

Insight Into



September / October 2022

*“And say to the forest of the south, Hear the Word of the LORD”
(Ezekiel 20:47).*

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Insight Into

General Information

Insight Into is the official youth periodical of the Netherlands Reformed Congregations in the United States and Canada.

As a Reformed magazine, *Insight Into* seeks to promote the knowledge of the truth and to give biblical guidance to young people in their daily lives.

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MEDITATION

The Joyful Sound of the Gospel

“Blessed is the people that know the joyful sound”
(Psalm 89:15a).

Rev. C. J. Meeuse

Why is it that people hear different things in the same sermon? Why does one brush a tear away, while another thinks, “The minister has already said this so often”? How can it be that under the same sermon some remain unmoved, whereas others hear words which find resonance in their hearts? How come one person’s face expresses interest while another person looks around indifferently?

It is because the tones of the Gospel harp which resonate in the hearts of some people. Not every heart is attuned to this harp. The natural, unrenewed heart is attuned to the discord of this world. If one speaks of money, houses, cars, vacations, parties, or beautiful clothes, then others listen with interest. However, when one speaks of sin and grace, of worldliness or sanctification, others soon tire of the conversation. The Saviour and His work have no appeal for the natural heart. The Gospel harp is played, to His honour, but it does not find any resonance.

Readers, how do our hearts respond to the joyful sound of God’s Word? Are we still deaf to the Gospel? Like Lot’s wife, our hearts cling to this world. If this is the case in your life, then God’s judgment threatens! But this judgment is not yet an eternal judgment! The Lord Jesus declared, *“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live”* (John 5:25).

Listen, therefore, to the preaching which has not yet affected you. Pray that your heart may be laid bare, humbling though that may be. Ask the Lord for godly resonance in your soul to the joyful sound of the Gospel.

If we may hear Christ’s voice in the preaching, this is the most wonderful sound of all. His truth lays the inmost heart bare. It breaks the heart and renews the will. Then His servant is no longer important, but the Master becomes all in all! Through the work of

God's Spirit, His Word exerts strength. Who can express the richness of the joyful sound when the Master says that you are blessed as one who is poor in spirit, as one mourning for sin, as a meek one, or as one who hungers and thirsts after righteousness? Words from the mouth of the Lord are the most melodious words on earth that a regenerate sinner can hear. They bring him to the way of life and lead him further thereon. *"Blessed is the people that know the joyful sound."*

Then one's soul echoes Ethan's song in Psalm 89:

*How blessed, Lord, are they who know the joyful sound,
Who, when they hear Thy voice, in happiness abound!
With stedfast step they walk, their countenances beaming
With brightness of the light that from Thy face is streaming;
Exalted by Thy might from depths of desolation,
They praise fore'er Thy Name, Thy justice and salvation.*

~ Psalter 422:5

May God grant that, through the work of the Spirit, the preaching may resound to God's honour and the salvation of sinners. May you also learn to know that joyful sound.

"The best helps to growth in grace are the ill usage, the affronts, and the losses which befall us. We should receive them with all thankfulness, as preferable to all others, were it only on this account, that our will has no part therein."

~ Rev. John Wesley (1703-1791)

"The Lord afflicts us at times; but it is always a thousand times less than we deserve, and much less than many of our fellow-creatures are suffering around us. Let us, therefore, pray for grace to be humble, thankful, and patient."

~ Rev. John Newton (1725-1807)

"It is no advantage to be near the light if the eyes are closed."

~ Augustine (354-430)

“Praying Always”

(Luke 18:1-8)

Rev. H. de Leeuw

The apostle admonished the Thessalonians that they must “*pray without ceasing*” (1 Thessalonians 5:17). So also the Lord Jesus has commanded to pray always. How must we understand the word always when we also have duties which require our attention? When performing those tasks, then we need to be focused on quality or productivity. Would the Lord command something that is impossible to do? Never, my dear reader.

