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THE MESSENGER

THE OFFICIAL PUBLICATION OF THE FREE REFORMED CHURCHES OF NORTH AMERICA



IN EVERYTHING
Give Thanks
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THE FREE GRACE OF CHRIST TO A LEPER

"When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

Matthew 8:1-4

Two examples of faith and love are taught in this Gospel: one by the leper and the other by the centurion. Let us first consider the leper. This leper would not have been so bold as to go to the Lord and ask to be cleansed if he had not trusted and expected with his whole heart that Christ would be kind and gracious and would cleanse him. For because he was a leper, he had reason to be timid. Moreover, the law forbids lepers to mingle with the people. Nevertheless, he approaches, regardless of law and people and of how pure and holy Christ is.

Faith

Here behold the attitude of faith toward Christ: it sets before itself absolutely nothing but the pure goodness and free grace of Christ without seeking and bringing any merit. For here it certainly cannot be said that the leper merited by his purity to approach Christ, to speak to Him, and to invoke His help. Nay, just because he feels his impurity and unworthiness, he approaches all the more and looks only upon the goodness of Christ. This is true faith, a living confidence in the goodness of God. The heart that does this has true faith; the heart that does it not has not true faith; as they do who keep not the goodness of God and that alone in sight, but first look around for their own good works, in order to be worthy of God's grace and to merit it. These never become bold to call upon God earnestly or to draw near to him.

Now this confidence of faith or knowledge of the goodness

of Christ would never have originated in this leper by virtue of his own reason if he had not first heard a good report about Christ, namely, how kind, gracious and merciful He is, ready to help and befriend, comfort and counsel every one that comes to Him. Such a report must undoubtedly have come to his ears, and from this fame he derived courage, and turned and interpreted the report to his own advantage. He applied this goodness to his own need and concluded with all confidence: to me also He will be as kind as His fame and good report declare. His faith therefore did not grow out of his reason, but out of the report he heard of Christ, as St. Paul says: “Faith cometh of hearing, and hearing by the Word (or report of Christ)” (Romans 10:17).

This is the Gospel that is the beginning, middle, and end of everything good and of all salvation. For we have often heard that we must first hear the Gospel and after that believe and love and do good works; not first do good works and so reverse the order, as the teachers of works do. But the Gospel is a good report, saying, or fame of Christ, how He is all goodness, love and grace, as can be said of no other man or saint. For even if other saints have a good report and reputation, it is nevertheless not the Gospel, unless it tells alone of the goodness and grace of Christ; and if it should include other saints also, it is no longer the Gospel. For the Gospel builds faith and confidence alone upon the rock, Jesus Christ.

You see therefore that this example of the leper fights for faith and against works. For as Christ helps him out of pure grace through faith without any works or merits of his own, so He does for every man, and would have all to think thus of Him and expect from Him like aid. And if this leper had said: “Behold, Lord, I have prayed and fasted so much; I beg you to look upon this and on account of it make me clean” – if he had come in this manner, Christ would never have cleansed him. For such a person does not rest upon God’s grace, but upon his own merit. In this way, God’s grace is not praised, loved, magnified nor desired; but one’s own works deprive God of His honor and rob Him of that which is His. This is to kiss the hand and to deny God, as Job 31:27-28 says: If “my mouth hath kissed my hand; this also were an iniquity to be punished by the judges; for I should have denied God that is above;” and Isaiah 2:8: “They worship the work of their own hands,” that is, the honor and confidence they ought to give to God, they attribute to their own work.

Love

Furthermore the example of love is presented here in the love of Christ to the leper. For you see here how love makes a servant of Christ, so that He helps the poor man freely without any reward, and seeks neither advantage, favor, nor honor thereby, but only the good of the poor man and the honor of God the Father. For this reason, He also forbids him to tell anyone, in order that it may be a pure, sincere work of free and gracious love.

This is what I have often said, that faith makes of us lords and love makes of us servants. Indeed, by faith we become gods and partakers of the divine nature and name, as is said in Psalm 82:6: “I said, Ye are gods; and all of you children of the Most High.” But through love, we become equal to the poorest. According to faith we are in need of nothing, and have an abundance; according to love we are servants of all. By faith, we receive blessings from above from God; through love, we give them out below to our neighbor. Even as Christ in His divinity stood in need of nothing, but in His humanity served everybody who had need of Him. Of this we have spoken often enough, namely, that we also must by faith be born God’s sons and gods, lords and kings, even as Christ is born true God of the Father in eternity; and again, come out of ourselves by love and help our neighbors with kind deeds, even as Christ became man to help us all.

And as Christ is not God because He first merited divinity by His works or attained to it through His incarnation, but has it by birth, without any works, even before He became man; so we also have not merited by works or love sonship with God, so that our sins are forgiven, and death and hell cannot injure us; but without works and before our love, we have received it in the Gospel by grace through faith. And as Christ first became man to serve us after being God from eternity; so

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MEDITATION

we also do good and exercise love to our neighbour, after we have become pious, free from sin, alive, saved, and sons of God by faith.

Submission


When the leper here limits his prayer and says: "Lord, if thou wilt, thou canst make me clean," it is not to be understood as if he doubted the goodness and grace of Christ. For such a faith would be of no value, even if he believed that Christ was almighty and was able to do and know all things. For that is living faith, which does not doubt that God is also good to us and is graciously willing to do what we ask. But it is to be understood in this way: faith does not doubt the good will God has toward a person by which He wishes him every good; but it is not known to us whether what faith asks and presents is good and useful for us; God alone knows this. Therefore, faith prays in a way that it submits all to the gracious will of God, whether it is for His honor and our good, and yet it does not doubt that God will grant it, or, if it cannot be granted, that His divine will withholds it in great grace because He sees it is better not to bestow it. But in all this, faith nevertheless remains certain and sure of God's gracious, will, whether He gives or withholds, as St. Paul also says in Romans 8:26, we know not how to pray as we ought, and as the Lord's Prayer bids us to prefer His will and to pray for it.

This is what we have often said: we ought to believe without doubting and without limiting the divine goodness; but we ought to pray with the limitation, that it may be His honour, His kingdom and will, in order that we may not limit His will to time, place, measure, or name, but leave all that freely to Him. For this reason, the prayer of the leper pleased the Lord so well and was soon heard. For where we submit to His will, and seek what is acceptable to Him, He cannot refrain from doing in return what is acceptable to us. Faith inclines His favour to us and submissive prayer inclines Him to grant us what we pray for. ❶


Martin Luther

Taken from *Sermons of Martin Luther*, vol. 2: Sermons on Gospel Texts for Epiphany, Lent & Easter (Albany: Ages Software, 1997), 55-58

Therefore, faith prays in a way that it submits all to the gracious will of God, whether it is for His honor and our good, and yet it does not doubt that God will grant it, or, if it cannot be granted, that His divine will withholds it in great grace because He sees it is better not to bestow it.



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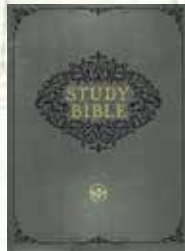
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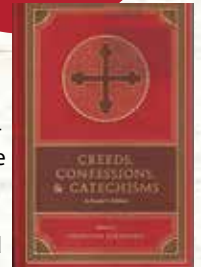
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By Derek Prime

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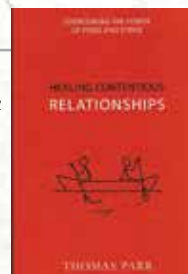


The Trial of the 16th Century: Calvin & Servetus-- A faithful examination of the role of John Calvin in the execution of Michael Servetus.

