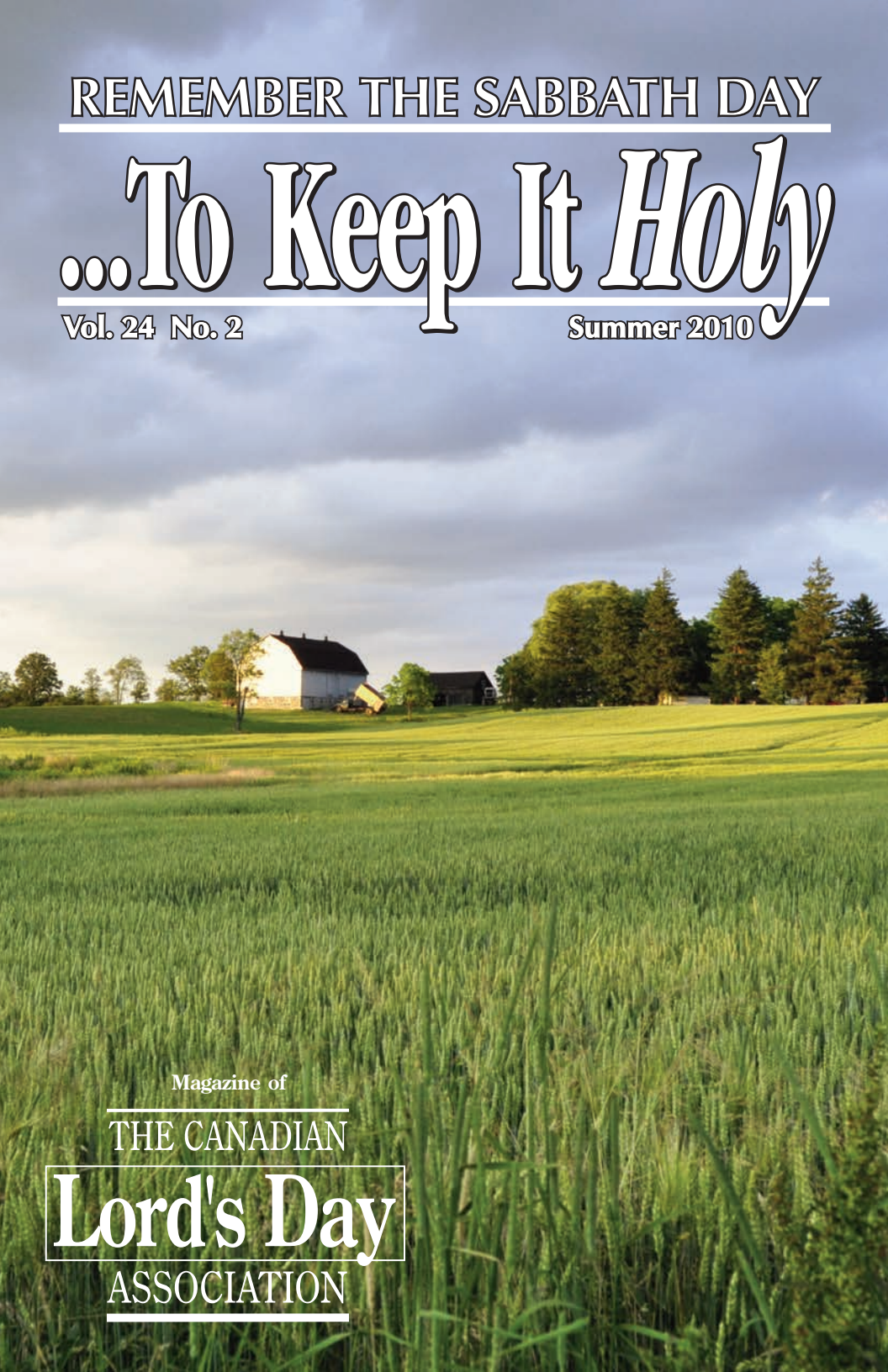


REMEMBER THE SABBATH DAY

...To Keep It *Holy*

Vol. 24 No. 2

Summer 2010



Magazine of

THE CANADIAN

Lord's Day

ASSOCIATION

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the LORD blessed the Sabbath day, and hallowed it.” (Exodus 20:8-11)

