

the **Banner** *of Truth*

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The Official Periodical
of the Netherlands Reformed
Congregations of the
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Humble Obedience
Godly Sorrow

For our young readers...

No Other Gods
Birds of Prey



*"For the LORD thy God bringeth thee into a good land, a land of brooks of water,
of fountains and depths that spring out of valleys and hills." DEUTERONOMY 8:7*



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Meditation

Refuge-Taking Faith

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

In Psalm 48:3 we read, “God is known in her palaces for a refuge.” These palaces were those of Mount Zion, “Beautiful for situation, the joy of the whole earth...on the sides of the north, the city of the great King.” Mount Zion was not so beautiful, of course, in the eyes of the Lord’s enemies, who envisioned the collapse of its walls under the weight of a fox and proudly mocked as ambassadors from the great worldly Babylon. Jerusalem was no impenetrable citadel by the standards of the world. Its stability did not lie in the strength of its walls or the valor of the soldiers stationed thereon. However, “God is known in her palaces for a refuge.” Blessed were those days in which God-fearing kings, the most powerful men of the kingdom, were found prostrate within her palaces. We read how one “feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah,” while the enemy stood without the walls of Mount Zion. Such petitions of these godly magistrates were heard on high, so that also within those same palaces were declared the words of the Most High by His prophets, “Be not afraid...*they* have blasphemed Me...I will send a blast upon him...ye shall not need fight in this battle...the battle is not yours, but God’s.” God was known in her palaces for a refuge, for a high place, a secure retreat, a mighty stronghold. While He was so known, no enemy could “come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.”

Yet, God’s Word being timeless, it remains no less true of the New Testament church, called by the Apostle, “Mount Sion,...the city of the living God, the heavenly Jerusalem.” God is still “known in her palaces for a refuge.” If we are truly a citizen of that “City of the living God,” this will be our experience. Our soul will know what it means to have fled to the beloved Son of God for refuge, for protection, for safety. Do we know what this is, by personal experience? This is so necessary! Let us examine our own heart; let us lay our heart next to the Word of God, to see if we are not strangers of the leadings of His Spirit, which works refuge-taking faith in the hearts of His fearful people.

If we have ever experienced with the psalmist, that “God is known in her palaces for a refuge,” then we must, in the first place, have been acquainted with spiritual enemies. The battle will have been joined against sin, Satan, and the world, in the day of our new birth, the day of our enlisting. Secondly, we will have experienced our weakness against those enemies. Under attack, a soldier either fights or flees, depending on his views concerning his own strength, versus that of his enemy. Fighting is the first work of the regenerated Church. With much zeal the new heart under-

takes the warfare against sin, which has become exceedingly sinful, both within and without. Do we know this life? If not, we have never been made a warrior in the militant Church.

Taking refuge, however, is not an act of one who is fighting, but fleeing. Taking refuge is what those do who despair in battle, who experience for themselves, with great consternation, that they are not able to overcome. These are greatly humiliated and if they would not perish, have no choice but to flee from their enemy.

Bunyan’s Pilgrim would flee but did not know where to flee. He was unacquainted with that refuge pointed out to him by Evangelist. That is the case with every fleeing soul to whom He is not yet revealed by the Holy Spirit. Christ is completely hidden to the eye of their soul, until the day of their extremity arrives under the threatenings of Sinai, when it pleases Him to open His Word and reveal Himself as the only Refuge to whom their soul may flee and find true safety. He looks through the windows, showing Himself through the lattice. He sheds light upon His Word, upon His mercy, upon the freeness of His grace. Their eyes go open and they see the salvation of the Lord, which appears to them with great suitability to their own soul’s desperate case. This Man, this God, this Mediator, this Saviour is the One they need. Oh, how their heart goes out to Him with holy longings and desires. Their soul flees to Him in that moment, taking refuge under the shadow of His wings. Immediately their soul experiences something of the safety and protection to be found in that Refuge. No, it cannot immediately be explained by them, but it is felt. There is a taste of the great relief to be found in Christ by such as they are, who are not able to win the war against sin to deliver themselves from its curse or its dominion. He has conquered this enemy. Hidden in Him, no enemy is able to touch them! They see this; they behold this, with the eye of faith. How refreshing that Refuge appears to their battered and weary soul. By Him the guilt and curse of sin is taken away, and through Him the service of sin will also finally be removed.

Friends, has your soul ever fled unto Christ as the only refuge? This refuge-taking faith is experienced to be a gift of God to His militant Church who despair in the spiritual warfare. Christ becomes precious to their soul, as the only name given under heaven among men by whom they must be saved. Now that they have seen Him, they begin to seek Him, that He may become their refuge, that they may be hidden in Him and that they may receive the blessed assurance and comfort of this. Refuge-taking faith is unknown to all who have never been enlisted in the warfare of the Church, or who still retain their own strength in the battle.

However, of the true Mount Zion, who find themselves without might against this great company that cometh against them, neither know what to do, it will continue

forever to be declared, “God is known in her palaces for a refuge.” □



Bible Study

The Life of Daniel (17)

Rev. C. Vogelaar, Clifton, NJ

“Seventy weeks are determined upon Thy people and upon Thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (Daniel 9:24).

What an earnest prayer Daniel had offered for his people. It was with an earnest pleading, “Take away the derision, the scorn, for the heathen will blaspheme Thy name.” Poor sinners learn that all their rights are gone, but by the Holy Spirit they may pray, “Do it for Christ’s sake, for His covenant, for His righteousness’ sake.” They may plead upon the covenant, His covenant. Such prayers will be heard. Psalm 122:6, “Pray for the peace of Jerusalem: they shall prosper that love Thee.” Also, Daniel’s prayer will receive an answer from the Lord—a rich word of forgiveness. God will save His people for the glory of His precious name only.

A rich promise

A messenger was sent from heaven while Daniel was still speaking in prayer. This indicates that the messenger did not come because of his prayer because he had just begun to speak. It was the angel Gabriel (well known in visiting Zacharias and Mary, the mother of the Lord Jesus). The angel touched Daniel about the time of the evening oblation. Although the temple had been destroyed, the believing Jews still remembered what the time of that sacrifice was. That sacrifice pointed to the offering that once would be brought by the precious sacrificial Lamb, the Lord Jesus Christ, on the cursed cross of Golgotha. The angel came with haste. We read “being caused to fly swiftly.” Angels are ministering spirits, sent out to also support, instruct, or encourage the Church militant on earth. They are willing to do what God has commanded them.

We read in Isaiah 65:24, “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” The Lord knew what was in Daniel’s heart; therefore, this messenger was sent with a rich promise. We read in verse 22, “And he informed me, and talked with

me, and said, O Daniel, I am now come forth to give thee skill and understanding.” The angel was going to show something to Daniel, and he called him, “for thou art greatly beloved.” What a wonder if we may be addressed by a messenger from heaven. Also, Daniel was an undeserving sinner, though a dear servant of God. Mary, the mother of the Lord Jesus, was addressed in such an encouraging way in Luke 1:28, “And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.” There is nothing that will humble a poor sinner as much as when the Lord shows His favor though he knows he is utterly undeserving of this.

Daniel had been shown the misery, the oppression caused by the enemy, Antiochus Epiphanes, but now he may hear about deliverance. “Seventy weeks are determined upon thy people and upon thy holy city.” The end of the exile will be after seventy years, and Daniel had been pleading with the Lord to fulfill His word. However, now here is spoken of seventy weeks. That is meant as seventy-year weeks, that is seventy times seven years that are determined upon the holy city. This is a precious promise here. The transgressions, their sins, would be carried away and everlasting righteousness will be brought in. In the temple there would have been the evening oblation; however, that could not take away those transgressions and sins, but there would come a Redeemer to Zion, there would be given a Saviour who would rescue lost sinners and restore them into communion with God. This would happen in the fullness of time when God would show that He had not forgotten His promises. It would be the appointed time according to God’s eternal council. The days would be accomplished, and then a waiting, humbled, needy people would be gladdened with the coming of the Messiah, with His salvation.

The Messiah’s work

This verse says so clearly, He will “finish the transgression,” their apostasy and rebellion, as the prophet had already confessed in his prayer (verses 5-11).

The sin which hitherto had lain naked and open before the eyes of the righteous God will be shut in, sealed up, and hidden by the God of mercy so that it might be regarded as

no longer existing. This is a scriptural way of describing the forgiveness of sins. It is the same as “hiding His face from sin,” or “putting away sin,” and here, completing sin or making an end of sin. Sin will be removed out of God’s sight; there will be full reconciliation for all their iniquities. It is the same as Psalm 32:1, “Blessed is he whose transgression is forgiven, whose sin is covered.”

For as the Messiah would bring in everlasting righteousness, He would do this:

- a) by His meritorious work,
- b) by His gospel which would openly declare it,
- c) by faith when He applies and seals it.

This is the perfect righteousness of Christ, sufficient to cover all their iniquities. We read in Isaiah 45:17a, “But Israel shall be saved in the LORD with an everlasting salvation.” This righteousness implies the blessed condition of “being right with God.” Then there is nothing between a holy, righteous God and a condemnable sinner. Then there is peace with God which passeth all understanding, and a sweetness of communion with Him may be experienced. What a heavy price Christ had to pay for His redeeming work.

