King of Easter. He has conquered death—would He then not be able to take away the death in your heart? Seek Him in His Word, for He instructs sinners from out of the Scriptures. The invitation to come unto Him still comes to sinners, and there is still room in His school. For whom is there room? For "fools, and slow of heart." □

Concerning the Word Preached

Do we prize it in our judgments? Do we receive it into our hearts? Do we fear the loss of the preached Word more than the loss of peace and trade? Is it the removal of the ark that troubles us? Again, do we attend to the Word with reverential devotion? When the judge is giving the charge on the bench, all attend. When the Word is preached, the great God is giving us His charge. Do we listen to it as to a matter of life and death? This is a good sign that we love the Word.

—Thomas Watson



Bible Study

The Life of Daniel (14)

Rev. C. Vogelaar, Clifton, NJ

“And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days” (Daniel 8:26).

The prophet Daniel has spoken in the previous chapter about the Son of man; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed. The enemies will not be allowed to pluck one of His subjects out of His almighty hands. He will lead them safely through the wilderness and bring them to Himself, in spite of the many assaults of the enemies. Also, in Daniel 8 we read about the power of those who hated God and His people. Daniel received another vision two years after the one we read of in chapter seven. It happened while he was in the palace at Shushan.

The ram and the he goat

We read in verse 3, “Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.” This ram appeared to be very aggressive, pushing westward, and northward, and southward. There was not one that could deliver out of his hand. It is evident that he represents a powerful country, and verse 20 tells us something more about it. “The ram which thou sawest having two horns are the kings of Media and Persia.” They cast down the Babylonian powers and ruled over a large part of the Middle East. However, Daniel saw, in verse 5 that, “an he goat came from the west.” The he goat attacked the ram with the two horns and overcame him (verse 7), “but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.”

That he goat became extremely powerful; in verse 21 we read, “And the rough goat is the king of Grecia.” The great horn that the he goat had between his eyes is the first king. It is the king of the Greek/Macedonian dominion, Alexander the Great. Yet, it is an earthly power, no matter how great and impressive this temporal power is. We have seen this also in the history of the world. God’s servant may see this because also this Greek/Macedonian reign will be replaced. We read in verse 8, “the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” That the great horn was broken symbolizes the death of Alexander the Great, and the four horns in place of it represent the four kingdoms into which Alexander’s empire was divided. How transient is earthly power and glory. The prophet Daniel sees that out of one of those four

kingdoms “came forth a little horn, which waxed exceeding great.” It is the beginning of the reign of a terrible enemy of God and His service.

The war against the Lord of Israel

This little horn waxed great, “even to the host of heaven.” It became so mighty and so proud that we read in verse 11, “Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.” It had not been easy when the Medes and Persians reigned over Israel. Also, Alexander the Great was a heathen king, and where was now the glory of the God of Israel? During the power of the little horn that became exceeding great, it became much worse. An explanation we read in verse 23, “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” It is the time after Malachi, the last prophet of the Old Testament, when Antiochus Epiphanes will excel in bold enmity and fierce anger against God’s service in Jerusalem.

It was after 175 B.C. when Jerusalem was brought under his power that the cruel ruler did not hesitate to desecrate the holy temple of God. How it must have grieved the God-fearing remnant that was still among the Jews. They have learned what David expressed in Psalm 27:4, “One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.” In this temple the daily sacrifices were taken away, and there were no priests serving there anymore. Instead of Israel’s ceremonial worship, a terrible idol, representing Zeus, was placed in the sanctuary. The cruel ruler, filled with enmity against God and His people, forced the Jews to eat swine meat, which was ceremonially unclean to them. All scrolls of the Old Testament had to be burned. No prayer could be offered to God in the temple, no circumcision, a token of God’s everlasting covenant, could be performed. This enemy was very sly and deceitful. Not only did it become true that he, verse 24, “shall destroy the mighty and the holy people,” we read: “And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many.”

Antiochus Epiphanes is a picture of the rule of the anti-Christ. It is as if Daniel may look to the end of times when God’s true church shall experience great tribulation and heavy oppression. Oh, how many will deny their faith

and fall away. What a wonder it would be if we would remain faithful and not deny the great King. Then the oppressed church will say “How long yet, Lord, shall the enemy triumph and blaspheme Thy name?” The love to God shed abroad in their heart will cause them to mourn and grieve, also now in these days, about the sad condition of our countries and churches. Yes, we must also say “our churches.” The enemy knows he has only a little time, and also in these days of Coronavirus and restrictions, he will seek to destroy the churches where God’s truth may still be faithfully proclaimed. Oh, how we need one another. The many discussions concerning how to react to government instructions may drive one away from the other; instead, we together, in shame, should be sorrowing in our unworthiness before the Lord.

The almighty King

The enemy will not have the final victory. When the question is asked, verse 13, “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” the answer Daniel receives is that after 2,300 days, the sanctuary shall be cleansed. That implies that the enemy will be broken in his power and that God will arise to make His enemies flee. We read in verse 25 of Antiochus Epiphanes, “he shall also stand up against the Prince of princes; but he shall be broken without hand.” This is fulfilled in the life of this cruel ruler. God, the righteous Judge, summoned him to stand before His judgment seat; after suffering from a violent disease God took him away from the earth. The awful disease was an impressive token of God’s wrath, and nothing remained of this man’s imaginary power and high position. God’s judgments are just, but they come at His time because this was a war not only against Israel but against God.

In the last days, the end of times, the anti-Christ will also stand up against the Prince of princes, that is Christ, and he shall reign with great power, with craftiness, blinding people: “by peace shall destroy many.” Oh, how many in our days are poisoned by flesh-pleasing teachings and philosophies in universities, colleges, and in the media, to prepare the way for this anti-Christian world government. No, we do not have to believe in conspiracy theories, but God’s truth will stand forever, and this is the truth foretold already so many years ago by the prophet Daniel. We read of the anti-Christ in 2 Thessalonians 2:3b&4, “for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God,

or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” That is what will happen in the end of times.

Will we stand the test? No, never in our own strength but only by the power of Him whom Daniel saw in this vision and who has said “All power is given unto Me in heaven and in earth.”

My dear fellow travelers, the times are dark, and the footsteps of the coming King can be heard if only we may have ears to hear them. Bow before this King, surrender to Him, lay down your weapons, and ask Him to be your Captain and Leader so that you might be taught to fight the good fight of faith. Oh, you weak and crippled soldiers, who are led by this almighty, faithful and gracious Captain, you will not perish. He will safely keep you and lead you so that with Paul you may glory, “I have fought a good fight...I have kept the faith.” What a wonder. Then the Lord will forever receive all the honor and glory for this. □

(To be continued)

My dear fellow travelers, the times are dark, and the footsteps of the coming King can be heard if only we may have ears to hear them. Bow before this King, surrender to Him, lay down your weapons, and ask Him to be your Captain and Leader so that you might be taught to fight the good fight of faith.

Self-Knowledge

Dr. H.F. Kohlbrugge who had much self-knowledge once wrote: “When we are speaking of someone else, we have gone too far.” That was also the case with the Pharisee in Luke 18. He saw the publican, but the publican did not see the Pharisee... When David acknowledged his guilt before God, it was remarkable that he did not say, “But Bathsheba is also guilty.” Oh, no; he did not mention her at all. His confession was, “Against Thee, Thee only, have I sinned, and done this evil in Thy sight” (Psalm 51:4a). When he became a sinner before God, he took over all the guilt.

Years ago a child of God expressed it thus, “Guilt is a beast that no one wants to have in his house.” Our aim is to remain a Pharisee, but the Lord Himself must make us true sinners, guilty sinners before God. To do that, an almighty power is necessary, and only the love of God can humble and soften our hard heart. Then the Lord says, “If My people shall confess their iniquity, then I will remember My covenant.” That is personally, but it is also true for the nation and the church. The Lord then will be entreated of His people (Ezra 8:23).

—Rev. W.C. Lamain



From Our Inheritance

The Wound of the Lance

F.W. Krummacher (1796-1868)

(Taken from *The Suffering Savior*)

On our return to the scene of suffering on Calvary, we find a great change has taken place. Profound silence reigns over the three crosses. Death had spread his sable wings over the sufferers. The gazing crowd which surrounded the place of execution has dispersed—in part deeply affected and conscience smitten. Even the little company of faithful women, almost ready to succumb with grief, appear to have returned to the city. We therefore find only the Roman guard, and beside them the disciple whom Jesus loved, who, after he had safely lodged Mary in his peaceful cottage, could not resist the urgent impulse to seek again the place where He that was all to him, hung on the cross. Who could we have wished as a witness to the last event on Calvary sooner than this sober-minded and sanctified disciple? He relates to us in all simplicity what he beheld.

