

the **Banner** *of Truth*

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

In this issue...

No Longer Time

A Lily Among the Thorns

Student Life

For our young readers...

David Mourns for Saul

Flocks



*"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south,
or toward the north, in the place where the tree falleth, there it shall be." ECCLESIASTES 11:3*



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Meditation

No Longer Time

Rev. E. Hakvoort, Norwich, ON

“And swear by Him that liveth for ever and ever...that there should be time no longer” (Revelation 10:6).

One of God’s servants, who lived during the Second Reformation, wrote about time: *Remember, that loss of time is the greatest loss, and that for all wasted time we will have to give an account unto God.* Therefore, during the remaining time, let us live according to the will of God. This, my beloved reader, is exactly the core of what we read in Revelation 10:6.

The Apostle John speaks about the things *which must be hereafter* (Revelation 4:1). In all kinds of visions, he sees the trials and tribulations which would come in the last days, and beloved, do we not see those things happening all over the world? You might say that that has already been the same in all ages. Yet, in our days it is coming to a climax. The footsteps of the coming Christ are seen and heard. Do we also hear that? Did we receive a heart to notice it?

In Revelation 10, seven thunders had uttered their voices, but John was not allowed to write the things which these seven thunders uttered. They had to be sealed. Then that same angel whom he had seen standing upon the sea and upon the earth, lifted up his hand to heaven and swore by Him that liveth for ever and ever that there should be time no longer.

This angel is no one other than the Angel of the Lord, Christ. He Himself testifies with a loud voice that soon the time will be over, and then eternity will start. How should we understand these things? We think of time in terms of seconds, minutes, hours, days, months, years, decades, and centuries, and we, foolish people, think that we can manage time.

That is our pride which we have fallen into in Paradise. In the state of rectitude, the Lord had promised Adam and Eve that they would live *for ever and ever* if they would obey His commandment to love God above all and our neighbor as ourselves. However, by our deep fall, time is what we receive between the cradle and the grave. It is a time of preparation for that never-ending eternity, in which we need to be reconciled to God be it well with us.

Dear reader, how do we spend that time? Many think, “I have still time enough. I am still young or in the strength of my life. Maybe later, when I am getting older, then I will

still have time to repent.” That is exactly what the Prince of Darkness whispers in the heart of man. His purpose is to let us postpone until time suddenly turns into never-ending eternity.

Do we see it? We think that we can manage time, but, in fact, reality is the other way around. Time is managing us! We can be so busy with many things. By nature, we have time for everything, except for eternal things. If we would, for example, spend as much time reading our Bibles as looking on our phones, how different would things then be.

Alas, when it is about the eternal things, we have “no time” or “a little time.” Thus, many are related to Felix. When he heard Paul speak about righteousness, temperance, and judgment to come, Felix trembled and answered, *Go thy way for this time; when I have a convenient season, I will call for thee.* Felix thought that when he would have a better and more convenient time, then he would listen to Paul again, but...that time has never come for Felix.

It became eternity for him, and he would never be able to say that he had not heard the truth. For him it became true: *And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes* (Luke 12:47). The devil wants us to do exactly the same as Felix did.

Then we have “no time,” maybe later when we have a

more convenient time. Do we still relate to the frame of Felix? No time to think about eternity which is coming soon? Do we not see that time is the time of grace—time in which we have to seek the Lord while He may be found? How soon, how suddenly time can be over. Then there is no more time to repent. If that does not take place here, it will be *for ever and ever* too late. Then it is eternity. He that liveth *for ever and ever* testifies this solemn truth. Where will we spend eternity *for ever and ever*?

For God’s children it will also become true: *There should be time no longer.* They may see and glorify their King forever, and that is an eternal wonder because in the acceptable time of grace, their eyes have been opened for all the time they have wasted.

By the light of God’s Spirit, they see that they are in great danger because they have no God for their heart and no Saviour for their soul. The guilt is laid open, and the need

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of being unconverted is bound upon their heart. The serious and well-meaning call is heard with a spiritual ear: *To day if ye will hear His voice, harden not your heart.*

Thus, all false rest is cancelled. The heart is restless until it finds rest in Him. A cry is born unto God. As the hart panteth after the water brooks, thus their soul may long and thirst for the living God. How can you know God's children? They reveal the clear mark of redeeming the time (Colossians 4:5). They hunger and thirst for God and His Word. The need makes them storm the throne of grace: *Oh God, be merciful to me a sinner* before there will be time no longer!

He becomes so worthy to be honored and glorified, but how can I ever give Him that honor which He is so worthy to receive? When Christ reveals Himself, their heart may overwhelm, and their mouth may overflow. He becomes

so precious for their soul. Those people may at moments receive blessed times when He speaks comfortably to their heart.

Do we know that? Beloved, at which side will you stand when there will *be time no longer*—when the end of all time comes, and Christ comes to judge the quick and the dead—or when we are called to appear before Him to give an account? He who swore there will be no more time has also sworn that He has come to seek and to save that which is lost. He is still the same, yesterday, today, and forever. Redeem the time before there will be time no more. Blessed Zion who may know about that. One day the Lord will deliver His people from all sin and its consequences and from having to battle hard against all the spiritual enemies. Then there is only and eternal time to glorify Him who saved them. □



Bible Study

The Names of the Mediator (8)

Rev. C. Neele (1962-2022) & Rev. A. Schot, Nunspeet, the Netherlands
(Translated from the 2010 issues of *De Saambinder*)

Dayspring

“Through the tender mercy of our God; whereby the Dayspring from on high hath visited us” (Luke 1:78).

In Luke 1, Zacharias sang. The Lord had performed a great miracle. He granted the birth of John. This was impossible, but, here again, it became true: what is impossible with men is not impossible with God. Wonderment resounds in the old priest's song of praise. Yet, he did not dwell on the birth of his son who would be the forerunner of the Messiah. It was about Him in the first place who was called by the name “Dayspring from on high.”

We must think of the rising of the sun. This is an impressive event at the beginning of a new day. Malachi also spoke of it, “But unto you that fear My name shall the Sun of Righteousness arise.” The work of the Messiah is described by the name “Dayspring.” After many dark ages, the Saviour would be born. With the rising of Him, the new dispensation dawned, but, also, the revelation of Christ to the soul is indicated by the name “Dayspring.” We see that we live in the darkness of sin when the Lord comes with the discovering ministry of His Spirit. How can the darkness of sin and guilt ever be dispelled? Are you occupied with this question? Know that room is made in the heart for the light of the Saviour.

When the Spirit works, darkness does not have the last word. The Sun will rise. How? Let us look in the realm of

God's Creation. First the dawn is seen, the first light in the darkness. The sun itself is not seen. Is this not so when the Lord, in the darkness of the soul, gives the first openings in His Word? Then hope is born: would the Lord know about me after all? These encouragements are precious, but they are not the Sun. The poet laments, “I look for Him to drive away my night, yea, more than watchmen look for morning light.”

As the rising of the sun in nature cannot be stopped, neither can the Sun in the realm of God's grace. It does arise but it comes at God's time. Would Christ not fulfill His name “Dayspring”? Zacharias called Him the “Dayspring from on high.” The new day of grace comes from God, out of God's good pleasure. Therefore, it is also a perfect and all-fulfilling “Dayspring.”

“To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” Has the “Dayspring from on high” become precious and necessary for you?

—August 19, 2010, Rev. C. Neele

Door

“I am the Door of the sheep” (John 10:7b).

In this chapter, the Mediator uses the image of a shepherd, a flock, and a sheepfold. The image sometimes shifts because it is highlighted from different sides. Christ is not only the Shepherd but also the Door of the sheep.

In the first verse, the door is a picture of the divine calling: “He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” Also in the seventh verse, He calls Himself the Door that provides access to the sheep: “Verily, verily, I say unto you, I am the Door of the sheep.” He appoints His servants. All who climb in from elsewhere have no lawful right to feed the sheep.

In the ninth verse, the Mediator is the Door, who also gives the sheep access to the sheepfold. An Eastern sheepfold was a walled area in the open air. When the shepherd let the sheep in or out, he placed himself in the door. He stood on an elevation. The sheep passed under him or past him.

So, this Door is defining for all of us. A door shuts in or out. It makes such a big difference on which side of the Door we are. He is the Door. There is only one Door and no other. We may try to enter the sheepfold through all kinds of doors: one by a blameless life, another by some religious duties, again another by some intellectual knowledge, but Christ is the only Door to the living Church.

The Mediator says, “By Me if any man enter in, he shall be saved.” Even the chief of sinners finds life behind this Door, but he who does not enter through this Door will not be saved. Thus, the sheep are lost sheep. Even the elect are, by nature, lost in sin and guilt. Have you already experienced this lost condition? Have you, with Christian, become a seeker for the wicket gate?

The Mediator also speaks of going in and out through the Door. One who is in Christ can never go out again, can he? There is no apostasy of the saints. The picture here shifts from the Door to the sheep. Christ shows that His sheep are also cared for by Him. In the evening, the sheep entered the fold. The shepherd was the door that closed behind them. In the morning, the sheep and lambs went out through the same door. Then I hear one of the sheep ask, “Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of Thy companions?” Can you not abide there either?

—March 4, 2010, Rev. A.Schot

(To be continued)



A Word in Season

A Lily Among Thorns

Rev. G.A. Zijderveld (1910-1992)

(Translated from the November 22, 1973 issue of De Saambinder)

“As the lily among thorns, so is my love among the daughters” (Song of Solomon 2:2).

Christ is the heavenly Bridegroom, and the Church of the Lord is His bride. The Son of God has chosen Himself a bride from among the children of men. These are the elect. They are the people whom God calls out of the darkness of their natural state into His marvelous light—eternal wonder of free mercy and divine love! A guilty sinner, a lost person becomes the object of God’s electing love and sovereign good pleasure. Christ has chosen Himself a black bride whom He cleanses from all unrighteousness and washes white by His holy blood.

There is much symbolism in God’s Word. Christ reveals Himself to His people in rich metaphorical words. Hear what he compares Himself and makes Himself known to His bride, “I am the rose of Sharon.” Christ is in reality a beautiful, lovely rose; He is the fairest among all men. The people who look upon Him by faith are able to speak of the beauty of Zion’s King. His beauty is unsurpassable, His glory unspeakable, His power unlimited. The Son of God is holy and perfect, spotlessly pure, white as the sunlight. That is why He testifies of Himself, “I, the King

of heaven, am the lily of the valleys.” The lily is a symbol of purity and holiness. Who is pure like Christ? Who is holy like the Son of the almighty God? He Himself is God, true God, and eternal life.