By Jonathan Moorhead

The execution of Michael Servetus (1511-1553) is one of the most debated events in the life of John Calvin (1509-1564). It has left an indelible stain on Calvin's reputation, and unfortunately, the retelling of the story is often dependent on the historian's relationship to Calvinism. Jonathan Moorhead here seeks to give a faithful narrative of the role of John Calvin in the execution of Michael Servetus. He examines the life of Servetus, with emphasis given to his education, publications, and relationship with John Calvin. Understanding the extent of Calvin's power in Geneva at the time of the trial is critical to understanding the events, as is the context of executing heretics throughout history, and in particular, in the 16th century. This book will challenge readers to think critically about the ethics of telling history, the standards of properly judging previous generations, and the benefits of this study for the building up of the Body of Christ. Softcover, 104 pages, Christian Focus Publications

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The Best Day of the Week: Why We Love the Lord's Day

By William Boekestein

What is so great about the Lord's Day? In this book, children will hear the story of what happens on any given Sunday and why. From resting from our usual jobs to gathering as a church to worship, the Lord's Day is a special day for honouring the Lord - it's all in the name! Children will see how the Lord's Day also helps them trust in Jesus and get ready to live for God on all the other days of the week. Let us learn to love the Lord's Day. After all, it is the best day of the week! For ages 2-7 years (2-4 read to me; 5-7 read myself). Hardcover, 40 pages, Reformation Heritage Books

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CRUCIFYING AND ENLIVENING CHURCH- ATTENDANCE

We are familiar with the truth that God is pleased to use the preaching of His word to save and sanctify people. After all, “faith cometh by hearing, and hearing by the word of God” (Rom. 10:17) and “it pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1:21). Peter also exhorts: “the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore ...As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious” (1 Pet. 1:25-2:3). Initial and ongoing conversion comes through preaching.

We can never extol the God-ordained role of preaching enough and we have more sermons we could listen to than we have hours in the week. These realities raise the question: how does the gathering of the congregation contribute to this chief means of grace? What difference does it make whether we choose to listen to the preaching of our favourite preacher at home on the Lord’s Day or during our commute to work, or whether we come to church to gather with our congregation? This question could be answered from various vantage points, but the focus here will be on church attendance as a means through which the Spirit of Christ works conversion, as a crucifixion of the old nature and an enlivening of the new man.

1. Being exposed to testing people

We sometimes dream of perfect congregations where the fear of God, trust in Christ, and love to God and one another is palpable every moment. The congregations we know least can seem the closest to this ideal and the ones we know best can seem furthest from this ideal. Why are we placed in congregations with things that irritate or bother us? Those parents over there don’t control their children; look at how that young couple dresses; that elderly woman has such a sharp tongue; that other person thinks he knows it all; that organist’s timing is off and the other organist is too loud or soft; I’m in that elder’s district but he hasn’t visited me in two years; that lady seems to have something against me; that one over there so hurt me years ago; and the minister, well, where shall I begin? Isn’t it easier to avoid all those distracting irritations?

Maybe it is easier, but mortification is not about what is easy. Being confronted with irritations and even serious hurts are God’s means to test us and expose things in our hearts and lives. They expose our lack of a host of virtues, such as patience, forbearance, kindness, love, wisdom, firmness, zeal, self-denial, and/or a forgiv-

ing spirit. Our lacks and sins were there already under the surface, but are brought to the surface by the presence and practices of others. God exposes them so that we would hunger the more for the word preached to be a means of grace to convert, mortify sin, and increase the fruit of the Spirit. Someone easily can think he “loves the brethren” when he selects the “brethren” whom he wishes contact, but true love of the brethren is a richer divine grace.

2. Benefiting from grace in people

We would bring dishonour to God’s grace in the church to act as if church-going is just to come in contact with difficult people. There are enough of those in the world. In the church, we will find those from which we can learn much because they have been taught much by Christ, the chief prophet, who is present in His church. Being with ones whom we know feed on the Word of God can be a means to stir us to take more earnest heed to that Word. God can stir our hearts toward receiving the Word as we glance over and sense others are affected by the Word or as we hear them sing. God can expose our lack of grace when, after the service, another speaks of the wonder of grace out of the abundance of their heart with tears of amazement. He can also use us hearing another lament the plague of their heart to expose our own spiritual malady. He can encourage as another says, “Come and hear, all ye that fear God, and I will declare what he hath done for my soul” (Ps. 66:16). Posture in worship, comments made, gestures shown, observed interactions among others, and conversations engaged in are so valuable. So too are intentional interactions with those who truly care about us, seek to draw us out, and help us in different ways. While the preaching is the core of the worship service, going to God’s house with others is an added means of grace.

**“Come and hear,
all ye that fear
God, and I will
declare what he
hath done for
my soul”
(Ps. 66:16)**

3. Ministering to people in need

The flipside of the above point is the call to be a means of good for others. Whatever God gives, He gives to also equip to serve others. A false humility or selfish passivity may say: I have no gifts, so this point does not apply to me. But love for the brethren, which is a mark of grace, draws towards the brethren, especially as they gather around the means of grace. There we may learn about their needs and struggles. Learning about them, we may be stirred to pray for them, provide practical support, and speak a word in season. The classic illustration of scattered coals dying out and gathered coals continuing to glow applies here. The many “one another” texts in the gospels and epistles are not to function simply while attending church, but do come to special expression as the church gathers together for worship. It is striking that when Colossians 3 teaches about the life of conversion, the sins to be mortified are practices that isolate and divide people. The “things above” to be put on are especially graces which are shown in the believer’s relationship to other members of the church.

4. Being challenged by God’s whole Word

At home, we are in full control of what we hear and do not hear. We can select the preaching that most suits us. We can even stop a preacher mid-sentence and turn to another sermon. But when we are in our own church, we are under a pulpit overseen by our elders. We are in a bench surrounded by people and cannot just leave at whim. We must sit and listen to that sermon, whether we find it strong or weak, addressing things we think are relevant or not, whether it makes us uncomfortable as it exposes our sin or encourages with God’s grace. Gathering under the Word is a means to correct our one-sidednesses and overcome resistance to any teachings of God’s Word.

The correlate reality is the importance of being under a ministry that preaches the whole counsel of God in Scripture proportion and with pastoral concern. Ministers can also be one-sided or fail to bring out certain truths. Feeding on the inspired and preached Word during the week can be a help when that is the case; however, a minister’s weaknesses is also a means to stir up prayer

EDITOR: Dr. Gerald M. Bilkes
2692 Bridge Place NE
Grand Rapids, MI 49525
USA · T: 616.977.0599 ext.121
E: jerry.bilkes@prts.edu

ASSISTANT EDITOR:
Rev. David H. Kranendonk
T: 616.290.4125 · E: kranendonk@frcna.org
*The Editors report to the Synodical
Publications Committee.*

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for the minister and the congregation. If our church is not vacant, we sit under the ministry of our own pastor and among fellow church members for whom we are bound to pray. Gathering with a real minister and real congregation so impresses upon us the need for the work of the Holy Spirit through His Word. Being able to select exactly what we hear has a greater danger of us simply being pleased with what we hear without pleading for God to use weak means to bless His whole Word to us and others by His Spirit.