We read in verse 26a, “And after threescore and two weeks shall Messiah be cut off, but not for Himself.” The enemy will come and seem to triumph. However, verse 27a says, “He shall confirm the covenant with many.”

The fruits of His work

Thus, there should be hope for the people still being in captivity. The time of their release from exile was drawing near. Indeed, the transgressions were so many and their iniquities made separation between God and their soul. However, God gave a precious promise. The apostle says

in 1 Corinthians 15:3b, “how that Christ died for our sins according to the scriptures.” He is the blessed Substitute; He was bound that they might be freed. He was cut off out of the land of the living that they would not die but live and declare the glory of the Lord. Hezekiah could say because of His redemptive work, “for Thou hast cast all my sins behind Thy back.” The mountains of guilt and sin are made plain before the greater Zerubbabel. They will be brought back to God and have a place among the children.

The poet says in Psalm 85:10, “Mercy and truth are met together; righteousness and peace have kissed each other.” When this may be experienced, the Church may testify, “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation.”

What a blessed prophecy in dark and troublous times for Israel. We also live in such times, and it is to be hoped that there are still those like Daniel, bowing under God, storming the throne of grace, but also confessing their guilt. No, then we are not looking at others and judging them, but if we truly may bow under God, we will also repent and come with weeping and supplications because of our sins, to Him who sends the callings to us, also in our dangerous days. Then there will be an owning of our sin, not of others, and that will be seen in the fruit. Such truly guilty people do not maintain themselves as we can easily do with a right and orthodox confession, but then we also bow under others. We will with one accord flee to Him, the precious Saviour whose coming, and the time of it, are announced by Daniel. It is such a blessing if the Lord may use His servants for this. ◻

(To be continued)

The Indispensable Work of the Holy Spirit

Many persons are of the opinion that had they lived in the times of the apostles, had they seen what their eyes saw, had they witnessed the mighty miracles which Jesus wrought, had they heard the gracious words which dropped from His lips, they would, they must have believed in Him. But do we find that this was the case with hundreds of thousands who witnessed His miracles and heard the words which fell from His lips? Did not the eyes of the multitudes gaze on Him as He bled upon the cross, and did a sight of His body there agonizing move or melt their hearts? Did not this piteous sight rather inflame their minds with frenzy and draw forth from their hearts the scoffing cry: “Let Him now come down from the cross and we will believe Him”? “He saved others; Himself He cannot save”? So with us—had we seen the same sights, heard the same words, and witnessed the same miracles, we should have been as hard as they, as unbelieving as they, and as blaspheming as they, unless the Spirit of God had raised up faith and feeling in our souls.

—J.C. Philpot



From Our Inheritance

Humble Obedience

John Calvin (1509-1564)

(Taken from a portion of *The Golden Booklet of the Christian Life*)

I. Scripture is the rule of life.

1. The goal of the new life is that God's children exhibit melody and harmony in their conduct. What melody? The song of God's justice. What harmony? The harmony between God's righteousness and our obedience. Only if we walk in the beauty of God's law do we become sure of our adoption as children of the Father. The law of God contains in itself the dynamic of the new life by which His image is fully restored in us, but by nature we are sluggish, and, therefore, we need to be stimulated, aided in our efforts by a guiding principle. A sincere repentance from the heart does not guarantee that we shall not wander from the straight path and sometimes become bewildered. Let us then search Scripture to find the root principle for the reformation of our life.

2. Scripture contains a great number of exhortations, and to discuss them all would fill a large volume. The church fathers have written big works on the virtues without prating; even a scholarly treatise cannot exhaust the profundity of one virtue. For true devotion, however, it is not necessary to read the excellent works of the church fathers but only to understand the one basic rule of the Bible.

3. No one should draw the conclusion that the brevity of one treatise on Christian conduct makes the elaborate discussion of others superfluous or that philosophy has no value. Philosophers, however, are accustomed to speak of general principles and specific rules, but Scripture has an order all its own. Philosophers are ambitious and, therefore, aim at exquisite clarity and dexterous ingenuity, but Scripture has a beautiful conciseness and a certainty which excels all philosophers. Philosophers often make a show of affectation, but the Holy Spirit has a different method (direct and plainspoken) which ought not to be neglected (see 1 Corinthians 1-3).

II. Holiness is the key principle.

1. The plan of Scripture for a Christian walk is twofold: first, that we be instructed in the law to love righteousness because, by nature, we are not inclined to do so; second, that we be shown a simple rule that we may not waver in our race. Of the many excellent recommendations, is there any better than the key principle: Be ye holy, for I am holy? When we are dispersed like scattered sheep and lost in the labyrinth of the world, Christ gathered us together again that He might bring us back to Himself.

2. When we hear mention of our mystical union with Christ, we should remember that holiness is the channel to it. Holiness is not a merit by which we can attain communion

with God but a gift of Christ, which enables us to cling to Him and to follow Him. It is God's own glory that He cannot have anything to do with iniquity and uncleanness; therefore, we must keep this in mind if we desire to pay attention to His invitation. For why were we delivered from the quagmire of iniquity and pollution of this world, if we want to wallow in it as long as we live? God's holiness admonishes us that we must inhabit the holy city of Jerusalem if we wish to belong to the people of God. Jerusalem is hallowed ground; therefore, it cannot be profaned by impure inhabitants. The psalmist says, this one shall abide in the tabernacle of the Lord who walks uprightly and works righteousness. The sanctuary of the Holy One must be kept immaculate. (Leviticus 19:2; 1 Peter 1:16; Isaiah 35:10; Psalm 15:1&2; Psalm 24:3&4).

III. The imitation of holiness means obedience to Christ.

1. Scripture does not only show the principle of holiness but also that Christ is the way to it; because the Father has reconciled us to Himself in Christ, He commands us to be conformed to Christ as to our pattern. Let those who think that philosophers have the only just and orderly system of morality show us a more excellent plan than to obey and follow Christ. The most sublime virtue, according to philosophers, is to live the life of nature, but Scripture points us to the perfect Christ as our example. We should exhibit the character of Christ in our lives, for what can be more effective than this one stirring consideration? Indeed, what can be required besides?

2. The Lord has adopted us to be His children on this condition that we reveal an imitation of Christ who is the Mediator of our adoption. Unless we ardently and prayerfully devote ourselves to Christ's righteousness, we do not only faithlessly revolt from our Creator but we also abjure Him as our Saviour.

3. Scripture accompanies its exhortations with the promise of God's countless blessings and of our all-embracing salvation. Therefore, since God has revealed Himself as a Father, we would be guilty of the basest ingratitude if we did not behave as His children. Since Christ has purified us through the baptism in His blood, we should not become defiled by fresh pollution. Since Christ has united us to His body as His members, we should be anxious not to disgrace Him by any blemish. Since Christ, our Head, has ascended to heaven, we should leave our carnal desires behind and lift our hearts upward to Him. Since the Holy Spirit has dedicated us as temples of God, we should exert ourselves not to profane His sanctuary but to display His glory. Since

both soul and body are destined to inherit an incorruptible and never fading crown, we should keep them pure and undefiled till the day of our Lord. Such are the best foundations for a proper code of conduct. Philosophers never rise above the natural dignity of man, but Scripture points us to our only sinless Saviour, Jesus Christ (Romans 6:4; Romans 8:29).

IV. External Christianity is not enough.

1. Let us ask those who possess nothing but church membership and yet want to be called Christians how they can glory in the sacred name of Christ? For no one has any communion with Christ but he who has received the true knowledge of Him from the word of the gospel. The apostle denies that anyone actually knows Christ who has not learned to put off the old man, corrupt with deceitful lusts, and to put on Christ. External knowledge of Christ is found to be only a false and dangerous make-believe, however eloquently and freely lip servants may talk about the gospel.

2. The gospel is not a gospel of the tongue but of life. It cannot be grasped by reason and memory only, but it is fully understood when it possesses the whole soul and penetrates to the inner recesses of the heart. Let nominal Christians cease from insulting God by boasting themselves to be what they are not, and let them show themselves disciples not unworthy of Christ, their Master. We must assign first place to the knowledge of our religion, for that is the beginning of our salvation, but our religion will be unprofitable if it does not change our heart, pervade our manners, and transform us into new creatures.

3. The philosophers rightly condemn and banish with disgrace from their company those who profess to know the art of life but who are in reality vain babblers. With much better reason Christians ought to detest those who have the gospel on their lips but not in their heart. The exhortations of the philosophers are cold and lifeless if compared with the convictions, affections, and boundless energy of the real believers (Ephesians 4:20).

V. Spiritual progress is necessary.

1. We should not insist on absolute perfection of the gospel in our fellow Christians however much we may strive for it ourselves. It would be unfair to demand evangelical perfection before we acknowledge anyone as a Christian. There would be no church if we set a standard of absolute perfection, for the best of us are still far from the ideal, and we would have to reject many who have made only small progress.