There is a holy bond between Christ and His bride. The light of the Sun of Righteousness shines into the heart of the bride. Christ accepts the bride as His property and gives her His divine love. He clothes her with His righteousness so that she shines in beauty and splendor. By free mercy, Christ adorns her with the garments of salvation. Behold the bride of Christ; she shines in spotless white and in heavenly beauty.

Christ speaks of His bride and praises her comeliness and pureness. The voice of the King of Peace is heard; it flows from Christ’s lips: “As the lily among thorns, so is My love among the daughters.” Christ loves His own so deeply that He gave Himself up in death for them. Everyone who has received grace is an object of His love and affection. Is it not a miracle of God’s goodness and condescending love for sinners that a poor, guilty, hell-worthy creature becomes the object of the eternal love of the Son of God? This is undoubtedly a miracle of God’s mercy, at which our minds dwell with reverence. This is a fact, no

matter how miraculous it is, or how incomprehensible to our minds. Christ loves the elect sinner. He grants him His love and blessed communion. This is cause for worship and admiration.

There is a general goodness of God that extends to all creatures. After all, the Lord “maketh His sun to rise on the evil and on the good,” His goodness extends to all His works, but there is also a special, personal love that extends to His people only. Christ loves His bride above all things. Every child of the Lord is in a special sense a favored one of heaven. The soul that fears the Lord is bound to Christ with a holy and mystical bond—happy people who may know God as their refuge and strength! They are chosen and loved of God; the Lord has set His heart on them. Hear how He speaks of them. He calls them His friends; they are excellent in His sight. Christ, the heavenly Bridegroom, openly expresses His love.

The bride is amiable and precious to His heart. He declares before the ears of the whole world so that everyone can hear, “Thou art as the lily” and “My love.”

The love of the Son of God, of Christ, was first hidden in His heart. It soon revealed itself in His coming to earth. Yes, already in the stillness of eternity, His delights were with the sons of men. Christ declares His love and affection for His Church and calls her His bride. This love is answered by the Lord’s people with love in return. When Christ speaks to our souls, “My sister, My bride,” the heart rejoices, and it flows from our lips, “Yea, He is altogether lovely.” If we can in truth testify with Peter, “Lord, Thou knowest all things, Thou knowest that I love Thee,” then Christ assures us that He loves us. When the love of God is poured out in our heart, it is proof that the Lord has made us an object of His eternal, unchanging love for sinners. If the name of Christ lives in our heart, we may be assured that our name is written in the book of life.

The bride of Christ is an object of God’s eternal love. She is represented as a chaste bride, as a beautiful lily, as the love of Christ. Love sees keenly; it covers a multitude of sins, but it also discovers true beauty. Christ has bestowed

beauty on His bride. He has made her amiable by His precious righteousness. He adorns her with humility, He crowns her with honor and comforts her with His love. Does Christ then see beauty and attractiveness in the Shulamite’s tears, in the desire for holiness, in her prayers, in the love of her heart toward Him? No doubt, else He would not speak as we read here in God’s Word. Christ says of His bride, who has received all glory, beauty, grace, and favor from Him, “My love is like the lily.”

The Son of God delights in His bride’s beauty. He Himself has given this to her. Christ considers worldly people but thorns. His Church is the lily. The nations of the world, however rich and powerful they may be, are esteemed as nothing by the King of kings, but the bridal Church is to Him as the lily in which He finds His joy and on which His divine eye rests with delight. We see that Christ has

imprinted His image on His people and makes them the object of His love so that they are regarded by Him with joy. The bride of Christ was once like the thorns of the field, but the Lord gave a glorious change. The thorns of the state of nature were cut off, and now lilies grow on the stem.

There are the Lord’s children who have to struggle with sickness or poverty but who bloom like fair lilies, purified by adversities.

If you are kept from straying from the Lord through all kinds of trials, do not grieve, do not become despondent. These are evidences of God’s love, and these are means of binding you more closely to Christ. What a privilege it is when our hearts dwell in an enclosed garden, even though many trials and sorrows form the hedge of it. Every sorrow that God sends us, every trouble we experience on our path of life, the bitterness that people inflict on us may be a hedge of thorns to cut us off from the world and bind us more to God so that we may blossom as a pure lily before the Lord. The flower that blooms for God alone enjoys special love and has true beauty.

Protect, O Prince of Life, Thy people, Thy lilies! Grant that they may increase in number and shine in pureness, that Thou, Immanuel, may delight in Thy bride! □

There are the Lord’s children who have to struggle with sickness or poverty but who bloom like fair lilies, purified by adversities. If you are kept from straying from the Lord through all kinds of trials, do not grieve, do not become despondent. These are evidences of God’s love, and these are means of binding you more closely to Christ.

Christ came not to make the law void but rather to explain and enforce it, that He might render holiness more evident and raise His people to greater exercise in it than ever before. Therefore, it should be the aim and design of all Christians, for Christ’s sake as well as their own and others, that their graces may be resplendent in the holiness and universal righteousness that as the apostle directs, they may adorn the gospel (see Titus 2:10) and walk worthy of their relationship to God (Colossians 1:10).

—William Williams



From Our Inheritance

The Profitable Life (2)

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

(Taken from the July 1976 issue of *The Banner of Truth*)

“But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all Thy works”
(Psalm 73:28).

Asaph trusted in the Lord, the Almighty, all-sufficient, blessed Covenant God with the knowledge that this God shall not put him to shame, but that He was, is, and shall be an eternal Rock to him. Trusting in the Lord God, as in the God of the oath and covenant, was his joy and blessedness. The devil may assault him but without result. Christ, the King of Zion, came to destroy the works of the devil. Christ satisfied the demands of the divine law and justice. The handwriting which was against those people has been blotted out upon the hill of Golgotha. Death is swallowed up in victory. “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:33&34). By virtue of the sovereign good pleasure of the Father in Christ Jesus, the ground for God’s elect is firmer and more immovable than the firm rock.

Faith conquers the world, and the divine power and the divine ability that is manifested in the exercising of faith can never be expressed. How good God is to His people in this life. Of themselves they have nothing but unbelief and doubt, yet the Church sings, “In His favor we are strong.” We learn also from this text that God’s work is crowned and glorified. For what purpose? Certainly, also, to confound hell and to strengthen God’s people, but what is the real purpose? The honor and glory of God.

Just listen to Asaph when he says, “I have put my trust in the Lord GOD that I may declare all Thy works.” So often we run away with ourselves, and the more discovering light we receive from the Lord, the more we become aware what great monsters we are before God. Oh, that damnable seeking of self, that dishonoring of God, that denying of Christ and of His precious mediatorial work. If it were possible for God’s people to be grieved in heaven, then they would weep forever about themselves, but—God shall wipe away all tears from their eyes.

“That I may *declare* all Thy works.” The works of the Lord are great: sought out of all them that have pleasure

therein. They are the works of God in eternity, the establishing of His eternal decree, the suretyship of His Son, the election and rejection of angels and men, the sealing of the covenant. The works of God in nature are Creation and providence. “Let everything that hath breath praise the Lord.”

The works of God in grace are the interpretation of His decree, the sending of His Son, the performance of His eternal good pleasure in Christ Jesus, the gathering, the increasing, and the establishing of His Church.

The works of God in the world are the planting and spreading of the gospel. From generation to generation His name shall continue. The earth shall be filled with the knowledge of the Lord as the waters cover the sea. There is still more—God’s work in restraining and destroying His enemies. God has His eye upon all those that are wroth with Zion. He also tolerates sin and directs and determines it to a certain end (Genesis 50:20).

*The works of God in the hearts of His people—
He begins that good work, Philippians 1:6.
He regenerates them by His Spirit and Word,
implants faith in their heart, unites them
with Christ, gives them a well-grounded hope,
causes them to be zealous in good works,
vouchsafes them to walk in Christ’s footsteps
and to be conformable unto Him,
preserves them unto His kingdom,
and where shall we end?*

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Lo, Asaph desires nothing other than to relate all those works of the Lord. His eyes had been opened to see them. Oh, what a mercy! By nature, we are blind to God’s works, but by grace we are enabled to see them. The world knows nothing of God’s work, and the superficial professor has no eye for it either. It is all revealed only to the children. Furthermore, God’s favorites are also granted that their mouth is opened to tell of God’s works, to testify of them to friend and foe. Yea, that is at the bottom of their heart. That is the fervent desire of their soul. The chief aim of their life is the honor of God, the glory of God, and the high praises of God.

It once happened that Asaph had a closed mouth, and even though his mouth was opened, it was not always to the glory of God. At times he said things which made him very sorry afterward but which God blotted out in the

blood of His Son. Now the riddles are solved for Asaph. He is again in his place under God and following God. He desires nothing else than to proclaim the works of the Lord, also that work of God that he had been brought into the sanctuary, that all opposition and rebellion had been broken, and that he was entirely united with God. Yea, being near to God, we no longer seek to glorify ourselves. Then everything is subdued, and we seek only the honor of that God who must be praised forever.

Oh, may we now together seriously examine ourselves before the Lord whether we also know that life. If we are still estranged from it, how we then are to be pitied! One day in Eden's Garden we had fellowship with God, and the honor of God was our chief delight and the object of our life. We have turned ourselves miserably from the communion with God. It is all our own fault that we wander in this world and have no expectation other than to be separated from God forever.

Boys and girls, old and young, whether sick or healthy, may it yet make an impression upon you. Shall it be well with us, we must learn something of this. From eternity God took reasons out of Himself not only to devise a way but also to pave that way in Christ Jesus. Oh, do not despise God's mercy and longsuffering. May it lead you to repentance.

To all of you who have obtained an interest in that "profitable" life but are still wandering upon the earth, oh, may God's Spirit give you no rest but continue to contend with you and with us until we have entered into that rest.

Near to God is a God-glorifying life, but it is also profitable to us. Then we will not fear though the earth be removed and though the mountains be carried into the midst of the sea. May that blessed communion be tasted and enjoyed often. It shall strengthen our faith, quicken our hope, and warm our love. May God, for Christ's sake, give us often to be near unto God, for then our soul shall rely upon Him, and we shall also proclaim His praise. ◻

(This installment marks the end of this series.)



Doctrinal Studies

Justification

Joseph Irons (1785-1852)

I know not a question of greater importance to a trembling sinner than that which the Holy Spirit directed to Job to propose, "How shall a man be just with God?" And as I am persuaded of your solicitude to decide this question for yourself, I write this epistle with the hope of affording you a little assistance.