The priests and the scribes, accustomed to strain at a gnat and swallow a camel, think not of the heinous blood guiltiness they had incurred but only of the prevailing custom in Israel, to take down from the gibbets, where they had been exposed to public view as a warning to others, the bodies of the malefactors, and inter them before night. This custom was founded on an express divine command. We read in Deuteronomy 21:22&23, “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.”

This is a peculiar ordinance which we should scarcely have been able to account for had not the Spirit of the Lord Himself presented us with the key to it. The fact that God points out those that are hung as especially burdened with His curse compelled the more thoughtful in Israel to infer that there was something typical in it; because a wicked man, though not thus put to death, could not really be less accursed than one whose dead body was thus publicly exhibited. Therefore, the divine command to inter the body and the promise connected with it, “So shalt thou bury with it the curse that rests upon the land,” unfolded the consoling prospect that a removal and a blotting out of guilt was actually possible.

Since it followed, of course, that it could not be affected by the mere interment of executed malefactors, the idea must have occurred to them that in the divine counsels, the removal of the curse would, at a future period, be actually accomplished by the death of some prominent mysterious Personage. Now, when believing Israelites hit upon such

thoughts, their ideas were in accordance with God’s intention, who, in the ordinance respecting malefactors that had been put to death, had no object in view other than a prophetic symbolizing of the future redemption of Christ. The latter is clearly evident from Galatians 3:13&14a, where the apostle says, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That”—instead of a curse—“the blessing of Abraham might come on the Gentiles through Jesus Christ.”

Here Christ is undeniably set forth as the antitype of those who were hanged in Israel. On the cross He bore the curse for us, and in doing this, died the public death of a criminal. After He had commended His Spirit as a voluntary offering into the hands of His Father the curse that lay upon the earth and its inhabitants was actually interred with His body since all that believe on Him are free from the curse and become heirs of an incorruptible and heavenly blessing.

Hence, how deeply significant does the scene of Calvary appear which we are now contemplating. The persons who are acting there do not know indeed what they are doing, but this does not prevent them from being led by the hand of divine Providence. Without reflecting further, they call to mind the letter of the Mosaic law and believe they ought to hasten with the taking down of the bodies from the crosses in order to bury them, both because the day begins to decline and because it is the preparation for the great Sabbath—that of the feast of the Passover, and thence particularly holy. They, therefore, proceed in a body to Pilate to request him to cause the legs of the three criminals to be broken as was customary, then to be taken down, and afterward interred.

The governor does not hesitate to grant their request and, at the same time, sends another guard to the place of execution to break the legs of the malefactors and to convince themselves of their being really dead. It was considered an act of mercy to those that were crucified to hasten their death by breaking their legs with an iron bar and then giving them a *coup de grâce* on the breast. The beginning was made with the two malefactors, but when they turned to the Lord Jesus, every sign of His being already dead was so apparent that the breaking of the legs was thought needless, especially as a spearman pierced His side with his lance, which alone would have sufficed to have caused His death, had the divine Sufferer been still alive.

In the abstract, this occurrence appears of extremely trifling importance, but the Evangelist John who so expressly states it, regarded it with other eyes. In the twofold fact of

the Savior's limbs not being broken, and of His side being pierced by the lance, he recognized a divine interposition by which two ancient prophecies were fulfilled. "These things were done," says he, "that the Scripture should be fulfilled, A bone of Him shall not be broken." This was said in reference to the paschal lamb (Exodus 12:46), to which the evangelist here expressly attributes the significance of the type of the Lamb of God, offered up for the sins of the world. As a shadow of Him that was to come, the paschal lamb was to be a male, and in order especially to imitate the holiness of Him who was prefigured, it was required to be without blemish. That not a bone of Him was to be broken was intended to point out that Christ would offer Himself as an atonement to God, whole and undivided; and those who desire to become partakers of His salvation must appropriate Him to themselves entirely. The Lord also in that appointment aimed at the establishment of an additional sign, which when the Messiah should appear, would contribute clearly to make Him known to everyone. John seems to say to us in his narrative, "Behold, here the predicted sign!" The fact that the sacred vessel of His body remained un mutilated impressed the confirming seal upon the deceased as the true atoning Paschal Lamb. He is the righteous One, of whom it is said in Psalm 34:20, "He keepeth all His bones: not one of them is broken."

In the wound with the spear, the evangelist sees the fulfillment of another passage of Scripture. "Again," continues he, "another Scripture saith, They shall look on Him whom they pierced." The word of the Lord by the prophet presents itself to his mind where it is said, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon Me whom they have pierced" (Zechariah 12:10a). This passage was an inexplicable riddle to the Jews, on which account in the Greek version of the Septuagint the original word, without any ground for doing so, instead of "pierced" has been rendered "despised."

The only true meaning of these prophetic words has, since then, been made evident to thousands and will become so to thousands more—yea, even to the whole world, either in the day of grace or of judgment. Either they who have hitherto denied Christ the homage due to Him shall be enlightened by the Holy Spirit and with weeping eyes and supplicating hearts shall look up to Him; or they shall experience what the apostle announces beforehand in the book of Revelation, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen."

Thus, you see how the profound evangelist discovers in all that occurs on Calvary, even in the most unimportant

circumstance, a striking divine hieroglyphic which solely has reference to the acknowledgement and glorification of Christ as the true and promised Messiah and Redeemer of the world. Who does not perceive that in all these various events the hand of a living God overrules and causes them to occur in such a manner that one prophecy after another is fulfilled by them to the letter? How highly the evangelist estimates them as a means of strengthening our faith, he proves very impressively by the words, "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

The narrative states that "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." It has been supposed that John laid so much stress upon this circumstance because he believed it might serve to refute certain erroneous spirits of the day who assigned to Christ an imaginary and not a real body. It is certainly possible that, in giving account of the matter, he was partly induced by such a motive, but it is the miraculous nature of the event that chiefly excited his interest in it. In dead bodies the blood always coagulates, while from the wound above mentioned, on the contrary, it flowed clearly and abundantly, unmixed with the water which burst forth from the pierced pericardium of His heart and ran down from the cross.

That which most deeply affected the soul of the beloved disciple was the divine spectacle he perceived beneath the wondrous event. In the water and the blood, he sees represented the most essential

blessings of salvation for which the world is indebted to Christ. We know that in his first epistle he points out the fact of His coming with water and blood, as well as with the Holy Spirit, as the most peculiar characteristic of the Redeemer of the world; and who does not perceive, in these words, that the wondrous event on Calvary must have been present to his mind?

What do these three elements imply? Water chiefly symbolizes to the evangelist, in accordance with the figurative language throughout the Holy Scriptures, the moral purifying power of the word of Christ—yea, the atmosphere of His kingdom. Wherever the gospel penetrates, it changes the moral aspect of nations, apart from regeneration and conversion, in the more limited and specific sense of these words. Decorum and mental culture expel barbarism. Discipline and order take the place of a licentious service of sin. Animal carnality finds its bound in the rising apprehension of a superior ideal of human life.

Even as justice establishes its claims in legislation and civil institutions, so does also love. Men become conscious of the obligation for mutual assistance and kind offices. Attention to the poor and the sick erects its hospitals and opens to the destitute its places of refuge. There is nothing

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which is not cemented, ennobled, and transfigured, as soon as affected by the gentle breath of the Christian religion. Compare even the most degraded of the nations of Christendom with any of the heathen and say if in comparison with these they may not, in a general sense of the word, be termed regenerated? It is in these effects that the water of Christ and His gospel manifests itself.

Suffice it to say that by means of His Word and the planting of His Church, a moral purification ennobling and transforming the human race emanates from Christ, and to these results the water which flowed from Jesus' open side symbolically points.

Yet water alone would not have saved us. We are deeply involved in guilt in the sight of God; and though we might cease to accumulate fresh guilt, our former offences would not on that account be undone and blotted out. Besides, notwithstanding all the cleansing and ennobling of our lives by the Word—when measured according to the model of the divine requirement—we remain poor sinners as before and exposed to the curse. We therefore need besides a moral reformation, a deliverance from the sentence of condemnation which impended over us, and a being placed in a state of grace.

