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God's Church

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Meditation

The Only Expectation of God's Church

Rev. J. den Hoed, Lynden, WA

"The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. The LORD is righteous in all His ways, and holy in all His works"
(Psalm 145:15-17).

According to the most trusted Bible commentators, Psalm 145 is a psalm of David. He wrote this psalm at the end of his life. In verse 1 we may see the condition of the heart of this poet. There he is saying, "I will extol Thee, my God." By nature, not one of us is able to say this because this God addressed by David is our Judge.

There was a time before sin that man, having come forth out of the hands of His Creator in the image of the Lord, found his greatest enjoyment in extolling his God. However, when we listen to the world today, we must say it seems as if there is nothing left of extolling the name of God. Yet, the Lord has and will always have a people who by grace in this life may already learn what that is, extolling the name of God, and who may one day do this forever.

David may see so much in this when in another psalm he says, "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee." Would you not say that for those people there are times when it may be Thanksgiving Day? David says, "The eyes of all wait upon Thee." This is true. The entire creation is dependent upon the Lord. If the Lord had withheld His hand, nothing would have grown. Had we been dealt with by the Lord as we deserve, then, instead of rain, fire would have come from heaven, and we would all have been destroyed. Must this not cause deep concern among us when we see the ever deeper hardening of the heart? Where are they who with crying and supplicating come to God's house saying, "Lord, I am unconverted, have mercy upon me"?

"The eyes of all wait upon Thee." Above all, this speaks of God's people. The Lord has opened their eyes. They now see in what a dangerous condition they are. They experience deeply the separation between the Lord and their soul. Sin becomes a burden. All their former life comes before their eyes. No longer can they travel through this life in their former way. They must leave the world, but where must they go?

They begin to seek. As a seeking people, the Word of God and the institutions of the Lord become so precious. These people do not have to be admonished to come to church. They come with a hunger and thirst. When they sit under the preaching, their heart cries, "Our eyes wait upon Thee." There are times when on Monday they may meditate upon

what they have received Sunday in the house of the Lord. On Tuesday they long for the time when it may again be Sunday. There are times when the Lord gives so much of His favor unto those searching eyes that it may become Thanksgiving Day. They may then say, "Thanks be unto God for His wonderful grace." They may then raise their eyes and heart, saying, "Lord, we will go from strength to strength, ever onward, ever upward."

Oh, what a wonder when the Lord again gives us a Prayer Day and comes to apply what He speaks of in His Word, namely, "That which I have built will I break down, and that which I have planted I will pluck up." Why does the Lord do this? He takes away every expectation founded upon self. He will cause those eyes to look deeper into their lost condition. He wants those eyes to see our deep covenant break in our covenant head Adam. He wants that heart to learn that it is lost forever, lost seeing the righteous justice of God.

Must this go so deep? Yes, because the ever-faithful Jehovah God will bring those eyes to the hill Golgotha where they may see the Lamb that was slain. There they may view the price which has been paid. There they may behold a satisfied Judge, who in Jesus Christ becomes all and everything for their never-dying soul. "All eyes." That is the entire Church of the Lord from the smallest to the greatest. The eyes of a refuge-taking faith, or those who may have more assurance, may experience, "Unto you therefore which believe He is precious."

Dear reader, upon what have you been focusing your eyes? Many focus them upon the world. It will be something in that day when our eyes will be turned away from all that cannot help anymore, and they must then be focused upon a righteous Judge who will say, "I have never known you; go ye out into outer darkness." Many focus their eyes upon a self-willed religion. They have never stood with the publican in the back of the temple, saying, "God be merciful to me a sinner." They have an accepted Jesus but not a given Jesus. That also must end in bitter disappointment. "The eyes of all wait upon thee." Are there such eyes in beginning or in continuance? They will not always wait. David says, "Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing." This is also outwardly.

As a denomination we commemorate Thanksgiving Day. Looking back, we may say that the Lord has made all things well. He gave food and drink in the midst of our families. We may continue in the day of grace. Although many have been laid upon a sickbed, for some it has become eternity.

Should we not say this is all because of the open hand of the Lord? We may continue with our families to have a place under the truth of God's Word. These are the many blessings of God's open hand. Why is it, then, that ever more we do not want to reckon with this God? We want to assure ourselves outside of Him. With all our religion we no longer want to live according to the landmarks which the Word of God continues to hold before us. Yet the Lord continues to open His hand to satisfy the desire of every living thing.

The desire for earthly food will stop at the grave, but the Lord has other food. That is food for hungering and thirsting souls who cry with a missing heart, "Lord, open Thine hand once." Thinking of that food they say, "Lord, may it be that out of Thy open hand there may come one crumb from the Master's table." What a wonder it then becomes in their life when the Lord opens His hand and they may see how this God was moved from within Himself, how there was never anything of myself that asked for God, but there came a time that He asked for me. What a wonder this becomes when the Lord opens His hand and one may see something of Him who said, "I am the Way, the Truth, and the Life."

Dear reader, it then becomes Thanksgiving Day. Souls may be broken and humbled before the Lord, and that is the fruit of God's work, a fruit which is precious in His sight. Those people may experience that there is nothing in me but everything in Him. Oh, it is a wonderful work to be saved, for then all of myself may be placed outside. There the soul may experience, "Underneath are the everlasting arms." When we may come to an end, there is a full salvation with Him.

What are the fruits of this? There are times when their mouth may voice David's psalm, "I will extol Thee, my God, O King; and I will bless Thy name for ever and ever." Then they cry out, "Lord, hold on to me; never let me go, but work with Thy dear Spirit ever more in my heart."

Has the Lord opened His hand for you this past season? Has He blessed you with family life and provided for you so abundantly that today you may be able to say that He has made all things well? However, that is only pertaining

to this earthly life. You say, yes, this is necessary; but this life will one day come to an end. That is why I ask you another question. Has the Lord opened His hand to give you a true spiritual need? Has He opened His hand by laying you at the gate of His free, one-sided mercy, with a crying heart saying, "Lord, I cannot let Thee go anymore; speak only one word unto my soul"? Has He opened His hand and led you upon the way as a lost, undone sinner unto the blood given to the saving of your soul? Has He opened His hand to place you at the foot of the cross, "Give me Jesus or I die"? At times such as this you may taste something of what it is to bring gratitude to the Lord on this Thanksgiving Day. Then you may feel something of what the poet is speaking, "The Lord is righteous in all His ways, and holy in all His works."

Who will say at the end of this season, "Lord, what doeth thou?" Some have been taken away; others may continue to be in the day of grace. Perhaps some received riches in

abundance while others received only a meager share of this world's goods and as a result struggle from one day into the next. The Lord is righteous in all His ways, and all is according to His eternal counsel. It is also according to that same counsel that He continues to bring His Word to us, saying, "Turn ye, turn ye unto Me and be ye saved." Yet, that same righteous and holy God according to

His everlasting counsel has chosen some to everlasting life and others to eternal destruction.

Oh, may such a doctrine bring us upon our knees. This tells us that there is a way to be saved because this holy God has chosen a people to be His people. To save them, He gave a way outside of man in His only beloved Son. Oh, one day they may be there forever where nothing can ever mar their happiness anymore. Here, among those who certainly will be saved because He who cannot lie has promised, there are little lambs who out of that open hand receive enough milk to give inner spiritual growth. Among them here below are grown sheep who are in need of solid food. Together they may learn that their God is righteous and holy in all His works. "The LORD is nigh unto them that call upon Him, to all that call upon Him in truth." □

Souls may be broken and humbled before the Lord, and that is the fruit of God's work, a fruit which is precious in His sight. Those people may experience, nothing in me but everything in Him. Oh, it is a wonderful work to be saved, for then all of myself may be placed outside. There the soul may experience, "Underneath are the everlasting arms."

The Lord Jesus Christ was born of a virgin that we might be born of God. He took our flesh that He might give us His Spirit. He lay in the manger that we might lie in Paradise. He came down from heaven that He might bring us to heaven, and what was all this but love? If our hearts be not rocks, this love of Christ should affect us—behold, love that surpasses knowledge (Ephesians 3:19).

—Thomas Watson



Bible Study

The Life of Daniel (21)

Rev. C. Vogelaar, Clifton, NJ

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

(Daniel 12:1-3).

The Lord told Daniel that another ruler would come. The terrible oppression under Antiochus Epiphanes would come to an end. The Lord would deliver His people. In the last chapter of the book Daniel, this would be told to the prophet. It would be at God’s time. So, it would be with the reign of Antiochus Epiphanes, but so it also will be with the antichrist and his reign.

Deliverance

“And at that time”—that is, the time appointed by the Lord. Our times are in His hand. It was after a time of distress. The prophet spoke in this chapter about the terrible things that would take place in Israel but that also have meaning for the end of times. In verse 11 we read, “The daily sacrifice shall be taken away, and the abomination that maketh desolate set up.” It means that the daily burnt offerings during this time of oppression would not be brought anymore and that the temple would be desecrated by erecting an idol and causing the strange god to be worshiped.

A time of distress is not strange to true pilgrims. We hear the poet in Psalm 25:17b as he cries, “O bring Thou me out of my distresses.” We read in Psalm 138:7a, “Though I walk in the midst of trouble, Thou wilt revive me.” It is after a time of great distress. The comfort in this distress may be what the prophet says in Isaiah 63:9, “In all their affliction He was afflicted, and the angel of His presence saved them.”