In order to place the subject in a clear light, it is necessary to promise that the state of mankind is a state of condemnation—that human nature has sunk into total ruin and depravity—and that "sin has entered into the world, and death by sin, so that death hath passed upon all men." These are facts which I trust you have not only admitted as important articles in your creed but felt as your own deplorable case so that while the righteous law of God charges you with offense, your own conscience pleads guilty and cries out with the psalmist, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified."

Were I to direct you to repentance and reformation for justification or to future obedience and morality, your own impotence and depravity would cause you to despair of the former, and the Word of God would expressly contradict the latter, for "by the deeds of the law, there shall no flesh be justified in his sight." Yet, there is a way clearly revealed

in the sacred oracles by which God is just and the Justifier of sinners, and it is of infinite importance that the mind of the young Christian be well instructed respecting this way.

Know, then, that the justification of a sinner in the sight of God is an act of rich and free grace, pursuant to the covenant engagement of Christ on his behalf, wherein the righteousness of Christ is placed to the sinner's account and his guilt transferred to the person of Christ so that the Lord having laid on Him the iniquity of all His people, they are considered complete in Him as their covenant head. Justification has in Scripture a threefold aspect: the first is toward God; the second in the sinner's experience; the third in the sight of men. It may throw some light upon the subject if I offer a word upon each of these three distinct views.

Justification in the sight of God is the unlimited approval of the sinner in the person of Christ which refuses to recognize iniquity in him, lays no sin to his charge, and accepts of him as pure and holy. This is evidently the meaning of the Holy Ghost when He says, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." This induced the apostle to affirm, "There is therefore now no condemnation to them that are in Christ Jesus."

Concerning the time when the sinner's justification takes place in the sight of God, it is surprising that there should be any difficulty or difference of opinion. For unless we suppose Him to be a changeable being, it cannot be a new view He takes of the sinner's case but one eternal and irrevocable purpose of the divine mind; we can never suppose that He wrote the names of His people as condemned criminals in the Book of Life, but as justified persons. Considered in themselves, they could not thus be justified, for they were "children of wrath even as others," but viewed in Christ (as the Father always regards His people), I dare not fix a later date to their justification than the giving of them into the hands of Christ as their divine Surety.

Justification in the sight of God is a covenant transaction, and it is absurd to suppose that it has no existence until made known to our hearts. As well might we suppose that redemption had no existence prior to the incarnation of the Son of God, while He is said to be "The Lamb slain from the foundation of the world."

The Father could trust His co-equal Son for the payment of all that law and justice required on the sinner's behalf. Considering the ransom price as good as paid by His covenant bond and leaving nothing for the sinner to discharge, there could then be no claim upon him as viewed in Christ, nor could any other state be recorded in the Book of Life but that of justification.

How delightfully is this view of the subject set forth by the inspired apostle exclaiming, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Here, election and justification are beautifully linked together as the covenant transaction of the secret counsel of Jehovah, and fully warrants the inference that all the chosen race were justified in the sight of God when Jesus stood forth as their Surety, making Himself responsible for their sins.

This is only one aspect of justification which I venture to call the celestial. Let me now invite your attention to the experimental aspect which must be discovered before the former can be enjoyed. Concerning this, the apostle presents a very clear view in the third chapter of his Epistle to the Romans and brings us to the happy conclusion that a man is justified by faith without the deeds of the law; that is, the existence of his faith proves the sinner to be in a justified state, and the act of faith appropriates and trusts the justifying righteousness of Christ to the entire renunciation of human merit so that the self-condemned sinner, believing in the complete redemption which is in Christ Jesus is freely "justified from all things, from which ye could not be justified by the law of Moses."

Observe the distinction between this and the former view of justification. Your faith does not create or merit your justification but simply receives it as the free gift of Jehovah's grace through the redemption that is in Christ Jesus. The former is a view of a special favor provided for you in Christ from all eternity. This is a view of that favor communicated to you through Christ and received by faith with Christ. Does it not afford peculiar delight to your mind, in the reception of this special blessing, to contemplate the antiquity with which it is stamped and the everlasting love which provided it for you?

Contemplate the blessedness of this state for a moment, and then search for its evidence in your own heart. A sinner made free from the bondage of sin, delivered from the curse of the law, and accepted of God in the Beloved, as fully and affectionately as though he had never transgressed. All the perfections of Deity are propitious to him, all the threatenings of God's Word are averted from him, and all

the precious promises are secured to him. He is saved from wrath and hell; he is made free by the Son and shall be free indeed; he has passed from death unto life, and shall not come into condemnation. In a word, "Being justified by faith, he has peace with God, through our Lord Jesus Christ."

Sin will grievously annoy the sinner, but it cannot ruin him. Satan will tempt him but cannot destroy him. The world will persecute him, but he shall overcome it. His

heavenly Father may hide His face but will never alter His mind nor violate His promise. He may lose sight of Christ, but Christ will never lose sight of him. He may be left to grieve the Holy Spirit, but nothing can hinder the completion of His work. Yet, he may lose for a season all His sensible enjoyments, but his register is safe on high, and being justified he shall be eternally glorified.

Is it any matter of wonder that the soul which is introduced to this happy state should cast off slavish fear, and exclaiming "I know in whom I have believed," draw nigh to a covenant God with holy assurance, to enjoy sweet fellowship with Him? Does not gratitude demand this? Does not invitation warrant it? Does not example encourage it? Yet, does not prophecy foretell it? "In the Lord shall all the seed of Israel be justified, and shall glory."

Should you ask the important question, "How may I know for myself that I am justified?" I will write an answer of greater length, but now content myself with just pointing to the nature of justifying faith, which I trust you will find corresponding with that which the Holy Ghost has planted in your heart.

Justifying faith renounces all pretensions to human merit, sees an all-sufficiency in the merits of Christ, and rests on Him alone for salvation. It purifies the heart, works by love, and overcomes the world.

Moreover, justifying faith lives upon the fullness of Christ; it forms a union between the soul and Christ; and in proportion to its strength brings glory to Christ, soars above earthly objects; aspires to heaven as its home; and maintains a successful war with the corruption of the old depraved nature.

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There is also a third aspect in which justification is set forth in the word of God, viz. as it is in the sight of men. To this the Apostle James directs our attention, asserting that Abraham and Rahab were justified by works, that is, their works were the effects and evidences of their living faith before men; they showed their faith by their works. Neither faith nor works have anything meritorious in them, because the one is the gift of God, and the other the infallible consequence of that gift. Nevertheless, the man who is justified freely by grace in the sight of God, and accepts or appropriates his justification by faith, will make it apparent before men by excelling all others in zeal for good works, which will be worthy of the appellation of “work of faith, and labor of love.”

I cannot persuade myself to close this epistle without pointing you to the inseparable connection between your justification and your glorification, in order to fix your confidence and raise your expectations. “Whom He justified, them He also glorified.” See, then, my dear friend, how

secure the soul is that rests on Jesus. The very act of so trusting His righteousness, as to receive and appropriate it, proves your justification. His irrevocable decree has linked your justification and your glorification together, nor can all the powers of darkness separate them. Anticipate the day when, with all the redeemed, justified through, you shall know what glorification means. And, while looking for it and hastening to it, answer every accusation which the law or conscience, or the accuser of the brethren may bring, with “He is near that justifieth me.”

Show your justification to the world by your zeal for good works—appropriate it by faith as the essence of your happiness—and glory in its eternity in the sight of God. Thus, your experience will sweetly unite the strongest confidence, the savoriest enjoyment, and extensive usefulness. Seeming contradictions in Scripture will be fully reconciled and a firm foundation laid for the highest spiritual attainments. Boasting will be excluded and replaced with genuine humility. Your love to Jesus will be inflamed, solid peace established, and everlasting glory anticipated. The consequences of all will be habitual holy familiarity with God the Father in the spirit of adoption, approximation to the likeness of God the Son in mind and spirit, and dedication of body and soul as the temple of the Holy Ghost, while the progress of your experience shall be as the path of the just, shining more and more to the perfect day.

In the anticipation of this, I am, with much affection, yours, for Christ’s sake. ◻

Reading in Romans

Rev. G. Hoogerland, Kruiningen

(Translated from *Bij het geopende Woord [By the Open Word]*)

“For I longed to see you...” (Romans 1:11a).

Paul desired to proclaim the gospel at Rome so that he could strengthen the Lord’s oppressed heritage, that it would receive some comfort.

The Lord Himself worked this desire in Paul. He does this in all His servants. Their desire is to serve for the strengthening of the Lord’s heritage. Therefore, they are restlessly active in prayer and in searching the truth. Despite their inability, they look forward to the ministration of the Word.

The desire of God’s servants is the desire of the great Servant of the Father. He knows the tossed with tempest, those not comforted, the weak, the halting, the oppressed, the discouraged. He fathoms all their struggling and has a heartfelt pity for His militant heritage. His loving, high-priestly

heart desires to see them not only in the inner chamber where He, at times, comforts them immediately, but also under His Word where He mediately wants to instruct, comfort, and encourage them. He desires to see you there in all your needs and miseries—not improved or reformed, not decorated with your own righteousnesses. He wants to see you as you are. He directs His servants’ mouths and tongues to distribute some spiritual gifts to strengthen your weak faith, to comfort you, and if you may be comforted, the servant is comforted also. Then hearts flow together and communion with Christ is experienced.

Do you also desire to see *Him*?



For Young and Old

Student Life

Rev. Neil M. Ross

(Pastor in the Free Presbyterian Churches of Scotland, and once editor of The Young People's Magazine)

(Taken from the January 1986 issue of *The Banner of Truth*)

There are some who look back on their student days as being among the happiest days of their lives. They found university or college life to be intellectually exhilarating—an experience never to be forgotten as new fields were explored and new ideas challenged and inspired. They recollect also the many interesting people they came in contact with and the friendships which were forged, but there were dangers—dangers in both the academic and social sides of student life. These dangers still exist and, in fact, are greater than ever.

You, the student, are confronted with an intellectual atmosphere that is alien to Christian belief. Basic beliefs which have been instilled in you since childhood will be viewed generally as irrational and unscientific and even as ridiculous. Your belief in the historical authenticity and authority of the Bible will be scorned. For example, a certain prestigious magazine, in recently describing the beliefs of American Conservative Protestantism, stated, "The Bible is considered 'inerrant' as it was originally written. That means the Good Book is free of error not only in spiritual and moral teaching but in all historical details." With open-mouthed amazement the writers continue, "According to this view, miracles, whether the Virgin birth of Jesus or the parting of the Red Sea, occurred precisely as they are described, and Adam and Eve were real people, not symbols."