5. Being where Christ works

As is confessed more often in corporate prayer for those who are not able to gather with the congregation, God is not bound to time or place. The high and lofty One whose name is Holy dwells with the poor and contrite spirit, even when that person is all alone (Isa. 57:15) or listening to a sermon while going for a walk. Yet, the worship service is a meeting of God with the congregation. The call is to come physically and spiritually into His presence in worship. Being created as bodies and souls so bound together, we are called to come into God's house with the whole of our being.

Dr. M. J. Kater draws attention to the context of the familiar words of Hebrews 10:25: "not forsaking the assembling of ourselves together." It is set within the three calls: "Let us draw near," "let us hold fast the profession of our faith," and "let us consider one another to provoke unto love and good works." The ground of these calls is "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). The heavenly sanctuary is bound with the place where the congregation gathers (Heb. 12:22-24). The access to God's presence is through the blood of Christ, which leads to the second ground of these calls: "having an high priest over the house of God" (Heb. 10:21). God's house is His church that manifests itself in its gatherings under Christ, as the great High Priest. The greatest motivation to draw near, hold fast, and serve one another in the assembling of ourselves together is Christ's own presence as the great High Priest who lives to reconcile sinners to God and give His Spirit to convert, sanctify, and lead into fellowship with God and with each other.

Church-attendance is one of God's means to conversion because the Christ who uses this means is present. What a hope-giving reality that is for those who need that grace of conversion! What a privilege to come with all that need to where this Christ works primarily through the preaching, but also through other means! ¹

Dr. D. H. Kranendonk is Assistant Editor of The Messenger. This editorial was inspired by an article written by Dr. M. J. Kater (professor at the Theological University of Apeldoorn), entitled "Kerkgang en opgang onopgeefbaar voor gemeente en individu," and published in Reformatorisch Dagblad of August 26, 2022. ¹

FINDING BLESSEDNESS IN SEASONS OF LAMENT

Meditations on Psalm 119

THE PATH OF LIFE – Blessedness in Seasons of Lament by J. Stephen Yuille. Foreword by Sinclair B. Ferguson. Published by Reformation Heritage Books, Grand Rapids, Michigan, 2019. Softcover, 205 pages.

If you, like Sinclair Ferguson, were raised in a church where the Psalter is the primary song book for young and old, you may identify with his remarks in the Foreword, where he writes: “I have learned to walk from Psalm 23; “to sing the blues” in the words of Psalms 42, 43, and 102; to mourn in the words of Psalm 40; to confess my sins through the words of Psalm 53...” (p. x).

Here is a contemporary author from a different background who also loves the Psalms. His book focuses on Psalm 119, which he summarizes in the “Conclusion” as the “psalm we want when collapsing under the burden of sin, melting in the fire of affliction, or bearing the weight of sorrow... Here is comfort for bearing sorrow, strength for enduring difficulty, trust for facing uncertainty, and peace for overcoming anxiety. Even in his extremity, the psalmist finds joy in the blessed God” (p. 199).

The title of this book, *The Path of Life* is taken from Psalm 16, where the psalmist points us heavenward to God, because in His “presence is fullness of joy,” and at His “right hand there are pleasures forevermore” (v. 11). While this path is “revealed throughout Scripture, it is most clearly delineated in the books of Psalms,” Yuille states (p. xiii). It is noteworthy that the book of Psalms includes 39 individual laments and 23 corporate laments, indicating that lament “figures prominently in the experience of God’s people” (p. xiv).

We turn to them when the pain is chronic, the illness is incurable, and the cancer is inoperable. We turn to them when the earthquake decimates a village, the flood sweeps away an entire family, and the terrorist’s bomb explodes in the crowded marketplace. We turn to them when the persecution is unavoidable... We turn to them when the relationship has become poisonous: the son is belligerent, the mother is domineering, the sister is vindictive, or the father unloving. We turn to them when the days are oppressively gray and sadness has set in like a thick fog, hiding all from view. We turn to them when the horror of sin overwhelms like a tsunami—when we see the world as it really is—from the gas chambers of Poland during World War II to the abortion mills of America in our day.... Turning to the psalms of lament, we discover that they express in words what we often struggle to articulate (p. xv).

To explain this more fully, the author has chosen Psalm 119, not because it is the longest Psalm, but because it is a prayerful meditation on significant truths which are repeated in various ways throughout this psalm. This is set forth by Yuille in 26 chapters, which pairs the verses of this psalm under themes such as, “A Blessed God,” “Devoted to God’s Word,” “Cleansed by God’s Word,” “The Dark Night of the Soul,” ending with the chapter, “A Wandering Sheep.”

From a redemptive historical perspective, there are echoes of Christ’s saving attributes throughout the psalm (e.g. verses 19, 22, 61, 107). The author makes references to Christ in the Gospels and other relevant


portions of Scripture. There are illustrations to amplify the practical implications and the author often quotes esteemed Reformed theologians from the past—Augustine, Calvin, Owen, Spurgeon, and J. C. Ryle—as well as contemporary ones such as Lloyd-Jones, Jerry Bridges, Hywel Jones, and Kevin DeYoung. Most of the short chapters include a prayer drawn from the psalm portion which is explained and a conclusion summarizing the truths taught, pointing to one or more of God’s attributes, such as His goodness, grace and mercy, holiness, majesty, or sovereignty.

Page after page contains rich advice, encouragement, comfort, and exhortation to seek God’s grace in His Word, in prayer, in faith, and with trust. As you read, you will savour nuggets like: “We must learn that blessedness doesn’t flow from temporal and material circumstances, but from eternal and spiritual realities” (p. 127). “God upholds us by strengthening our anticipation of that day. This doesn’t happen by careless disregard for His word, however, but by developing well-worn paths in our minds based on His Word” (p. 138). God is merciful in the midst of trouble. He either removes us from trouble or supports us in trouble. This is crucial. God has neither

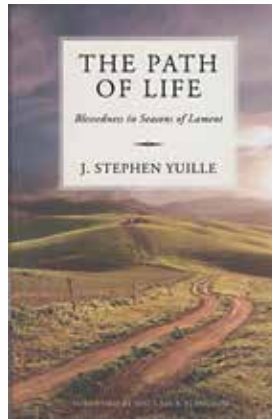
promised temporal deliverance from every trial nor that we will live above the turmoil of this fallen world. But “He has promised to sustain us through seasons of lament by reviving our sense of His distinguishing love as revealed in His word” (p. 143). Every chapter is full of spiritual counsel. Commenting on Psalm 119:132, which says, “Look upon me and be merciful to me,” Yuille states that we must “remember we are sinners who stand in need of God’s mercy at every moment” (p. 151). “Our faith isn’t rooted in understanding *why* things happen as they do but in understanding *who* controls all things. In other words, our faith is rooted in God—His knowledge, sovereignty, and incomprehensibility” (p. 175).

You need not try to read the whole book in one sitting. Read it thoughtfully chapter by chapter, perhaps for personal devotions. By meditating on the rich content, you will be drawn closer to God, whatever your lament. Always, the author points to one or more of God’s blessed attributes to lead you to the “Rock that is higher” — the Lord Jesus Christ.

