

the **Banner** *of Truth*

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Meditation

Idle Tales

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

“And their words seemed to them as idle tales, and they believed them not” (Luke 24:11).

I*dle tales.* Did you ever hear idle tales? How full the world is of idle tales. If only we could believe all we hear to be true! So it was in our creation; truth reigned. Alas, what a flood has followed the first idle tale of Satan in this world; “Eat, and be as gods!” Yet, the truth of God’s threat prevailed, death followed, and all men’s communications became rightfully suspect. “Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity” (Jeremiah 9:4&5). What a great destruction of God’s Creation, wherein truth is fallen in the streets, no longer loved for its own sake, confidence destroyed in social relations, and suspicion become a sad practical necessity in human conversation.

“And their words seemed to them as idle tales, and they believed them not.” Were not Lot’s words also so received? “Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law” (Genesis 19:14b). *“Idle tales.”* Friend, do you so receive the very Word of God, as idle tales? Noah preached one hundred and twenty years, setting the ark before the degenerate world, but it seemed to them as idle tales. The inhabitants of Jerusalem eventually experienced that the tears of Jesus were no idle tales. “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes” (Luke 19:42).

“And their words seemed to them as idle tales, and they believed them not.” Whose words are these? They are the words of women, of pious women, of Mary Magdalene, of Joanna, of Mary the mother of James, and others, spoken to the eleven and to all the rest. They are words of great gladness in the midst of overwhelming sorrows. They are words revealing an unsurpassable wonder in the midst of an unparalleled grieving. They are words proclaiming the resurrection of a crucified Saviour to heartbroken followers. Will any blame them for receiving their words as idle tales?

And yet...yet? Afterwards we read that Christ “appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen” (Mark 16:14). We would say, how is that possible? Is a man

required to believe his fellow’s incredible testimony without evidence? Are not millions led astray by believing and hoping upon earnest avowals of souls animated by erroneous spirits? Can the true Church itself not err? Would Christ endorse Rome’s insistence on explicit faith in the testimony of the Church?

Why did the women’s words seem to them as idle tales? The great fault of the eleven was not that they believed not the *women* in the first place but that they believed not the Word of Christ Himself, who had told them plainly of His resurrection. Had they in the least way *expected* and looked for their Master’s resurrection, the women’s words would have been *testimony* to their souls. Their witnessing would have been received as *evidence*, procuring not unbelief but the blessed exercises of faith.

The true Church is not merely told about the depth of our Fall; they are led into that pit; they experience it. When Peter was cast into prison and bound between two soldiers, his full expectation was to die. When he was delivered, he “wist not that it was true which was done by the angel; but thought he saw a vision” (Acts 12:9b). Do we not read, “When the Lord turned again the captivity of Zion, we were like them that *dream*” (Psalm 126:1)? Elisha said, “About this season, according to the time of life, thou shalt embrace a son.” But for the long-barren woman it was as an idle tale. “Nay, my lord, thou man of God, do not lie unto thine handmaid” (2 Kings 4:16). How truly the exercised Church experiences that faith is a gift of God. In his distress, Job said, “If I had called, and He had answered me; yet would I not believe that He had hearkened unto my voice” (Job 9:16). Truly, for the Church it goes into death! Do you believe that, dear reader? Or do you pass that over? Do you consider that to be just an old-fashioned idea which today’s more enlightened generation rightly rejects? Oh, let us be careful to ponder who God’s true Church really is, and *how* they come to know and rejoice in Christ their Saviour. It is so easy to say His people ought to believe and trust, and it is indeed true, but the reality is that when the Spirit of God brings all into death, there we experience that it is a blessed and precious *gift*.

“And their words seemed to them as idle tales, and they believed them not.” Yet, their words were true, and the poor, tried Church has warrant to receive their testimony, for it is the testimony of Christ Himself. “Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of

the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:20-22). Oh, that the true mourners in Zion would be given for a moment to dry their tears on Easter morning. "For sin shall

not have dominion over you: for ye are not under the law, but under grace." The victory has been obtained. The great stone has been rolled away. Death is swallowed up...and "thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). ◻



Bible Study

The Prophet Zephaniah (3)

Rev. C. Van Dam (1893-1976)

(Translated from the February 4 through November 4, 1965 issues of *De Saambinder*)

Excess and all kinds of indulgence in sin had become commonplace after Josiah's death. The higher one's position and status, the more grave the sin, because then a bad example is set for the simple. Without shame before God and man, the people of Judah and Jerusalem piled one sin upon another; it became a hopeless mess, and spiritual judgment numbed them more and more.

The Lord would send the bill to Judah and Jerusalem, and it would not be easy. The day of the Lord, which was at hand, would be a day of revelation of Him as King and Judge over all things and over all people. The destruction of Jerusalem would be a picture of the final judgment. Then it will be the day of the Lord in particular.

Also, the rich, their stewards, and their helpers would have to deal with God. "In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit" (Zephaniah 1:9). Leaping on the threshold was an expression that was well understood at that time. It was an infringement of the rights of one's fellow man. They forced their way into other people's affairs in order to appropriate their goods by cunning and deceit, for example, through unfair trade. With their bold attitude and behavior, they leaped, as it were, on the threshold of their conscience. Even though they filled the house of their masters, and not their own house, it was very evil in the eyes of the Lord so that the Lord would also visit them with His judgments.

The merchants and wealthy traders would go bankrupt because of the invasions of the Chaldeans, who would rob them of their money. Their wealth would not protect them but would instead attract Chaldean looters, while the poorest would have the best chance of escaping. There would be no escape for the carefree slackers either, for God would search Jerusalem with candles. There were those in Judah and Jerusalem who squandered their time of grace in frivolity and drunkenness and bowed down to the Moloch

of this world. Read what it says in Isaiah 3:18-20: "In that day the Lord will take away the bravery of their tinkling ornaments about their feet (bands of gold, to be worn just above the ankles), and their cauls, and their round tires like the moon (which were sun and moon-shaped ornaments of gold and silver), the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings," etc. What terrible vanities there were already among the Israelites in Isaiah's time, and that was certainly no less a century and a half later in Zephaniah's time, for the more a God-forsaken people sink down into sin, the more they look to the eyes of the fashion god, to the point of utter folly, as we also see in our own country in this century. God would take all these things away through poverty and danger of life and make them all spoils for Chaldean plunderers.

The inhabitants of Judah and Jerusalem refused to receive their correction, and so judgment was inevitable. A day of darkness and gloom would come because of God's judgment, which would cause not only Judah and Jerusalem but also the surrounding nations to tremble and shake. God would not spare the ungrateful and wicked posterity of Abraham, Isaac, and Jacob.

This was all the more so because God's revelation as a revelation of salvation had been among them for centuries; the Lord had chosen Israel to be His peculiar people, far above all other peoples on earth. Precisely for this reason, their abominations provoked Jehovah to anger all the more because they had the law and the prophets, but they did not want to live according to them. Just as their fathers rejected Moses (even though he was a man of God and zealously sought God's honor and the enforcement of justice and law) so did the inhabitants of Judah and Jerusalem. Even worse, since they had received longer instruction from God through His prophets, they thus sinned all the more against light and better judgment. ◻

(To be continued)

Curatorium Announcement

On June 3, 2026, the Curatorium of our denomination is scheduled to meet in Grand Rapids, Michigan. Besides the regular business, the weightiest matters will be the examinations of our current students as well as the hearing of any that may come with an attest from their consistory.

The Lord willing, Student W.A. deWilde will conclude his first year of studies and Student G.F. Rozeboom his second. Will the Lord, who has supplied the students and, also, supplied for them, be pleased to give more students this year in His favor?

Again, we announce, if there are those who cannot deny what the Lord has done for their soul personally and that He has also laid upon them a burden for the work of the holy ministry—a burden which cannot be borne on their own any more—they are to ask their consistory to be heard concerning these things. If such may receive an attest, the consistory should notify the

clerk of the Curatorium, who will then send a request for information. The applicant should also send his own request to the clerk, asking to be heard at our scheduled meeting. This should all be submitted as soon as possible. Where this takes place in vacant congregations, the consistory should request guidance from their moderator.

May there be many among us for whom these weighty matters lie heavy on the heart and who, in turn, must bear them up before the Lord in prayer. May He further remember our students and their instructors as they approach this time and show us all a token for good.

On behalf of the Curatorium,

Rev. J. den Hoed, *President*

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A Word in Season

Easter and Its Fruit

Rev. K. De Gier (1915-1999)

(Translated from the April 8, 1971 issue of *De Saambinder*)

“Who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Timothy 1:10b).

At Easter, the church commemorates Christ’s resurrection from the dead. He who was the servant of His Father in the state of His humiliation became ruler and victor over grave, death, and hell in the state of His exaltation. By assuming the human nature and by His Surety obedience, Christ deprived death of its right, by virtue of the demanded, and also accomplished, righteousness of God. The divine righteousness that had now been fully satisfied made Christ rise from the dead. He who had power to lay down His life also had power to take His life again. With Easter, the devil was conquered. He who had the power of death had no power to keep the Prince of Life in the grave. Also, the power of death was taken away from the devil. The great Prince of Life and King of Easter was now able to testify: “I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Therefore, at Easter the Church of God may cry out, “O death, where is thy sting? O grave, where is thy victory?” This grace for Christ’s Church was already given in Him

from eternity, before the foundation of the world. All the salvation which the Church of God receives has its origin in the purpose of God. It was purposed and decreed in God’s counsel to be given in Christ Jesus before the world began. With Easter, however, what was decreed and given from eternity became reality and truth. Christ abolished death, that is, rendered it powerless—not weakened it but completely removed it. Death is a threefold death: spiritual, temporal, and eternal, in which all God’s children, by nature, are included.

Death and life—this is the greatest struggle of this world. In this struggle, no man will emerge victorious. Every person who has lived, who is currently living, or will live has become “flesh” through sin, meaning he is a sinful, guilty, condemned, powerless, defiled person. Happy is the one who on this side of the grave learns to perish—who, convinced and made willing by God’s Word and Spirit, must agree to his judgment before God’s omniscience and justice, being condemned by all His commandments. For him, by grace, there is power to conquer death in Christ, the risen Prince of Life. His grace applied in the soul reveals heaven instead of hell, life instead of death, liberation instead

of bondage, acquittal instead of condemnation. Certainly, there is physical death, but the sting of it, that is, the death-blow it gives, the terror and fear, is now removed; there no longer is its destructive power. For God's children, death has now become the gateway to be delivered from this difficult and sinful life in the world to enter into eternal peace, into perfect purity, and into perfect glory. However, the practice of godliness for God's children always remains "inasmuch as they embrace such benefit with a believing heart."