Do you think that you can remain quite immune to that atmosphere of skepticism and of hostility towards biblical truth? "It is sheer folly," says one writer, "for the student to think that he can learn knowledge and science at the university and not be affected by it in the depths of his being. For better or for worse, the university will change him greatly." (Quoted by N.C. Richards in *The Christian and Student Life*).

The other danger is that of being swept away by the permissive attitudes which permeate society and for which extra scope for expression is found in college life. The student from a godly background is as vulnerable as any other to temptation, and the possession of a high I.Q. does not mean that one is less susceptible to sin. There is no lack of instances of gifted students from Christian

homes who have greatly harmed their souls, minds, bodies, and reputations by falling into the sins of fornication, drunkenness, and drug abuse. For example, some of them began their downward slide by yielding to pressures to go to parties where there were temptations and opportunities for these sins.

One defense against these dangers is to be both students and doers of the Word of God. It is "the only rule to direct you as to what you are to think, say, and do, and it clearly shows what is to be avoided as being offensive to God and harmful to your soul. Follow the example of the psalmist who said, "Thy word have I hid in mine heart, that I might not sin against Thee."

Another defense is prayer. Pray especially for God's protection—that the Lord would keep you from swallowing error; from being allured and trapped by stimulating ideas which in reality are rotten at the core, and from becoming enmeshed in relationships that lead you away from biblical principles and practice to the satisfying of sinful lusts and the enjoying of soul-destroying pleasures. The psalmist's prayer, "Lord, keep me," is one which you would do well to pray frequently.

I cannot stress too strongly how very important it is to be regularly present in the public worship of God and under the pure preaching of the gospel. The desecrating of the Sabbath, the neglecting of public worship, and the shunning of the company of Christians have frequently been the forerunners of a disaster course. May you have the same response as the psalmist: "I was glad when they said unto me, Let us go unto the house of the LORD."

I hope and pray that your student days will be days of happiness and of much benefit. My wish is that you would not only have great success in your studies and be well equipped for your future work but also that you would be greatly blessed in your making use of the means of grace in public and private. May those of you who are unbelievers be like those students of former years who, having left home unconverted, experienced a time of spiritual crisis and were led by the Holy Spirit to receive and rest upon Christ alone for salvation. It is this especially which will make student days a happily memorable time. □

Christians must not be slothful. Idleness is the devil's bath; a slothful person becomes a prey to every temptation. Grace, while it cures the heart, does not make the hand lame. He who is called of God, as he works for heaven, so he works in his trade.

—Thomas Watson

Evolution Taught but Not Believed

(Taken from the September 1951 issue of *The Banner of Truth*)

During the annual meeting of the British Bible Union, in the Livingston Hall, Westminster, London, on the 16th June, 1949, one of the ministerial speakers, in the course of his address, related the following incident as showing why evolution continues to be taught in our universities and colleges, while some of the professors and teachers do not believe it—

Less than a month ago, I put this question about the teaching of evolution to a very well-known Christian lawyer, and I will give you his reply. He told me of a young student friend of his who listened to a lecture at the university, so utterly incredible that he afterwards went up to the dean and said, “Do you mind, sir, if I ask you a personal question? Do you really believe what you taught us this morning?”

“Oh,” said the dean, “I am the teacher of this science—what do you mean? Do I believe it?”

The young student continued, “Sir, if you will allow me to speak as man to man, do you personally feel convinced of the truth of what you have been telling us in class this morning?”

“Well,” said the dean, “if you put it as plainly and as bluntly as that, frankly, I do not.”

“Then,” said the student, “why do you teach it?”

The dean said, “Don’t you realize, my dear boy, that if I did not teach it, I should lose my livelihood? Don’t you realize that to teach that theory as accepted fact in this university is my bread and butter? Don’t you realize also that whatever our own private feelings and convictions may be, it would be impossible to change all the text books of the university on this subject? Besides that, we should become the laughing stock of everybody.”

My friends, this abominable theory is taught today in British universities and put over on the British radio, not because it is a proven fact but because proud men are not willing to bow to evidence and confess that they are wrong. John 3:19a, “And this is the condemnation, that light is come into the world, and men loved darkness rather than light,” because the light is too inconvenient to be used. My friends, this is the situation today. And I wish all the reporters in London were here tonight to take that down. *[Dear reader, in our universities today it is not only similar but even worse. Not only do the college professors of today believe the sinful concepts they were taught in their school years but they now blindly teach the same, and many would never tolerate a student expressing disagreement with those concepts. —Ed.]* □



Reflections

Evening Twilight (8)

Rev. P. Blok (1920-2019)

(Translated from the book *Avondschemering* [*Evening Twilight*])

A Child Bound upon the Heart

“They shall fear Thee as long as the sun and moon endure, throughout all generations” (Psalm 72:5).

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing.” The apostle Paul wrote these words to his spiritual son Timothy. Paul was old and Timothy was young, but they understood each other when it came to God and divine matters. Paul, as an unruly and foolish creature on the road to Damascus, was felled on his wicked path of sin by God. Timothy was graciously privileged to serve and fear God from his youth. He had been endowed by God with unfeigned faith. Together they shared in free and almighty grace. God’s electing good

pleasure gave union, communion, and connection. “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.”

It is a clear message of grace which excludes everything from fallen man. Grace finds its origin in God and also ends in God. In the balances of God’s justice, our supposed savings are weighed and found wanting.

Occupied with these thoughts, the evening twilight of an old elder, who was taught by God, was brought to our attention. His name, his strife, his life, and the end of life are written in the book of life. In the last years of his life, he was lovingly cared for by his children. He did his work in God’s church with honesty and love. We had a conversation in his room. He looked back in his life and recounted the

many attacks of the Prince of Darkness on his life and family. “They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.”

The Lord had bound his family upon him. A seed would serve the Lord, but the fruit was so different. One Sunday afternoon his son walked to the shed and took his bike. He asked, “My son, what are you going to do?” He replied, “I’m going to the fair.”

It was an open resistance against his upbringing and of a life from God. Painfully affected by these words, the father looked at his son. “My son, I do not have the ability to stop you, but we will soon stand before the fearsome throne of God. I do not give you permission to go because God’s Word forbids going there. When you will soon stand before God, you cannot say that I gave you permission to go to the fair.” Despite these words, his son got on his bike and went to the fair. The father entered his home and made his way to the attic. There he fell to his knees and cried out to the God of his life. He wrestled for his child’s salvation. He felt the Lord taking over his case, and a wonderful peace overflowed him. In quiet confidence, he made his way to the living room to read the writings left by the old writers, as was his custom.

After a short time, he heard someone walking on the sidewalk beside the house. The back door opened and there stood his son, his head bowed down and tears rolling down his cheeks. The father saw a deeply saddened, dismayed child standing before him. “Father, I could not go any farther; just outside the village I was stopped.” He saw his foolishness and rebellion against God and experienced he was sinning against a good-doing and righteous God. “Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I shew the salvation of God.”

A child, humbled by God, was given to bow before God and people. It became a wonderful Sunday in this simple home. In the evening, the boy sat in God’s house. The Lord perfects what He begins. The Lord had drawn up the bridge to the past and opened a door to the future. How marvelous are God’s ways. A few years later we installed the son in the office of elder in the place where his father served the congregation, also. God’s ways are not only marvelous but, also, sovereign.

The Lord gave him a place in the heart of the congregation and gave testimony of His own work in the hearts of His elect. Serving the congregation would be but for a

very short time. The Lord took him away in the prime of his life. He was involved in a traffic accident and hospitalized, severely injured. He was in a wonderful frame. He was instructed in the ways of Christ’s sufferings. The evening twilight of life revealed the shadows of the end of life’s day. We visited him in the hospital where he gloried in tribulation. He had an eye of faith upon the crucified Surety and marveled at the care wherewith he was surrounded. He pointed his finger upward, saying, “A sip of vinegar was considered a favor to Jesus.”

A few days after this we had spoken in a congregation. The old father was among the audience and received a blessing under the Word. At the end of the service, we received a message that his son had died. A little later we sat in the old father’s room to bring him this message. He thought we had come to talk some more about the sermon. It was difficult to deliver the message. “I have a message for you. He is there where the inhabitant shall not say, I am sick. There the tears have been wiped away and the weary are at rest.”

His son had preceded him. The old father knew and experienced that it was not an eternal separation. Together they would marvel in their King and God without ever being separated. It was a matter for which prayer was made to God; it was fulfilled by God, and it ended in God: “The children of Thy servants shall continue, and their seed shall be established before Thee.”

On the day of the funeral, the incorruptible Word of the LORD sounded in the little church where they had served together. “Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.”

Paul’s glory of faith is understood and experienced by an afflicted and poor people. “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

*Ever and forever
Shall His Name endure,
Long as suns continue
It shall stand secure;
And in Him forever
All men shall be blest,
And all nations hail Him
King of kings confessed.*

—Psalter 200:3 ◻

(To be continued)

If you please yourselves in your own conceits and vain imaginations that are contrary to the wisdom of Christ, believing that it is an easy thing to go to heaven and that you hope to be saved in the end, although you are carried with the stream of the world, the tide of your lusts, the wind of Satan’s suggestions and applause of the multitude, assure yourselves that you are rebels against Christ and are on the path to eternal destruction.

—John Maynard



Questions & Answers

Questions from Our Readers

Rev. H. Hofman, Beckwith, Grand Rapids, MI

I have a question pertaining to thunder. Do you believe that it is God's voice? I think that it is just the sound that lightning makes, but I have a teacher who thinks that it is the voice of God. I know that the Bible speaks of thunder as the voice of God, but is it not preached that God no longer speaks in signs to man?

I believe there are two matters that need to be answered here, and perhaps because they are confused it became a question. First of all, you agree that the Bible speaks of thunder as the voice of God, so I do not need to elaborate this further. Perhaps only this additional remark will help, namely, that *not only through thunder* but there are many examples other than that of the voice of the Lord in the Bible. Think of Genesis 3:8 where the voice of God was in the cool (breeze) of the day. And in 1 Kings 19 we read that the Lord spoke to Elijah through a delicate whisper, *"a still small voice."* Also, in the New Testament we read of the Lord's voice by means of signs like that of *"many waters"* (Revelation 1:15). So the question if the Lord's voice is also heard in the thunder is hereby answered. Was such speaking not the means for young Martin Luther to hear the voice of the Lord in his life? In addition, there are many more examples of God's voice: think of serious callings, a terrible accident or a sudden death. Do we hear God's voice in nature, when calamities in nature do damage? Is the Lord's voice not heard in the flood that destroyed so many residences in Rock Valley? Is the Lord's voice not heard when He calls by means of His servants who proclaim His Word?

