

BEACON LIGHTS

*FOR PROTESTANT
REFORMED YOUTH*



MARCH, 1979

CHRISTIAN

COURTESY



VOLUME XXXVIII

MARCH, 1979

NUMBER 1

Published monthly (except June-July and August-September are combined) by the Federation of Protestant Reformed Young People's Societies.

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BEACON LIGHTS
 c/o O. P. Bookshop
 P. O. Box 2289
 Christchurch, New Zealand

If any material of **Beacon Lights** is reprinted by another periodical, we will appreciate your giving the source.

The articles of **Beacon Lights** do not necessarily indicate the viewpoint of the Editorial Staff. Every author is solely responsible for the contents of his own article.

Contributions of general interest are very welcome.

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Beacon Lights (USPS 046-840)

1401 Su-Lew S.W., Grand Rapids, Mich. 49504

Second Class Postage paid at
 Jenison, Michigan

Subscription price \$3.00

IN THIS ISSUE

EDITORIAL - Thoughts on Prayer - Harry Langerak 1
 FROM THE PASTOR'S STUDY - Christian Courtesy - Rev. G. Lubbers 4
 From Here to There - Carolyn Moore 7
 Thoughts on Our Worship - The Votlm 8
 Crossword Puzzle 9
 TRUTH VS. ERROR - The Bible: One Whole Truth - Rev. R. C. Harbach 10
 Test Your Memory 13
 CRITIQUE - God Looks on the Heart - Ben Wigger 14
 A Vocation in the State Police - Paul Bruckbauer 16
 Beacon Lights Index - Volume 37 17
 CONVENTION UPDATE 20
 News From, For and About our Churches - Cindi Dykstra 21

THOUGHTS ON PRAYER

by Harry Langerak

This life is filled with pictures which reflect spiritual realities. One of them is the relationship between a father and his children. I am sure you remember your childhood. You looked up to your father as the one whom you could trust to take care of your needs. You no doubt thought highly of him. There was not a thing he could not do. You probably loved it when he would take the time to sit down with you to talk about questions which bothered you or problems which perplexed you in this life. In all this, you expressed a child-like trust that your father could settle all problems and answer all questions.

This relationship reflects the beautiful spiritual reality that we have as the adopted children of our Father which is in Heaven. As the spiritual children of our Heavenly Father, we show the same child-like trust in our Heavenly Father that we showed in our earthly father. Christ said in Matthew 18:3, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

It is my desire to deal with a particular aspect of this spiritual reality, namely, the covenant communion that we have with our Heavenly Father in prayer. Just as in our earthly relationship we want to communicate with our earthly father, so too in the spiritual sense the child of God wants to have fellowship and communion with his Heavenly Father. We might go so far as to say that if there is no prayer, there is no communion. Further it is also true that how we pray will reflect the kind of communion and fellowship we have with our Heavenly Father.

We know that prayer is so important because of its prominence in the Scriptures. From the beginning of Genesis to the Amen of Revelation, prayer is the instrument which God gives the saints to have

fellowship with Him. It becomes apparent that the people of God are a praying people. Therefore, what God has made prominent in His revelation to us, He certainly intends to be conspicuous in our lives. The Scriptures not only indicate that prayer must be prominent in our lives, but Scripture can be used to guide us as we learn the holy art of prayer. Even Christ, the Word made flesh, the only begotten Son of God, our Saviour, needed prayer to strengthen Him in His earthly existence. Also His prayers along with the prayers of all the saints contain within them several instructive features which it is good for us to take notice of.

Without exception, the prayers of the saints are noteworthy because they come from regenerated hearts in which the Spirit of Christ is operating. Only prayers that come from God can go to God. Our need and desire for prayer must come from Him. This means that prayer is a deeply spiritual act of faith in which God brings us into His presence to make our supplications known to Him. Only in this way can prayer be the breath, the watchword, the comfort, and the strength of the child of God.

When we pray, we are in the presence of our Father who is Almighty God. We must remember that we are the adopted children of our Father in Heaven. By His work of salvation He has brought us into covenant fellowship with Him. In Adam, we had forfeited this right; but now in Christ we can commune with Him in prayer. By coming to Him, we recognize His Fatherly goodness and mercy in which He is the overflowing fountain for all our needs. Apart from Him, we are nothing and have nothing; but in covenant fellowship with Him in prayer we are made strong. Come then with your requests to the Lord. You cannot come too often or at a time not convenient for Him. He will never send you away because He has no time to be troubled. His sanctuary is always open to the cries of His beloved children.

The Scripture instructs us that our prayers must be humble. Humility demands that we see ourselves as poor unworthy wretches and that we are incapable of anything of ourselves. We are not worthy of being listened to or of coming into the presence of God. Only then will we have the proper attitude in prayer. We must be as the publican who did not dare look up, but beat upon his breast saying, "God be merciful to me a sinner". Only when we cover our heads with dust and ashes will we have the child-like trust that we have nothing of ourselves, but must receive all from our Heavenly Father.

Also, when we pray we must approach our Heavenly Father trusting that He will hear us. There must never be a doubt in our souls that He who made us His children will hear when we humbly come. What son ever went to his father without the conviction that he would

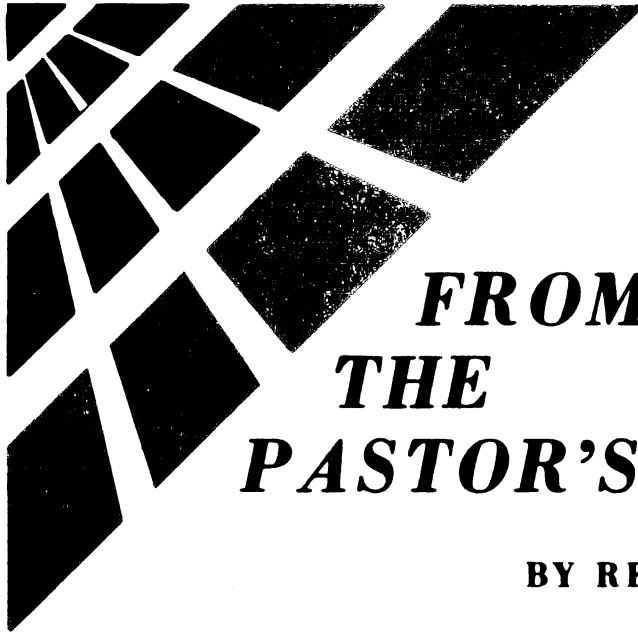
hear him. We must, therefore, pray fervently unto Him. Cold prayer asks not to be answered. Only the fervent prayer availeth much before the throne of God. The testimony of our Lord is that in seeking we shall find, and in knocking it shall be opened unto us.

