GOD'S HANDIWORK:
The Earth Is the Lord's and the Fullness Thereof, the World and They That Dwell Therein.
Ps. 24:1
OCTOBER
1954

In this issue . . .

FEATURE — page 1
"God be with You Till We Meet Again"
Gise Van Baren

EDITORIAL — page 2
"A Righteous Cause"
Rev. James Mc Collum

CHRISTIAN LIVING — page 5
"Living Out of Good Works"
Mr. Herman Hanko

TRUTH vs. ERROR — page 8
"Our Schools"
Rev. G. Vanden Berg

CONVENTION NEWS — pages 10-17

BIBLE OUTLINE — page 18
"Outlines on the Epistle of Paul to the Galatians" — Lessons 1, 2, 3 and 4
Rev. G. Lubbers

MILITARY MAILBAG — page 25
Mr. Everett Buiter

BEACON LIGHTS

For Protestant Reformed Youth

VOL. 14 OCTOBER — 1954 NO. 7

"God Be With You Till We Meet Again"

That song, as in past conventions, ended the last evening of the final day of one more convention. This song always causes me to have feelings of sadness. It's the end. Three wonderful days during which covenant youth fellowshiped together have again come to a close. It hardly seems possible that three days could go so quickly. But it is over and now all we have left are memories, probably some new friendships, and possibly our booklet and badge.

Now, and even when we sang that final song, our thoughts go back to the many interesting occurrences at the convention. We page through the convention booklet which is now placed on top of the pile of other booklets accumulated from previous conventions. From Michigan, Wisconsin, Iowa, Illinois, and even South Dakota, Protestant Reformed young people had one destination — South Holland. And it was not only for the invigorating air nor the healthful odor of onions wafting through the breeze that they came. It was more for the fellowship of Christian Youth together; together in recreation, together hearing and being instructed through edifying speeches, together glorifying and praising God through speech and song.

Yes, there are many memories attached to this past convention. Memories of Evelyn Veldman who, the judges thought, needed a teething ring to improve her speaking ability; of Jim Jonker who is now learning to toot his own horn; of the treasure hunt which didn't take place because of a heavy rainfall the previous evening (the treasure happened to be a large bottle of dill pickles); of Seymour with his ever present camera; and finally of that last evening during which the banquet was held.

Then, of course, we have memories of the more serious and important aspects of the past convention. We remember the various speeches in which we as young people were reminded of the fact that we must live the life of thesis. The sinful world, the workers of iniquity always oppose God and therefore also oppose His people. But in spite of opposition, in spite of tribulation and affliction our calling, as young people, is always to live thetically. It occurred to me too that our position in regard to the world is in many ways similar to the position of the

United States over against Russia. The world always opposes the truth. And yet today the world and the church, at least in this country, apparently are not involved in any "Hot" war — I mean that members of the church are not killed or tortured for their faith in God. Rather the world comes offering the olive branch of peace and unity, and in so doing in many different ways slyly tries to get the church to compromise in the truth. In all this we as young people are called to live the life of thesis.

Then, of course, we have memories of the many fine speeches, debate, and musical numbers presented. And we are also reminded of the fine attendance and wonderful spirit at all of the meetings. Truly it was a wonderful convention and it will be a long time before we forget it. It was not without reason then either that we were sad to see it come to an end.

But memories aren't all we have. We closed with the song "God be with you til we meet again." That is our hope and our confidence Our faith was strengthened. No matter what happens we know and were assured at the convention that God will be and is with us. And the Lord willing we will also meet again as a federation of young people's societies next year in Hudsonville. That too is going to be a wonderful convention because the Lord is with us. Memories we have of the last convention, yes, but also an eager anticipation for the next one.

But we must also remember that the conventions are only a part of our Federation activity. The conventions certainly need our whole-hearted support. However, also Beacon Lights belongs to the Federation of Protestant Reformed Young People's Societies. That means that every member of each member society is responsible for Beacon Lights too. What has your society been doing to promote Beacon Lights?

Do you have 100% of the families in your church subscribing to Beacon Lights? There is always much pleasure and enjoyment in reading Beacon Lights and attending conventions, but there is certainly much work connected with both. And you too should be willing to help in whatever way you can.

GISE VAN BAREN

EDITORIALS

"A Righteous Cause"

While we await the Court decision of the Superiour Court in Grand Rapids, concerning the disposition of the name, archives, funds, plant, building and equipment of the First Protestant Reformed Church of Grand Rapids, it is well that we draw back the reins of our rushing life, to make several observations in retrospect. This we do, not only as we await the court's decision, but also as we read some of the material that has been recently printed concerning this case, pro and con. Further, it will be evident that it is beneficial to us to review the facts of the history that has been made in the past several years concerning this controversy and disruption in our churches. It will help us to keep our eyes on the main issue. Without further ado, let us turn to the following observations.

First and foremost, the main issue centers in the two heretical statements of the Reverend De Wolf preached in two of his sermons in the First Protestant Reformed Church. One statement was made in a sermon preached April 15, 1951, and the second statement was made in a sermon preached September 14, 1952. These two statements, made in the course of preaching his sermons on those dates, have now become well-known. The first statement, of the first of the two controversial sermons, is this: "God promises everyone of you that, if you believe, you shall be saved." The second preached in the second sermon, is: "Our act of conversion is a prerequisite to enter into the kingdom of God." These two statements are not isolated thoughts, taken at random from the sermons, but are expressions of the preacher that form the thread of his discourses, and are vitally connected with the whole sermon. From these two statements the preacher's theology, and the frame of reference of his thinking, is evident. On the basis of these two statements, plus others taken from the controversial sermons, it is clear that the statements do not harmonize with the Reformed doctrine of the absolute, divine predestination of God whereby God sovereignly elects the elect unto eternal life, and sovereignly reprobates the wicked and the ungodly unto eternal desolation in hell, in the way of their sins.

That the second sermon stands condemned is evident from the minutes of the consistory. Even after the Rev. De Wolf was examined by his consistory, the minutes of September 24, 1952 read: "The Consistory maintains the sermon of Rev. De Wolf delivered September 14, 1952 is partly heretical and not Reformed as expressed in the grounds presented in the protest of the Reverend H. Hoeksema, and this Consistory condemns the sermon as such." (Article 8) This motion

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was not rescinded. Therefore, the sermon of September 14, 1952 stands condemned. Now, the point of our observation is this: It is the theology wrapped up in the statements of the Rev. De Wolf that stands condemned. These statements have content, and are not harmless and empty. In this way, we arrive at the main issue of the controversy and disruption: the Promise of God on condition of faith, and conversion as a prerequisite to entering the Kingdom of God. This is the heart of the issue. Let no one of our readers lose sight of this fact.

Not only have our spiritual leaders and pastors and elders emphasized this point, but so has Classis East, assembled in May 1953. The Classis condemned the statements regardless of what Rev. De Wolf meant by them and the Classis advised his consistory to demand a public apology of him, and a public apology from his supporting elders. This demand, which the consistory subsequently made at a legal consistory meeting after Classis met, and in the presence of a delegation of three ministers and two elders appointed by the Classis for this purpose, was never met, neither by the Rev. De Wolf nor by his supporting elders, to this day. Not only was the controversy over false doctrine a constant grief to the faithful pastors and elders and people, but the stubborn refusal to apologize and retract, has been cause for deep sorrow of heart in all who have been witnesses of this sad history.

These are the hard, cold, brutal facts of the history of the De Wolf case in our churches, which any thinking young person may examine, and on the basis of these facts, plus others, he may easily decide which is the cause of Right.

The heart of the whole issue is doctrinal. It is a question of what is Protestant, and Reformed, and Scriptural concerning the Promise of God. On the basis of the theology of De Wolf's two statements, the Promise is both general and conditional, and the sinner's act of conversion is a prerequisite for entering the Kingdom of God. The Protestant Reformed view of the Promise of God is that it is particular and unconditional, and for the elect alone; and that God translates His people — thus the elect — unconditionally, into His Kingdom. This view of the Promise is historically the Protestant Reformed view as it has been preserved, developed, and maintained in our literature. One piece of writing will suffice to serve as proof: "The Believers and Their Seed," written by the Rev. H. Hoeksema in the early 1930's. It may be added, by way of observation, that if God's counsel depended on a condition or a prerequisite which not be performed, then God could never say (as He does): "My counsel shall stand, and I will do all my pleasure." (Isaiah 46:10)

Secondly, to maintain this righteous cause concerning the heart of the Protestant Reformed truth, and to protest what is rightfully the property of the faithful Protestant Reformed people, the consistory was compelled to take legal action in a court of law against the Rev. De Wolf and his elders. The decision to take the action sorely grieved the consistory who remained faithful to the doctrine, discipline, worship, and life of the Protestant Reformed churches; but the consistory could do nothing else, in the light of the facts of the case, as it had developed. So, into court went the consistory, in performance of their duty, as faithful stewards, even as they are directed to do according to the Church Order, Article 28. In court, under oath, they promised to speak the truth, the whole truth, and nothing but the truth. This promise, when testifying on the witness stand, they have kept. For that matter, other witnesses who have been called to the stand in order to testify

(Continued on page 7)

CHRISTIAN LIVING

Living Out of Good Works

It has been some time now since we've been busy with our subject. Beacon Lights is printed every other month during the summer and besides we inserted an article that has nothing to do with the topic we were discussing. And therefore it might be well if we just briefly review what argument we have presented.