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**OUR BASIS**

- Belief in the triune God whose grace is manifested in the love and righteousness of God the Father, the redeeming work of God the Son, and the quickening power of God the Holy Ghost.
- Belief in the essential Deity of the Lord Jesus Christ, His Incarnation and Virgin Birth, the truthfulness of all His words, His all sufficient atoning vicarious death upon Calvary for sin, His bodily Resurrection, Ascension, and Coming Again.
- Belief in the whole Bible consisting of the 39 Books of the Old Testament and the 27 Books of the New Testament as the inspired Word of God, and therefore true and Divinely authoritative and as God's sufficient revelation in all matters of doctrine and practice.
- Belief that all men have sinned and come short of the glory of God: and in the necessity of the New Birth by the Holy Spirit in those who become children of God through faith in Jesus Christ.
- Belief in the Divine Authority and perpetual obligation of the Christian Sabbath or Lord's Day and conviction of the necessity that all effectual assertion, observance and defence of the Lord's Day rest, must be on this basis.
- Belief that in asserting the obligation of the Lord's Day the Gospel of the grace of God through Jesus Christ should be proclaimed.



**Note: All unsigned articles are written by the editor.**

*“Blessed is the man whose strength is in thee;  
in whose heart are the ways of them” (Psalm 84:5)*

The poet of Psalm 84 longs for God and the house of God. When we ask why, he tells us that this God is the living God. “God of life, O when shall I...?” He is a man who has seen that he lies in the midst of death, but God is the living God who gives life to his soul. He sees that

*To live apart from God is death,  
'Tis good His face to seek*

(Psalter no. 203:5)

Why does he want to seek God's face? He knows that God alone causes his soul to begin to live and blossom.

But how will he come to the Lord? God is the holy God. A sinner cannot live with God, can he? Yet, God makes room. There in the temple stands the altar. There the lamb is offered in the place of sinners. In light of the New Testament, God says: “Yes, by the cross, where the pardoning blood drips, there is room with Me. For My Son's sake, I make sinners live in my home.” This Psalmist has received the desire to go and live with this God. This is his earnest longing.

Yet, with longings and desires alone, we do not get there. Something must happen. Such people need to go on a journey. Sometimes they live far away from the house of God. They must stand up and go to Jerusalem. But how can they do so? Can they

do this in their own strength? No, but they do not have to go in their own strength either. “Blessed is the man whose strength is in thee,” the Psalmist sings. Everything they need for the journey is with the Lord. He draws them out. He woos them to Himself. He comes to meet them. He gives them strength for the journey.

Receiving His strength, they must come. Coming can be difficult. It can be hard to come to the altar of the Lord. Sometimes it seems so far away. The difficulties can be so many. You need strength to come. He is willing to give this. He comes to meet you, and says: I want to bring you myself.

*Ascribe ye strength to God alone...*

*O Lord, our strength, to Thee we bow*

(Psalter 420:6).

God not only gives strength but also more. There are also paved roads to the Lord. Apparently, the highways to the temple needed to be paved. The Lord did everything to bring His people to Jerusalem. He paved the ways for their feet. How many despised that care! They left the highways unused. They remained far from God. But Psalm 84 tells of a people who have received paved ways of access to God in their heart. Those ways led to God through the Lord Jesus. On those ways His

strength and comfort are experienced. At times these roads may not seem so smooth. Sometimes we also leave the ways we should be on. Then we walk on bypaths. Then the way is difficult and lonely, without the Lord. Then we need to call to the Lord, "I have gone astray.... Seek thy servant."

One thing is sure: God's children will come home. They may sing:

*The work Thou hast for me begun  
Shall by Thy grace be fully done*

(Psalter 381:4)

Because of His faithfulness, the song may rise this day:

*O God Jehovah, good and kind,  
On Zion's mount in clouds enshrined,  
Thou art our sun and shield forever.  
To upright souls that seek Thy face  
Thou givest glory, truth and grace;  
E'en in death's vale Thou failest never  
O Lord of hosts, how blest is he  
Who puts his steadfast trust in Thee!*

(Psalter 421:6)

That gives reason to trust in Him. ❖

Rev. L. J. Bilkes  
Dundas, Ontario

## CLDA ANNUAL REPORT 2009

Over the course of the past year, the Canadian Lord's Day Association was again privileged to put forth some endeavours in our communities to help people keep the Sabbath day holy.

