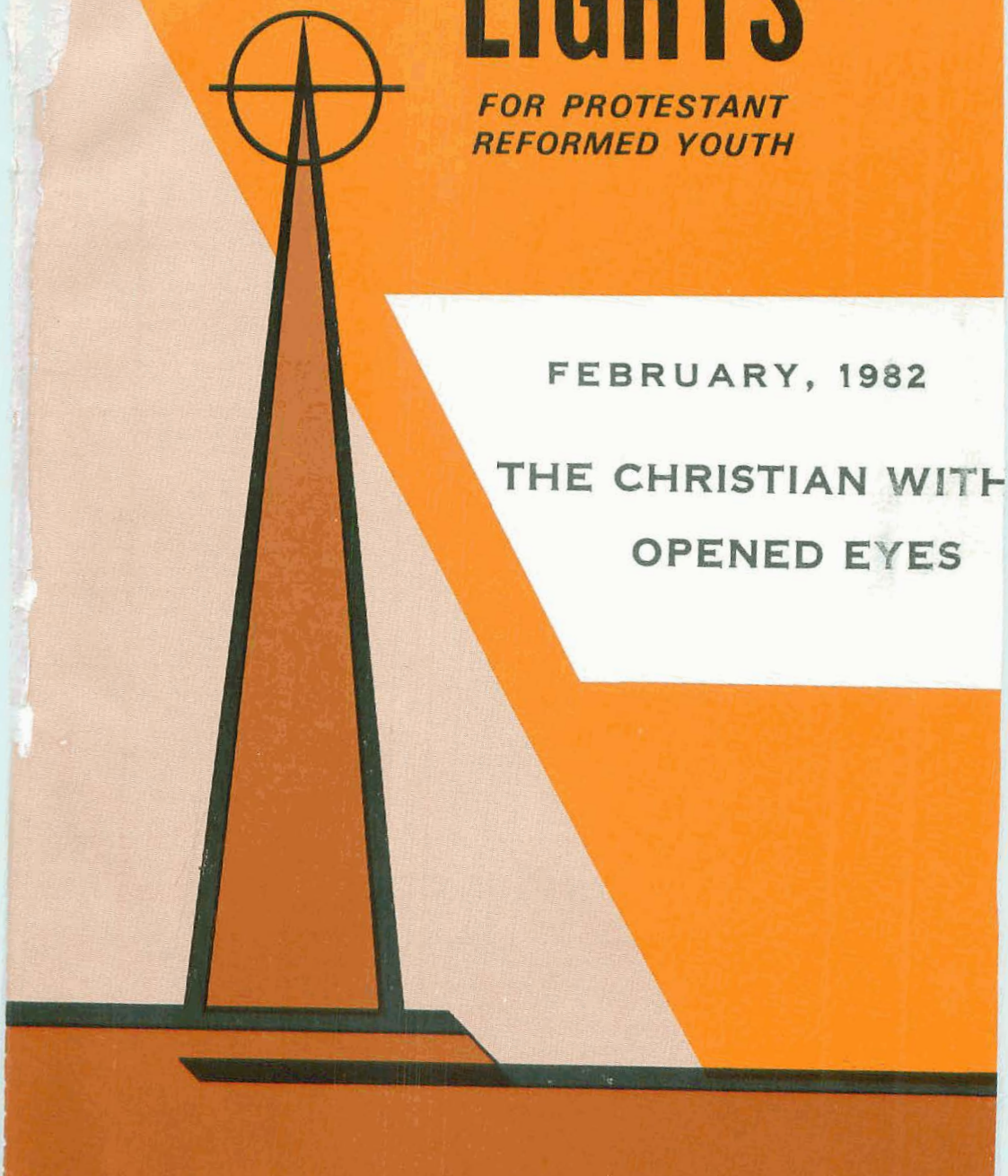
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



FEBRUARY, 1982

THE CHRISTIAN WITH OPENED EYES

BEACON LIGHTS

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IN THIS ISSUE

FEATURE - Television and Drama - Rev. G. Van Baren 1
FROM THE PASTOR'S STUDY - Total Death Unto Sin in Christ Jesus - Rev. G. Lubbers 3
TRUTH VS. ERROR - The Christian With Opened Eyes - Rev. R. C. Harbach 7
WHAT'S WRONG WITH ROCK? - V. Lyrics - Terri Garvelink 10
Praying With Sin in the Heart - Rev. J. A. Heys 15
Irresistible Grace - Rev. H. Veldman 18
Keyword Puzzle 22
Test Your Memory 23
News From, For and About Our Churches - Marcia Hanko 24

FEATURE

TELEVISION AND DRAMA

by Rev. G. Van Baren

I have been requested to write once again on a subject I (and many others as well) have often covered before. I won't bring up the many objections which are raised against the T.V. even by the world. I won't try to identify the "good" and "bad" programs. I would like to present some principles which I believe apply. Perhaps you can mention others. To these I append also some questions for thought or discussion.

Principle number one: All things must be done to the honor and glory of God and out of living faith, (Rom. 14:23; I Cor. 10:31). The truth of this is obvious. Yet the principle must be faithfully applied to every aspect of our lives. This includes our use of television or radio.

Principle number two: In the day of judgment, every idle word will be judged, (Matt 12:36, 37). God judges not just serious endeavors. Every story, every joke, every passing remark, every rude comment—all come under His scrutiny. God does not declare that because something was spoken in jest or pretence, it is therefore excluded from judgment. But every idle word will be judged.