At God’s time, Michael, the archangel, will stand up “for the children of thy people.” He will stand up for the protection and deliverance of the oppressed ones “and at that time thy people shall be delivered.” Who are these people? “Every one that shall be found written in the book.” This is the book of life with the names of the chosen people. Election is a stumbling block for many, but it is the only

hope for God’s Church, also in the darkest times and when faith is low, that the counsel of the Lord will stand and He will do all His pleasure. Because of God’s sovereign free grace there will be a Church, and the raging of the antichrist will not prevent that. Even to the last one they, all whose names are in the book, will be gathered and delivered.

Verse 2 speaks of the resurrection of the dead, of those that sleep in the dust of the earth. They “shall awake, some to everlasting life, and some to shame and everlasting contempt.” What a solemn moment that will be when everyone will stand before the great white throne where the Lamb of God will be the Judge of the quick and the dead, and His judgments will be right. What a difference—a resurrection to shame and everlasting contempt or a resurrection to everlasting life.

Of the last ones we read also in verse 3, “They that be wise shall shine as the brightness of the firmament.” The wise are those who are taught by the Lord’s Spirit. God’s Word can make us wise unto salvation. The wise learned what is of the highest value and what is not. They have learned to first seek the kingdom of God and His righteousness. They are also described as “they that turn many to righteousness as the stars for ever and ever.” It is the Lord’s work to convert sinners and to clothe them with the robe of Christ’s righteousness. However, here we read that people, those that are wise, will be used in His work. Do we know this school of the wise, the school of grace where we are taught how foolish we are and that all true wisdom comes from God alone? Then we will often be found at the feet of the great and precious Teacher, the Lord Jesus Christ.

Command to seal up the book

Daniel receives a final command. He has to “shut up the words, and seal the book, even to the time of the end.” This book of prophecy has to be sealed, to be guarded, to be preserved. That word is the written revelation of God with the prophecies Daniel received. Many will try to understand these, but they will look for knowledge where it is not to be found. Also in our days many do try to explain the mysteries of God’s counsel and reign in the end times, but they will not understand. Why did the Lord command this sealing of the prophecies? That is because He alone is the Revealer of mysteries, but He does that not in our time to perhaps satisfy curiosity but at His own time. This sealing is not definite.

It says in verse 4, “Even to the time of the end.” God will make it known when those Scriptures are being fulfilled.

And the wise (verse 3) will be shown, in times of great tribulation, that the Bridegroom is coming and they should go out to meet Him. How often Scriptures may seem to be sealed for one who perhaps needs instruction, but God reveals the hidden mysteries to those in need of it at His time. Let us, therefore, prayerfully search the Scriptures also in our days when the waters of the river show big waves, in the unrest of our days and the turmoil of the nations. Blessed are they who may wait for Him and long for His coming to show that He is God.

The Man clothed in linen

When Daniel asks, “How long shall it be to the end of these wonders?” he receives an answer. Verse 7 tells us, “And I heard the Man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven.” Who is this Man clothed in linen? It seems to be a priestly garment, but there is also something royal or kingly in His speaking. It is the great King, the High Priest, Jesus Christ. He is upon the waters of the river, that is, He rules over the mighty waves and all which takes place, also in the last days. He swears, not with one hand as was usual, but with both hands. He swears about the time when “all these things shall be finished.” Daniel hears it but does not understand and says, “O my Lord, what shall be the end of these things?” These things are those which are mentioned also in Revelation, which show much similarity with Daniel’s prophecies. This was not foolish curiosity from Daniel, yet he did not receive his request. There will come a time, however, when the words are needed, and then they will be understood.

Encouragement to an old servant

The Lord said, “Go thy way, Daniel,” that is, fear not, for although you yourself do not understand the words, many will understand them. Persecutions, trials, and afflictions will come, but when they come, many will be purified, made white, and refined. No, not the wicked “but the wise shall understand.” Now, Daniel, blessed is he that waiteth. The Bible says, “He that shall endure unto the end, the same shall be saved.” There is a divine benediction for those who by grace may be faithful and in spite of suffering and oppression, abide true to their Lord. Nobody will pluck them out of the hand of their King.

Then there is a final word of comfort and assurance to the prophet. His way is not yet at the end, though he is very old and has served in high positions for many years under different rulers. A glorious future is waiting for him, “for thou shalt rest.” He will receive his appointed portion at the end of his journey. His salvation is sure, and “there remaineth therefore a rest to the people of God.” Oh, what will it have been for Daniel when the Lord called His aged servant home. Then there were no mysteries anymore, no assaults of the enemy, but to be forever with his gracious King, the exalted Lord Jesus Christ. He comes, He comes to judge the nations. Young and old, are we ready to meet Him? This can only be when here we have learned to surrender to Him and let Him rule, not only in the world but also in our own lives. Our times show the signs that Christ is coming though we do not know when. Do we have oil in our lamps? Enemies can yet be made friends. He has the power to bring you to His feet. That is a precious place for beggars, a place to also worship and praise Him. □

(This installment marks the end of this series.)

Being Ready for Christ’s Return

J.C. Ryle (1816-1900)

Are you ready for the second coming of Christ? He will come again to this world one day. As surely as He came the first time, so surely will He come the second time. He will come to reward all His saints who have believed in Him and confessed Him on earth.

He will come to judge all His enemies, the careless, the ungodly, the impenitent, and the unbelieving. He will come very suddenly, at an hour when no man thinks, as a thief in the night. He will come in terrible majesty, in the glory of His Father, with the holy angels. A flaming fire shall burn before Him. The dead shall be raised. The judgment shall be set. The books shall be opened. Some shall be exalted into heaven. Many, very many, shall be cast down to hell. The time for repentance shall be past. Many shall cry, “Lord, Lord, open to us,” but find the door of mercy shut forever. After this there will be no change. Reader, if Christ should come the second time this year, are you ready? Oh! reader, these are solemn questions. They ought to make you examine yourself. They ought to make you think. It would be a terrible thing to be taken by surprise. It is a fearful thing to fall into the hands of the living God.



From Our Inheritance

Thanksgiving Obtains the Spirit

Robert Murray McCheyne (1813-1843)

(Excerpts from a sermon printed in *From the Preacher's Heart*)

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God" (2 Chronicles 5:13&14).

The day here spoken of appears to have been a day of days. It seems to have been the Day of Pentecost in Old Testament times, a type of all the glorious days of an outpoured spirit that ever had been in the world, a foretaste of that glorious day when God will fulfill that amazing, soul-satisfying promise: "I will pour out of My Spirit upon all flesh."

My dearly beloved flock, it is my heart's desire in prayer that this very day might be such a day among us—that God would indeed open the windows of heaven, as He has done in times past, and pour down a blessing till there be no room to receive it.

Let us observe, then, how thanksgiving brings down the spirit of God.

How the people were engaged

"In praising and thanking the LORD." Yea, you have their very words, "For He is good; for His mercy endureth for ever." It was thus the people were engaged when the cloud came down and filled the house.

They had been engaged in many other most affecting duties. The Levites had been carrying the ark from Mount Zion and placing it under the wings of the cherubim. Solomon and all his people had been offering sacrifices, sheep and oxen, which could not be told for multitude. Still no answers came from heaven. However, when the trumpeters and singers were as one in praising and thanking the Lord, when they lifted up their voices, saying, "For He is good; for His mercy endureth for ever"—then the windows of heaven were opened. Then the cloud came down and filled the whole temple.

My dear flock, I am deeply persuaded that there will be no full, soul-feeling, heart-ravishing, heart-satisfying, out-

pouring of the Spirit of God, till there be more praising and thanking the Lord. Let me start up your hearts to praise.

He is good

Believers should praise God for what He is in Himself. Those that have never seen the Lord cannot praise Him. Those that have not come to Christ have never seen the King in His beauty. An unconverted man sees no loveliness in God. He sees a beauty in the blue sky, in the glorious sun, in the green earth, in the spangling stars, in the lily of the field, but he sees no beauty in God. He hath not seen Him, neither known Him; therefore, there is no melody of praise in that heart.

When a sinner is brought to Christ, he is brought to the Father. Jesus gave Himself for us, "that He might bring us to God" Oh! What a sight breaks in in upon the soul—the infinite, eternal, unchangeable God! I know that some of

you have been brought to see this site.

Oh! Praise Him, then, for what He is. Praise Him for His pure, lovely holiness that cannot bear any sin in His sight. Cry, like the angels, "Holy, holy, holy, Lord God Almighty." Praise Him for His infinite wisdom—that He knows the end from the beginning. In Him are hid all the treasures of wisdom and knowledge. Praise Him for His power—that all matter, all mind,

is in His hand. The heart of the king, the heart of the saint and sinner, are all in His hand. Hallelujah! For the Lord God Omnipotent reigneth. Praise Him for His love; for God is love. Some of you have been at sea. When far out of sight of land you have stood high on the vessel's prow and looked round and round—one vast circle of ocean without any bound. Oh! So it is to stand in Christ justified and to behold the love of God—a vast ocean all around you, without a bottom and without a shore. Oh! Praise Him for what He is. Heaven will be all praise. If you cannot praise God, you never will be there...

The manner of their praise

They were "as one." Their hearts were all as one heart in this exercise. There were a thousand tongues but only one heart. Not only were their harps, and cymbals, and dulcimers all in tune, giving out a harmonious melody, but their

When far out of sight of land you have stood high on the vessel's prow and looked round and round—one vast circle of ocean without any bound. Oh! So it is to stand in Christ justified and to behold the love of God—a vast ocean all around you, without a bottom and without a shore. Oh! Praise Him for what He is. Heaven will be all praise. If you cannot praise God, you never will be there...

hearts were all in tune. God had given them one heart, and then the blessing came down.