2. Perfection must be the final mark at which we aim and the goal for which we strive. It is not lawful for you to make a compromise with God: to try to fulfill part of your duties, and to omit others at your own pleasure. The Lord first of all wants sincerity in His service, simplicity of heart without guile and falsehood. A double mind is in conflict with the spiritual life, for this implies an unfeigned devotion

to God in the search for holiness and righteousness. No one in this earthly prison of the body has sufficient strength of his own to press forward with a due degree of watchfulness, and the great majority (of Christians) are kept down with such weakness that they stagger and halt, and even creep on the ground, and so make very slight advances.

3. Let everyone proceed according to his given ability and continue the journey he has

begun. There is no man so unhappy that he will not make some progress, however small. Let us not cease to do the utmost, that we may incessantly go forward in the way of the Lord; and let us not despair because of the smallness of our accomplishment. Though we fall short, our labor is not lost if this day surpasses the preceding one.

4. The one condition for spiritual progress is that we remain sincere and humble. Let us keep our end in view; let us press forward to our goal. Let us not indulge in pride, nor give in to sinful passions. Let us steadily exert ourselves to reach a higher degree of holiness till we shall finally arrive at a perfection of goodness which we seek and pursue as long as we live, but which we shall attain only when freed from earthly infirmity; then we shall be admitted by God into His full communion. □

It is not lawful for you to make a compromise with God: to try to fulfill part of your duties, and to omit others at your own pleasure. The Lord first of all wants sincerity in His service, simplicity of heart without guile and falsehood.

A double mind is in conflict with the spiritual life, for this implies an unfeigned devotion to God in the search for holiness and righteousness.

If God had put us to find out a way of salvation when we were lost, we would neither have had a head to devise nor a heart to desire what God's infinite wisdom has found out for us.

—Thomas Watson



Doctrinal Studies

Godly Sorrow (1)

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

“For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death” (2 Corinthians 7:10).

(We hope to translate a series by Rev. van Eckeveld over the next several months on the subject of godly sorrow, D.V. These articles originally appeared in De Saambinder.)

How must we understand what is meant by the sorrow after God? In 2 Corinthians 7:10, the Apostle Paul speaks about this specifically when he says, “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” With these words of the apostle, it is apparent that there is an opposite of godly sorrow, namely, the sorrow of the world.

Our basic starting point is, therefore, 2 Corinthians 7:10. One must not think, however, that mentioning of godly sorrow does not occur anywhere else in the Bible. We can read in several different places about the sorrow over sin and a longing for the living God. Think of Psalm 42, the psalm about thirsting for the Lord. Think also of Psalm 52 which speaks of sorrow about sin and the longing for forgiveness. When Augustine lay upon his deathbed, he desired that the seven penitential psalms, written down upon paper, would be fixed on the wall of his death chamber. He died with his eyes fixed on the seven psalms. When you read the seven penitential psalms, you will read there about godly sorrow (Psalms 6, 32, 38, 51, 102, 130, 143). In the psalms we find all sorts of elements about experiencing godly sorrow.

There are also words in the prophets which make godly sorrow noticeably clear, such as Isaiah 66:2b, “...but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word.”

Paul’s “sorrowful letter”

In 2 Corinthians 7:10, the apostle speaks to the congregation of Corinth. Corinth was a large harbor city with much wickedness and immorality, a city where Paul had preached the gospel for one-and-a-half years with much blessing. When Paul and Sosthenes had written the first epistle to the Corinthians, disturbing messages had reached them about the congregation. There was fornication, the people were swept along with the sinful lifestyles of the

heathen around them, and there was a threatening of divisions within the congregation.

It is for this reason that Paul writes this letter which, however, causes many problems in the congregation. They do not accept what Paul had written, and they even became suspicious of him. A short visit by Paul to the congregation did not bring about any positive results. That is why Paul sends them another letter. This letter, which is unknown to us, has often been called the “sorrowing letter” because somewhere in it Paul writes that he has written it with many tears.

Paul waited anxiously and finally decided to travel in the direction of Corinth. Then, in some place along the way, encouraging messages reach him. The “sorrowful letter” had made deep impressions, not only because of their opposition to Paul but, above all, because of their opposition to the Lord. Their sorrow had led to reflection and repentance; there came a godly sorrow within the congregation. When Paul hears all this, he again picks up pen and paper to express his joy at these developments. It is in connection with this that the apostle says in 2 Corinthians 7:10, “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.”

The godly sorrow spoken of here... is a sorrow which is worked by God Himself. When there are people who begin to sorrow after God, then it is His work alone, and that is only because He was first in their lives. This sorrow will point itself to God and drive people out toward God.

More than just an outward show

The godly sorrow spoken of here contains a direction of purpose. It is a sorrow which is directed toward God and which drives a person out to God. The word “toward” also has the meaning of “subsequently” and of “agreement with.” Therefore, it is a sorrow according to God’s will, a well-pleasing sorrow, a sorrow which has God’s approval. The word “after” indicates that this sorrow not only goes out toward God but also comes from God. It is a sorrow which is worked by God Himself. When there are people who begin to sorrow after God, then it is His work alone, and that is only because He was first in their lives. This sorrow will point itself to God and drive people out toward God. It was a matter of great joy for Paul that he could notice some of this sorrow in the congregation of Corinth and that the Lord was willing to use the “sorrow letter” to that end. □

(To be continued)



From Other Publications

Prophecies Concerning the World

Taken from Bible Prophecies by S.F. Paul

(These articles were originally taken from *The Friendly Companion* and published in book form in 1974 by Gospel Standard Trust.)

We now desire to consider the revelation of divine prophecy concerning the world; in using that expression, we mean it to refer to that part of mankind which is not included in the Church. It is a solemn consideration at the outset that this scriptural division embraces the whole of mankind so that we must either be part of that mystical body of Christ or of the world which lieth in wickedness. This use of the word *world* is plainly intended in many parts of the Bible. Take for example the following, "I pray not for the world, but for them which Thou hast given Me" (John 17:9b). "The children of this world are in their generation wiser than the children of light" (Luke 16:8b). "And we know that we are of God, and the whole world lieth in wickedness" (1 John 5:19).

The ends of these two parties is also solemnly spoken of in the Bible. As to their passing out of the present time state it is said, "The wicked is driven away in his wickedness: but the righteous hath hope in his death" (Proverbs 14:32). Then, in the last great day of judgment, the "Son of man shall come in His glory...And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." He shall set the sheep on His right hand and say unto them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundations of the world." Whereas to the goats on His left hand He will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:31-41). What a solemn distinction, and how we do need to be concerned as to which we belong.

Doubtless, the former word, with regard to the wicked and the righteous in their death, has been fulfilled over and over again, and we may frequently have been witnesses of it in our own lives. The latter word, concerning the last great day, will also as surely be fulfilled in the Lord's own time.

Now the world, even in the sense in which we have defined it, is not wholly an irreligious or infidel world. On the contrary, there are many included in it who are religious but yet destitute of that knowledge of God and Christ which is saving. Satan is the god of this world, and although he has many in his kingdom who are all together irreligious, yet he has many also whom he deceives as an angel of light, either to believe a lie, to walk in conscious hypocrisy, or to live and die in ignorance of the real state of their soul.

Many such characteristics are referred to in the Scriptures. Who were as religious as the Pharisees? Yet, what solemn words Christ had to say of them: "This people draweth nigh unto Me with their mouth, and honoureth Me with their

lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men" (Matthew 15:8&9). Paul was one of the chief of them in his day, "After the most straitest sect of our religion I lived a Pharisee" (Acts 26:5b). Yet he says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). The parables of the Lord also solemnly set forth these characters. There are tares among the wheat, and foolish virgins with the wise. There are those who receive the Word, but are like the thorny ground, which bring forth no fruit to perfection. All these to call Him, "Lord, Lord," but do not the things which He has said, and at last, when they protest that they have done many wonderful things in His name, He will say: "I never knew you: depart from Me."

This constitutes a most solemn part of the *world* of which we write. Yet, it was prophesied that there should be such, and we are given several scriptural instances of them. Judas Iscariot among the twelve disciples is an outstanding example, and the psalmist mentions him in the spirit of prophecy that "he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart." We are told also what a terrible end he should come to, "As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones" (Psalm 109:16-18). Hence, we read: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces...and they took counsel, and bought with them the potter's field, to bury strangers in" (Matthew 27:5-7). This also had been prophesied by Zechariah (Zechariah 11:13). Peter again, after the ascension of Jesus, discloses further particulars of the end of Judas: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem" (Acts 1:18&19a). Truly and solemnly the curse had "come into his bowels like water."

Later, there were others who professed to be apostles. The Ephesian Church "tried them which say they are apostles, and are not, and hast found them liars" (Revelation 2:2b); and Paul speaks of "false apostles, deceitful workers, transforming themselves into the Apostles of Christ...whose end shall be according to their works" (2 Corinthians 11:13-15). Others he describes as "enemies of the cross of Christ: whose end is destruction" (Philippians 3:18b&19a). Some are made manifest in this

time state, and overtaken by the judgments of the Lord as solemn examples such as Ananias and Sapphira (Acts 5:1-11), Herod (Acts 12:23), Elymas the sorcerer (Acts 13:11), and Hymenaeus and Alexander (1 Timothy 1:20). Others may go quietly out of this life, but “shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints” (2 Thessalonians 1:9&10a). So, “Some men’s sins are open beforehand, going before to judgment; and some men they follow after” (1 Timothy 5:24).

