

Insight Into



January / February 2023

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18).

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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

Desiring God's Favour in the New Year

Rev. W. C. Lamain (1904-1984)

May the God of all grace be mindful of us and our children together this year. May God grant us health, desire, courage, and strength to do that which we are called upon to do. May it please Him in His great wrath to remember mercy toward us, and our nation, and people. May He take reasons out of Himself, so that He will not abandon us to death and destruction, but will crown us with tokens of His favour. May we and our families be protected from particular calamities and disasters, and receive food sufficient for our daily needs. May God cause peace and prosperity to dwell within our walls. May the rulers and the people together bow the knee before the King of kings, and the Lord of lords. May there be a return to the law and the testimony, else no light shall rise upon us. Above all may this year be a year of His divine good pleasure. May it please God to work effectually this year with His Spirit in young people, as well as in adults, the great and the small. May God show us tokens for good round about us, for us and in us. May many be plucked as a firebrand out of the fire of hell, and find grace in the sight of God, obtaining peace with God in the blood of the Lamb. May God visit His people and confirm His heritage, so that the praises of God would be exalted and spread abroad. May the truth be established in spite of all the attacks of the powers of hell. May Satan's might be broken, and the power of sin destroyed, so that the glory of free grace may become manifest in us and through us. With God in our heart, we can fearlessly enter upon life's pathway; with Him we can go through life, and with Him we can one day depart this life without fear. No matter, then, what we may encounter this year, in fact, even though this year would be the year of our death, we should still have nothing to fear. May God be mindful of us in Christ Jesus. May we also lift up our eyes to Him by His grace and look expectantly to Him alone for that which we need for both time and eternity.

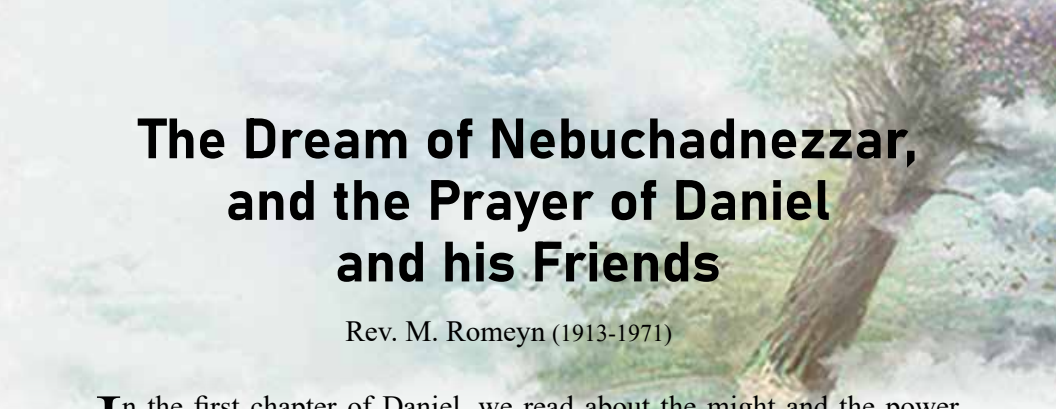
The Widow's Mite

When I was a boy, a minister named William Cooper, Pastor at Lakenheath, used to preach occasionally at our chapel. He was a venerable-looking man with a very long, flowing white beard, and as a boy I used to look forward to his visits as he would sometimes tell us little things which he remembered in his life, in order to illustrate his sermon. I remember once he told us that he and his wife went by train to a preaching service in a chapel some miles from their home. The sermon was made such a blessing to Mr. Cooper that as he came out, he put all the money he had in the collection. He said to his wife when he got outside: "Well, my dear, you will have to pay the fares home tonight, because I have put all my money in the collection." She said: "My dear, I have had such a blessed time this evening that I, too, felt I must put all I have in the collection." So they walked all the way home together, arm in arm, and had sweet conversation on the things of God. I do not know how much either Mr. or Mrs. Cooper put in the collection, but I know that in the sight of God, it was the same as was cast into the treasury by a certain widow mentioned in the Bible.