“Despite God’s invisibility, He is over all, through all, and in all. He is present and in control of all things. In prosperity and adversity, in peace and conflict, in joy and sorrow, in good and bad, in life and death, we know that none of it happens apart from His will... Although we don’t know why He seems to hide Himself at times, we know that from everlasting to everlasting He is king!” (p. 182). Have we wandered? “Repentance is the way back from wandering. We must turn back. How? (1) *Confess* – don’t blame your spouse, church, or anything other than yourself; (2) *Grieve* – for rejecting Christ; (3) *Plead* – pray Psalm 51:1 with David (p. 196).

Highly recommended, also as an example for holding the Psalter high in worship, singing, and teaching our children. 

**This book and others may be purchased in Canada at Reformed Book Services in Brantford, Ontario, and at Reformation Heritage Books, Grand Rapids, Michigan, U.S.A.*



THE ORDER OF SALVATION (2)

UNION, ELECTION, AND CALLING

Last month, we learned that the order of salvation consists of a number of phases or aspects of the Holy Spirit's application of the redemption accomplished by Christ to the hearts and lives of His people. The sequence of this order is as follows: calling, regeneration, faith and repentance, justification, sanctification, and perseverance. We noted that this order is not a series of chronologically successive steps, but rather a way of salvation with various distinct aspects. It is also important to understand that these various aspects of salvation are bound together and based on another important doctrine.

According to John Murray, the order of salvation is founded on the doctrine of the union of believers with Christ. "Union with Christ," he says, "is the central truth of the whole doctrine of salvation... It is not simply a phase of the application of redemption, it underlies every aspect of redemption."

Anthony Hoekema agrees with Murray and writes: "The interrelatedness between union with Christ and the role of the Holy Spirit in our salvation is obvious. Only through the Spirit can we become one with Christ and can Christ live in our hearts."

Union with Christ

Scripture abounds with references to this doctrine in two ways: it teaches us how believers become one with Christ and how Christ comes to live in them. The apostle Paul writes, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). The same apostle also testifies, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Union with Christ goes all the way back to eternity, when God chose His people in Christ. He predestinated them to be saved by His Son before the creation of the world, even before human beings existed. But while this union has its roots in divine election, it must be seen as a *projected union* which would not go into actual effect until Christ would actually redeem His own and make them partakers of His redeeming work *after* they had come into existence.

Some Reformed theologians believe that the elect enter the world as already saved by Christ because of His pre-temporal agreement made in the covenant of redemption to redeem those the Father had given Him. The elect, according to this theory, need only to be made aware of their privileged spiritual status through the preaching of the Word.

They are wrong. Scripture teaches that all sinners, elect and non-elect, enter the world as lost and condemned sinners who need to be convicted of their sin. As Murray writes:

We do not become *actual* partakers of Christ until redemption is effectually applied. Paul, in writing to the believers of Ephesus, reminded them that they were chosen in Christ before the foundation of the world, but he also reminded them that there was a time when they were without Christ, alienated from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world (Eph. 2:12), and that they were by nature children of wrath even as others (Eph. 2:3). Although they had been chosen in Christ before time eternal, yet they were Christless until they were called effectually into the fellowship of God's Son (1 Cor. 1:9).

With the last statement, Murray introduces us to the first phase of the order of salvation through which the Holy Spirit takes the elect, as He begins to apply Christ's redemption to their heart and lives.

Effectual Calling

While most theologians simply speak of calling, Murray adds the adjective *effectual*, because that is what Paul means when he uses the word call as one of the links in the unbreakable chain of salvation in Romans 8:30. According to Murray, whenever the New Testament mentions calling with reference to bringing sinners into a saving relationship with God, the proper adjective is "effectual," and not "universal."

The word universal denotes a more general or wider aspect of the divine call extended to all who hear the gospel. Examples are passages such as Matthew 28:19, in which Jesus issues His great commission to "Go and make disciples of all nations," as well as Matthew 22:14 and Luke 14:8-24, which contain the parables of the Wedding Feast and the Great Supper. These parables point to Christ's wide and generous invitation to come to the Gospel celebration. In both parables, however, the sad conclusion is that while many were called, only few were chosen. The meaning of this last statement will be explained later, but we will first examine the nature of the effectual call.

The Difference Between the Effectual and Universal Call

The following observation made by John Murray is very important in identifying the difference between these two calls.

It is very striking that, in the New Testament, the terms for calling, when used specifically with reference to salvation, are almost uniformly applied, not to the universal call of the gospel, but to the call that ushers men into the state of salvation and is therefore effectual. There is scarcely an instance where the terms are used to designate the indiscriminate overture of grace in the gospel of Christ. Hence the all but uniform meaning is that which is fixed by such well-known passages as Romans 8:30

That this passage, along with verses 28 and 29, refers to sinners who respond positively to the call extended to them and are saved as a result is clearly implied by the word "purpose" in verse 28. Paul there writes "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This phrase, "according to," which may also be translated "because of," means that God from eternity had a definite plan and purpose to save a certain number of people that were not yet created and had not yet fallen into sin. As Martyn Lloyd-Jones explains: "The great comforting promise is that God will overrule all things for the good of those who love Him, those who are the called. And they are 'called' and love God because of His purpose. That is the ultimate explanation of the foreknowledge, predestination, calling, justification, and glorification."

Many more Scripture passages speak of God's purpose in saving His elect. In Romans 9:11, Paul, referring to Jacob and Esau, writes that "the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." In 2 Timothy 1:9, the apostle, speaking of God as the sole Author of salvation, says, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Another key passage pointing to the fact that salvation is solely by God's grace and not by human works is Ephesians 1:5, where we read: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." His will and His purpose, Lloyd-Jones writes, "are, of course, one...God has purposed in Himself the salvation of His people. 'It is according to the good pleasure of his will.' God's own purpose, arising in His own mind, is expressed in His will and His action."

We could mention many more Bible verses that support Murray's claim that most New Testament references to calling belong to the category of effectual or internal calling and therefore must be distinguished from the external or universal call. Hoekema agrees. Effectual calling, according to him, "is not the same as the gospel call because the effectual call is the gospel call made effective to salvation in the hearts and lives of God's people. Unless God supernaturally changes the heart of the hearers, he or she will not respond in faith." ¹¹

Endnotes

- 1 John Murray, *Redemption Accomplished and Applied*, p. 54.
- 2 Anthony Hoekema, *Saved by Grace*, p. 54.
- 3 Murray, *Redemption Accomplished and Applied*, p. 205.
- 4 Murray, *Redemption Accomplished and Applied*, p. 109.
- 5 D. M. Lloyd-Jones, *Romans, Chapter 8:17-39*, p. 206.
- 6 Lloyd-Jones, *Romans Chapter 8:17-39*, p. 207.
- 7 Hoekema, *Saved by Grace*, p. 86.

Dr. C. Pronk is an emeritus pastor and member of Grace Free Reformed Church of Brantford, Ontario.

SEMINARY DAY 2022



It was Labour Day, September 5, 2022. Approximately 250 people gathered in the “Ebenezer” Free Reformed Church in Dundas for Seminary Day. It had been several years since the last Seminary Day had been held. Instead of having two topics spread out over the morning and afternoon, it was decided to have two topics in the morning, with the closing at noon followed by a lunch. Those responsible for the planning of this day promised “lots of singing, socializing, and instruction!” The morning began with those gathered singing heartily, accompanied by Herman den Hollander on the organ. Since the subject for the topics related to the church, we sang:

Our gracious God has laid His firm foundations
On Zion’s mount, the courts of His delight;
Her gates of splendour, bathed in heavenly light
He loves far more than Jacob’s habitations (Pstr. 442:1).