If we take the irreligious part of the *world*, we shall find the testimony of the Scriptures fulfilled. While it is true that “the wicked is reserved to the day of destruction” (Job 21:30a), yet it is also manifested at times in this life that “God is angry with the wicked every day” (Psalm 7:11b), and “Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup” (Psalm 11:6).

At the same time, we must remember that the ungodly, having their portion in this life, may seem for the most part to get through life easily and to have all that they could wish here below. “Behold, these are the ungodly, who prosper in the world; they increase in riches” (Psalm 73:12). The wicked may be “in great power, and spreading himself like a green bay tree” for a long season; but there comes an end to his day of prosperity, “Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found” (Psalm 37:35&36). Often judgments will overtake them in this life; but if not, if they should prosper here and “leave the rest of their substance to their babes” (Psalm 17:14b), and there should be “no bands in their death: but their strength is firm.” (Psalm 73:4b), yet there is eternal judgment to come.

In the days of Noah, the wickedness of men had grown to such an extent that God determined to bring the Flood to destroy the old world; and Noah as “a preacher of righteousness” prophesied of this overthrow for a hundred-and-twenty-years. Yet, none would believe it, and the people continued “eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark. And knew not until the Flood came and took them all

away.” (Matthew 24:38b&39a). Sodom and Gomorrah, too, were overthrown by fire from heaven because of their great wickedness.

So, through all the ages the righteous judgments of God have been manifested at different times and in various and solemn ways against the wicked; although these go on still in their wickedness as if foretold to Daniel that “the wicked shall do wickedly” (Daniel 12:10b). It is true that “the heavens and the earth, which are now...are reserved unto fire against the day of judgment and perdition of ungodly men” (2 Peter 3:7). Although men have thought that through education and training and increase of knowledge man would improve as time goes on, the Scriptures are continually shown to be true that man is born in sin and will continue in evil until destruction comes at last, if grace prevent not.

Moreover, it is prophesied that instead of men getting better they shall be unusually wicked and ungodly in the

last days; how true we find that to be at the present time. What better description could be given of these latter days than those which have been prophesied by men of old? “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God;

having a form of godliness, but denying the power thereof” (2 Timothy 3:1-5a). “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts” (2 Peter 3:3). “But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts” (Jude 17&18).

Here, again, we have abundant evidence of the fulfillment of Scripture prophecies relating to this present evil world, and therein have further confirmation of the truth of Holy Writ. □

Although men have thought that through education and training and increase of knowledge man would improve as time goes on, the Scriptures are continually shown to be true that man is born in sin and will continue in evil until destruction comes at last, if grace prevent not. Moreover, it is prophesied that instead of men getting better they shall be unusually wicked and ungodly in the last days; how true we find that to be at the present time. What better description could be given of these latter days than those which have been prophesied by men of old?

When you can add brightness to the sun, beauty to the rainbow, and strength to the everlasting hills, then you may try to improve the finished work of Christ.

—Anonymous



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

What do you think of the accusation that much in the preaching refers to conventicle life (gatherings of God's people) of former centuries and that we tie one another to complicated steps of grace and old-fashioned terms?

It is obvious that the above-mentioned assertion is a current event. However, this current event has been there for more than just a few years. Throughout the history of the church there have been relentless attacks on scriptural-experiential preaching. I found it striking that just last week Rev. Labee addressed the very same question in *De Saambinder* in the Netherlands. The question he addressed included the facts that nowadays are found online, in terms of chatting and platforms, which seem to be used to vent accusation after accusation. With his permission I translated two parts of his response and would like to leave one brief observation with each statement.

The first part concerns a cautionary note about what is found and read on the Internet. Personally, I would like to add *all other* forms of social media to these sources! Texting, group chats, online forums, WhatsApp, Facebook, Instagram, etc., seem to be favorite platforms to voice, often unsolicited, all kinds of statements which indicate disagreement with what was preached. Unfortunately, it must be said that these platforms have caused many an office bearer to feel deeply hurt by what was said since statements were taken completely out of context, and the ninth commandment, including what Lord's Day 43 of our Heidelberg Catechism explains of this, was not practiced. Rev. Labee writes: "Perhaps it is wise to be careful in visiting websites where often in an anonymous way all kind of random statements are made. This can bring old and young in great confusion. Often things are posted with much certainty although they run straight against Scripture and the Confessions of the Church. The person who asked this question had gathered a number of accusations found on these websites. Whether all the accusations were verified with the accused was hardly traceable. And it remains the question if it had been to any purpose..."

In other words, dear reader, be careful; be watchful not to read or participate in backbiting because statements

made are taken out of context and slander is more the objective than an honest and constructive conversation about what was actually said. Think only of snippets of sermons which are shared, completely separated and alienated from the whole message that was brought. It is a very useful, and sadly often successful, tool of the devil to hurt the seed that was sown.

The second part is rather touching. Rev. Labee writes: "We were strongly reminded of the well-known Rev. J.T. Doornenbal (1909-1975) who was a prolific writer. He wrote: 'I say it one more time, that I never considered myself a good theologian and neither do I want to strive about sayings and doctrinal statements. But I will take it up for a poor people who have learned to hope upon God without daring to say that they have a portion in Christ but are still through fear of death, sometimes all their lifetime, subject to bondage. And I feel more at home with this people than with those mighty in the church who so powerfully know how to cut everything off and condemn what (in their eyes, HH) is not everything. It has occurred to me often that they who dare to do this have no speck of knowledge themselves and neither even cry for it. These are the most impossible people I have ever known...*Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and Thy redeemer, the Holy One of Israel* (Isaiah 41:14). Then I say with Wulfert Floor that I would rather creep with that worm Jacob to Zion...'"

Dear reader, many spirits have gone out into the world. *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world* (1 John 4:1). God's infallible Word is the norm for preaching and conversion. Let "thus saith the Lord" be heard from our pulpits and experienced in the heart. It is the heartfelt prayer and desire of those whom the Lord has placed as watchmen upon the walls of Zion that young and old may be touched by the truths of what the Lord reveals in His Word. □

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

Things which we receive at God's hand come to us as things from the minting-house—though old in themselves, yet new to us. Old truths are always new to us if they come to us with the smell of heaven upon them.

—John Bunyan



For Young and Old

No Other Gods (1)

C.M. Van Der Sluis

Dear readers,

For the next several issues we hope to publish the story of Anna and Elsie Brongers/Olthof, taken from the book "No Other Gods" translated in 1965. In this first installment, we begin with the preface to the book written by Rev. M. Heerschap. —Ed.

With the reading of this narrative, we observe that the Lord does punish sin and fulfills His Word which we read in Psalm 32:10: "Many sorrows shall be to the wicked." Seldom do we pay attention to this, yet this will be our portion if we go forth in our own chosen way.

We have known those who forsook the truth and reaped the bitter fruits of sin. If we so sin, we shall reap destruction. The Bible gives us examples of this—not to follow in them but as warnings, and, indeed, sin is bitter and destructive. Thereby we reject the callings and warnings of God; we expel God, who visits sin from our thoughts, as well as despise our bringing-up, and, finally, we no longer concern ourselves about God and His commandments. Divine power and grace are necessary to bring such an one upon the right way.

When this takes place, as is related in this booklet, then a mourning because of guilt and sin takes place, a returning to God and His commandments, a forsaking and hating of sin, as also an admiring of the ways of God.

The Lord will punish sin, but by grace He magnifies Himself in a sinner who has forfeited everything, even though His dealings are grievous. These words are then confirmed: "Thy way, O God, is in the sanctuary: who is so great a God as our God?"

With this we may recommend this booklet for examination for both young and old so that with the blessing of God, a tie and union might come into being to God's Word and commandments during times of alienation from God's Word and laws.

*While my heart Thy Word obeys,
I am kept from evil ways;
From Thy law, with Thee to guide,
I have never turned aside.*

The clock on the mantelpiece in the old house of Hank Brinkman strikes 6 o'clock. By the light of the lamp, Mrs. Brinkman is cleaning the kitchen table. She looks at the clock and under her breath, but still loud enough for her husband to hear, she mumbles: "Where is she staying again? Just before she left, I told her, be sure you are home before dark."

"Yes, wife, lately Anna is very disobedient; she does nothing but talk back and I am often uneasy about what shall become of the child." Mr. Brinkman said this with a voice wherein his concern could be clearly recognized. He looked at his wife and continued: "I would sooner see that she did not come in contact with John, the miller. I do not believe she learns too much good there; to my way of thinking, they act too jovial and lighthearted. Really, we shouldn't permit her to go there."

"Yes, that is just what we should stop, but you know how that goes. She is out a good deal with Corrie and today it's her birthday, and, of course, they must celebrate; this you can understand," said Mrs. Brinkman.

"But don't we have a responsibility for that child, wife, and if we let everything go... no, that will not do; I am going to see where she is keeping herself," so said Mr. Brinkman, and while he was about to get up, he heard the front gate slam shut and...the twelve-year-old Anna came storming into the house.

