

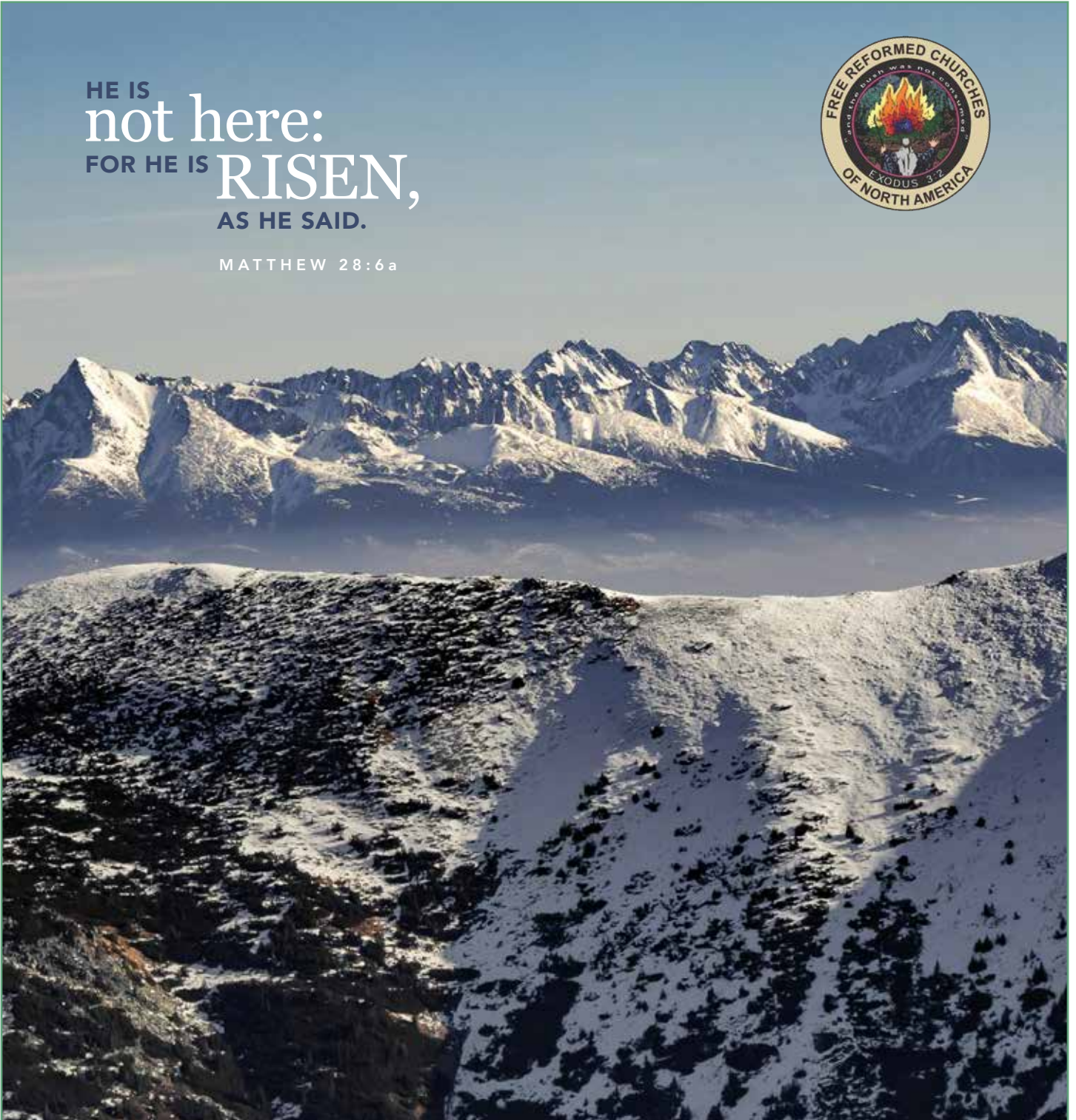
VOLUME 72 NUMBER 04 · APRIL 2025 EDITION

# THE MESSENGER

THE OFFICIAL PUBLICATION OF THE FREE REFORMED CHURCHES OF NORTH AMERICA

HE IS  
not here:  
FOR HE IS **RISEN**,  
AS HE SAID.

MATTHEW 28:6a



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OF THE LORD

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# BEHOLD THE SERVANT OF THE LORD

*Behold, my servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at thee; His visage was so marred more than any man, And his form more than the sons of men: So shall he sprinkle many nations; The kings shall shut their mouths at him: For that which had not been told them shall they see; And that which they had not heard shall they consider. Isaiah 52:13-15*

It is an incredible privilege to meditate in worship each calendar year on the suffering, death, and resurrection of our Lord Jesus Christ. During this time, we often hear Isaiah 53 read, quoted, or preached on in a beautiful, Christological, gospel-centred way. The fourth and final Servant Song begins in Isaiah 52:13 with these words, “Behold, my Servant.”

Who is this Servant of the Lord? Although Israel and Isaiah are often referred to as servants of the Lord, this Servant of the Lord is distinguished from them. When the Ethiopian eunuch was reading this passage in Acts 8, he asked Philip, “I pray thee, of whom speaketh the prophet this? of himself, or of some other man?” Philip responded that this was the Lord Jesus Christ as he opened his mouth and preached Jesus to him. The Servant of the Lord, Jesus, is distinguished as the one who would and did bring redemption to Israel and fulfill their mission mandate to be the servant of the Lord (Is. 49:5-6).

When God says, “Behold My Servant,” He is saying, please look at My Servant, who is the perfect fulfillment of what you, Israel, were called to be as my servant, a holy nation and a kingdom of priests. You have witnessed the failure of each of Israel’s offices as prophets, priests, and kings. However, My Servant is successful! When Isaiah saw God’s holiness, he confessed in Isaiah 6, “Woe is me! for I am undone; because I am a man of unclean lips.” The search in the prophecy of Isaiah is for a Servant who will prosper in redeeming Israel from their sins and failures. What powerful words, “Behold, my servant shall deal prudently.” He will be successful!

This is the reason the song begins with a note of victory and exaltation. “He shall be exalted, and extolled, and be very high.” These words prophesy of the resurrection, ascension, and session of our Lord Jesus Christ. The focus of this Servant Song is that of a suffering Servant. However, it begins with a confident hope in the success of our suffering Servant. Both the death and resurrection of the Lord Jesus Christ are essential



to the gospel. A servant who is only an afflicted and defaced servant who was murdered by wicked hands cannot be a Saviour of sinners. However, a Saviour who died and rose again, ascended into heaven, and victoriously sits at His Father's right hand is a successful Servant! Without the resurrection there would be no success. Christ would not see His seed (Is. 53:10), He would not be able to intercede for us (53:12), there would be no spoils to divide (53:12), and there would be no justification for sinners (53:11). This is why Paul writes in 1 Cor. 15:14-17 that, without the resurrection, our faith and preaching are useless, and we remain hopelessly lost in our sins. Right at the beginning of this song, we hear the powerful truth of the Lord's successful, exalted Servant who was raised for our justification.

### Astonishing Humiliation

This exaltation will come through astonishing humiliation! This is similar to what we find in Philippians 2:5-11. "Let this (humble) mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."