To pray always is a life. That is a life in which our paths are straight. Just look how the Apostle James admonishes that in our prayer, we “*humble yourselves in the sight of the Lord*” (James 4:10). That is not a humbleness in words or actions only, but that is humbleness in the heart. That true humbleness is the result of the Lord teaching that our ways need to be right with God and our neighbour. Therefore, the true petitioner walks in humility. That is the exactly the opposite of what James 4 begins with. Why is there “*wars and fightings among you?*” (verse 1).

How is that practised? The Lord Jesus instructed of the practice in His Sermon on the Mount: “*Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift*” (Matthew 5:23-24). So, while in the process of devotion and it comes up that your path is not straight with a brother, then straighten it out right away! “*Let not the sun go down upon your wrath*” (Ephesians 4:26). Oh, how much twisting of truth under the cover of religion happens in prayer, but you can be sure it is an abomination in the eyes of the Lord.

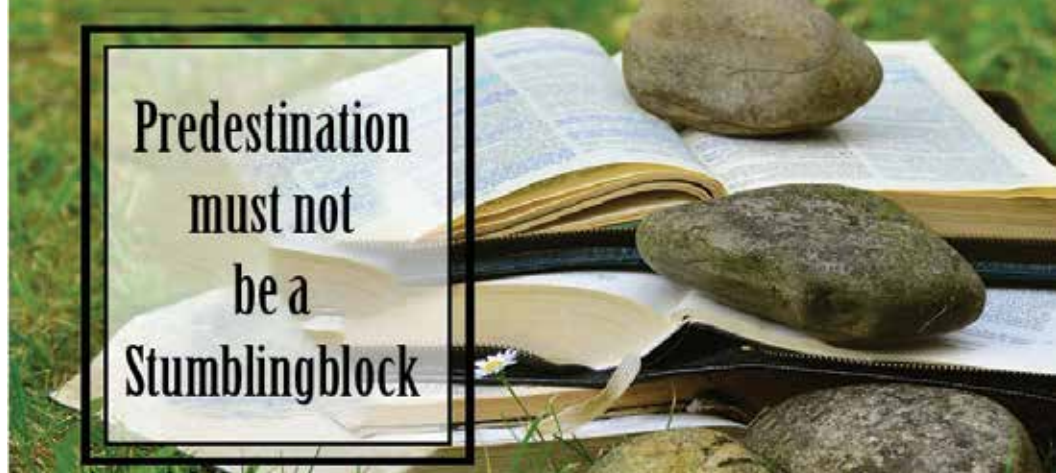
How is it with our prayers? That depends much upon the answer to how it is with our life? A people who are converted by the Lord learn that their path always needs to be made straight. Then I read a text that will

comfort those people. *“I will ... make the crooked places straight”* (Isaiah 45:2). That is the convincing and convicting work of the Holy Spirit. He will keep His people honest. Dear reader, has the Lord convicted us of our crooked ways? Has He become necessary to make them straight? Upon what grounds do we justify having a praying life? Is it right between us and our neighbour? Can we pray always?

The Lord Jesus has said these words of *“praying always”* considering end times (Luke 17). Times where you will faint if this avenue of prayer would not be open. May the Lord convince us of our crooked ways, so that we will have to make them straight, so that our prayers be not hindered. He spoke this command to pray always to make room for instruction about the parable of the unjust judge and the widow. He hears the elect who cry to Him, even when it seems the answer is withheld. What a sure word is “the elect”; that is the hope in all uncertainty that there will be a remnant that will need Him and that will not be able to live without Him, and that will continue to cry to Him, even if it seems that their whole life goes contrary to what they cry to the Lord for. Many people want to twist the word election out of all biblical truths. Some say you should not emphasize that so much, as then people get discouraged. The Lord Himself lays emphasis on it. Those are a people who will be taught to pray. And they will by the indwelling work of the Holy Spirit have a life to pray always. This parable reveals that He hears His elect and at His time will avenge His own elect. Yes, because those prayers are sent up to an Intercessor for His elect. They have an Advocate at the right hand of the Father. Blessed people; blessed life. What a wonder that the Lord remains the faithful One. *“I change not”* (Malachi 3:6)!