Not only has death been abolished by Christ but also life and immortality have been brought to light. Certainly, before Easter, true believers under the old dispensation already lived out of it and had received it: Jacob spoke of it, "I have waited for Thy salvation, O LORD." Even under the old covenant, light had risen in the darkness for believers—light in the darkness of their hearts, light in dying and leaving the earth. Since Easter morning, there has come a greater degree of clarity and certainty. In its length and breadth, because of Easter, on the day of Pentecost, the fullness of the Gentiles entered. In its depth and height, it is because believers under the old covenant lived in the faithful embrace of the Christ who was to come to suffer and to die and to rise from the dead (Hebrews 11:39). Certainly, for them this (the unfulfilled promises concerning the Messiah —*Ed.*) was a lack of comfort or assurance to their souls of Christ's work for them. Yet, there is still the difference that God's children under the new dispensation embrace by faith and rest by faith on Him who came, who rose from the dead, and who lives throughout all eternity.

Life brought to light—who are partakers of it? Those who first learn to know their apostate rebellion in their heart, who learn to know the old revolutionary spirit of the

first man in Paradise, and who also learn to bewail with a godly sorrow. Thus, for God's children, their whole life remains a struggle between flesh and Spirit, between the old which is from Adam and the new which is from Christ. One thing, however, remains a comfort—the stone of the grave has been rolled away. Christ has overcome the world to prepare peace and to grant new heavens and a new earth wherein dwelleth righteousness. Christ has brought immortality to light. As a fruit of Easter, there is also a conquering power in the regenerated man to walk holily and with an inward delight in the Law of God without slavish fear but from filial fear—a fear not because of reward or punishment but out of love, if it were possible, to live blamelessly according to all God's commandments. What remains in part here will one day be perfect and complete when after death immortality shall have been received: "And there shall be no more death, neither sorrow, nor crying...for the former things are passed away" and "he that overcometh shall inherit all things."

To obtain all this through the gospel, we now have the preaching of the glad tidings that Christ is alive. He seeks that which is lost and that which is driven away. He redeems those who lie in bonds of death and hell. He cleanses those who are leprous from head to foot because of their sins. He wants to take away the stony heart to give a heart of flesh. He comforts those who seek God with all their soul. And behold, "these words are true and faithful." Come then, flee to Him with all the sorrows of your soul. Hard hearts He can break and broken hearts He can heal, for it is He alone who has abolished death and hath brought life and immortality to light. □

Prayer Day

Rev. J.M. Kleppe (1930-2020)

(Translated from the March 9, 1978 issue of *De Saambinder*)

"They that sow in tears shall reap in joy" (Psalm 126:5).

The poet directs attention to the sowing in Palestine when the field calls and the time has come for the seed to be scattered. Notice how the husbandman, with the seed bag tied in front of his body, proceeds across the prepared field to scatter a handful of the precious seed each time with a wide swing. It is a beautiful sight to the eye, but if you could read the heart of this husbandman, then much of that beauty is lost because *there*, in that seed bag, he carries the whole harvest in the bud. From the seed must come the harvest, and that harvest is his prosperity, yes, his life. Everything depends on that. He sows, going forth and weeping; weeping he does his work. With every handful of corn he casts into the field, a sigh goes up to heaven.

What he holds in his hand, he must entrust to the earth until his supply is exhausted.

He *goes forth* and weeps; it expresses the steadfastness of his begun labor. This sower does not stop, does not dwell on it, but goes on ceaselessly. This is how he goes; while going forth he weeps. So, he goes, bent under all kinds of care and fear. As long as he is sowing, he is weeping. The furrows into which he casts the seed he also fills with his tears. The sower's heart is full of concern and anxiety. Will the weather conditions be favorable? Will there be rain and dew and sunshine at the right time? Also, will the seed germinate or dry up due to great heat, or will pests cause damage? It is a sowing with tears.

Have we, by grace, come to understand something of this image? The life of God's children is drawn here in the

image of the sower—one who mourns in Zion and also such a praying and weeping sower. Many tears are shed that God does not know about. There is so much weeping in the world; the earth is even called a vale of tears. Orpah also wept at the borders of Moab, yet she returned to her own people. The world cries so many tears over the consequences of sin.

What tears are kept in God's bottle? Job says, "Mine eye poureth out tears unto God." Behold, that is the true weeping of those spiritual sowers. Those spiritual sowers know that heartfelt weeping in which the heart is broken because God is so good, and they are so evil. Oh, when God's goodness makes the heart tender and melts the soul, when God's favors are seen, shown to unworthy ones who forfeited everything, then the heart weeps tears of love. So much love in the face of so much evil—so much wickedness against a good-doing and amiable God. "The sorrow of the world worketh death," but "godly sorrow worketh repentance unto salvation not to be repented of."

Thus, there are people who go through life, going forth and weeping—weeping over their missing of God, a wonderful missing in which they cry tears of love that they do not want to exchange for all the happiness of this world.

They go forth and weep over the power of their depraved heart and the power of sin that dwells in them. They weep tears in secret over their unbelief, over their suspicion of God's faithfulness, over the hardness of their hearts and the little progress in sanctification, over their spiritual poverty and sometimes ways of bitterness. However, from tears joy will soon be born. "Blessed are they that mourn: for they shall be comforted."

That weeping sower in Palestine sowed in hope. In his heart lived the hope that one day he might reap. This hope made him go forth in spite of all his sorrows. In the heart of that weeping sower, lives a wonderful hope, a hope that makes one look unto the Lord. The hope of the husbandman in Palestine sometimes disappointed him; he was never assured of his harvest. The hope of God's children, on the other hand, no matter how much they struggle and are attacked, never disappoints because the love of God is poured out in their hearts. From tears, joy is born but at God's time. Soon that husbandman may cast his sickle into the golden stalks that will fall under his hands and will bind

them together in sheaves and carry them into his barn with joy. From tears, soon rejoicing will be born.

See it in Christ, who also went from suffering to glory. He had to go the path of sorrows, to rise in splendid glory and ascend to heaven. His way was a way in which He sowed in blood and tears as the Man of sorrows when He paid to divine justice. Yet, with joy He reaped when He arose from the grave as the Victor and had swallowed up death in eternal victory. The way of the Surety is the way of all God's children. First, it is a sowing with tears, a sighing and weeping over sin, a crying for mercy in distress of soul. Then, from this seed of tears grows a glorious harvest, the deliverance from bonds, and soon the entry into the joy of the Lord. Those who "sow in tears shall reap in joy."

They *shall* reap; this is the Lord's promise to His Church. On earth, crop failures may occur but never with the Lord because He is faithful to His Word. The world begins with

joy but will once end in an eternal crop failure, an eternal weeping. God's work begins like that weeping sower with a sorrow for God and ends in eternal joy. While sowing, they often sigh, "Turn again our captivity, O LORD, as the streams in the south." God's people will receive a joyful harvest after sorrowful sowing. When

God is going to crown His own work, their mouth is filled with laughter and their tongue with singing. Then they sing, rejoicing in God, "The LORD hath done great things for us; whereof we are glad."

Oh, what joy when that harvest time for the soul will dawn and the gospel is revealed in the heart through Christ Jesus. What joy also when that glad time will dawn and they, with Jacob, have become Israel. What joy when all grounds will fall away and the eternal sovereign good pleasure of the Father is the only unmovable ground, and the Holy Spirit will come to comfort and assure them of their portion in Christ. What joy once, when that great heavenly Husbandman will gather them into His barn and He Himself will wipe away all tears from their eyes.

*The sower bearing precious seed
May weep as in his toil he grieves,
But he shall come again with joy
In harvest time with golden sheaves.*

—Psalter 357:4 ◻

That weeping sower in Palestine sowed in hope. In his heart lived the hope that one day he might reap. This hope made him go forth in spite of all his sorrows. In the heart of that weeping sower, lives a wonderful hope, a hope that makes one look unto the Lord.

Fervency in prayer is as fire to the incense; it makes it ascend to heaven as a sweet perfume. To induce believers to pray in faith, let them remember the bountifulness of God. He often exceeds the prayers of His people: *Hannah* asked a son; God gave her not only a son but a prophet. *Solomon* asked wisdom; God gave him not only wisdom but riches and honor besides. *Jacob* asked that God would give him food and clothing, but the Lord increased his riches to two bands. The *woman of Canaan* asked but the life of her child; Christ not only gave her that but the life of her soul also!

—Thomas Watson (1620-1686)



From Our Inheritance

He Was Seen! (2)

Rev. A. Moerkerken (1947-2024)

(Translated from the April 4, 2013 issue of *De Saambinder*)

Thomas with them!

The sixth appearance also took place on the first day of the week—eight days after the fifth appearance. Now Thomas was present. What a miracle that Christ not only wanted to come to His Church as a whole but that He also condescended to visit a despondent stay-behind person. Thomas' melancholy was affecting his spiritual life. Yet, we can agree with one of our former ministers who once said that he would very much like to have a few dozen more of those "unbelieving Thomases" in his congregation. Ultimately, Thomas was allowed to see further than all the other apostles when he said to Christ, "My Lord and my God!"

Seven fishermen

Only John described the appearance of Christ to the seven fishermen at the Sea of Tiberias. From this point on, we are not entirely sure of the correct order. In fact, this appearance may be the seventh, but it may also be the eighth or the ninth. However, that is not of so much importance. John 21 is a very rich chapter in Scripture. At the end of chapter 20, it is as if this apostle had finished writing the gospel that bears his name. Then, however, he took up his pen one more time: "After these things Jesus shewed Himself again to the disciples at the Sea of Tiberias..." Seven men had been fishing there a long night without catching anything. Skilled professionals! They did not understand at all. At dawn, Jesus stood on the shore. That became the beginning of some very surprising events. The net was cast on the right side, and they caught 153 great fishes without the net breaking! People have speculated endlessly about that number 153. In Hellenbroek's words, people have guessed, argued, and missed. The number probably means no more and no less than that the "catch" they will soon be allowed to bring in as fishers of men is known to God and counted by God. By a fire of coals (Do you still remember, Peter, a fire?), Simon, the son of Jonas, was restored in the presence of the others to his official task of feeding Christ's lambs and feeding Christ's sheep.