The Lord illustrates this humiliation in Isaiah 52:14, "As many were astonished at thee." Who is the Lord speaking to? Israel. Why were the many (nations or people) astonished at Israel? Israel, a servant of the Lord, whom the Lord called His son, was taken from Egypt by the mighty hand of God, provided for in the wilderness, and brought into the promised land. The Lord fought their battles, dwelt with them, and made them the envy of the nations. What do we read in Isaiah? They rebelled against Him and forsook the Lord and His worship. God's response was the exile, the literal defacement of His people from the promised land and Jerusalem. The Lord's dwelling place with His people would be removed, and their glory turned to shame.

Although Christ's humiliation is similar, it is infinitely greater! The Servant's "visage (face and appearance) was so marred more than any man." The Servant of the Lord veiled His glorious deity, taking upon Himself what He was not, coming in the form of a man with no beauty that we should desire Him, suffered throughout His life and especially on the cross, and we hid as it were our faces from Him. Christ, who is the fairest among 10,000, is defaced more than any man! Astonishing humiliation in body and soul as He experienced firsthand the painful consequences of sin, especially when He cried out on the cross, "My God, My God, why has thou forsaken me!" Many would be astonished and ask, "What has He done to suffer so profoundly" as they consider him stricken and smitten of God. It is not what He has done; it is what we have done, for He has borne our griefs and carried our sorrows, and upon Him was laid the iniquity of us all! The Servant of the Lord suffered as the just for the unjust as He takes our place to bear the wrath of God against sin.

### Superior Success

Through suffering and humiliation, the Servant of the Lord successfully brings a perfect sacrifice for sin as a High Priest would bring a sacrifice into the Holy of Holies. Isaiah 52:15 highlights the success of Christ's priestly office by saying, "So shall he sprinkle many nations." As our only High Priest, He covers our sins with His own blood and intercedes for us, perfectly fulfilling Israel's priestly office.

Christ is successful as the enthroned King of Kings. Verse 15 says, "Kings shall shut their mouths at him." Kings open their mouths to make decrees, establish the laws of their territory, and govern by the words of their mouths. Earthly kings will bend their knees and surrender

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their authority to Christ, who has dominion both in heaven and earth. Why? Verse 15 gives us the reason, "For that which had not been told them shall they see; and that which they had not heard shall they consider." Christ, as the prophetic Word and as our chief prophet, comes with power to open eyes and clarity to give understanding. Christ, the perfect Son of God, the spotless Lamb of God, redeems all His people, and He shall see His seed. His desire is that we who were once far off will be perfected in one to be with Him for eternity.

Christ's success calls us to surrender in faith and repentance to the Servant of the Lord and be His servants. Have you believed this report of the Servant of the Lord? Does His blood cover you? Has the Holy Spirit opened your eyes and ears to see the sufficiency

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and suitability of the Lord Jesus Christ?

We are also called to imitate the Servant of the Lord. "Let this mind be in you!" (Phil. 2:5). Speak of the Servant of the Lord as Philip did as he ministered to the Ethiopian eunuch and praise the Servant of the Lord as the citizens of heaven are doing in Revelation 5. Are you, like John, looking for a suitable and worthy servant of the Lord? Then hear and believe what John hears in Revelation 5:5, "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed!" Then genuine praise and worship will fill our hearts with the hosts of heaven to sing, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and

nation; And hast made us unto our God kings and priests: and we shall reign on the earth....Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:9-12). ①

Rev. Scott Dibbet serves as pastor of the Free Reformed Church of St. George, Ontario.



## Trinitarian Bible Society (Canada)

### The Central Ontario Auxiliary

of the Trinitarian Bible Society

Invites you to attend their 2025 Annual Spring Meeting to be held, The Lord Willing, on Thursday April 10, 2025, at 8 PM, at the **Hamilton Free Reformed Church, 1114 Old Mohawk Rd., Ancaster**. The main speaker will be **Rev. Armen Thomassian**. He was Born in Scotland and raised in Northern Ireland, Rev. Armen Thomassian currently serves as the **Senior Minister of Faith Free Presbyterian Church** in Greenville, SC, and teaches Old Testament Theology at **Geneva Reformed Seminary**. Prior to receiving his theological training at the Whitefield College of the Bible, he was sent for two years to supply pulpits in South Australia and Tasmania, and from 2015 to 2018 he was the minister of Calgary Free Presbyterian Church in Canada.

*The topic of his presentation will be:*

# A Word from God

## Into The Heart of a Sinner



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By Jonathan Edwards

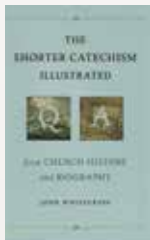
*What are the marks of a true believer? And what are the blessings that come to those with true faith?* These eternally significant questions are addressed in this collection of eight sermons by the great New England preacher Jonathan Edwards. Following the common practice of his Puritan predecessors, Edwards helps us discern the differences between true and counterfeit faith. He also holds forth the everlasting benefits of having Christ as our own. Jonathan Edwards (1703-1758) pastored a congregational church in Northampton, Massachusetts, and then moved to the frontier settlement of Stockbridge as a missionary to the Housatonic Indians. He was installed as the president of the College of New Jersey at Princeton but died within a few weeks from smallpox. Hardcover, 315 pages, Soli Deo Gloria Publications **RBS Price \$16.00**



### Illustrated Westminster Shorter Catechism

By Andrew Green

For almost 400 years, families have been using The Westminster Shorter Catechism as a guide to understanding the basics of the Christian faith. This new, illustrated edition breathes fresh life into these timeless questions and answers, helping a new generation to learn the primary truths drawn from the Bible and laid out by our fathers in the faith. Ira Miniof's striking images will help families engage with and meditate on the meaning of each entry. This will be a valuable addition to any family's library. Also included is a short glossary of practices and concepts and an index of Scripture proofs. The entries are separated into sections for ease of reference. Hardcover, 111 pages, Christian Focus Publications **RBS Price \$19.00**



### Joseph Hart (1712-1768), Eighteenth-Century Hymnody, and the British Evangelical Movement

By Brian C. Najapfour

"The picture that emerges about Hart is one of a quintessential British evangelical of the eighteenth century. Hart's story brings together the striking combinations of evangelicalism: orthodox in beliefs and experimental in piety, evangelistic in preaching Christ crucified and compassionate in caring for the poor, renouncing legalism to flee to the righteousness of Christ alone and eschewing antinomianism to follow Christ in obedience to God's commandments, doctrinal in all his devotion and doxological in all his theology."—Joel R. Beeke, Chancellor, Puritan Reformed Theological Seminary. The author, Brian G. Najapfour (PhD, Theological University of Apeldoorn) has been a minister of the gospel since 2001 and has served both in the Philippines and in the U.S. He now lives in Canada, pastoring the Heritage Reformed Congregation of Jordan, Ontario. Hardcover, 225 pages, Paideia Press **RBS Price \$24.00**



## RECENT BOOKS

### Open Windows Devotional

By various authors

The meditations in this book are taken from a bi-monthly publication called Open Windows. Open Windows is a magazine for children featuring a different theme every time. It is for this reason that the meditations in this devotional are thematic rather than in chronological order. The contributors are pastors of the Free Reformed Churches of North America. We pray God to make this devotional a blessing for all who read it. Softcover, 137 pages, Free Reformed Publications **RBS Price \$21.00**