"Oh, I had to run so fast in the rain. Have you already eaten? I really didn't know it was so late; I couldn't do anything about it, honestly, I couldn't; what..."

"No, Anna. Hold your tongue," said Uncle Hank. "By now we know you very well; you never did it and you are never at fault. You should be more respectful and obedient and not grieve your foster parents so much," said Mr. Brinkman sternly.

"Grieve you?" said Anna, "Do you call this grieving you? What did I do? It isn't late, and it was so jolly and pleasant at Corrie's house, but here...you can't do a thing!"

Early in life Anna had lost her parents, and for this reason she had come to the Brinkman home as a child, while her younger sister had been taken in with another family. The Brinkmans were very happy when Anna came to live with them. She was so young, and they cared for her as if she were their own child, and their love for her constantly increased, but the older Anna became, the more troubles they had with her.

With love they had brought up and taught the child in the fear of the Lord, constantly telling her of the one thing needful—to receive a new heart through regeneration, without which no one can be saved—but it was very evident that Anna did not appreciate this instruction and admonishment, and she found the "preaching" of Uncle Hank—as she called his warnings—very annoying, and many times she complained about it to her girlfriend Corrie.

(continued on page 160)



Church Life

What Must We Do?

Rev. P.C. Vlot, Krabbendijke, the Netherlands

(Translated from the April 29, 2021 issue of *De Saambinder*)

For more than a year the Corona pandemic has placed before us many important questions. Both daily newspapers and church publications have felt themselves called to give direction to their readers. Time and again they tried to give an answer to the question "What must we do?"

What must we do? How often has this question entered into our thoughts in the past year? Let me give you a few examples. One of the members of the family is showing some signs of illness. Should we go and be tested, or should we wait a bit? Should we go to church on Sunday or listen at home? Should we go and visit Grandma and Grandpa or skip it for now? What about vaccination; may we, or may we not be vaccinated? It is time that the minister says something about it, for should he not give us instruction? Reverend, could you please preach a sermon about the subject of vaccination and tell us clearly what your personal thoughts are about it?

Undoubtedly, these questions are not strange to you. Are the questions wrong? Certainly not! The Coronavirus places before us questions which touch us intimately. They are questions which await an answer. Should it be a suitable or a biblical answer?

Consistory meetings

It is not much different with consistory meetings. How many meeting agendas have not been dominated with the theme of COVID-19? All kinds of decisions have to continually be made, and the decisions have to be analyzed if the chosen way is indeed the correct one. How many members will be allowed at our services? Do we allow just sound or do we also allow a visible presentation? How will we conduct catechism instruction? What do we allow in connection with the different societies? How much and what type of pastoral work is justified? What must we do? This short question has been one of the most difficult and time-occupying subject in our church life during the past year.

The history of our nation

Anyone who is at all conversant with the history of our nation can see that history repeats itself. There were also contagious illnesses in past centuries which often took thousands of victims. There was the Black Death which ravaged many towns and villages. The Black Death served to bring a depressed atmosphere among the families. Death was pointedly placed before them. In sermons reference was made to the rod and the approaching judgment.

What must we do? There have always been questions, but the questions of today are different from the questions of years ago. There is even a remarkable difference! When there was a contagious illness in past centuries, an epidemic, the people were much busier with this question than today. Then the question was, "How can I appear righteous before God?" Where death followed them closely, it was just upon this question that they sought an answer. When the horse-drawn hearse passed by, eternity was a visible picture. Also then, the question was heard, "What must we do?" But it was a question with an entirely different motive, viz. "What must we do to be saved?"

Rome, in error, pointed to good works. After our death, these works would be analyzed, and it would be up to the church to determine our eternal destination. The Protestants had a different message. Petrus van der Hagen, a minister in Amsterdam in the years 1663-1664 during the Black Death epidemic, pointedly placed before his hearers "that mankind must know how he will appear before God's judgment seat, and what he would be able to answer in the Day of Judgment" (Heidelberg Catechism, Lord's Day 23).

Earthly-minded people

Is it not a token of our times that this question is rarely asked? Does this not show how completely hedonistic and earthly-minded we have become, even as church members? Calvin wrote in his *Institutes* (Book III, 10) that the Christian must continuously be contemplating what his eternal destination will be. Then the question comes to him as a burning reality. In the discovery of my deadly disease, a seeking for the only means to salvation is born. How essential it is that Christ becomes necessary and precious. He was willing to stand between the dead and the living; "and the plague was stayed" (Numbers 16:48). It is only in the way of the shed blood, in the way of reconciliation, that the plague will be stayed.

One more time—we struggle continuously with the question, "What must we do?" It is understandable, but this question is insufficient for the great eternity. For each of us the question may be or will be, "What must I do to be saved?" □

He suffered not as God, but He who suffered was God.

—John Owen



Current Events

Oklahoma Has New Pro-life Laws

Oklahoma Governor Kevin Stitt signed a bill into law that would ban abortions once an unborn baby's heartbeat is detectable. The heartbeat bill was passed by the state Senate along with two other pro-life measures, and Stitt signed them all into law. "I'm keeping my promise to sign all pro-life legislation. We now have three more laws protecting the lives of the unborn!" he said. Polls show that many Americans support strong limits on abortion. A 2019 survey found that 55 percent of voters said they do not think laws banning abortions after six weeks—when an unborn baby's heartbeat is detectable—are too restrictive. Several states have passed heartbeat laws in recent years, but most have been disallowed from enforcing them due to legal challenges by abortion activist groups.

—LifeNews.com

Abortion Challenge in the Supreme Court

The Supreme Court is set for a major ruling next year on abortion—one that could upend the Supreme Court's past landmark decisions, like *Roe v. Wade*, in which the court ruled that the Constitution protects the right to have an abortion before a fetus becomes viable. In this case, the court has granted review in *Dobbs v. Jackson Women's Health Organization*, a challenge to the constitutionality of a Mississippi law that (with limited exceptions) bars abortions after the 15th week of pregnancy. The make-up of the Supreme Court has changed recently as one of the justices, Ruth Bader Ginsburg, a staunch supporter of abortion rights, died in September. She was replaced by Justice Amy Coney Barrett, whose personal opposition to abortion drew criticism from Democrats at her confirmation hearing. The case will be heard in the fall after summer recess.

—ScotusBlog.com

Since this will be a very important court case, we ask our readers to bring this matter in prayer before the Lord who reigns and has all hearts in His hand, that He would incline the Supreme Court to make a decision in His favor. "In wrath remember mercy" (Habakkuk 3:2b). —Ed.

Facing Jail for Defending Biblical View of Homosexuality

Finnish parliamentarian (and former cabinet minister) Päivi Räsänen now has three criminal charges against her. This prominent politician in a Western country has been criminally charged for quoting the Bible on sexuality. She is the wife of a Lutheran pastor, the mother of five, grandmother of six, and is a medical doctor as well as a politician. According to others, however, she is a potentially dangerous criminal who made statements that were "derogatory and discriminatory against homosexuals" which "violate their equality and dignity." She faces up to two years in prison. If she is indeed jailed, the impact on religious freedom in Finland and across the Western world would be staggering. Her charges stem from three occasions when she spoke out against homosexuality. On one of the occasions, she had quoted Romans 1:24-27.

—LifeSiteNews.com

Have Questions? Family Policy Alliance is Offering Some Answers.

Have you ever wondered: What can I do to protect my kids from explicit curriculum? What is the correct process for opting my children out of these classes? How should I answer when someone says my views about sex and gender are outdated and wrong? What is the biblical

basis for opposing abortion? etc.? The Family Policy Alliance is planning a new initiative that involves answering questions and offers some biblical perspective on these issues. Once you have filled out a survey on their website, watch for notification as to when their answers will be forthcoming.

—FamilyPolicyAlliance.com
—Tinyurl.com/fpa-qa

Christian Schools in the State of Washington Considered Enemies?

Parents greatly rely on the fine Christian educational institutions in our state [of Washington] to help them achieve their primary duty: to ensure their children receive both a good education and a virtuous moral Christian foundation. Yet, year by year, the radical pagans in our government do everything in their power to counter and suppress Christian parents and schools to steal the minds of children and young adults for their evil worldview. This was done by many rulers in the past. Today, Governor Inslee and the Democratic Party-led legislature are trying to do the same in Washington. In 2019, King's School in Seattle was labeled as an enemy because it enforced hiring policies that required adherence to a statement of faith which included references to biblical marriage and sexuality. In 2020, Kennedy Catholic High School in Burien was labeled as an enemy for releasing two sets of employees who became engaged to be married to their same-sex partners—also in violation of their employment agreement. Today, Seattle Pacific University is in crisis after rebelling faculty submitted a vote of no confidence against the college's board members who had voted to uphold the school's hiring policy enforcing biblical bounds on the relationships of those it hires. Each school was publicly shamed and protested by the left in the hopes that their enrollment would evaporate. This indoctrination, harassment, and abuse against Christian schools are spiritual battles that will only get worse and will not stop. They call for dialogue, but in reality they want conversion to sin and evil. We cannot let down our defenses, and we must join this battle for the hearts and minds of our children. The alternative is unacceptable.