“The great and important duty, which is incumbent on Christians, is to guard against all appearance of evil; to watch against the first risings in the heart to evil; and to have a guard upon our actions, that they may not be sinful, or so much as seem to be so.”

~ Rev. George Whitefield (1714-1770)



Predestination
must not
be a
Stumblingblock

Rev. M. Romeyn (1913-1971)

I was once asked the following question: “If only the elect can enter heaven, how would we be able to, if we are not in the elect? If all of us decided to repent, some of us would not enter heaven no matter how hard we tried, because some of us would not be in the elect. How would this work?”

Salvation is a gift. This can be seen from Ephesians 2:8, “*For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.*” Jesus said to Nicodemus, “*Except a man be born again, he cannot see the kingdom of God*” (John 3:3). Outward religion is not sufficient to enter into heaven. “*Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven*” (Matthew 5:20). In Romans 9:16 we read, “*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*”

The question was: “If all of us decided to repent, some of us would not enter heaven no matter how hard we tried.” My friends, you must agree that there is no true repentance without regeneration. Repentance is not decided by man, but by God. Romans 8:30 states, “*Moreover whom He did predestinate, them He also called, and whom He called, them He also justified; and whom He justified, them He also glorified.*” Without election, there would not be salvation. We would not have the Bible, and we would not hear the Gospel. Remember, young people, that repentance does not mean in the first place to enter heaven, but to return to God our Creator. According to the fall in Adam, and being conceived and born in sin, we are incapable. But our incapability does not dissolve our responsibility, and our responsibility does not give us an ability. It is the Lord’s sovereign pleasure that the elect is called by the reading and preaching of the Word. One old church

father said: “Repentance seems to be a bitter pill to take.” John the Baptist said in Matthew 3:2, “*Repent ye; for the kingdom of heaven is at hand.*” In Matthew 4:17 we read, “*From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.*” Jesus told His disciples to preach repentance, “*And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem*” (Luke 24:47). Predestination must not be a stumblingblock.

Remember, my young friends, that to hear the gospel is a privilege, but it makes us more responsible than the heathens who have never heard it. “*Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you*” (Luke 10:13-15). Dear friends, to know the hidden things is not necessary for us, but the revealed will of God is speaking to us. The elect will be born again, and the fruit will be repentance, “*For it is God which worketh in you both to will and to do of His good pleasure*” (Philippians 2:13). In the elect, a need will be created for Jesus. “*All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out*” (John 6:37).

My young friends, the seekers of heaven will not be saved, but the seekers of God, and the followers of Christ. May the Lord bless you with grace that you are privileged to reveal the signs of election, which are faith, hope, and love.

“The Bible is a letter God has sent to us; prayer is a letter we send to Him.”

~ Matthew Henry (1662-1714)

“How can you expect to dwell with God forever, if you so neglect and forsake Him here?”

~ Rev. Jonathan Edwards (1703-1758)

“It is not a matter of time so much as a matter of heart; if you have the heart to pray, you will find the time.”

~ Rev. Charles Spurgeon (1834-1892)



THE ELEVENTH COMMANDMENT

From Of Thy Faithfulness to Tell

About two hundred years ago, a minister by the name of Ushur lived in England. He was well-known in the area for being a witness to Christ and an active, faithful servant for the church. He occupied the highly respected office of a Protestant Archbishop, and his official duties were to be watchful over the doctrine and life of the ministers in his district, just as the Apostle Paul, who visited the brothers in every city, to see how they were doing. But whenever and wherever he came, all things were in order, because it was announced well ahead of time when his visit was scheduled, and all the church bells rang upon his arrival. The ministers preached excellent sermons. The schoolmasters performed extremely well. The conduct of the congregation was excellent, and the dinner held at the end of his visitation was first-rate.