### The Pastor's Book: A Comprehensive and Practical Guide to Pastoral Ministry

By R. Kent Hughes, Edited by Douglas Sean O'Donnell

While seminary is helpful preparation for many of the challenges pastors face, there's far more to pastoral ministry than what can be covered in the classroom. Designed as a reference guide for nearly every situation a pastor will face, this comprehensive book by seasoned pastors Kent Hughes and Doug O'Donnell is packed full of biblical wisdom and practical guidance related to the reality of pastoral ministry in the trenches. From officiating weddings to conducting funerals to visiting the sick, this book will equip pastors and church leaders with the knowledge they need to effectively minister to their flocks, both within the walls of the church and beyond. Hardcover, 592 pages, Crossway **RBS Price \$47.00**



### What Do I Say When...?

#### A Parents' Guide to Navigating Cultural Chaos for Children and Teens

By Andrew & Christian Walker

This book answers tough cultural questions presented to Christian parents. Navigating the world can be challenging, especially when popular cultural beliefs contradict the teachings of Scripture. When inevitable questions arise, parents must be equipped with sound biblical answers to guide their children through the complexities of modern life, because if we fail to catechize our children, the world will surely step in to do it for us. Written by husband-and-wife duo Andrew and Christian Walker, this accessible and trusted guide helps busy parents effectively respond to their children's questions on a wide range of topics, including abortion, sexuality, transgenderism, technology, political engagement, and more. Each chapter contains age-appropriate prompts for parents of children at different stages of development and maturity. Parents can refer to each chapter as specific questions arise, study hot-button topics for future reference, or access a range of conversation starters to proactively cultivate biblical truth within their child's heart. Softcover, 159 pages, Crossway. **RBS Price \$16.00**



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# THE THUNDER OF GOD'S POWER

*Reflecting on God's power belongs to the rich and rewarding study of God's attributes. This subject is wonderfully practical, for if we believe and know something of God's power, we will live differently. Our witness will be lively; our faith more settled; our lives more holy. If we don't believe, to study God's power will press upon us the great and imminent danger of our state of unbelief, and the safety found in Jesus Christ, in whom alone the power of God is working for us and on our behalf.*

In his suffering, Job stood face to face with evidence of God's great and mysterious power. This power had cast him into great grief and suffering. Job didn't know all that we know about what was going on behind his suffering (see Job 1-2). Though at first he worshipped God, the waves of grief and the miserable "comfort" of his friends made him speak otherwise. His friends' words especially brought him into a deep cauldron of fear and distress precisely as it concerned God's power.

We know that God did not approve of how these friends spoke about Him (Job 42:7). In that light, we understand that the way in which Bildad spoke of how the greatness and majesty of God to Job was not right. He simply spoke of it as a raw power before which man is nothing (Job 25:1-6).

Many people have too small of a god, meaning they do not rightly confess His majesty and greatness. They see Him as if limited as we are, and we too can very much think and act like that, which I will return to later.

On the other hand, not everyone who speaks of the majesty and greatness of God speaks of Him rightly either. To speak of Him even in the greatest of terms of itself is not enough, nor right in itself. Job responds rightly to Bildad: "How hast thou helped him that is without power? How savest thou the arm that hath no strength?" (Job 26:1). In other words, Job is saying, how have you helped me simply by speaking of God as absolute power and nothing more?

When we look carefully at how Scripture exalts the power of God, it is not simply as raw, absolute, and unpredictable power. Job writes: "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" (Job 26:14). In other words, Job is saying: "Half-truths are not the whole truth, and we need the whole truth. But who is there that can understand 'the thunder of his power?'" In other words, the message of God's power is like listening to thunder. When you hear thunder, you hear power, great power. But who can understand the whole of that message? Bildad didn't. Bildad's version of the truth was not complete and not truly helpful.

### Stephen Charnock

The Puritan Stephen Charnock (1628-1680) has one of the best books on the attributes of God: *The Existence and Attributes of God*. These are two volumes packed full of biblical, systematic, and practical theology regarding God. It has recently been reissued by Crossway, edited by Mark Jones, though it is also available in other formats. An easier volume is A. W. Pink's *The Attributes of God*. J. I. Packer's *Knowing God* has also done a lot of good to many. To grow in the Christian life, regular study of the character of God is absolutely necessary, and these are wonderful helps.

In his section on the "Power of God," Charnock uses this text from Job about the thunder of God's power as a springboard to speak about God's power in creation, providence, and redemption. He makes clear, however, that God's power is not something that belongs simply to His works. God is God Almighty. God is powerful. He is omnipotent. He is that because He is God. And He tells us very frequently throughout the Bible what that means. So, Job's question "The thunder of his power who can understand?" can be answered as follows: God tells us enough about His power that we might adore Him, humble ourselves before Him, look to Him, lean on Him, and profit from all that He has revealed about His power. Indeed, there is a great mystery beyond what is revealed to us, but God is God, and we are not. How could we want it otherwise?

God is powerful. Even if we could try for the rest of our lives to list all the instances of God's power we see, in creation, in providence, and in redemption, it would be just like "little crumbs and fragments of that infinite power which is in his nature, like a drop in comparison of a mighty ocean; a hiss or whisper in comparison of a mighty voice of thunder," says Charnock. Charnock refers to Psalm 62:11: "Twice have I heard this, that power belongeth unto God." In other words, the power of God echoes like thunder so that we hear it not just once, but repeatedly. Are you aware of something of the greatness of His power? Have you heard it?

### Power Belongs to God

God's power is such a part of His nature that there is nothing that comes close to it among us. We speak of the power of government, but it is derived from people and certain laws that people have agreed upon. Such power is exercised for a time, but mortals as we are, we all fly away and whatever power we may have had leaves us in the process. We speak of the power of nature, or the power of the sun, or the weather systems, or magnetic power, but all these things will one day be rolled up as a scroll. However, God endures forever. Power truly belongs to Him and Him alone. Should not He alone be worshipped?

God's power is not so much that He can or will do everything. Scripture reveals that He can and will do *all that He decrees*, all His perfect will. We cannot separate His power from His wisdom or goodness or any other of His attributes. He would and could not do anything that impugned any of His attributes or went against any of His decrees, which are all for the glory of His name.

God creating this universe and all that is in it was a great work of power. God upholding the entire firmament, the sun, moon, and stars in His providence is a great work of power. That He governs each blade of grass, each sparrow, even the smallest atom, and directs all thing to the glory of His name is a great manifestation of power. Among all the exercises of His power, to God's people, the most precious to reflect on are the manifestation of His power in the acts and application of redemption. Think of how the power of God was manifest in the Son of God taking to Himself a human nature of the virgin Mary, being in her womb, and in the fulness of time being born of her. There is such amazing intricacy and sublimeness in the smallness of the Son of God in our nature, that nothing other than the power of God could accomplish this, along with so much else bound up with Christ's time on the earth.

Paul especially highlights the power of Christ in the cross and resurrection of Christ, which constitute the basis of the gospel. In His death, Christ defeated death and him that had the power of death. In His resurrection, Christ brought life and immortality to light in the gospel. No wonder Paul writes: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above

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all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:19-23). This is like the long reverberation of thunder, which makes us say: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:20-11). Truly, to God belongs power.

Think of the power of God manifest at Pentecost and in the preaching of the gospel after that. The Savior had told His disciples to wait till they would be endued with power from on high (Luke 24:49; Acts 1:8). This power was manifest not so much in the special signs that accompanied the event of Pentecost, but in the preaching of Peter and its effects in bringing thousands to repentance and faith.

### A Celebration of God's Power

The almighty God makes dead sinners alive and makes them sit in heavenly places together with Christ.