We have discussed Christian Living also on these lines thus far: 1) In speaking of **christian** living we speak of the life of the regenerated child of God as it becomes manifest in this present time. 2) Negatively, we have stressed that that manifest life of the child of God (and we used faith as an illustration) is not a condition to his complete and full salvation in heaven. We must maintain this if we are to avoid falling into the pit of Arminianism. We dealt with this subject rather extensively because it has direct bearing on the controversy that has so recently raged in our churches. And 3) we pointed out that the good works which the sanctified child of God performs are the fruit of his salvation which is solely the work of the Almighty and Sovereign God. We said in connection with Eph. 2:10 that a) when God regenerates His elect, salvation is principally completed; b) therefore implicit in that salvation is faith as the living bond that unites the church with Christ; c) by faith the life of Christ merited through the way of the cross and the grave becomes the life of the church; d) that life becomes manifest in the good works which the believer performs, and therefore is but the fruit or the manifestation of the work of salvation within him; e) but also that even these good works are prepared by God from all eternity as well as the walking in the way of these good works.

The question immediately arises and has arisen even in our own churches: Does not that deny man's responsibility? And this is not a new question in the church, for it is as old as the doctrine of God's sovereignty has been a part of the confession of the church of God. And it is also important to notice that wherever the truth of the sovereignty of God in the work of salvation has been taught there was found also those who raised the objection that so much emphasis of God's sovereignty denies and does away with man's responsibility. Although the question assumed many different forms, it was always characterized by a dread lest man be lost sight of. Sometimes it was said, "Shall we then sin that grace may abound?" Or other times it was, "Why doth he yet find fault? For who hath resisted his will?" Or again, "But you make of man a stock and a block." Or as in the Catechism, "Doth this doctrine make men careless and profane?" All these questions and objections boil down to the one objection that is raised that in stressing God's sovereignty in the work of salvation, man's responsibility is denied.

And it is for that very reason that we need not be too afraid of the objection. But nevertheless it might be well to devote the space of one article to make a few observation concerning this criticism.

The problem as such can readily be seen. God is sovereign. And that means that there is nothing in this whole crea-

tion that takes place outside of His control. Every action of man, every thought, every desire, everything that he wills is controlled by God. Man acts by more than the mere permission of God; also God's counsel is more than a mere blueprint of what man shall do; all that man does is controlled directly by God. God is the ultimate cause of everything that takes place. And we must not hesitate to include in this also sin. It is undeniably true that God forever remains free from sin Himself, and therefore is not the author of sin; nevertheless, we confess with Solomon, "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." The question is then, How can men yet be responsible for their actions if this is the case?

And the question allows of no easy solution. We may answer with the apostle Paul, "Nay, but, who art thou oh man that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" And that in the final analysis is true too. And therefore we must bow before the superior and infinite wisdom of our Maker. When we speak of God we can only mumble a little and never into all eternity delve completely into the mysteries of the divine Being. And striking it is that the question always arises from those who have compromised the truth of God's sovereignty. And therefore we need not be too much perturbed about the objection. But we should make a few observations, not attempting to solve the problem, but at least understanding what we mean by the problem. Because that seems to be characteristic of those that raise the problem that they have given very little thought to it, and often cannot even define what is meant by responsibility.

Therefore in the first place we would say that responsibility means man's ability to respond to God whether that be in a positive or a negative way. Man may respond in love or hatred to God, but responsibility means that he has the ability to respond. Furthermore implied in the term is the necessity of man to respond to God. He cannot avoid a certain response whatever that may be. He cannot, in other words, be passive in all of life without ever showing any response to the Most High. The third implication in the term is that man is under the obligation to respond in love to God. God demands of mankind that he love Him. And nothing changes that demand. Man must love God. And sin does not alter that. Just because man lost the ability to love God through his own wilful disobedience does not change the demand. Furthermore man is held accountable for his response to God. Man must answer in the day of days for his love or his hatred of God.

However we must not forget that ever man's response does not lie outside the control and determination of the omnipotent God. And that brings us to the heart of our problem.

And so with no attempt to solve the problem in its entirety we make the following observations.

1) Because man is a being that is capable of responding, he is a rational, moral person. That means that he has the ability to reason and the ability to distinguish between right and wrong. It is always and only a rational moral being that can be held responsible. And therefore because man is rational and moral he is responsible. And God in His determining counsel does not bypass the rational and moral nature of man. God does not treat man as a stock and a block but always as a person that can reason and that can know the difference between right and wrong. When a man is hailed before the courts of the law for a crime the first question that arises is whether the man is responsible. And the questio

of his responsibility hinges on the question of his rationality. I know that this criterion is horribly abused in the courts of the law, but fundamentally that remains the issue. If he is not rational and therefore not moral, he is not responsible.

2) Furthermore man not only knows the difference between right and wrong but he is constantly desiring or willing to do the right or the wrong. And that too is important to remember. Man always acts as a person with a will. And he acts in perfect harmony with that will. When man commits evil he always does so because he wills to do the evil.. Somehow God does not force man to do that which is contrary to his will. He does not will to do the good but is forced by a determining God to do the evil contrary to his will. And therefore man himself will never deny that he is responsible for what he does.

3) Thirdly we must remember that man is responsible for the sin of Adam in eating of the forbidden tree. He is accountable for the guilt that is imputed to him because of that sin, and he is responsible for the corruption of his own nature which is a result of that sin. But he as an individual is also responsible for the sins which he commits and can only commit as an individual member of that race.

But let us remember that as far as your and my own consciousness is concerned there is no problem. We know we are responsible. The problem only exists in theory. And so let us remember that in the midst of a sinful world and living with our sinful flesh, there is no danger of losing the truth of man's responsibility, but there is grave danger of losing sight of God's sovereignty.

H. Hanko

My witness is in heaven, said Job when e was forsaken of friends.

"A RIGHTEOUS CAUSE"

(Continued from page 4)

that the legal First Protestant Reformed Church was the one whose pastors were the Revs. Hoeksema and Hanko, and whose clerk was Mr. G. H. Stadt, have spoken and testified to the truth. The articles which have been written in the "Standard Bearer," testify to this fact. These articles, bearing on the court case, which are quoted from the court records to prove their points, indicate their reliability and trust-worthiness.

Therefore, our readers may place their full confidence in the integrity of our faithful leaders, pastors and elders of the true and legal entity called the First Protestant Reformed Church, who have vowed to speak the truth at any cost, expose the lie, and maintain the cause of the Right, because it is God's cause and His Right. This is their Christian duty; nothing less may they ever do.

James A. Mc Collam

HEAVENLY MUSIC OUT OF FIERCE STORMS

Dr. Roy L. Laurin in his sermon today told of seeing along the Rhine in Germany recently, many ancient, deserted castles. He told the story of one built by a baron who had the idea of making an Aeolean harp on one of the windswept balconies. Wires were strung from pillar to pillar. It was a disappointment when no music ever seemed to come from his harp. Years later a hurricane of terrific force struck the area and, for the first time, a distinct chord came from the wires. Dr. Laurin brought out the thought that often it is only when the fiercest storms sweep over our lives that we get to hear the most heavenly music. "Hope thou in God, for I shall yet praise him for the help of his countenance." (Psa. 42:5). "We glory in tribulations, knowing that tribulation worketh patience . . . experience . . . hope." (Rom. 5:3-4).

TRUTH VS. ERROR

Our Schools

If we look back over the thirty years of our existance as Protestant Reformed Churches to discover any serious lack we may have suffered, we would venture to say that our sore spot lies in our failure to provide proper facilities where our children might be instructed according to the demands of God's covenant. Even today half of our congregations are located in communities where there are no Protestant Reformed schools and the other half have schools of rather recent origin. We have reared a generation without the staff of distinctive schools and we suffer because of it.

Why this neglect?

Why this error?