Do you remember how Jesus sat at the door of the temple and saw her cast in two mites which make a farthing? We do not even have farthings in our money now, as they are too small, but Jesus knew that it was all she possessed. So Mr. and Mrs. Cooper and the widow gave the same, all they had, out of love to God. It grieves us when we sometimes see young people passing by the box or plate without ever putting anything in the collection. It makes us wonder whether they have any love towards God or His house or His Word. We do not want to make a show of giving, but it is as well to remember that as Jesus sat over against the treasury, so He sees us as we pass the plate where we should put in our offering, even if it is but a widow's mite. You can find this account in Mark 12, verses 41-44.

~ Selected from *Cheering Word*



The Dream of Nebuchadnezzar, and the Prayer of Daniel and his Friends

Rev. M. Romeyn (1913-1971)

In the first chapter of Daniel, we read about the might and the power of King Nebuchadnezzar. In the second chapter, things are different. What happened? Was his might and power or his wealth taken away? No, everything was the same, but his spirit was troubled. Why? He dreamed dreams. God revealed something to him in his dreams, and he could not understand the significance of it. With all his might, power, and wealth, he was troubled and restless. Is this not often the portion of those who are famous and wealthy? If you could look into their houses, we perhaps would become jealous, but if we could look into their hearts, we would have pity for them. Nebuchadnezzar felt the dream had something to do with the uncertainty of his person and his kingdom. With all his might he could not see into the future. To solve this problem, he called all the wise people, magicians, astrologers, etc. He turned to the intellect of the kingdom of Babylon for rest, and that the trouble would be taken away. Is this not an example of all people who do not fear the Lord?

Why was Daniel not called right away? Babylon expected, just as the world nowadays, peace and deliverance from the abilities of man, and the Lord is not recognized about the serious condition of the world. The Law of God is not an issue anymore. Is the Word of God a lamp unto the feet and a light upon our path? Today we can not live in the Babylon of this world if we are not educated; education can be a blessing if we possess it in the fear of the Lord. Otherwise, it turns out many times to be foolishness for our souls. No, the wise people were not capable to explain the dream of the king. No, how can they? What do they know about the Almighty God and His eternal counsel? No, they could not do anything to advise or protect King Nebuchadnezzar. And the king? Did he humble himself before God? No, he had a deceiving heart like we all have by nature.

Young friends, if we are in trouble, do we see our guilt? No, we blame it on others, and we act as Nebuchadnezzar. The king was angry and furious. And the reward for the servants of the king of Babylon? Destruction. This is the end and the reward of the service of the Prince of Darkness--destruction. And of course, Daniel and his friends had to be slain, too. This

was an opportunity to destroy the servant of the Most High also. In the days of prosperity, the world acts like they are too good to tolerate God's people, and they do not see that God, for the sake of His people, tolerates the world. It is a blessing for the country if there are God-fearing people who do not seek their strength in worldly wisdom, but who seek their strength in God in times of trouble. When Daniel heard about the trouble and the danger for the country, he went to the king's captains and inquired about this serious matter, and he asked for time. Daniel and his friends decided that prayer meetings must be held. The country was in danger, for the mercy of the wicked is cruelty, but Daniel and his friends knew that only the mercy of the Lord could save them. Here we can observe the nothingness of human ability and also the tremendous possibility of prayer. If death is before our eyes, who could help us? Only prayer is the pulse beat of spiritual life and the only hope and expectation. Daniel knew that not by might or by power, but they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon. At this time, the mighty Nebuchadnezzar and his wise men were powerless and the most powerful people in the country were Daniel and his friends, by the grace of God. Bowed down in humility, Daniel and his friends wrestled with the Lord their God. In verse 19, we read: *"Then was the secret revealed unto Daniel in a night vision."* Oh, Daniel was crowned with honour and wisdom by his Lord, but he did not become proud. No, grace does not make great people, but humble and small people. He did not boast in his own wisdom, but he revealed what was not seen by the Babylonians. Daniel's answer for the revelation of the secret was this: *"Blessed be the name of God for ever and ever: for wisdom and might are His"* (Daniel 2:20).