He makes the lion lie down with the lamb even now in His kingdom and church.

He bruises Satan under His people's feet.

He transforms them by the renewing of their mind so that they prove what is the good, acceptable, and perfect will of God.

He preserves His people all their life long in the faith till they all appear before God in Zion, despite all the temptations, assaults, and weakness of believers.

He girds His people with strength, outfitting them in the Lord and in the power of His might so that they can stand in the evil day.

He keeps by His almighty hand for everyone of His people in every age that which they have committed unto Him against that day.

He works all things together for good to them that love God, to them that are called according to His purpose.

He will raise each of His children from their graves, join their bodies with their souls, and gather from the four winds of heaven all His people who are alive at His coming to meet Him in the air. These things, and so many more, speak of the immense and glorious power of the God of grace!

### Practical Applications

Let's look at several practical applications that flow from Scripture's teaching on the power of God.

1. The church is evidence of God's power. Were it not for the Lord, who was on our side, we would have been swallowed up quick. We ought not to credit anyone or anything for the

being and well-being of the church other than Almighty God, who has willed that His church be evidence of "the exceeding greatness of his power" (Eph. 1:19).

2. When believers suffer, they may know and rest in the truth that there is no lack of power in God, and that He has ordained all for His glory and His people's good. Power belongs to His very essence, and He will fully perform all He has decreed, from which thing nothing will be lacking.

3. When believers feel faint, all the power they need they may plead for from the One who says that He gives power to the faint and to those who have no might, He increases strength.

4. When believers witness of God and His grace, they may know that they speak of a gospel that is the power of God unto salvation. Nothing is lacking in God to accomplish His divine pleasure. Faith is not something that

man needs to accept or reject, but it is something that God confers on sinners, whereby they are said actually to believe. God works in sinners to will and to do of His good pleasure.

5. Not to believe the gospel means you are exposed to the power of God, who will take vengeance upon all those who do not believe the gospel. This power is the same almighty power which has and will execute all the decrees of God flawlessly. There is no escape from that judgment. How fearful will it be to fall into the hands of an Almighty God, having rejected His gospel.
6. It will cure us from relying on people, including ourselves, when we contemplate the power of God. Anyone who has any authority or power on earth now has it derived from God and must give account for how he or she has used it. In the meantime, God has all power. While we obey the magistrate in so far as Scripture allows it, we ought to pray, believe, and rely on "Thine is the kingdom, the power, and the glory, forever."
7. For those who flee to Him for refuge, they will be safe, guarded in time and throughout eternity. God's power will guard their physical remains on earth, while they are in His presence till the general resurrection, when all will be raised. Christ's power will be on display to every eye like never before. God's power will be visible in the new heavens and new earth and throughout all eternity.

### Conclusion

Do we hear the "thunder of His power"? Do we ascribe majesty to God alone? Or are we deaf to the evidence of His power? Do we stop our ears to it? Do we use the doctrine of God's power in a way that does not strengthen those bowed down with grief? Scripture shows us the way. We do well to meditate on all the attributes of God, including His power, for our correction, comfort, and confidence. <sup>11</sup>

**Think of the power of God manifest at Pentecost and in the preaching of the gospel after that.**



# Grief Support Group:

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A grief support group is a facilitated group of people who are experiencing grief. Our grief support group offers a safe, compassionate and faith-centered space for those who have experienced loss. Over the course of eight weeks, we will come together to share feelings, experiences and explore coping strategies.

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## SEEKING CHURCH PLANT

In August of 2023, a group of HRC Chilliwack members began renting the United Church facility in Burns Lake, British Columbia, and meeting for worship twice each Lord's Day. The Lord has seen fit to bring some local folks to join for worship and now services regularly have 35 people for the morning service and 20 or so for the afternoon. In 2025, the Chilliwack HRC is thankful that various HRC/FRC pastors have been willing to visit once a month. The other services are streamed live. Current attendees are from various backgrounds. The prayer is that the Lord would incline others of Reformed faith to join so that these services could grow into a HRC church plant.

For context, the village of Burns Lake is a 12-hour drive north from Vancouver. It is situated in a stunning part of God's creation, surrounded by rugged wilderness full of beautiful lakes and abundant wildlife. The population of the Village of Burns Lake is about 1,659 people, but it services approximately 7,000 people in the surrounding areas. The main industry in Burns Lake is forestry (including lumber manufacturing). There are also various opportunities in trades that service the forestry and agriculture industries, and in retail, health care, education, and more. The nearby Bulkley Valley is known as an exciting tourist destination for both summer exploration and winter skiing. You are very much invited to visit this group and experience life in BC's north. For more information or to arrange a visit, please go to [www.BurnsLakeReformedFellowship.org](http://www.BurnsLakeReformedFellowship.org) or contact Brian den Hertog at: [brian@meadowridgeacres.com](mailto:brian@meadowridgeacres.com)

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that nothing be lost."**

John 6:12

# PARENTING IN A CULTURAL CHAOS

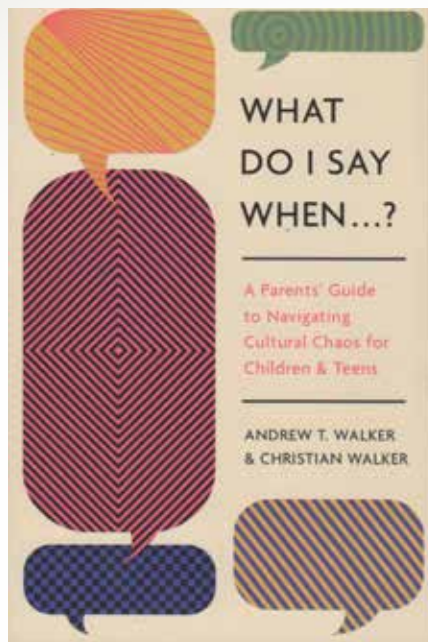
*What Do I Say When...?* A Parents' Guide to Navigating Cultural Chaos for Children & Teens by Andrew T. Walker & Christian Walker. Published by Crossway, 2024. Softcover, 159 pages.

This is not just another parenting book, but a manual for parents to understand today's culture and use this information to equip their children to find their way through it. In the authors' own words, "What we offer is a unique combination of expertise in thinking about what the Bible says about current issues facing Christians and how to translate those answers for everyday Christian parents to use conversationally with their children" (p.3). The uniqueness consists in the differences and similarities of the authors. Both find it difficult to parent their children in this changing culture. The father (Andrew) is an ethics professor at a seminary who is challenged by cultural issues, while his wife (Christian) is immersed in daily child-rearing and teaching at a classical Christian school. Both find it hard to keep up with the fast-paced changes taking place in society and are grappling with how to equip their children to face the challenges of today's culture.

In this thought-provoking book, the academic-inclined husband provides the biblical principles, and his spouse supplies the teaching methods. In typical educational style, Christian provides the practical implementation of the subject matter, which is outlined in three age-appropriate methods. Parents can choose from levels of child maturity: First Floor, Second Floor or Third Floor. Each level can be used progressively according to the child's comprehension. A Bible memory verse and additional resources for further study are included. This approach is followed in each of the ten chapters: Human Dignity, Abortion, Sexuality, Gender, Homosexuality, Identity, Transgenderism, Technology, Political Engagement, Hostility, and Persecution.