Finally, our prayers must reveal a humble resignation to the will of Him who knows what is best for us. This thought is expressed so beautifully by Christ as He prays that the cup might pass from Him. His submission is "Nevertheless not as I will but as Thou wilt." How many times have we prayed from proud or selfish motives trying to impose our will upon God? We confuse our wants with our needs. It amazes me that the Lord ever hears our prayers when I think how often our prayers are saturated with selfish requests. We can only say with the psalmist "Blessed be God, who has not turned away my prayer." Psalm 66:20. We must be content as Christ to leave our prayers in the hand of Him who knows when to give, how to give, what to give and what to withhold. We must be able to confess as the baptism form so ably expresses that God "will provide us with every good thing, and avert all evil or turn it to our profit." Therefore, it must be our prayer that we ask for grace to humbly submit our way to the Lord and let Him direct our paths. Our humble submission will be that we will let God be God in our lives and that all our way may serve His Glory and His Kingdom.

This will affect the contents of our prayers in that they will be conspicuously God centered. We will be concerned about ourselves only in so far as our lives must reflect the Glory of God. We will ask God to so work in us that the food He gives, the material blessings He showers on us, the sickness, the health, the sorrow, the pain may all work for His Glory and our salvation. And above all, we will praise and thank Him for His wonderful work of salvation. Prayer, you see, is the chief part of thankfulness. We are thankful that God uses us poor sinners and our feeble efforts in such a marvelous way as the Glory of His Name.

The fruit of such prayer is peace and contentment. The peace of the calm soul arising from a consciousness that our Father will surely hear our requests and will grant only those requests which will best fit us for His Kingdom. We will be content because we know that no matter what will befall us the will of our Heavenly Father is being done which is our sanctification and salvation.

Let us not be discouraged in coming to our Heavenly Father because our weak and feeble prayers seem to us to reach no further than the ceiling of our closet, but let us come boldly to the throne of grace remembering that we have an intercessor who is praying to His Father on our behalf: "Father, I will that they also, whom thou hast given me, be with me where I am." John 17:24.



FROM THE PASTOR'S STUDY

BY REV. G. LUBBERS

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.” I Peter 3:8

CHRISTIAN COURTESY TOWARD THE BRETHREN AND ALL MEN

We do not live in a time when the beautiful graces of Christian courtesy are in evidence in great degree. If to be courteous is a fault, we are not very much to blame. Young people are not taught very many social graces in our homes. We are a pragmatic society and have work to do. The great exhortation: honour all men, fear God, love the brotherhood, honor the king is nonetheless the Word and will of God for us. (I Peter 2:17)

Perhaps you did not know that the word “courteous” occurs only one time in the entire Scriptures as we have in the

King James Version. That we have in our text here. What you could not possibly know is that the KJV here follows the Greek Text of the Received Text (**Textus Receptist**) where the term in the Greek is “**philophrones**”. This term we find quite often in Classical Greek: “**philophrone-omal** which means: to treat or use, or deal with affectionately, show kindness, favor. It is well that we keep this basic meaning of the term in mind, when we think of Christian courtesy, and that we do not associate the term “be courteous” with mere formal protocol, which follows the

code of political and military etiquette and precedence.

The courtesy here referred to is quite evidently a demonstration of the kindness of the love of God shed abroad in our hearts. It is not a mere attempt at a veneer of kindness which misses the very heart and character of it; but it is genuine, deep and spontaneous from the love of God. Perhaps the greatest characteristic of this courtesy is that it is humble-minded. There is another reading of the text in the Greek. The term is "**tapeinophrones**" which is: lowlimindedness. I am told that the Greeks did not have this term in their vocabulary. It was not one of the ethical attributes which exalts and graces a man. The term was too degrading for man's dignity in which he should stand head and shoulders above his peers. However, this is a grace in Christ which must be the basic quality in any great man or woman in the church. Only he that is such is exalted by the Lord. (I Peter 5:6) When the hand of the Lord is heavy upon us, then we are to humble ourselves under His mighty hand, that **He** may exalt us!

Now you must understand with me that the world has much alloy. All that glitters is not gold. Under the manners and protocol of the world is much sham and hypocrisy! Yes, yes, the world too is "courteous", but it is not rooted in the love for God and for the brother and neighbor.

However, that does not mean that there is not a genuine courtesy, which is rooted in that meekness and lowliness of mind, which is keeping of the unity of the Spirit in the bond of peace. This is the courtesy where our words and actions are seasoned with salt. (Ephesians 4:3; 4:29; Colossians 4:2) Such speech is spoken with grace. Thus we know how to courteously answer every man and give a reason of the hope that is in us. Here we stand on higher ground and few there be that find it.

To be courteous, we must indeed be

of one mind. The truth of the matter is that we must then be of the "same" mind. How shall two walk together if they do not agree! Courteousness is something which we must be exercised in, by the grace and love of God. It is really the manifestation of the "unity" of the Spirit, the unity which is in the church where we have **one** Spirit, **one** Lord, **one** God above all, through all and in all. The many members in one body of Christ which is the fulness of Him which fills all in all! Hence, courtesy is a spiritual art, which really cannot be learned by rote and training, but which must ooze and bubble from the heart; it dwells in hearts set on fire with the love of God.