Young friends, the God of Daniel is the God of the present. We read in Psalm 50:15: *"And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."* Oh, today there is so much trouble, for our soul, in the families, in the country, in the world, but must we not confess, many troubles and few prayers? Yes, the wise people of Babylon knew about the trouble and the danger, but they did not know about humiliation and serious prayer. My dear friends, the wise men of Babylon were not a blessing for Daniel and his friends, not for the country, not for themselves, but Daniel was a means in the Lord's hand that the whole



country was blessed and that the wise men were saved from destruction. Today we are living in a modern world, and it is visible that the devil goes around as a roaring lion. So much education and so little true religion. What will be the end of it? Shall it not lead to the complete destruction of the Babylon of this world? May the Lord grant us grace that we might be blessed with the prayer of Daniel. We are traveling to our destination, and this is eternity. Oh, may the Lord remember us in His mercy that our souls be saved from destruction, and that we may be the corks whereupon the world floats, and so be to the profit of this present world.

QUESTIONS

1. Why was King Nebuchadnezzar troubled?
2. Why did the king turn to the wise men with his trouble?
3. What is the reward of the Prince of Darkness for his servants?
4. Who was mightier, the king and his wise men, or Daniel and his friends?
5. What was the strength for Daniel *“in the day of trouble”*?
6. To whom did Daniel give the honour for the revelation of the secret?
7. Does grace make small or big people?
8. What does the Word of God say that we must do *“in the day of trouble”*?
9. What would be a blessing for us today, concerning ourselves, our relatives, and our country?

“God loves to smile most upon His people when the world frowns most. When the world puts its iron chains upon their legs, then God puts His golden chains about their necks. When the world puts a bitter cup into their hands, then God drops some of His honey, some of His goodness and sweetness into it. When the world is ready to stone them, then God gives them the white stone, and when the world is tearing their good names, then He gives them a new name, that none knows but He that has it, a name that is better than that of sons and daughters.”

~ Rev. Thomas Brooks (1608-1680)



Trust in the LORD

“Thou shalt hough their horses, and burn their chariots with fire” (Joshua 11:6).

Rev. H. de Leeuw

This was the command to Joshua when he may receive the encouraging words to go forward in the battle to conquer the north country. Notice that it is a battle of a heavy strife, as Joshua has a massive army against him! The command means to break the strength of the horse by severing the tendons on the legs, and to burn the chariots so that they are not usable anymore. Why would the Lord instruct Joshua to *“hough their horses, and burn their chariots”*? The reason that these horses need to be houghed and chariots burned is because Israel was to trust in the Lord for strength. In Joshua 11:6, it says very clearly: *“For tomorrow about this time will I deliver them up all slain before Israel.”* The people do not need horses and chariots; they have the Almighty God and faithful Jehovah fighting their battles.

The command is to honour the Lord. When they follow this command, they show that they do not need the horses and chariots. They show they trust in the Lord for strength. We need to understand these weapons to its time. You could call these horses and chariots the weapons of mass destruction of that time. Now the Lord commands them not to take those weapons and use them for their own purpose or safety but to destroy them. How much trust Israel could place in those weapons if they could just keep them, but the command is a wise command from the Lord for His people. The wisdom of the Lord in this command is that they must now continue to trust in Him. The words of the prophet declare this as a continuing truth, also today: *“I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the LORD”* (Zephaniah 3:12).

The weapons are also an emblem of sin, because in Joshua 11:20, you can see that their hearts were hardened by the Lord. How does a heart get

harder? That is when the evident warnings of God are not listened to, when repentance is not taking place, but man looks the other way and continues willfully in sin. Then there is no struggle against sin. Then there is no guilt because of sin. Then there is no honest confession of guilt. The inhabitants of the north country have heard of the power of the God of Israel, but they turned to their chariots and horses. Therefore, this command to *“hough their horses, and burn their chariots”* is a love command from the Lord to Israel. Will Israel now want to take the weapons of hardening into their possession? Will they embrace the weapons by which the heathens show their hardening to God, and will Israel now use it for their power? We read clearly in Joshua 11:9 the obedience of Joshua and the people.

I close with a question. Do you use the instruments of the world to harden your heart before the Lord? Perhaps those instruments empower you, can make you feel famous, can make you feel liked. But ... does it leave a hardening effect in your life? Oh, then take the command seriously: *“Thou shalt hough their horses, and burn their chariots with fire.”* The struggle is worth it! The battle is for receiving a possession in the Promised Land! Will they receive it because of their good fighting? Because of their good obedience? No, the wonder of free and sovereign grace is also recorded in Joshua 11:23. *“Joshua gave it for an inheritance unto Israel,”* that wonder that they receive it because of Him who has chosen them in the oven of affliction but brought them through by His almighty power. *“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time”* (1 Peter 1:5).