—FPIW.org

COVID-19 Passports in the UK

More than 1,200 church leaders have urged British Prime Minister Boris Johnson not to introduce COVID vaccine certificates, saying they are an "unethical form of coercion." In an open letter, the leaders warn such passports could create a "surveillance state." The government says it is reviewing whether to use vaccine certificates and that "no decisions have been taken." The UK equality watchdog says passports could create a "two-tier society." The government has said that certificates would allow people to show if they have been vaccinated, had a negative test, or had natural immunity from a confirmed infection in the previous six months. A government spokesperson said: "We are considering a range of evidence around COVID-status certification and whether it may have a role in opening up higher risk settings safely. The review is ongoing and no decisions have been taken." Certificates could play a role in reopening theaters, nightclubs, and mass events like festivals, and allow social distancing to be relaxed in hospitality venues. The church leaders said that regardless of the government's ultimate decision, they would not refuse entry to their churches to anybody without this proposed "proof of health" certificate.

—BBC.com



Timothy FOR THE YOUNG

The Confession of Faith (19)

Article XXIV: Of Man's Sanctification and Good Works *(continued)*

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

This article begins: "We believe that this true faith being wrought in man by the hearing of the Word of God; and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin."

The word "regenerate" requires further explanation, as it can be defined in two ways—in a narrow and in a wider sense. In the narrow sense regeneration means the infusing of new life in the moment of the quickening of the sinner, when the Lord begins that good work. In the wider sense it means the labor of the new life, the fruits, and the sanctification. It is spoken of in the narrow sense in the Five Articles of the Canons of Dort (chapters 3&4, article 12): "And this is the regeneration so highly celebrated in Scripture, and denominated a new creation: a resurrection from the dead, a making alive, which God works in us without our aid." In our present article it is not spoken of in this way, but rather in a wider sense, which is sanctification.

When it pleases the Lord to regenerate a person, immediately the fruit of sanctification will become visible, that is, the desire to live holy before the Lord. The erroneous doctrine of the Christian Reformed Church speaks of a slumbering regeneration. Dr. Kuyper taught that it is possible for a person to have the seed of regeneration in him, yet remaining in the world for years, showing no difference from others, and then later to come to conversion. Their well-known example of this is Saul, who they say was a regenerated persecutor of the church. This is impossible because when the Lord begins, it will be evident in the person. We read of this in 1 John 5:1-2, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments." It is likewise expressed in the form for the Lord's Supper that all who live in sin have no part in the realm of Christ.

When the Lord stopped Saul, it was then the moment that the Lord regenerated him, and the new life becomes visible immediately; before that moment he was dead in sin and trespasses. A tree is known by its fruit.

This does not mean that the person himself knows and believes that he or she is regenerated. No, it is the opposite; he is then upon his own account. Such a person fears that all his convictions, praying, sorrows about sin, and missing the Lord, are only from fear and upbringing. The struggle can be severe, but true tears are known by the Lord. In the beginning there is a hating of and fleeing from sin, which are the fruits of that new life. Living faith is known by living actions; when we are implanted into Christ by faith as a branch into the vine, then we have to be fruitful. As a city on a mountain cannot be hid, so it is likewise with the fruits of the new life. This is out of love for the Lord and His service as it is explained in this article. If we miss this faith, we cannot have the Lord in view, and it is only a slavish fear. True faith works in love and does not make men careless and profane. To the believer is given the Spirit of sanctification, leading to the mortification of the old man. That faith is active which excites man to the practice of those works which God has commanded in His Word.

This article also warns against the misuse of the doctrine of free grace. There are always those who speak of grace but do not want to hear of sanctification. If a medicine prescribed by a physician is used in the wrong way, death can follow, even though the medicine is good. Likewise when the doctrine of free grace is misused to permit living in sin, the judgments will be greater. It shows that there is no love for the Lord and His commandments but that we love ourselves, and this will lead to eternal damnation.

By grace we begin to ask for the will of God as described in His Word and law, and this is out of love, which is poured in our heart. Then when good

works are done, we will not ask for wages as is so often heard. What are good works? They have three marks, and these will show that many “good works” are not good at all. Good works must be out of faith, must be according to the Law of God, and must be to the honor of God. In reading these, you will understand that man is able to do morally good works because they are in a horizontal relationship between men; but when we speak of the relationship between God and men, it is different because an evil tree cannot bring forth good fruit.

By nature we do not care at all about the honor of God. Ursinus wrote that the honor of God is mostly love, reverence, obedience, and gratitude for the benefits received. Under the administration of the Holy Ghost, who is the Spirit of sanctification, God’s people are driven to good works as it is here expressed: “Therefore we do good works, but not to merit by them (for what can we merit?) nay, we are beholden to God for the good works we do, and not He to us, since it is He that worketh in us both to will and to do of His good pleasure.” This means that we are in debt to the Lord, we are debtors to do good works, but God has no debt toward us.

The Lord works in us by His Spirit, and so we are enabled to do what He requires. This is no merit for men unto salvation, as it is here written: “When ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do.” In the keeping of His commandments the Lord will show His favor, as it is also expressed here, “In the meantime, we do not deny that God rewards our good works, but it is through His grace that He crowns His gifts.” In general, we can say that a life against the Lord is not a blessed life even here in this time state, even though Asaph complained about the prosperity of the wicked. This is not the same as a blessed life! Remember that

the Lord spoke of a cup of cold water given to His child. Moses also thought of the future. No, it is not in vain to serve the Lord.

Young people, I know that so much comes against you when you try to live a separate life. Time and again you are told that you should enjoy the pleasures of the world, but I say the opposite—Try, with the help of the Lord, to stay with what you have been taught. It seems that the world gives so much more than does the service of the Lord, but it is only imagination. It is a lie of Satan. It is not the true happiness you will find there.

Some of our young people are drinking; others are addicted to drugs. I wish that it were not necessary to write this, but it seems to be the truth. If you are honest, what is the happiness which you have? It brings you more and more under the power of the devil, and he laughs while your parents weep. Your brothers and sisters are perhaps deceived into going in the same paths, your health is undermined, and, above all, God’s name is dishonored. It is not only for the present moment, but it is possible if you are later married, that you will see the bitter consequences in children that are handicapped. The Lord visits sins, and we are guilty before Him. There are so many sins which might be mentioned!

Still, we can be saved, which is God’s work for Christ’s sake. By faith a people is united with Him who takes care of His church for time and eternity although they repeatedly sin against Him. Here in this time state, sanctification is only in part; it will be perfect when the old man dies, which happens at our death. People of God, then it will be possible to glorify God in a perfect way.

Are there moments that we also long for this, that we may know that the Lord is our God? Our walk here will then already be to the glory of God though only in beginning.

Who amongst you are more anxious about your souls than about your bodies?

—William Tiptaft

No Other Gods *(continued from page 156)*

Also, this night, Anna didn’t trouble herself a great deal about the scolding her uncle and aunt gave her, and after they had eaten their meal, she went upstairs in a temper. While lying on her bed, she felt how wrong she had been, and for a moment she thought within herself to go down and ask for forgiveness...but that soon passed away, and

her proud heart which would not bend was not humbled. Poor Anna...thus she fell asleep.

Downstairs it was quiet; especially Mr. Brinkman was very depressed because of it. Finally, he said to his wife, “We could speak much about it, but let us attempt to lay it before the Lord because He only is able to do what we cannot do!” □

(To be continued)



Bible Stories for Little Ones

The Israelites in the Wilderness (?)

(Based on Numbers 21)

The normally quiet days were interrupted with a great deal of crying, screaming, and sounds of people in pain. Why are the Israelites making so much noise? What has happened, and why are they in such agony?

The children of Israel are crying because they are in severe pain. Their camp is full of poisonous snakes which are biting the people. When the snakes bite the people, the people become very thirsty. Why did the Lord send these awful snakes among the people?

The Lord brought this punishment upon the people because they had again been grumbling against the Lord. They had been walking for a long time through the wilderness and through country after country, and each time God had helped them fight against their enemies along the way. Whatever they needed, God had provided for them, but, soon, the Israelites became tired of all the walking. Don't we complain in the same way about things?

"When are we ever going to be in Canaan?" they murmured. "Why did we ever come into this awful desert? There is no water here, and the only food we have is this manna; we are tired of it. Why did we ever follow Moses out of Egypt?"

For all this complaining, God has become angry with them. Did not God have good reason to be angry with them? He had kept them and protected them; His cloud had gone with them, but were the Israelites thankful? He had given them water and manna in the wilderness and also meat to eat. Why, then, were they so discontented? Aren't we just like the children of Israel? If we had been there, might we have grumbled even sooner?

Now there are snakes, which the Bible calls "fiery serpents" in every tent and throughout the camp. We do not see snakes very often, do we? When we do see them, we all try to run away as fast as possible. There are too many snakes for the Israelites to be able to run away from. Many people died as a result of being bitten by the snakes. The people realized how wicked they had been in complaining about the Lord. "We have sinned," they say to Moses. "For we were grumbling against God and against you. Please pray to the Lord that He will take these serpents away."