The same was the case on the Day of Pentecost; they were all with one accord in one place; they were looking to the same Lamb of God. The same thing will be the case in that day prophesied of in Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity! [...] For there the LORD commanded the blessing, even life for evermore."

This is the very thing which Jesus prayed for in that prayer which none but God could have asked, and none but God could answer: "Neither pray I for these alone, but for them also which shall believe on Me through their word; That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in Us: That the world may believe that Thou has sent Me." And then follows the blessing: "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Dear children of God, unite their praises. Let your hearts be no more divided. You are divided by the world by a great

gulf. Soon it will be an infinite gulf, but you are united to one another by the same Spirit. You have been chosen by the same free, sovereign love. You have been washed in the same precious blood. You have been filled by the same blessed Spirit. Little children, love one another. He that loveth is born of God. Be one in your praises. Join in one cry "Worthy is the Lamb that was slain. Thou art worthy to take the book." Thou art worthy to reign in our hearts.

Oh! Be fervent in praise. Lift up your voices in it. Lift up your heart in it. In heaven they wax louder and louder. John heard the sound of the great multitude; and then it was like many waters, and then it was like mighty thundering, crying "Hallelujah! Hallelujah!" I remember Jonathan Edward's remark that it was in the singing of praises that his people felt themselves most enlarged, and that then God was worshiped somewhat in the beauty of holiness.

Let it be so among yourselves. Learn, dearly beloved, to praise God heartily, to sing with all your heart and soul in the family and in the congregation, but, oh! Remember that even your praises must be sprinkled with blood and can be acceptable to God only by Jesus Christ. □



For Young and Old

No Other Gods (5)

C.M. Van Der Sluis

Still Saved

Through a storm and not on time, a Holland lugger (boat) is returning homeward. It had been to sea to gather in the herring harvest. Art, the helper of the master of the vessel, is on the observation post. The sharp wind whistles past his ears. Suddenly, he sees a small boat adrift. He looks through his telescope and sees a child in it. He quickly calls the skipper.

"A drifting boat with a child in it," he yells above the roar of the storm. Again his voice bellows out, "I believe the child is dead!"

Skipper Parlvliet hastens on deck and looks. He then answers the last outcry of his helper, "That is not certain, Art! The great problem is, how can we get to this boat and child?"

"May I try, Skipper?" asks Art. With the same breath he adds, "I'll bind a rope about my body and then I'll try to jump into the boat, but then you must attempt to sail as close to the boat as possible, Skipper, but be careful, because with the slightest touch the little boat will capsize."

Mr. Parlvliet prided himself in his heart that he had such a brave helper. He consented, but this undertaking would not be easy. Art makes the attempt and...sure enough, he lands in the boat. He quickly takes hold of the completely stiffened and benumbed child, holds it tightly in his arms and endeavors to return on board ship as soon as possible.

He calls, "Master, pull, pull now!"

Mr. Parlvliet pulls with all his might, and he is able to pull them on board. Soaking wet, Art comes on board with his bundle and gives the child to the skipper.

They sail onward toward the Holland shores. A little later an English cargo steamer, while looking for the boat with the girl, discovers it overturned!

The skipper immediately takes the child to the cabin and examines whether it is possible to revive her. He wets Elsie's lips with warm coffee, takes her wet clothing off, and wraps her in a warm woolen blanket. Constantly he looks to see if there is any sign of life.

Suddenly, a call is heard from the top of the stairs, "Skipper, is the little girl still alive?" Art has no rest; he must know.

“Yes, my boy, she is alive; her little heart is still beating, and just now she opened her eyes a little.”

Art comes down the stairs; he must have a look. “Oh, sir, what a darling child!” The tears come into Art’s eyes. “I am so glad that we could save her, but how is it that such a young child was all alone in that boat? Can you figure that out?”

“No,” said Mr. Parlvliet, “I don’t understand it. Art, will you quickly cook a little thin cereal; possibly the child would like to have some food; who knows how long the poor child has drifted about?”

The child eagerly took the food, and although the care performed by these two men was rather awkward, yet they managed.

“Too bad my wife isn’t here, Art,” said the skipper, “she has more knowledge of these things than we.”

“Your wife, Skipper? You never had any children of your own!”

“Yes, that is true, still she is handy in those things, Art!”

Meanwhile, Elsie fell into a refreshing sleep, and when the lugger sailed into the harbor of Zeedorp, she was still asleep.

Mrs. Parlvliet was standing on shore, for after such a storm the women were especially anxious to see the ship of their husband or father come into view. Mrs. Parlvliet was happy to see her husband return in safety.

“I was so afraid this time,” said Mrs. Parlvliet, “because it was such stormy weather. My dear man, what do you have wrapped in that blanket?”

“Well, this time I brought something back expressly for you!” and he handed her Elsie.

“What is that now, tell me; where did you get her?”

In a few words the skipper told of what had happened.

“May we keep this loving child?” asked Mrs. Parlvliet, and she squeezed it against herself as if it were her own.

“Would you like to, wife?” asked the skipper.

“To be sure, you know that!”

“You know we must notify the authorities, and if she is claimed, then it is only natural that we must surrender her to the rightful owners. I believe she is a child from wealthy

parents,” said the skipper, “because the clothing proves it. When I return from notifying the authorities, I will bring them along.”

“We must keep those clothes,” said Mrs. Parlvliet.

“We never know whether inquiry will be made for them.”

Later it was noticed that they were marked with the initials of E.O.

The authorities had assured Mr. Parlvliet that for the present time they could keep the child and would notify them if anyone came for her, but no one came. Why? Because the poor mother knew no better than that the child had perished in the water. The mother and the captain of the English ship notified the proper persons of what had happened, but they did not deem it necessary to put it in the newspapers. Was not the child drowned? The capsized lifeboat was proof thereof.

With the Parlvliets

The change which was brought about with the coming of the little girl in the family of Parlvliet was great. Both were so happy with the child, but there were also difficulties... Elsie knew no Dutch. The little girl thrived and soon spoke the language of her foster parents with ease. At school Elsie Parlvliet, as everyone called her, was a good pupil. Jennie van het Hof was her girlfriend, and she was always anxious to play with Elsie. Because these two children were so different in character, it was a marvel how they got along together. Jennie was tender and quiet, while Elsie was noisy and busy.

Jennie also felt that at Elsie’s home it was so different from her home. God’s Word was never read at Jennie’s home, and her parents never went to church. The older she became the more Jennie felt the difference. It happened at times that she would come early for Elsie to go with her to school. She did this purposely in order to hear Mr. Parlvliet read from the Bible. Then he would pray so earnestly and always he would remember Elsie, as well as Jennie, asking the Lord to give them a new heart. □

(To be continued)

True Repentance

Edward Payson (1783-1827)

One mark of a true convert is that he continues to repent of his sins after he hopes that they are pardoned. All that the hypocrite desires is salvation from punishment, and when he thinks this end secured, he feels no concern respecting his sins. But the true Christian desires to be saved from sin, and his hatred of sin and repentance for it increase in proportion as his assurance of heaven increases. Another mark is that all disposition to make excuses is taken away. The repentant sinner feels willing to lie at God’s feet and confess his sins without even wishing to excuse them.



Doctrinal Studies

Godly Sorrow (5)

Rev. J.J. van Ekeveld, 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).

Godly sorrow is an essential element of spiritual life. When we read 2 Corinthians 7:10, we must say that this text also speaks about the children of God, those who already know faith but who have lost the way and who return with sorrow.

God’s children so often lose the way. Their straying costs them tears. That is why godly sorrow remains part of their daily conversion, but it is just in this way that the wonder of God’s faithfulness becomes ever greater. All too often, however, it must be said that it can be so barren and dead-like inside and that the world takes up such a large part of the heart. The sorrow in Peter’s heart was greatest when Jesus looked upon him with an eye full of love after he had denied Him, and he went outside weeping bitterly. Committing so much sin against so much love—the more the love is tasted, the deeper and more profound the sorrow. How often must that faithful Saviour bring back His own.

There is a difference in the measure and station of this sorrow. With the one person it is more legalistic; with another it is more evangelical. With the one it is more painful and more oppressive; with the other it is softer, more tender, more loving. With the one it takes longer before one comes to Christ; with the other it is a shorter time. With one there are more outward tears, with the other more soul’s tears. The Lord is free in how He deals with His children. However, wherever there is spiritual life, we learn to know something of this sorrow.

The antithesis in the sorrow of the world

In addition to godly sorrow, Paul also speaks of another sorrow in 2 Corinthians 7:10, namely, the sorrow of the world. What kind of sorrow is that? That is a sorrow which does not go any further than the world and which can be removed with earthly blessings. Let me list several examples. Esau was very sorrowful when he called out, “Bless me, even me also, O my father!” Yet, it was the sorrow of the world, for he only had an eye for the blessing and not for

the God of the blessing. How sorrowful was Ahab when he could not get the vineyard from Naboth, and he turned himself to the wall.

There you can see the worldly sorrow. Give Esau his blessing, and give Ahab his vineyard, and all is well, for they are comforted. This sorrow goes no further than the world and can be comforted with the things of the world. In the worldly sorrow people may at times be frightened, and an outward improvement may take place, but there is no inward renewing of the heart and no fleeing to God with weeping and supplications.