Comparisons

“Our Saviour borroweth His comparisons from easy and familiar things, such as the sower, the seed, the ground, the growth. The withering, the answering or failing of the sower’s expectations, all of them things well known, and by all these would teach us some spiritual instruction. For there is no earthly thing, which is not fitted to put us in mind of some heavenly. Christ cannot look upon the sun, the wind, fire, water, a hen, a little grain of mustard seed, nor upon ordinary occasions, as the penny given for the day’s work. Nor the wedding garment and ceremonies of the Jews about it, nor the waiting of servants at their master’s table, or children asking bread and fish at their father’s table, but He applies all to some special use of edification in grace. Earthly things must remind us of heavenly. We must translate the book of nature into the book of grace.”

~ Rev. Thomas Taylor (1576-1632) on *The Parable of the Sower*

“Behold, I Stand at

(Based on)

The Amen, and the faithful One,
The only Witness true,
The Alpha and the Omega,
Brings tidings unto you.

The glorious Christ, dwelling amidst
The candlesticks of gold,
Called to Laodice’ and now
His message is not old.

For just as in Laodice’
We’re neither hot nor cold,
The gospel tidings do not move
And in the law we’re bold.

We’re rich and have enough, you see,
We never are in need,
E’en though we’re poor and naked, blind,
Most miserable indeed.

“Behold!” Oh hearken, do you hear?
“I’m at the door and knock.”
He would come in, oh hear today,
It is the voice of God.

“Lo, I stand at the door, and knock,
If any ope’ to Me,
I will come in and sup with him,
And he shall dine with Me.”

“Lo, I stand at the door, and knock,
Oh, won’t you hear my voice?
I’ve wine and milk, silver and gold
All bought without a price.”

at the Door, and Knock”

(on Revelation 3)

“I’ve raiment white to cover you,
Eye salve for your blind eyes.
All those I love, I will rebuke,
For sin I will chastise.”

“Oh, hearken now, Laodice’
Lukewarm, I’ll spue thee out;
Therefore, be zealous and repent
Before thy time runs out.”

Also today Christ stands and knocks,
He calls, He pleads, and then,
Oh consolation, promise sweet
To all who will attend.

“I will come in and sup with Him”;
And where He once comes in,
He brings all things a sinner needs,
Their all is found in Him.

“To him that overcometh, I
Will grant to sit with Me;
E’en as I also overcame
And reign eternally.”

Behold, He’s at the door, and knocks.
Oh, won’t you hear today?
Oh, be not lukewarm, but repent,
Before He goes away.

-A. H.



Love Towards God

Rev. Wilhelmus à Brakel (1635-1711)

Is there anything that is more satisfying than to be loved by God and to love God? Before sin came into the world, Adam loved God and God dwelt in Adam by His Spirit in unbroken communion. All things were tranquil, pure, and delightful as Adam walked with God and loved all that God loved. But sin brought death to this communion and man began to love all things excluding God and much more significantly, began to hate his maker and lawgiver! Through the work of the Mediator, God grants His children the privilege to love Him again. Friendship, peace, and love towards God are then restored. Saving faith stirs up love and makes it active. All those without saving faith do not love God.

Love towards God is defined by Rev. 'A Brakel as, "the sweet motion of the heart towards God infused by the Holy Spirit." This love originates from God and is His planting. Those who love God embrace His will and surrender themselves to Him. This love has God as its object. Man naturally chooses many things apart from God to love but when a person is born again, God plants love towards Him. God becomes and remains the object of his love as the Psalmist expressed, "*I will love thee, O LORD, my strength*" (Psalm 18:1) and "*I love the LORD, because He hath heard my voice and my supplications*" (Psalm 116:1). God is loved because He is worthy and adorable.

This love cannot be obtained by a person's activity but is only given by God as a gift when a person is translated from being a child of wrath to a child of God. The Holy Spirit kindles this divine spark in the heart of man, "*because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*" (Romans 5:5). Those enlightened by the Holy Spirit began to love the God that is revealed to them. "*Every one that loveth is born of God, and knoweth God*" (1 John 4:7). Through Christ, a union is established between a sinner and God. By Him, they are brought to God. They begin to know something of His perfections and

adore Him for who He is.