Another ingredient of true courtesy is that we have our hearts full of sympathy for each other. There must be a great deal of Christ's High-priestly love in our hearts for each other. He is touched with the feeling of our infirmities. He makes our needs His care; He makes our sorrows His own. What a tender love! Courtesy only thrives in the sunshine of such sympathy for each other. Then in true courtesy we laughed with those who laugh in the church, rejoice with those who rejoice, and weep with the sorrowing. And we meet each other at the throne of grace and mercy in the hour of need and otherwise!

The **gift** of music is the prerequisite of all practicing to play the organ and harpsichord, the flute and the trumpet. Thus it is also with "courtesy", to wit, **Christian** courtesy. We believe that the Holy Spirit is given to our children as well as to us in God's covenant. There is much sin also in us from the cradle to the grave. However, we must learn to love the brother, be pitiful, be courteous. And we must have learned this very early in life, in the family circle to our father and mother and toward our brothers and sister and friends. I do not think this means that the military code must be practiced in the home, a certain regimented exactness. Here so easily the child is vexed to anger

by such parents, and the parents became very severe if the rules are broken. But the music of love must be played and practiced. It must be deep reverence for God that motivates us continually more and more. This is also true in the sphere of the school and church. There must be love for God. Then shall the young people show respect for their teachers and all who are in authority over them. That is humility, and then we will all mind the same thing.

The greatest sin among children is not sex sins! In this children are rather innocent. The sins of little children are anger, impatience, jealousy, refractory disobedience. And often they are at odds with other children and they have their quarrels and fights. When we are teenagers we vie with each other in word and deed. The higher, spiritual sins are on the foreground very much. There are ten commandments in the royal law of liberty, wherein we must behold our natural face as in a mirror and not become forgetful hearers. Satan would have us lose our total perspective of life and have us focus, in a legalistic way, on one sin, the sins of fornication and adultery. Let us not be deceived. We must put off entirely the old man of sin and put on the new man in Christ.

Courtesy in Christ, true affectionate kindness, must be shown to each other in the church. And if we thus treat each other in the home, church and school, we shall also be such people in the midst of the world. A Christian is known by his courtesy also in the world. Yes, a man can

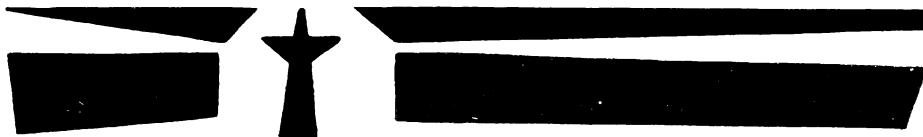
be a Christian gentleman. He need not be boorishly rude to be a Christian gentleman. He need not be boorishly rude to be a christian with strong doctrinal convictions! He is told to speak the truth in love. That is for the edification of the body of Christ. Yes, there is room for adjectives such as: Courteous, polite, mannerly, well-behaved, well-bred. These can be hypocritical fruits on Satan's tree of the lie, but they can also be filled with the life of God, the pity for the weak in which a glass of water is given in the name of Christ.

Peter places the term "courteous" in the framework of Christian compassion and love of the saints. Let us learn from this, young people. Take it to heart! Show courtesy to your companions! Walk with good grace among your peers! Be one of the young people with good humor and a Christian cheery good morning. Some young people and even some adults in the church have never learned how to answer the phone with a cheery good morning. Young people should not greet with the meaningless "he", half grunted and not even articulated.

A little of the pink of courtesy must show through in our entire conversation before God and man. This is the road of self-denial and earnest prayer which believes that God is and that He is the rewarder of those who diligently seek His face.

Walk this road with patience in christian courtesy and love for the brother.

This Christian courtesy will be perfected in heaven!



FROM HERE TO THERE

by Carolyn Moore

It is always nice to hear news from other sister congregation. Some of the congregations are close and others are further away. Canada is quite a distance from the other congregations and it is here that we have only one Protestant Reformed Church. Life for the Christian is not much different here than there, however some studies are conducted in a different fashion.

The Protestant Reformed Church in Canada is located in Edmonton, Alberta, which is right above the state of Montana. Edmonton is quite a distance from sister congregations so we do miss the gathering together of others with like faith and unity. Nevertheless, we are gathered close together in the congregation in the love of brother and sister and in the preaching of The Word of God. It is always nice in the summertime when people from our sister congregation come and pay us a visit. We look forward to that fellowship again this summer, Lord willing.

This same fellowship is felt again in our regular studies within the congregation during the week. On Thursday evenings at 8 o'clock we have our Bible Study meetings. We are studying the book of Romans this year, following it closely according to what Christ teaches. Our attendance on Thursday evenings is something we are thankful for. About 95-99% of the people from the congregation attend the discussion. A lot of the Young People also come to the meeting and are enriched by the study of The Word. The bond of faith is even stronger when the whole of the church unites together in a study of the Word of God.

Young Peoples Society meets every Sunday night. We meet at the homes of people from the congregation. We have 14 young people plus several others who are visitors who attend the society gatherings. Right now we are studying the book of Genesis and other related questions to the chapters within. After we finish the session we have coffee at the home in which we are meeting. Fellowship between the young people is strong and it is strengthened by the discussions we have.

This bond is continued in our catechistical studies. Catechism is held on Saturday for the younger children, ages 5-13. The classes are

full in comparison to our small congregation size. The elder children have their classes on Monday evening. The study of the doctrines and history of the church is important and gives the child of God more strength in the fight from day to day.

The struggle with the flesh and sin comes out a lot in the school life of the children here.

Good Christian Education is not easily found in Canada. There is a group of Christian Schools in Edmonton but they are totally A.A.C.S. The doctrine which they profess is no longer taught to the children in the schools. They substitute a new philosophy of man and the Word of God is not applicable anymore. In the future we pray that it is the Lord's will that it will be possible to set up our own school under the name of Protestant Reformed. Indeed, there are quite a lot of younger children in the congregation whose parents would desire to have them nurtured in the Word of God in the school as well.

Our church has grown spiritually since it has been organized. The unity of faith comes more apparent with new members joining and with inward growth. We are thankful that the Lord has been gracious toward us and we pray for our sister congregations abroad. May we be bound together in like faith in the Lord Jesus Christ.