After this, we read John 17 and turned our hearts to God in prayer, asking for His blessing upon us, our churches, and our seminary. Pastor E. Moerdyk was the speaker for this day. He spoke on the biblical basis for church unity in the first lecture and on the practical outworking of church unity in the second lecture.

We sometime wonder: Can we even speak of church unity when there are many different churches in our communities and so much variety in worship, doctrine, practice, and priorities by groups who use the name Christian church to describe themselves. How can there be church unity when we have looked down on or spoken belittling words about fellow Christians in our own or other churches? Sin is the great divider, bringing division and hostility between God and us and between each other. Too often we are like the Corinthians: “I am of Peter,” “I am of Paul,” or “no, Apollos is the best and most useful pastor” (1 Cor. 1:12).

Pastor Moerdyk said that “grace and salvation are the ultimate unifiers because oneness in love and glory is the salvation

Christ has purchased and applies to His church.” To that end, he walked us through the intimate prayer of Christ in John 17, showing us the dying will of the living Saviour. We need to see that the unity of the church is based on the unity in God. There is oneness between the Father and the Son in which the church may share. A helpful illustration was used of a father and mother sharing a warm embrace and a toddler wanted to be included in that embrace. Pastor Moerdyk said: “The secret of the unity of the church is in being embraced and sheltered in between the embrace of God the Father and God the Son!” Love and unity are inseparable. The embrace of God the Father and God the Son with His people in the middle displays the glory, love, and salvation of God.

That cannot be enjoyed in earthly alliances which easily



break. “Every earthly political coalition is held together by a shoestring and the unity of sinners. They all fail, they all reach their expiry date.” In contrast, Jesus gives us a breath-taking panoramic view of the church from God’s point of view as John sees in Revelation 7:9. There all the wounds will be healed, the old differences will be forgotten, all errors and sins will be scrubbed away. Then it will visibly appear that the church is the greatest unifier the world has ever known. We cannot make this happen, but we are to live in light of it and seek to express it. Till then, we should confess: “I believe one holy catholic church.”

After a short break and the ability to peruse books from the book tables, Pastor Moerdyk sought to address the practical outworking of church unity. He did not do this by putting us on a guilt-trip, but on a “glory trip.” While church unity is an act of God — initiated, sustained, and finally perfected by Him — the church on earth is also called to express this unity in every possible way to the utmost of our powers. For his second address, Pastor Moerdyk led us through Ephesians 4:1-16. The specific calling is: “endeavouring (or expediting, making every effort) to keep the unity of the Spirit in the bond of peace” (Eph. 4:3). We cannot create unity, but we are called to preserve the unity in Christ that all God’s true people have.

It is true, we share in the vision for the world-wide church. We are members of the North American Presbyterian And Reformed Council (NAPARC), as well as the International Council

of Reformed Churches (ICRC). How can we make every effort to maintain the unity of the body of Christ? Pastor Moerdyk made the following points.

1. We should grieve and lament over the disunity and schisms in the church. There are times when various denominations are a painful necessity, but that should not make us comfortable with disunity and division in like-minded believers and churches.
2. If disunity and distance between churches grieves the Lord, then we should confess our sins in this regard to the Lord. We have looked down on others, belittled them as inferior, and not borne with other believers in love (Eph. 4:2). We have not pursued this calling seriously and have excused it in various ways. What reason we have to confess our sins to the Lord. Do our people hear us praying for and confessing the disunity of Christ’s church, and do we urge the calling to seek greater unity?
3. We are not only to grieve and confess of our sin, but seek ways to dialogue with other Reformed churches, always ready to put effort into understanding each other.
4. Unity that should be pursued is not unity at the expense of truth, but unity in the truth. The modern ecumenical movement argues that it does not matter what you believe, how you live, or even who you think Jesus Christ is. That cannot be true unity.





5. True unity is based on love for God and therefore for each other. We can easily find reasons to stall, delay, or postpone unity. But when we look at Christ, the King of the church, those things sometimes grow strangely dim in the light of His glory and grace!
6. Our calling to unity rests on hope and joy. That hope and joy is in God who delights to pour out His love and His glory when we seek to increase the displays of the oneness of Christ's church.

Ian Murray once gave an illustration of some shrimp in tidal pools left behind by the receding tide. They might think they are the only shrimp in the sea, or the most important shrimp out there, the purest and the best. What is the cure? The rising tide that sweeps aside such limitations and boundaries. Perhaps this is what God has in mind with the rising tide of hostility toward Christ and His church. The certainty of unity is guaranteed by the mercy of the Triune God, and we should with anticipation

look forward to the realization of what is to come.

Pastor C. Pronk closed with some reflections on the lectures by Pastor Moerdyk and reading 1 Peter 1:22-25. He noted that this pursuit is challenging, as is seen in the pursuit of organic unity which has stalled with the Heritage Reformed Churches. Pastor Pronk also noted that the last few years have been a struggle for many of our churches to maintain the bond of unity internally. He observed that perhaps the absence of charity has been evidence of the absence of the new birth. We need the ongoing care of the Lord. With our needs and with God's call, he turned to the Lord and besought Him for mercy and grace. Then we closed by singing Psalter 197 which includes these words: "Who only doeth wondrous works, In glory that excel." We are thankful for those who helped make this Seminary Day a reality, the fellowship that was enjoyed, the grace supplied, and God who was declared. We were given a helpful perspective and a goal to pursue. May the King of the church continue to do "wondrous works!" ①

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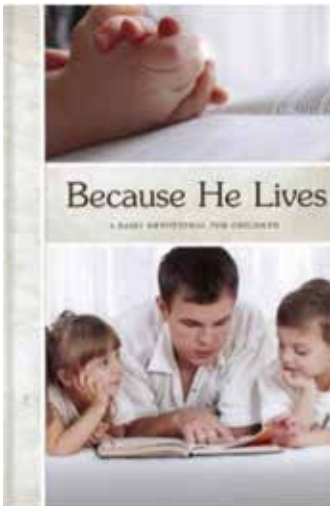
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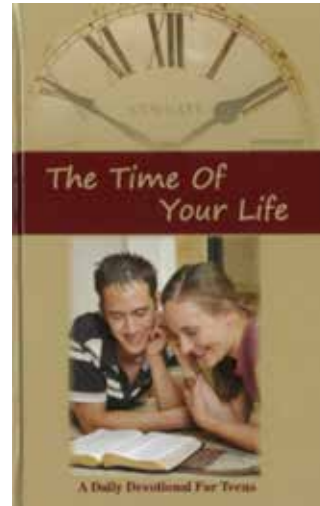
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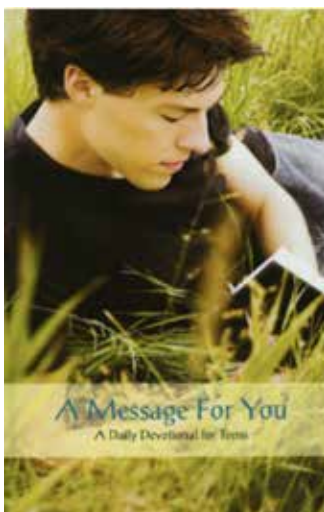
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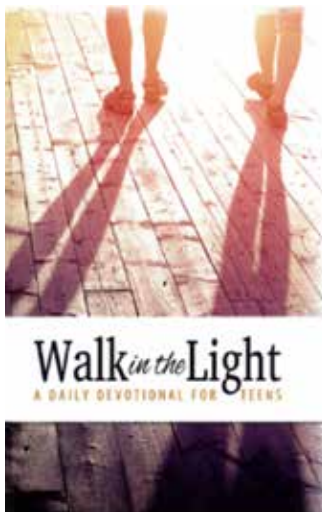
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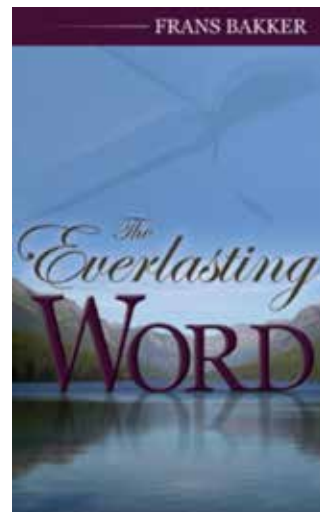
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HER LATE MAJESTY QUEEN ELIZABETH II