Only because of the result of sin

The sorrow of the world only concerns itself with the results of sin. It is a sorrow because one is in mourning, or because one is sick, because one goes on his way as lone-

some and misunderstood. This world at times is called a vale of tears, “For all our days are passed away in Thy wrath: we spend our years as a tale that is told.” There are so many tears shed upon this earth, but so few of them fall into God’s bottle. There is a sorrow due to the results of sin and not because of sin itself.

In the sorrow of the world, we so frequently bite the rod

wherewith we are chastised. It is a sorrow which causes us to flee farther and farther away from God. Cain called out, “My punishment is greater than I can bear.” With his “sorrow” he fled away from God. With Judas it was exactly the same.

The sorrow of the world can bring us to despair. Then a person ends up broken and bruised upon the ruins of his life. We do not want to fall down before God with empty hands and a contrite heart. Then we feel ourselves more a victim than a sinner. Tears are not always evidence that a person has truly become a guilty sinner before God.

God’s children, to their grief, so often have to experience carnal sorrow in their lives. You must not think that all of the tears shed by God’s children fall into His bottle. They have to carry along with them the old man of sin. However, when the new life may truly shine forth, it cries in the first place not because of the results or punishment of sin, but it cries out to God against whom they have sinned. □

(To be continued)



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Kalamazoo, MI

What is meant by the handwriting of our sins?

The expression actually reveals a mix between a biblical reference turned into an expression which indeed is often mentioned in this way. In itself the expression is not wrong as we hope to see, but it would be more correct to speak about the handwriting of ordinances. This is how Paul writes it in Colossians 2:14: *“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.”*

The Greek word here used for handwriting refers most likely to a little wooden tablet, overlaid with a thin layer of wax upon which one could write something. Think of this in the context of Luke 1:63, where Zacharias asked for a writing table and wrote, saying, “His name is John.” The image Paul uses is that of a written accusation which, nevertheless, can be erased. This accusation points out our sin. Perhaps from this fact stems the expression “handwriting of our sins,” but the text mentions “ordinances.” The Dutch Marginal Notes point to the writing of God Himself, who with His finger wrote the two tables of stone (Exodus 34:1). Both examples can be used as God’s Law is not only a set of commandments and ordinances but can also be seen as a charge, an accusation against us. After all, the Ten Commandments are said to be against us in respect of their strict requiring of perfect obedience, and in default thereof, by reason of its curse, a testimony against us. This “handwriting,” in the third place, can also be understood of the ceremonial laws of the Old Testament because, in these, men were daily reminded of their trespasses and debts before God. *“But in those sacrifices there is a remembrance again made of sins every year”* (Hebrews 10:3). The sacrificer, or *“the comer thereunto”* (Hebrews 10:1), was never released or discharged of this accusing truth of God’s Law, despite a seemingly endless performance of the duties performed in the ordinances. Paul in Ephesians 2:15&16 seems to refer to the same matter when he writes that Christ abolished in His flesh *“the enmity, even the law of commandments, contained in ordinances.”*

This handwriting, this charge or accusation, is erased, meaning: its charge is removed. Christ has redeemed His Church from the curse of the Law, having become that curse Himself. Still, this does not mean that the Moral Law of God (the Ten Commandments) is now free of any purpose or meaning in the sense of releasing man from observing the Law, as the Antinomians teach, because the Law always remains the rule for thankfulness in gratitude. It is for this reason that our fathers placed the detailed explanation of the Law of God in the Heidelberg Catechism

in the part of gratitude and not in the part of deliverance. Paul’s intent is to prove that by Christ’s death the Law in its *cursing power* is disarmed of its curse. This handwriting of God that was against us, caused by sin, is abolished, removed, wiped out. Where there is satisfaction of a debt, there is no more need of a handwriting, a bond, a document of some sort that accuses the sinner before God. This bond, this written accusation is forever cancelled for the Church of God.

Dear reader, the image Paul uses here is solemn and revealing. In this context we may also think about the accusation and superscription which often was hanged about the neck of the condemned criminal that was to be executed. Upon such a plank the accusation and reason to be put to death was written. Behold here the handwriting of sins! Have I learned to see that handwriting? Have I learned to see it as worn and borne by the Substitute? When, by the grace of faith, this is beheld by a sinner who has learned what it is to actually be the condemned one before God, what reason there is to humble myself in the dust. For Christ bore there that handwriting of sin that was against me! Notice that it says: *His cross...* It was not to be against Him because He had ever sinned. It was not against Him because He kept not that Law of His God. On the contrary, that Law was in His heart, and it was His delight to do its will (Psalm 40:7&8). It was against Him because the Father laid it upon Him, and He willingly, voluntarily took a demanding and cursing Law upon Himself. Though He never sinned and neither was there ever found guile in His mouth, yet it pleased the Lord to bruise Him and put Him to grief, and to charge Him with all the sins of His elect Church. For that very reason He was despised and rejected of men, a man of sorrows, and acquainted with grief (Isaiah 53:3). When this becomes reality before the eyes of faith, there remains humble gratitude and adoration that this Substitute, Mediator and Redeemer came to Zion so willingly and readily. In closing, remember reader, if Christ has not become precious and is embraced by faith, this handwriting is *still against* you, and lies for your account. What shall it be to bear this handwriting eternally in the place where the worm does not die and the fire is not quenched? Enough to meditate about, I would say, and to seek reconciliation with God through the blood and grace of Christ while it is available and proclaimed upon the market of free grace. ◻

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



Reflections

Brought Home by the Angels (1)

Rev. C. Hogchem, Aalborg, the Netherlands

(With this article we wish to start a short series relating something of those who were brought to their heavenly home by the angels. These articles were translated from the July 15, 2021, through August 12, 2021, issues of De Saambinder.)

Carried Away by the Angels

“There was a certain rich man... And there was a certain beggar... And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom” (Luke 16:19-22).

A certain rich man was clothed in purple and very fine linen, and he lived happily and fared sumptuously every day. His name is not given. He was an anonymous one with respect to the kingdom of God.

This child of Abraham is the picture of those who say, “I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and naked” (Revelation 3:17b).

This rich man was an enemy of God, of Christ, of Lazarus, and the life of grace. That was apparent in the fruits. When Lazarus was laid out before his gate, he received, as it were, the command from God, “Have compassion over this miserable and needy one. I have placed him before you,” but the uncompassionate one did not give him even a crumb. Of the lovelessness shown towards one of His children the Lord Jesus says, “For I was an hungered, and ye gave Me no meat” (Matthew 25:42a).

When the rich man died, he was no longer rich. A certain rich man had become a lost man; the only thing left to him was eternal death.

Blessed are the poor in spirit

Lazarus had been laid before the gate as trash. He lay there and remained there; he could not leave the spot. Instead of eating sumptuously and living happily, he could not bring it any further during the day than living the life of a beggar—a beggar with a covering of purulent, filthy, stinking, painful sores.

Already upon this earth there was contrast and separation. While the rich man resided indoors, Lazarus lay at his gate. While the rich man fared sumptuously every day of the fat of the earth, Lazarus desired to be fed from the crumbs which fell from the rich man’s table, but they were not offered unto him at any time.

The original word for beggar is the same word which is used for “poor” in the first Beatitude: “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matthew 5:3). Lazarus is a picture of whom the Lord states in Zephaniah 3:12, “I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.”

God is my help

Instead of Lazarus being fed with the crumbs, unclean street dogs came to lick his purulent sores but then realized that he was still alive and that they should seek their nourishment elsewhere. The name Lazarus means, “God is my help.” Christ has become poor—although He was rich—so that Lazarus might become rich through His poverty (2 Corinthians 8:9). His name had been given him by God the Father. It is an evangelical name which at times shines so brightly before his eye of faith that he forgot all of his troubles and sorrow. “Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God” (Psalm 146:5).

Bought substance

The weak, emaciated beggar died before the rich man did. “And it came to pass...” the Father, at His own time, brought His child home. The beggar had disappeared for good, but Lazarus lives eternally.

God shall ultimately help you who now make a complaint.

Wait on the Lord and look for His coming.

—Psalm 27 Datheen, loosely translated

The Lord Jesus does not tell us that the soulless body of Lazarus was buried. It was cleaned up, roughly put away without anything that hinted at any seriousness or solemnity. The mourner did not pass through the streets, and there was no one who wept. On the contrary, now it was again orderly and neat at the gate of the rich man.

Yet, Lazarus’s body was bought substance which Christ kept as precious, for it had been bought with His blood. “And this is the Father’s will which has sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day” (John 6:39).

Carried away by the angels

In the meantime, the high and holy angels had already performed their work; they had carried Lazarus into the bosom of Abraham. The fallen angels—the devils—had

often opposed him and troubled him. The chosen angels were his heavenly friends. When it is required of them, they will carry God's child upon their hands (Psalm 91:12). When it is the Father's time, they will carry His child up into heaven.

Lazarus was carried not by one angel but by a number of angels. He who had been cast before the gate was tenderly

lifted up and carried into the heavenly rest. He did not have to seek for heaven nor try to enter in under his own strength. The angels carried him and led him to Mount Zion, to the city of the living God, to the heavenly Jerusalem and its many thousands of angels (Hebrews 12:22). ◻

(To be continued)



Guidance

The Significations of “World”

J.K. Popham (1847-1937)

*(From *Spiritual Counsel to the Young*)*

My dear young friends:

This letter is to be about the word *world*. It is a very great and important word. It affects us, as we are in it, in some of the senses in which it is used in Scripture; it influences us, and we influence it, as a stone thrown into the water makes a ring which multiplies into many rings: “For none of us liveth to himself, and no man dieth to himself (Romans 14:7).

The term *world* is used variously in the infallible Word. Of course, the different senses will occur to you.