Perhaps the difficulty in your question is that we must consider the matter of God's speaking as mentioned above in a **figurative** way. The Bible is full of such a form of speech concerning divine revelation. Therefore, we read also, for instance, of His eyes, ears, hands, and other corporal members which are ascribed to the divine Being. Rev. Hellenbroek in his question booklet answers that "all this must be figuratively understood of such properties of God as bear some resemblance to the use of those human members" (Chapter III, Question 2). How condescending is the Lord that He is pleased to reveal Himself in this way: otherwise, no human being would ever begin to even understand, let alone comprehend the very revelation of God concerning man's need for salvation.

This not only is applicable to God's "speaking" but many other expressions of what the Lord does. Think of His "waiting" (Isaiah 30:18) or His "delay, or tarrying" (Psalm 70:5 & Matthew 24:48) or God answering "speedily" (Luke 18:8), which, of course, in no way would mean that there is a conflict between the decree of God's counsel and the fulfilment of the same.

Pray, my young friend, for ears to hear! The Lord's voice is in the city. And Eli had wise advice for young Samuel: *"and it shall be, if He call thee, that thou shalt say, Speak, LORD; for thy servant heareth."* □

Send your questions to: Rev. H. Hofman, 2339 Deer Trail Dr. NE, Grand Rapids, MI 49505, or hofman@premieronline.net.

Israel at Mount Sinai

Exodus 19:16-19

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Exodus 20:18-20

And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not.



Current Events

Dutch Woman Dies by Assisted Suicide

A young Dutch woman got her tragic wish: to die by assisted suicide (her plan was described in the *May Banner of Truth*). The twenty-nine-year-old's life was terminated in May after getting final approval for euthanasia, which is legal in the Netherlands if the patient is deemed to be experiencing "unbearable suffering with no prospect of improvement." She was diagnosed with autism when she was twenty-one. She reportedly had been hoping to end her life since she was a child as she was bullied growing up and often felt like she did not fit in. "For me, autism is the major hiccup in my life," she said. "That bothers me the most." While physically healthy, she struggled with mental illness, including depression, anxiety, and an unspecified personality disorder. She had been estranged from her mother and three older sisters for six years, and her father died from cancer last year. She tried various things to treat her mental illness. She reportedly saw herself as an ambassador for the Dutch euthanasia program and believed there is proper protocol in place to prevent abuse of the system. "We've had this law for more than twenty years," she said, "There are really strict rules, and it's really safe."

—FoxNews.com

Malaysian Official Accused of Evangelism

In Malaysia, a former top police official has accused a Youth and Sports Minister of evangelizing and wanting to turn Malaysia into a Christian nation. He made a speech in 2020 at a university, in which he claimed that her autobiography was a book intended to convert Malaysians to Christianity. The youth minister's book, *Becoming Hannah, A Personal Journey*, details her life and faith as a Christian and her foray into politics. She has now filed a defamation suit against the police official claiming his comments were false and intended to harm her politically. The trial continues and he is not able to provide any evidence to support his claims. About 9% of Malaysians are Christian, and more than 60% are Muslims. This trial is significant given the pressure the Christian minority faces in many parts of Malaysian society, from everyday life to the halls of political power in the nation.

—Persecution.org

Violence Against Christians in Mexico Has Reached New Heights

In just the last five months, *OpenDoors* research has identified fifty-seven incidents against Mexican believers, all driven by organized crime. The incidents range from intimidation and extortion to direct attacks on houses of worship and their leaders. Evangelical Christians in the northern and central regions of Mexico are often seen as an obstacle to the interests of drug cartels, so they are under constant surveillance and in some cases threatened with death, but it is not just in these parts of Mexico. Violence has spread throughout the country. From north to south, the news is filled with reports of violence. Missionaries who work in these regions often focus on children and single mothers—and this increases their risk. The cartels see children as potential customers and future recruits, so Christians working with them makes the leaders of criminal groups unhappy. For Christians in these areas, public expressions of faith—even actions as small as praying for food in a restaurant—are dangerous, because revealing your faith means exposing your life and ministry to the cartels. Evangelical Christians living in cartel-controlled areas are often also forced out of their home and ministries by the violence. "Ghost towns"—the nickname given to towns when the

majority of residents decide to leave because of violence—are becoming more common. An *OpenDoors* researcher in the country, thinks the situation for Christians could worsen in the coming months. "It is expected that the number of incidents motivated by [cartel-related violence] will increase significantly in the current period due to the increase in violence in the country caused by territorial disputes between cartels and in the context of the 2024 [Mexican] presidential elections," he says.

—OpenDoorsUS.org

Muslims Alarmed at Rapid Growth of Christianity

An Islamic social media campaign known as #SaveMaryam is raising awareness of the spread of Christianity throughout Indonesia—and it is using controversial statistics and statements to do so. The campaign has stated that two million Muslims convert to Christianity every year in the country, adding that Indonesia would cease to be a predominantly Muslim nation by 2035. Critics and commentators have accused the campaign's team of being alarmist, creating unnecessary religious tension, and giving inaccurate information to raise more funds for their activities. Indonesia boasts the largest Muslim population in the world, with more than 212 million Muslims (Indonesia is the fourth largest population in the world after India, China and the U.S.). Official figures estimate that about 11% of the population are Christians. However, several Indonesian church leaders believe this is a huge underestimation, placing the actual number of Christians between 20 and 30% of the population. Whatever the correct figure, what is clear is the extreme hardship Indonesian Christians face, particularly those who convert from Islam to Christianity. Muslim families often disown their children who become Christians. It is even more difficult for a Muslim to convert to Christianity in the province of Aceh, which follows Islamic law.

—Persecution.org

Prison Time for Blocking an Abortion Clinic

An elderly woman from Massachusetts was recently sentenced to prison following a 2020 pro-life demonstration at an abortion clinic. The woman, seventy-five, was handed a two-year prison sentence over an October 2020 incident that involved her and fellow pro-life activists blocking an abortion clinic. According to the U.S. Attorney's Office for the District of Columbia, she and ten other pro-life activists were charged with "civil rights conspiracy and Freedom of Access to Clinic Entrances (FACE) Act violations...They forcefully entered the clinic and set about blockading two clinic doors using their bodies, furniture, chains, and ropes." Blocking abortion clinics is a violation of the FACE Act, which was signed into law by President Clinton in 1994. The woman said the 2020 incident took place at a clinic run by a doctor who has been accused of conducting late-term abortions. She described the demonstration as peaceful. "We were there to intervene, to put our lives on the line, to intervene...between the death of the child and the abortionist, peacefully," she said. "[We were] there trying to talk to the mother." She explained that she became pro-life when she saw a photograph of an eighteen-week-old fetus published in *Life* magazine in 1965. "The children, they have no voice, and they're hidden. That is as poor as you can get. You can't even protect your own life. We have to make them visible and make them heard," she said. Her sister currently is in jail over this same incident.

—FoxNews.com



Timothy FOR THE YOUNG

The Life of Rev. G.H. Kersten as Told to His Grandchildren (3)

(Adapted from the book *Religious Stories for Young and Old, Volume IV*)

From teacher to preacher

Remember I told you that my father (your grandfather) preached for the first time in Lisse when he was only nineteen years old. However, preaching once did not make him a minister. It was the Lord Himself who opened the way to the ministry. As you know, my father was a teacher at a Christian grade school in The Hague. It was the time in which Dr. A. Kuyper had invented a new doctrine—the doctrine of assumed regeneration. This doctrine was highly celebrated in the Christian world. You might ask, “What are the contents of this new doctrine?” Well, according to Dr. Kuyper, we must assume that the children of Christian parents are regenerated, and that this assumption forms the ground for baptism. In this assumption the children are brought up that they must take it for granted that they are born again, unless the contrary becomes evident from their doctrine and conduct as they grow up.* This new doctrine was generally so venerated (well-liked) that it took much courage to criticize it.

It was in this atmosphere that my father began to teach. He had a little trouble in college already. When one of his teachers misinterpreted a text, my father said, “Excuse me, Sir; that is not the interpretation our forefathers gave of this text, and above all, your explanation contradicts other texts in the Word of God.”

What do you think that teacher’s reaction was? “Henry, don’t you dare to contradict me. What do you know about the Bible or religion? Hold your tongue!”

“I’ll be quiet, Sir, because you tell me, not because I am wrong,” was Henry’s answer. The more he studied Kuyper’s doctrine of assumed regeneration, the more he abhorred it, being inwardly convinced that this doctrine misled people—young and old—for eternity.

Now that he himself was a teacher, he considered it his duty to warn the children against Kuyper’s soul-deceiving doctrine. The children went home and told their parents what their teacher had said about Dr. Kuyper’s doctrine. Quite a few parents did not like to hear criticism of Kuyper. Was he not their idol? And should he be gainsaid by a young teacher? No! Therefore, these parents went to the school board to complain about the objections Mr. Kersten had against the doctrine of assumed regeneration. Soon father was summoned to appear before the members of the school board.

“Mr. Kersten,” the moderator began, “tell me, how do you regard the children you teach respecting their state for eternity?”

“I teach them according to God’s Word that they are dead in trespasses and sins” (Ephesians 2:1, Colossians 2:13), was the answer.

“Yes, but did you never hear of Dr. Kuyper’s doctrine?”

“Oh, yes, but I want to adhere to the Word of God and teach the children accordingly.”

“You had better study Dr. Kuyper’s doctrine a little more and refrain from criticizing Dr. Kuyper,” was the board’s warning, “otherwise...”

My father, however, could not and would not give in to the wishes of the school board; he continued to tell the children that they needed a new heart. He objected to “assumptions” because we are dead in trespasses and sin unless the Spirit of the Lord quickens us. As could be expected, the school board did not want to keep a teacher who refused to comply with their wishes. They sought for an opportunity to get rid of him. They found it!

One day my father had asked the children, “Who of you wants to go to heaven?” They all put up their hands, except one girl. “Don’t you want to go to heaven?” my father asked her.

*1905 Synod of the Reformed Churches in the Netherlands, Acts—Article 158

“My mom always tells us that we don’t want to go to heaven.”