Particularly as churches in Canada which has been privileged to have the late Queen Elizabeth II as its monarch for so many decades, we extend our sympathies to the royal family and pray God may show His mercy toward them. This article provides reflections on the significance of her lengthy reign and her stately funeral. Though faults could be found in both, the article highlights the influence of God's Word on both, in a society rapidly rejecting that influence.



At 5:45 AM, I was in front of a laptop with my wife and two wide-eyed children to watch the funeral of her late Majesty Queen Elizabeth II. I had hoped to go to London when the time of her passing arrived, but we decided instead to watch the livestream. It is still hard to believe she is gone, but there was her crown-topped casket, being carried solemnly into Westminster Abbey — the cathedral where she was married, where she (and every British monarch since William the Conqueror) was crowned, and which today received her mortal remains.

Queen Elizabeth II, by the Grace of God Queen of this Realm and of her other Realms and Territories, Head of the Commonwealth, Defender of the Faith, died at the age of 96 at Balmoral Castle.

We are poorer without her in a way that we are only just beginning to understand. Her death is, as one writer put it, another of “the successive snapping of the small tethers that still tied us back to another world.” That world has been gone for decades, but the stolidly smiling visage of Queen Elizabeth allowed us, for awhile, to pretend that it hadn't. She was the afterglow of a vanished civilization.

Many are sensing this for the first time. Her tireless, uncomplaining devotion to her duty; her unashamed Christianity (she prayed to the King of Kings on her knees each night before her bed); her willingness to be a symbol of service and deny herself for the sake of the institution she embodied—what leader today can match what she personally achieved? She is the antithesis



of everything that our modern age declares to be a birthright. To compare her majesty and dignity to the pathetic scrabbling for public popularity performed by others—notably including her grandson and his wife—is to be starkly reminded of what we have lost.

For days, hundreds of thousands of people filed past the Queen's casket in Westminster Hall, the ancient, 11th-century building at the heart of Parliament and British history. I suspect that nobody living today could command those crowds and that she will be the last to receive such an outpouring of love and respect. The Elizabethan Era contained within it the end of Christian Britain, but the Queen's funeral may be one of the most-watched declarations of the Christian message of all time (estimates indicate that over 4 billion people could have watched it). For years, the Queen faithfully used her Christmas message to convey her Christian beliefs. At her funeral—which the Queen planned herself—she reminded people of eternal truths one last time.

There were rumors that the service might be the sort of watered-down, ecumenical offering that the shambolic, drifting Church of England specializes in these days. But the Order of Service began with these words from the King James Version, which once shaped both the language and the very thoughts of generations of English speakers the world over:

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. John 11: 25–26

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Job 19: 25–27

The Choir of Westminster Abbey and the Choir of the Chapel Royal, St James's Palace then sang:

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears unto our prayer; but spare us, Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee. Amen.¹

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. Amen.²

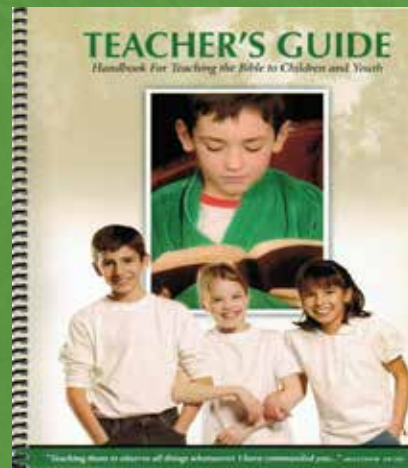
It struck me as I watched the readings and the liturgy and the choirs: there was nothing cheap or maudlin about this. It was not one of those modern funerals with post-modern pop music

1 Henry Purcell (1659-95), Organist of Westminster Abbey 1679-95. The Book of Common Prayer 1549

2 William Croft, Revelation 14: 13

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void of power or solemnity; not a mawkish “celebration of life.” It included a clear-eyed recognition of death, eternity, and the necessity of salvation through the Lord Jesus Christ before we make that final journey. Indeed, the new prime minister of the United Kingdom Liz Truss read the words of John 14:1-9 to the assembled leaders and dignitaries, a passage devoid of ecumenicism: “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

This is a foreign language to most now—even in the United Kingdom—but the *Book of Common Prayer*, the music, and the words of the King James are so very English. These are the jewels of her Christian inheritance, laid out once again for all to see at the Queen’s behest. As the readings were recited, the assembled leaders—most of whom believe not a word of it and despise those who still hold to the words of that Book—bowed their heads

respectfully for a moment. They might not believe the words being read, but the Queen did. She had her last word in the Order of Service she helped to plan.

It struck me as I watched the solemn ceremony and royal pageantry that one reason people hate monarchy so much is that it is inextricably intertwined with Christianity. The Queen’s funeral called forth the spirit of a different age, and many people found themselves feeling a peculiar longing for it as they realized that the virtues they were happy to mock and despise were actually going to be missed. Some, no doubt, will be secretly relieved that the Queen’s example can no longer condemn them by contrast. But for a moment today, the sordid reality show of endless personal pique and trading family secrets for cash was seen in the light cast by the sunset of the Elizabethan Age. We will miss the Queen more than we know.

For as the choir in Westminster beautifully sang:

The day thou gavest, Lord, is ended, the darkness falls at thy behest; to thee our morning hymns ascended, thy praise shall sanctify our rest.

We thank thee that thy Church unsleeping, while earth rolls onward into light, through all the world her watch is keeping, and rests not now by day or night.

As o’er each continent and island the dawn leads on another day, the voice of prayer is never silent, nor dies the strain of praise away.

The sun that bids us rest is waking our brethren ‘neath the western sky, and hour by hour fresh lips are making thy wondrous doings heard on high.

So be it, Lord; thy throne shall never, like earth’s proud empires, pass away; thy kingdom stands, and grows for ever, till all thy creatures own thy sway. ①

Jonathan Van Maren resides in Norwich, Ontario and serves as communications director for the Canadian Centre for Bio-Ethical Reform, as well as a columnist, author, speaker, and podcaster. Adapted with permission from his blog post <https://thebridgehead.ca/2022/09/19/farewell-to-the-elizabethan-era/>.