At the outset, the authors set forth their basic standpoint regarding the raising of children. "You must catechize and disciple your children at ever younger ages intentionally, or else the culture will do so unintentionally and with even greater effectiveness. If you don't teach your children, the world will" (p. 1). In the Conclusion at the end of the book, they expand on their standpoint, indicating how adamant they are about this. Four ways whereby parents can carry out their responsibilities is that "faithful membership and engagement with a local church is absolutely essential." Next is Bible reading and Bible knowledge, followed with giving children tools to understand the Bible's teaching on key doctrines, and being aware of the culture, providing resources (p. 149).

Basic to the topics introduced is "Human Dignity." God created man in His image, and He created them male and female (Gen. 1:26-27). This truth has implications for all the issues the authors tackle. It means human life deserves respect and has value because God created humanity in His image. In this chapter, as in every other topic in the book, there is a detailed exposition, followed by three different levels of presentation of these truths, with a "Conversation Starter" for each group. For example, third level questions one might ask a teen are: "What does it mean to be created in God's image? How can we be sure this is an unbreakable and



unchangeable truth? How is human dignity woven into the fabric of the created order?"

The next chapter naturally leads to "Abortion," so that an 8-year-old may ask a question regarding a neighbour's pro-choice front-yard sign: "Why does their home have a sign in their yard?" (p. 25). The authors explain how this and other questions can be made clear in suitable language. Teenagers should know that Christians believe life begins at conception. This leads to a chapter on "Sexuality." Here the authors state that there is no bigger cultural lie "than the lie that sexual freedom is the source of personal happiness and fulfillment" (p. 35). God's plan for happiness is the most freeing and gives the blessings of marriage and family. "Yes, sin distorts this pattern, but biblical sexuality is the only pathway that leads to true personal and cultural flourishing" (p. 39). The authors propose that this is a fitting time to discuss abstinence and purity. Questions for teens might be, "Why does God want us to save our

bodies for marriage," and "How can we do that?"

This leads to the chapter entitled, "Gender." Today's society stretches the meaning of gender to mean anything anyone wants it to mean. Scripture, however, states very plainly that humanity is made up of two differentiated sexes: males and females. They are distinguishable by unique bodily characteristics, chromosomes and designs, making them suitable to fulfil the functions for which God created them. Gender reflects the orderliness of creation, although due to sin, there are anomalies, but they are rare and even then, one or the other of the two sexes predominates. "Male and female are not cultural constructs but are embodied realities knit into the creation order" (p. 53). Citing Scripture (Deut. 22:5; 1 Cor. 11:3-16), the authors believe that it is important to maintain and reflect the innate differences between males and females in our outward appearances, acknowledging that these norms vary from culture to culture (p. 54).

Regarding "Homosexuality" and "Transgenderism," Scripture is clear that these are forbidden, and this must be made clear to our children. They live in a society which is engaged in a war against the creation order, where expressing disagreement with such lifestyles or activities is heavily censured. Of course, hateful remarks and attitudes towards those who live an unbiblical lifestyle are un-Christian. But we "must prepare ourselves for insult and persecution over this issue when it is raised" and prepare our children.

A separate chapter is spent on "Identity." Defining one's "identity" seems to be a cultural obsession, aided by public school education. This is reflected in a search for "self-actualization, therapeutic affirmation and moral relativism." The authors point out that this search for "self" has led "to an age of coddling, fragility, and moral confusion" (p. 81). Many other insightful opinions are offered, such as, "Our identities cannot be rooted in ourselves because the self is deceitful... [only] Scripture answers the questions of identity" (p. 89). The Bible's line of teaching "creation – fall –



redemption – restoration” helps us make sense of God’s plan and how the Gospel empowers us to live lives of holiness in a broken world.

The chapter on “Technology” has significant information for thoughtful reflection. “Technology is present in every part of the Bible’s creation, fall, redemption, and restoration” (p. 108). Adam and Eve were given the responsibility to cultivate and develop God’s creation. “Ever since the invention of the wheel, technology has afforded its users the ability to streamline, simplify, and create. Technology can help us learn. What this means is that the moral worth of any technological instrument is determined by how it is used” (p. 109). It is of utmost importance to remember that we are thinking beings but “we are also deeply feeling beings... Our emotions and our desires can be shaped consciously or unconsciously by what we ingest, consume, or familiarize ourselves with over time.” Therefore, “we must be deeply, deeply discerning, intentional, and discriminating of the media and technology we consume... (pp. 110-11). Furthermore, “Technology cannot replace reality,” and can easily replace “living life in community and lead to isolation and become a substitute for experiencing the real riches God means for us” (p. 111).

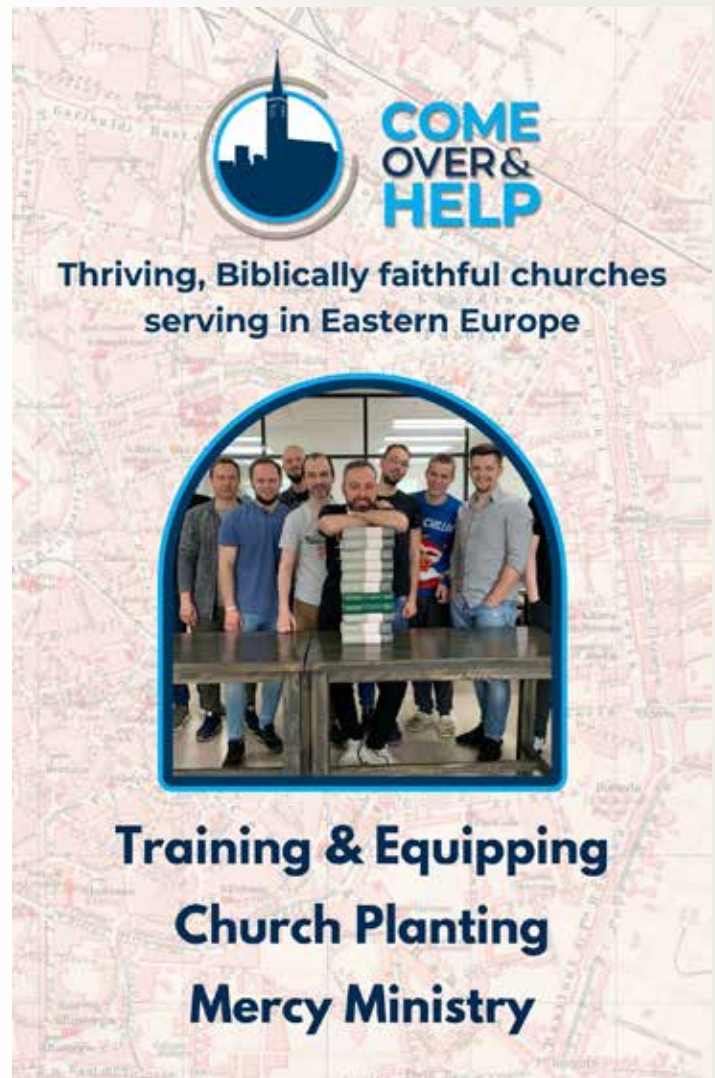
Perhaps the chapter, “Political Engagement” will initiate some controversy. Rather than throwing our hands up in despair, Christians have a duty to be involved for the sake of being a good citizen and being neighbourly – loving our neighbours. Political action definitely is not the mission of the church and acting with violence is certainly condemned by Scripture. Yet, even in difficult circumstances, Christians are to seek the welfare of their communities (Jer. 29:4-7; 2 Tim. 2:1-4; 1 Pet. 2:13-17). History is proof that by enacting just laws and political involvement, Christians have been instrumental in obtaining beneficial freedoms for the church and society, even though there will always be disagreements on certain policies. That is why political engagement requires great prudence and discernment.