The council meets approximately every two or three months. Some of the items we dealt with are the following:

- The council developed a letter, which can be used by the local auxiliaries and individuals in approaching business and organizations, pointing out to them God's demands for the day of rest and the wholesome benefits of keeping His day.
- We became aware of the fact that it has been customary to call federal elections on Sunday. The Prime Minister was approached with a letter, asking him not to do so.
- Contact with a similar organization as ours in the Philippines was

further developed, especially when Rev. D. H. Kranendonk was able to visit them last fall. Some aid has been given to them.

- The Bible Correspondence Course has been put into final form. Since this is used with prisoners, who receive the *Daily Diary*, it awaits official approval from prison officials in Ontario.
- The publication of the *Daily Diary* as well as the magazine *To Keep it Holy* has continued. We hope this will be informative and useful.

May the Lord be pleased to grant an awakening of many hearts and a returning unto Him. Sad to say, we live in a society that has little knowledge of or regard for the Lord's Day. We should ask the question if our life is a testimony of keeping the fourth commandment from the heart. We pray that the Lord will give us grace to that end. ❖

Rev. A. H. Verhoef

## 24<sup>TH</sup> ANNUAL CLDA MEMBERSHIP MEETING

Each year again, the Canadian Lord's Day Association annual membership meeting is a sign of God's faithfulness and mercy in enabling the work of CLDA to continue. On March 5, 2010, the 24th such meeting could take place in the Free Reformed Church of Dundas, Ontario.

This church's pastor and CLDA's chairman, Rev. L. J. Bilkes, opened the meeting, welcoming all who had come from near and far. After the minutes of the previous meeting were read, the vice-chairman, Rev. A. H. Verhoef, presented an annual report for 2009 (see p.4).

The treasurer, Mr. William VanderHorst, presented the financial statements for 2009 and the budget for 2010 and the auditors reported the books for 2009 were in good order. Gratitude was expressed for the faithful support received from you in 2009.

Thanks was expressed to outgoing corresponding secretary, Mr. Jonathan Coates, for his work; Mr. John Heikoop for his many years of service as chairman with the support

of his family; and Mrs. Mary Byl for her ongoing bookkeeping work. The work of those involved in the various projects and auxiliaries of CLDA was also acknowledged with gratitude.

The keynote speech was delivered by Rev. E. C. Adams, a former member of the CLDA general council and current minister in the United States. He spoke on Exodus 31:16-17: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."

His speech was entitled, *The Sabbath as a Sign*.

1. A Given Sign.
2. A Meaningful Sign
3. An Unchanging Sign
4. A Distinguishing Sign

After Rev. Adams closed the meeting, many stayed for refreshments, conversation, and renewal of CLDA membership. ❖



# FINANCIAL STATEMENT

*Canadian Lord's Day Association  
As of December 31, 2009*

	<b>2009</b>	<b>2008</b>	<b>Variance</b>
	<b>Actual</b>	<b>Actual</b>	
<b>Receipts</b>			
Diary Donations	12,660	13,136	(476)
General Donations	32,690	30,910	1,780
Membership Dues	4,792	4,420	372
Prison Ministry Donations	820	1,686	(866)
GST Rebate	1,019	1,071	(52)
Interest Income	127	785	(657)
<b>Total Receipts</b>	<b>\$ 52,108</b>	<b>\$ 52,008</b>	<b>\$ 100</b>
<b>Disbursements</b>			
Advertising Expense	7,395	6,297	1,098
Bank Charges	126	111	15
Diary Printing Expense	25,829	19,950	5,879
Diary Postage Expense	7,747	8,188	(441)
Legal Fees	30	30	-
Literature	169	-	169
Magazine	6,745	5,351	1,394
Meeting Expense	3,640	898	2,742
Office Supplies	706	425	280
Postage	750	2,417	(1,666)
Prison Ministry Postage	565	966	(401)
Prison Ministry Expense	5,529	5,971	(442)
<b>Total Disbursements</b>	<b>\$ 59,229</b>	<b>\$ 50,602</b>	<b>\$ 8,627</b>
<b>Receipts less disbursements</b>	<b>(7,121)</b>	<b>1,406</b>	
<b>Cash End of year</b>	<b>27,953</b>	<b>35,074</b>	

*“We are grateful to the Lord for your generous support and commend this cause to your prayerful and financial support in 2010.”*