Those who are born of God begin to resemble the nature of their heavenly Father who is Love. Their intellect, will, and affections have not only been made capable, but they are also active in love toward God with their tongue, eyes, and entire body. They are thus known as lovers of God as seen in Psalm 69, verse 36: *“They that love His Name shall dwell therein.”*

Rev. ‘A Brakel gives some clear indicators that a person loves God.

Firstly, wherever there is love towards God in the heart, God will first of all be **esteemed** and exalted exceedingly far above all that exists. Whatever is glorious, adorable, and eminent vanishes before the glory of God as evidenced in 1 Chronicles 29, verse 11: *“Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty.”*

Secondly, there is **joy** in love. If the soul is permitted to have an intimate view of God, she cannot mourn, but that view rejoices the heart so that all reason for sorrow disappears. This is evidenced in Psalm 16, verse 11: *“In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.”*

Thirdly, there is **reverence** in love. If the soul in a loving disposition lifts herself up to the Lord, the glory of the Lord will illuminate her, so that she will sink away in her nothingness. She will conduct herself as David did in the presence of the Lord. *“In Thy fear will I worship toward Thy holy temple”* (Psalm 5:7).

Fourthly, love is **active**. Love searches for all opportunities to draw near, and brings herself into the presence of the Lord, so that the Lord might cast an eye upon her and look upon her, and that she might also see Him. At one time she will turn to the Word, then to prayer, then to attending church, and then to joining the company of the saints—all this with the objective of finding the Lord. At times she may become lax, listless, and discouraged, but the heart will time and again turn upward, the eye will repeatedly look up, doing so at one time with quiet tears, then with a sigh, then again with a manifestation of her desire as expressed in Psalm 101, verse 2: *“O when wilt Thou come unto me?”*

Fifthly, where there is love, there is **delight** in the enjoyment of this love. When the soul is near to God and can delight herself in mutual love, she can do without everything else; she will then be well-satisfied. *“My meditation of Him shall be sweet: I will be glad in the LORD”* (Psalm 104:34).

Sixthly, where there is love, there will be **grief** over absence and being

at a distance. A loving soul will readily perceive if she is near or afar off. This will immediately trouble her, *“My beloved put in His hand by the hole of the door, and my bowels were moved for Him ... my soul failed when He spake: I sought Him, but I could not find Him”* (Song of Solomon 5:4-6). Since He is her light and the strength of her life, and the God of her joy and delight, how can it then be otherwise than that she will mourn if the Lord hides Himself, or if she, due to her conduct, has been the cause of estrangement?

Seventhly, where there is love, there is willing **obedience**. There will be joy if one may render a service to the loved one, in doing something in which the loved one finds delight. Such is also the case here. If we love God, then we will also find delight in His will. This the Lord Jesus indicates: *“If a man love Me, he will keep My words”* (John 14:23).

Eighthly, where there is love, the objects of **love** and **hatred** will be identical. The enemies of the one will also be the enemies of the other, and the friends of the one will also be the friends of the other. The Psalmist said, *“Do not I hate them, O LORD, that hate Thee ... I hate them with perfect hatred: I count them mine enemies”* (Psalm 139:21-22), and he said, *“I am a companion of all them that fear Thee, and of them that keep Thy precepts”* (Psalm 119:63).

Ninthly, where there is love, one will **sacrifice** everything for the loved one. When honour, possessions, life, etc., stand in opposition to God, to His will and honour, a lover of God willingly surrenders everything, rejoicing that he may have something which he may sacrifice to God. Paul testified, *“I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus”* (Acts 21:13).

Tenthly, love cannot be satisfied unless there be a most intimate and perfect **union**. Therefore, since a lover of God cannot find full satisfaction of this love in this life, and knowing that perfect and immediate union with God will only exist in heaven, he longs to die in order to find perfect satisfaction in this love. Paul expressed this in Philippians 1, verse 23: *“Having a desire to depart, and to be with Christ.”*

My friend, after reading the above ten descriptions, *“Lovest thou Me?”* (John 21:15). God is the author of this love; therefore, let us be begging daily at His door for His salvation!