THOUGHTS ON OUR WORSHIP

THE VOTIM

“Grace, mercy, and peace be unto you from God the Father and from our Lord Jesus Christ, through the operation of the Holy Spirit. Amen.”

There is no Scriptural injunction for its use. It is left to the discretion of the congregation of the church of Christ, whether to use it or not.

The form too is not given to us in Scripture, though history does give us some; “Peace be with you.” “The Lord be with you.” To which the congregation responds, “And with your spirit.” (Psalm 124:8. “Our help is in the name of the LORD, who made heaven and earth.”)

Generally speaking it is an ideal way to begin the service. It must be a votim with meaning and significance for worship. While the minister speaks it, it must be a confession of the congregation. It is usually preceded by, “Beloved congregation in our....”

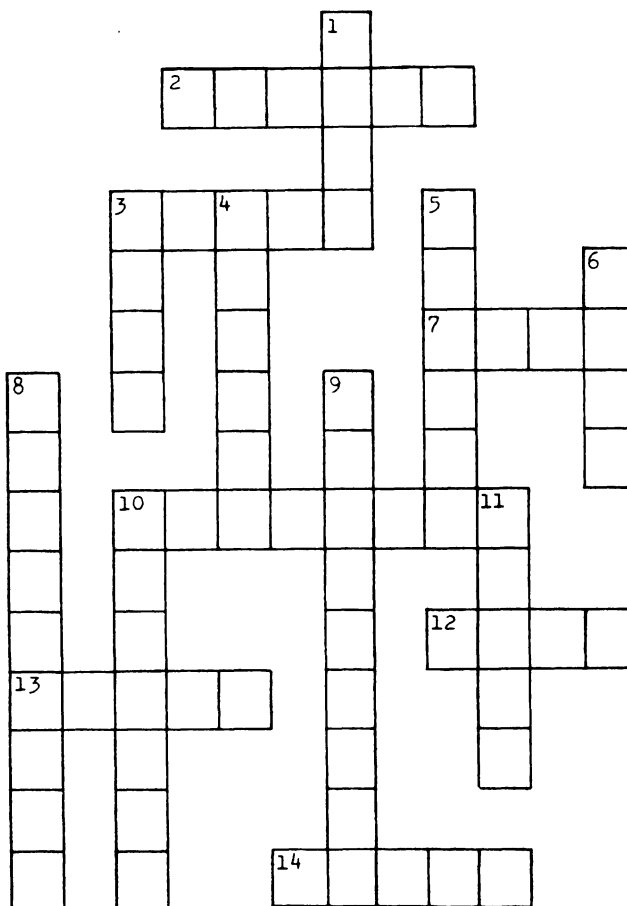
BIBLE CLOTHING

ACROSS

2. What articles of clothing did Adam and Eve make from leaves? (Gen. 3:7)
3. From what kind of hair did John the Baptist make his clothes? (Matt. 3:4)
7. What article of clothing did the prodigal son's father order for him? (Luke 15:22)
10. What type of pants did the priests wear in Moses' day? (Lev. 6:10)
12. What material made by a worm did women use for fine garments? (Prov. 31:22)
13. What material made from flax was used for clothing? (Lev. 16:23)
14. What article of clothing did God command Moses to remove? (Exod. 3:5)

DOWN

1. Of what material was shepherds' clothing made? (Ezek. 34:3)
3. What article of clothing did Joseph's father make him? (Gen. 37:3)
4. What article of clothing did Elijah use to divide the waters of the Jordan? (2 Kings 2:8)
5. What article of clothing did Elijah wear that was made of leather? (2 Kings 1:8)
6. What article of clothing did Rebekah use to cover herself when she saw Isaac? (Gen. 24:65)
8. With what kind of clothes did Mary wrap the baby Jesus? (Luke 2:7)
9. What kind of clothing did Mordecai wear to the king's palace? (Esther 4:1)
10. What did the priests wear on their heads? (Ezek. 44:18)
11. From what article of Saul's clothing did David cut a piece? (1 Sam. 24:4)





Truth vs. Error

REV. ROBERT C. HARBACH

THE BIBLE: ONE WHOLE TRUTH

[NOT CONTRADICTORY, NOR IN ERROR]

An indispensable keystone text in the Bible is found in II Timothy 3:16a, where we have the words, "All Scripture is given by inspiration of God." The original, literally, has *Pasa graphe theopneustos*. This is paraphrased, in our King James Version, as we have just stated it: "All Scripture," —and here you have the great Reformation principle of *tota Scriptura*, the whole Scripture— "is given by inspiration of God." Although, because it is paraphrase, this is not strictly, a translation, at least there is nothing misleading about the King James Version, as there *is* in the American Standard Version of it, "Every scripture inspired of God is also profitable." *That* version of it is not only misleading, but suspect—really more a PERversion. For it implies uninspired and, therefore, unprofitable scripture.

As for the term *theopneusto*, it does not mean mere inspiration or "inspiring." Literally, it denotes a divine spiration. It does not mean that Scripture is breathed *into* holy men of old as it was breathed *out* from God. It means, "All Scripture is *God-breathed!*" Scripture is the very *breathing* of God. It is the living Word of the living God. Scripture as the breathing of God is the product, exclusively, of the almighty life and power of God. All things are the product of the breath of God. "The Spirit of God hath made me and the breath of the Almighty hath given me life" (Job 33:4). "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth" (Psalm 33:6). But

Scripture , particularly, is God-animated. It is nothing less than the animation and activation of God. Scripture is God-spirited-full of God's Spirit, and the mind of the Spirit.

With this stance on the infallible inspiration of Scripture, Jesus and His disciples were in full agreement. This is also their doctrine of Scripture. They all regard the Old Testament as infallible, and for that reason it necessarily had to be fulfilled. "Truly I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). "All things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms concerning Me" (Luke 24:44). Jesus insisted that "the Scripture shall be fulfilled that thus it must be!" (Matthew 26:54). The writers of Scripture claimed to have the power of the Spirit. "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance"(I Thessalonians 1:5). They also claimed that the words they wrote were not of man's wisdom, but of the teaching of the Holy Spirit, (I Corinthians 2:13). They claimed to speak as the prophets of God. "He, therefore, that despiseth (us), despiseth not man, but God, who hath given unto us His Holy Spirit" (I Thessalonians 4:8). They also claimed plenary authority for their writings. "The things that are freely given to us of God...we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Corinthians 2:12,13).