Many reasons could readily be advanced which seemingly would more or less justify your failures in the field of education. Physically, in some places, schools could not be maintained. We were small in numbers. Churches that were not self-supporting felt that such an additional endeavor was impossible. Materially we lacked the means. Teachers were not available. There has been only a partial interest. Our people fostered divided opinions with some contending that the existing schools were adequate and others pleading for our own while a few even have risen to the defense of public schools. Our leaders have halted between two opinions.

Thus we might continue but such argumentation indicates two things that are indisputably certain. First, a generation of children, now matured, has suffered from this our lack and secondly, whether these arguments are valid or spurious, our courage has waned in the face of the difficulties involved in the establishing and maintenance of Protestant Reformed Christian Schools.

This is a serious matter!

Serious it is because of the important place the school occupies in the life of the child. There he spends considerable time, receives instruction in many things, establishes numerous associations and into him are inculcated certain patterns of thinking. All of these vitally effect his manner of living and future.

It is rather surprising that we, as Protestant Reformed people, have made no more positive progress in this field than we have because from our very inception we have had the testimony that we were a people that understood the importance of and loved true christian education. In 1932 the National Union of Christian Schools made the observation that from 1912 to 1932 there was a decline in the Christian Reformed Churches from 51% to 46% of the membership who sent their children to christian schools. One of the three reasons given for this decline was, "Of late an element, very loyal to the christian school, has left the Christian Reformed Church." Is this not 1924? What has happened to that loyalty?

Today we are confronted with a real challenge!

It has been said that the schism in our churches will inflict a severe blow upon the progress that has been made toward realizing our goal of Protestant Reformed Education. Perhaps this may be so but such a hasty conclusion is more speculative than factual. Our schools will, without doubt, experience a reduction in enrollment. We are informed

that all but a very few of the families of the opposition in Grand Rapids have already enrolled their children elsewhere. This, however, is no deflection of progress. The Lord does not measure progress in terms of numbers and neither should we. Our contention is that those who can so readily cast aside the principles upon which our Protestant Reformed Christian Schools are built are certainly not a support to the movement. They are a real detriment. Furthermore, the claim of those who follow such a course that they intend to remain Protestant Reformed becomes exposed as meaningless. Let's not be deceived!

But we must go on and continue in faith, by the grace of God, to strive toward the realization of our calling as this is expressed in Psalm 78:4 and 6, "We will not hide them from their children, showing to the generation to come the praises of the Lord and His strength, and His wonderful works that He hath done, that the generation to come might know them, even the children which should be born; who should arise and declare them to their children."

In this, young people, lies your challenge!

It has been and still is my observation and experience that young people generally fail in the opportunity and duty to promote the cause of christian education. From the time that they leave school until the time they marry and have children of their own little interest is shown. The school meetings are considered to be for "parents and teachers." Perhaps the appellation P.T.A. has frightened them and led them to the conclusion that the things discussed and transacted there are not for them. If it has, then P.T.A. is a misnomer and ought to be substituted. Why shouldn't our young people exert some of their abundant energies, use their given talents and contribute of their earnings to such a worth while endeavor? They should and ought to be instructed to do so! To fail is to walk in the way of error.

The benefits reaped will be their own. Oh, yes, the school movement will profit from their interest and efforts too. Yet, it must not be overlooked that they will be serving to their own advantage also. During these years they will gain experience and insight into the vast problems of training children. They will be awakened to the needs which they, in a few years time, as parents will be obliged to provide for their own children. And the strength and determination of youth will enable them to wrestle untiringly and a new stimulus will be awakened that will inspire and encourage those who might be inclined to give it up.

Young people, can you meet that challenge?

The decision is one of "truth vs. error." It's wrong, it's a practical error to be indifferent to God's cause at any age or to waste precious years that might be most usefully spent in working in a cause as significant as that of christian education.

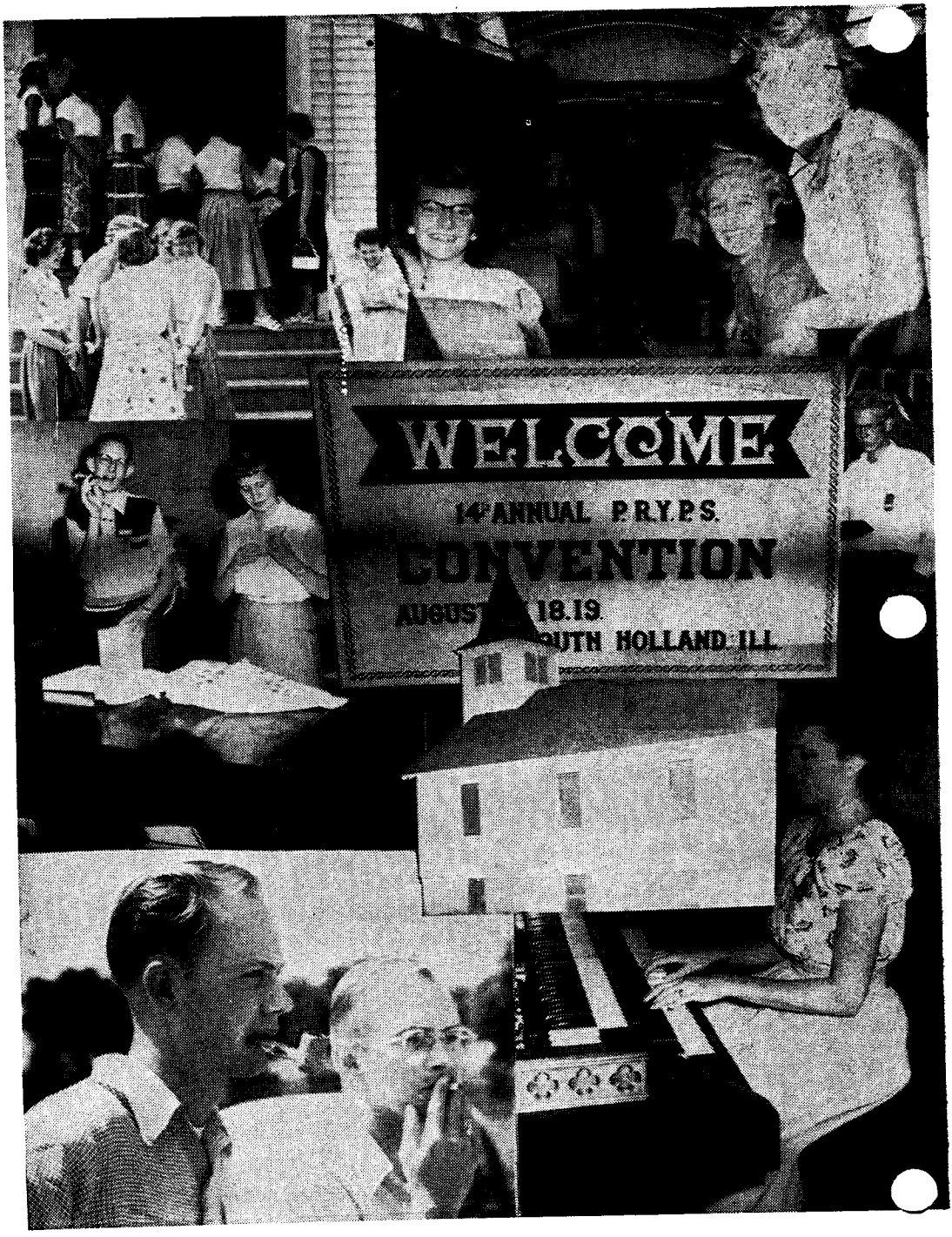
And error is sin!

On the other hand it's right, it's a mark of walking in the truth to serve Him in all things with joy and gladness of heart. Labor not for the meat that perishes! Don't waste your time in idleness! Seek not the world and its pleasures! Vanity of vanities!

Rise up, young people, as a mighty army to advance truth in education. Your children will reap the harvest of your arduous labor.

Rev. G. Vanden Berg

. . . Man lost his home and happiness in Eden's Garden long ago. He cannot retrieve it himself. But the Christ does. And the Christ sends His own men and women into the world to announce it.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14th ANNUAL P.R.Y.P.S.
CONVENTION
AUGUST 18.19
SOUTH HOLLAND, ILL.

REPORT ON FIRST SPEECH

THE ANTITHESIS

The first meeting of the Convention was opened with prayer by Rog Faber, Federation President. He welcomed all the conventioners to South Holland and then introduced the special numbers for the evening. They included a vocal trio and an instrumental trio, both given by the host society. After this Rog presented the customary Mass Meeting speaker, Rev. H. Hoeksema.