Above five hundred brethren!

There was one very remarkable appearance—the one to above five hundred brethren at once. It is mentioned only in 1 Corinthians 15:6. Or...perhaps not only *there* after all. Many believe that the appearing on the mountain in Galilee, of which we read in Matthew 28:16-20, is the same as to the "five hundred brethren." In any case, we should not make one mistake, that is, thinking that the appearance of which we read in Matthew 28 took place at the ascension

because that, of course, is not so. The Lord Jesus did not ascend into heaven from a mountain in Galilee but from the Mount of Olives, near Jerusalem.

Above five hundred brethren! We must remember that when the Apostle Paul spoke about this appearance with a few sober words, he did not use the word "brethren" just like that; he meant children of the Lord. A surprising question may come up: *Were* there still some? And that so soon after Easter? Surely there may have been "sisters" as well, and perhaps as many as there were brethren. On Good Friday, Christ's Church seemed to have been reduced to a poor handful of frightened, bashful people. Now, less than seven weeks later there appeared to be about a thousand sincere children of the Lord there in Galilee, to whom the Mediator appeared. The Church "is preserved or supported by God against the rage of the whole world; though she sometimes (for a while) appears very small, and in the eyes of men, to be reduced to nothing," wrote Guido de Brès in 1561 (Belgic Confession, Article 27). When Paul wrote his letter to the Corinthians, most of those five hundred brethren were still alive; one could therefore inquire about it. Some had already fallen asleep.

Which James?

Only Paul mentioned an appearance to James (1 Corinthians 15:7a). The big question that arises here is: Which James is meant here? After all, there were several persons in the circle of the apostles who bore this name. First, of course, was James, the son of Zebedee, the brother of the Apostle John. This James was later killed with the sword by King Herod Agrippa I. There was also another James in the circle of the apostles. He was called "James the less" and was a son of a certain Alphaeus. There had also been a James who was called the "brother of the Lord," of whom we can read, for example, in Galatians 1:19. According to some expositors (including the annotators), the second and third mentioned here were one and the same person. You will understand that all this does not make preaching about this appearance very easy. I have to confess to the readers that I sometimes enjoyed preaching about it, but later all kinds of questions came to my mind: Did I really have the right James before me? Later I rarely dared to preach about it again, but do not let that stop my brothers from doing so!

On the Mount of Olives

The last appearance that took place in the forty days after Christ's resurrection was at the ascension. About this we can be brief. We know from Acts 1 that eleven men were

present at that appearance: the apostles. Blessing, Christ ascended into heaven from the Mount of Olives near Jerusalem before the eyes of His disciples.

Ten appearances! Perhaps someone will say: "But did not Christ appear again later?" That is true: to Saul of Tarsus, as to one "born out of due time" before the gates of Damascus, and to John the apostle, on the beach of Patmos. However, in this article, we would only write about the appearances

that took place in the forty days between Christ's resurrection and His ascension. Those appearances were entirely unique. *Thus*, Christ does not appear to His people in a bodily form now. No one may ask for this. However, we *may* beg Him to make Himself known to our souls through His Word and Spirit as the One who was dead and became alive again and who now has the keys of hell and of death. □

(This installation marks the end of this series.)



Instructive Gleanings

Righteousness (2)

Rev. P. Kleijer, Lethbridge, AB

"By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left"
(2 Corinthians 6:7).

Armor of Righteousness

It was not easy for Paul to labor in the congregation of the Corinthians. Corinth was an important city in Greece and was well-known for its pride, wealth, and wickedness in the ancient world. It was located by the sea and had two seaports. We would say, it was the commercial center of Greece. There was great immorality among the citizens and travelers, as is often the case in seaports. What a wonder that, around 52 A.D., the Lord had planted a church in this wicked city through the labors of the Apostle Paul. It was not easy for him to be there, but the Lord encouraged him as we read in Acts 18:9-10, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." What did Paul need there? The armour of righteousness. He stayed there for eighteen months. Later, he wrote letters to the congregation in this city, of which two have received a place in the Canon of the Scriptures.

In verse 1, Paul writes that the Corinthians should not receive the grace of God in vain. This is the Word of God, which was ministered unto them by him, as an ambassador of Christ. We often take for granted that we may have God's Word and that we may freely go up under the preaching. Dear reader, would God that His Word will not testify against us when we must give an account before Him. Paul also relates how faithfully he had fulfilled his

ministry, even in the midst of all troubles and tribulations.

In our text, Paul first speaks of the "Word of truth." This refers to the preaching of law and gospel. Christ said in His high-priestly prayer, "Thy Word is truth" (John 17:17). How is that truth brought into the heart? He says that it takes place "by the power of God." This power must necessarily accompany the preaching. The preacher can bring the Word to the ear, but the power of God must open the heart. How else is it brought into the heart? We read that it is by the armour of righteousness. What is meant by this?

In these verses, Paul writes how he has preached the Word of God. This he did with a good conscience and with all uprightness. Much may come up against it. A preacher will be confronted with many temptations and attacks.

Paul knew this very well. When it goes well, our heart begins to be puffed up. Holiness of life in our daily walk is so needed. On the other hand, when there are many adversities, we sink away into despair. Yet, when wearing the armour of righteousness, the preacher is not lifted up with the one, nor cast down with the other, but steadfastly goes his way.

Wearing the armour of righteousness is not only needed for a preacher but also for each child of the Lord. How true are the words of Solomon, "He that walketh uprightly, walketh surely" (Proverbs 10:9a). From ourselves, this is impossible. Paul writes in another place, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). To that end we need to be preserved by God. In Psalm 25:21a, David earnestly prayed, "Let integrity and uprightness preserve me." Here we see that the armour of righteousness, in Ephesians 6 called the whole armour of God, is so necessary. With this a child of God must be

We often take for granted that we may have God's Word and that we may freely go up under the preaching. Dear reader, would God that His Word will not testify against us when we must give an account before Him.

clothed from head to foot, as well as with the strength of Christ; then he may combat any adversary without fear.

We read in our text, “On the right hand, and on the left.” Here we may see the sword of the Spirit in the right hand and the shield of faith in the left. In this we see both an offensive and a defensive weapon. Only when wearing this armour of righteousness, he can stand and go through life.

Dear reader, do we wear this armour of righteousness? In our time, there are many temptations. By nature, we think we can overcome them in our own strength. What do we bring into our homes? What do we read? What do we look at? Can we lay this before the Lord with a clear conscience? Young and old, search your heart and life. Cast away all that is not according to God’s Word and ask the Lord if He will clothe you with the armour of righteousness.

People of God, Satan tries his utmost to let you fall. Engaged in spiritual warfare, the soldier in Christ’s army is armed with spiritual weapons to battle against the forces of the evil one. Satan can come openly or subtly, as a roaring

lion or as an angel of light. By the grace of God, Joseph was clothed with the “armour of righteousness” when he served in Potiphar’s house. When the temptation came, he said, “How then can I do this great wickedness, and sin against God?” (Genesis 39:9b). How different it was with David when he walked on the roof of his palace. Ask the Lord to bring you often into His armoury. In your own strength, you cannot stand against the enemy. We are so weak in ourselves; do we perceive this? When we clearly see our weakness, a cry for help will rise within us. It is a holy paradox when Paul says, “For when I am weak, then am I strong” (2 Corinthians 12:10b). May the Lord teach this to you and me, for the first time or by renewal.

*Thou art my shield and glory, Lord,
My Saviour, O Most High.
The Lord from out His holy hill
Gives answer when I cry.*

—Psalter 5:2 ◻

(To be continued)



For Young and Old

Received Double

Rev. G. Zwerus (1906-1968)

*(Translated from the November 1968 issue of *The Banner of Truth*)*

“And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before” (Job 42:10).

What a beautiful testimony is given of Job: perfect, upright, God-fearing, and eschewing (shunning) evil. This was not a testimony from Job, nor from people, but from the Lord Himself. That is what always matters: what you say about yourself through discovery, and what God says about you. This Job had washed his steps with butter (Job 29:6). Peace was in his tabernacle. Everyone he nodded at considered Job happy, but the Lord delivered Job into a deep path of trial. The devil enjoyed shooting all his arrows at Job—with God’s permission—but his life had to be spared. We sometimes complain in times of adversity, but also remember Job in that. How long Job’s suffering lasted is not written down, but there were moments in Job’s life when it seemed as if there would be no end to it, that he would perish in his affliction. Happily, the end came. The Lord turned Job’s captivity. In God’s counsel, the time of Job’s deliverance from captivity was eternally fixed. God will speedily avenge His own elect which cry day and night unto Him. When did the Lord turn Job’s captivity? When he prayed for his friends. See Job’s confessions before the Lord before he prayed for his friends. In this terrible suffering of

Job, where Satan did everything in his power to destroy Job, he testified: “Shall we receive good at the hand of God, and shall we not receive evil?” He also testified: “Wherefore I abhor myself, and repent in dust and ashes,” and “But now mine eye seeth Thee.”

The Lord’s intention was also to sanctify Job in all these ways. For Job, it was painful that his three friends suspected and accused him. How beautiful, then, is Job’s confession when everything seems to be against him, and in self-adorrence: “I know that my Redeemer liveth.” His friends condemned him, Eliphaz being the worst. The Lord said to him: “My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath.” What a rebuke from the Lord. They thought they were defending the honor of God—defending the justice of God, and admonishing Job to humble himself before God. So foolish is man, thinking he means God well, yet dishonoring God; thinking he is doing a holy work, yet committing a great sin. With all their false accusations, they had taken the crown of a child of God from his head and assaulted the apple of God’s eye. What is religion without childlike fear, without discovery!?! Nothing but enmity against God, with a supposed conversion, an exaltation of man. They still stood high with

themselves; Job had to be an object of God's wrath. They had to humble themselves before their slandered friend, whom they thought was ripe for hell. They had to offer seven bullocks and seven rams as a burnt offering and then ask poor, reviled Job to pray for them. "For him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job." So, they did not speak rightly about God. It had been a difficult course because the high-minded man does not want to bow down before a man, and especially not before a man like this. For Job was still sitting there covered in sores among the ashes. Thus, by going to Job, they show that they have been fools. This was to their profit (their humbling —*Ed.*).