Yet, the visitations did not satisfy the God-fearing nobleman. He wanted to reassure himself concerning the circumstances in the congregations. He resolved to repeat his visitations without giving advanced notice. He disguised himself as a beggar, and powdered his hair, so he would not be recognized. He hung a pouch around his neck and took a cane in his hand. Quietly, he visited all the congregations again.

On Sundays, he sat in church dressed as a beggar, listened attentively, and spoke with the people to get their opinions. As a beggar, he received a very different impression from that which he received during his visit as an archbishop. He also visited the congregation of the godly Rev. Samuel Rutherford (1600-1661), who still speaks to us after his death by all the precious books he left behind.

The beggar knocked on the door of Rutherford's parsonage. The sun was going down, but he wanted to meet his brother in the ministry and listen to his preaching the next day. Rutherford's wife received him kindly, directed him to a seat by the fireplace, and brought him a meal. As the

next day would be Sunday, Rutherford remained in his study and the usual religious practises with the family were conducted by his wife. After singing, she read a Psalm, asked the children several questions, and turned to the beggar and asked: “Now, good man, tell me something. The Psalm that was just read speaks about the Law of the Lord. Tell me, how many commandments are there?” “Eleven,” answered the beggar.

She then asked her six-year-old son, “You tell us, Johannes, how many commandments are there.” Proudly, he replied, “Ten.”

The woman turned to the beggar and declared: “Is it not pitiful that you still have so little knowledge of God’s Word? You are already so old and so grey, and who knows how soon the Lord will summon you before Him. Would you not pray to the Lord now and ask Him to convert you, before it is too late? Consider what things belong to your eternal peace. The Lord has been patient with you for so long, He is the one still willing and able to save. You are so poor, and He desires to make poor sinners rich. Do not reject this calling, but *“today, when you hear His voice, harden not your heart”* (see Hebrews 3:15).”

His room for the night was in the attic, just above Rutherford’s study. He did not retire but listened if he could hear the man of God pray in his inner chamber. At length, thinking that Rutherford must have gone to bed, the stranger started to pray.

Rutherford was surprised to hear a voice from the room above him. Quietly, Rutherford crept to the door of the attic room where the beggar had received lodging. There he heard the voice of a servant of God, who stood in the breach for his people. He heard the intercession for the king, and those in authority, for all the shepherds and teachers, for all earthly necessities, for widows and orphans, for the mourning and afflicted ones, for the sick and dying. In short, Rutherford heard the voice of a priestly heart that was poured out before the Lord. When the word “Amen” was uttered, Rutherford knocked on the door and said to his surprised guest: “Dear brother, you are not the poor beggar my wife referred to. Tell me your name.”

The guest requested not to reveal his name, but Rutherford insisted upon it. He, as the host, should know who was staying under his roof. The guest replied: “I am Ushur.”

At which Rutherford, warmly persuaded, extended his hand and said: “Blessed is the day in which you were directed to my house, but come with me, and I will offer you the best place in my home.

“Let me stay here,” asked the archbishop, “as a small penalty of having imposed myself upon you.”

After a short hesitation, Rutherford replied: “Then I will request a different payment. Tomorrow, the Lord willing, you must preach the Gospel to my congregation. I will bring you my black garments, and explain to my wife, that the old beggar departed, and a dear brother has come who will preach for me.”

The morning dawned. The tolling of the bells announced that the church service was about to begin. Rutherford and his family sat in their designated bench in front of the pulpit. After a heartfelt prayer, the preacher began with an introduction about the Law of the Lord, and the Ten Commandments. However, he strayed in his sermon and said: “As Christians, we are acquainted with the eleventh commandment in the New Testament, and this is what I desire to speak about today.” He took the Bible, opened it, and read as his text the eleventh commandment as recorded in the Gospel of John 13:34, “*A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.*” Ushur preached eloquently out the love of Christ unto the neighbour. Rutherford’s wife looked at the preacher in amazement. He resembled the beggar of yesterday in every respect. When the worship service concluded, Ushur walked toward her, extended his hand, and remarked: “Dear sister in the Lord, last night you displayed to me the eleventh commandment. You presented me with food for my body, but I was more refreshed by the spiritual food, the love and concern you demonstrated for the welfare of my soul. I will never forget the sermon you delivered to me last night.”