For this necessity—the most urgent of all—that which is requisite is supplied by the blood we see streaming along with the water from the wounded side of Jesus. It points out the ransom paid for our guilt, One for all before God, as well as the atoning sacrifice by means of which the reconciliation of divine justice with God's love to sinners is brought about. The blood flowed separately from the water; justification must not be mingled with, much less

exchanged for, personal amendment. That which recommends us to the love of God is solely the merit of Christ and by no means the work of our own virtue. Certainly, union by faith and life with Christ is requisite on our part, but in Christ's righteousness, and in that alone, do we receive the absolution from deserved punishment; even as, for its sake alone, we are reinstated in the privileges of divine adoption.

We know that water and blood by no means exhaust the exhibition of the saving efficacy of Christ's merits. There are three, says the apostle, that testify for Him and of Him on earth—the water (the power of the Word), the blood (the atoning and peace-bringing effect of His vicarious sufferings), and the Holy Spirit, who not merely amends but renews, not only prunes away the twigs from the tree of sin but roots it up, and plants in its places an essentially new being and life. He who passes through the world adorned with the three-fold seals of such powerful credentials must be the Redeemer

and Messiah ordained of God. John regards it as scarcely possible that anyone can mistake this and vehemently urges us to swear fealty to Him along with himself while most impressively exclaiming, "He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

Let us, then, also believe that we may likewise experience the Lord of Glory as Him who cometh with water, blood, and the Holy Spirit—that is, cleansing, reconciling, and regenerating. Let us give ourselves wholly and without reserve to Him after He has given Himself up to death for us. □

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Evidences of Being Born Again

Strong desires and affections to the Word of God are a sure evidence of a person's being born again. If they be such desires as the babe has for the milk, they prove that the person is newborn. They are the lowest evidence, yet they are certain.

—Matthew Henry



Contemporary Issues

Serious Times

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

(Taken from the January 2021 issue of *Church News of the NRC in Ontario, Canada*)

To our readers: You will observe that several references in this article are now past events. This is due to the author having written this article in late December 2020, yet its contents remain most appropriate for today. (Ed.)

We hardly need to mention that we live in serious times. For a year now the coronavirus from China has been spreading around the world, also affecting us in Canada in earnest since March. Many, many people have entered eternity by way of this sickness, and many more have fallen ill. We shall not list the multitude of consequences, hardships, and sorrows, but it is clear that the world has been turned upside down. The Lord spoke, and He is still speaking today.

The question for us all should be: Have we hearkened, or have we stopped our ears? Have we owned our trespasses and confessed our guilt unto God, or have we hardened ourselves? Was there godly sorrow on account of our sins, and was there repentance unto the Lord, or have we been busy rebuilding our idols of prosperity and pleasure? How little, how precious little humbling is heard about in all this turmoil, even in church. Should we not inquire: Has our life been given unto us for a prey, in all places whither we go? "My soul, how stands the case with Thee?" Can we meet our Maker in righteousness and peace?

Many have set their hopes upon a vaccine as an idol and do not trust in the Almighty. Where, even among us, is the dependent life on the Lord? Who realizes that unlawful means cannot please God? Making our body sick is quite contrary to the sixth commandment and cannot, we believe, be a lawful means. We must, to be sure, carefully use all proper means; indifference is also sin, while ignorance is no excuse, especially if it be willful. Alas, we all carry the spirit of pride, evident in Paradise, and in our heart. Bowing grace was given unto Job when he testified in the midst of afflictions which we have never yet faced: "What? shall we receive good at the hand of God, and shall we not receive evil?" This is the practice of Lord's Day 10, that God upholds and governs heaven, earth, and all creatures, and that God's child may testify, "...herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, and all things come, not by chance, but by His Fatherly hand." Blessed are people who have such a blessed portion.

We are living in serious times. Ontario will be locked down again. Other provinces, states, and countries have similar regulations. By renewal our church attendance will be severely restricted, limited to ten people. May the Lord help in the services, whether preached or read. We hope and pray that He will grant a forfeited blessing upon listening to His Word, in the homes and in the hearts, but also unto those who will be able to attend in church. We are not persecuted, and we still have God's testimony. Has it become more precious to you in these months?

Even while the times are serious, we are called upon to commemorate the birth of the Saviour. Soon after it will be New Year's Eve and New Year's Day. What better can we wish for each one than that the angel's message will enter our heart: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Those were truly good tidings of great joy, proclaimed in very dark circumstances. Therein the Lord showed that He reigns, for His Son was given in this dark world to be the Light of salvation.

May the Lord uncover to us our darkness and blindness. May He be pleased to visit us with the Dayspring from on High. May we experience the rising of the Sun of Righteousness with healing in His wings.

We wish strength and comfort to all mourners, to the sick and lonely, to all in affliction. We remember all who care for the sick and weak in hospitals and other places of mercy. We wish help and strength in our schools, especially conversion for teachers, students, and school boards alike. May there be prayer for those given by the Lord to be over us in authority. We wish the Lord's indispensable blessing to all who serve in the offices of His church. May the congregations still receive tokens of His favor.

Soon, if we may live, a new year lies before us. We sincerely wish you all God's indispensable blessing. Young and old, the times, in which it is our lot to live, are serious indeed, but the Lord is on the throne. By His Spirit He has caused it to be written: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." □

Make and keep our conscience very tender in Thy fear.

—William Tiptaft



Doctrinal Studies

How God's Attributes Are Commonly Distinguished (1)

Rev. J. Fraanje (1878-1949)

(Taken from the August 1971 issue of *The Banner of Truth*)

Notes out of the catechism classes of Rev. J. Fraanje

Our lessons today in Rev. Hellenbroek's Catechism pertain to the explaining of the attributes of God.

Question: How are God's attributes commonly distinguished?

Answer: Into communicable and incommunicable attributes.

Notice, it is not meant here that the attributes of God are divided; no, they are God Himself, as he (Rev. Hellenbroek) says in the past question. This is easy to prove. For example, Light, Life, Love, and the Truth, etc., are all attributes of God. In the meantime, God Himself is also called the Light, the Life, the Love, and the Truth. Therefore, He is that Himself. So, it is clear that God's attributes are not to be separated from God and not to be distinguished from God. They are not something other than God but truly God Himself, and in Him are all things an eternal perfection.

We call the divine attributes various names because of our limited understanding and because they have a remote resemblance to God's perfections respecting His creatures. For that reason, we speak of five incommunicable attributes of God, namely: 1) Independency, 2) Simplicity, 3) Eternity, 4) Omnipresence, and 5) Immutability. We call this group incommunicable because there is not the least resemblance of them in any creature. Hellenbroek also names seven other attributes that are called communicable: they are God's Knowledge, Will, Power, Goodness, Grace, Mercy and Patience. These attributes are called communicable because there are mere traces or remote likenesses in the creatures. However, they are also infinite and completely incommunicable when related (or ascribed) to God.

In order to not cause confusion by handling too many things at once, we shall speak this afternoon about the incommunicable attributes. The first attribute is called Independency. Hellenbroek says that the Independency of God means He is self-existent and self-sufficient. Who is the only independent being? Only God is independent. He is completely free—not dependent upon a creature, neither in His existence, nor in His work.

For the very reason that the Triune God is the only independent being and always will be, do you, boys and girls, not see how wicked and God-dishonoring it is for men to declare a country independent? Maybe some of the older ones among you remember that in 1913 a great feast was celebrated in the Netherlands, which the people called the Feast of Independence. There had been no war in one hundred years in our country and, in that sense, it was free of all other countries. It is wonderful if a country can remain at peace without interruption for one hundred years, but does that give one reason to say we are indepen-

dent? No; in doing so, we dishonor the Lord upon whom we were totally dependent throughout those most privileged years. Never use that word, therefore, in connection with a person or a country. Remember, independency is an incommunicable attribute of the divine Being.

Who was the very first one in the world to declare man to be independent? The devil in Paradise. It was there that man wanted to be free of God and, as a consequence, independent. Adam and Eve lived there in communion with God. They knew Him in the cool of the day. The devil, as you all know, is a fallen angel. Since his fall, caused by his revolt against God and his being banned from heaven to the abyss, he holds an everlasting hatred against God. He knows very well that there is no possibility of his ever being in God's favor or returning to heaven. Do you know what he wants to do now? He has discovered that it is impossible to touch God as God. He lost that struggle. Now he tries to harass God in His works. All the fallen angels (those who became devils) wander about as spirits, and with permission, have the power to show themselves in any form.