Do we also know that we often have been wrong, and then do we return with shame and disgrace in sincerity? That is also a pure characteristic of spiritual life—a debtor to God and man. If we say that we have become debtors to God, and never to man, then something big is still lacking. Asking for forgiveness is difficult, or it comes naturally.

Now consider Job. What would Job do after so much abuse and slander poured out on him? He could have said: "Do you come to intercede with a hypocrite? After all, you are more pious than I am." See the sweet fruit in Job's life, who learned to abhor himself before God.

David stood below Michal (2 Samuel 6) and Job stood below his friends.

We do not read what Job prayed. Perhaps, "Forgive us our debts, as we forgive our debtors." It was an intercession of the righteous. The Lord gave testimony.

Is there still prayer? While his friends offered sacrifices, Job prayed. He lifted his face, covered with sores, to heaven and the Lord accepted it, and the love of the Lord filled Job. Job's rebellion, Job's cursing of the day of his birth, Job's justification of himself, all was forgiven. Job's soul was lifted up to Him, his Redeemer, who made intercession for the transgressors; for that was what Job was.

The Lord then turned Job's captivity. Captivity can also be translated as lot. So, the Lord turned Job's lot. The lot of man who is burdened by sin is a prison. That means closed off and unable to escape. In Adam's fall, man deprived himself of the freedom in communion with God, but man does not know this by nature. However, by grace, man is put in the prison of powerlessness. He has tried to redeem himself but has become increasingly bound by the chains of death and the fears of hell, anxiety, and sorrow. He brought himself into such a state; the cause lies with man. Whatever he might argue for his deliverance, this will still apply: "If the Son therefore shall make you free, ye shall be free indeed." "I know that my Redeemer liveth." The Lord had turned Job's captivity. Job's youth was renewed like the eagle's. Is this turning point in Job's captivity not an example for all God's children who sigh in captivity? For even those redeemed of the Lord still have bonds because they still have sins. How many struggles, how many adversities, externally and internally, are the portion of that Zion.

Now came the crowning of God's work in Job's life, which

also prophetically explains the restoration of Job, and with him, of the whole church. We see a soul mutilated and tormented by Satan, quarreling with his Maker. People looking upon this will say, nothing will come of it. Yet, the Bible goes on to say: "Also, the LORD gave Job twice as much as he had before." So literally, once seven thousand sheep, now fourteen thousand; once three thousand camels, now six thousand. Everything he lost, he received back double.

What of his children? Matthew Henry says that there are some who think that Job's children were converted children because Job said, when they were feasting together, "It may be that my sons have sinned."

We will not go into that. Still, the Lord made it well for Job. "But as for you, ye thought evil against me; but God meant it unto good." The Lord was not put to shame in Job's trial because He held Job fast in all circumstances. There were no merits from Job's side.

Twice as much. If we see nothing more in the life and book of Job than history, then it is poor indeed. "So Job died, being old and full of days." Job had to leave everything behind, including that double portion. Yet, we read in Job 19:25a: "For I know that my Redeemer liveth." In Isaiah 40:1&2 we read, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins." Comfort in Christ, life through Christ. An expectation in the merit of Christ, and that with the solution of the struggle. Read the annotation: "Thus He calls all kinds of misery and trouble wherewith they had to combat when God had visited them with the same...and understand further especially the enmity between God and us, which is taken away by Christ, the Mediator." Of the Lord's hand double for all her sins. What a miracle of grace. Sin has severed communion with God. Sin has destroyed everything, but in Christ everything has been restored, double, abundantly. The captivity has been turned. The Lord had provided a way out of Job's suffering, adversity, slander by so-called righteous people, and had reconciled his sins and comforted him with the knowledge of eternal life. God has prepared that double portion in Christ for His church. How blessed when their bonds are broken, and the struggle is solved in Him who has accomplished everything for His Church, so that they may walk in the liberty of the children of God. Thus, Job died. His bonds were broken forever. He lost himself forever, yet forever with the Lord.

*Happy is the man that chooses
Israel's God to be his aid;
He is blest whose hope of blessing
On the Lord his God is stayed.*

—Psalter 400:3 □

The depths of our misery can never fall below the depths of mercy.

—Richard Sibbes (1577-1635)



Among All Nations

What Did Abraham Hellenbroek Say About Israel?

Rev. J.M.D. de Heer, Rotterdam-IJsselmonde, the Netherlands

(Taken from the book *What Our Fathers Said About Israel*, Chapter 13)

In catechism class, many of our young people are instructed out of a booklet written by Abraham Hellenbroek (1658-1731). They may also know that this godly minister is the author of more books. During the thirty-three years of his ministry in Rotterdam, the Netherlands, Rev. Hellenbroek did not only spend his strength in the preaching of God's Word but also in the writing of explanatory works on—among others—the Song of Songs and Isaiah.

There is a remarkable text in the prophecy concerning Egypt as recorded in Isaiah 19. It reads as follows, "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land" (Isaiah 19:24). What is meant by "Israel" in this text? Abraham Hellenbroek gives a clear answer to this question. "Israel" refers to the Jews who are still to be converted. When the Egyptians and Assyrians will come to repentance in the New Testament period, he says, "The Jews shall not be entirely excluded from this." Let no one be mistaken: They, too, shall be gathered in!

Someone may object that many Jews have stubbornly rejected the gospel. Rev. Hellenbroek knew that as well. Nonetheless, "a very significant part of Israel, both within and without the Jewish land, has made the transition to Jesus and His kingdom. Paul emphatically says that the hardening which has come over Israel is only partial and that God has not cast away His people (the very people which He foreknew!), but that also in his days there was a remnant according to the election of grace."

Was this glorious future totally hidden in the time of the Old Testament? Not at all, Hellenbroek replies; it had already been promised by the prophets. Isaiah spoke about it, and so did Jeremiah, Ezekiel, Hosea, Joel, Zechariah, and Malachi. Throughout the Old Testament we can find the promise that God will yet be mindful of the people of Israel.

Abraham Hellenbroek goes on to say that the Lord has acted in accordance with this promise. Did the days of Jesus' sojourn on earth not witness the conversion of lost

sheep from the house of Israel? Were thousands of Jews not gathered in on the Day of Pentecost and afterwards?

Thankfully, more can be expected. In the way of true repentance, the age-old enmity between Jews and Gentiles shall be overcome. What a wonder: "Israel will be united with the converted Gentiles and will dwell with them in a peaceful and familiar way both as a nation and a church." In this way, the Jews and the Gentiles shall be blessed together. The blessing of the covenant, once given to Abraham and his seed, shall no longer be confined to the borders of the land of Israel but shall be imparted throughout the world.

When the Dutch minister comes to his application, we can sense the sorrow that fills his heart. In view of such a rich prophecy, it is "lamentable that we see so little evidence of this union between Jews and Gentiles in our present time." "When do we ever hear about the conversion of a Jew?" Hellenbroek asked in near desperation. Despite this, his longing was not extinguished. Instead, he used the impenitence of the Jews as a mirror that must lead us to self-examination. In all earnestness he warned his hearers, "Let us take proper care that we ourselves are not the cause of this sad condition." In other words, let us do our very best and see to it that God's promise may be fulfilled. "Oh, how much many fall short of this! How sad it is that many are so little concerned about Israel and use so few means for their conversion!"

What, then, are the means we must use for the salvation of the Jews? Rev. Hellenbroek mentions the following: prayer, instruction, and—let us not forget it—our daily walk. "Lack of love and disunity, so noticeable among Christians, is one of the reasons that many Jews are kept back. Would you like others to join you, and are you yourself not joined with others?" This admonition of Hellenbroek is a timely and relevant one, also for us today. □

(To be continued)

Edwards on the Conversion of the Jews

Though we do not know the time in which this conversion of the nation of Israel will come to pass, yet this much we may determine by Scripture, that it will be before the glory of the Gentile part of the church shall be fully accomplished, because it is said that their coming in shall be life from the dead to the Gentiles: "Now if the fall of them be the riches of the world...how much more their fullness?...For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Romans 11:12,15).

—Jonathan Edwards (1703-1758)



Guidance

A Portion for All

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

(Taken from the June 1950 issue of *The Banner of Truth*)

Beloved Congregation:

At this time, I feel impelled to direct a personal word to your hearts and consciences, rather than write you a definite subject.

The commemoration of the great Church holidays is again a thing of the past. In the closing days of the previous year, we were reminded of the incarnation of Christ, and our attention was called to the love of the Father in sending His only begotten Son into the world to save sinners.

During the seven weeks preceding Easter the Suretyship and substitutional work of Christ was placed before us. Again and again, the love of the Son came to the foreground then, inasmuch as He voluntarily submitted Himself in order to satisfy divine justice, to deliver His Church from sin, from the curse, and from wrath, and to restore her into communion with God.

We heard of His death and resurrection, as the Bible teaches us, and that he “was delivered for our offences, and was raised again for our justification” (Romans 4:25). Several Sundays following Easter we were continually directed to Christ’s exaltation and glorification. On Ascension the congregation heard that Christ bid farewell to His disciples on the Mount of Olives and that He entered into heaven. As a High Priest, He entered the most holy place; as a King, He returned to His royal residence; and as the Son He returned to the Father, to be glorified by Him at His right hand.

At Pentecost we were reminded of the descent of the Holy Ghost. Ten days after the ascension that Spirit, which was merited by Christ and promised to His Church, was sent into the hearts of the disciples and into the midst of the congregation.

From the very first moment that I arrived in America, I was struck by the fact that so little attention was paid to these days of commemoration. In the Netherlands they recognize and celebrate a second Christmas day, a second Easter, and a second Pentecost, on which days church services are held at least once each day.

These great events pertaining to salvation are of such great significance that everything is to be said in favor of giving them an important place in our lives. We have various holidays here, too; however, regardless of their importance to the nation, they become insignificant in comparison to the events which the Church of God commemorates on the days enumerated above.

On the other hand, beloved, the most important matter of all, that which concerns each of us individually, is this:

Did we ever experience anything regarding these things in our heart?