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LIFE RENEWAL

WE ARE HIRING!

Life Renewal is now in its 10th year of operation with fourteen locations across Canada. We are currently looking to hire a full-time **Executive Director** to help expand and grow our organization. The Executive Director will have direct contact with coordinators and facilitators, supporting them in their roles, as well as dealing with difficult situations. They will be in charge of promotional work, such as running information evenings and guiding start up locations. Travel across Canada will also be required, at the expense of LR. The Executive Director will have access to advisors with past experience in this task and will work with our current directors to transition into the role. The ED will be accountable to the Life Renewal Board. Salary will be based on experience. Some evening work will be required.

KEY TASKS

- visit locations on a regular schedule and maintain strong relationships with coordinators and facilitators
- be available to listen and advise facilitators in their inquiries and difficult situations--seek out extra help from the board advisors and/or professional help when needed
- assist in annual training and prepping of coordinators (June) and facilitators (Sept)
- set up new locations upon request and provide information evenings as requested
- make connections and contacts within various churches to promote Life Renewal
- write various policies and procedures as required

KEY QUALIFICATIONS

- faithful Christ-follower with a heart for our broken brothers and sisters in Christ
- member in good standing within a NAPARC church
- graduate of Life Renewal, preferably having some facilitating experience -OR- psychology, counseling or similar educational background
- advocate and leader committed to LR's teachings
- strong interpersonal skills with the ability to listen, encourage, problem solve, and make hard decisions in love and compassion

Interested candidates, please submit your resume and cover letter to Ed Aasman, chair of the board at eda@liferenewal.ca or to admin@liferenewal.ca



Free Reformed Historical Centre

"What do I do with these things?"

Contact the Free Reformed Historical Centre

The Free Reformed Historical Centre is to gather and preserve materials relating to the Dutch roots and North American establishment, development, and ongoing life of our churches. Specific materials are classified as unrestricted access (available to all), restricted access (available only to approved persons), and/or time-specified access (available after a specified future date).

The Historical Centre is looking for:

- Printed materials from the churches.
- Audio recordings of worship services and speeches.
- Personal materials (letters, diaries, sermon notes, essays, etc).
- Publications from our 'mother' churches.
- Pictures of people and events.
- Interviews with 'founding' members.

If you or your (grand)parents have materials that may be of interest to the centre, please contact:

Rev. D. Kranendonk (secretary)

Cell: 616-290-4125 • Email: kranendonk@frcna.org

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"Let the people praise Thee, O God; let ALL the people praise Thee" Psalm 67:5



What Does it Mean to be a Christian?

**ANSWERS FROM LUTHER,
MELANCHTHON, TYNDALE, AND CALVIN**

The New Testament shows that one sure test of a Christian profession is how that person reacts to the Scriptures. Unregenerate men not only do not receive God's Word, but they have no moral ability to do so. By nature, they are at enmity both against God and against his truth (1 Cor. 2:14). On the other hand, a believing acceptance of his words is proof of belonging to his kingdom (John 10:28; 1 Thess. 2:13).

In distinction from contemporary claims that dogmatism means unchristian intolerance, Scriptures gives us an antithesis which is sharp and definite. Saving faith requires the power of the Holy Spirit, and His presence or absence in an individual is to be known by the response or the absence of response to His words (1 John 4:5-6).

What happens when these fundamental truths are recovered and proclaimed with power in an age of ignorance and unbelief is not a matter of theory or speculation. The history of the Protestant Reformation of the sixteenth century is second only to the apostolic age as a demonstration of what may be expected to occur. The lives of the Reformers are examples of men who, no longer content to trust the teaching of the institutional church of their upbringing, went back to Scripture. What was said of Luther might have been said of them all: 'He strengthens himself each day in his convictions by a constant application to the Word of God.' The definition of a Christian which they found there was startlingly new, first to themselves, then to others, and it divided them from Renaissance scholars (such as Erasmus) on the one hand, and from the upholders of the traditional theology of the Church of Rome on the other.

Against the scholars who viewed Christianity largely in terms of a discussion on opinions and morality, and who objected to all claims to certainty, the Reformers asserted the sufficiency and finality of the truth which they had been taught by Christ. They saw the difference between the Renaissance and scriptural Christianity as the difference between natural and supernatural. Thus, Luther could respond to Erasmus:

"Leave us free to make assertions, and to find in assertions our satisfaction and delight; and you may applaud

your Sceptics and Academics – till Christ calls you too! . . . The truth is that nobody who has not the Spirit of God sees a jot of what is in the Scriptures. All men have their hearts darkened, so that, even when they can discuss and quote all that is in Scripture, they do not understand or really know any of it.”

Philip Melancthon elaborates on the same point when he states what it means to be a Christian in the Preface to his Loci of 1521:

“If a man know nothing of the power of sin, of law, or of grace, I do not see how I can call him a Christian. It is there that Christ is truly known. The knowledge of Christ is to know his benefits, taste his salvation, and experience his grace; it is not, as the academic people say, to reflect on his natures and the modes of his incarna-

tion. If you do not know the practical purpose for which he took flesh and went to the cross what is the good of knowing his story? . . . He is given us as our remedy, or, in the Bible’s phrase, our salvation. And we must know him in another way than the scholars. To know him to purpose is to know the demand of the conscience for holiness, the source of power to meet it, where to seek grace for our sins’ failure, how to set up the sinking soul in the face of the world, the flesh, and the devil, how to console the conscience broken. Is that what any of the schools teach? . . . How often Paul declared to his believers that he prays for them a rich knowledge of Christ. He foresaw that we should one day leave the saving themes and turn our minds to discussions cold and foreign to Christ.”

The same principle of the sole authority of Scripture bore

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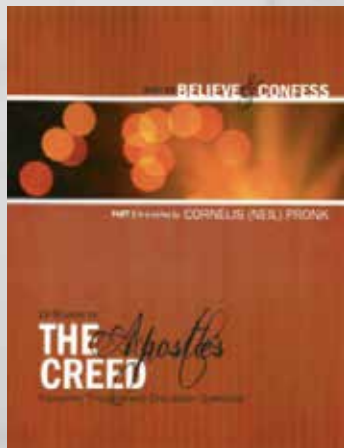
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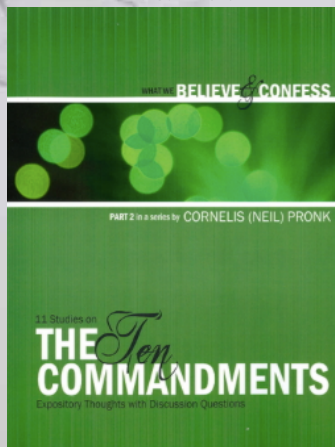
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equally against Roman Catholicism. For the traditional religion, salvation was an external, objective thing, which the disciple could never know with any personal certainty this side of purgatory. All that could be done was to trust the teaching of the Church and submit to her ceremonies. Against this, the Reformers preached that by repentance and faith in Christ there was full and immediate acceptance with God, and that the Holy Spirit Himself testifies to the reality of this acceptance in the heart of the believer. United with a risen Saviour, the Christian has the joy of pardon and assurance in present possession.