The devil went to Eve in this way soon after Creation. He came in the form of a serpent and said, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman said unto the serpent, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Observe how slyly the tempter went to work. He didn't begin by saying to Eve, "There is no God," or "God knows nothing of it"—no, he acted at least as if he were inclined toward God as Eve was because he referred directly to God's omniscience in saying, "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." You all know what the results were. This is not the time to relate this history, but I want to call to your attention how the devil began ages ago to place the image of "independency" before man—being as God, knowing good and evil. That charms the poor soul. It entices him to be free from God, loose from all ties and, thus, through desire for independency, become eternally shackled to sin and death. Do you see now how the devil was a liar "from the beginning," just as Jesus said? In addition, he confirmed his lies with an oath when he said, "God knows."

In the next issue we will continue with the instruction on God's attribute of Independency. □

(To be continued)



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

Can you explain what is meant by the ministry of reconciliation?

This is a biblical word with a deep, rich meaning. We read in 2 Corinthians 5:18: “*And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.*” There are two keywords here: ministry and reconciliation. Let us take a closer look at both, beginning with the word reconciliation.

The word reconciliation implies enmity, a state of war or disharmony. There is no need for reconciliation if two parties are fully at peace with one another. Alas, this is not the case between man and God, by nature. Scripture clearly teaches us that there is enmity between man and God because of our fall and disobedience in Paradise. Our sins cause God to hide His face from us “that He will not hear” (Isaiah 59:2). This enmity causes God’s presence to be a consuming fire and an everlasting burning (Isaiah 33:14). The Apostle Paul refers to this enmity, among others, in Romans 5:10 and Ephesians 2:16. In apostolic times there was the belief among the Jews that man had to initiate a reconciliation with God. It appears that this generation of *believers* is still alive today. What Paul manifests, however, in 2 Corinthians 5:18 is the marvelous truth that not man but God makes Himself the subject and man the object of reconciliation. All things are from God; from God all blessings flow. What an eternal wonder it is that God has not abandoned His fallen world but from eternity was the first to restore what He did not destroy; God was the first to come with an overture of peace to Adam and Eve after they fled and hid themselves from God in the garden.

Throughout the Scriptures we find an abundance of such undeserved overtures of God in Christ. All things are of Him, but all sins are of man and belong to us. All fault lies with man. All alienation from God is to be charged to man’s account. We remain, at all times, accountable to God for each and every sin, and, yes, all responsibility to be reconciled with God also lies with us. Yet, all *reconciliation* God has laid for His own account, that is, for the account of His Son, Jesus Christ. This is truly the mystery of sovereign grace through atonement for sin. The origin and ground of salvation lie not in men who at some point in life became tired of their enmity against God and said, “Lord, let us make peace.” No, something entirely different took place. In due time Christ died for the ungodly (Romans 5:6b). This implies love for enemies and becomes evident especially when we study the word reconciliation. There are multiple words in Scripture that are translated with recon-

ciliation. The word Paul uses in 2 Corinthians 5:18 (*katallasso*) according to scholars has also reference to the element of substitution, in the sense of *instead of* or *an exchange*. Jesus took upon Himself the rejection and enmity of man and gave peace with God through the cross of Christ (Colossians 1:20). Thus, Christ received in His humiliation what His Church deserves eternally, but the Church receives from His exaltation the love of God which pertains to Christ. The price of sin was laid upon Him, and He gives the reconciliation of *paid in full*. Blessed, holy, unfathomable exchange—here opens the ocean of love and reconciliation in and through the blood of Christ.

Now, concerning the first word, the *ministry* of reconciliation, we could describe this as follows: the redemptive act of God’s reconciliation through Christ, becomes, in the preaching, the *ministry* of reconciliation. I found a beautiful description by one of our Dutch authors. “By preaching the reconciliation in Christ, the apostles *as deacons hand out* this benefit. They bring this redemptive act to the world. They show what has happened and how a totally new situation has come into being. They pray the people to believe this, that is, to no longer remain in their sin, death, and enmity, but to enter into the life and childship of this newly formed state of righteousness” (E.J. Pop in *Bijbelse woorden en hun geheim—Biblical Words and Their Secret*). This is exactly what Paul mentions only two verses later in “*Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.*” Charles Hodge writes: “It is therefore the peculiar duty or special design of the ministry to proclaim to men that God, justly offended by their sins, can be just and yet justify those who come to Him by Jesus Christ.”

Hence, with *ministry* is meant the very preaching of the gospel. Consequently, a tremendous responsibility rests upon the minister of the Word of God. He is commissioned by God to represent the Lord of lords and King of kings before the people to whom he has been sent. He may not speak his own words but must speak only the words that God has revealed to him. Likewise, the hearers must receive this ministry in the same manner. God makes His appeal through the ministry of the Word unto all those who hear the Word preached. This renders all hearers without excuse if they reject both the reconciliation and the ministry of the same, as the Canons of Dordt clearly explain in the Second Head, article 6, namely, that “this is not owing to any defect of insufficiency in the sacrifice offered by Christ upon the cross but is wholly to be imputed to themselves.”

Let us not rest before we may know not only the ministry of reconciliation *objectively* but the very means for it, namely, the blood of Christ *subjectively*, that is, in the heart.

All things are from God. How shall we escape if we neglect so great a salvation?

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



For Young and Old

A Wild Hunter Captured (3) Or God's Great Mercy Related on a Particular Occasion in the Life of Titus Klose

(Taken from *The Wonderful Providence of Almighty God Seen in the Lives of Young and Old*, Series No. 10)

“**N**ow,” said his wife, casting her eyes upward—for she had prayed in silence to the Lord—“this morning the Lord will again cause a shoot to spring forth from your dry root; for He is mighty to cause the unfruitful to be a father of a multitude of people. Go, Samuel; I pray thee, the Lord will be with you.” With these words his wife gave him his cane and hat, kissed him heartily, and with an inward sigh let him out of the door.

While the preacher (Samuel Annear), sighing and bowed down, traveled through rain and storm on his way to the church, let us return to the chamber of Titus Klose. He has raised the shade of the window facing the street as high as it can go because of an approaching storm. The gathering clouds being dark and stormy caused a very somber look upon the face of the wild hunter; dissatisfied, he brushed his brow while he watched the struggle of the elements outdoors. “It’s this weather,” he grumbled to himself. “It seems as though it is determined to make my life miserable. Last Thursday I was cast to and fro on the sea, and now when we wish to have a gay time, the weather is such that no one dares to venture out. The boys will not come; there is no use looking.” Nevertheless, he drew towards the window to look over the countryside to see if by chance some of his friends were coming. “No earthly being,” he spoke, “not even a dog; may the devil catch them for being afraid of a little wind and rain!” Looking at his watch and shaking his head he paced his chamber while cursing each of his comrades. Finally, he called his servant to saddle his horse. “Master,” said his servant, “in such weather?”

“My horse, I say!” answered Klose harshly, “I am going to Stamfoxe if I have to swim. If I can have no pleasure, those pious saints shall have none either. I have sworn that this papist shall know today that it is raining and storming. Go at once, quickly!”

When the horse was ready, Klose put on his raincoat, pulled his cap down over his ears, jumped in the saddle and rode off.

Shortly he reached Stamfoxe, stabled his horse, and started for the church. To his amazement he saw the preacher was not yet in the pulpit although the clock indicated the services were now a half hour late in starting. The preacher appeared soon thereafter, and Klose decided to listen to a portion of the sermon before starting the uproar he had planned. He figured this could be done easily in as much as no one recognized him in his attire. When Klose saw the preacher ascend the pulpit, he received an impression as never before. The bent posture of this servant of God who showed a deep inward feeling of sorrow and grief, his pious countenance, which showed humility and meekness—his speaking eye which shone with inward love and deep desire for heavenly comfort—this all had an immediate effect on the wild hunter, not unlike the spring sun which melts the winter ice. Something in his heart kept saying, “You would have to be a real mean person and every bit of feeling be banished if you could do any harm to this guiltless lamb.”