“Children,” the teacher remarked, “what that girl’s mother says is true.” He elaborated on this point for a little while, telling them that without a new heart, without being born again, we shall never seek God, nor desire to be in His communion.

The children discussed this with their parents, also that girl who had said, “We don’t want to go to heaven.”

The God-fearing mother must have remarked to her daughter, “I would not be surprised if your teacher would be a minister someday.” This girl told her friends what her mother had said, with the result that it was soon spread all over the school that Mr. Kersten is going to be a minister. When the school board heard about it, they summoned my father to appear before them again. The moderator asked him whether he had studied Dr. Kuyper’s doctrine more thoroughly by now and whether or not he agreed with it.

“No,” was his firm answer, “I did not change my opinion. This new doctrine is contrary to the Word of God and the experience of God’s true people. Therefore, I consider this doctrine soul-deceiving.”

This was the straw that broke the camel’s back. Without going into this subject any further, the moderator asked my father whether he was a teacher with heart and soul.

“Yes, I am.”

“But do you intend to stay a teacher all your life?”

My father thought a little while, then answered, “Have you any objections to my teaching?”

“No, you are a good teacher, but answer my question, please: Are you going to stay a teacher all your life?”

Hereupon my father answered, “No, I believe the Lord has laid away something else for me.”

“What do you mean?”

“I believe that the Lord has called me to be a servant in His vineyard.”

“Aha, you are going to be a minister! That is okay with us, but it means that you are fifty percent teacher and fifty percent a minister. We want a one hundred percent teacher!”

By the end of the semester my father was to be dismissed. He clearly saw that the Lord was going to open a way to come to the ministry, but, being weak, he asked for an honorable dismissal by the first of February, which he received.

He now went to Ryssen where he associated with the people of God from whom he received lessons for his whole life. Ryssen became for him his “unforget-

table Ryssen.” Having lived there for about half a year, my father returned home for a short time. Then he went to Rotterdam. Rev. Pieneman and his consistory suggested that he should go as an exhorter to Meliskerke in Zeeland. He accepted this proposal. He was installed in March 1902 by Rev. Pieneman, with the words, “Let no man despise thy youth” (1 Timothy 4:12). My father’s introductory sermon was from Isaiah 40:1—the words he received when a boy of fifteen—“Comfort ye, comfort ye My people, saith your God.” He experienced God’s faithfulness in fulfilling the words spoken to him a few years before. From a teacher he became a minister.

Mrs. Van Veen

Mrs. Van Veen was a remarkable woman not only for her character (outspoken and straight-forward), but especially because of the grace the Lord had richly glorified in her. I am going to give you a few details of this woman, a widow with seven children. When your grandfather accepted the call to Rotterdam in 1906, she was not pleased with his coming at all. She truly believed that he was a minister of God, but he was, in her opinion, too young, only twenty-four years old.

“How can he lead a large congregation?” she remarked, “How can he be a hand and a foot to the exercised people of God?” she complained. “No,” she said, “I am not going to hear him.”

Your grandfather and grandmother had moved to Rotterdam and lived in the parsonage by the church.

“Tomorrow it is Sunday,” Mrs. Van Veen said to herself. “I don’t like to go and hear young Rev. Kersten. He has no food for my soul.” Yet the thought of not going to church tomorrow continually vexed her. She had no peace inwardly. “What shall I do? I know what to do; I will go to the parsonage this afternoon and tell Mrs. Kersten that I won’t be in church tomorrow, and I will also tell her why not.”

She did this. Meanwhile, an elder with whom Mrs. Van Veen also had discussed her dissatisfaction with the new minister had informed your grandfather about it. She rang the bell.

That which never happened, now occurred. Your grandfather answered the bell himself and said, “Come in, Mrs. Van Veen, did you want to see me?”

“Yes, no...” was her hesitating answer. “I only want to say...”

“Let’s go inside. We can’t talk here.”

When they were seated, Rev. Kersten asked her, “What were you going to tell me, Mrs. Van Veen?”

“Well,” she began, “I am pleased that the Lord sent



one of His servants to our congregation, but what I cannot agree with is His sending such a young man as you are.”

“Oh,” he answered, “is that your trouble?” He continued, “Then you seem to be angry with the Lord.”

Mrs. Van Veen pondered a few moments upon this answer but did not go into it. No, she avoided an answer by saying, “But, tell me how can a young minister like you be as a hand or foot to God’s exercised people?”

I don’t know what answer Rev. Kersten gave her, but I do know that she was soon ashamed of herself

and sorrowful that she had made these complaints and remarks. Your grandpa’s remark that she had been angry with the Lord for sending one of His servants broke her heart and her inward rebellion.

When she left, she said, “I am a fool, a great fool.” From that moment on the Lord wrought a mutual tie which has never been broken. Mrs. Van Veen often visited our parsonage. She liked to come, and we were always pleased when she visited us. She was a pleasant conversationalist, keeping our full attention when she spoke about the ways the Lord held with her.

(To be continued)



Bible Stories for Little Ones

David Mourns for Saul

(Based on 2 Samuel 1)

David waited and waited. Who had won the battle between the Philistines and the Israelites? One day went by, a second day went by, but still he had not heard any report. Then, on the third day, a man came running toward him. Was he from the battle? This man’s clothes were all torn, and he had dirt on his head. David knew that ripped clothes and dirt on the head always meant that something terrible had happened.

As soon as the man bowed to him, David cried, “From where have you come?”

“I’ve come away from the battle with the Philistines,” the man said.

“What happened there? Tell me, please,” asked David.

“Oh, king, it is terrible news,” said the man sadly. “Many of our people were killed, and the rest of them are running away.”

Then the man added, “And Saul and his son Jonathan were killed, too.”

Jonathan? Yes, Jonathan was one of the three sons of Saul who had been killed in the battle. This man probably thought David would be happy to hear about Saul’s death because wasn’t Saul David’s enemy?

David asked, “How do you know they are dead?”

“Well,” answered the man, “I was going past King Saul, and he was trying to kill himself on his spear. The Philistines were after him, and when he heard

I was an Amalekite—neither a friend nor an enemy—he asked me to kill him. So, I did, and then I took his crown and his bracelet. Here they are!”

Is this really what happened? Doesn’t the Bible tell us that Saul had killed himself upon his spear? This man was telling a lie so that he would get a reward from David, but David was not happy to hear the news. Oh, how he cried; he tore his clothes, and the men that were with him did the same thing.

Then David thought of something. He again asked the man, who was still there, “From where do you come?”

“I am an Amalekite,” the man answered.

“And you dared to kill our king?” cried David. “How did you ever dare to kill the man whom God has put on the throne?”

Then David called one of his men. “Take this man and put him to death for this awful thing he has done.”

So, he did. The Amalekite had expected a great reward from David for what he said he had done, but instead he was killed.

David cried for Saul and Jonathan. Why wasn’t David happy to have Saul killed? Now he could be king! He wouldn’t have to keep hiding from Saul. But, no, those are the thoughts of a wicked heart. David wept and said, “Saul and Jonathan were lovely and pleasant in their lives.... How are the mighty fallen!”

(continued on next page)

2 Samuel 1:17-27

And David lamented with this lamentation over Saul and over Jonathan his son: (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.) The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of

Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!



Bible Quiz

Flocks

Dear Boys and Girls,

“Case!” Mother’s voice was urgent. “Can you please help me a minute?”

Case carefully set the fishing rod he was untangling on the floor and hurried outside. By the sound of Mother’s voice, he could guess that one of Mother’s fancy birds had escaped again. Was it one of the pheasants? Or the small, funny partridge that always scuttled into a corner when you came near? Mother loved her ornamental birds, but lately she was beginning to wonder about the wisdom of adding exotic birds to her flock.

All the chickens scratched happily about in the large run, taking dust baths in the sunshine and dutifully going into the coop to lay their eggs. Not the pheasants, partridge, or quail, though. The pheasants pranced about in their aviary, displaying their gorgeous red and gold and blue feathers, and the smaller birds with their pretty marked faces seemed to always be peering around for a way of escape. If one pheasant caught sight of the other, he would often reach over and pull feathers from the other’s plummy tail. Mother sighed a little and knew just what Father would say when he saw the birds scuttling around the backyard.

“My flock of sheep give wool and my goats give milk. Your flock of chickens and birds seem to have

a few who are too high-and-mighty to do any work or be of any use. Maybe you should build them a little palace!”

Mother would just smile at the gentle teasing, and then Father would set down his load of grain and help her corner the ornery birds.

Flocks... there are flocks of birds, chickens, sheep, goats... In God’s Word, we read that Christ once said, “Fear not, little flock...” This flock does not refer to animals or birds but to people. God’s people are often compared to a flock of sheep, a flock which belongs to the Great Shepherd. Each of these sheep have been chosen and gathered by the Shepherd, and each is known by Him. They belong to Him.

Unlike the vain pheasant, a sheep of this flock does not think highly of himself. He has very low thoughts and abhors himself because of his sins. He does not fly high like a pheasant but goes on his knees. He is like the sheep we used to own who always bent her little knees and kneeled to eat her food. The pheasant (in captivity) spends his day as he pleases, not bothering to be particularly useful, but a sheep of the Good Shepherd is busy—his heart is busy seeking, searching, praying, begging, waiting for the Lord, asking, “Lord, what must I do to be saved?” or, “Lord, what wilt Thou have me to do?” Before he was sought by the Lord and added to the flock, he

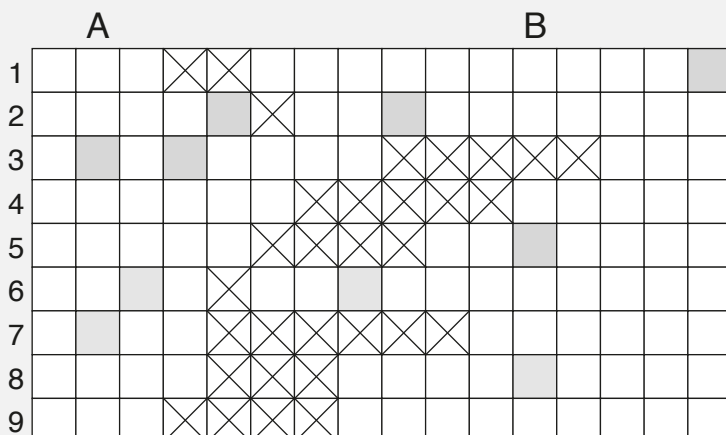
wanted to be as far from God and His callings as possible. Like the partridge, he tried to escape it.