To the universal objection of Roman Catholicism that the Protestants had fallen into such beliefs through lack of the guidance of the Church (the only true interpreter of Scripture), the evangelicals replied that an understanding of Scripture comes from the Holy Spirit. William Tyndale prized Scripture so highly that he lost his life in giving it to his fellow-countrymen. But he knew that far more than the possession of New Testaments was needed to make men Christians. Nor could any church supply what was necessary. As he told Sir Thomas More, his Roman Catholic opponent:

“Though the Scripture be an outward instrument, and the preacher also, to move men to believe, yet the principal cause why a man believeth, or believeth not, is within: that is, the Spirit of God teacheth his children to believe; and the devil blindeth his children, and keepeth them in unbelief, and maketh them consent unto lies, and think good evil, and evil good . . . It is impossible to understand either Peter or Paul or aught at all in the scripture, for him that denieth the justifying of faith in Christ’s blood.”

For the Reformers, the Reformation was no mere controversy or doctrinal dispute. The Church of Rome, in her opposition to the way of salvation clearly taught in Scripture, was demonstrating her lack of the Spirit of God. This is not, of course, to say that the Reformers believed that the teaching of the Holy Spirit makes the thinking of Christians identical in every respect. But the Spirit teaches every Christian what is essential to salvation. The Roman system, by putting faith in the

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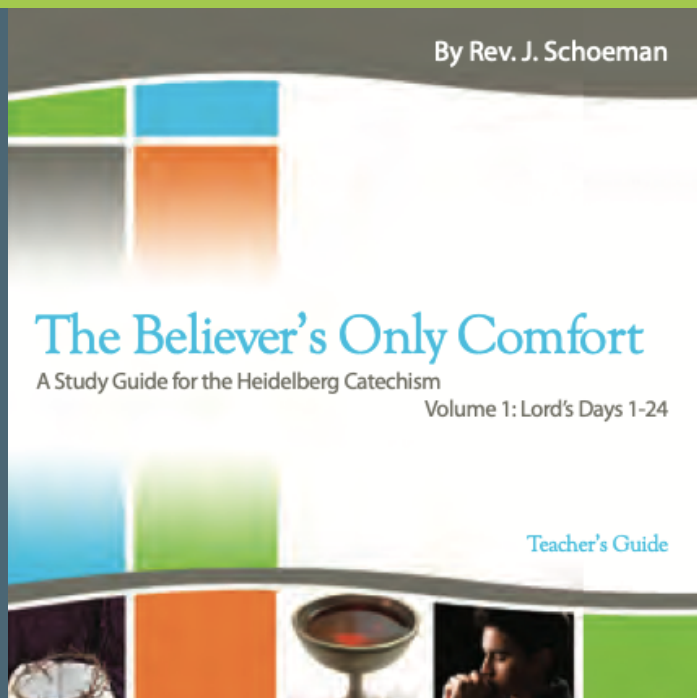
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Church, and its sacramental system, in the place of the finished work of Christ, gave sure proof that she was not being taught of God. Her adherents, commonly, did not know the testimony of the Holy Spirit.

On this same theme John Calvin wrote:

“They who strive to build up firm faith in Scripture through disputation are doing things backwards...Since for unbelieving men religion seems to stand by opinion alone, they, in order not to believe anything foolishly or lightly, both wish and demand rational proof that Moses and the prophets spoke divinely. But I reply: the testimony of the Spirit is more excellent than all reason. For God alone is a fit witness to himself in his Word, so also the Word will not find acceptance in men’s hearts before it is sealed by the inward testimony of the Spirit. The same Spirit, therefore, who has spoken through the mouths of the prophets must penetrate into our hearts to persuade us that they faithfully proclaim what has been divinely commanded...By this power we are drawn and inflamed, knowingly and willingly, to obey him, yet also more vitally and more effectively than by mere human willing or knowing...I speak of nothing other than what each believer experiences within himself.”

Iain H. Murray was a founder of the Banner of Truth Trust and is a prolific author. This article is an excerpt from his book, *Evangelicalism Divided: A Record of Crucial Change in the Hears 1950-2000* (pp 153-158).

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HUMBLE

**YOURSELVES THEREFORE UNDER
THE MIGHTY HAND OF GOD,
THAT HE MAY EXALT YOU
IN DUE TIME:**

1 PETER 5:5-6

EMPLOYMENT OPPORTUNITY



PEACE HAVEN Free Reformed Association in Brantford, Ontario, is receiving applications for full-time or part-time staff able to work flexible hours. A DSW / PSW or Child and Youth Worker Diploma is helpful, but a heart for Christian service, good interpersonal skills, and a willingness to learn are of primary importance. Mature persons are welcome to apply (including males as role models to assist boys). To submit a resume and/or obtain more information, contact Peace Haven Director, Margaret Heemskerk. email: mheemskerk.peacehaven@gmail.com Cell: 519-770-8816

ANNOUNCEMENTS

60TH WEDDING ANNIVERSARY

October 26 1962 – 2022



With thankfulness to the LORD for His love and sparing mercies, we congratulate our Parents,

BILL AND MARY VOS
on their **60th Wedding Anniversary.**

FOR THE WAYS OF MAN ARE BEFORE THE EYES
OF THE LORD... Proverbs 5:21

With Love from your Children:
Marlene and Peter Vlietstra
Harriett and Maynard DeGraaf
Dianne Pennings and Tim Heimpel
William and Elaine Vos

15 Grandchildren (Daniel d:2009)
and
14 Great-Grandchildren

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OPEN HOUSE
to be held, the Lord willing,
on **Saturday, October 29, 2022**
from 1:30 – 4:00 p.m. at
Providence Free Reformed Church
269 St. George Road
St. George, Ontario

OBITUARY



JOHANNA WESTERINK

Enschede, The Netherlands December 13, 1927 -
Grimsby, Ontario September 14, 2022

JOHANNA WESTERINK

(nee Ten Hove)

Our dear Great Grandmother, Grandmother (Oma), Mother, Sister, and Friend was received peacefully into her new Home with her Lord on Wednesday evening at 9:00. She was predeceased by her devoted husband, **Gerrit Bernard Westerink**, November 1, 2017, after a marriage of 67 years. Their son, Jack, and grandson, Ben, were taken into their rest before her. She was also predeceased by her sisters, Antonia and Barandina, and brother John; her parents Johannes and Weintje Ten Hove and several in-laws.

Her children whom she cherished and served with love mourn their loss - **Margaret (Henk) Kleyn, Lena (Ben) Bruining, Douglas (Carolyn) Westerink, Joanne (Colin) Herd** - her siblings, Maria Bargeman, Jantina Schaaf, sisters-in-law, Nel VanPolanen, Arlene Ten Hove, Dicky Westerink – her 16 grandchildren, 40 great grandchildren.

The service was at the Hamilton Free Reformed Church, 114 Old Mohawk Road, Ancaster, Ontario Saturday, September 24. officiated by Pastor Pieter VanderMeyden.

In lieu of flowers, the family suggests memorial gifts to Shalom Manor and Gardens, Grimsby, Ontario, where Johanna received compassionate Christian care for 7 years.

Their wedding text Psalm 32:8 would be her prayer for all her family and friends so that their lives may also close with Christ's prayer from the cross, Psalm 31:5.