The preacher commenced the services by having the congregation sing a portion of Psalm 68: “Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.” One of the listeners standing beside Klose, having noticed he had no book, invited him to sing from his. Although not grateful, Klose cast his eye in the book and although he did not sing, he read the triumphant song wherein the children of God rejoice over the workers of unrighteousness. Klose now recalled how he had heard his pious mother sing this same song many times in his youth which brought forth numerous hidden thoughts that his folks had impressed upon him but which were entirely forgotten through the maelstrom of sin. Till now, he had carefully counteracted anything that might bring back these memories. However, when the time of love has come, nothing hinders the Lord’s work; He then calls those who sit in darkness to His wonderful light. During the singing of this song, Klose’s soul was cut asunder by the invisible God. ◻

(To be continued)



Current Events

Canada Anti-“Conversion Therapy” Bill Becomes Much Worse

Canada’s federal Justice Committee completed its “review” of Bill C-6 (the “conversion therapy” ban). However, instead of listening to the serious concerns brought forth by scores of qualified medical experts, church leaders, ex-LGBT representatives, and parental rights groups, the Liberal majority shut their ears and hardened their hearts and made the bill worse. Liberal Committee members ignored many qualified objections. They even ignored the personal stories of those who found help with counseling. Now it is even a crime for parents to control how their children wish to dress. If they don’t go along with their child, they could lose their child and go to jail. This bill will also ensure that any public messages espousing a traditional view of sexuality or gender can be “seized” or “deleted.” There are no religious exemptions in Bill C-6. *(At the time of this writing you can still take action. Visit arpacanada.ca to learn the details and how to take action. The hope of those opposed to C-6 is no longer to be able to defeat the bill, but that there will be sufficient opposition voices raised so that some of the most dangerous parts will be changed —Ed.)*

—LifeSiteNews.com

Abortion Ban in Poland Opposed by Opposition Party

A Constitutional Court ruling last October mandating a near total ban on abortion has upturned nearly three decades of an already conservative abortion stance where abortion was only allowed in very specific cases. Opinion surveys have shown a sharp turn towards the left among youth, while the ruling Law and Justice party appeals to older, poorer voters. Now Poland’s main opposition Civic Platform party has called for changes in the law to allow pregnancies to be terminated on demand. This is a shift for the centrist party amid growing strife over abortion in the predominantly Catholic nation. Political observers say these young voters, many of whom filled the streets with protests for weeks after the court ruling, may be crucial to the outcome of the next parliamentary election due in 2023. Legislative changes are unlikely in the current parliamentary term which is due to continue until then.

—USNews.com

Department HHS Nominee a Huge Risk to Pro-Life Effort

President Biden’s announcement that he will nominate California attorney general Xavier Becerra to head HHS is a massive blow to all who value women and the lives of the unborn. Becerra has made a career of expanding abortion access, removing protections in place to protect women, and targeting pro-life groups. Becerra has previously filed numerous lawsuits to overturn pro-life laws in Arkansas, Louisiana, Mississippi, Missouri, and Ohio. Some of these laws protected women from unscrupulous abortionists, and meant to ban only late-term abortions. It would be a mistake to confirm such a pro-abortion radical to lead HHS.

—MarchForLife.org

Court Gives Churches Win Amid Coronavirus Restrictions Fight

A divided Supreme Court blocked California’s COVID-related ban on indoor worship services in early February but allowed other restrictions affecting houses of worship to remain in place. The justices fractured in the two cases—the latest to come before the court, pitting religious groups against city and state officials seeking to stop the spread of the pandemic. California has instituted a tiered system that resulted in a total ban on indoor services in some counties. The court blocked the prohibition on indoor worship services in the most hard-hit areas but

allowed some limitations based on capacity percentages to stay in place as well as a prohibition on singing and chanting during indoor services. Some of the justices would have granted the churches the full relief they sought while the other justices would have sided with the state.

—CNN.com

Now What? How Do We Move Forward in U.S.?

Shortly after the troubling, unnecessary violence at the Capitol, Congress certifying the election, and Democratic candidates winning both Georgia Senate runoff elections, Craig DeRoche, President and CEO of Family Policy Alliance, wrote that it was a time to mourn and to pray. These things are deeply troubling for every believer. He also shared four ways to move forward. We should pursue election reform to prevent fraud. We cannot check out for the next four years, waiting for a new shot at the presidency. Instead, we must be on guard, ready to serve as a check on the new administration. We need to plan and strategize for the 2022 (midterm) elections now. Finally, regardless of what’s going on in Washington, D.C., we can focus on advancing our values in the states. The good news is that as believers we never place our hope and trust in political leaders. We do not despair; rather we continue to advance godly values regardless of the political makeup.

—FamilyPolicyAlliance.com

Pakistani Christians Forced to Flee over Facebook Post

Hundreds of Christian families have returned to their homes in Pakistan after threats of violence over a Facebook post forced them to flee. A Pakistani pastor published a Facebook post that some Muslims alleged was blasphemous. It’s unclear what the post said. It may have been a benign post. Christians in Pakistan usually behave very respectfully toward Islam because they fear violence. In the days after the accusation, Islamic radicals threatened to burn the homes of Christians and demanded the beheading of the pastor. Hundreds of Christians fled and police took the pastor into custody. It is unclear whether the police meant to arrest him or protect him. About 98% of the Christians who fled their homes have since returned, but the pastor will probably have to flee to another place if he leaves police custody.

—ChristianPost.com

In-Person Worship Restrictions Challenged in British Columbia

In early March 2021, the Chief Justice of the Supreme Court of British Columbia will hear arguments regarding the constitutionality of the public health orders in that province prohibiting “in-person worship” due to COVID-19. The challenge has been launched by three churches and supported by others. The situation in BC is unique in Canada since bars, restaurants, gyms, grocery stores, and retail outlets can operate freely so long as they have certain protocols in place.

—Adapted from the bulletin of the Free Reformed Church, Grand Rapids, MI

Decrease in Church Attendance Forecast in Post-Coronavirus Life

According to sociologist C.S.L. Janse, a recent survey of 1,092 Christians in the Netherlands questioned according to church membership, age, residence, and level of education, reveals an increasing secularization as a result of the Coronavirus crises. Approximately 15 percent of people who attended church in the Netherlands are not planning on returning to church when the crisis is over.

—Reformatorsch Dagblad 2/27/2021



Timothy FOR THE YOUNG

The Confession of Faith (16) **Article XXIII: Of Justification**

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

In the first part of this article, we have already been taught that, according to the Scriptures, and as summed up by our forefathers, the ungodly become righteous before God only by a true faith in Jesus Christ. Now we must consider another question. Is there not a justification before faith? Yes, indeed; if there were not a justification before faith, then the justification by faith would be impossible. Here again, we must turn to God's Word for our proof.

It is possible because in Romans 4:25 we read, "Christ was raised for our justification." He was justified in His resurrection, and in Him the entire Church is justified. We may go even further because justification is also from eternity in the decrees of God, as Paul expresses it in 2 Timothy 1:9, "Grace is given unto the elect in Christ Jesus before the world began." This means that the elect are justified from eternity in the decree of God and also in the resurrection of Christ, and this will be applied in the moment of regeneration when the ungodly are justified.

We may state that there is a justification before faith, but the justification by faith is also necessary in order to derive the comfort from it. This will bring us into a state of reconciliation with God which is the happiness of man.

Our article continues, "And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves before Him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in Him." The last part is almost the same as we find it in the Heidelberg Catechism, "inasmuch as I embrace such benefit with a believing heart."

Faith cannot be missed in salvation since it is the instrument which the Lord gives for accepting the merits of Christ. Without faith we never come into a true relationship with God, and we will never become

a partaker of Christ's merits. When the Lord gives faith, He also gives light in our life to see what we are. By that light of the Holy Spirit, we become ungodly before God. We will weep because of our sins, and we will begin to miss the Lord. One of God's servants who had lived for many years has told that after the Lord discovered his sins unto him, he wept more in a few years than he had laughed in all his previous life. Those tears are a sign of a true sorrow after God, but they do not wash away our sins.

We may have an historical knowledge that the sins of God's people are forgiven from eternity and in the resurrection of Christ, and also in regeneration, but how do I obtain the assurance thereof? Only when we with a believing heart may accept, rely, and rest upon the obedience of Christ. "This is sufficient to cover all our iniquities, and to give us confidence in approaching to God; freeing the conscience of fear, terror, and dread, without following the example of our first father, Adam, who, trembling, attempted to cover himself with fig-leaves." We know that all of our fig leaves are not able to give deliverance but that only the righteousness of Christ can save.

We must appear before the Lord's judgment seat unconverted in our own sight, with no ground in our experience and with a heavy burden of sin upon our shoulders. The comfort from God's Word received in former days is not a foundation upon which we can rest. Oh! What will the outcome be?