However, now it is different. A sheep of the flock of the Good Shepherd needs the Lord. He prays, "Lord, draw me, then we will run after Thee!" He also loves the other sheep of the flock. Compared to the whole world, it is a small flock, but yet, it will be a flock that has so many sheep it cannot be numbered. Ask the Lord often if you may become a sheep of this flock!

* * * * *

Use the answers to the questions to fill in section A of the puzzle below.

- 1A. Ezekiel 34:31 – The flock of God is made up of _____.
- 2A. 1 Peter 5:3 – Those set over the flock should be examples, not _____.
- 3A. Psalm 80:1 – The flock is led by the _____.
- 4A. Acts 20:29 – The flock is sometimes endangered by _____.
- 5A. Isaiah 40:11 – When a sheep or lamb can no longer go on, the Good Shepherd will _____ it.
- 6A. 1 Peter 5:2 – Those set over the flock have to _____ the flock.
- 7A. Luke 12:32 – Jesus Christ often tells His little flock not to _____.
- 8A. Ezekiel 34:22 – The Lord will _____ His flock from becoming a prey.
- 9A. Micah 7:14 – Sometimes it is necessary to correct the flock, or "feed them with a _____."
- 10A. Take the letters from the shaded boxes in section A and unscramble them to fill in the blank: "And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the _____ of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother."



Use the answers to the questions below to fill in section B of the puzzle.

- 1B. Genesis 26:14 – Isaac owned so many riches, including flocks, that the _____ envied him.
- 2B. Genesis 4:4 – Abel brought God of the _____ of his flock.
- 3B. Genesis 27:9 – Rebekah told Jacob to fetch _____ kids from the flock.
- 4B. 1 Samuel 17:34 – Lions and bears took _____ from the flock.
- 5B. Genesis 37:13 – Joseph's brothers fed the flock in _____.
- 6B. 2 Chronicles 17:11 – Part of the presents given to _____ were flocks.
- 7B. Genesis 30:32 – The speckled and spotted _____ were to be removed from the flock.
- 8B. Genesis 33:13 – If you _____ the flock, they will die.
- 9B. 2 Samuel 12:14 – A rich man refused to take a lamb from his own flock to dress for the _____ man.

10B. Unscramble the letters from the shaded boxes in section B to fill in the blank: "And the LORD hath blessed my master (Abraham) greatly; and he is become great: and he hath given him flocks, and _____, and silver, and gold, and menservants, and maidservants, and camels, and asses."

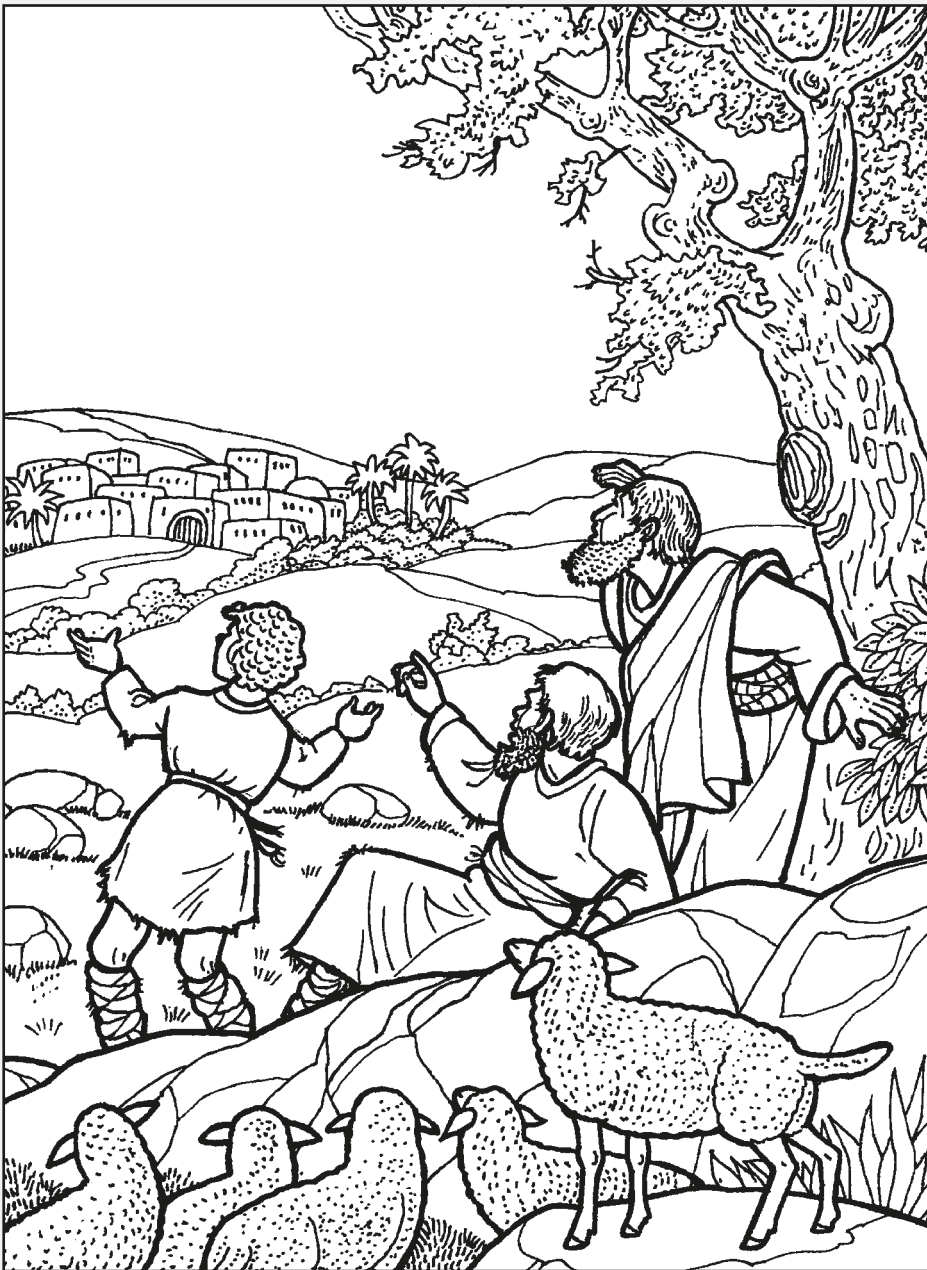
For the Younger Children

Color the picture shown on the next page.

For the Older Children

Fill in the blanks.

- 11. "The pastures are clothed with flocks; the valleys also are covered over with _____" (Psalm 65).
- 12. "Thou leddest Thy people like a flock by the hand of Moses and _____" (Psalm 77).
- 13. "He gave up their cattle also to the hail, and their flocks to hot _____" (Psalm 78).
- 14. "But made His own people go forth like sheep, and guided them in the _____ like a flock" (Psalm 78).
- 15. "Yet setteth He the poor on high from _____, and maketh him families like a flock" (Psalm 107).
- 16. "Be thou diligent to know the state of thy flocks, and look well to thy _____" (Proverbs 27).
- 17. "And the LORD their God shall save them in that day as the flock of His _____: for they shall be as the stones of a crown, lifted up as an ensign upon His land" (Zechariah 9).



"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

Answers to previous quizzes were received in June from:

- | | |
|------------------------|---------------------------|
| Christina Blom | Daniel Remijn (2) |
| GaryJon Blom | Lauren Remijn (2) |
| Jairus Blom | Nevaeh Rozeboom |
| Jenina Blom | Collin Rus (2) |
| Joseph Blom | Kaela Rus |
| Lawrence Blom | Lakia Rus (2) |
| Martena Blom | Anna Spaans |
| Martha Blom | Asher Spaans |
| Aryanna Breeweg | Jacob Spaans |
| Carly Brouwer | Tessa Spaans |
| Derek Brouwer | Brandon Ten Hove |
| Thomas Brouwer | Hannah-Jo Ten Hove |
| Maya Chase | Almonzo Timmer |
| Oakley Chase | Hunter Timmer |
| Jackson DeBruin (3) | Kadin Timmer |
| Kennedy DeBruin (3) | Laurencia Timmer |
| Liberty DeBruin (3) | Sierra Timmer |
| Reagan DeBruin | Sofia Timmer |
| Melanie DeKorne | Ava Van Maanen |
| Nathaniel DeKorne | Alana Van Manen |
| Jax DeVries | Evan Van Manen |
| Eva DenBok | Kaiven Van Middendorp (2) |
| Zoey denBok | Konner Van Middendorp (2) |
| Cody Driesen (2) | Winston Van Ravenswaay |
| Ethan Driesen (2) | Karolina Van Veldhuizen |
| Jordan Driesse (2) | Janessa Van Wingerden (4) |
| Kailyn Driesse (2) | Taylina Van Wingerden (4) |
| Lindsey Driesse (2) | Caleb Van De Moere (2) |
| Allison Ekema | David Van De Moere (2) |
| Kaylynn Ekema | Joelle Vande Waerdt (2) |
| Joseph Engelsma (2) | Sophia Vande Waerdt |
| Tizita Engelsma (2) | Wyatt Vande Waerdt (2) |
| Anthony Knibbe | Shara Verhoef |
| Whitney Knibbe | Linnea Versteeg (2) |
| Christian Koepsell (6) | Tena Versteeg (2) |
| Molly Koepsell (6) | Lucas Vis |
| Elizabeth Kooyman | Selina Vis |
| Jacob Kooyman | Caleb Vogelaar (2) |
| Krysten Kooyman | Matthew Vogelaar (2) |
| Abraham Mol | Jayden Weeda |
| Teddy Mol | Keegan Weeda |
| John Murphy (3) | Anthony Wessels (7) |
| Andrew Murphy (3) | Boaz Wessels (3) |
| Blake Pannekoek | Josie Ymker |
| Lauren Pannekoek | Lane Ymker |
| Andrew Remijn (2) | Lauren Ymker (2) |

Please send your answers to the address shown below:

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

Answers to July's "Colors" quiz:

- | | |
|------------|--|
| 1. Brown | 11. Purple |
| 2. Gold | 12. Red |
| 3. Red | 13. Blue |
| 4. Yellow | 14. Green |
| 5. Black | 15. White |
| 6. White | 16. Scarlet |
| 7. Green | 17. Emerald |
| 8. Blue | 18. Crimson |
| 9. Silver | 19. Sapphire |
| 10. Purple | 20. Pastures, thing (grass, tree), herb, bay tree, corn, withs, figs, hangings, leaf, fir tree, poplar, olive tree |

Welcome to our new members:
Caleb Van De Moere, Winston Van Ravenswaay,
Eva & Zoey DenBok, Lucas & Selina Vis,
Ava Van Maanen, Boaz Wessels.