Moses did pray to the Lord, and God heard their cries. God hears those who turn to Him in truth, confessing their sins, but God did not just make every

snake die. No, God knew that not all the Israelites were truly sorrowful for what they had done. There were people who confessed sorrow with their words but not with their heart. God was willing to help those who had made a true confession. "Make a fiery serpent out of brass," God commanded Moses, "and place it upon a high pole. Everyone who looks upon the brazen serpent shall be healed and live."

Moses did as God had commanded him. He put the "snake" upon a pole so that anyone who wanted to could see the serpent, and those who looked were healed. There were, however, some people who would not even look because they did not believe God's word. "How can looking at a snake make us better?" they said. Because of their unbelief, these people died. How awful is unbelief.

There may have been some people in so much pain that they could barely turn their head, but they truly believed in the word of the Lord that He would heal them. They did their best to get a view of the serpent, perhaps even with the help of others. When they were able to see it, the miracle happened, and they were healed. The Lord was, as He always is, faithful to His word.

There is more to this history than just the story of the serpent in the wilderness. This story points out to us that we have also been bitten. Maybe you ask, "When was I ever bitten by a snake?"

Do you remember the story of Adam and Eve in the Garden of Eden? There, the serpent spoke to Eve and tempted her eat to the fruit of a tree that God had said they should not eat. The bite of that serpent is still with us today. That bite is sin. We still listen to the serpent or as we know him, Satan, every day. In this way we sin against God just like the Israelites did. We do not have a brazen serpent to look upon to heal us from sin, but we do have another remedy. I think you already know the answer. His name is Jesus. He suffered and died on the cross for the sins of His people. We read in the Bible, "Look unto Me, and be ye saved, all the ends of the earth." That is why you should pray every day for a new heart, asking the Lord if He will forgive us our sins. Do not forget to bend your knees each day to ask the Lord if He will remember you for the great and never-ending eternity.



Bible Quiz

Birds of Prey

Dear Boys and Girls,

When our chickens used to range freely all over the property, a hawk would sometimes circle and swoop very low, and my children would scare it away. Sometimes, turkey vultures circle in the sky, their great wings spread wide. Then we know that there must be an animal in the woods somewhere that died. Late at night, when it is dark and quiet and the stars are twinkling in the great expanse of sky above, I sometimes hear an owl hooting. It has a pretty, yet haunting, sound, and I'm always glad that my chickens are safe in the coop for the night. Once, two bald eagles perched in one of our trees. Their screech alerted and frightened the chickens.

Birds of prey are fascinating, beautiful, and majestic—at the same time, they are fierce and fearless. Their golden eyes have a bold, piercing look, and their talons are sharp and strong. Nothing will escape their clutches once in their hold. Some fly at great speeds, diving down to catch their prey. Others can hear a mouse under the snow or see a small rabbit in the darkness of the night.

Eagles are the most powerful of all birds of prey. They take good care of their young and will defend and protect them fiercely. Their arrogant looks match their confident personalities, and they are not afraid of anything. Eagles are described in the Bible to show God's handiwork. We read this in Job 39, "Doth the eagle mount up at thy command, and make her nest on high?" and in Proverbs 30, "the way of an eagle in the air."

What is an eagle's way in the sky? Have you ever seen an eagle soar? Its wings spread wide, it seems to ride on the breeze, circling majestically overhead. The Bible also speaks of this soaring. It tells of an eagle that lifts its wings, and with a few strong flaps mounts up into the sky. Higher and higher it climbs until it has reached a height no one can reach. Fearlessly and calmly, it soars in the bright blue sky.

"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." This speaks of a people that wait—their waiting means that they depend and trust. They look to the Lord and expect everything

from Him. They are often cast down, fearful, and weak, but when the Lord lifts their heart and eyes to heaven, then everything changes. When they are given to depend on the Lord and His strength, then they receive strength. When their hope is in the God of the heavens, they are carried above the difficulties which they experience.

This is why the Bible speaks of it as mounting up with eagles' wings. Their trust is revived and they are carried out of reach of danger—danger of unbelief, despair, and seeing only their troubles. Their troubles are real, oh yes, but when they are given this trust, then they go to the Lord with these troubles. Their affections are raised up to God and to His commandments, and they hasten to bring their cares to Him and be obedient to Him. Their God is able to support them under all their afflictions on the wings of His strength; and He does so.

Even the walk of birds of prey is bold and powerful. On strong legs, they stalk forward, their necks outstretched. They do not creep or crouch. They step with confidence. It reminds me of the rest of this verse, "They shall walk, and not faint." Those faint-hearted, trembling people that are often attacked by Satan or bowed down with many cares will not be left by the Lord to faint—He will renew their strength. Their burdens will not simply disappear—no, they will still be there, but the Lord brings them *through* those troubles and supports them *in* those troubles.

* * * * *

Fill in the blanks with the correct words listed in the box below:

YOUTH BARE HEAVEN CUCKOW PELICAN SWIFT BRANCH OSPRAY FLUTTERETH WINGS SWIFTER PREY NEST

1. "Doth the hawk fly by thy wisdom, and stretch her _____ toward the south?" (Job 39).

2. "And the owl, and the night hawk, and the _____, and the hawk after his kind," (Leviticus 11).

3. "And the word of the LORD came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; And say, Thus

saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest _____ of the cedar.” (Ezekiel 17).

4. “Ye have seen what I did unto the Egyptians, and how I _____ you on eagles’ wings, and brought you unto myself” (Exodus 19).

5. “And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the _____,” (Leviticus 11).

6. “And the _____, and the gier eagle, and the cormorant,” (Deuteronomy 14).

7. “The LORD shall bring a nation against thee from far, from the end of the earth, as _____ as the eagle flieth; a nation whose tongue thou shalt not understand; (Deuteronomy 28).

8. “As an eagle stirreth up her nest, _____ over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:” (Deuteronomy 32).

9. “Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were _____ than eagles, they were stronger than lions” (2 Samuel 1).

10. “They are passed away as the swift ships: as the eagle that hasteth to the _____” (Job 9).

11. “Doth the eagle mount up at thy command, and make her _____ on high?” (Job 39)

12. “Who satisfieth thy mouth with good things; so that thy _____ is renewed like the eagle’s” (Psalm 103).

13. “Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward _____” (Proverbs 23).

For the Older Children

Find the birds in these texts and fill them into the blanks. The numbers behind each blank indicates how many letters are in the word.

- 14. Proverbs 30:17
- 15. Leviticus 11:16
- 16. Leviticus 11:17
- 17. Isaiah 34:14
- 18. Isaiah 34:15
- 19. Isaiah 34:11

_____ (5), _____ (5),
 _____ (3), _____ (9),
 _____ (4), _____ (6),
 _____ (9), _____ (9),
 _____ (8), _____ (10),
 _____ (8), _____ (7),
 _____ (7), _____ (9),
 _____ (3), _____ (5)

For the Younger Children

Complete the secret code puzzle on the next page.

- 21. His horses are swifter than _____ (Jeremiah 4:13)
- 22. He shall fly as an _____ (Jeremiah 48:40)
- 23. Though thou shouldest make thy nest as high as the _____ (Jeremiah 49:16)
- 24. Our persecutors are swifter than the _____ of the heaven (Lamentations 4:19)
- 25. I am a brother to dragons, and a companion to _____ (Job 30:29)
- 26. I am like a _____ in the wilderness: I am like an owl of the desert (Psalm 102:6)
- 27. And _____ shall dwell there (Isaiah 13:21)
- 28. Which bird of prey is mentioned in Isaiah 34:13, Isaiah 43:20, Jeremiah 50:39, and Micah 1:8?

* * * * *

Answers to June’s “Fruit” quiz:

- | | |
|---|------------------|
| 1. Fig | John 1:48 |
| 2. Vine | Isaiah 5:2 |
| 3. Reign | Judges 9:10 |
| 4. Bramble | Luke 6:44 |
| 5. Pomegranate | Joel 1:12 |
| 6. Pressed | Genesis 40:11 |
| 7. Leaves | Mark 11:13 |
| 8. Altar | Revelations 14:1 |
| 9. Saul | 1 Samuel 14:2 |
| 10. Wheat | Deuteronomy 8:8 |
| 11. In the midst of the garden | Genesis 3:3 |
| 12. They are hewn down and cast into the fire | Matthew 7:19 |
| 13. Olive berries, figs | James 3:12 |
| 14. Grapes, berries | Isaiah 17:6 |

Please send your answers to the address shown below:

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



Letters to My Young Readers

Jelena Roos

Happy belated birthday, Jelena. I hope the Lord blesses and keeps you in the new year. Ask Him often for the greatest gift of all, a new heart. How old is your little brother Jared? I'm sure he also likes it when you babysit. Are you enjoying school?

Benson Bakker

How much did your rooster weigh, Benson? I'm sure he gave you quite a bit of poultry meat. My rooster was very heavy, but we don't have him anymore either. He kept attacking us and hurt my youngest child. I have a small, young rooster who behaves much better so far, so we will see. I miss the sound of the crowing. How many chickens do you have now?