The final chapter, “Hostility and Persecution,” is meant to explain to our children how to withstand the tsunami of cultural changes and prepare them to enter a world where their Christian faith is viewed as weird and bigoted. Disagreement with the world and its culture may be seen as a form of persecution but is not to be compared to what Christians in the past and present suffer for their faith.

Summing up, there may be some differences of opinion and there is some unavoidable overlapping, but the book is very helpful. It is a Bible-focused guide for parents, children, and teens but could also serve as a group study or conversation starter for learning how to confront the views and attitudes that have become so prevalent in our culture. ①

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

*Mrs. Ricky (Frederika) Pronk is a member of Grace Free Reformed Church of Brantford, Ontario.*



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# THE REFORMED FORM FOR BAPTISM –3

Until now, we have covered two parts of the doctrinal section of the Form. The first part is about our knowledge of sin. Before baptism takes place, we are admonished to “loathe and humble ourselves before God,” because we are born in sin and need a second birth. The second part explains how the new birth takes place. Each of the three Persons of the Trinity promises to do what is necessary for our salvation. Baptism conveys two important lessons. It serves as a sign that shows us that salvation is possible by faith, and it serves as a seal on the promises of the gospel.

## **Baptism and the Covenant of Grace**

The third part of the doctrinal section refers to the effect baptism has on believers. Baptism calls for a thankful response consisting of a covenantal life of new obedience. As the Form puts it, “whereas in all covenants there are contained two parts, therefore are we by God through baptism, admonished of, and obliged unto new obedience.”

According to the covenant of grace, God uses the sacrament of baptism to witness and seal to us His promise of salvation by grace through faith. From our side, we respond by believing the promise of salvation and promise to begin living a life of thankfulness. In Holy Scripture, we often read about covenanting. Beginning with Abraham, God said: “I will establish my covenant between Me and thee and thy seed after thee in their generations... thou shalt keep my covenant; thou and thy seed after thee, and in token thereof you shall be circumcised” (Gen. 17:7-10).

In baptism, God assures us that He is the Lord our God and at the same time places us under the holy obligation to be His people, meaning that we should conduct ourselves as His people. This life involves obeying His law from the heart. God, as our Creator, has every right to demand such obedience from us because He has made us. We did not make ourselves. Furthermore, we owe our entire life to our covenant God. We are baptised into the name of the Father, Son and Holy Spirit, the same as the children of Israel were baptised unto Moses, submitting themselves to his authority. Similarly, the Israel of the New Testament is baptized into Christ and promises solemnly to be His.

### Old And New Obedience

The Form speaks of our being admonished of and obliged unto new obedience. Why new obedience? It is contrasted to the old obedience which God required in the covenant of works. In that covenant, God demanded obedience as the means to earn eternal life. Think of the probationary command God gave to Adam and Eve. Until Adam fell into the sin of disobedience, he was able to “earn” eternal life by abstaining from the forbidden fruit. When he fell, he lost his ability to obey God’s law and failed at every effort to make a new start. The old obedience came to an end. Adam and all his descendants could only sin and fall short of the glory of God (Rom. 3:23).

Salvation is possible only in the way of a new obedience offered and empowered by another covenant, namely the covenant of grace. That covenant shows it is impossible to earn salvation by any human attempts. Only the second Adam, Christ, has earned salvation for lost sinners. He has earned for us everything that is promised in the covenant of grace. Eternal life is now given to those who believe in Christ.

Therefore, trying to earn salvation by our own efforts is a great sin. Even true believers often make the mistake of trying to fall back on “good works” to please God. That means returning to old instead of new obedience. What we need is a new obedience, motivated by gratitude and love. It is a new kind of obedience that can be practised only by a new kind of people, namely, those who have been purged from their old dead works and now may rejoice in the work of their Saviour, Jesus Christ.

Do we know what this new obedience is? Our Form shows us. We must cleave or cling to our Triune God, Father, Son and Holy Spirit. This involves trusting the Almighty Creator of heaven and earth who supplies all our needs, trusting Christ, our Saviour, who cleanses us from all sins, and trusting the Holy Spirit who sanctifies and comforts us in all our trials and troubles. Trusting God this way goes with loving Him with all our heart, with all our soul, with all our mind, and with all our strength; we forsake the world, crucify our old nature, and walk in a new and holy life.

No fervent love, no clinging of the heart are possible without forsaking other lovers. By nature, we love the world and our lusts. These must be crucified. To love God means forsaking (turning away from) the world and all its sinful pleasures. The apostle John reminds us, “Love not the world, neither the things that are in the world” (1 John 2:15).

How we love this world!” Yet, unless we learn to forsake it, we cannot belong to Christ. How easily we cherish our lusts (sinful desires) and make excuses for them! They must be killed. Right hands must be cut off and right eyes



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MATTHEW 28:6



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#### ● DATE

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#### ● LOCATION

Mitchell Arena & Community Centre  
185 Wellington Street  
Mitchell, ON NOK 1N0

#### ● COST

\$25 (includes lunch)  
payable by e-transfer to  
frcladiesday@gmail.com  
or cash at the door.

9:30 am

Coffee

10:00 am

Morning Session Speaker:  
Pastor Rob VanDoodewaard

1:30 pm

Afternoon Session Speaker:  
Kara Dedert

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Online pre-registration will be required.

A link will be sent to each society and church bulletin in advance.

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## OUR FORMS

plucked out. Our old nature must be crucified, says the Form.

### Perfection Is Impossible; Yet Possible

But how is such a life possible? Is this realistic? The Baptismal Form seems to be asking for perfection — and it does! The Bible does too! “Be ye therefore perfect, even as your Father which is in heaven is perfect,” Jesus commands (Matt. 5:48).

This does not mean we can be perfect. As long as we are in this life, we will never reach this ideal, but it should be our aim to reach this goal. Children of God should aim very high. They are grieved when they miss the mark. The Baptismal Form deals with this problem when it states: “And if we sometimes through weakness fall into sin, we must not therefore despair of God’s mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God.”

This statement should greatly encourage us when our conscience tells us that we have sinned against the God in whose Name we are baptized. Although we should not despair, we must not continue in sin. How often we do this! We may think we cannot do what God requires, so we give up fighting against sin. What’s the use, the voice inside us whispers. God cannot look at a sinner like me anymore. What good will it do to repent? Tomorrow I’ll do the same thing again.

How wrong this attitude is! Think of a marriage covenant. Often things happen between husbands and wives that harm their relationship. Harsh words are spoken, sarcastic comments are made, or something worse puts a strain on the love relationship. We’re talking about a marriage where there is a deep commitment to each other and both partners have vowed to bear with each other’s weaknesses.

This is similar to the covenant of grace as the relationship God made with us. Sad to say, in this relationship there are problems too, not from God’s side but from our side. How often we do things that grieve the Lord so that He hides His face! But does He ever sever the relationship? The breach must be healed, and can be healed, no matter how grievous the sin. The Form says, “we have an eternal covenant of grace with God.” In that covenant, God also made vows. But unlike us, who daily break our vows, the Lord never breaks His. The love with which He loves us is not a sudden, momentary, and emotional outburst but one that never ends.