# DOCTRINAL INSTRUCTION

## THE LORD OF THE SABBATH

*"The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2:27,28).*

The title the Lord Jesus uses to designate Himself is one that belongs to Him in His Messianic identity, commission, and office. The lordship He claims is His lordship as Mediator and Saviour. As such, in accord with His own testimony, He is given all authority in heaven and earth (cf. John 3:36; Matt. 28:18). So every institution is brought within the scope of His lordship. Since He exercises this lordship in the interests of God's redemptive purpose, it is particularly true that institutions given for the good of man are brought within the scope of His lordship and made to serve the interests of the supreme good which redemption designs and guarantees. It is this governing thought that is applied in the text to the institution of the Sabbath. The accent falls upon the beneficent design of the Sabbath – it was made for man. "Therefore the Son of man is Lord" of it.

When Jesus speaks of the Sabbath, He is specifying the institution defined by the fourth commandment. There is not the slightest intimation of abrogation. For it is the Sabbath in that identity over which He claims to be Lord. Too frequently this text is adduced in support of an alleged relaxation of the requirements set forth in the commandment as if Jesus on this ground were, in the exercise of His authority, defending His disciples for behaviour that went counter to Old Testament requirements. This totally misconstrues the situation in which the words were spoken. Jesus is

defending His disciples against the charge of desecration brought by the Pharisees (cf. Mark 2:24). But in doing so He shows by appeal to the Old Testament itself (cf. Matt. 12:4,5; Mark 2:25,26) that the behaviour of His disciples was in accord with what the Old Testament sanctioned. It was not deviation from Old Testament requirements that our Lord was condoning but deviation from pharisaical distortion. He was condemning the tyranny by which the Sabbath institution had been made an instrument of oppression. And He did this by appeal to the true intent of the Sabbath as verified by Scripture itself.

Of special interest is the relation of the redemptive sanction of the fourth commandment to the claim of Jesus on this occasion. The lordship over the Sabbath is, as observed, redemptively conditioned and thus only within a redemptive design can His lordship of the Sabbath be understood. The Sabbath ordinance in its beneficent character comes to full expression within the realm of our Lord's mediatorial lordship. The Sabbath is not alien to redemption at the zenith of its realization and blessing. As made for man it continues to serve its great purpose in the New Testament era. This Jesus' word seals to us - "the Son of man is Lord also of the Sabbath." ❖

**John Murray**

*The Pattern of the Lord's Day*  
(slightly abbreviated)

# DEVOTIONAL INSTRUCTION

## MEDITATING ON GOD'S WORD

Grace breeds *delight* in God, and delight breeds *meditation*. Meditation is a duty wherein consists the essentials of religion, and which nourishes the very life-blood of it. That the Psalmist may show how much the godly man is habituated to this blessed work of meditation, he subjoins, "In his law doth he meditate day and night." He does not mean that there is no intermission for God allows time for our calling and grants some relaxation. But, when it is said that the godly man meditates day and night, the meaning is "frequently."

The proposition that results out of the text is this – that *a godly Christian is a meditating Christian*. "I will meditate in thy precepts" (Ps. 119:15). "Meditate upon these things" (1 Tim. 4:15). Meditation is the *chewing* upon the truths we have heard. The beasts in the old law which did not chew the cud, were unclean; the professor who does not by meditation chew the cud, is to be accounted unclean. Meditation is like the watering of the seed, it makes the fruits of grace to flourish.

### What Meditation Is

Meditation is the soul's retiring of itself, that by a serious and solemn thinking upon God, the heart may be raised up to heavenly affections. This description has three branches.

**1. Meditation is the soul's retiring of itself.** A Christian, when he goes to meditate, must lock up himself from the world. The world spoils meditation; Christ went by *himsself* into the mountainside to pray, Matt. 14:23,

so, go into a solitary place when you are to meditate (cf. Gen. 24:63).

*The world's music* will either play us asleep, or distract us in our meditations. When a mote has gotten into the eye it hinders the sight. Just so, when worldly thoughts, as motes, are gotten into the mind, which is the eye of the soul, it cannot look up so steadfastly to heaven by contemplation. Bernard when he came to the church-door, used to say, "Stay here all my worldly thoughts, that I may converse with God in the temple." So say to yourself, "I am going now to meditate, O all you vain thoughts stay behind, come not near!"