It is quite plain from all this that the infallible rule of Scripture is the Scripture itself; and the Scripture itself can and does support its own claim to infallibility. For they require us to "Search the Scriptures, for in them ye think ye have eternal life." Rebuking the religious rationalists of His day, Jesus said, "Ye do err, not knowing the Scriptures." Men *err* all the time; the Scriptures never! They are an inerrant rule of instruction and behavior. Jesus also believed and taught the Old Testament's infallible inspiration and authority when He said, "The Scripture cannot be broken." The Old Testament writers themselves claimed to be inspired of God. "David the son of Jesse said...the Spirit of the Lord spoke by me, and His word was in my tongue'." (II Samuel 23:1, 2) They incessantly used such language as, "Hear ye the word which the Lord speaketh unto you, O house of Israel: thus saith the Lord" (Jeremiah 10:1). The New Testament writers believed not only the Old Testament but also their *own* writings to be the word of God. Their stand was, "God, who at sundry times and divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Hebrews 1:1, 2).

What He, the divine Son of God, says in Scripture is the infallible

truth. His word written comes to us from His mouth with the authority of heaven. His statements are without error. Wherever the Bible speaks, it is trustworthy for both salvation and general factual accuracy, for both their spiritual-ethical principles and their natural, geographical and historical statement. The Bible is the Word of Christ, and in all its parts, as to fact, history and interpretation, it is divinely authoritative. It is *verbally* inspired, that is, as to its very words, and not merely as to its general ideas. The idea of truth cannot be conveyed to the mind except in words. Distinct and reasonable thought arises in the mind and to expression in the form of words. Verbal inspiration then means that the record God has given of His revelation is inerrant and infallible as to both its thoughts and words. Jesus said, "The flesh profits nothing; the *words* that I speak unto you are spirit and are life!" (John 6:63). Infallibility and inerrancy attach both to Scripture's thought structure and its verbal expression. "Why do ye not understand My speech? Jesus cross-examined His enemies. I will tell you: "Because ye cannot hear My word. He that is of God heareth God's *words*. Ye, therefore, hear them not, because ye are not of God" (John 8:43, 47). The *thought* in Scripture cannot express the divine mind if the words conveying the thought are faulty. If the script is vague the sense will be vague. The infallible mind of God is expressed in His own infallible word. For the absolutely perfect *God*, with His own purpose to reveal *Himself*, would do no less than to reveal Himself infallibly. Through the entire history of the world, it was His will and purpose that His church be in possession of an infallible record of His truth. Then "all Scripture *is* given by inspiration of God," *is* verbally and plenary (fully) inspired, *is* divine revelation without error.

It is this verbal, plenary inspiration which renders the holy Scripture infallible. This is taught in that great document of the true church know as the *Belgic Confession*, which states that the word of God was uttered not by the will of man, but holy men of God spoke as they were carried along by the Holy Spirit. God by a special providence commanded those holy men, prophets and apostles, to put His revealed word in writing, and, providentially, He preserved these writing from error. For this reason we are bound to call such writings holy and divine Scriptures (Article 3, Belgic Confession). These writings are so *truly* the word of God that against them nothing can be alleged. This is *fact*, not so much because the church receives and approves them as such, but because the Spirit witnesses in our hearts that they are from God, which is exactly their own testimony. Scripture is, therefore, in all respects, most perfect, complete, one whole organism of truth. Other writings of men, however holy or excellent in calibre, can in no wise be considered

on a par with the divine Scriptures. Therefore, we reject with all our hearts whatsoever does not agree with this infallible rule which the apostles have taughts us, saying, “*Try* the spirits, whether they are of God,” and where they also said, “if there come *any* unto you and bring not this doctrine, receive him not into your house” (Articles 5, 7).

But where you have a so called “church” denying and so removing from itself Scripture’s claim to its own infallibility, what have you left? Nothing but low-brow, sensationalistic religious innovations in which young people’s societies are exposed to various forms of “sensitivity training” and where the youthful society members are taught “situation ethics”. So the philosophy of pragmatism has made its inroads. It is dangerous, without standard or sound guidelines. Those foolish enough to swallow the pseudo-religion in the apostate churches will think the Bible spotted with self-contradictions and errors. The most modern attack on the Bible is that it is theologically primitive, ethically outmoded, morally tyrannical, historically inaccurate, scientifically juvenile and sickly superstitious. But the one outstanding, constant attribute of the Bible is that it is God-spirated. That attribute makes Scripture in all its parts, in thought and word, the verbally, plenarily inspired, inerrant and infallible Word of God!

TEST YOUR MEMORY

1. Who ministered to Jesus when He was tempted by Satan in the wilderness? Mark 1:13
2. Who told Herod he should not marry his brother’s wife? Mark 6:14-18
3. What prophet had spoken of “the voice of one crying in the wilderness”? Matthew 3:3
4. What was Bartimaeus’ physical problem? Mark 10:46
5. What was the name of the angel who came to Mary before the birth of Jesus? Luke 1:26-27
6. Who said “Bless me, even me also, O my father”? Genesis 27:34
7. What was the least number of righteous people for whose sake the Lord would not destroy Sodom? Genesis 18:32
8. How old was Joseph when Pharaoh made him ruler? Genesis 41:46
9. Who did Abraham tell Abimelech that Sarah was? Genesis 20:2
10. Who was Rebekah’s brother? Genesis 28:5



GOD LOOKS ON THE HEART

by Ben Wigger

The nicest compliment that our parents can receive is when someone says something good about one of their children. Have you ever noticed the eyes of a parent light up as a friend remarked about the wholesome attitudes of their teenage son or daughter? When a child receives an award, or perhaps a scholarship to go on in school, or simply a word of recognition, parental pride goes into orbit.