Justification is a judicial act, and it is often compared to a court of justice. We find an example of this in Zechariah 3, where we are told of Joshua the high priest standing before the Lord in filthy garments, with Satan standing at his right hand to resist him but Satan is rebuked by the Lord. In a present day courtroom, there are a number of persons such as the judge, the accused, the lawyer, the accusers, and the clerk. We may apply all of these to the divine court, the court of conscience.

God the Father is the Judge, who maintains the injured justice of the divine Being, the Triune God. He is omniscient and omnipresent, requiring satisfaction for the attributes of God. The accuser stands at the right hand of the sinner, and these are the devil and his helpers, whom the accused has served. The Law is also an accuser because our life is not according to the Law, but we trespass in our thoughts, words, and deeds. The sinner is the accused, but, elected by God, he is convinced of his sin, ashamed of his wickedness, feels that he is worthy of condemnation, and is silent under it. In his eyes, the Lord may do what is right; he comes before God naked, laden with original and actual sins, with no other expectation than eternal darkness and hell. Think only of Hezekiah.

The Advocate, or as we would say, the lawyer, and that is Christ, until now hidden behind the justice of God, pleads for the sinner. In ordinary courts a lawyer will only plead, but with Christ it is different. He also paid for the sin. On the grounds of His obedience and merits He may demand acquittal of the sinner. The Judge, God the Father, is satisfied with the work of Christ, and in Him the sinner receives forgiveness. First the righteousness of Christ is imputed, and now by faith it is accepted.

God the Holy Spirit gives knowledge to the sinner of this and seals the justification by faith through internal instruction. These sins will never be remem-

bered any more. The accusers must yield, as we also read in Zechariah, “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” Even the law has nothing to say because it has been fulfilled by Christ for the elect.

We should remember that it is not the Advocate but the Judge who acquits. Not Christ, but the Father justifies the sinner and grants unto him eternal life. Blessed is the man unto whom the Lord imputes not his iniquity. Such a man or woman will end with the benefits in the Benefactor. Then are fulfilled for the sinner the words of Romans 8, “There is therefore now no condemnation to them which are in Christ Jesus...Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth?”

This is a great blessing, and even some of God’s children may come by faith to peace with God; in Christ they may return to the Father and know Him as their Father. These are two different matters—to be acquitted by God as Judge and, in Christ, to return to the Father without spot or wrinkle. They may appear before God as if they have never sinned since the sin will never be found again.

“My dove, My undefiled is but one.” Here in this time state, they will glorify God for the great benefits received; and they shall end in Him who justifies the ungodly.



Bible Stories for Little Ones

The Israelites in the Wilderness (6)

(Based on Numbers 20)

Can you imagine a life without water? Just imagine if you were very dirty and you needed a bath, or if you were very thirsty and wanted a nice, cool drink? Maybe your garden is very dry, and the plants needed water. What would you do if there were no refreshing water?

The children of Israel did not know what to do either. They were on their way to Canaan, and their journey took them through the desert where there were no lakes or streams or wells. It was very hot in the desert, much hotter than where we live. Just try to think how awful it would be to feel so hot and sweaty and not to be able to get to any water.

What should the people do?

We might well ask, “People, have you forgotten what the Lord has done for you all of these years?” I am afraid they had forgotten. What would we have done? The Bible tells us that the people grumbled. They complained, and they cried to Moses.

“It would have been better if God had killed us too, when He killed our brothers for their wickedness,” the people said to Moses. “We are going to die now anyway for there is no water for us to drink. Why did you bring us into this desert? Do you want us to die?”

The children of Israel did the wrong thing when they wanted water—they complained, but Moses and his brother Aaron knew what they must do. They went to the Lord. Do we do that when we have a

problem? Do we bring our needs before the Lord, or do we become angry?

God told Moses to take his special rod, the one with which he had performed all the miracles in Egypt, and to go to a certain large rock. All Moses had to do was to speak to the rock, and cold clean water would come rushing out.

Moses took his rod and went to the rock. He was still so angry at the people that instead of speaking to the rock, he spoke to the people.

“Listen to me,” he said, “Do we have to get water out of a rock to keep you happy?” Angrily he smote the rock with his rod. Then he hit it again. Out gushed water, clear cold water. Water to drink, water with which to wash. How happy the people were.

However, God was angry with Moses because he had not obeyed Him; God had told Moses to speak to the rock, not to hit it with his rod. Yes, Moses had spoken, but he had spoken to the people in anger. Perhaps he did not think that water would flow out of the rock. Now God had to punish Moses for disobeying Him.

Why was God angry with Moses? Wasn't Moses one of His children?

Yes, Moses was one of His children, and God loved Moses very much. It was because God loved him that

He had to punish him. It is just like when your father or your mother punish you because they love you.

God told Moses that he would not be able to enter the land of Canaan; he would die before he came there. Someone else would lead the people into the land of Canaan.

Sometime later, Aaron was also punished, for he, too, died before he could enter the land of Canaan. When Aaron died, Moses removed his priestly clothing and gave them to Aaron's son Eleazar. Now Eleazar would be the priest and offer the sacrifices on the altar to God for the people.

I am sure that Moses cried many times about the sin which he had committed when he hit the rock instead of speaking to it. He probably wished that he could go back to that day and do what God had commanded him. Now he would never be able to go home to Canaan.

There is one happy thing to remember, and I think you can all tell me what it is. Moses never got to Canaan, but he would go to a more wonderful country. It was more beautiful than Canaan could ever be. In this Canaan there would be no complaining people, no wicked enemies, and no hot deserts. Instead of going to an earthly Canaan, Moses soon would go to the heavenly Canaan to be there with God forever.



Moses disobeys God by striking the rock, yet the water flows abundantly.



Bible Quiz

Fainting (2)

Dear Boys and Girls,

Deanna sighed. Should she just ignore the cackling of the chickens for a night? She was so tired. For three weeks, night after night, she had been outdoors in the middle of the night. Even the dog had not been able to prevent her losing hen after hen to the invisible predators in the pitch-black night. Deanna loved her chickens and did everything she could to care for them. She had jumped out of bed each time the dog barked, and several times she had seen the dark shadow flit away into the woods behind the coop. She had wrapped every corner of the coop with extra wire and twine and barricaded the door with logs and rocks for additional security. The dog had chased the wily fox several times, and quite a few raccoons had been caught in the trap. Yet, every morning when Deanna counted, another chicken was missing. Deanna rubbed the kinks in her neck wearily, shut the door, and drew the drapes closed. Perhaps she would be able to ignore the henhouse noise for one night. There seemed to be nothing more she could do. Even the hen which was boss of the coop and always raised the first alarm—the bossiest one who clucked and cackled until the others gathered close to her—had finally lost the battle one night and was dead. Deanna was giving up.

The care people give to their animals, the love and protection they give to their families, the sacrifices they want to make for others, the safety and help they can offer to loved ones, can only go so far. There are times when they wish they could do more, when they feel as though if they had more time or could be in two places at once, they would be able to be there more often for others. People can struggle desperately against dangers, illnesses, enemies, and other harm, yet there are times when they have to say, “All I can do now is pray.” If it is right, they are glad that they may still do that. Sometimes, despite their care, one of their children turns away from the truth or one of their parents passes away from an illness. We can also so often lose the battle against sin. This is why the Bible speaks of human frailty.

This is not like the care of the Good Shepherd. The Lord will never fail in what He undertakes to do. He will never lose one of His sheep. He will never become faint or weary; He never slumbers or sleeps.

He always remains faithful to His own word. We read the word “shall” so many times in the Bible. He does not say that He will TRY. No, He SHALL. “He shall save His people from their sins.” “Ye shall not fear them: for the LORD your God He shall fight for you.” “For with God nothing shall be impossible.” “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

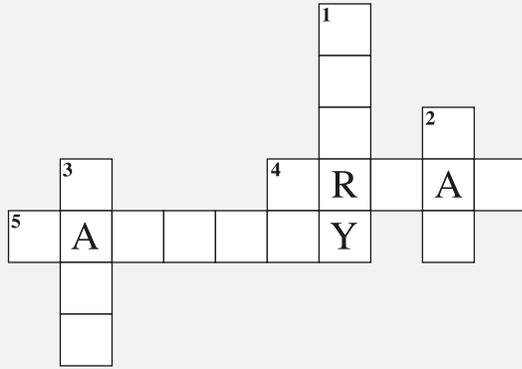
The Lord does not become weary of caring for His people, and He does not let them go. They may wander, and the devil may shoot his arrows at them, but the Lord sees them at all times. His mercy never changes.