- a. It is used to express Creation-work (Genesis 1:1&2; John 1:10; Hebrews 1:2). The divinely inspired words kill and bury evolution. No man will ever make that God-dishonoring system a living truth, and received by faith, these words settle the mind (Hebrews 9:3). It is because men do not like to retain God in their knowledge that they are given over to a reprobate mind, and are blinded to the clear and indelible impression of the eternal power and Godhead which is on the creation of the world (Romans 1:20&28). Oh, stand fast by the world as created in the beginning by the Son of God!
- b. The Word of God tells us that the world stands for fallen mankind: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12). Here we all are; no man can claim exemption; “For as in Adam all die” (1 Corinthians 15:22a). The whole of this fallen world lies in wickedness (1 John 5:19). What a terrible state to “lie in.” For Christ says wickedness is an abomination to His lips (Proverbs 8:7). He cannot bear those who are evil. This world has its own evil course, according to which all walk by nature (Ephesians 2:2). These men love darkness more than light because their deeds are evil (John 3:19). This “world” is enmity against God and

sometimes He chases wicked men out of it, deals in open judgment and vindicates His most righteous character (Job 18:19). For this “world” the Lord Jesus prays not (John 17:9). Could a more terrible evil fall on a sinner than not to be prayed for by Christ?

The solemnity of it, the eternity of the evil! The everlasting woe of that “I pray not for the world”! Oh, who feeling to be by nature a child of wrath, and in the world that lieth in wickedness, does not, at the sight and feeling of such, cry to the Lord for a manifested, an enjoined interest in the blessed words, “I pray for them”? An all-covering prayer, an everlasting inclusive prayer! In it is redemption

*Safety on earth, and after death
The plenitude of heaven.*

- c. The Word is used to set forth the objects of God's love. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life...In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins” (John 3:16; 1 John 4:9&10). There has been much controversy about the above words, but a little attention to the context and the nature of the atonement will settle every unprejudiced mind, while to the regenerated sinner they are a wonderful plea. How fervently he desires to be relieved of his burden of guilt by the efficacious blood of Christ, and thus realize an interest in His proprietary sacrifice, and go forth unto Him without the camp of the world both religious and profane (Hebrews 13:12-14).
- d. The world is set in opposition to the church. “And now I come to Thee; and these things I speak in the world,

that they might have My joy fulfilled in themselves. I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, even as I am not of the world” (John 17:13-16). This most positive word is very searching and discriminating. Your chosen and constant companions will declare your heart and affection. If the world is your choice, then you love it, and cannot, in that unregenerate state, serve God. “No man can serve two masters;” they issue different orders and commands. If you are friends of this world, you are enemies of God (Matthew 6:24; James 4:4). The vanities of the world are too glaring, too pronounced, too openly opposed to Scripture to be unknown. Yet, some of them have got in among us. It is said that ninety-nine out of every hundred of the women and girls of this nation have cut off their natural glory and wear short or

bobbed hair. Also, we see the immodest short dresses and low necklines. Ought there to be such an open disregard of God’s Word? (1 Corinthians 11:14&16; 1 Timothy 2:9). I entreat those of you, my young female readers, who may thoughtlessly have fallen into the unseemly fashions, or who may be entertaining the intention of following them, to consider the Word of God, to shrink from the dishonor you have done yourselves (or from the half-formed purpose). The Lord help you.

e. The utter insufficiency, emptiness, and vanity of the whole world as contrasted with the reality, worth, need, and immortality of your soul, as the Scripture declares (Matthew 16:26; Psalm 96:6-15; Luke 12:15-21).

God grant that the above words of Holy Scripture may be made the words of God in your heart, that thus you may rightly consider your position, your state before Him, and your latter end (Deuteronomy 32:29; Psalm 49:4) and cause each of you to cry out, “What must I do to be saved?” (Acts 16:30b). □

The Redeemer Shall Come

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

“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD” (Isaiah 59:20).

Still, I am not saved. With all that has happened, I am not delivered. I must perish and die...

Hearken then unto Isaiah! “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.” Do you hear it? He is the Redeemer. Not just anyone will do, but He alone. He is the one and only Redeemer, the mighty Redeemer, the One who is strong to save, the Redeemer able to save unto the uttermost. The Father has laid up help upon Him. Willingly and voluntarily, He engaged His heart to approach unto God to pay all the debts of His guilty people, and that Redeemer shall come to seek and to save that which is lost.

He shall come to Zion, to His chosen race, to His own purchased people whom He has loved from all eternity. He comes to them with his Word and Spirit to quicken and to draw, to call with that internal, efficacious calling. He shall come to them, at His time, in His own manner, according to His good pleasure and delight. The Redeemer shall come for Zion to deliver them from oppression, to save them from all their sins, to throw the prison open wide, to shine His blessed light in all their darkness within, to comfort them in afflictions, to give them the oil of joy for mourning, the garment of praise for heaviness, beauty for ashes. He shall come to give them strength in all their weakness, to break their bands and set them free, to raise them out of the pit, and to deliver them from perishing forever. “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.”

Is there a remnant with those longings for the Saviour to come also unto them and into them and for them? Do you fear that blessing is too great and you are too sinful? The Redeemer shall come. No, that is not the word of man, whose breath is in his nostrils. It is the never-failing Word of the Almighty and all-sufficient God. Thus, saith the LORD, the God of the oath and covenant, the God who cannot lie. “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.”



Current Events

British Columbia Tribunal Rules in Favor of Fired Man

The British Columbia human rights tribunal found a non-binary, gender fluid, former server at a B.C. restaurant was discriminated against because of his gender identity. He has been awarded \$30,000 after the tribunal decision found he was unfairly terminated for asking managers and co-workers to call him by they/them pronouns. The ruling says he was terminated because of “how they responded to discrimination” from their employer. Some colleagues respected his requested pronouns, while others were unhappy. The situation eventually escalated into a verbal altercation. The man was fired over the phone and was told “part of the problem is making sure you vibe with the team,” and that he had made people uncomfortable.

—CBC.ca

Persecution of Christians in Pakistan

The persecution of Christians in Pakistan is severe and complex. Because of their religious identity as non-Muslims, Pakistani Christians are treated as second-class citizens. The Penal Code states that the “use of derogatory remarks—that defile the name of the Holy Prophet Muhammad,” are punishable by a “mandatory death sentence and fine.” An annual report finds “Accusers are not required to present proper evidence, which leads to abuse.” In many cases false accusations are motivated by personal score-settling or religious hatred. The Pakistan constitution requires secular laws to be brought into conformity with Islamic jurisprudence. Secular law criminalizes child marriages; yet through interpretation of Islamic tradition, Christian minors are forcefully married to Muslim men. The constitution clearly states that religious minorities, including Christians, are barred from holding the highest political offices. Job advertisements for sanitation positions are for non-Muslim applicants only. From an early age, students are told to be intolerant of non-Muslims, a behavior modeled by educators. Such teaching fuels an environment of religious hatred. Christian untouchability, a biased constitution and educational system, blasphemy laws, and forced conversions are just a few of the many issues. The issue is multi-faceted and requires the love, dedication, and support of the global church.

—Persecution.org

Saudi Arabian Christian Forced to Leave Due to Family Opposition

“Adam” is a Saudi Arabian Christian in his late forties who converted from Islam three years ago. Converting from Islam is so dangerous for Saudis that his real name cannot be used. Since Adam’s conversion he has endured constant persecution which escalated to the point that he has reluctantly decided to leave the country and join his family abroad. Much instigated by his extended family, Adam has had a false charge of theft brought against him, has been beaten up, faced four court cases (for importing Bibles, and other charges) and has been in prison several times. Adam’s sister-in-law is also a Christian convert; he was blamed for this although she converted before him. She was in great danger as a convert due to family members who reportedly tried to have her killed, so Adam helped her and her two children to flee the country, causing huge anger in the extended family. Adam sent his wife and son abroad because his wife was also being mistreated. Following another, more severe attack, Adam decided to leave the country and join his wife and son.

—ChurchInChains.ie

Colorado Again Violates First Amendment Freedoms

A Colorado graphic designer never planned to take a high-profile stand for First Amendment rights. Still, her appeal of a recent 10th Circuit Court decision to the Supreme Court will determine to what extent Americans can live and work in accordance with their deeply held beliefs without penalty. She creates custom websites and uses her talents to express messages online. If a client asks her to express a message that violates her conscience, she politely declines the job. The state of Colorado, however, has decided that she does not have the right to choose which messages she uses her talents to express. In other words, a federal court ruled that a state can force a citizen to violate his or her conscience by removing or compelling certain speech about marriage, family, and sexuality in the world of commerce. Colorado attempted something similar in 2018 with the owner of Masterpiece Cakeshop. Ultimately, the Supreme Court ruled against the state for mistreating the owner and denigrating his religious beliefs, but that hasn’t stopped Colorado from attempting to punish other creative professionals for their beliefs.