Welcome to our new members:
Liam van den Bosch, Adriena & Renae
Van Liere.

Love,
Aunt LenaBeth



News & Announcements

Ministerial Calls

Extended:

To Rev. J.M.D. de Heer of Middelburg Center, the Netherlands, by the congregation of Grand Rapids (Beckwith), Michigan.

To Rev. A.T. Huijser of Sliedrecht, the Netherlands, by the congregation of Sheboygan, Wisconsin.

Declined:

By Rev. A.T. Huijser of Sliedrecht, the Netherlands, to the congregation of Sheboygan, Wisconsin.

Obituaries

ADAMS, Elisabeth (nee Jansen) – Age 97, May 19, 2021; Norwich, Ontario; Husband – Hendrik (deceased); Children – Gerda & Cor van Brenk, Rev. Evert Adams, Jerry & Wendy Adams; 16 grandchildren, 55 great-grandchildren; predeceased by daughter Mary Adams. (Rev. E. Hakvoort, Psalm 25:4.)

GOOR, Hilligje (nee Molenaar) – Age 95, May 1, 2021; Chilliwack, British Columbia; Husband – Jan Dirk (deceased); Children – Hank & Diane Goor; 3 grandchildren, 6 great-grandchildren. (Rev. P. Van Ruitenburch, Psalm 42.)

DEN HOED, Anna – Age 82, May 7, 2021; Seattle, Washington; Brothers – Rev. John den Hoed, Art den Hoed, Joe den Hoed; Sisters – Jane Bestebreuer, Mae Timmermans, Lydia De Vos, Wilma den Hoed. (Rev. J. den Hoed, Mark 5:30.)

VANDENTOORN, Thomas – Age 74, May 14, 2021; Grand Rapids, Michigan; Wife – Wilma (nee Moerdyk); Children – Tammy & Jim Westrate, Jon & Andrea VandenToorn, Mike & Melissa VandenToorn, Marsha & Eric Sporte, Ciane & Tom VanderPloeg, Joe & Leah VandenToorn, Sarah & Amos Kamp; 34 grandchildren, 11 great-grandchildren; Sisters – Arlene Nieuwenhuis, Ruth Wilkerson, Betty VanDyke; Brother – Dirk & Lori VandenToorn; Brothers and sisters-in-law – Tom & Meta Moerdyk, Ruth & Jim Beeke, Sue & Henry DeVries, Bill & Cheryl Moerdyk. (Rev. J.J. Witvoet, Luke 16:22.)

VAN VELTHUIZEN, Teunis – Age 25, May 30, 2021; Norwich, Ontario; Parents – Maas & Cora (Ponse); Siblings – Willie & Jared Stubbe, Evelyn & Darwin Weeda, Marinus, Nellie, Marco, Richard, Janelle; Nephews – Garret and Lucas; Fiancée – Henrietta Versteeg, and her daughters Emma and Melissa. (Rev. E. Hakvoort, Isaiah 55:8&9.)

In Memoriam

Mr. Thomas VandenToorn

On May 14, 2021, it pleased the Lord to deliver Mr. Thomas VandenToorn at the age of seventy-four years. He served as an elder in the Grand Rapids Beckwith consistory for four years. Since 2001 he had been confined to his hospital bed and was on a respirator due to complications from surgery. The Lord visited his soul, at times, granting him a remarkable submission to his condition. When visited, his reply often was, "The Lord is good!" May the Lord remember his faithful, loving wife and the extended family.

— The Grand Rapids Beckwith
NRC Consistory

VELDHUIZEN, Reierdina (nee Van Ginkel) – Age 84, May 28, 2021; Norwich, Ontario; Husband – Evert (deceased); Children – Bart & Geerke, Hennie & Chris Van Ravenswaay, Adrie & Martin Barendrecht, Betty & Dan Markus, Jan and Johanna, Evert & Marije; 23 grandchildren, 16 great-grandchildren;

Siblings – 7 sisters, 1 brother, and several in-laws; predeceased by 6 brothers, 2 sisters, 3 sisters-in-law, 3 brothers-in-law, and grandchild Ann. (Rev. E. Hakvoort, Psalm 42:5.)

■ Young Adult/Post High School Youth Camp, Northern Michigan August 19-21, 2021

A three-day/two-night trip to northern Michigan is being planned by a joint Grand Rapids and Kalamazoo Committee under the oversight of the Grand Rapids Beckwith consistory. We are planning to stay in a beautiful lodge located in Boyne Falls, Michigan. On Friday we plan to drive to Mackinaw City and take the ferry across to scenic Mackinac Island. Rev. H. Hofman and Elder W. Greendyk hope to provide meaningful topics and discussions. For further information, please text 616-558-4316 or email NRCMackinawTrip@gmail.com

65th Wedding Anniversary

Our dear parents, grandparents, and great-grandparents,

Mr. & Mrs. (Loraine) Gilbert Hoogendoorn

hope to commemorate their 65th wedding anniversary on July 10, 2021, the Lord willing.

“Withhold not Thou Thy tender mercies from me, O LORD: let Thy lovingkindness and Thy truth continually preserve me”
(Psalm 40:11).

713 20th Ave. SE, Rock Valley, IA 51247

45th Wedding Anniversary

Our dear parents, grandparents, and great-grandparents,

Martin & Marian Neels

hope to celebrate their 45th wedding anniversary on June 25, 2021, the Lord willing.

It is our wish that the Lord may continue to uphold them in the unknown future.

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty” (Psalm 91:1).

Box 2555 Fort Macleod, AB T0L 0Z0
(403) 687-2001

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.

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, rdeunissen@yahoo.com.

MOUNT CHEAM CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA, anticipates an URGENT NEED for the next school year with 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.

TEACHERS NEEDED

We have openings in both elementary and junior high grades for the 2021-22 school year. Qualified applicants require a teaching degree and an earnest interest in teaching in a Christian school and are a member in good standing of one of Netherlands Reformed congregations or a denomination with similar teachings.

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.

For more information or to apply, please contact Tim Mol (education chairman) at 973-204-5677 or email tjmol@yahoo.com, or John Van Der Brink (administrator) at 973-628-7400 email nrcs_office@nrcsnj.org.

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, has openings for the 2021-2022 school year in elementary classrooms, special education, and secondary science, Language Arts, and/or computer technology. 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.

Full or part time inquiries encouraged. Please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or danbreuer@nrcsia.org for further information. Visit www.nrcsia.org to learn more about our school. Log in to the main site by registering as a new user and wait for approval.

PLYMOUTH CHRISTIAN SCHOOL, GRAND RAPIDS, MICHIGAN, a K-12 NRC school, is accepting applications for a high school English teacher for the 2021-2022 school year. Interested applicants should contact the principal, Mr. Nathan Bleeker, email nbleeker@plymouthchristian.us or phone 616-458-4367, to request an application or to ask questions about the position.

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@pcskzoo.com or 616-644-2661 for more information.

■ 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.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is looking for a Director of School Operations. The director is the chief executive officer and educational leader of our school. He will strive to direct the school according to the mission, vision, and guiding principles of our Christian school, relying on the Word of God, the Three Forms of Unity, and the policies and procedures of RCS.

The director reports to Board of Rehoboth Christian School. Primary duties are:

- **Leadership**—The director administrates the school internally through principals, vice-principals, curriculum co-ordinators and the office team.
- **Instruction and Curriculum**—The director is responsible for the implementation of the school's educational program.
- **Personnel**—The director is responsible for the supervision of all RCS personnel.
- **Students:** Along with the administration, the director is responsible for the education, safety and conduct of the students of RCS.
- **Operations**—The director provides oversight of all school operations, including the following of board policies and directives.
- **Communication**—The director represents RCS within our local community and to the public.

The successful applicant shall have the following qualifications:

- NRC male member in good standing with a solid knowledge of the Scriptures and Reformed doctrines.
- A strong desire for the spiritual and temporal welfare of our students.
- Good written and verbal communication skills.
- Strong management skills.
- An educational degree is strongly preferred, but not necessary for this position.

For more information, or to apply for this position, please email schoolboard@rcsnorwich.com or contact the RCS board president, Evert Veldhuizen, at 519-537-1139.

We are welcoming applications for the 2021-22 school year and have several openings at the elementary and secondary levels. We also invite inquiries about our locally developed teaching training program for those who hold a bachelor's degree. Please visit our website 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. Submit cover letters and resumes to hr@rcsnorwich.com.

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 Maaïke 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.

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!**

Why a Concern About Feelings?

Feelings come and feelings go,
And feelings are deceiving;
My warrant is the Word of God—
Nought else is worth believing.

Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.

I'll trust in God's unchanging Word
Till soul and body sever;
For, though all things shall pass away,
HIS WORD SHALL STAND FOREVER!

—Martin Luther

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'Tis My Happiness Below

'Tis my happiness below
Not to live without the cross;
But the Savior's pow'r to know,
Sanctifying every loss.

Trials must and will befall;
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should prove a castaway?

Trials make the promise sweet;
Trials give new life to prayer;
Bring me to my Savior's feet,
Lay me low and keep me there.

—*William Cowper*

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