We may still ask for this mercy. Do you ask Him often to show you that without His saving mercy we are in danger all the time? Our houses have fireproof insulation in the walls and locks on the doors. Lightning rods keep buildings from being struck, and fences and railings protect us from falling from high places. Cars have air bags to keep us from being hurt in an accident, and medicine bottles have childproof caps. People invent things that do so much that they no longer have to ask God to protect them. They think that they can prevent anything from happening to them by planning their future carefully and from ever becoming poor and destitute by buying life insurance. However, they can never prevent themselves from meeting with death one day, and they can never escape coming before God their Judge. All their safeties will stay behind, and then? Will they have that changeless mercy in their heart? Will they have experienced that God is their only safety, their only Refuge that never falters, or will they have to say, “I always trusted in myself and in my own refuges, and they have all failed?” What about you? Do you pray to the Lord while it is the time of grace, that He will make you a lamb for which He will care, all the way?

*“Hast thou not known? hast thou not heard,
that the everlasting God, the LORD, the Creator of
the ends of the earth, fainteth not, neither is weary?
there is no searching of His understanding.
He giveth power to the faint; and to them that
have no might He increaseth strength.”*

(Isaiah 40:28&29)

Fill in the crossword puzzle below.



Across

4. Psalm 147 — The Lord’s understanding is infinite and His power is _____.

5. 1 Chronicles 29 — To the Lord belong the greatness, and the power, and the glory, and the victory, and the _____.

Down

1. Isaiah 40 — The Creator does not faint neither becomes _____.

2. Job 5 — God is able to redeem from death in famine and from the power of the sword in _____.

3. Romans 11 — God’s _____ are past finding out.

6. Add all the vowels into this Psalter verse to complete it.

“My pr_y_r t_ G_d sh_ll st_ll b_r_s_d
Wh_n tr__ bl_s th_ck_r__nd m__cl_s_;
Th__L__rd, m__st w_rthy t__b__pr__s_d,
W_ll r_sc__m__fr__m__ll my f__s.”

For the Older Children

7. Unscramble the words in this Psalter verse.
“God will our _____ (gstntreh) and _____ (efgeur) prove,
In all _____ (sdrstesi) a present _____ (dai),
And, though the _____ (mbgtelinr) earth remove,
We will not fear nor be _____ (yddsmaie).”

Please send your answers to the address shown below:

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

For the Younger Children

8. Fill in the secret code puzzle on the next page.

* * * * *

Answers to March’s “Fainting (1)” quiz:

- 1. exhorting, tribulation Acts 14:22
- 2. angel Luke 22:43
- 3. country, disciples Acts 18:23
- 4. governor, believed Genesis 45:26
- 5. bread, famine Genesis 47:13
- 6. flee, pursueth Leviticus 26:36
- 7. Zeba and Zalmunna (verse 5)
- 8. Saul charged them with an oath not to eat (verse 28)
- 9. 200 (verse 10)
- 10. the Philistines (verse 15)
- 11. goodness
- 12. courts
- 13. soul
- 14. salvation
- 15. hands
- 16. power
- 17. weary
- 18. renew
- 19. fish
- 20. sun
- 21. shepherd
- 22. faint
- 23. I, rest

Answers to previous quizzes were received in February from:

- | | | |
|------------------------|--------------------------|---------------------------|
| Anabelle Berkenbush 19 | Sheri Knibbe 3 | Ellie Van't Zelfde 6 |
| Britni Blom 17 | Sienna Knibbe (3) 11 | Alivia Vande Hoef 21 |
| Jenina Blom 18 | Marlisa Korevaar (2) 11 | Micah Vande Hoef 16 |
| Lawrence Blom 12 | Rebekah Korevaar (2) 11 | Jake Vande Stouwe 9 |
| Marissa Blom 17 | Cody Maassen (2) 5 | Jonah Vande Stouwe 9 |
| Martena Blom (3) 22 | Kendan Maassen 2 | Kendal Vande Stroet (2) 7 |
| Willem Blom 12 | Lydia Mol 15 | Aubrey Vanden Berg 1 |
| Hayley Bosch 17 | Madeline Mol (2) 8 | Heidi Vandenberg 17 |
| Ilyce Bosch 1 | Olivia Mol (2) 18 | Kristen Vandenberg 3 |
| Derek Brouwer (2) 19 | Teddy Mol 15 | Kohen Vandenberg 1 |
| Thomas Brouwer (2) 19 | John Murphy (2) 12 | Renae Vandenberg 7 |
| Sarina Den Bok 12 | Hannah Muis 2 | Helen Verhoef (2) 10 |
| Cody Driesen 18 | Lindsey Muis 6 | Shara Verhoef (2) 11 |
| Toby Driesen 18 | Andrew Remijn 14 | Jaydon Weeda (2) 6 |
| Kaylynn Ekema 18 | Lauren Remijn 10 | Jonathan Wesdyk 15 |
| Kyal Grisnich 11 | Harley Timmer (2) 19 | Nathan Wesdyk (2) 11 |
| Logan Grisnich 12 | Hunter Timmer (2) 17 | Rebekah Wesdyk (2) 14 |
| Taryn Grisnich 8 | Kadin Timmer (2) 17 | Heidi Ymker 17 |
| Garrett Hoogendoorn 6 | Laurencia Timmer (2) 10 | |
| Kate Hoogendoorn 9 | Sierra Timmer (2) 15 | |
| Weston Hoogendoorn 4 | Skye Timmer (2) 17 | |
| Autumn Kegel 3 | Wyatt Timmer (2) 16 | |
| Sophia Kegel 3 | Maurice Van Garderen 16 | |
| Brooklyn Klop (2) 2 | Emmalyn Van Garderen 18 | |
| Sienna Klop (2) 2 | Lydia Van Manen 21 | |
| Brennan Knibbe (3) 15 | Rosalee Van Manen 19 | |
| Caylea Knibbe (5) 30 | Kaiven Van Middendorp 19 | |
| Lydia Knibbe 16 | Konner Van Middendorp 19 | |
| Nathan Knibbe 17 | Levi Van Zee 1 | |

16 Bibles were sent to Bolivia this month. The total is 325!

																				
A	N	U			T			P	O	L	B			S	C	I	V	G	F	R




























































































A


























Answer: _____:4









Letters to My Young Readers

Welcome to our new members:
 Aubrey Vanden Berg, Kohen Vandenberg
 Ilyce Bosch, and Brooklyn & Sienna Klop.

Love,
 Aunt LenaBeth



News & Announcements

Ministerial Calls

Extended:

To Rev. H. Hofman of Kalamazoo, Michigan, by the congregation of Barendrecht, the Netherlands.

Obituaries

DEN DEKKER, John – Age 86, February 22, 2021; Norwich, Ontario; Wife – Corrie; Siblings – Elizabeth Van Wyk, Case Den Dekker, Andy & Dorothy Den Dekker, Tina de Boer, Jane & Case Van Brugge, Marty & Fern Den Dekker; Sisters-in-law – Teya Van Manen, Jannie Bolle. (Rev. E. Hakvoort, John 6:68.)

DEN DEKKER, Peter – Age 72, February 14, 2021; Norwich, Ontario; Wife – Johanna (deceased); Children – Ken & Mirjam den Dekker, Pieter & Martha den Dekker, Mark & Rieneke den Dekker, Carolyn den Dekker, Ellen & Kevin Van Lagen, William & Colleen den Dekker, John & Julia den Dekker; 28 grandchildren, 1 great-grandchild; 4 brothers and 1 sister. (Rev. E. Hakvoort, Isaiah 55:6.)

DOLENGO, Jo-ellen (nee Willekes) – Age 55, February 15, 2021; Bloomingdale, New Jersey; Husband – Brian; Father – John Willekes; Father-in-law – Paul Dolengo; Brother-in-law – David Dolengo; predeceased by her mother Johanna, and brother Carl. (Rev. H. de Leeuw, Psalm 39:9.)

HEYSTEK, Johanna (nee Borsboom) – Age 84, March 2, 2021; Lynden, Washington; Husband – Jacobus (deceased); Children – Carolyn & John Tolsma, Mark & Laura Heystek, John & Debbie Heystek; 16 grandchildren, 26 great-grandchildren; survived by 16 siblings, including in-laws; predeceased by infant grandson Daniel Mark Heystek, 2 brothers, and 4 in-laws. (Rev. J. den Hoed, Psalm 107:7.)