This is the remarkable history of the eleventh commandment, for the profit and blessing for all shepherds and teachers, but also for the minister’s wives, who know to speak a kind word at the right time, in the right place; for the instruction of all Christians, so that the eleventh commandment may be diligently observed and brought into practice daily. Whether we are rich gentlemen or poor beggars, the instruction comes to us, by the Word of God, which states that One has to come, who became poor for our sakes, that we, through His poverty, may become rich.

“Faith is like an empty, open hand stretched out towards God, with nothing to offer and everything to receive.”

~ John Calvin (1509-1564)

“Pure thoughts cannot produce evil deeds.”

~ Augustine (354-430)

The Lord Shut the Door

Noah, preacher of righteousness,
One hundred twenty years,
He warned of judgment coming nigh,
While all the people jeered.

He preached of water, though there was
No cloud upon the sky,
And preached of judgment, while each day
As former passes by.

Hear how he calls, "There is no way
Of safety but the ark."
While laughed to scorn by all who heard
And who refused to hark.

Until the ark was fully built,
Then two by two they came,
Of every creature great and small,
Proved truth of Noah's claim.

Then Noah and his family,
Eight souls, and not one more,
Entered the ark before the flood;
And the Lord shut the door.

Though fountains of the deep unleashed
And heaven poured down rain,
Those safe within the ark of God,
He faithfully sustained.

So God prepared a Refuge for
His people in distress;
An Ark of safety, namely, Christ;
He saves by righteousness.

Oh, hearken to the message now,
Just as in Noah's day,
Impending judgment, floods of wrath,
Oh, hasten, don't delay!

Oh, do not set it all aside,
But seek most earnestly,
For Christ, the Ark, still calls to us,
"Safety is found in Me."

Today is still the day of grace,
The open door is shown;
Seek now to enter in through Him
Who is the Door alone.

This year is swiftly closing, yet
We hear it still once more;
Oh, flee for refuge to the Ark,
With its still open door.

And do not think each year goes by
Just like in ages past;
Surely, the Lord is standing near,
He'll close the door at last.

Then all the mocking crowds will cease,
Then will be seen it's true;
Destroyed without, or safe within
The Ark; it's one of two.

Then, when the Lord shall shut the door
For us, what shall it be?
Will it be shut before, for aye?
Or after you and me?

A. H.

A Bad Builder



The young woman was godly. She worked well and honestly for a family, and they thought well of her. Then she married, but her husband did not work honestly. He often got drunk, so she had to earn money to pay the bills. The man she used to work for decided to have a house built for her and paid her husband to do the building work. The man did not tell the husband who the house was for, and then he went away for some months. But the builder did not work hard; nor did he do a good job. When the man came home, the builder told him that the house was finished and said, "There is not a better house in the district than that house of yours." It was a lie. The kind man gave the house to the woman, and she and her husband moved in. How often the builder wished he had known he was building a house for himself. Then he would have done better work. We should always try to do our work well. We should also remember that God sees all that we do.

~ Taken from *The Young People's Magazine*

"Consider the work of God: for who can make that straight which He hath made crooked?" (Ecclesiastes 7:13)

"A just view of afflicting incidents is altogether necessary to a Christian deportment under them; and that view is to be obtained only by faith; not by sense; for it is the light of the world alone that represents them justly, discovering in them the work of God and, consequently, designs becoming the Divine perfections. When these are perceived by the eye of faith, and duly considered, we have a just view of conflicting incidents, fitted to quell the turbulent motions of corrupt affections under dismal outward appearances."

~ Thomas Boston, *The Crook in the Lot*

The “Wawa” of a Traditional Midwife

Rev. C. Sonneveld

Rev. C. Sonneveld was a missionary minister in Nigeria from 1981 to 1990. In the previous issue of Insight Into, we began a series of articles with stories from those years about the work of the Lord on the mission field.