We spend our years as a tale that is told. For many of us these days of commemoration will perhaps never come again. When the moment arrives as determined in the council of God that we shall have to exchange time for eternity, then we shall have to bring our life here on this earth to a close, and to die means to appear before God. Our life should be a preparation for eternity. Alas! poor mortal man places the day of his death at a great distance. We do not doubt it for a moment for the other fellow, but any thoughts concerning the fact that death will come to us, too, we put far from us. Nevertheless, that day and that moment will surely arrive for each of us, and God alone knows how soon it will be.

The ignorance among us is very great; nevertheless, I hope that everyone of us knows the significance of these various great events concerning salvation. However, although we can give a scriptural explanation of them, this is not enough for eternity. Above all it is necessary to learn these things by practical experience, we having become objects of the illumination and saving operations of the Holy Ghost. If all is to be well with us for time and eternity, then these matters must be brought home to us by the Spirit of God so that we may obtain the benefits and experience the comfort of them for our own souls.

If we should remain ignorant of these weighty, and at the same time glorious, matters they will ere long be to our eternal condemnation in the day of all days.

Oh, I pray you, whether you are young or old, great or small, do reflect a moment as you travel on life’s pathway. The indifference is profound in the days in which we live. Materialism is becoming more prevalent day by day. The things pertaining to eternity are being relegated to the background more and more, and hardness of heart is becoming constantly greater. May God yet have compassion on His Church and be mindful of our generation. May the truth of God once again become effectual and lead to true repentance. Oh, that the Lord would make bare His holy arm and create a deep regard and veneration for the honor of God. Then the salvation of our immortal souls would also become a matter of great concern to us.

Children, learn to seek the Lord in your youth. He Himself has declared: “Those that seek Me early shall find Me.” Boys and girls, forsake the foolish, and live; and go in the way of understanding.

(continued at bottom of page 95)



Questions from Our Readers

The Sin Against the Law and the Sin Against the Gospel

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

What is the difference between the sin against the law and the sin against the gospel?

Even though I believe this comparison about sin is not literally quoted in the Bible, I believe it *is spoken about in the Bible* as is the case with various other expressions and words we use. The reason why a comparison is being made between sinning against the law and sinning against the gospel is to make a distinction in the degree of sinning. We need to ask then—does the Bible give us the authority to make such a comparison?

Every sin is terrible and an offense to a holy and a righteous God. The Lord is terribly displeased with our original as well as actual sins (Heidelberg Catechism, answer #10). Hence, let us be careful not to rashly make distinctions in the degrees of sin with the purpose of minimizing them as to their character or punish-worthiness. The stealing of a cookie and the murder of an innocent person can so quickly be used to justify the former and minimize the root from which any sin stems. May the Lord grant all of us a deep sense of what any type of sin is in His holy sight. The only clear distinction Scripture ever gives us as to one sin and another sin is in the sin against the Holy Ghost, for which there is no forgiveness possible (Read Matthew 12:31-32). In that sense, the text in Matthew 12 which follows upon vs. 31-32 is very clear: *“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.”*

Still, when we read Hebrews 10:28-29 and other Scripture portions such as Luke 12:48, I believe the Bible gives ground to the thought that there are degrees in sin and certainly in the punishment of the same. In this light it may be scripturally permissible to speak of a sin against the law which is holy and good but is a law which also *commands, threatens, and demands*, and a sin against the gospel which is just and holy as well, but also *invites, urges, and calls*. When we sin against the law of God, we offend God’s holiness and justice. When we reject, trample upon, or cast away from us as unclean the remedy which God provides in the blood of His Son Jesus Christ, do we then not sin against the gospel? Is there no difference when we blatantly refuse the

outstretched hand that is able to rescue from death? All sin is terrible and punishable by God’s perfect attributes, but to sin against the outstretched hand of God in the shed blood of Jesus Christ, indeed, is worse—worse indeed, because of the nature of the offense, but even more so because of the depth of the sweetness of the remedy!

I believe in the life of grace, when sin becomes sin, that there are times, especially when having sinned against a good-doing God, that cause those bitter tears of lamentation. Sin becomes so bitter because it is committed against a God who never has or will do any wrong in my life. There is so much good over against so much evil. Then the fruit of repentance, I believe, also becomes deeper, more tender. The sin against the law breaks me, but the sin against the gospel humbles me to the dust. Then God can never do wrong in my life, and the sorrow after God works repentance not to be repented of. I think this is what Ephraim experienced and what we read about in Jeremiah 31:19 *“Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.”*

There are many more Bible references which stress the sin of rebellion against God’s grace in Christ. In closing, I think of what Christ Himself said of Jerusalem in Matthew 23:37-38: *“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.”* How dreadful will it be if these words are spoken unto us! So today if ye will hear His voice, harden not your heart (Psalm 95:7-8). Try to prayerfully meditate upon this truth: there is a sin against Mount Sinai (the Law) and a sin against Golgotha (the gospel). For either sin there is yet a remedy available.

A solemn and precious subject to meditate about in the Passion season and always. ☐

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

By faith ponder on this, that though thou art no way able in or by thyself to get the conquest over thy distemper, though thou art even weary of contending, and art utterly ready to faint, yet that there is enough in Jesus Christ to yield thee relief...

—John Owen (1616-1683)



Current Events

Iranian Refugee Prays for Iran's Freedom

An Iranian refugee held at gunpoint at school before fleeing Iran during the 1979 revolution is calling for hope, democracy, and prayers for his homeland as the U.S. joins Israel in targeting Iran's ruling clerical regime. The refugee, now an American pastor, said in an interview that beyond political change he takes solace in what he describes as spiritual transformation already underway in Iran, calling it "the fastest-growing church in the world right now, or the underground church in Iran." He said, "We know there's at minimum four million, at maximum eight million Christians right now in Iran." In Iran, if you convert from Islam to Christianity, that can be a death sentence. "They're in prison. They're being tortured. They're being ridiculed. They're being mocked," he said. "Above all, I came to America, and it was a land of opportunity, and I was given the gift of democracy. So, I would love to see democracy in Iran, where all the boys and girls are afforded what I was afforded when I managed to escape." Watching events unfold in Iran from the safety of the U.S., he said his heart remains with millions of desperate Iranians facing uncertainty. "Protection. I'm praying for protection for them. I want to be a part of the provision for them. If Iran transitions from a theocracy to a democracy, I want to help rebuild."

—FoxNews.com

Iran Backed Terrorists Attacking from Lebanon

As part of the war in Iran, Israeli troops continue to operate to strengthen the forward defensive line and to act against the reconstitution of Hezbollah's forces in Southern Lebanon. The Iranian-backed terror organization cynically exploits civilian infrastructure. Israeli troops eliminated a Hezbollah terrorist cell that had entered a Christian village. The forces identified the terrorists and directed an Israeli Air Force fighter jet to strike and eliminate the cell.

—JNS.org

Pastor Brutally Attacked

In Odisha state, India, a mob of 150 Hindu nationalists brutally attacked a thirty-five-year-old pastor and paraded him through the village. They hung footwear around his neck and made him walk on thorns before tying him up at a Hindu temple, forcing him to chant Hindu slogans and trying to make him drink water mixed with cow dung. The pastor, whose hearing was damaged in one ear, said he was certain he would be killed. He has led a house church in the village for nearly two years, after moving there eight years ago. After the attack, members of the mob said they were upset that the pastor was converting Hindus to Christianity, although he later stated that he only disciplined those who believed in Jesus and did not force anybody. His wife said, "When I saw that the attackers were not ready to talk the matter out and were determined to hit my husband without reason, I took my children and escaped from a back door. I ran straight to the nearest police station." She pleaded with police to rescue her husband, but officers told her that the police vehicle was out on patrol and they would have to wait for it to return. She waited for rescue for two-and-a-half hours in the police station while her husband suffered the horrendous attack. She was eventually taken out in a police vehicle, and they found the pastor tied to the pole at the temple. The attackers demanded that he chant the Hindu slogan, "Jai Shri Ram [Hail lord Ram]," but the pastor confessed, "Jai Yeshu [Hail Jesus]," and they hit him again.

—ChurchInChains.ie

Grieving Parents Demand Changes

The grieving parents of a twenty-six-year-old man are speaking out against Canada's medical assistance in dying (MAID) laws, arguing the system failed to protect their "vulnerable" son from being euthanized, despite a history of mental illness. The man's mother said doctors helped their son, who suffered from diabetes and blindness, to meet criteria. He was euthanized in December, in British Columbia. His family says he was diagnosed with Type 1 diabetes at age four and began struggling with mental health after a car accident at seventeen. His depression was often seasonal, yet he became "obsessed" with MAID after losing vision in one eye in 2022. His mother said, "We never thought there would be a chance that any doctor would approve a twenty-two- or twenty-three-year-old at that time for MAID because of diabetes or blindness." In 2022, after a Toronto doctor initially approved, the family got the doctor to withdraw approval. While he was initially angry, his family said he showed signs of improvement over the following year, even moving in with them in 2024. "When fall-winter started coming around, he started changing and then everything that we had worked for from spring and summertime just disappeared...he would start talking about MAID again," his mother said. He was rejected by multiple doctors in Ontario before he sought out a prominent MAID provider doctor in British Columbia. This doctor likely "coached" him on what to say to meet the criteria for "Track 2" patients—those whose natural deaths are not reasonably imminent. His parents were not notified of the approval and only learned of his death days after it occurred. The family is now advocating for the repeal of this "Track 2" provision and the passage of Bill C-218, a legislative effort to restrict MAID for patients whose underlying issue is solely mental illness.

—FoxNews.com

More States Legalize Assisted Suicide

On February 6, the New York governor signed a bill legalizing medically assisted death, joining Illinois and twelve other U.S. jurisdictions in allowing patients to take lethal medication under certain conditions. Although the U.S. first faced this debate when Oregon legalized assisted suicide in the 1990s, such laws are becoming more common. In an interview, a doctor explained the following. In the United States, the only route permitted in any jurisdiction where it is legal is lethal ingestion. Another route is lethal injection, this is legal in Canada, Belgium, the Netherlands, Luxembourg, Colombia, and several other jurisdictions around the world. New York State has been considering this legislation for about a decade. The New York law was signed in February, which means it will be in effect in August. The other thing that is notable for this law is that it is limited to New York residents. Vermont and Oregon have opened the doors so anyone who can get to those states could qualify. The interview continued and this doctor stated much more, including that this is killing, or aiding a suicide. Every major world religion has a prohibition on the taking of human life, and this certainly falls under that.