The speaker's assigned topic was, "The Idea of the Antithesis." Rev. Hoeksema began his message by identifying the term **antithesis.** It means **something opposed to the established thing for the purpose of overthrowing it, so that it can take its place.** From this point he developed his subject under the three points:

1. Principle
2. Cause
3. Historical development

God is the thesis. Therefore the term "living antithetically" must be applied to the opposition of God. **Antithesis** refers to the power of sin which opposes the small beginning of new obedience in us. Light is the implication of all goodness, wisdom, grace love mercy and loving-kindness. All these virtues are opposed by darkness which is the comprehension of all evil.

The cause of the **antithesis** is God as He manifests Himself in the trinity. Because of the perfection of Christ, sin, evil and the Anti-Christ are present. Of course the origin of sin does not lie in God. Man became an ally of the Devil in his lie. "Darkness is not found in God's being, but in His counsel."

The history of the **antithesis** can easily be traced throughout scripture. The beginning of the **antithesis** is recorded in Genesis 3:15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It continues its presence in the Tower of Babel, the desert, the corruption in Canaan, and in the coming of Christ. Christ's resurrection and ascension is proof of the victory of the thesis.

But the **antithesis** is with us today. It is active in every sphere of our daily life the home, church, school and society. The power of the **antithesis** will continue to rage in the world until Christ returns.

Our speaker closed with the challenge, "Stand fast for the cause of the Lord and wait for the victory which is surely ours."

Thelma Pastoor

"THE DANGER OF LOSING IT"

After a day filled with enjoyment for all, we gathered into the auditorium of our South Holland church for our after-outing activities.

Rev. H. Veldman, the speaker for the evening, began by noting that "The Antithesis" was a very fitting theme and we must always realize that we **can** lose it.

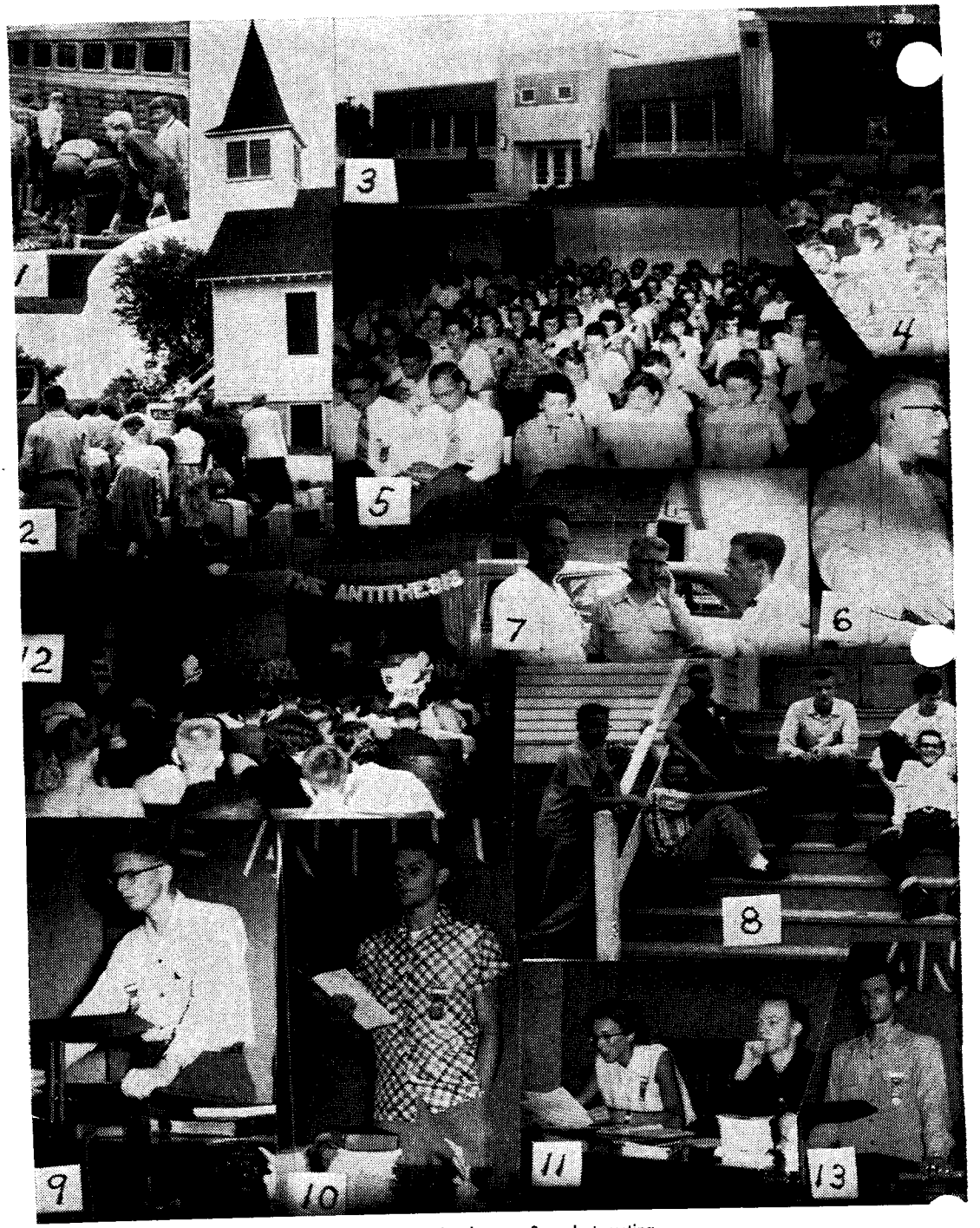
Rev. Veldman chose to treat his topic under the following three point:

1. It Cannot Be Lost.
2. We Can Lose It.
3. How to Preserve It.

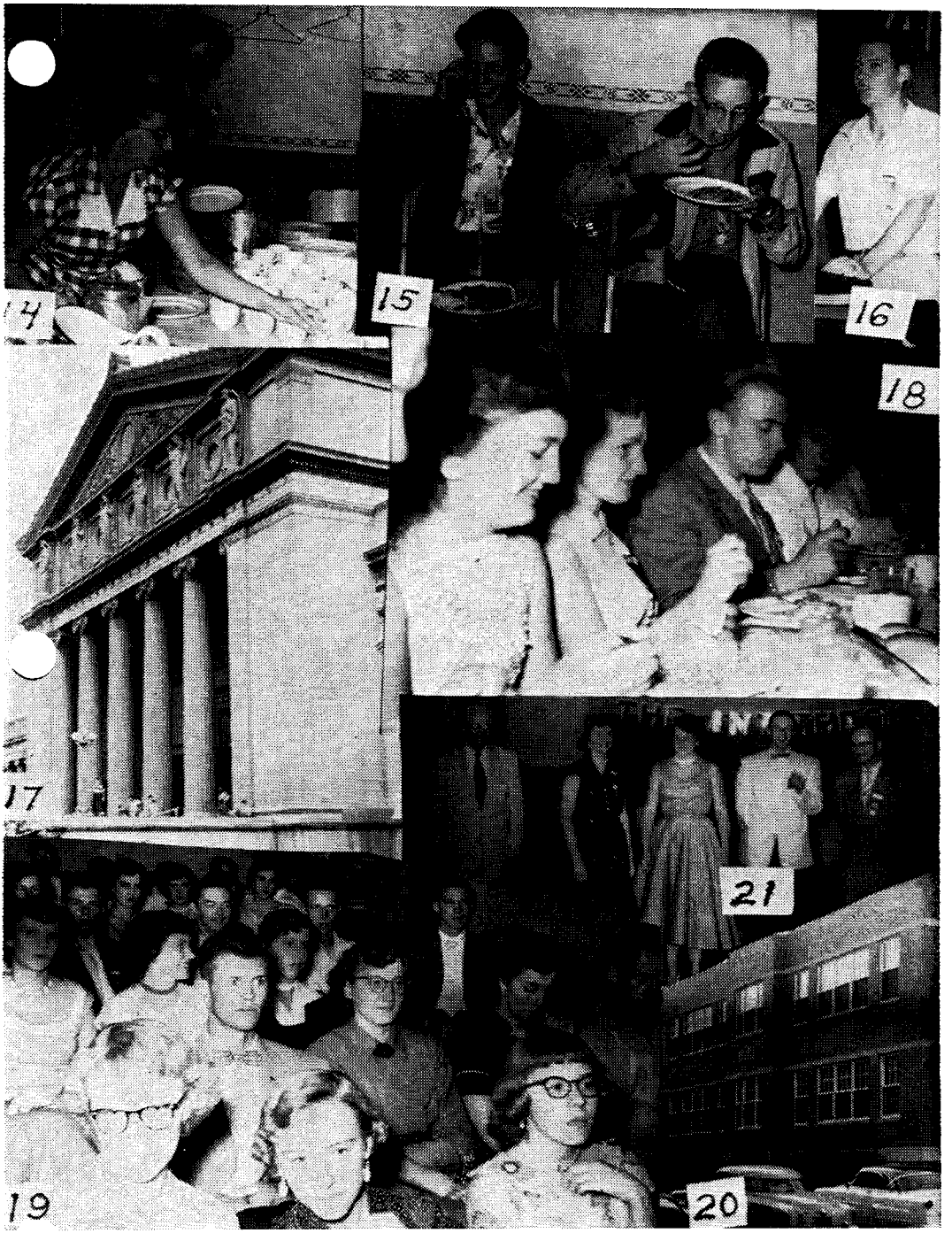
We were reminded that this does not mean isolationism but as we speak from Holy Writ that we do not withdraw from the battle-line. John 17:15 — "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." We do not mean by this "dualism" but that we must fight to gain the ultimate victory and a higher position in this world.