—ChristianHeadlines.com

U.S. Supreme Court Starts Important New Term

The U.S. Supreme Court started a new term in October and is set to decide some of the most divisive cases in decades on abortion, gun rights, the death penalty, and religious freedom. By the end of June 2022, the court’s conservative majority has the potential to roll back 50 years of abortion rights precedent; declare a right to carry a handgun outside the home; bolster the death penalty; and allow some American parents to use taxpayer funds for religious schools. “This is not a court that has the opportunity to inch forward and tip toe around issues,” said a University of Chicago law professor and legal historian. “We should all be watching these cases very closely because suddenly the court has new members interested in taking up issues of grave public concern.” The justices are also expected to address other issues including challenges to the Biden administration’s nationwide vaccine mandate. “We’re going to have a huge explosion whichever direction they rule,” said the president of the Judicial Crisis Network, a conservative legal advocacy group of the abortion cases. “Even if they try to rule down the middle and come up with a middle ground, you’re going to have outrage from the left or serious concerns from the right.” Several justices have tacitly acknowledged that stubborn public perception of them as a politically-motivated group may significantly undermine the court’s credibility, but they maintain the different opinions of the judges are more judicial philosophies and not political agendas.

—ABC.com

Since many of these will be very important court cases, we ask our readers to bring these matters in prayer before the Lord who reigns and has all hearts in His hand, that He would incline the Supreme Court to make decisions in His favor. “In wrath remember mercy” (Habakkuk 3:2b). —Ed.

Those blessings are sweetest that are won with prayers and won with thanks.

—Thomas Goodwin



Timothy FOR THE YOUNG

The Confession of Faith (23) **Article XXVI: Of Christ's Intercession** *(continued)*

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

Last month we mentioned the great sin of the Church of Rome in the worshipping or honoring of the saints. For every circumstance they have a saint to help in those certain things. For example, Saint George is the patron of England, while Willibrordius is the patron of Holland, etc. The courtiers have John and Paul as patrons, the physicians have Luke, the engineers have Virgilius, the teachers Cassianus, the hunters Hubertus, the soldiers Mauritius. When they have a throat infection, they are instructed to ask help of Saint Blasius; if there is an eye problem, prayer should be made to Saint Lucia; if one has a fever, they should pray to Saint Apollonia, if expecting a child, to Saint Lazarus.

This doctrine is an ignominious dishonoring and denial of Christ as the only and all-sufficient Mediator and Intercessor with the Father. It is so senseless and is everywhere condemned in God's Word. In Isaiah 63:16a we read, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." This is clear evidence that the saints do not know of us. When John intended to worship the angel, it was forbidden him, and it was said, "worship God" (Revelation 19:10). Angels are ministering spirits, but they are no mediators (see Hebrews 1:14 and Psalm 34:8).

This present article also emphasizes the great love of Christ for His children. This love brought Him on this earth in a way of humiliation, and He became a man of sorrow and acquainted with grief. He emptied the cup filled with the wrath of God. How true it is that nobody has more love than He that gives His life for His friends. A greater love than that of Christ is not possible. "If, then, we should seek for another Mediator, who would be well affected toward us, whom could we find who loved us more than He who laid down His life for us, even when we were His enemies?" This love of Christ surpasses knowledge and is unlimited. Those who may taste something of it will acknowledge that nothing in this world can be

compared with it. The love of all the saints together is not equivalent to the love of Christ.

This is not yet all since another fact is also mentioned here: "And if we seek for one who has power and majesty, who is there that has so much of both as He who sits at the right hand of His Father, and who hath all power in heaven and on earth?" It is true that the power of Christ extends over all things, also persons and angels. He is set above all authorities, as it is written: "And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it" (Colossians 2:15).

When we look at all of these scriptural evidences, we must say it is not necessary for the church to have persons called saints do intercession for them but also that it is wicked to teach or practice this doctrine which is a dishonoring of the Lord.

"Who will sooner be heard than the only well-beloved Son of God?" In many places of God's Word, we can find encouragements for the true Zionites that they have an all-sufficient Mediator and Intercessor, who will never forsake them. As the Good Shepherd, He goes out to seek the lost sheep. He is also the heavenly Bridegroom, the Head of His Church, and He prays for them.

This intercession is really needed by the Church, as there are so many enemies who try to destroy the work of the Lord; especially Satan, the mortal enemy, is always busy trying to undermine the Church by world conformity, by sin, and by our own flesh. If we fight against him in our own strength we will surely be defeated. It is only by faith that we will be victorious, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Without Him we cannot do anything. Often the enemy has the upper hand in the warfare when a child of God falls into sin, but it is impossible that they can live in sin or die in their sin. No man will pluck His children, which the Father has given Christ, out of His hand.

We can also bring ourselves in darkness when we mistrust the Lord. It is a characteristic of unbelief to distrust the Lord and His work, and to speak of our unworthiness in a wrong way. It is said, "Will such a glorious Person look down upon such a sinful creature as I am? This is impossible!"—Doubt comes into the heart, taking away the comfort, and we forget that He came to seek and to save that which is lost. It is forgotten that for Him there is nothing too wonderful. He did not come for good people but for sinners.

Others are bothered that they do not have enough self-knowledge, enough knowledge of their sin. Then they too become unbelieving although we cannot believe when we want to. It comes forth from ignorance, from a lack of knowledge of Christ and His mediatorial work. When faith is not in exercise, we so easily begin to distrust the Lord and become suspicious regarding His work. The father of the lunatic boy cried out, "Lord, I believe; help Thou mine

unbelief!" He knew his unbelief, and it became a burden for him. There is only one way of deliverance and that is to flee to the Lord with his needs and wants. God's people cry so often because of their unbelief and wrestle against it. Time and again they are losers in the battle which is so fearful. Those who have never wept because of the weakness of their faith should examine their lives whether it be a true life or made up of themselves.

There are many ministers who say that one should believe, but that is not possible of ourselves. It is a gift of God, as is also the exercise of our faith. "Without Me ye can do nothing." What a blessing it is to be and to feel dependent upon the Lord and to flee to Him who knows exactly what we need. Although it sometimes seems that the Lord has forsaken His people, He looks down in mercy upon them, at His time, to administer to them out of His fullness. That is a blessed people!



Bible Stories for Little Ones

Conquering the City of Jericho

(Based on Joshua 6)

God had given the children of Israel the city of Jericho. He had also given Joshua very specific directions concerning how Israel was to conquer it. The people of Jericho had a very, very strong city. You remember that they had wide walls all the way around it. They knew the Israelites were waiting outside their city to conquer them, and they were very afraid. They kept their city tightly closed. They would not let anyone come in, and they would not let anyone go out. They were going to do everything they could to keep the Israelites from entering.

The wide walls and the tight locks stopped the children of Israel, but they did not stop God. God cannot be stopped by anything, not even by laws or presidents or prime ministers. God rules over all, and God had a special way to give the city to the Israelites. The people of Jericho waited, watching the strangers outside their walls, and then, one day, their fears came true. The Israelite soldiers began to come toward the city of Jericho.

"Oh, no!" the people of Jericho may have cried. "Today they are going to kill us! Now they are

coming, but our strong walls will keep them out. We will be safe." Surely the people of Jericho still were frightened as they watched the Israelites coming. First came the Israelite soldiers. Behind them came seven priests, each blowing a trumpet. Then came the ark of God, and behind it came some more soldiers. The people of Jericho watched as the children of Israel marched...and marched...and marched. All the way around the city they marched. None of them said a word. And then—they went home.

What? Wasn't that a strange thing to do? To march all the way around the city one time, and then—to go home? That is what God told Joshua to tell the people to do, so they did it.

The second day came, and again the people of Jericho watched fearfully as the soldiers came toward their city another time. Again, first came the soldiers, then seven priests, then the ark, and then some more soldiers. Then—the same thing happened; the people marched quietly all the way around the city *one* time and then went home. "How strangely they are acting," thought the people of Jericho.

The third day, the same thing happened. In fact, the same thing happened on days four, five, and six.

Then day seven came. Maybe the people of Jericho heard the noise of soldiers coming, but maybe they didn't even look. "Why do we need to look?" they may have thought. "Those soldiers are just going to go around our city again. They won't hurt us."

However, God had told the children of Israel to do things differently this time when they went around the city. This time they marched around the city *seven* times, not just one time. When they went around the seventh time, the last time, something happened when the priests blew with the trumpets. "Shout!" cried Joshua, "for God has given you the city!" So the people *shouted*, and a strange, wonderful thing happened—the walls of the city fell down!

That doesn't happen when we shout, does it? Of course not. God performed a miracle. He made the walls of the city fall so that the children of Israel could enter. The doors and walls had been closed, but God opened them. God told the children of Israel to kill all the people and animals they found except for Rahab and her family. Remember that Rahab had helped the spies, so now those two spies found her house because it had the red rope hanging, and they led out everyone who had gathered inside. Because Rahab believed what the spies had told her, she and her family were not killed. Rahab lived with the Israelites for the rest of her life, and later she married an Israelite man. One of her many children grew up and had children, and they grew up and had children...and from her descendants

the Lord Jesus was born. Jesus was born from the family of a wicked woman who was saved because she believed in Him.

The Israelites destroyed everything inside the city except the silver, gold, brass, and iron dishes. These were all saved and used in the house of the Lord.

Did you notice something interesting in this story? Did you notice how often the number *seven* was used? There were seven priests and seven trumpets; they walked around the city seven days and on the seventh day they walked around it seven times. Is there something special about the number *seven*? Yes, the number seven stands for *perfectness*. The Lord God is perfect in who He is and in all that He does. That's why we find this number so often in this story and throughout the Bible.

The city of Jericho was destroyed. However, Joshua gave the people a warning. "No one is ever to build up this city again," he told them. "His first son will die when he begins to build it, and his last son will die when he finishes it." No one would ever build up the city after such a warning, we would think. Yet, someone did. Years later a man named Hiel did rebuild Jericho, and both his sons died just as Joshua had warned (1 Kings 16:34). We also will be punished if we do not listen to our ministers' warnings.