—ChristianityToday.com

Against the persecution of a tyrant, the godly have no remedy but prayer.

—John Calvin (1509-1564)



Timothy

FOR THE YOUNG

A Boy from Stavenisse (11)

C. Visser-Sluiser

(Reprinted with permission from the book, *Leen Potappel, A Boy from Stavenisse*)

Little Maria

A week later another sad event takes place in the village. A few streets farther on, a little child has died. The father and mother are very sad.

Leen can understand this very well. He misses his mother every day. After the child's funeral, he feels that he has to go to the mother. At first, he pushes that feeling away. Wouldn't it be strange for a twelve-year-old boy to go to such a sad mother?

One day at suppertime, Grandmother relates that the mother almost cannot eat anymore because of grief. "If this carries on, she will get sick. Her grief is too great."

Leen doesn't dare to look at his grandmother. He keeps his eyes on his plate and eats with slow bites.

"If the Lord does not help such a person, she would die of sorrow."

Father doesn't say much. He usually doesn't talk very much. Ever since Mother is gone, they rarely hear his voice.

After supper, Leen pushes his chair back forcefully. He cannot stand it in the warm kitchen any longer. He has to go to that woman. Now!

When he knocks on her door, his heart beats violently. He dreads this. Is the Lord sending him? He knows that he must be here. She opens the door and doesn't even look surprised. He silently follows her into the semi-dark house.

"Just go sit at the table beside the window; I always sit here."

He slides into the seat across from her at the table. At first, he doesn't know how to begin. The woman is pale, and she has dark circles under her eyes. Leen feels sorry for her.

"Maria was such a special child," the mother suddenly says.

Leen nods, believing this at once. What mother wouldn't think her child is special?

"Do you know why? I will tell you. You are young

enough to understand." The woman looks at him intently. "It is good that you have come. I love talking about Maria." She bends toward Leen. "Do you know that she would never eat one bite unless I first prayed for it? Also, she was not satisfied if I did not give thanks after her meal. She always wanted me to pray before the meal and give thanks after it." The mother stares outside and then continues. "She was a sweet child. She became ill and was in pain, but she always lay in her little bed patiently. I had to sing much and pray with her often." Now the mother has to pause; her grief is too great to continue immediately. "I loved this child so much because she was so sweet. My love was great, and this is why my grief is great."

While she talks, a happy joy comes into Leen's heart. He hears the mother talking about a child that wasn't happy until the mother prayed. Leen is sure: this child is with the Lord. It was a sheep of the flock and the Lord Jesus has taken her Home.

Then Leen begins talking. "I lost my mother a few weeks ago. I had grief, just like you. I didn't know if my mother was with the Lord in heaven. I kept struggling about this. I actually didn't believe that the Lord was doing things right this time. Do you know what happened then? The Lord saw that I had too much sorrow about my mother. That is not good. You must not do this either. The Lord knows what is good and we don't. The Lord makes no mistakes." He smiles at the mother.

"The Lord is just in all His works and ways. He makes the heart of man sorrowful, not to torment them, but to teach them to be still. He teaches us that we must leave everything to Him, to learn to trust in Him, and to teach us that we may surrender everything into God's safe hands because He never does anything wrong, never."

The woman sighs deeply. She closes her eyes for a moment. What this boy says is so special. She has

to think deeply about it. "I feel you are right, that I have to go to the Lord with my grief about Maria. I often think about how she loved the Lord. It couldn't have been different. She couldn't speak yet; otherwise, I would have known for sure."

Leen nods. "We would like to know things for sure, but the Lord says: 'Trust Me, that I did that which is good. Be still and put everything into My hands.'" He gets up.

The mother gets up, too, and looks at him. Leen sees tears in her eyes. "I believe that the Lord sent

you to me. I was in such an awful condition this morning. I wanted to die, too, but now it looks a lot different, as if my eyes are opening. No, the Lord surely makes no mistakes. I have to think more about it, but it is much lighter within me already." She takes hold of both his hands and squeezes them softly. "Thank you for coming."

Leen becomes warm and shy. He wishes her well and goes home. His heart rejoices with a song of praise.

(To be continued)



Bible Stories for Little Ones

The Widow of Zarephath

(Based on 1 Kings 17:7-24)

After a time, the water in the brook Cherith became less and less. Since no rain fell, it finally dried up, and Elijah had no more water to drink. What must he do? Would he die of thirst? Had God not told him that he would drink of the brook? However, God did not forget him. He knew all Elijah's needs, and when the brook was dry, He had a new home for Elijah and new friends to take care of him. God spoke to the prophet again and told him to go to Zarephath and live there. Was there a friend for Elijah at Zarephath? Yes; God said, "I have commanded a widow woman there to sustain thee."

Elijah obeyed God right away. He arose and went to Zarephath. It was a long way off; when he came to the gate of the city, he was tired, faint, and hungry. There he saw a poor woman gathering sticks. Was this the woman whom God had chosen to take care of Elijah? Indeed, it was, but Elijah would soon hear from her own lips how very poor she was. However, Elijah knew that God, who had made the ravens bring him food, could also enable this poor widow to feed him.

Elijah called to the woman and said, "Bring me a little water, that I may drink." The poor widow was very kind; she was willing to give what she could, and she immediately went to fetch the water.

As she went, Elijah called again to her and said, "Bring me, I pray thee, a little bread in thine hand."

The poor woman looked very sad and said, "I have no bread. It is all gone. I have only a little handful

of meal in a barrel and a little oil in a jar. I am gathering two sticks, and I shall go and make some food for myself and my son, and we shall eat it, and then we must die."

It was as if she said, "I have nothing to spare for you."

This was sad indeed, but Elijah had a message for the poor widow, to comfort her in her sad circumstances. He said, "Fear not. Go and do as you have said, but make first a little cake for me, and afterwards make for thee and thy son. The Lord God of Israel says that the barrel of meal shall not waste, nor the cruse of oil fail, until the Lord sends rain upon the earth."

Did the woman believe the words of Elijah which he spoke in the name of the Lord? Yes, she was given faith to believe; she believed that Elijah's God had power to do this miracle, and she went and obeyed Elijah. She first made a little cake for the prophet, and then she made some for herself and her child, just as she was told to do.

Were the meal and oil all gone then? No, there was as much as there had been before she made the cakes. So, she put away the meal and the oil, and the next day she prepared them again. Were the oil and meal gone then? No, all was the same as before. God added to the meal and the oil every day and made the words true which His servant Elijah had spoken. Each morning there was just enough to feed them that day. In this way the poor widow, Elijah, and the

child always had enough to eat. This continued for many days.

However, after a time a new sorrow came into the poor woman's little family. They had lived happily together a long while, but it pleased God to send another problem to her. The widow's little boy fell sick and died. What a great loss for her! She had lost her husband, and now her child was also taken from her. She did not expect this to happen while the Lord was daily feeding them in such a wonderful way. What was she to do? She went at once to Elijah and told all her trouble to him.

Elijah himself had no power to raise the child, but he turned to the Lord in prayer, knowing that God was a God of wonders. We do not read that prior to this time it had ever taken place that a person who had died was raised to life. However, Elijah took the

dead boy from his mother's arms, carried him into his own room, and laid him upon the bed.

Then Elijah stretched out upon the child and prayed to God and said, "O LORD, let this child's soul come into him again." This he did three times. The Lord heard the voice of Elijah. The soul of the child came into him again, and he came back to life.

Then Elijah took the little boy and brought him to his mother and said, "See, thy son liveth." How happy the woman was! She told Elijah that now she was certain that he was God's prophet, and that the words which he spoke were words of truth.

We, too, have God's Word brought to us, but many do not want to believe that they are words of truth. Do ask the Lord to give you a believing heart. The poet sang, "His testimony sure, which ever shall endure, will make the simple wise."



Bible Quiz

Calm

Dear Boys and Girls,

What can make a person truly calm? We have so many worries, especially as we become older. We fret over so many things, great and small. We are like the disciples in the storm, who could not understand why the Lord Jesus was calm. The boat tossed up and down, and the disciples were very frightened. Great waves crashed against the little vessel, and water poured in. Jesus knew there would be a storm, but He took a pillow, lay down, and slept, as if it was a sunny day.

The Lord Jesus knew that His Father was in control, and He knew that He could safely leave His beloved disciples in the care of His Father. The disciples, however, did not understand. They reacted in fear and even sounded irreverent when they cried, "Master, carest Thou not that we perish?" They should have known that Jesus cared very much. That would have kept them from fretting and worrying so.

Aren't we the same? We worry....How will my history test go today? What if I fail? How will my parents have enough money to pay for that huge expense? Perhaps we will have to move. What if

I am sick tomorrow when I'm supposed to go to a friend's house? Then I can't go, and I am looking forward to it. Why does everything on the news sound so bad and scary? What will happen next, and will it affect me?

We all have such fears. Sometimes those worries can become so big that one can't sleep at night. The person lies there and worries, and worries, and worries...He is exhausted, but he cannot sleep. It would be better and more to God's honor if he would fall asleep like Jesus did on the rocking, creaking little ship. How can one do that?

When you worry whether it is at night or during the day, have you laid your cares by the Lord? Have you prayed about it? Do you know and believe that the Lord is ultimately in control of all things? That does not mean that every care will just dissolve and disappear. It does not mean that the Lord has to answer right away, nor does it mean He has to answer in YOUR way and the way YOU want it, but when we may leave the worry in God's hands, that already should and would give us relief. That can even give a calm when you have a storm (worry or problem) in your life.

Jesus arose and rebuked the wind, so that the sea became calm and the disciples no longer had to be frightened. That was in nature, but He is also able to give a calm and a rest to a troubled soul.

The Lord directs us in His Word to the only true Rest. "Come unto Me," the Lord Jesus says, "and I will give you rest."

Is your soul never troubled? By nature, we do not even worry about our soul. Do you only worry about the things of this life? Do you never think about the dangerous state your heart is in as long as it has never been renewed?

Then it would be better if you WERE frightened. Ask the Lord to give you a fleeing heart which flees for refuge to Him who alone can save our soul from perishing.

* * * * *

Fill in the blanks.

1. "Return unto thy rest, O my soul; for the LORD hath _____ bountifully with thee" (Psalm 116).

2. "And My people shall dwell in a peaceable habitation, and in sure _____, and in quiet resting places;" (Isaiah 32).