We are not "stocks and blocks" but are as "clay in the potters hand."

We can lose it if we expose it to world co-operation ideas. It cannot be lost in-



1 and 2 — Just arrived at South Holland Church
3 and 4 — Mass Meeting at Illiana High School Aud.
5 and 6 — Rev. H. Veldman's speech
7 — Rev.'s Schipper, H. Veldman, and Vanden Berg
8 — Just resting
9 and 16 — Debate, F. Hanko and P. Elzinga
10 — Essay by J. Schipper, "Television"
11 and 12 — Business Meeting
13 — Impromptu speeches — E. Buiter



14 and 15 — Chow time
17 — Tour through Museum of Science and Industry
18 and 19 — Banqueters
20 — Place of Banquet, Lansing Chr. School
21 — New Officers

dividually but can be lost organically for the carnal element can gain the upper hand. **The** church can't lose it but **A** church can.

Only God can preserve it, we can't. We are preserved in the church through prayer and this is no condition toward its preservation. God also preserves His church through His Word as there is no life in us.

This preservation applies to us as Young People for we are the Church of Tomorrow.

"OUR CALLING TO LIVE IT"

After a delicious chicken dinner served in the Illiana School, Rev. Heys delivered his inspiring speech. He brought out the fact that although it is the fourteenth annual convention it, in a certain sense, is really the first. Just as the first convention was held in South Holland this "first" convention was also held there.

Under the theme, "The Calling to Live It," Rev. Heys called our attention to this topic under the following sub-headings:

1. Contents of our calling.
2. Nature of it.
3. Possibility of it.

Rev. Heys first referred to many passages of Scripture where God speaks of having called us out of darkness into the light. Life is always characterized by activity and must be practiced in the sphere of the light. We are reminded that we are priests of the living God and therefore live thetically in all our life. We are priests created after His own image. We must realize this antithesis and the fields which we must never enter. Nevertheless the fields we may enter must be done unto God's glory or we will fall short of the antithesis. Our calling to live thetically means that we do not do worldly things but have the refreshment in our souls that we serve God through all things. We are reminded that even our friends must walk in the light. We should ask ourselves this: "Will he or she be a hindrance to me or an encouragement so I can seek the glory of God's Name?" That is our calling.

Rev. Heys brought out that our calling to live it is not through conditions. When God gave the ten comandments He said He was a jealous God and He is first and demands of the creature that he serve and love Him. A condition is something where God is obliged to man and to give him something. Everything is God's. Faith is a part of our salvation, not a condition for it. As it is being performed now it will be continued to be performed in all eternity. Is there anything God demands of His children which He doesn't demand of the world? Does God tell the devil he doesn't have to serve Him?

How is this possible? This is possible only through His sovereign elective grace God determined these things before the foundation of the world. We must never fear the cause of God. We can live this calling thetically and God calls us through His Word and Spirit. To live the antithesis is really life. Then we have fellowship with Him as children of light. God is good, that is the light. The psalmist cries out, "Oh taste and see what is good." We must taste the light. May God grant us to be able to stand in the midst of the world and to see that God, the Thesis, Who alone is good.

Reporter — Evelyn Veldman

Debate, held August 18, 1954, at our Young People's Convention at South Holland, Illinois.

AFFIRMATIVE: Jay Kortering and Peter Elzinga

NEGATIVE: Fred Hanko and Rich Bos

FIRST AFFIRMATIVE: "Our resolution is: **Resolved, that the Anti-Christ's kingdom must come through the support of Christians.**

By Christians, we mean a follower of Christ and His teachings.

By the **kingdom** of the Anti-Christ we mean, the power of darkness as it develops through the ages.

But how does the Christian support the Anti-Christ?

By fighting against the kingdom of the Anti-Christ and living a holy life in the midst of sin, the Christians caused the kingdom to the Anti-Christ to become realized.

When the elect show to the world that he is of Christ's kingdom the power of darkness turn against him and hate him. By hating the elect the world develops in their wickedness. The elect support the Anti-Christ by causing it to develop.

But his kingdom shall fail and God shall establish His eternal kingdom with the elect. Therefore, we must fight against that power and by God's grace no one shall take our crown."

FIRST NEGATIVE: "First we must understand that the Anti-Christ **will** come, and nothing will delay or speed it's coming. But the question is, whether the kingdom will come with the support of Christians?

Support of the kingdom means support of the kingdom of darkness. Those who believe this resolution of this debate, say that we must support everything that works toward the kingdom of God. The Anti-Christ's kingdom is a means toward the coming of the kingdom of God. The Anti-Christ is a means toward it, therefore must we also support it?

The Christian duty is just the opposite. The Christian support God's kingdom only in those things that are righteous and just. Although all things work toward the coming of the kingdom of God, darkness as well as light, the Christian's duty is only to work in the power of light. And the Christians work in the light will bring about the Anti-Christ's kingdom since he constantly opposed the light."

SECOND AFFIRMATIVE: "To understand how the elect support the Anti-Christ's kingdom we must know it's purpose. The Anti-Christ has as his goal the overthrow of the Lord's work on earth.

Now the question is, How do the Christians support this evil kingdom? This kingdom began with the fall of Adam, our elect father. What more support can one give an organization than to lay the foundation for it?

But let us go on. Also, Israel did not want God's kingdom. They worshipped the golden calf at Mt. Sinai.

But let us examine ourselves. Everything we do is either in support of God's kingdom or the kingdom of the Anti-Christ. Every sin we commit is a temporary victory for Satan but we know that all things work for the glory of God."

SECOND NEGATIVE: "We have heard that the Anti-Christ's kingdom must come from the support of the Christians. The Anti-Christ has not yet been made manifest, hence, his kingdom is not yet established. So we must speak of the **coming** of the Anti-Christ's kingdom. By supporting the coming of the Anti-Christ's kingdom we must support what we know as the world of our present time. Then by supporting the world, we must engage in their evil affairs as well. In everything we see the devil striving against us. By supporting them, we are partners in their crime.

Must we then sin, that grace may abound??

The judges decision was in favor of the affirmative on the grounds that the definition of the word **support,** as given by the affirmative, was not overthrown by the negative.

May Lanning — Reporter

ESSAY "TELEVISION"

by James Schipper

The subject of this essay should be a matter of importance and concern to everyone of us. Television; What it is, and what should we as Christian Young People say and think of such an invention.

Television dates back to approximately 1922. Two men worked out their own ideas at that time and acquired patents on them.

Since that time the field has grown rapidly, the present system is a result of cross licensing, and has the best features of both.

This invention did not come from man, but of God alone who is the creator and sustainer of all things. God put into the minds of these men the makings of the billion dollar industry of today.

What effect can a television set have upon the home?

Television can lead to laxness and even disregard for spiritual matters. Many people would rather watch an interesting program on television than read the Standard Bearer, or go to society.

Many times you can read in newspapers that one person will kill another, getting the incentive from television.

The world also sees the danger of television. In a newspaper article, we read that only 10 of the 500 programs shown during a seven week period were of educational value. The remainder of the 490 range from the amusing, harmless, and indifferent, to the nightmare producing monstrosities that have led to the moral decay of this age. It is to a great extent in the hands of the parents, whether television will be constructive or destructive, and will determine to a great extent the moral standard of the next adult generation.

Do you see the danger of television? The world does, therefore the church should even more feel its power.

This does not mean that nothing good can come from it. Television can be used in the unfolding of nature. It can also be used in the hands of the church. Some churches already have their own programs. Could we not have Christian T.V. stations, as we now have Christian radio stations?

Television in the hands of the Prot. Ref. Churches, would be a very good means for mission work. The gospel could reach one out of every 20 homes in the United States and work the saving of the elect and the hardening of the reprobate.