**2. The second thing in meditation, is, a serious and solemn thinking upon God.** The Hebrew word to *meditate*, signifies with intenseness to recollect and gather together the thoughts. Meditation is not a cursory work, to have a few transient thoughts of religion; but there must be in meditation a fixing the heart upon the object, a *steeping* the thoughts. Carnal professors have their thoughts roving up and down, and will not fix on God; like the bird that hops from one branch to another, and stays in no one place. David was a man fit to meditate, "O God, my heart is fixed," Psalm 108:1.

In meditation there must be a staying of the thoughts upon the object. A man who rides quickly through a town or village minds nothing. But an artist, who is looking on a curious piece, views the whole portraiture of it. He observes the symmetry and proportion and minds every shadow



and color. A carnal, flitting professor is like the traveler; his thoughts ride hastily – he minds nothing of God. A wise Christian is like the artist; he views with seriousness and ponders the things of religion. "But Mary kept all these things, and *pondered* them in her heart" (Luke 2:19).

**3. The third thing in meditation, is, the raising of the heart to holy affections.** A Christian enters into meditation, as a man enters into the hospital—that he may be healed. Meditation heals the soul of its deadness and earthliness; but more of this afterwards.

### The Usefulness of Meditation

I know not any duty that brings in greater revenue than this.

**1. Meditation is an excellent means to profit by the Word.** Reading may

bring a truth into the *head*, meditation brings it into the *heart!* It is better to meditate on one sermon—than to hear five sermons. Many complain that they do not profit from sermons. This may be the chief reason: they chew not the cud – they do not meditate on what they have heard. The hearing of a truth preached is the sucking of a flower: there must be a working it in the *hive of the heart* by meditation, then it turns to honey. *Bible knowledge without meditation, makes us no better than devils!* Satan is an angel of *light*, yet *black* enough.

**2. Meditation makes the heart serious, and then it is ever best.**

Meditation ballasts the heart. When the ship is ballasted, it is not so soon overturned by the wind and when the heart is ballasted with meditation, it is not so soon overturned with vanity. Some Christians have light hearts:



"her prophets are light" (Zeph. 3:4). A light Christian will be blown into any opinion or vice. You may blow a feather any way: there are many *feathery Christians*; the devil no sooner comes with a temptation but they are ready to take fire. But meditation makes the heart serious. The more *serious* the heart grows, the more *spiritual*, and the more spiritual, the more it resembles the Father of spirits. The serious Christian is fittest for service, and it is meditation which brings the heart into this blessed frame.

**3. Meditation is the bellows of the affections.** Meditation hatches good affections, as the hen hatches her young ones by *sitting* on them. We light affection at this fire of meditation, "while I was musing the fire burned" (Ps. 39:3). David was meditating on mortality and see how his heart was

affected with it: "LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am" (v.4). *The reason our affections are so chill and cold in spiritual things is because we do not warm ourselves more at the fire of meditation.* Illumination makes us shining lamps, meditation makes us *burning* lamps. What is it to know Christ by *speculation*, and not by *affection*? It is the proper work of meditation to excite and blow up holy affections.

**4. Meditation fits for holy duties.** The musician first puts his instrument in tune and then he plays a song. Just so, meditation tunes the heart and then it is fit for any holy service. As the sails to the ship, so is meditation to duty: it carries on the soul more swiftly. ❖

### Rules for meditation

**Rule 1. When you go to meditate—be very SERIOUS in the work.** Let there be a deep impression upon your soul.

**Rule. 2. READ before you meditate.** *Reading without meditation is unfruitful! Meditation without reading is dangerous!*

**Rule 3. Do not multiply the subjects of meditation.** Those who aim at a whole flock of birds hit none. When several medicines are taken together, the one hinders the virtue of the other; whereas a single medicine might do good.

**Rule 4. To meditation, join EXAMINATION.** When you have been meditating on any spiritual subject, put an enquiry to your soul, and though it is short, let it be serious. "O my soul, is it thus with you, or not?"

**Rule 5. Seal up meditation with PRAYER.** Pray over your meditations. Prayer sanctifies everything; without prayer they are but unhallowed meditations.

**Rule 6. The last rule is, let meditation be reduced to PRACTICE.** Live out your meditation. Meditation is the life of piety; and practice is the life of meditation. Meditation without practice will increase a man's condemnation.

Condensed sections from Thomas Watson's *Christian on the Mount*.