Love,
Aunt LenaBeth



News & Announcements

■ Ministerial Calls

Extended:

To Rev. S.W. Janse of Rijssen Zuiderkerk, the Netherlands, by the congregations of Chilliwack, British Columbia, and Nobleford, Alberta.

Declined:

By Rev. E. Hakvoort of Norwich, Ontario, to the congregation of Franklin Lakes, New Jersey.

By Rev. E.C. Adams of Picture Butte, Alberta, to the congregation of Sheboygan, Wisconsin.

By Rev. S.W. Janse of Rijssen Zuiderkerk, the Netherlands, to the congregations of Chilliwack, British Columbia, and Nobleford, Alberta.

■ Obituaries

TOUW, Carole D. (nee Anderson) – Age 75, June 30, 2024; Wyckoff, New Jersey; Husband – Raymond (deceased); Children – Daniel & Nicole, Raymond Jr. & Shannon, Cheryl & Nathan Walter, Laura; 16 grandchildren; Sister – Barbara Ingals. (Rev. H. de Leeuw, Psalm 142:1-7.)

VAN BLYDERVEEN, Metje – Age 98, June 4, 2024; Norwich, Ontario; Husband – Willem (deceased); Children – Hans, Mary & Peter

Van Brugge, John, Karen Doucette, Case & Ada; 20 grandchildren, 43 great-grandchildren; Daughter-in-law – Annette; predeceased by 5 sisters, 4 brothers, grandson Matthew and his wife Christina, and daughter-in-law Maradale. (Rev. E. Hakvoort, Job 13:9a.)

WEETS, Dennis C. – Age 77, June 15, 2024; Grandview, Washington; Wife – Janice (nee Wynia); Children – Kirk & Ivy, Aaron & Danielle, Ryan & Fawna, Katie & Gabe Garcia; 10 grandchildren; Sisters – Fran & Warren Mellema, Betty Teerink, Mary & Chuck Wark, Bonnie & Mark Halleen; Sisters-in-law – Leola Weets, Elaine Weets, Nellie Van Veldhuizen; Brothers-in-law – Frank Wynia, Curtis & Sandra Wynia; predeceased by 5 brothers and 2 sisters-in-law. (Rev. E.C. Adams, Isaiah 55:6-8.)

■ Installation and Inaugural Services of Rev. E. Maljaars in NRC of Courtland, Ontario

The consistory of the Netherlands, Reformed Congregation of Courtland, Ontario, announces with gladness that the Lord has inclined the heart of Rev. E. Maljaars to accept our call to become our shepherd and teacher. The Lord willing, Rev. E. Maljaars will be united with our congregation in an installation service conducted by Rev. E. Hakvoort on Wednesday,

September 25, 2024, at 2:30 P.M. Rev. E. Maljaars hopes to preach his inaugural service the same evening at 7:00 P.M. Both services will be held in the Netherlands Reformed Congregation of Norwich, 45 Main St. E., Norwich, ON N0J 1P0.

■ Classis East and Midwest Youth Conference

August 15-18, 2024 D.V.

Classis East and Midwest will be holding a joint Youth Conference in Grand Rapids, Michigan, on August 16&17. Activities will be organized starting Thursday evening with the main topics and discussions scheduled for Saturday, August 17, at Plymouth Christian School. All young people entering tenth grade or age sixteen and older are invited and encouraged to attend. The main topics will be led by Rev. Hofman and Rev. Witvoet. To register or make arrangements for accommodations, text 616-329-0705 or email gryouthday2024@gmail.com

A man cannot be a good Christian without doing God's will.

—Thomas Manton

Synod 2024 Announcement

Dear Congregations,

This year the dates of September 17-19 are set aside, the Lord willing and we live, for our General Synod meeting to be held in Grand Rapids (Covell Ave), Michigan. The Synod hopes to meet as delegates of our three classes and also with representatives of the Netherlands and Bolivia. We ask that in the congregations this meeting may also be laid before the Lord in prayer.

On September 17 at 7:30 P.M., there will be the customary prayer service in which Rev. A.H. Verhoef is called to preach and lay the needs in prayer before the Lord. May the Lord give in those moments what is necessary. On September 18 at 8:30 A.M., Rev. H. de Leeuw, on behalf of the calling church of Brant County, hopes to open the meeting.

For the delegates or other interested individuals (male members in good standing) there is a general

reservation made at *Country Inn & Suites by Radisson* in Grand Rapids East. You can book your room by calling 616-942-7000, or going to www.choicehotels.com/reservations/groups/PE71Q9. This should help you get a discounted rate for the duration of the Synod days.

May the Lord give safety over the many miles that will be traveled to attend this meeting. Above all, may He give the delegates wisdom in the discussions and decisions and something of brotherly unity be experienced. May the vineyard of His own planting be in the hands of Christ Himself at this meeting. All worthiness for this blessing is sinned away, but may the mercy of God through Christ Jesus, by faith, be our only hope and expectation.

On behalf of the calling church,
Rev. H. de Leeuw
Elder J. Tod

Dear reader, the need is great. If you have an education background, please take a moment to consider the many positions available across our congregations.

Administrators Needed

EBEN-EZER CHRISTIAN SCHOOL, ST. CATHARINES, ONTARIO, is inviting applications to fill a full-time secondary teacher/administrator position for the 2024-25 school year, D.V. We would be gladdened by inquiries and applications of individuals who are qualified, versatile, and dedicated but who also love the doctrine according to godliness. For more information about this position, please contact the principal, Mr. Arthur Verhoef at 905-563-3077 or principal@ecschool.ca. Please send applications to the secretary of the school board, Mr. G. Brouwer, 1372 Gregory Road N., St. Catharines, Ontario, L2R 6P9 or call 647-271-8984, or email gerry@ecschool.ca

NETHERLANDS REFORMED CHRISTIAN SCHOOL, POMPTON PLAINS, NEW JERSEY. 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.

Relocation expenses and financial incentives will be discussed upon inquiry. For more information or to apply, please contact Tom Van Vugt (education chairman) at 973-703-1511 or email tomv@plainviewgrowers.com, or John Van Der Brink (administrator) at 973-628-7400 or email nrce_office@nrce.nj.org

To All Candidates for Education 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!**

Teachers Needed

CALVIN CHRISTIAN SCHOOL, COAL-HURST, ALBERTA, invites applications from elementary or secondary teachers for the 2024-25 school year, D.V. Applicants must be members of the NRC or a closely-related denomination and eligible for Alberta certification. Any inquiries should be directed to 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 and resumé with references to office@ccschool.ca

EBEN-EZER CHRISTIAN SCHOOL, ST. CATHARINES, ONTARIO, is inviting applications to fill full-time *educational assistant* position to work with a special needs student, beginning September 2024, D.V. We would be gladdened by an inquiry and application of someone who is versatile and dedicated, who also loves the doctrine according to godliness. For more information on this position, please contact Mr. Arthur Verhoef, at principal@ecschool.ca or call 905-563-3077.

Please send applications to the secretary of the school board, Mr. G. Brouwer, 1372 Gregory Road N., St. Catharines, Ontario, L2R 6P9. Email: gerry@ecschool.ca

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, is in urgent need of a teacher for the 2024-25 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. For any questions regarding this position and all interested applicants, please contact Randal Teunissen at 920-828-0225 or e-mail rdteunissen@yahoo.com

EMMANUEL CHRISTIAN SCHOOL, LYNDEN, WASHINGTON, invites applications for teachers at the elementary, middle, or high school level. To apply or request more information, please contact the administrator, Ms. Beth Bleeker, at bbleeker@nrce-slynden.org or the school board president, Mr. Jerry DeBruin, at 360-224-0901 or jdebruin3797@gmail.com

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is seeking to fill openings in grades 7-12: math, elementary, physical education, and secondary teaching. Some of these positions are part-time or full-time and can be combined depending upon qualifications and experience. For further information, please contact the principal, Mr. Daniel Breuer, at 712-476-2821 or dan.breuer@nrce-sia.org

OBADIAH CHRISTIAN SCHOOL, GIROUX, MANITOBA, is looking for help with educating our middle and secondary students for the 2024-2025 school year. If you are interested in this position, please reach out to Jonathan Barten for details at 204-408-4006 or JBarten.OCS.Giroux@gmail.com

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is in urgent need of grade 7 teachers. Applications for other teaching positions are also welcome.

For more information about the elementary opportunities, contact Mr. Andrew Korevaar, at elementaryprincipal@rcsnorwich.com or 519-495-6629.

For information about secondary opportunities, contact Mr. Gerrit TenHove, at secondaryprincipal@rcsnorwich.com or 519-536-3689.

We continue to invite inquiries about our locally developed teaching training program. Cover letters and resumes should be submitted to hr@rcsnorwich.com. Applications will be reviewed, and those applicants selected for interviews will be contacted by the school board.

Temptations, when we meet them at first, are as the lion that reared upon Samson, but if we overcome them, the next time we see them we shall find a nest of honey within them.

—John Bunyan

The Banner of Truth in Audio Format

Monthly copies of the articles appearing in *The Banner of Truth* are available on MP3s and CDs for those who have reading difficulties such as poor vision. These MP3s are produced by a committee in Norwich, with the support of the Norwich consistory, who make the MP3s available to your consistory. Distribution of the MP3s and CDs are provided at no cost by your consistory. You may contact Mrs. Tillie Lamain at 616-242-0291 or blamain@netscape.net to arrange for a free subscription or to discontinue receiving *The Banner of Truth* on CD.

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Faith and Works

When filthy passions or unjust
Professors' minds control;
When men give up the reins to lust,
And interest sways the whole;

Or when they seek themselves to please,
Decline each thorny road,
Indulge their sloth, consult their ease,
And slight the fear of God;

The faith is vain such men profess;
It comes not from above;
The righteous man does righteousness,
And true faith works by love.

Men's actions with their minds will suit;
By them the heart is viewed;
A tree that bears corrupted fruit,
Cannot be called good.

The Christian seeks his brother's good,
Sometimes beyond his own;
Or, if self-interest will intrude,
It does not reign alone.

Help us, dear Lord, to honor Thee;
Let our good works abound;
Thou art that green, that fruitful tree;
From Thee our fruit is found.

—Joseph Hart

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