(To be continued, the Lord willing)

~ Taken from *The Christian's Reasonable Service* (Volume 3) and summarized by the *Insight Into* editors.

The Prayer of Habakkuk



Rev. C. Vogelaar

“O LORD I have heard Thy speech, and was afraid: O LORD revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy” (Habakkuk 3:2).

It is understandable that Habakkuk was afraid when he heard about God’s judgments upon his own people but also upon their enemies. However, the Lord had brought him to the right place. Habakkuk 3 is a prayer which is also a song, especially the last verses of the chapter. Habakkuk prayed in verse two about God’s work, that is God’s dealings with His people, with His church. The poet of Psalm 90 prayed, *“Let Thy work appear unto Thy servants, and Thy glory unto their children”* (verse 16). How do we need to pray for His work in the churches, also among you, my friends? That work seemed to be nearly gone as if the Lord had withdrawn Himself from His people. That is also a frightening experience for our days. So many things are happening in the world which may cause us to be afraid, but we may also be afraid that the Lord withdraws Himself from us. Habakkuk prayed that the Lord may *“revive”* His work, that means preserve it, keep it alive.

He also prayed that the Lord may make it *“known,”* that is, that His work may appear, may be evident, may break through and be published.

- A) God’s work is a sovereign work according to His good pleasure.
- B) It is a seeking work. He seeks those who are lost and who never truly asked for Him.
- C) It is a gathering work. He gathered together the outcasts of Israel.
- D) It is a building work. He prepares and lays stones upon the only Foundation which is Christ and His work.

- E) It is a God-glorifying work. It is marvelous in our eyes, and we cannot comprehend it.
- F) It is an unbreakable work, for He will not break His covenant and what He works cannot be destroyed.

Oh, should we not beg the Lord to let this work of grace be seen in many hearts, also your hearts?

Habakkuk could plead with God. What was his pleading ground? He says, “It is *Thy* work”; if that would come to nought, would not the enemies mock and ridicule what He has spoken. The pleading may be, “What wilt Thou do unto Thy great Name?”

Yes, it was very dark in the time of Habakkuk’s prophecy and so it is in our days. It is a time of wrath, dark clouds are gathering, and God is angry with the wicked. However, Habakkuk may plead “*remember mercy.*” He doesn’t say ‘remember us, our good works, our prayers’; no, he may bow under God’s correcting rod, but he knows there is mercy, in Christ. The Lord can remember undeserving people for the sake of the Name of Christ. It is as if a supplicant asks, do it for the sake of Him who has borne Thy wrath, has been in exile, who was forsaken but has carried away all the sins of His people. Remember His work, have respect unto the covenant of which He is the Head and the Mediator. My dear young friends, there is hope for those, who, being led by the Spirit, so plead with God like Habakkuk did for mercy. May the prayer of the publican also be your prayer.

“That faith which is never assaulted with doubting is but a fancy. Assuredly that assurance which is ever secure is but a dream.”

~ Rev. Robert Bolton (1572-1631)

“I think the first essential mark of the difference between true and false assurance is to be found in the fact that the true works humility.”

~ Rev. A. A. Hodge (1823-1886)

Our Young People in Higher Education



Anyone who has to deal with more contradictory views than others through their studies understands the saying “tall trees catch a lot of wind.” This also applies to all kinds of wind of learning. Because you are given more responsibility than others in your studies in higher education, here are ten recommendations.

Rev. C. J. Meeuse

1. **Investigate whether it is God’s will that you pursue higher education.** The Lord Jesus spoke a parable about the use of talents. It is not primarily about the number of talents you received, but about a good use of them. You should not bury them but proliferate with them. You must use the gifts you received as God wills, so to be of service to Him and to your neighbour.

2. **Seek expert guidance to choose the right course of study.** Not everyone has a clear view of the gifts he or she received. In high school, they can help you make a choice for your field of study. Note that your motivation should not be to choose a profession where you can earn the most, or where you can get the highest honour, or something else that we should not make our life goal. Our highest desire must be to do God’s will in our lives. The Westminster Catechism states in Question 1: “What is the chief end of man? To glorify God, and to enjoy Him forever.”