In this way the church could make good use of television, but the antichrist as spoken of in Rev. 13 verses 11-15 could also make use of it. He could reach many people, and cause them to bow down before the image on television.

Yet we, as children of the covenant, cannot say the invention is evil for there is not evil in things but in the use of them. Therefore, may God give us grace, as Christian Young People, to discern between the good and the evil also in this invention. Elaine Hanko, reporter

CONVENTION IMPRESSIONS

A number of our young people who have attended the convention gave the following comments.

The theme of this convention "The Antithesis" is a very beautiful and interesting theme and was very well carried out. I enjoyed every part of the well planned convention and now have a much fuller idea of what the antithesis means to us as Christians.

Peter G. Elzinga
Holland Protestant Ref. Church

I think that the speeches given by our three main speakers, were very interesting and inspirational for everyone.

Grace M. Mantel
Doon Protestant Ref. Churc

I thought the proposal was a good idea except for the fact that it calls for the elimination of the second speech. I appreciate the substitute motion a little better for that reason. I believe that if that idea is carried out it will fulfill each of those grounds that was held in support of the proposal.

Bernard Huizenga
Randolph Protestant Ref. Church

The debate, as it was held at our last convention proved to be very interesting and educational, not only in the truth of Scriptures, which is indeed the most important, but also for experience in public speaking. It also gives the young people more to take part of in the convention and it brings out the different opinions and shows more plainly what is the truth so I think that at some time during our convention we surely should have a debate on some timely subject of discussion.

Henry Hoekstra
Hull Prot. Ref. Church

This year we had extemporaneous speeches for the first time. My opinion of it is the innovation was successful. The topics were well chosen, the speakers developed them satisfactorily, and the interest and attention of the audience was maintained.

Roger Faber
First Prot. Ref. Church

I enjoyed the extemporaneous speeches because: First — It was very interesting as it was something new. Second — It might stimulate many of the different societies to bring speaking more into their society life and therefore teach more to speak publicly as on Conventions.

Agalene Lubbers
Hudsonville Prot. Ref. Church

This convention was topped off which the banquet which featured a delicous chicken dinner and an inspiring program. It will always remain in our memories as the real climax to a convention thoroughly enjoyed from the first singing of our theme song at the Mass Meeting to the last strain of "God Be With You Till We Meet Again."

Clara Buiter
Oak Lawn Prot. Ref. Church

In my opinion, this convention was a huge success. The South Holland society had everything arranged perfectly and everything went off in an orderly way. The meetings were filled with inspiration and Christian fellowship and I think this convention was enjoyed tremendously by all who attended it.

Mary Lanning
Hope Prot. Ref. Church

The general attitude of the young people attending the convention was highly favorable. The attendance at the meetings, speeches, and other activities was evidence of this. Upon speaking to a couple of the Young People, they said it was the best convention they had ever attended.

Shirley Dykstra
First Prot. Ref. Church

The impression I received from attending my first convention is that there was fine Christian fellowship and a wonderful spirit of unity.

Bob Decker
First Prot. Ref. Church

It is evident from the above that all had a wonderful time and were spiritually edified. A big thank you goes to the host society who made the 14th Annual Convention so enjoyable.

. . . . Met a person the other day who wished she had more of the "modern conveniences" in her home. Told her about the way the Lord's workers get along in Africa. No more conversation after that.

BIBLE OUTLINE

OUTLINES ON THE EPISTLE OF PAUL TO THE GALATIANS

Outline of entire Letter

Lesson I

THE OCCASION OF THE ARGUMENT

1. Paul does not simply argue against the **slowness of apprehension** of the Galatians. Says Calvin: "other churches had been subjected to the same temptations and they had stood. Had they lent an ear to the tale of imposters, do we imagine that he would have treated them with greater gentleness?"

2. Paul censures these Galatian churches severely. He is even rather harsh on them. It was a bit grating to the senses. He is severely rigorous in this letter. He is not arbitrarily so, nor does he display any bitterness toward the Galatians, yea, not even in one syllable. Yet, his censure is strong. The reason:

a. They had let themselves be drawn aside from the right course by excessive gullibleness and credulity.

b. It was a gullibleness that urged them on in lightness and folly, frivolity and inconstancy. They lacked the proper thoughtfulness, steadiness and subriety.

c. Paul wonders who had charmed them, bewitched them, put the hodo eye on them; evidently they had been charmed as snakes are by their charmers. They believed those false teachers who claimed that we are not saved **merely by grace through faith,** but that we are justified before God by **deeds** of law that we perform.

THE CHAIN OF ARGUMENT TOUCHES ON THE FOLLOWING POINTS:

1. In Chapters 1 and 2 Paul maintains the **authority** of his apostleship, except at the end of Chapter 2. Here the Apostle touches already on the **main point of this letter,** to wit, the question of the **justification of the sinner.** And here Paul makes this great and good confession of how he through law has died unto law that he might live unto God. See Galatians 2:14-20. The reasons for maintaining the authority is as follows:

a. Not that he is at all concerned about his own **person** and **prestige** and personal honor. This would be nothing but small, childish peevishness. Nor was it that the other apostles had in any way spoken so that Paul had to assert his office over against them.

b. Paul is concerned about his office as an Apostle in order that the **truth** of the Gospel as preached by him may retain credibility in the minds of the believers in Galatia. Not Paul's vain honor, but the truth of the Gospel is at stake. Hence, the truth that Paul is a real Apostle, second to none, must stand! Compare Galatians 1:6-9.

c. The Imposter (preachers under false pretense) had come to the churches pretending to represent the real Gospel, and that, too, in the name of what they had been instructed in Jerusalem by other Apostles. They prated with such illustrious names as John, Peter and James. Forsooth, an old trick!

d. Over against this all Paul:

(1) Does not simply deny the charge

of these imposters. He is not merely negative.

(2) But he claims that he is **equal to any of the Apostles.** None of the Apostles added anything to him. They simply heard him and gave him the right hand of fellowship. This is the death-blow to all false boasting in the other Apostles, the playing them out over against Paul.

2. In the Chapters 2 till 4:31 Paul takes up the **question of the ceremonies** and works (deeds) proper in their relationship to the truth of the Promise of the Gospel.

a. His argument is, that, if ceremonies have not any power to justify us before God, then their observance is unecessary! (Gal. 2:14-21)

b. The ceremonies are viewed consistently by the Apostle as "works of **law"** which are alleged to be the ground of justification. Paul here speaks of first principles and not simply of incidental rivials.

c. Paul points out the impossibility of the tenet of justification by works of law by showing what "The Scripture" saith. This he does in a concise and masterful way in Gal. 3:1 - 4:31. He who grasps this argument of Paul and assimulates it by faith in his soul has assimulated the key to the understanding of the Scriptures! Either we accept this interpretation and the Scriptures are an open book to us, or else we will ever be like those who learn and never come to the knowledge of the truth. Compare Acts 13:27 and II Tim. 3:7.

3. In Chapter 5 Paul exhorts the churches on the basis of the teaching, the positive, basic considerations of Chapters 2:14 to 4:31. His great watch-word to them is: **to stand fast!** They must stand fast in the liberty wherewith Christ has made them free.

a. We may not allow our consciences to become ensnared by men, who would lace us **under law!** Chapter 5:1-12

b. However, **liberty** must not be confused with **licence.** Here the argument is essentially the same as that given in Romans 6 and 7.

3. The argument is concluded by sundry exhortations to walk in **godliness of thankfulness.** Galatians 6.

QUESTIONS

Where do we find this Galatian church located geographically? In which Missionary journeys did Paul evidently preach the Gospel to them? Did Paul preach to them after other Apostles had first brought them the Gospel? Compare Romans 15:17-20. What do we read about Paul's preaching the Gospel to the Galatians in Acts 13-16? Why did the enemies of the Gospel of the Cross attack Paul's apostleship? Did Paul more often need to defend his apostleship? Does Scripture permit a sharp rebuke by God's ministers? Titus 1:13. When the flock of God is endangered in their faith may not a minister appear rude? II Tim. 1:7-9.

Lesson II

The Salutation and Benediction to the Galatians

THE SALUTATION:

1. First of all this is a salutation by Paul. He employs his Roman name and not that of the Jew, the son of the tribe of Benjamin. Compare the transition of this use of the name in Acts 13:2 and 13:13. He began to be called "Paul" after his first Missionary journey. In this salutation Paul includes "all the brethren who are with him." The tacit implication on the part of Paul is that these brethren all stand with him in his doctrine, and that, too, in spite of the evil teachers. This should give credence to Paul in the mind of the Galatian saints. Hence, their greetings are included. It was more than a mere formality.