Because of this victory over Jericho, Joshua became well known. All the people around knew that God was with him. The children of Israel loved and listened to him as they had loved and listened to Moses.



Jericho's walls crumble as seven Israelite priests blow trumpets.



Bible Quiz

Free Grace

Dear Boys and Girls,

Alayna dug once more to the bottom of her mother's purse.

"Are you sure?" her mother asked.

Alayna nodded. "There isn't even a nickel, Mom," she said with a shrug.

She looked ahead at the long row of toll booths. "How are you going to pay?"

Mom frowned. How could she have forgotten to bring cash? She bit her lip and thought for a moment. Turning around to head home was out of the question. The children had looked forward to this day out for several weeks. The only way to the bay was to take toll roads, but she had no money to pay the toll.

Resolutely, Mom turned into the "Full Service" lane and rolled down her window. "I thought I had money with me, but I don't," she explained apologetically. "Can I send it in the mail?"

The woman smiled. "Sure! Hold on one moment..."

A moment later, she handed Mom an envelope and a receipt. "Make sure you pay that within five days," she warned. "They send you a hefty fine if you don't!"

Mom heaved a sigh of relief. "Thank you!" she sang out as she pulled away from the booth. They were allowed to travel on, but it was only on the condition that she would pay what she owed.

Alayna heaved a sigh of relief, too. Her thoughts flashed back to the lesson on Reformation they had just learned at school. The teacher had described the crowd that surrounded the piece of paper that was nailed to the church door in Wittenberg. Alayna could still imagine it just the way he had said it—the curiosity, but mostly, the incredulity, of those that read the words on the paper. Luther had nailed it there, and it stated that you could never pay for your sins; you could never pay to escape hell or enter heaven. It stated that purgatory (a place where souls go before they are allowed into heaven) did not exist and that no amount of money that the people had been paying the priests would free captive souls from this imagined purgatory. The paper said many more things, but this the people understood—Luther was saying they were all being deceived and that all the money they had given the priests did not pay for anything regarding their soul. How the street in

front of those church doors must have buzzed with voices—how the people must have talked and wondered. To be saved without paying any money? Salvation that could not be earned with any good works? Free grace? Perhaps, to some it seemed a wonderful message; the church had always prescribed so many conditions.

Alayna looked back at the toll booth far behind them. No, it was quite different from what they had just experienced. Without money, they would NOT have been allowed to pass through the tolls. How different this was from the truth Luther had found in God's Word, that to pass through the gates into heaven, you had to come with NOTHING of yourself. In order to be saved, in order to become a sheep of the Good Shepherd, in order to inherit eternal life, a person that is looking for this has to come with nothing at all. Nothing can pay for it. God gives a seeking person encouragement to keep going, to keep coming to Him, but those encouragements don't pay for salvation either. A seeking person is thirsty for the Lord and for His grace. That grace is like healing, living water. That grace does not cost anything—it is free. Who paid for it? The Lord Jesus did. God gave His Son, and in His Word, He invites sinners to come to this living water.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). See? That grace is free. When the Lord gives a person a new heart, it is a gift of such great value that a person could never earn it. It is too costly, too great, to have a price on it that can be paid by any person. It is a gift that was already paid, and the Lord does not need anything from us in addition.

My husband and I had to drive two cars somewhere once, so we followed each other. I came to the toll booth after he had passed through, and the attendant said to me, "Go right ahead, the gentleman in front of you already paid for you." My husband had paid for both our cars, so I could pass through. Someone else had paid for me. This is what is needed in order for a person to be saved and to enter heaven. Another must pay for his sins—the Lord Jesus'

payment by His suffering and death is the only payment that will suffice. What a wonder it is that there IS such a payment. Do you ask for it?

That grace is perfectly suitable to those who have nothing to offer the Lord. That grace is sufficient. It is enough. Every day, those who feel the weight of their sin also feel their need of this grace. They may doubt if it can ever be for them, but then they may also read in the Bible of others who DID receive it, and that can give them courage to ask for it, too. The prophets, the apostles, they spoke of it long ago—their words are in the Bible. The Bible is God’s Book, the words in it are His words, and so it still speaks to us today and explains how one can be saved: *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”*

* * * * *

Answer the questions.

1. Grace and truth came by Jesus Christ, but by whom was the law given? _____ (John 1)
2. Grace reigns through righteousness unto eternal life by Jesus Christ, but what does sin reign unto? _____ (Romans 5)
3. Those saved by grace, who receive the gift of God, are saved through what? _____ (Ephesians 2)
4. What does the grace of God that appeared to all men bring? _____ (Titus 2)
5. What are those justified by God’s grace made, according to the hope of eternal life? _____ (Titus 3)
6. Who will stablish, strengthen, and settle those who have been called and have suffered a while? _____

7. Take the following letters from your answers above. Then unscramble them to fill in the blank.

3rd letter of answer #1, 4th letter of answer #2, 5th letter of answer #3, 7th letter of answer #4, 4th letter of answer #5, and 15th letter of answer #6.

“Even when we were dead in sins, hath quickened us together with _____, (by grace ye are saved;)”

Fill in the blanks.

8. “Who, when he came, and had seen the grace of God, was glad, and _____ them all, that with purpose of heart they would cleave unto the Lord” (Acts 11).

9. “But we believe that through the grace of the LORD Jesus Christ we shall be _____, even as they” (Acts 15).

10. “And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an _____ among all them which are sanctified” (Acts 20).

For the Older Children

Choose a phrase from the box to finish the texts.

11. Therefore it is of faith, _____.
12. By whom also we have access by faith _____.
13. Where sin abounded, _____.
14. Ye are not under the law, _____.

... grace did much more abound. (Romans 5)
 ... into this grace wherein we stand. (Romans 5)
 ... that it might be by grace. (Romans 4)
 ... but under grace. (Romans 6)

Fill in the blanks and find these words in the word search found on next page.

15. Romans 5:15 – gift by grace, which is by one _____
16. Romans 5:17 – the gift of righteousness shall reign in _____ by one _____
17. Romans 6:14 – ye are not under the _____, but under grace
18. Romans 11:5 – there is a remnant according to the _____ of grace
19. Romans 11:6 – and if by grace, then is it no more of _____
20. Romans 12:3 – Through the grace _____ unto me
21. Ephesians 1:6 – To the _____ of the glory of His grace
22. Ephesians 1:7 – according to the _____ of His grace
23. Ephesians 2:7 – the exceeding riches of His grace in His _____ toward us

For the Younger Children

Connect the words of these two phrases together in the box below. Then color the design.

24. Grace be to you and peace
25. My grace is sufficient for thee

My		sufficient		
	be	is	and	for
Grace	grace	you	peace	
		to		thee

N S P N E C R I C H E S E W T
 S O A V S E H C I R E N L W O
 W M I S S E N D N I K A E O S
 O G W T N S K R O W R M C R E
 R L I F C N E V I G O N T K I
 K R I C H E S N R C W G I S H
 S W O R S P L N E I H W O K H
 L I F E D S S E F V C E N R R
 W O R K S M E M I M I H S O K
 S T L I F E A N L E A G E W M
 K E L I F E A N D I A N W S M
 R S S E H C I R F N A L A A W
 O P R A I S E N L M I T L E E
 W I S S E N D N I K F K R D O
 O T K G I S E G D S O E N E N

Answers to previous quizzes were received in August from:

Clay Bakker (2) **7**
 Amber Bisschop 7
 Eryn Bisschop 14
 Sara Bisschop 13
 Jenina Blom 23
 Lawrence Blom 17
 Carly Brouwer **6**
 Derek Brouwer **24**
 Thomas Brouwer **24**
 Cody Driesen **24**
 Kacie Driesen 20
 Toby Driesen **24**
 Lindsey Driesse (2) 9
 Kaylynn Ekema (2) 27
 Weston Ekema (2) 15
 Geralyn Engelen 15
 Trevor Engelen 16
 Kyal Grisnich 14
 Logan Grisnich 15
 Taryn Grisnich 11
 Kate Hoogendoorn 13
 Weston Hoogendoorn 8
 Sheri Knibbe 5
 Kari Mans (2) 10
 Lydia Mol 20
 Teddy Mol 20
 Marielle Neels 17
 Blake Pannekoek 7
 Lauren Pannekoek **18**
 Andrew Remijn **18**
 Lauren Remijn 14
 Collin Rozeboom 9
 Logan Rozeboom (3) 22
 Mindy Rozeboom (3) 23
 Colin Ten Hove 19
 Hannah-Jo Ten Hove 6

Aaliyah Timmer **18**
 Almonzo Timmer 1
 Drake Timmer 20
 Hunter Timmer 20
 Kadin Timmer 20
 Laurencia Timmer 13
 Sierra Timmer **18**
 Wyatt Timmer 19
 Austin Van Den Top 10
 Caleb Van Den Top 10
 Collin Van Den Top 10
 Adriana Van Liere (3) 4
 Renae Van Liere (3) 4
 Lydia Van Manen (2) 27
 Rosalee Van Manen **24**
 Brett Van Velthuisen 7
 Kason Van Velthuisen **6**
 Trent Van Velthuisen 5
 Taylina Van Wingerden (3) 10
 Ellie Van't Zelfde 10
 Alivia Vande Hoef 27
 Micah Vande Hoef 22
 Wyatt Vande Waerd 11
 Aubrey Vanden Berg 5
 Heidi Vandenberg 21
 Kristen Vandenberg 7
 Matthew Vander Wiele 2
 Jayden Weeda **12**
 Allysa Ymker 1
 Heidi Ymker 23
 No Name (2) 2