3. "Rest in the LORD, and wait _____ for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Psalm 37).

4. "Come unto Me, all ye that labour and are heavy _____, and I will give you rest" (Matthew 11).

5. "And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and _____ the winds and the sea; and there was a great calm" (Matthew 8).

6. "And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind _____, and there was a great calm" (Mark 4).

7. "And they came to Him, and awoke Him, saying, Master, master, we perish. Then He arose, and rebuked the wind and the _____ of the water: and they ceased, and there was a calm" (Luke 8).

8. Nine letters in the above verses have been underlined. Unscramble these letters to form two words and place them in the blanks below.

For the Older Children

Use the secret code found on the next page and write the message.

For the Younger Children

10. In Jonah 1:11, how is the water described? "The sea _____, and was _____."

Can you explain what these two words mean? _____

11. Read Jonah 1:12. When the mariners asked him, what was Jonah's solution which he said would make the sea calm again? _____

12. Who sent the storm? _____ Why? _____

13. Did the storm become calm after the mariners did as Jonah suggested? _____

Color the picture shown on the next page.

* * * * *

Answers to March's "White" quiz:

1. Lion 2 Samuel 23:20 & 1 Chronicles 11:22
2. The cold of snow in the time of harvest
Proverbs 25:13
3. All her household are clothed with scarlet
Proverbs 31:21
4. The angel's raiment Matthew 28:3
5. Jesus' raiment on the mount
of transfiguration Mark 9:3
6. Hid Job 6:16
7. Clean Job 9:30
8. Waters Job 24:19
9. Earth Job 37:6
10. Hail Job 38:22
11. Kings Psalm 68:14
12. Ashes Psalm 147:16
13. Stormy Psalm 148:8
14. Harvest Proverbs 26:1
15. Heaven Isaiah 55:10
16. Forsaken Jeremiah 18:14
17. Purer Lamentations 4:7
18. Thrones Daniel 7:9
19. Wool Revelation 1:14
20. Psalm 51:7
21. Isaiah 1:18
22. His staff became a snake, and when he put his hand into his bosom it became leprous.
Exodus 4:6. No
23. Miriam. She was jealous of the position God gave Moses. Yes.
24. Gehazi. He took of the gifts which Elisha had refused and lied about it. No.

Answers to previous quizzes were received in February from:

Martena Blom (2)
 Aryanna Breeweg (2)
 Julian Breeweg (2)
 Carly Brouwer
 Allison Ekema
 Kaylynn Ekema
 Samantha Grisnich
 Willard Groenendyk (4)
 Cheyenne Groeneweg
 Corina Jansen
 Micah Kievit
 Evanny Knibbe
 Rylan Knibbe (2)

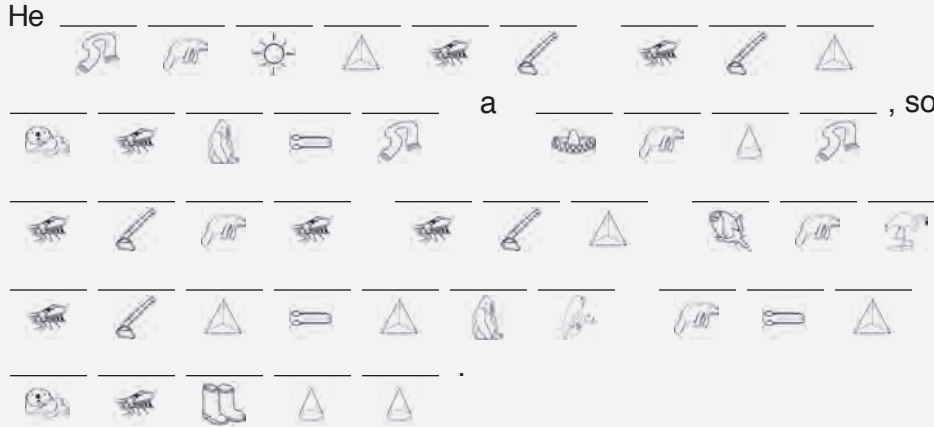
Sienna Knibbe (2)
 Vera Knibbe
 Carissa Mans
 Travis Mans (2)
 Abe Mol
 Teddy Mol
 Andrew Murphy
 John Murphy
 Carter Neels
 Blake Pannekoek
 Cassadee Pannekoek
 Lauren Pannekoek
 Lewis Rivers

Lilyana Rivers
 Sierra Spaans
 Eli Vande Waerd (2)
 Joelle Vande Waerd (2)
 Sophia Vande Waerd
 Wyatt Vande Waerd (2)
 Caleb Vogelaar
 Matthew Vogelaar
 Keegan Weeda
 Jayden Weeda
 Nathan Wesdyk
 Josie Ymker
 Lane Ymker



Please send your answers to the address shown below:

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



Answer: _____ 107



News & Announcements

■ Ministerial Calls

Extended:

To Rev. H. Hofman of Grand Rapids–Beckwith, Michigan, by the congregations of Aalburg, Capelle aan den IJssel–West, and Gorinchem, the Netherlands.

To Rev. P.C. Vlot of Krabbendijke, the Netherlands, by the congregation of Franklin Lakes, New Jersey.

■ Obituaries

WALLET, Henrietta Rebecca (“Rita,” nee Lobbezoo) – Age 64, February 15, 2026; Norwich, Ontario; Husband – Gerald (“Gary”); Children – Duane & Jen; 2 grandchildren; Siblings – Adrian & Neelje Lobbezoo, Len & Carolee Lobbezoo, Marsha & Alex Moens; In-laws – Ed, Ernie & Jaqueline, Wendy & Bart Veldhuizen. (Rev. E. Hakvoort, Isaiah 40:8.)

SCHOLTEN, Geraldine Henrietta Eleanor (nee Kersten) – Age 78, February 18, 2026; Otterville, Ontario; Husband – Johan (“John”); Children – Henry & Jacqueline, Connie & Kees Goud, Johanna & Layn Nieuwenhuyzen, Sarah & Geert Verweij, Laura & Arend Ten Hove; 20 grandchildren, 2 great-grandchildren; Siblings – Shona & Pete Vanderwal, Cathy & Isaac Stubbe, Evan & Ruth Kersten; In-laws – Henry & Marianne, George & Wilma, Dick & Audrey, Wilma; predeceased by brother-in-law Ernest. (Rev. E. Maljaars, Psalm 90:12.)

■ Eagle Bay Young Adult Retreat May 21-23, 2026

The Bethel Young Adult Group of Chilliwack, BC, is planning a young adults’ retreat (18+) for May 21-23, 2026, D.V. Join us to learn more about God’s Word, connect with others, and explore the beauty of Shuswap Lake. Find more details and register at bethelyoungadults.my.canva.site by April 30. If you have any questions, please contact us at bnrc.youthgroup@gmail.com

■ Classis East Youth Conference June 27, 2026

The Classis East Youth Conference date has been set for June 27, 2026, in Norwich, Ontario, D.V. All young people age sixteen and over, as well as young adults, are invited to attend. Further details will follow in the next issue of *The Banner of Truth*.

■ Opening of New Sanctuary in Rosthern, Saskatchewan

This past year the members of the Lutheran church have approached our people to inquire whether they would be interested in purchasing their church building, due to aging and declining membership. As a result, February 8, 2026, was a very special day for the Picture Butte branch of Rosthern. On this Lord’s Day, the members were enabled to take their seats in a new place of worship, namely, in Rosthern, approximately three blocks to the west of the Anglican church which they had rented for just over two and a half years.

The first psalter sung was 368:1-4. Rev. E.C. Adams informed the congregation that with the singing of the first line of the first stanza, the pulpit Bible would be opened. On the preceding Lord’s Day, the pulpit Bible had been closed with the singing of the final psalter and carried out of the sanctuary.



New sanctuary of the Rosthern branch

After the reading of the Law and the Scripture passage from Exodus 25:1-22, Rev. E.C. Adams asked for the Lord’s blessing upon the service and for His indispensable presence and favor in the future.

The text for this special morning was taken from Exodus 25:22: “And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”

This text speaks of God’s promises and blessings for the sanctuary, with four points:

1. A Sanctuary of Meeting
2. A Sanctuary of Communing
3. A Sanctuary of Mercy
4. A Sanctuary of Instruction

May it please the Almighty God of all grace to fulfill the four points of this text in this house

of worship. May the Lord add His indispensable blessing for the coming of Christ’s kingdom, to the glorification of a Triune God.

■ A New Title from Bible Truth Books

The History of Little Faith by William Huntington— “...with a full description of his pedigree, birth, parentage, and education; life, character, and behavior, stature, features, and properties, together with some of his dying speeches and confessions.”

We wanted to give a few words of introduction to this book. The author is one who should be well-known to us. His writings have been much treasured by both English and Dutch readers for their plain, simple, yet searching and discerning language. (In recent years, we heard of a person in the Netherlands who, in her older age, sought to learn the English language so that she could read more of Huntington’s writings.) Rev. Huntington wrote a wide variety of books, including three books about various aspects of his own life. *The Kingdom of Heaven Taken by Prayer* tells how the Lord led and converted him. Huntington’s *Bank of Faith* is about the Lord’s faithfulness and providential dealings in his life, while *The Naked Bow of God* is a word of warning about the Lord’s vengeance on the adversaries of God’s people. All of these books are available and are a worthwhile read.

The History of Little Faith is a book written by Huntington to “Feeble Folks” and Huntington begins by pointing his readers to Isaiah 35:3-5. For those familiar with Rev. van Reenen’s *Bert and Case* dialogues, the format of this book will be remarkably similar. It contains a series of twenty dialogues between “a certain Steward of His Majesty’s household” and “a rustic shepherd.” The two quickly become friends, and their twenty conversations center around Little Faith, a young but feeble prince in His Majesty’s household. The contents of the book, the truths that it contains, and its dialogue format make it a very interesting book to read.

The History of Little Faith has been unavailable to us for nearly thirty years, but in recent weeks we were able to locate a reliable supply of copies of this book. The pages are images taken from the 1799 edition, and despite the age of the original copy, the print is clear. However, we should mention to our readers that the Old English font was still in use in 1799 and therefore the letter “s” often

appears to be an “f” (similar to the Haak Bible in this regard). We hope none will let this become a stumbling block. After a few minutes of diligent reading, the reader’s mind has already adapted to the old font style. John Bunyan once wrote the following lines, and these seem fitting for Huntington’s book as well:

*Now may this little book a blessing be
To those who love this little book and me
And may its buyer have no cause to say
His money is but lost or thrown away...
And may it some persuade, that go astray
To turn their feet and heart to the right way.*
Hardcover, \$45.00, 388 pages.