2. Paul underscores the **nature** and

origin of his apostleship. This apostleship:

a. It is not **from men.** The source of it is not at all in human choice. This is proven by the facts of history.

Nor is it through the **agency** of men. He was not chosen by lot, nor by a vote of the congregation. Then too he would be called by God. Not directly.

b. But Paul says it was through Jesus Christ. He was called personally by **Jesus** Himself, who is the Christ. See Acts 9:4-6; 22:14-16; 26:16-18; Romans 1:1. And for the proof his apostleship see I Cor. 15:10, 11; II Cor. 10:7-10; 11:5, 6; 12:11, 12. Gal. 1:17-22; I Tim. 2:6, 7.

3. To the **Churches** of Galatia:

a. Evidently more than one church there.

b. Each individual church was to read this letter. They were guilty. The fires of error had reached out into more than one congregation. It was a great and profound suffering for Paul.

3. Questions: Is Paul motivated by sound considerations in so vigorously defending his apostleship? Who tried to make him out as a "second-rate" apostle? What was the strategy of Satan in this all? Is it bad ethics to bring a minister's and elder's **office** (not to be confused with reputation) into question? What is the apostolicity of the church? How would the "apostolicity" of the church be effected if Paul were a second-rate apostle, inferior to the other apostles as the enemies of the truth of the Gospel alleged?

THE BENEDICTION: (the verses 3-5)

1. The apostle here immediately fixed all the attention of the readers upon Christ. Had they really fully appreciated the redemption in Christ, they would not have fallen a prey to the deceiving preachers. Says Calvin, "the best remedy for purifying our minds from any kinds of errors or superstitions, is to keep in remembrance our relation to Christ, and the benefits which he has conferred upon us." This Paul very masterfully brings to their minds already in this "benediction."

2. The specific content of this benediction is:

a. **Grace** and **peace!** Paul wishes the church a state and condition of friendship with God. "Grace" is the **source,** it is the general and all-inclusive gift. "Peace" is the **tranquil fruit** of the grace of the Holy Spirit. It is the "peace" which is ours by grace being **justified simply out of faith.** Compare Galatians 5:22.

b. All grace and peace must come to us in and through Christ. He has received the Spirit. All things were given Him from God the Father. And thus "grace" and "peace" come to us from God. He is their source. Hence, "from God, the Father."

3. The **specific emphasis** in this "benediction" of what Christ has done for us as the **basis** of grace and peace!

a. "He gave Himself in behalf of our sins." This is the central truth of the Gospel at stake here in these Christian Churches. The very **foundation** is at stake! If this is gone all is lost! The Covenant mercies of God, His sure mercies to David.

b. Hence, these brief phrases convey a doctrine of vast importance. The **implication is** that no other satisfaction can lawfully and rightly be brought into comparison with that sacrifice of Himself, which Christ offered on the Cross! Hence, that in Christ alone all our atonement must be sought, and that **manner of the redemption** (John 3:16; 1 John 3:1) ought to excite our highest admiration.

b. "That He might pluck us out of this present evil world."

1. In the phrase "that he might pluck us . . ." we have the purpose and design of Christ's death for us. The verse in greek is "to pluck out." This strikes the "keynote" of the Epistle. The Gospel is

rescue, an emancipation from the **state** (legal-bondage) sin. See 4:9, 31; 5:1, 13.

2. The phrase "from this present evil world" (age) is added to show that redemption is not out of God's creatures of bodily life (dualism) but out of **corruption** and **depravity** which **proceeds from sin!** It further emphasizes that evil is everywhere present in this world and **all of its history** — apart from the Cross! It is the Cross of Jesus alone that towers o'er the wrecks of time.

c. "According to His will."

1. Paul points out the **original fountain of grace!** It is: the purpose of God! Says Calvin, "he did not say according to the command, but according to the will, that is, according to the **good-pleasure** of the Father."

2. We should observe "that Paul is accustomed to represent the decree of God as setting aside all compensations or merit on the part of men, and so 'will' denotes here what is commonly called the 'good-pleasure.'" Theophylact. Compare Ephesians 1:1-13.

3. The sense is that Christ died for us not because we were worthy, or because anything done by us moved Him to act, but because such was the purpose of God. Thus Paul insists on the dispensation of grace, which was assailed by false teachers.

d. "To whom be glory forever."

1. This is an outburst of praise and thanksgiving, whereby Paul intends to awaken in his readers in a powerful manner the contemplation of the gift of God. In this manner he would more fully prepare their minds for receiving the instruction in this letter. For similar outbursts of praise see Romans 7:25, 9:5, 11:36; II Cor. 9:15 and Eph. 3:20.

2. This glory is contrasted with the present "evil age." It is enduring. It never ends. Compare Eph. 2:2-7 where the contrast is made very strong between this present world and the "ages to come."

3. **Qustions:** May we say that God's good-pleasure is the "heart of the Gospel?" What does Luke 12:32 teach was to the Gospel-comfort of the "Good-pleasure?" Is it possible to almost identify God's good-pleasure in His people with His love? Is this comforting? Why is this doctrine so opposed throughout the ages?

Lesson III

The Wound in the Life of the Galatians Laid Bare

Gal. 1:6-9

1. In a masterful way the sense of this passage is paraphrased by J. B. Lightfoot as follows: "I marvel that ye are so ready to revolt from God, Who called you, so reckless in abandoning the dispensation of grace for a different Gospel. A **different** Gospel, did I say? Nay, it is not an **other.** Only certain men are shaking your allegiance, attempting to pervert the Gospel of Christ . . ."

Incidently, this is the sole instance where Paul omits to express his thankfulness in addressing any church!

2. Notice the following details in verses 6 and 7:

a. That Paul's rebuke is **administered!** It is administered in a very **tactful** manner. He says "I marvel," I stand amazed at what has happened to you Galatians; he marvels at their conduct in the light of what had been proclaimed to them. Notice, that, although his rebuke is indeed against these Galatians, it is nonetheless strongest against the **false** teachers!

b. That we ought to be always fully and deeply aware of the fact, that to follow false teachings means a removal from Christ Himself! The term "to be removed" is the translation of the greek term which means "to turn renegade." It is a term used (1) desertion or revolt,

(2) Of a change in religion, philosophy of morals. See I Kings 21:25. It means to become a political "turncoat." The Galatians were turned renegade after a teaching which rejected the very heart of the Gospel, which would lead to a rejection of every truth of salvation. It left nothing but an imaginary Christ!

c. Paul cites the following particulars which underscore the reason for his amazement:

1. He insists that the matter is very serious. It is not simply a matter of "theological opinion" but it was a question of deserting Christ. It was revolt in its deepest logic. It is a dreadful and heinous sin!

2. The element that these Galatians so **soon** revolted. Paul no more than had his back turned and they fell into this dreadful relapse. Not that if this had happened later it would have been justified.

3. Paul lays bare the real **nature of the teaching** of these false teachers.

a. They do not bring another **Gospel;** it is not another species of the same kind of Gospel. They have nothing to bring that saves. They simply deeply "trouble" and take away all your peace, destroying the very foundations. They are simply wicked deceivers through and through. Their teaching is nothing but a mass of confusion and destruction.

b. Hence, they simply come to trouble you. They are heretics, who are condemned of themselves. Titus 3:10, 11.

3. Concerning the verses 8 and 9 we wish to remark the following:

a. That the "moods" of the verbs in these two verses should be noticed. In verse 8 we have a mood which speaks of objective possibility — with respect to the **preaching** of both Paul and the angels. The matter of preaching something false in their case is possible, yet **highly improbable!** But should this improbable happen to Paul, the anathema would fall upon him. In verse 9 we have a condition of fact expressed. It is a fact that actually occurred, **was occurring,** by the false teachers, and thus the anathema was falling upon them. Let the Galatians make short work with these evil teachers!

b. The case is therefore tremendously serious. Does not the Bible end with that solemn warning to all who preach the word. Compare Rev. 22:18, 19. Compare the part of angels in the bringing of the Word. Hebrews 1:14. What happened to Satan, an angel created good. See also I Cor. 9:16.

4. **Questions:** Is there ever a proper time for "revolt" from Chirst's Word of the Gospel? Are there men and women who read the Bible diligently and yet do not understand its message? What does the parable of the sower teach us concerning the need of heeding the Gospe properly? Why could Paul not spare "false-teachers." What does Titus 3:10, 11 teach us concerning the "sincerity" of a heretic? Is there a distinction between a "heresy" and a "heretical Statement?" Will a tender conscience will to reject a heretical statement. What happens if we will not reject a heretical statement? What is the chief matter for judging one's part in the kingdom — doctrine or life. Can one be upright in life without being pure in doctrine? Is a moralist not a christian? What do you think of the following reasoning. 1. A Christian lives a morally clean life. 2. The moralist lives a morally clean life. 3. Hence, a Christian and a moralist have something "good" common to them? Is this "common grace" in the moralist? Is the following syllogism right or wrong: 1. To live a clean moral life is Christianity. 2 A moralist lives a clean moral life. 3. A moralist is a christian. If this latter is wrong, wherein is it erroneous?