13 Bibles were sent to Bolivia this month. The total is 435!

Answers to October's "Blind" quiz:

- | | |
|---|---------------|
| 1. Men of Sodom | Genesis 19:11 |
| 2. Moses | Exodus 4 |
| 3. Elisha | 2 Kings 6 |
| 4. Two blind men | Matthew 9:29 |
| 5. Blind man | Mark 8:23 |
| 6. One possessed | Matthew 12 |
| 7. Bartimaeus | Mark 10 |
| 8. Job | Job 29:15 |
| 9. Loveth | Psalms 146:8 |
| 10. Darkness | Isaiah 29:18 |
| 11. Unstopped | Isaiah 35:5 |
| 12. Prisoners | Isaiah 42:7 |
| 13. Forsake | Isaiah 42:16 |
| 14. Receive their sight,
walk, are cleansed, hear,
are raised up, have the
gospel preached to them | Matthew 11:5 |
| 15. To speak, to be whole,
to walk, to see | Matthew 15:31 |
| 16. Have mercy on us,
O LORD, thou son of David. | Matthew 20:30 |
| 17. He healed them | Matthew 21:14 |
| 18. Birth | John 9:1 |
| 19. What wilt thou that I shall do unto thee?
Lord, that I might receive my sight. | |

***But Jesus called them unto Him,
and said, Suffer little children
to come unto Me, and forbid
them not: for of such is
the kingdom of God.***
 (Luke 18:16)

Please send your answers to the address shown below:
 Aunt LenaBeth
 180 Jacobs Road, Newfoundland, NJ 07435
 E-mail: auntlenabeth@gmail.com

News & Announcements

Ministerial Calls

Extended:

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

To Rev. J.J. Witvoet of Rock Valley, Iowa, by the congregation of Lethbridge, Alberta.

To Rev. J.B. Zippo of Terneuzen, the Netherlands, by the congregation Markham, Ontario.

Declined:

By Rev. J.J. Witvoet of Rock Valley, Iowa, to the congregation of Lethbridge, Alberta.

By Rev. J.B. Zippo of Terneuzen, the Netherlands, to the congregation of Sioux Center, Iowa.

Obituaries

DEBRUIN, Hermina "Mina" (nee Kooiman) – Age 94, September 11, 2021; Lynden, Washington; Husband – John (deceased); Children – Pete & Bonnie DeBruin, Dave & Shelly DeBruin, Roger & Diane DeBruin, Jerry & Georgia DeBruin, Bill & Catherine DeBruin, Jane & Larry Hyatt; 19 grandchildren, 40 great-grandchildren; Siblings – Jennie, Evelyn (stepsister); Sisters-in-law – Helene, Marlys, Arlene and Rhonda; predeceased by son Robert, daughter-in-law Kathy, grandsons Graham and Nicholas, sisters Gertrude and Cornelia, stepbrothers Dennis, James, Ronald and William, stepsister Elaine. (Rev. J. den Hoed, Mark 10:27.)

HOOGENDOORN, Gilbert – Age 87, September 20, 2021; Rock Valley, Iowa; Wife – Roevina (nee Van Ginkel); Children – Michael & Marilyn Hoogendoorn; 3 grandchildren, 10 great-grandchildren; Siblings – Jake & Kathy Hoogendoorn, Marge & John Vis; In-laws – John & Jeanette Van Ginkel, Gertrude Vande Stouwe; predeceased by parents Merritt & Gertrude Hoogendoorn. (Rev. J.J. Witvoet, Ecclesiastes 3:2a.)

SPAANS, Benjamin – Age 76, September 12, 2021; Corsica, South Dakota; Wife – Betty (nee Muilenburg); Children – Ben Spaans, Cindy & Ed Bazen, Lisa Weber, Valerie & Craig Bultje, Tina & Brian Carpenter; 16 grandchildren, 9 great-grandchildren; Brother – Leonard Spaans; predeceased by parents Dick & Tena Spaans, in-laws Peter & Gertrude Muilenburg, brothers Herman, Cornie, Rev. John, Henry, Albert, Dick, Jim, Adrian, Marvin, Andrew, sister Nellie Bouma, several in-laws, nieces and nephews. (Rev. J.J. Witvoet, Genesis 35:18.)

VANDEN BRINK, Gerrit Jan (John) – Age 92, September 15, 2021; Picture Butte, Alberta; Wife – Ann (nee Grisnich); Children – Della, Stephan & Anne, Roy & Wouter, Gerda & Pete Bos, John & Nancy, David & Carolin, Annette & Henk Maayen, Leona, Louise & Brent Aleman; 28 grandchildren, 49 great-grandchildren; Stepbrother – Willem (Alie); Sisters-in-law – Co Vanden Brink, Marrie Van Zweden, Grada Leeuwenburgh, Alice Grisnich, Ank Grisnich, Tine Grisnich, Gerie Grisnich; predeceased by 1 brother, 2 stepbrothers, 15 brothers-in-law and 5 sisters-in-law. (Rev. E.C. Adams, Job 7:17&18.)

VER DUIN, Janet Arlene (nee Sweetman) – Age 62, September 12, 2021; Fordland, Missouri; Husband – Daryl; First Husband – Leonard Van Grouw (deceased 1992); Children – Crystal & Wesley Derksen, Danielle, Tory, Samuel, Morgan, Thomas, Rachele, Hannah, Logan; Mother – Jennie Sweetman; Siblings – Judy Sweetman, Tunis & Sharon Sweetman, Jenny & Gregory Van Grouw, Sr., Daniel & Patricia Sweetman, Doug & Amy Sweetman; 3 grandchildren. (Rev. J.J. Witvoet, Psalm 102:11&12; Rev. H. de Leeuw, Isaiah 50:10&11.)

Erratum

The names of Ron & Shawna Van Koeveringe were omitted in the obituary below which appeared in last month's *Banner of Truth*. We apologize for this error. (Ed.)

VAN KOEVERINGE, Dirkje Wilhelmina (Van Manen) – Age 86, August 31, 2021; St. Catharines, Ontario; Husband – Hendrik (deceased); Children – John & Joyce Van Koeveringe, Carolyn & John De Jongh, Jake & Willy Van Koeveringe, Ron & Shawna Van Koeveringe, Marianne & Ron Brouwer; 23 grandchildren, 49 great-grandchildren; 5 sisters-in-law in the Netherlands; predeceased by great-grandson Jacob Brouwer. (Rev. A.H. Verhoef, Isaiah 33:24.)

50th Wedding Anniversary

The Lord willing, on November 26, 2021, our dear parents and grandparents, **Harold & Wilhelmina Schelling** hope to commemorate their 50th wedding anniversary.

"House and riches are the inheritance of fathers: and a prudent wife is from the LORD." (Proverbs 19:14).

390 12th Avenue NE, Sioux Center, IA 51250

Education

CALVIN CHRISTIAN SCHOOL, COAL-HURST, ALBERTA, continues to invite applications from teachers of any grade or subject specialty to fill anticipated vacancies beginning January 2022, DV. We 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, rdteunissen@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, is looking to fill openings for the 2022-2023 school year. We anticipate teaching needs in elementary and certain 7-12 subjects. Full or part time inquiries are encouraged. We are also seeking a music teacher to begin at any time. The focus of this position would be instrumental (grades 5-12 band/orchestra) along with other opportunities in K-12 music. Please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or danbreuer@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.

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. 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 to fill one full-time grade 6 opening, and one part-time and one full-time high school opening, beginning in March 2022. We are also welcoming applications from those who are willing and able to teach French at the elementary, and potentially high-school, grade levels. We continue to invite inquiries about our locally developed teaching training program for those with a bachelor's degree. Please visit our website at www.rcsnorwich.com for more detailed information about available positions, or contact the interim director, Mr. Andy Stubbe, at director@rcsnorwich.com or 519-863-2403 ext. 223. Submit cover letters and resumes to hr@rcsnorwich.com.

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

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— Editor

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.**

Psalm 103

(A Psalm of David)

Bless the LORD, O my soul: and all that is
within me, bless His holy name.
Bless the LORD, O my soul, and forget not
all His benefits:
Who forgiveth all thine iniquities; who healeth
all thy diseases;
Who redeemeth thy life from destruction;
who crowneth thee with lovingkindness
and tender mercies;
Who satisfieth thy mouth with good things;
so that thy youth is renewed like the eagle's.
The LORD executeth righteousness and
judgment for all that are oppressed.
He made known His ways unto Moses,
His acts unto the children of Israel.
The LORD is merciful and gracious, slow to
anger, and plenteous in mercy.
He will not always chide: neither will He keep
His anger for ever.
He hath not dealt with us after our sins;
nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
so great is His mercy toward them that
fear Him.

As far as the east is from the west, so far hath
He removed our transgressions from us.
Like as a father pitieth his children, so the
LORD pitieth them that fear Him.
For He knoweth our frame; He remembereth
that we are dust.
As for man, his days are as grass: as a flower
of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
and the place thereof shall know it no more.
But the mercy of the LORD is from everlasting
to everlasting upon them that fear Him, and
His righteousness unto children's children;
To such as keep His covenant, and to those that
remember His commandments to do them.
The LORD hath prepared His throne in the
heavens; and His kingdom ruleth over all.
Bless the LORD, ye His angels, that excel in
strength, that do His commandments,
hearkening unto the voice of His word.
Bless ye the LORD, all ye His hosts; ye ministers
of His, that do His pleasure.
Bless the LORD, all His works in all places
of His dominion: bless the LORD, O my soul.