She was well known in the village of Onuenyim Agbaja and its surroundings. Who had never heard of Mbam Ede, that highly respected traditional midwife? How many mothers had she helped when they were due to deliver? How many babies had been embraced by her tiny but muscular arms? Despite all of her hard work, Mbam Ede was not rich. She lived in a small hut and dreamed of better times.

One day she received a vision. A white man came to her simple dwelling, stopped, and nodded to her with a friendly smile. He reached out his hand and led her away to a beautiful hut that was to be her home from now on. The old lady was puzzled. There had never been a European in her remote village before. Why would such an important person come for her? Mbam shook her head. Was her imagination leading her astray?

A few years later, Mr. Johan Commelin arrived in Onuenyim Agbaja as a missionary. The village midwife was in the crowd that was curious to see him and hear what he had to say. As she looked at the white man, Mbam Ede was baffled. This man looked exactly like one she had seen before. As she searched through her memories, she realized: Lo and behold! This was the man from her vision.

Several months passed. Mbam Ede turned to the Christian faith and joined the church. Shortly after, she was invited to work in the clinic that had been set up by Mr. Commelin and his wife. As a traditional midwife, she could be a great help to them. She was offered a nice hut that was closer to the clinic, and so she moved to what she called her “eze-ulo” (her palace). Her vision had materialized.

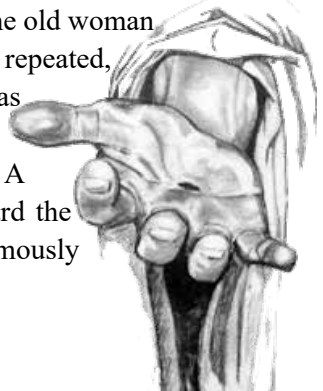
Despite her old age, Mbam Ede wanted to be baptized. Although she

was faithful in attending catechism class, she struggled with the book that had to be studied. She had never learned to read, and her memory was fading. In both her family and community, however, she was an example to others. Her son, Immanuel Ede, a great singer, was one of the first converts in Izi. In her daily life, Mbam showed deep compassion for people who were suffering.

One such instance revealing her compassionate nature was when an Izi woman had to deliver a child and could not be helped in the Izi clinic. Mbam was willing to accompany the missionary minister and his wife to the hospital in Ikachi (located among the Igede tribe). In the darkness of night, they had to enter a boat that was hardly more than a hollow tree and cross a river that was very turbulent at that time of year. When the boat nearly capsized, Mbam Ede prayed out loud to God Almighty. Was she afraid to die? No, she was not. She explained that while she was convinced that all three of them would go straight to heaven, she felt deep grief for the young child of the missionaries who would never see his parents anymore. Dear woman!

When Mbam finally appeared before the Church Committee for an adult baptism interview, she was dealt with as gently as possible. The questions posed were simple, and so were her answers. Yes, she knew that she was a child of Adam, that God had to punish her because of her sins, and that there was only one way of escape: faith in the Lord Jesus Christ. The Izi expression for “faith” was quite elaborate, “taking yourself and putting yourself into the hand of Christ.” One of the committee members asked her: “Have you believed in Him? Have you given yourself into the hand of Christ?” Her answer was resolute: “Wawa!” (the Izi word for “no”). Some of the committee members became restless. “Is that true, Mbam? Have you not put yourself into the hand of Jesus?” The old woman looked stern, almost indignant. “Wawa,” she repeated, “I myself have not done that; the Holy Spirit has taken me and put me into the hands of Jesus!”

Mrs. Ede was asked to leave the meeting. A moment later she was called in again and heard the result of the interview. She had been unanimously accepted as a candidate for baptism.