3. **If possible, continue to live at home.** When you leave home, you not only lose social control (which is good for everyone!), but you also waste much time having to do things that are done for you at home. If the travel time is difficult, remember that you can usually read or study well on the train. In student housing, the temptations are many to get drawn into a wrong use of time. If you do live away from home, then join a congregation of our church association.

4. **Realize that knowledge of the doctrine of the faith, as recorded in the confessional scriptures, is necessary.** You will usually study in the midst of dissenters. You are then constantly addressed on your convictions. If there is love for the truth in your heart, you may want to tell others about it, because the Lord wants us to confess Him to people. Then it is necessary that you know the biblical doctrine well. If you have not yet

made confession, at least follow catechizations faithfully. There are also student associations where attention is paid to your spiritual armour for the good fight.

5. Maintain optimal contact with your parents. Try to keep communication open at home and to tell as much as possible about what is on your mind during your studies. It is perfect for parents if their student children do not always look away from them, but that they have and keep an eye and heart for home.

6. Maintain contacts with your home church and church association. Sometimes it is difficult for parents to guide you properly in your studies. Thankfully, our congregations have the opportunity to maintain good contacts with your church congregation. Pass on your study and your address to the church council and/or the student working group.

7. If you are living away from home, do not be tempted into a dissolute church life, which threatens to detach you from your church affiliation. Often you develop a critical attitude towards what you received during your upbringing and your lifetime and that you look for something new. However, you are easily drawn in by appearances, while overlooking the essence of your home church's message. Seek to be grounded in the truth rather than to be enchanted by superficial novelties.

8. In your study, look for a healthy critical attitude based on biblical standards. Put the standards of God's Word and our confession next to what you are told in your studies. Don't take everything at face value. Many things are steeped in evolutionism and an egalitarianism that wants nothing to do with Creation institutions anymore. It is precisely in this area that you need support from the doctrine of faith and your church context.

9. Maintain good contacts with fellow students, if possible. Especially if you can no longer live at home, this is necessary. You know from Bunyan's "*The Pilgrim's Progress*" how good it was for Christian when he was joined on his way. You can also ask for that on the road you go, should it be the narrow road to eternal life!

10. Begin each day by taking time for prayer, Scripture reading, and meditation. Your daily schedule is usually different during your studies than before. Try to maintain a good order. Put the most important thing first. Take time for your personal prayer and bring all your needs to the Lord. Read for yourself in an orderly way God's Word, if possible, with an explanation. Read other good books, also by our old Church fathers, which can be a rich blessing. Do not go your way alone, but seek guidance, especially from the superior Leader and Consummator.

~ Translated from *De Saambinder*

HASTILY



Rev. P. van Ruitenburg

The unjust judge told the farmer who owed his landlord a hundred jars of olive oil that he had to hurry. He had to sit down quickly and write down fifty instead. Yes, quickly. If the landlord heard about this, it would be too late. After, the landlord had to admit that his steward had rightly been fired, but he had taken good care of himself and did so quickly.

The Lord Jesus wanted to say with this example that we also have to hurry. We can't afford to delay. That has already happened so many times. The Bible is still too difficult; later, I may understand it. Now there are so many other fun things to do; it can always be done later; I want to enjoy my childhood. I'm too busy with my studies; I want to first get married. The family demands too much time; I want to get promoted. I'm too tired now; I have no energy left. We forget that tomorrow may be too late.

Of course, we sometimes have good and serious intentions, but how long do they last? Can we not make an agreement with ourselves to be as quick and wise as the unjust steward? What he did was ethically irresponsible, but his speed and cleverness can be our example. Lot hurried to get to Zoar on time. In the last chapter of the Bible, it says three times "quickly." "To day if ye will hear His voice, harden not your hearts" (Hebrews 3:15). What is the point of urgency? Hating sin, sending out sin. Hastily believing that we are lost. Hastily confessing that we are in the midst of death; hastily seeking with Christ, fleeing to Him, the cordial choice. Now it is the time of grace; now it is the day of salvation. Oh, we all realize that. Precious time. Every minute is worth its weight in gold. We have no time to lose. Or will we later be standing outside?

"For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

"Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar" (Genesis 19:22).

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also" (Zechariah 8:21).