But what would it be like to hear God give special recognition to one of His own children? This did happen when the Lord sent the prophet Samuel to the house of Jesse to anoint a king who would reign over Israel. As the eldest son passed before Samuel, God spoke in the prophet's ear that this was not the chosen king. God said "Look not on his countenance; or on the height of his stature, because I have refused him: for the Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart". I Samuel 16:7

Eliab must have been a good-looking man for Samuel would have anointed him had not God told him otherwise.

As each of the next six sons passed before Samuel, God indicated to him that

this was not the one. Finally Samuel asked Jesse if there were any more sons that he had. It seems that David had been left out of the family sacrifice and was outside taking care of the sheep.

When the young man David was brought before Samuel, God told the prophet that this was the one, the one whom God would later describe as "a man after Mine own heart". A handsome boy, with striking physical features; David also commanded respect for his pleasing personality and stalwart character.

After his anointing, "the Spirit of the Lord came upon David from that day forward".

Now good looks are usually not considered to be a handicap, they can in fact be a real asset. But there is more, an inner quality, a condition of the heart which God can only see. David's brothers were all no doubt good-looking men, and from an outward consideration there were perhaps many reasons why one of them would have made a better king than David. But the Lord saw more than Samuel or Jesse, He saw the inner quality of David and because of that, the prophet was instructed to anoint David king.

Today the world shows just how

wicked it has become by its continual emphasis on the outward appearance of man. The world says make yourself as appealing as you can to those around you, especially to members of the opposite sex. The world's entire emphasis is based on that one thought. We are told over and over to buy cars, clothes, or whatever, simply because by doing so we will look better.

Of course, we as the Church, must be aware that the sinful man can do not different. Not having the new Life of Christ implanted in their hearts, they serve the world of darkness. There is not consideration given to the spiritual, nor indeed can there be. But as young people, we must ever be aware that we are not led by the world's influence into that sin.

We must remember that as God's children we must put things in their proper place. Do we spend as much time in the development of our inner strength that we have in Christ Jesus as we spend in how we look on the outside?

Is it as important to us to study God's Word as it is to have all of the latest clothes that are available to us? Do we support the cause of God's Kingdom here on this earth as willingly as we spend money on ourselves?

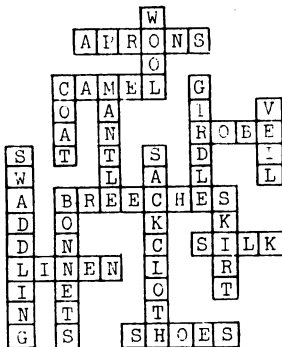
We would never consider going to school, to work, or on a date unless we had done some preparation before time so that we looked and felt our best. But, do we spend as much time before the mirror of God's Word, or in prayer, or in reading the church papers that are available to us, so that inwardly we look and feel our best?

Without any doubt, we find the pleasures of this life more appealing than the things of God's Kingdom. That, I am afraid, is our constant battle with our sinful flesh. But, that sinful flesh is not something we can hide behind as if we have a ready excuse for the sins and desires of our hearts.

The inner quality of David's heart was not his because he was simply better than anyone else. A study of his life shows that just the opposite was true. But God did indeed give David a rich measure of His grace. God blessed David, but no more than He blesses us. We are only able to enjoy the fruit of our Salvation by the everpresent grace of God in our hearts.

Therefore young people, always be mindful that God does look on our hearts. Do you honestly believe that He likes what He sees?

BIBLE CLOTHING



A Vocation In The State Police

by Paul Bruckbauer

Paul Bruckbauer is a member of our Faith Prot. Ref. Church, Jenison, MI and served 2 years with the Nebraska State Police.

“We believe that our gracious God, because of the depravity of mankind has appointed kings, princes, and magistrates; willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose He has invested the magistracy with the sword for the punishment of evildoers and for the protection of them that do well.”

The preceeding is a quote from the Belgic Confession. The following is a quote from Romans 13. “For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.”

With these statements let us consider some of the assets and liabilities of a career in law enforcement.

One of the assets is that it is a vocation that involves tremendous responsibility. One is dealing with people’s lives and a wrong decision could affect an arrested person for the rest of his or her life. Questions like, do the elements involved warrant a drunk driving arrest, or the use of a weapon in trying to stop a suspect, or a high-speed chase? The

split-second decision affects both the officer and the arrested party.

A second asset is that the job is an interesting job. There is no limit to one’s desire to learn and understand the law, to learn techniques in enforcing that law, and to learn and understand the court system and procedures.

Finally, the vocation does provide an interesting insight into the study of human behavior. One is able to see first hand the total depravity of man. Also, even in the ranks of the police officers themselves, one is able to see the various motives for these men to try to live upright lives. Sometimes an officer will let ambition be the controlling factor in his life and thus sublimate certain external vices.

Having shown some of the appealing facets of the vocation, now I would like to spend a little time on some of the pitfalls.

One of the major pitfalls of a state police vocation is that for a new recruit it would involve working on the Sabbath, and thus taking a person away from the preaching of the Word of God. That is a serious liability to me in that one would be faced with the question; can I justify a vocation in enforcing the commandments of men when I at the same time am violating a commandment of God?

Secondly, without exception, a person is never stationed in his home town. This is almost a universal principle with state police organizations. Say a person applies in Grand Rapids, most likely that person will be stationed at least 100 miles away from Grand Rapids to work. This would most certainly put one outside a distance

to attend a soundly reformed church.

Also, it is the trend of many police organizations to become unionized. If a union doesn't exist, usually one is requested to join a police association which is similar to a union.

Finally, I personally felt one of the greatest hazards was to be on the wrong side of the fence in a moral issue. For

example, in a democratic state, the majority makes the law. If the majority were to make a law to close Christian schools, the law enforcement officer would be the one putting a padlock on the doors of the school. In order to avoid a situation like this, I would not recommend that a covenant young person enter this vocation.