# PRACTICAL INSTRUCTION

## WHAT ARE SABBATH WORKS OF NECESSITY?

*“The danger is very real that the Christian pilgrim as he lives his life in this world will adopt the habits of the world.*

*That this is more than an imaginary danger among us ...is quite evident from a growing number of undesirable practises and habits which are a hindrance to the proper observance of the Lord’s Day. For example, (a) the enticement to unnecessary Sunday labor is increasingly heeded; (b) the number of habitual “oncners” at divine worship is apparently growing....”*

Christian Reformed Classis of British Columbia  
Report of September 1962.

### **Rest and Work**

The fourth commandment states: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work....” As the very word “Sabbath” indicates, this day is a day of rest. We are to rest from our daily work for several reasons: to be refreshed physically; to seek and find rest for our souls in Christ Jesus; to search and trace the wondrous works of God with delight; and to have a foretaste of that rest that awaits the people of God. This first day of the week is set apart from all the other days and devoted to God as an especially blessed gift of God. As Chrysostom said, “the Sabbath was not allowed for idleness, but that men being withdrawn from the cares of temporal things, its rest should be spent in spiritual things.”<sup>1</sup>

A simple reading of the commandment might suggest that all work is to cease on this day. However, the standard clarification is that no work is to be done on the Lord’s Day except for “works of piety, charity, and necessity.” For example, the Synod of Dordt (1618/1619)

made an official statement that “This same day is thus consecrated for divine worship, so that in it one might rest from all servile works (with these excepted, which are works of charity and pressing necessity) and from those recreations which impede the worship of God.”<sup>2</sup> The *Westminster Shorter Catechism* confesses, “The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God’s worship, except so much as is to be taken up in the works of necessity and mercy” (Q&A.60).

### **Scriptural Basis**

A commonly cited basis for works of necessity is Matthew 12:1-12. The first verses of this passage recount how the Lord Jesus was walking with His disciples through the fields on the Sabbath. As they walked, the disciples reached out to “harvest” heads of grain, rub them between their fingers to “thresh” them, and then pop them into their mouths. The Pharisees confronted the Lord Jesus with this Sabbath-defiling act of harvesting. They must have appealed to the instruction of Exodus

34:21: “on the seventh day thou shalt rest: in earing time and in harvest time thou shalt rest.”

The Lord Jesus responded by reminding them of how the hungry fugitive, David, came to the tabernacle on the Sabbath and ate the shewbread which was only intended for the priests. He argued from the lesser to the greater: If David was allowed to violate a ceremonial law when he was on the Lord’s business on the Sabbath, surely Christ and His followers may break a man-made law about the Sabbath. As “Lord of the Sabbath” He teaches that we may lawfully perform those things which are needful for the welfare of our bodies.

In this same passage Christ showed it is lawful to perform work directly related to the worship of God. A butcher was not allowed to kill animals, but a priest was commanded to do so as part of the Sabbath worship of God (Matt. 12:5). He also concluded that, since the Lord desires “mercy and not sacrifice,” it is “lawful to do well on the Sabbath” and alleviate suffering.

### **Works Promoting Rest**

How have “works of necessity” been defined? Zacharias Ursinus, an author of the *Heidelberg Catechism*, wrote: “works which carry out [the sabbath’s] true intention and so establish it, as all those works which so pertain to the worship of God or religious ceremonies, or to the duty of love towards our neighbor, or to the saving of our own, or the life of another, as that necessity will not allow them to be deferred to another time, do not violate the Sabbath, but are especially required in order that we may properly observe it.”<sup>3</sup> An

important element here is that, to be a necessary work, a work must promote the sanctity of the Sabbath day as well as love to God and our neighbour.

Necessary work promotes the overall rest and worship of the day. One Puritan catechism asks, “What servile works are permitted on the Sabbath? A. Such as further the proper works of the Sabbath.” Activities that facilitate and promote the actual Sabbath work of worship are appropriate for the Sabbath. Such labours relate directly to the worship of God and the care for our bodies and animals. The Lord is not like the Egyptian taskmasters who demanded bricks without giving straw. He not only gives grace but also provides for our physical needs on the His day to enable to seek and serve Him.<sup>4</sup>

### **Works that Cannot Wait**

The Puritan, John Wells, defines “works of absolute necessity” as those “which could neither be *done before* the Sabbath, nor *deferred till after*.” He gives as examples treating wounds, fighting house fires, or defending the nation. These works display God’s love, rather than break God’s law.<sup>5</sup> Some of these works are foreseen. The Lord Jesus gives the example of the farmer who lets out his ox and leads him to water (Luke 13:15). The ongoing care of your family and animals is a regular work of necessity.