How much greater our comfort would be if we better understood that baptism seals God’s never-failing promise of His unchangeable love toward us who believe in Christ, the Mediator of the Covenant of Grace, whose blood cleanses us from all our sins. <sup>VI</sup>

## STILL KNOW HOW TO READ DUTCH?

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every 2 weeks as a PDF emailed to you. The focus of this magazine is to expound and meditate on the old, treasured truths. It is filled with articles by Christelijk Gereformeerde ministers. It has a section for the youth. It has been in

circulation for about 55 years. Please contact **Derek Kleinjan** by emailing [bewaarhetpand@hotmail.com](mailto:bewaarhetpand@hotmail.com).







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"Telling to the generation to come the praises of the Lord...that they may set their HOPE in God and not forget the works of God, but keep His commandments."  
Ps 78: 4, 7

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# IS GLOBAL WARMING GOD'S JUDGEMENT?

Many now believe that humanity is changing the earth's climate. Burning of oil, gas, coal, or wood is said to add greenhouse gases to the atmosphere. Deforestation and the growth of cities are thought to add to the problem. We have been warned about warmer winters, melting polar ice, and rising sea levels. Disasters including wildfires, floods, and hurricanes are being linked to climate change. Understandably, some are skeptical of these theories, especially since they are promoted by media, governments, or researchers that also promote evils and suppress truth. On top of the mainstream debate, we can add the growing evidence that there are those who are intentionally working to change weather. In Alberta, spraying thunderstorms with silver iodide in order to try to suppress hail is now common. China claims to have the world's largest weather modification program, and that the clear skies over the 2008 Olympics were a product of their efforts. How should Christians think about these things? Is it presumptuous to claim that humans have the ability to change the weather? Is the weather actually getting worse? Does the Bible speak to these things?

The Word of God does not explain all of the details, but it does give us a foundation for understanding God's control over the climate. There are a few hints in the Bible that the creation, including the weather, was once more stable. Genesis 2:5 tells us that there was a time before the flood when it did not rain, but the earth was watered by mist. The pre-flood world seemed to allow the multiplication of humanity, and sadly their evils, in a less-restrained way. Creation scientists tell us that large fossils from this period show that it may have been a more fertile world. The judgement of the flood was cataclysmic, "...the fountains of the great deep were broken up, and the windows of heaven were opened" (Gen. 7:11). After the flood, lifespans were shortened. Yet God promised that there would still be a certain predictability to the climate, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). We must not live in fear of the chaotic doomsday scenarios which some are promoting!

We should trust that the Lord is still actively sustaining His creation, and that the earth will not descend into chaos. That predictability, however, does not mean that there would be no storms or droughts, or that the weather would always be favourable. Creation is aging. The afflicted Psalmist wrote "...the heavens are the work of thy hands. They shall perish, but thou will

endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed" (Ps. 102:25-26). The prophet Isaiah spoke similarly in chapter 51:6. As Christians, we can look at the world as a divinely preserved and yet still a declining home. We can also expect to see some signs of wear. The effects of the curse are still around us.

The Bible also teaches us that human behavior does affect the weather. Ancient Israel was warned that if they did not obey the Lord and carefully observe the commandments: "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed" (Deuteronomy 28:23-24). Elijah warned that there would be no dew or rain during a time of rebellion (1 Kings 17:1). Jonah experienced a terrible storm when he ran from God's commands (Jon. 1:4). In Amos 4:7, the Lord said to His people, "And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city." God's judgements against Gentile nations also included drought and famine (Jer. 50:12). In the New Testament, the Lord Jesus warned that after His departure there would be continued judgements, "...there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows" (Matt. 24:7-8). The book of Revelation gives accounts of a number of judgements, including a time of great heat, "...the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory." (Rev. 16:8-9) It is clear that God continues to use disasters in order to judge or chasten. We should not deny that we may see such judgements in our lifetimes.

The Bible also teaches us that one day more than mere warming will happen. Scripture prepares us for a time when "...the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment" (2 Pet. 3:7). In this chapter, Peter makes a comparison between the flood of Genesis, the evil that preceded it, and the deserving of judgement. This coming day is not terrifying to believers, rather, as Belgic Confession Article 37 states, "...we expect that great day with a most ardent desire to the end that we may fully enjoy the



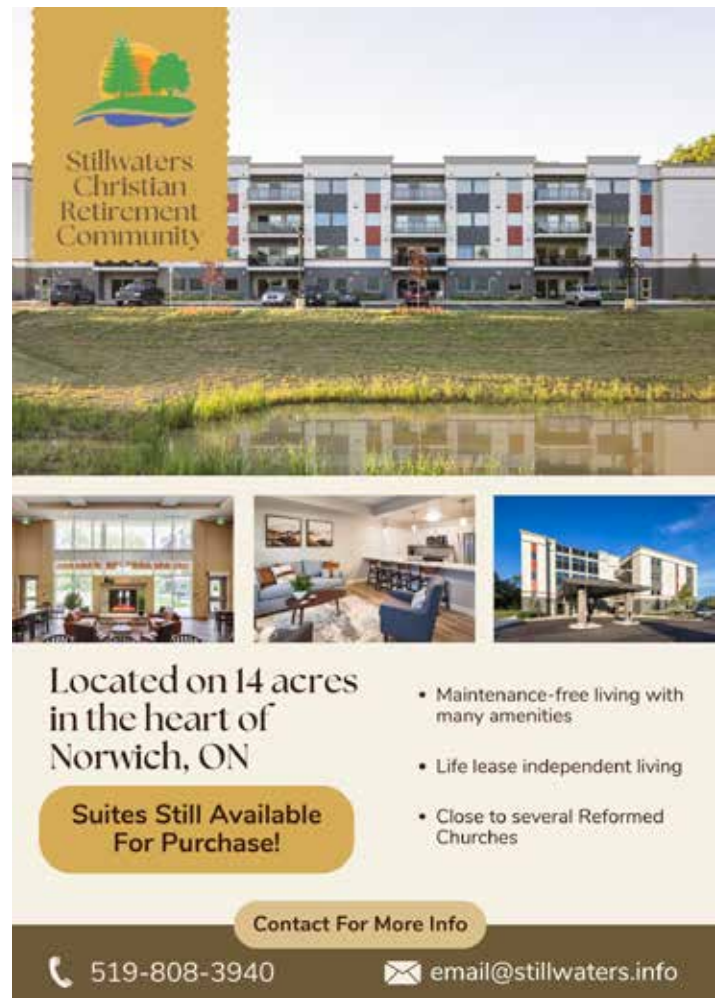
promises of God in Christ Jesus our Lord..." When we experience droughts or storms before that, we need to consider that the causes might not be what most think. It seems very unlikely that the cause, given a biblical worldview, would be the type of car that you drive or way that you heat your home. Rather, such judgements have been consequences of rebellion against God.

Though the Bible does not directly tell us what is or is not happening with the weather today, or what God's purposes may be, it does give us a foundation for right thinking. It is good for us to make sure that we carefully consider these things.