MANS, Huibertje Adriana – Age 94, February 21, 2021; Picture Butte, Alberta; Husband – Johannas (deceased); Children – Andries & Coby Mans, Anneke & Henk Van Ginkel, Arjan & Joanne Mans, Joost & Caroline Mans, Henk & Rita Mans, Toos & Harry Vandenberg, Els & Ed Van Hierden; 39 grandchildren, 74 great grandchildren; 1 brother, 2 sisters; predeceased by husband Johannas, 1 sister, numerous brothers, and in-laws. (Rev. E.C. Adams, Ecclesiastes 1:4&5.)

POST, Clayton – Age 77, February 19, 2021; Rock Valley, Iowa; Wife – Janice; Brothers – Ron & Karen Post, Arlin & Sally Post, Dennis & Connie Post; Brothers- and sisters-in-law – Sandie & Gene Harmelink, Jolene Burgess,

Sherwin & Helene De Boer; survived by a number of nieces and nephews; predeceased by parents John & Jennie, parents-in-law Louis & Fanny De Boer, sister-in-law Lucinda De Boer. (Rev. J.J. Witvoet, Luke 12:1-3.)

STOUTJESDYK, William – Age 85, February 27, 2021; Chilliwack, British Columbia; Wife – Rena; Children – Janna & Dave Maljaars, Mary & Jim Maljaars, Jim & Darcey Stoutjesdyk, Helen & Paul Verhoef, Wilma & Case Pronk, Dianne & Fred Neels, Brian & Tracy Stoutjesdyk, Peter Stoutjesdyk; 61 grandchildren, 89 great-grandchildren; Brother – Adrian & Annette Stoutjesdyk; Sister – Marie Klop; Sister-in-law – Corrie Stoutjesdyk; Brother-in-law – Barend den Hertog; predeceased by daughter Joanne Patricia, parents Jacobus & Marie, brother John, brother-in-law Cor Klop, sister-in-law Jennie den Hertog, and 2 infant great-grandchildren. (Rev. P. van Ruitenburch, Psalm 90:14.)

VAN DALEN, Jacob – Age 88, March 8, 2021; Wayne, New Jersey; Wife – Ida (nee Van Der Stad); Children – Ruth Ann & John Bosch, Jacob Jr. & Laura Van Dalen, Jan Van Dalen & Lori Smith, Jonathan & Shirley Van Dalen; 12 grandchildren, 3 great-grandchildren; Sister – Wilhelmina Van Dalen; Brother-in-law – Jacob Remus; predeceased by sister Elizabeth Remus.

VAN DYKE, Betty Jane – Age 89, February 11, 2021; Grand Rapids, Michigan; Husband – Jake (deceased); Children – Faith & Tim Bazen, Tom & Jolie Van Dyke, David & Deb Van Dyke; 13 grandchildren, 28 great grandchildren; predeceased by brothers Henry, Harold, and Casey. (Rev. H. Hofman, Revelation 19:8.)

VELDJESGRAAF, Wilma (nee Jansen) – Age 82, February 17, 2021; Norwich, Ontario; Husband – Hendrik (deceased); Children – Ed & Dorothy (deceased) Veldjesgraaf, Rick & Miriam Veldjesgraaf, Wendy & Jerry Adams, Don & Arlene Veldjesgraaf, Jeff & Tanya Veldjesgraaf; 22 grandchildren, 40 great-grandchildren, and friend Case Van Manen. (Rev. E. Hakvoort, Psalm 30:10.)

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, James Okken, whose address is shown inside the front cover. Requests for placement should be made **by the first of the month prior to the month of publication.**

Education

CALVIN CHRISTIAN SCHOOL, COAL-HURST, ALBERTA, invites applications from teachers of any grade or subject specialty for the 2021-2022 school year, D.V. We anticipate several vacancies and would be thankful to hear from versatile and dedicated applicants to enable continued provision of Christian education to our children and young people. All applicants must be members of the NRC or a closely related denomination, and must be eligible for Alberta certification. For more information about any position at CCS, please contact the principal, Mr. Marc Slingerland at 403-381-3030 or marc.slingerland@ccschool.ca. Should the Lord incline your heart to apply, please submit a cover letter, resumé or c.v., and references to office@ccschool.ca.

EBEN-EZER CHRISTIAN SCHOOL, ST. CATHARINES, ONTARIO, is inviting applicants to fill a full-time educational assistant position. The position will be available in September 2021, God willing. We would be gladdened by an inquiry and application from someone who is qualified, versatile, and dedicated, who also loves the doctrine according to godliness. For more information on this position, please contact Mr. A. Vrugteveen by e-mail at principal@ecs.school.ca or 905-563-3077. Please send applications to the secretary of the school board, Mr. G. Brouwer, 1385 Third Ave., St. Catharines, Ontario, L2R 6P9 or email him at gerry@ecs.school.ca.

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, is in urgent need of a teacher for the 2021-2022 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.

MOUNT CHEAM CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA, anticipates for the next school year having multiple openings for teachers both in elementary and secondary. Applicants must hold or be eligible for BC certification, and subscribe to the faith identity of the MCCS Society and the Reformed Congregations in North America,

which is based on the KJV and the Three Forms of Unity. Wages vary depending upon experience and post-secondary education. Inquiries should be addressed to principal, Mr. Jan Neels, at jneels@mccs.ca. Please send your application, along with supporting documentation, to Mr. Jan Neels and to the Board secretary, Mr. Eric Van Maren, at ericv@vanmarengroup.com, or mail it to 48988 Yale Road East, Chilliwack, British Columbia V4Z 0B2.

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@nrnsnj.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 2021-2022 school year. We anticipate teaching needs in upper elementary and in 7-12 Language Arts and computer technology. Full or part time inquiries are encouraged. 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 for further information. Visit 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.

PROVIDENCE CHRISTIAN SCHOOL, KALAMAZOO, MICHIGAN, invites inquiries from teachers interested in teaching in our small K-9 school. We presently have an opening at the elementary level. Please contact our principal, Tom Kwekel, at tkwekel@psckzoo.com or 616-644-2661 for more information.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is welcoming applications for the 2021-22 school year, as we have several positions to fill. We also invite inquiries about our locally developed teaching training program for those who hold a bachelor's degree. We are currently accepting applications for an elementary leadership position, either as a principal or a vice-principal, with the potential to assume a principal role in the future. Visit us at www.rcsnorwich.com for more detailed information or contact the director, Mr. John Heikoop, at director@rcsnorwich.com or 519-863-2403, ext. 223. Cover letters and resumes may be submitted to hr@rcsnorwich.com.

To All Candidates for Teacher Positions

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

User Name:

advertising@nrcea.education

Password: **SchoolJobs!**

TIMOTHY CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA, is seeking British Columbia certifiable elementary teachers who are interested in joining us in a motivating and exciting elementary learning environment. We present an interesting curriculum that focuses on knowing, doing, and understanding while including self-assessment strategies for learners. Teaching this curriculum through a Christian worldview requires teachers who thrive in a dynamic educational environment where they work together with a unified goal and purpose—education of the whole child as the Lord requires. If you are interested in joining us and are a member of a conservative Reformed denomination, please contact the principal, Mr. Doug Stam, at dstam@timothychristian.ca or 604-794-7114 for more information and an application package.

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, or Maaike Van Wingerden at 509-840-0437 or email 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 (vacancies).

For further information, please contact the Ponatahi Christian School Board of Trustees via email at come2carterton@gmail.com.

■ ■ *The Banner of Truth* in Audio Format

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

You may contact Mrs. Tillie Lamain at 616-242-0291 or blamain@netscape.net to arrange for a free subscription or discontinue receiving *The Banner of Truth* on CD.

From **THE BANNER OF TRUTH**
Publication Number (USPS 041-540)
11 Split Rock Road
Boonton Township, NJ 07005

His Exaltation

The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The highest place that heaven affords,
Is His, is His by right,
The King of kings and Lord of lords,
And heaven's eternal Light:

The joy of all who dwell above,
The joy of all below,
To whom He manifests His love,
And grants His name to know.

To them the cross, with all its shame,
With all its grace, is given;
Their name an everlasting name,
Their joy the joy of heaven.

They suffer with their Lord below,
They reign with Him above;
Their profit and their joy to know
The mystery of His love.

The cross He bore is life and health,
Though shame and death to Him;
His people's hope, His people's wealth,
Their everlasting theme.

—*Thomas Kelly*

the
Banner
of Truth

April 2021
Volume 87, No. 4

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