Other necessary works are not foreseeable. The Lord Jesus refers to the one who rescues his sheep which has fallen into a pit (Matt. 12:11). The previous day he did not know that his sheep would fall into the ditch and the following day is too late to rescue

the animal from the pit. Jesus also instructed the church to pray that their flight from danger would not be on the Sabbath day (Matt. 24:20). Flight is necessary because flight cannot be postponed to the next day. Work that results from sudden calamities like floods, fires, storms, illnesses, or accidents is necessary because the Lord desires mercy and not sacrifice. John Murray infers from Matthew 12:3-4 that “dire necessity warranted the doing of something which under normal conditions would have been a culpable violation of divine prescription and restriction.”<sup>6</sup>

Sometimes, your daily work may seem a “dire necessity” that cannot wait till Monday because you need to have it done before a set deadline. A student has a project due Monday, a businessman has a deadline to meet, another has a meeting on Monday morning. They justify working on the Lord’s day by appealing to God’s will that we keep our commitments. However, the problem here is a failure to plan properly ahead of time and be diligent before the Lord’s day. The man who collected firewood on the Sabbath should have planned ahead (Num. 15:32). We are to “remember the sabbath day” ahead of time and plan accordingly.

If we do not prepare for the day, we ought to be willing to suffer the consequences, rather than let the

Lord’s day rest suffer. When lack of foresight makes a work necessary, such as if we have failed to have enough gas in the car and need to buy it on the Lord’s day to be able to get to church, the Puritan, Nicholas Bownd, says we “must do it... lamenting our former negligence... that we did not provide for it, praying to God to forgive us our sin.”<sup>7</sup>

God has given six days for our work. If we think our work cannot be done in those six days and that we need the seventh, we charge God with unfairness for giving us seven days worth of work and only six days in which to do it. We also show ingratitude for the precious gift of a day of rest.

### A Test

In our next article we will seek to discern how God’s word applies to more practical issues of our daily labours. For now, let us heed Dr. Joseph Pipa’s challenge: “Everything we do [on the Lord’s day] should be measured by the question, ‘Does this promote the purposes of the day?’”<sup>8</sup> Is what I am thinking of doing needed for my or others immediate physical welfare or to enable me or others to worship and rest? Could I have done it yesterday or can I postpone it until tomorrow without immediate harm? How can I best keep His day holy? ❖

Rev. D. H. Kranendonk

<sup>1</sup> Cited in Thomas Young, *The Lords-day* (1672), 179.

<sup>2</sup> H.H. Kuyper, *De Post-Acta of Nahandelingen van de nationale Synode van Dordrecht in 1618 en 1619* (1899), 184-6. Translated by R. S. Clark. [public.csusm.edu/public/guests/rsclark/dortsabbath.htm](http://public.csusm.edu/public/guests/rsclark/dortsabbath.htm).

<sup>3</sup> Zacharias Ursinus, *The Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism* (1852; Reprint, P & R), 559.

<sup>4</sup> William Gouge, *The Sabbaths Sanctification* (1641), 12-16.

<sup>5</sup> John Wells, *The Practical Sabbatarian* (1668), 17.

<sup>6</sup> John Murray, *Collected Writings of John Murray*, vol. 1 (Banner of Truth Trust, 1976), 213.

<sup>7</sup> Nicholas Bownd, *The Doctrine of the Sabbath* (1595), 116.

<sup>8</sup> J. Pipa, *The Lord’s Day* (Christian Focus Publications, 1996), 79.



## YOUTH COMPASS

# WORK OR ELSE!

Saturday afternoon had come. In a few hours, Gisbert vanKoerten could go home. The next day he was off and could go to God's house. Gisbert took another nail and pounded it into the piece of wood he was holding. He was a carpenter employed by a contractor. He had to work hard on this big project at Soesterberg Airport. Many others were also working with him on this jobsite. A short distance away stood a German soldier watching everything that happened. The Netherlands had been occupied by the Germans.

In the distance they heard the sound of a car. Slowly the sound became louder. Then they heard the car shift down to slow down. Then a shining black car appeared around a corner and came to a stop.