First, when we see reports of disasters from around the world, let us be careful not to presume that we know God's purposes or plan. Job's friends were very wrong when they thought that his trials, including a great wind that struck his home, were judgements for his sin (Job 1:8-11). It may be presumptuous, and even dangerous, to claim to be able to know God's reasons for sending a storm or a drought, or what is the purpose of a cycle of climate. If we see disasters, may we each learn to repent for ourselves. The Lord Jesus taught in Luke 13:1-5 that we should be cautious about judging victims, rather remember that "...except ye repent, ye shall all likewise perish" (Luke 13:5). If we see a period of disasters near home or further away, may careful self-examination be our first response! Let us be sure to be fleeing to the safety that is found in trusting Christ alone!

Second, be careful that your worldview is rooted in God's Word rather than in a constant stream of horrifying images, newscasts, or videos from all over the world. Many doomsday predictions have been made, and the vast majority have not come to pass. Realize that disasters have been happening for thousands of years, but people have not always been able to see the worst of world events so visually. We should not assume that there has actually been an increase in disasters in recent times. Publications by scientist Bjorn Lomborg have argued that, over the past century, climate related deaths have actually lowered significantly, and the total area burned by wildfires has decreased significantly (1). Though some of his work may be controversial, and we would not endorse all of it, we should think critically about these things. Let us not forget that the Lord has promised that "seedtime and harvest will continue," and that He will take care of His children (Matt. 6:31-33)! Let us not allow the internet or media to become a cornerstone of our worldview!

Third, Christians can be good examples of stewardship without being motivated by fear or an idolatrous love of the creation. We should not slip into an extreme which shows a reckless disregard for God's creation. We should have concerns about issues like pollution. God has called us to manage this earth, and to have dominion over it (Gen. 1:26). Even in a time of war, God's people were called to be good stewards who thought about the future needs of others (Deut. 20:19). The laws of Sabbaths, including fallow years, taught God's people



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"The kingdoms of this world are become the kingdoms of our Lord" Revelation 11:15



## CURRENT CONCERNS

not to exhaust their land (Ex. 23:11). Righteous people care for the life of their animals (Prov. 12:10). Those instructions teach us that to seek to live in a sustainable and careful way which seeks to leave a good land for future generations is a godly pursuit. Perhaps some of our own grandparents were good examples of such a godly lifestyle, as they knew better than to waste God's good gifts!

Finally, we must be careful that we do not begin to think like Deists. Deists are those that believe that a god exists, but that he has set his creation in motion, and now only watches from a distance. An illustration used to describe this false teaching is that "God" is like a watchmaker who builds a watch, and then winds it up, and then sets it down and simply observes it without touching it. This view contradicts many Scripture passages, including Acts 17:25, "He giveth to all life, and breath, and all things." We must be careful that when we learn about the hydrological cycle in science class, or about the jet stream, or the effect of an ocean current that we do not slip into this thinking. We certainly may learn about causes and effects, but they do not mean that God is not ultimately in control. Even "The lot is cast into the lap, but the whole disposing thereof is of the LORD" (Prov. 16:33). There is not one drop of rain that does not fall in the time and place that He has allotted for it!

The Word of God is filled with great comforts for the children of God. We need not live in fear of climate change, or the manipulation of weather. In His time, and by His means, He will deliver His children from this fallen world! Until then, we need not know the reasons or causes of a certain season, but we know that God knows. Let us continue to confess His providence, which is the "...almighty and everywhere present power of God; whereby, as it were by his hand, he upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, and all things come, not by chance, but by His Fatherly hand." (Heidelberg Catechism Lord's Day 10) 11

### Endnotes:

- (1) See "The Planet is not on Fire" by Bjorn Lomborg, in the National Post, Tuesday, March 11, 2025, p. FP9.
- (2) Francis Schaeffer wrote a thoughtful book published in 1970 called "Pollution and the Death of Man" which argues that the Bible equips Christians to be leaders in promoting balanced stewardship of God's creation, and that we should consider the health and needs of future generations. He also addresses how the Bible gives a much better foundation for stewardship of creation than false religions or evolutionary thinking. A more recent reprint by Crossway publishers is available.

*Rev. Rob VanDoodewaard serves as pastor of the Free Reformed Church of Powassan, Ontario.*

# 2025 Pompton Plains NJ



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*"Bless the Lord,  
oh my soul!"*

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Website: [www.hcsjordan.ca](http://www.hcsjordan.ca)

*"Behold, children are a heritage from the Lord." Ps. 127:3*

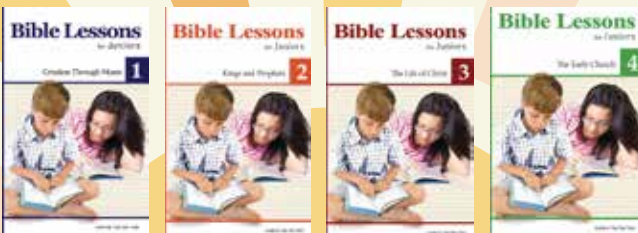
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*Ebenezer Free Reformed Church*  
**75TH ANNIVERSARY**  
*hitherto hath the Lord helped us*

Ebenezer Free Reformed Church  
will be commemorating the  
75th anniversary of its institution  
on **April 24, 2025, D.V.**

We are thankful that God, who has been  
our help in ages past, has kept and  
preserved our congregation, and we look  
to Him to remain our hope  
for years to come.

All are invited to a service of prayer and  
commemoration at **7:00 pm** at the  
Ebenezer FRC, 253 Weirs Lane,  
Dundas.  
Rev. C. Pronk will be leading the  
service, and Rev. L.J. Bilkes will also  
address the congregation.

*Refreshments and fellowship  
will follow the service.*



# ANNOUNCEMENTS

## OBITUARY

*In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*  
(Jeremiah 23:6)

*The Lord has taken to Himself, in the assurance of eternal life, our dear husband, father, grandfather, and great-grandfather, With our love,*



### Connor John Keuning

April 4, 1951 (Apeldoorn) – March 8, 2025 (Hamilton)

**Husband of Susan A. Keuning (Knapp)**

*Previously married to Margaret G. Vandenberg (1971-2001)*

He has left behind until the second coming of our Lord:

**Susan A. Keuning** – Hamilton, ON

Children of Connor (Cornelius-Kees) and Margaret Keuning:

**Tanya and Derek Kleinjan** – Troy, ON

*Devon and Rebecca, Melissa, Bianca, Ryan, Erica, Ramona*

**Jason and Lidia Keuning** - St. George, ON

*Margaret, Nathan, Peter, Salome*

**Cameron and Debra Keuning** – Ancaster, ON

*Isabelle and Martin (Shiloh, Haven), Alex and Abigail,  
Reuben, Justin, Sylvia, Juliana, Angelina, Christian*

**Brian and Andrea Keuning** – Ancaster, ON

*Dawson, Trenton, Ruby, Lily, Blake, Kari, Ivy, Hudson, Carson*

**Heidi and Neil Bouman** - Moose Factory, ON

*Amber, Aaliyah*

**Sandra and Hendrik Baron** - Woudenberg, the Netherlands

*David, Eva, Haddasah*

#### CONTACT INFORMATION:

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8-39 Sister Varga Terrace,  
Hamilton, ON, L9B 0J7,  
289.755.5776  
skeuning@outlook.com

## ANNIVERSARY

**May 13, 1960 - May 13, 2025**

*"In the way of righteousness is life;*

*and in the pathway thereof there is no death" Prov. 12:28*

With praise to the Lord, we are thankful to celebrate the  
**65th Wedding Anniversary** of our parents



### Nick & Diane Zuidema

You are invited to an open house on **Saturday, May 10 from 2-4**  
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**Ron and Pam Zuidema**

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