Drinking of the Living Water

Rev. P. van Ruitenburg

Water only tastes good when you are thirsty. This also applies to the LIVING water, Christ Jesus. Only if you yearn for Christ and pant for salvation and then drink from the Fountain do you receive life for your soul. To some people, that sounds vague, so let me try to explain what that drinking is. Drinking living water is the same as believing in the Saviour, believing not in the sense of the best but hoping and thinking of Jesus, as a kind of obligation, but a spontaneous belief based on what we see of Him. The Holy Spirit reveals Him by showing Him in the Word. You hear, as it were, His voice. He invites you Himself. You see how gracious He is, how much patience He has with sinners, and how wisely He deals with sinners. The Holy Spirit not only inspires awe of God, not only makes us feel good that we have earned eternal punishment, but paints Christ in such a way that we gain complete confidence and the boldness to put all our trust in Him. We see Him as a perfect Saviour, as the Prophet, Priest, and King anointed of God to whom I may give all my sins and from whom I receive life. You give your heart to Him and it's not just about what you get, but especially about who Jesus is. You are not concerned with forgiveness *per se*, not with peace alone, but with union with God through Christ. No wonder we read in the Song of Solomon about a bride who is drunk with His love. From this water your heart becomes warm, it becomes light in your heart, all sorrow is forgotten, and peace is beyond all understanding. You gain courage like a young lion, because you trust in the Mediator completely and have more than enough of Him. *"The Lord is my Shepherd"* (Psalm 23:1), we say. I will not miss anything. Whoever drinks this water will never thirst again.

"Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (John 6:54).

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

"And Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:35).

“Great Joy”

“And they worshipped Him, and returned to Jerusalem with great joy”
(Luke 24:52).

Rev. C. Vogelaar

The Lord has a people who sometimes are a riddle to themselves, a mystery to the world, yet their life is not only full of trials and afflictions, but there are also surprises. Saying farewell is usually not easy. When loved ones depart and you have enjoyed their company, and you don't know when or if you will see them again, then the farewell may be accompanied with tears. They are tears of love that mourn about distance.

How can we then explain what we read in this text about the disciples, when their Master had *parted* from them? *“They worshipped Him,”* that is, they bowed deeply. What a glorious and victorious King who went from them to His Father in heaven! There He would be active for them and would be their great Intercessor, their High Priest, and also their mighty King. Nobody would pluck them out of His hands. But now they returned from the Mount of Olives to Jerusalem with *“great joy.”* That seems to be a mystery. They loved Him dearly and now His bodily presence would be missed by them. Would they not mourn? No. They were glad, they rejoiced, because now they saw all things clearly about their beloved Master. The veil was removed from their eyes. Now they saw the meaning of Christ's humiliation, His low estate, His agony and the cross, and His passion. They also saw that He had obtained the purpose of His suffering, that they were in His hands, that He would only go before them, and that they would follow Him.

He did not leave them without comfort. The Holy Spirit would be sent by Him and would abide with them and dwell in them.

The disciples were also glad that their beloved Master had gone home, and that unto Him a Name was given above every name. They were glad about His exaltation. You can see that God's people are guided and carried by Almighty hands.

My young friends, the world is in turmoil and may appear threatening and scary to you. I hope that you may be jealous of the people of God who may sometimes rejoice even in tribulation when their hope may be upon Him who has the reins of the world in His hand. Also in our days, His counsel will stand; He will do His pleasure. Oh, He is so worthy to be served, not only when we are old, but certainly also when we are young. May the Lord give you a heart to love and fear Him.



“We Have More Mercies Than We Deserve”

“Cultivate a thankful spirit. It has ever been a mark of God’s most distinguished saints in every age. David, in the Old Testament, and Paul in the New are remarkable for their thankfulness. We seldom read much of their writings without finding them blessing and praising God. Let us rise from our beds every morning with a deep conviction that we are debtors, and that every day we have more mercies than we deserve. Let us look around us every week, as we travel through the world, and see whether we have not much to thank God for. If our hearts are in the right place, we shall never find any difficulty in building an Ebenezer. Well would it be if our prayers and supplications were more mingled with thanksgiving (1 Samuel 7:12; Philippians 4:6).”

~ J. C. Ryle, Expository Thoughts on Luke, Volume 1.