A man in spotless uniform stepped out. His very boots shined. He was an Officer of the elite SS troops. Through a translator, he barked out his commands: "Let all the workers gather here! I have an announcement for them!" A little later the construction workers silently stood before the German officer.

"Listen!" he said, "Monday General Christiansen is coming here to inspect everything. A lot has to be done still, so you must work tomorrow as well!"



*Adolf Hitler*

The silence became even quieter. The workers looked at each other. The question came: "Who will refuse to do this?" A few men came to the front of the group to express their refusal to work the next day. When the German officer asked them why they would not work, they said that the next day was the Lord's day. The hand of the officer went to his side to open his pistol's holster. Matter of factly he played with his pistol. Then with an icy voice he continued, "I will give you a few seconds of time to reconsider. Then I will ask again who dares disobey. If you do not work there are two options: either you are shipped to a work camp in Germany or I make an example of you right

here with my pistol.” He motioned with his pistol and warned: “If I do that, then you won’t have any more Sundays.”

Gazing at them with his hard, grey eyes, he asked again, “Who will stick with his decision not to work?”

All the men drew back and only Gisbert remained. He quietly said, “Tomorrow is the day of the Lord, sir. I will not work on it.”

“Man, I have the authority to execute you right here and now. Do you realize that?” the officer said.

“I know that, sir, and if God allows it, you can do that, but I would rather have that than profane God’s day,” Gisbert replied.

There was a pause as the officer hesitated. On the one hand he felt he had failed because his threatenings could not change this man. On the other hand a respect for this man’s courage rose within him. Then he said: “Sei sind für einmahl frei” (“You are free this one time!”). However, pointing to the others, he commanded, “But make sure you all come!”

Gisbert and his wife had lived in the world and without God. When war was declared in 1940, Gisbert was called to serve in the Dutch Army. One evening during the week, some fellow soldiers of his platoon took him along to church. The Lord blessed that sermon to show him his sin. When he later came home, his wife immediately realized something was different. When she asked whether

he was sick, he replied: “My health is fine, but we must be converted!” She wanted nothing to do with that and tried to mock his religion out of him, but her conduct only drove him to the Lord the more, even when it meant having to go to his pigsty to pray.

The Lord who spared him from the German bullet later laid him on a hospital bed. His minister had the difficult task of telling him that he could die within weeks. This news caused a smile to appear on his face and he said, “I am glad, for it means I will soon no longer sin. I long to be with God in Christ.” When asked about the ground of his hope, he replied, “I cannot deny that everything in me has become sin. I believe that Jesus Christ is given also to me - even to me - by God - as a full saviour and that I am covered by His righteousness. God has become a reconciled God to me and will remain so only for Christ’s sake.” His death did not mark the end of his Sundays, but the beginning of his eternal Sabbath. ❖

Condensed from Dirk VanDort’s story *in Standvastig: Kwartaaluitgave van de GBS*, March 2010.



# PRISON UPDATE

## *Daily Diary*

Through your generous support, the CLDA was able to print around 60,000 Daily Diaries for 2010. This enables most inmates in Canada to read a verse of scripture each day. What an open door this is. Let our prayer be that the Lord would open hearts as well.



*“I am enclosing a cheque. This is a small token of our appreciation for providing us with the Daily Diaries for the inmates in our penal institutions. We are again, very grateful for this literature you are so willing to send us. The inmates, the Chaplains, appreciate these books. As well, I am able to provide them for others who come through our doors on a daily basis.”* - Director, Newfoundland

## **Bible Correspondence Course**

Currently around 50 students are enrolled in the course. The number is down from the past since the course could not be advertised prominently in the Daily Diary. We hope that once the course receives government approval, the CLDA will be able to better publicize it.

*“I have been struggling against Satan. He seems intent on trying to keep me down and in/under bondage and the more he sees me slipping away the more BRUTAL are his attacks. I know however that although I am weak + NO MATCH for his power, He who is in me, the Holy Spirit, is more than capable of pushing him back & has been doing so. What a blessing that I was able to pick up these courses....PLEASE will you pray for me. I am very afraid at times and at time FEEL so out of touch with Jesus.”* - A student

*“I enjoyed the entire course. The format is good and the lessons are straight forward without a lot of extra information that may cause confusion. My intention is to refer back to these lessons as reference material in the future.”* - A graduate

*We commend this important project  
to your continued and prayerful support.*