Beacon Lights Index - Volume 37

March 1978 — January 1979

Article	Author	No.	Page
—A—			
Adopted (ED)	H.L.	2	1
"...and thanksgiving be unto our God..." (CEC)	D.H.	7	10
—B—			
Back to School	D.H.	6	11
Be Ye Hearers...and Doers	R.J.	4	14
Birth of Our Judge (ED)	H.L.	8	3
Blessing of Jehovah God, The (PS)	R.G.L.	7	3
—C—			
Can We Give Up?	D.H.	1	20
Convention News	S.H. Y.P.S.	5	23
Convention 1978	S.H. Y.P.S.	3	11
Convention Preparation (CEC)	D.H.	5	13
Convention Review	C.V.B.	7	18
Cross Engulfed in Darkness, The (PS)	R.M.K.	2	17
Crossword Puzzle - Bible Birds	A.U.	9	9
Crossword Puzzle - Bible Trees	A.U.	8	5
Cults Gain Popularity	D.V.D.	7	12
—D—			
Devil's Moment, The	R.K.K.	8	13
Disciples Indeed! (PS)	R.G.L.	3	21
—E—			
Earth Tremors and Blackouts on Vancouver Island	R.R.C.H.	9	15
—F—			
Faithful Disciple of Christ, A (PS)	R.M.K.	8	8
Family Visitation	R.M.J.	6	13
Fleeting Intelligence of Parents, The	C.W.	4	2

	—G—			
Gift Giving		A.U.	8	16
Glorying in the Cross of Our Lord Jesus Christ		R.D.H.	1	4
God's Time		B.G.	2	5
Good Shepherd, The(PS)		R.M.K.	4	7
	—H—			
Have You Received Jesus? (TVE)		R.R.C.H.	9	10
How Would Your Church Rate?(Crit)		B.W.	7	22
	—I—			
I Am Joe's Stomach (ED)		J.M.F.	9	2
I Am Joe's Tongue (ED)		J.M.F.	6	2
I'm O.K., You're O.K.?		C.V.B.	3	17
Is Your Bible Knowledge Based on the Bible?		B.W.	4	12
	—J—			
Just Forgiven (ED)		G.K.	7	2
	—L—			
Last Days, The		G.V.O.	2	8
Leaving Father and Mother - Single Persons Who Do Not Marry (4)		R.C.H.	1	13
Leaving Father and Mother - Engagement (5)		R.C.H.	2	12
Leaving Father and Mother - Wedding Plans (6)		R.C.H.	3	5
Leaving Father and Mother (7)		R.C.H.	4	17
Leaving Father and Mother - And They Shall Be One Flesh (8)		R.C.H.	5	17
Look, Listen, and Stop (ED)		G.K.	1	1
	—N—			
New Year Happiness (CEC)		D.H.	9	13
	—O—			
Open Letter from New Zealand		R.V.O.	1	10
Ophoff, Rev. George Series				
Article 22 - As Old Testament Scholar		P.H.H.	1	17
Article 23 - Polemicist		P.H.H.	2	9
Article 24 - Polemicist, The		P.H.H.	3	3
Article 25		P.H.H.	4	4
Article 26 - Polemicist, The		P.H.H.	5	14
Article 27 - His Last Years		P.H.H.	6	16
	—P—			
Persecution? (Crit)		B.W.	8	18
Prayer from the Heart of Faith (PS)		R.G.L.	9	6
Pray for Each Other (Crit)		B.W.	1	3
Preach-y Pistle to my Grandchildren, A (ED)		J.M.F.	3	1
	—R—			
Reformed Point of View (CEC)		D.H.	3	15
Remembering Our Creator In Society (CO)		D.Z.	5	7
Remembering Our Creator In the Church (CO)		C.H.	5	9
Remember Now Thy Creator in the Home (CS)		R.J.K.	7	14
Remember Thy Creator in Society (CS)		R.D.H.	6	7
Remember Thy Creator in the Church (CS)		R.V.	6	3
Respect Goes Both Ways (CO)		B.B.	5	11
Rev. Moore's Mailbox		R.R.G.M.	7	20

Rev. Moore's Mailbox—Death	R.R.G.M.	2	2
Rev. Moore's Mailbox—Questions on Death	R.R.G.M.	3	12
Rev. Moore's Mailbox—Taking an Oath	R.R.G.M.	4	10
—S—			
Season of Spring, The	S.B.	2	7
Seducers Revealed and Reproved (Crit)	A.L.	3	18
Song of Christmas	S.L.	8	6
Spiritual Exercise (ED)	H.L.	5	2
—T—			
Threat of the Occult, The (Crit)	A.L.	9	3
Training of the Child, The	R.V.B.	3	9
—W—			
Watchfulness Unto Prayer (PS)	R.G.L.	1	7
What Shall We Sing?	R.J.A.H.	8	11
Who Do You Serve?(Crit)	B.W.	2	6
Who's in Charge of the "Chargers"?	P.K.	7	7
With Timbrels and with Dances(PS)	R.G.L.	5	4

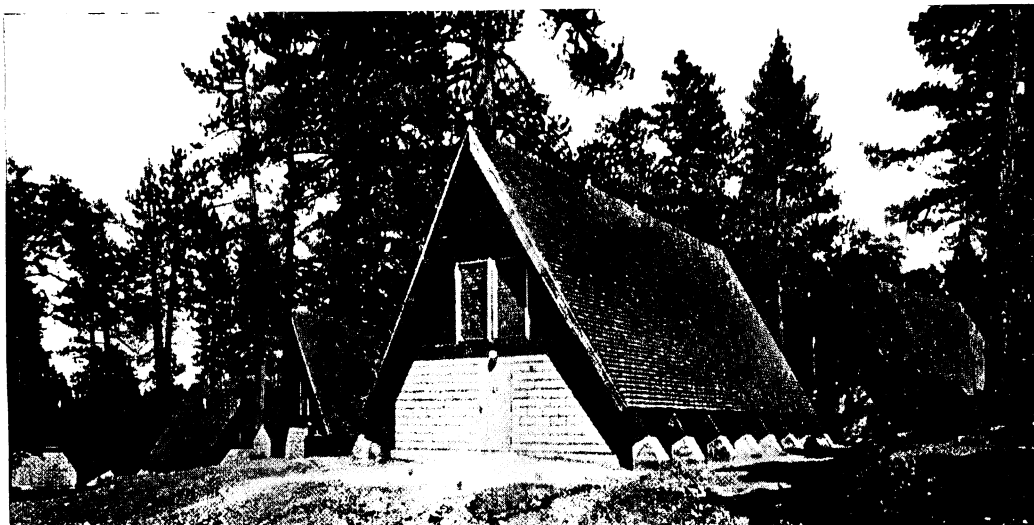
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R.C.H.	Rev. C. Hanko	CS	Convention Speech
R.D.H.	Rev. Den Hartog	ED	Editorial
R.G.L.	Rev. G. Lubbers	PS	From the Pastor's Study
R.J.	Rachel Jansma	TVE	Truth vs. Error
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R.J.K.	Rev. J. Kortering		
R.K.K.	Rev. K. Koole		