The prices shown do not include postage.

Bible Truth Books
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Grand Rapids, MI 49501-1290
Phone / Fax: 616-776-2593
BibleTruthBooks@igateway.com
www.BibleTruthBooks.org

Anniversary and other announcements will be placed upon request. A donation for their placement would be appreciated. Please follow directions for check payment, shown in gray area at bottom of inside front cover. For consistency, copy size is limited. Send requests to James Okken, managing editor (see contact information at bottom of inside front cover.) Requests should be made **by the first of the month prior to the month of publication.**

■ ■ ■ *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. Consistories distribute the MP3s and CDs which are provided at no cost. 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.

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

EBEN-EZER CHRISTIAN SCHOOL, ST. CATHARINES, ONTARIO, is inviting applications to fill a full-time secondary teacher/administrator role. 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@ecs.school.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@ecs.school.ca

NETHERLANDS REFORMED CHRISTIAN SCHOOL, POMPTON PLAINS, NEW JERSEY. (Although this position has been filled on an interim basis, we are still in need of a permanent candidate.) 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 nrncs_office@nrncsnj.org

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, is seeking a dedicated and people-focused elementary vice principal to join our leadership team next school year. This is a unique opportunity to make a daily difference in the lives of children in a positive environment, prayerfully seeking guidance from God’s Word. We are looking for an NRC, RCNA, or ORC member in good standing who shares this vision and who will serve as a dedicated presence in our school community. If you have a heart for children, a gift for leadership, and a desire to serve, we would be overjoyed to hear from you. Training and mentoring will be provided for the right candidate. Questions can be directed to Andrew Korevaar at elementaryprincipal@rcsnorwich.com or 519-495-6629. Interested applicants are invited to submit a resumé and brief letter of interest to hr@rcsnorwich.com

TIMOTHY CHRISTIAN SCHOOL, CHILLIWACK, is seeking a principal as our principal prepares for retirement. We seek a leader with a calling to oversee the school in faithful submission to God’s Word. One will provide spiritual, academic, and organizational leadership; cultivate strong relationships with board, faculty, students, and parents; and preserve/strengthen the culture of TCS. The successful applicant should be:

- Member of the NRC
- Eligible for a BC teaching certificate
- Demonstrate proven educational leadership

Applicants who are still completing qualifications are welcome to inquire, as a mentored transition may be considered. Direct your inquiries to the principal, Doug Stam, at dstam@timothychristian.ca or school board president, Kevin Romeyn, at kevinromeyn@timothychristian.ca. Submit applications to the school board president.

■ ■ ■ Teachers/Assistants

CALVIN CHRISTIAN SCHOOL, COALHURST, ALBERTA, invites applications for elementary or secondary teachers to begin in August 2026. Applicants must be members of the NRC, or a closely-related denomination, and must be eligible for Alberta certification. Any inquiries should be directed to the principal, Mr. Marc Slingerland, at 403-381-3030 or inquiries@ccschool.ca. Should the Lord incline your heart to apply, please submit a cover letter and resumé with references to inquiries@ccschool.ca

EBEN-EZER CHRISTIAN SCHOOL, ST. CATHARINES, ONTARIO, is inviting applications for elementary and middle school teaching positions. 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@ecs.school.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@ecs.school.ca

EBENEZER CHRISTIAN SCHOOL, SHEBOYGAN, WISCONSIN, has an opening for a full- or part-time teacher or coordinator to monitor, oversee, and assist the students with their homeschool curriculums. We have a range of students from grades K-7. For more questions regarding this position, please contact Andrew Van Stelle at 920-452-1967 or email amtrees@excel.net

Time is a most precious commodity; eternity depends on how it is spent. —George Swinnock (1627-1673)

EMMANUEL CHRISTIAN SCHOOL, LYNDEN, WASHINGTON, is accepting applications for the 2026-2027 school year. We welcome applicants at the elementary, middle, or high school level. To apply or request more information, please contact the administrator, Ms. Beth Bleeker, at 616-826-7663 or email bbleeker@nrclsynden.org or the school board president, Mr. Jerry DeBruin, at 360-224-0901 or email jdebruin3797@gmail.com

MOUNT CHEAM CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA, anticipates an URGENT NEED for the next school years with multiple openings for teachers in elementary and secondary grades. Applicants must hold or be eligible for BC certification and subscribe to the faith identity of the MCCS Society and the Reformed Congregations in North America. Inquiries should be addressed to the principal, Mr. Jan Neels, at jneels@mccs.ca. Please send your application, along with supporting documentation, to Mr. Jan Neels and to the board secretary, Mr. Jacob Kerkhoff, at jkerkhoff@mccs.ca. See also www.mccs.ca

NERIAH CHRISTIAN SCHOOL, CALGARY, ALBERTA, has a unique opportunity for a full-time teacher to join our small school. While all applications are welcome, we are in most need of a teacher for our students in middle and high school. We are seeking an organized individual who is willing to learn, a team player, and able to transition between grade levels during a school day. While a certified teacher is preferred, we welcome all applicants who are passionate about teaching. For more information, please contact the principal, Darlene Dekker, at darlene.dekker@neriahcs.ca or school board president, Mr. Daniel Visser, at 403-554-1097 or by email visser.daniel@outlook.com

NETHERLANDS REFORMED CHRISTIAN SCHOOL, CORSICA, SOUTH DAKOTA, is seeking applicants, initially, to fill a full-time teaching position for the high school grades and secondly, to possibly consider duties of a principal in the future. The applicant should be highly self-motivated, versatile, and one who loves the old truths and paths. NRC membership is required. A teaching certificate is appreciated but not required. For more information on this position, please contact the school board president, Mr. Cornie Blom, at 605-680-0557. Applications should be sent to Cornie Blom, 37885 275th St., Corsica, South Dakota 57328, or emailed to clerk Brad Spaans at kjspaans05@gmail.com

NETHERLANDS REFORMED CHRISTIAN SCHOOL, ROCK VALLEY/SIOUX CENTER, IOWA, is seeking to fill teaching positions in elementary, 7-12 math, and other secondary subjects. These positions are part-time or full-time and can be combined depending on qualifications and experience. For further information, please visit www.nrcsia.com or contact the principal, Mr. Daniel Breuer, at dan.breuer@nrcsia.org or call 712-476-2821.

PROVIDENCE CHRISTIAN SCHOOL, KALAMAZOO, MICHIGAN invites qualified candidates to apply for elementary and middle school positions that may be open. For more information regarding possible openings or for application forms, please contact the administrator, Mr. Tom Kwekel, at tkwekel@pcskzoo.com or call 616-644-2661.

REHOBOTH CHRISTIAN SCHOOL, NORWICH, ONTARIO, invites applications for several positions for the coming school year, including:

- Part-time middle school music teacher
- Part-time student counsellor (approximately one day per week)

- Part-time middle school shop teacher (with the possibility of more)
- Two high school teachers (strengths in math and/or science are an asset)

For information about elementary opportunities, contact Mr. Andrew Korevaar at elementaryprincipal@rcsnorwich.com or 519-495-6629. For information about secondary opportunities, contact Mr. Gerrit Ten Hove at secondaryprincipal@rcsnorwich.com or 519-536-3689. We also invite inquiries about our locally developed teacher training program, which offers a blend of paid teaching, mentorship, and training. Cover letters and resumés should be submitted to hr@rcsnorwich.com. Applications will be reviewed, and applicants selected for interviews will be contacted by the school board.

TIMOTHY CHRISTIAN SCHOOL, CHILLIWACK, BRITISH COLUMBIA, is in need of a middle/high school teacher. We are looking for teachers who are excited about teaching and are dedicated to nurturing the hearts of young people. We have a definite need in middle/high school for the upcoming school year but would encourage secondary and intermediate grade-level applicants. If you are such a teacher, please apply to join our team. Applicants need to be certifiable to teach in British Columbia. For information and/or an application form, please do not hesitate to contact Mr. Doug Stam, principal, at dstam@timothychristian.ca, or Mr. Kevin Romeyn, school board president, at kevinromeyn@timothychristian.ca

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:

Name: advertising@nrcea.education
 Password: **Schooljobs!**

A Portion for All (continued from page 85)

There would still be hope for the congregations in this great country if some were to be found among the rising generation who have been taught a knowledge of self and have learned to know something regarding that redemption which is alone to be found in the blood of the Lamb.

Fathers and mothers and elderly people among us, may God have compassion upon us, so that the revelation of the love of God in Christ Jesus, which is declared in the Word and confirmed by the Holy Ghost, may be an eternal blessing to you. May the Lord stir up His people and quicken His heritage so that we may be privileged to speak and testify of the wonders God has wrought, to the glory of His most holy name.

Hearty greetings to all, your well-wishing minister
 Grand Rapids, Michigan, May 25, 1948. □

Dear reader, the article started on page 85 is an example of a series of letters or articles written by Rev. W.C. Lamain under the heading "A Portion for All." They were included in *The Banner of Truth* for five years starting in 1947, the year Rev. Lamain came to America and to Beckwith (formerly Crescent Street). There are approximately sixty of these articles. We recommend them for your reading. They are on Digibron.nl and can be found using this link:

<https://tinyurl.com/BannerAPortionForAll>

Christ Dwells in Heaven but Visits on Earth

When mourners stand and hear me tell
What beauties in my Saviour dwell,
Where He is gone, they fain would know,
That they may seek and love Him, too.

My best Beloved keeps His throne
On hills of light, in worlds unknown;
But He descends and shows His face
In the young gardens of His grace.

In vineyards, planted by His hand,
Where fruitful trees in order stand,
He feeds among the spicy beds,
Where lilies show their spotless heads.

He has engrossed my warmest love;
No earthly charms my soul can move;
I have a mansion in His heart,
Nor death nor hell shall make us part.

He takes my soul, ere I'm aware,
And shows me where His glories are;
No chariots of Amminadib
The heavenly rapture can describe.

O may my spirit daily rise
On wings of faith above the skies;
Till death shall make my last remove,
To dwell for ever with my Love.

—Isaac Watts