Lesson IV

The Gospel Preached by Paul not According to Man

Galatians 1:10-17

1. In the verses 10 and 11 Paul shows that he may indeed confidently boast concerning his preaching. He is able thus to boast for he has a good conscience toward God; he has not been prompted in his preaching by false ambition or flattery of any similar low desires; in no way has he accommodated himself to men. Acts 23:1 and 24:16.

a. In the phrase "For do I now persuade men or God?" and "or do I please men" we should notice the following:

1. That Paul is not speaking here of the **subject** of his preaching. He does not mean to say: I preached **Christ** and not **men!** He does not mean to deny that he was a humanist, preaching that man is is own savior.

2. He is speaking here of his **own** motive. His motive is not to be a man-pleaser, given to eye-service. The enemies charged Paul with a policy of conciliation. But that is not true. Paul in good conscience only strove to be well-pleasing to God. See II Corinthians 5:11. Being made manifest to God is to be made manifest to the consciences of those hearing him. The term **persuade** used here in the greek frequently signifies "to obtain by treaty" or "to endeavor obtaining the friendship and good-will of another. Thus Matthew 28:14. Compare Paul's warning against being men-pleasers in Ephesians 6:6; Col. 3:22. Such Paul was not. Hence, he stands strong in his boast.

b. This boast the false-teachers could not repeat. All these did was trying to be well-pleasing to men. They tried to flatter the fundamental pride of man that he can save himself, be justified by deeds of law that he performs. They do not make their boast in the Lord, but in men, numbers, numerical strength.

2. In the verses 12-14 Paul advances the **far stronger argument.** Paul is not the author of the Gospel, but **simply has faithfully delivered what he had received from God.** Notice the following:

a. n verse 12 Paul affirms very strongly that he received the Gospel directly from God. He was not taught by any who were Apostles before him. He received the Gospel by revelation, special revelation from Christ. See II Cor. 12:1-10; Ephesians 3:1-13. Jesus Christ had removed the covering from the eyes of Paul's heart, and had made known unto him very accurately the facts of the Gospel. Paul is a very exact preacher. Compare II Cor. 5:16. Paul knows no one according to the flesh. See also I Corinthians 11:23 where Paul received instructions concerning the Lord's table directly from the Lord. Such was the grace given unto him. Compare I Corinthians 3:3-10.

b. Since Paul did not attempt to please men he can boast in what he preached. He did not receive his Gospel from men, not through the agency of men, and no man can take the message and the apostleship from him.

3. The verses 13-24 are the "record" of Paul's life as it pertains to the question of his being an Apostle and also concerning the truth that he does not please men, but God. It is a clear record. It speaks wholly in the favor of Paul's being a chosen vessel, separated by God unto the ministry of reconciliation.

a. The record **before Paul's conversion** — before the Son was revealed in him in all of his life, striving and teaching. Verses 13, 14.

1. He persecuted the church of God.

2. Was exceedingly zealous of the traditions of the fathers. He was in the class of these false-teachers. He never returned to it. How this fact of what Paul formerly was and now is never leaves the consciousness of Paul in all

his labors is attested by what we read in Acts 7:58; 8:1-3; 9:1-30; 22:3-21; 26:9-20; I Tim. 1:11-16.

b. The record **after Paul's conversion.**

1. Is was the **good-pleasure** of God that revealed Christ in Paul. According to this good-pleasure Paul was seperated from his mother's womb unto the Gospel. It is the same good-pleasure according to which Christ died for us; the good-pleasure which is the heart of the Church, the cor ecclesia. Verse 15, 16. Compare Jer. 1:4-6; Isaiah 49:1-7; Romans 1:1.

2. He is the Apostle to the Gentiles. Paul did no confer with flesh and blood, but went into Arabia from Damascus and returned thither to preach the Word. Later he went to Jerusalem and saw only Peter and James. Compare Acts 9:26, 27. He remained 14 days in Jerusalem and from there he went via Caesaria to the region of Syria and Cilicia. (Confer your map). This was near to Tarsus, the city of Paul's birth. This visit to Jerusalem was so private that the people in Jerusalem only later heard that "he that once persecuted us now preacheth the faith of which he once made havoc, and they glorified God in me."

4. **Questions:** Is Paul here boasting with a proper boast? Is it a lofty motive that prompts him? Did Paul learn the Gospel by painful study and hard labor? Or did it flash upon him suddenly and did he then learn to know the facts from the lips of Christ while in Arabia? Would such a teaching make a lasting impression, giving great strength of conviction? Was there any preparation in Paul's earlier training in Jewry under Gamaliel and what he received from Christ? What must we say as to the spiritual affinity of both? Phil. 3:1-21. Why did Paul in the all-wise providence of God have to walk the way of self-righteousness by works of law to the very end before the grace of Christ was revealed in him. Compare Phil. 3:7-12 and I Tim. 1:16.

TELEVISION AND CHILDREN

School days are here again. Parents should be interested in the things their children must learn. They should also be interested in knowing what their children should NOT learn. Evidently some parents in Chicago are. They were concerned about television programs. They decided to investigate. And according to The Christian Century this is what they found. We quote:

In Chicago parents have taken up arms against the indoctrination of their children in murder and violence by television. Their first step was to get the facts. Working in relays, during the last week of 1952, 30 sets of parents monitored the children's daytime programs on the four Chicago TV stations. The score as printed by the Chicago "Daily News" was 295 crimes of violence, including 93 murders, in a total of 134 children's programs. In addition to the killings, the children saw 78 shootings, nine kidnapings, nine robberies, 44 gun fights, 33 sluggings, two knifings, three whiplashings, two poisonings and two bombings. The child audience ranged predominantly from preschool age through the first three grades.

—The Christian Century.

. . . Five men and a woman, all of them about forty years old, entered the restaurant. They were shown to their tables. None of them spoke a word. Smiles? Yes! Words? None!

They wrote out their orders. And then, while their orders were being prepared, they entered upon an animate discussion without saying a word. They were deaf mutes! They used signs made by their hands.

Aren't we Christians a good deal like this in our testimony for Christ? No one hears a word from us. Those of like faith in same congregation understand the signs we make. But no one hears a word. Too bad! —J. G. V. I

MILITARY MAIL BAG

Dear Fellows:

Here it is! Another month for the Beacon Lights, and there isn't a letter from you fellows to be placed on its pages. We are hoping that there will be a lot of letters from you fellows, so that the Military Mail Bag will be what it is supposed to be. I hope we will hear from you in the coming month. The letters will be gladly received from you, so please sit down and write a little something!

I would like to write something on what we have in Ephesians 5:15-17: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise but understanding what the will of the Lord is."

Especially of what we have in the 15th verse we would like to write about. Since the young men have to leave the christian home, and be away from the guiding hand of the christian parent, they are on their own in what way they have to walk. They have to walk circumspectly, not as fools but as wise. They have to walk prayerfully and carefully lest they fall into sin. That you must be ever on the watch for temptations that surround you, that you may not lose your foothold and fall into sin.

Temptations are on all sides of us, and we need to take heed of this admonition when we are in the service, where we are away from home. We do not have the guiding hand of God-fearing parents and of christian brethren and sisters. Instead of this, you are surrounded by evil companions, who would lead you in ways of sin and evil. Evil there is — the wicked world can produce all kinds of evil and especially in the service can it be seen that the world is full of wickedness.

Therefore you must take heed to your own way. You must walk carefully. From step to step you must be sure of your footing so that you do not stumble and fall. You must put your foot down sure, so that you will not fall. You as a christian soldier are walking on a dangerous trail and are called upon to exercise caution, self-denial, and self-control. You have need of the Word of God as a lamp unto your feet and a light upon your path..

Then you will walk not as fools, but as wise. A fool is one who only lives for the present. The motto of the fool is, let us eat, drink, and be merry. He does not look at the reality of life and death. He does not see the relationship between the temporal and the eternal, the earthly and the heavenly. He seeks the things which are below in order that he may satisfy the lusts of the flesh.

Do not walk as the fool walks — that would lead you to destruction. But walk as wise. A wise man sees all of the things of God. By His grace he is able to walk as the wise. Walk the way of eternal life and joy, and peace, which no man can take away because it is made sure. Ever do we need to have a word of prayer on our lips, so that we will be safely lead, and we will be lead in the path of righteousness.

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