"If faith produce no works, I see
 that faith is not a living tree,
 Thus faith and works together grow;
 No separate life they e'er can know:
 They're soul and body, hand and heart:
 What God hath joined, let no man part."

— Hannah More

CONVENTION UPDATE



Be prepared to shed “cold country” clothing and don sunny Southern California shorts. You guessed it, this years convention is here, California, hosted by the Redlands Young Peoples Society. We have selected Pine Summit Camp, Big Bear, for this convention. In the midst of pine covered mountains, Pine Summit is one of the largest Christian camps in the area. Pine Summit, nestled on the shores of Big Bear Lake, has many attractions including swimming in two pools and hiking. In the meadow, there is a baseball diamond and area for football, soccer or pushball.

The camping facilities include A-frame cabins with the capacity of 24 per cabin. The camp is interconnected with trails between cabins, longhouse, and chapel. The longhouse is for dining and impromptu meetings and large gatherings. The chapel is unique because it has no pews or hard benches, but seating on the plush carpeting.

This years convention will be a great opportunity for seeing California and for meeting fellow young people of our denomination. We will have time for enjoying each other in Christian fellowship. The Redlands Young People hope to see you here.

Duane Huisken
Promotions Committee

NEWS From, For, and About Our Churches

by Cindi Dykstra

BIRTHS

Mr.&Mrs. Harry Petroelje of First Church were blessed with the birth of Eric Jeffery.

Mr.&Mrs. Wm. Oomkes of First Church were blessed in the birth of Jodi Lynn on December 6.

Mr.&Mrs. Daryl Kuiper of Hudsonville Church rejoice in the birth of Kristin Marie on December 18.

Elisa Sugg of our Trinity, Houston Church was blessed with the birth on December 24 and baptism on January 7 of her daughter, Emily Rose.

Mr.&Mrs. Harry Rutgers, Jr. of First Church rejoice in the birth of Jennifer Lynn on December 29.

Mr.&Mrs. Mark Rozelle of Hudsonville rejoice at the birth of Mark Douglas on January 13.

Mr.&Mrs. Pete Kamps rejoice in the birth of George Lucas on January 16.

Mr.&Mrs. Tom Van Overloop of Hudsonville were blessed in the birth of Brandon Scott on January 17.

Mr.&Mrs. Charles Zandstra of South Holland rejoice in the birth of Charles Lee.

Rev.&Mrs. R. Van Overloop of Hope were blessed with the birth of William Gordon on January 24.

Mr.&Mrs. Art DeJong of South Holland were blessed with the birth of Suzanne Rose.

Mr.&Mrs. John VanBaren of Southwest rejoice in the birth of a daughter on February 8.

CHURCH MEMBERSHIP

Hope Church has transferred the membership of Mr.&Mrs. Arie Griffioen, their son Douglas, and baptized children David and Kristi to Faith Church.

Loveland has transferred the membership of William Joostens to First Church in Grand Rapids.

Hudsonville has transferred the membership of Mrs. A. Karsemeyer (nee Carol Lubbers) to Faith Church.

CONFESSION OF FAITH

Lois Hoekstra, Marlin Hoekstra, Sharon Holstege, Melanie Lubbers, and Sandra Miedema publicly confessed their faith on December 24 in Hudsonville Church.

Valerie Klamer made public confession of her faith in Hope Church on January 21.

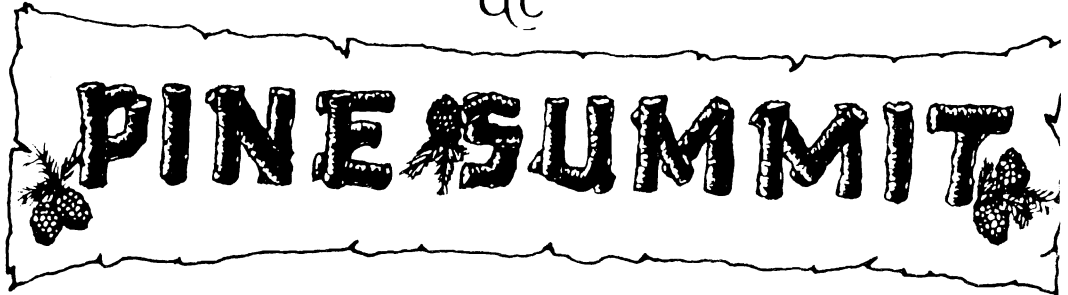
On January 28, Randy Hendricks publicly confessed his faith in Redlands and Mr.&Mrs. Mark Rozelle made confession of faith in Hudsonville Church.

YOUNG PEOPLE'S ACTIVITIES

Hope's Junior Young People's Society sponsored a Singspiration in Hope Church on February 4. Proceeds were for the 1979 Convention.

The Federation Board held a Spaghetti Supper in Hope School on February 8, with proceeds for the 1979 Convention.

Let's Meet!
at



Big Bear Lake
California

Join us in
Christian Fellowship
at the 1979
P.R.Y.P. Convention
July 23~27