Principle number three: God does not allow oneness and fellowship between light and darkness (II Cor. 6:14). There is to be no pleasure in, and unity with, darkness.

Principle number four: God requires that His commandments be obeyed perfectly and from the heart. One can not find pleasure in breaking God's law nor in others who do, (Rom. 1:32; I John 5:3).

Principle number five: God requires that we ever use our time aright, to the glory of His holy Name. Scripture repeatedly admonishes the church to honor God in all that it does.

Principle number six: God requires adequate time for the study of Scripture, meditation, and instruction of children of God's covenant. Nothing is more important than, nor can take the place of, this.

Now, our subject must be evaluated and judged in light of the above principles. It will not do to claim that "everyone" does this or that. Often our standard for what is right or wrong is what our peers are doing. If "everyone" of the crowd does it, then I ought to be able to do it too.

You might want to discuss reasons why that kind of thinking is wrong. I

would only point out that the "majority" is shown to be wrong repeatedly. "majority" of the Israelites wanted to return from the wilderness to Egypt. this did not make it right. The "majority" of the 12 spies said that Israel cou never capture the land of Canaan. But they were wrong. The standard f judging anything, and also this particular question, can never be: what do everyone else do?

Nor can the standard of judgment be: we have always done it. What has always done, can often times be very wrong. Therefore we do not conti doing a thing just because we have done it in the past. Often there is the nee of sincere repentance from an evil way.

Rather, we have principles or standards presented in the Word of God itself. The question we face is: what would God have me to do? How can I be pleasing to Him in what I do or say? What might I be doing which is not pleasing to Him? Or put it this way: would Jesus accompany me in doing what I intend to do? Would He enjoy what I am saying? Would we ask Him to join u in our activities? And can we pray His blessings before we watch something do a thing?

All the above brings us to a series of questions you might want discuss—or at least think about.

1. How much does "peer pressure" influence what we watch, and h much we watch, television? ("Say, did you see that cool program last night channel...?") How often do we not want to watch a program or series programs because our friends are always talking about them? Don't we feel l out when we don't know what they are talking about?

2. How much or how little parental supervision ought there to be in t viewing of television? Ought parents to have nothing to say, but just "tru us"? How much parental supervision is there in your home? Is it too lax—o too strict?

3. To what extent do we honor the rules of our parents when they are not around to enforce them? What do we do when we are at a friend's home or when we are home alone? Do we simply ignore all control? Do parents control our viewing of T.V. only when they are physically present?

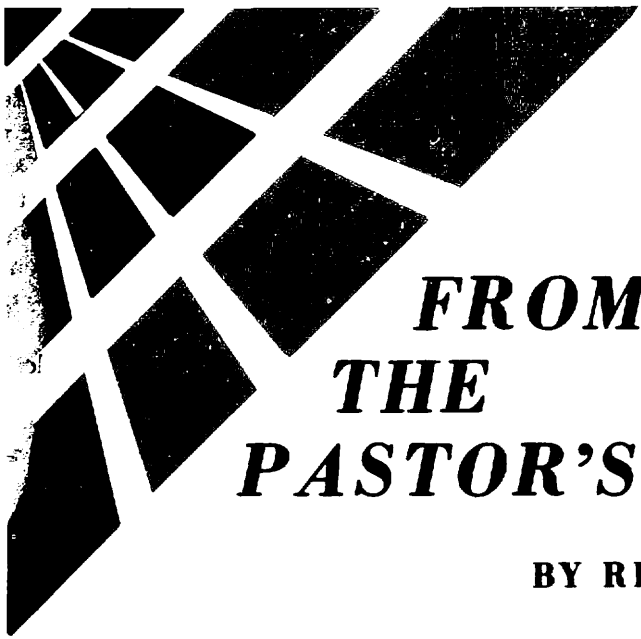
4. How much time do we, or should we, spend daily with T.V.? How would you compare the time you spend with T.V. with that you spend in reading Scripture, studying for society or for catechism? Are we spending more time with this invention than with things spiritual? Is this proper or right?

5. Could we say: because we might see drama and movies on T.V. at home, that therefore we ought to be able to attend movies at the theatre too? Why or why not? Or ought we to turn the question around: if we can not attend movies, we ought not to be able to see these on our televisions either?

6. What would we do if a man came to our door, cursing and swearing? Would we allow him to stand there, while we listened, without objection? What do we do when this same kind of cursing comes into our homes on T.V.? Do we simply tolerate it? Do we believe that God surely can not be offended that we should hear that sort of thing?

7. Finally, would we dare to invite Christ to sit with us to watch the ...grams we see on television? Do we believe He would enjoy this? That He ...ould laugh with us at the jokes, be entertained by its drama, find pleasure in ...e pretend killings, adultery, stealing, and other sins? Would Jesus bring us ...n glory in order to see this sort of thing?

You ought to have plenty to discuss. Just remember: Answer on the basis ...rinciple—not just on the basis of what you like or what other do. Then put ...o practice what is based on Scriptural principle. In that way we enjoy the ...ontinuing blessing of our God.



FROM THE PASTOR'S STUDY

BY REV. G. LUBBERS

Total Death Unto Sin in Christ Jesus

". . . sin shall not have dominion in you; ye are not under the law but under grace." Romans 6:14

The truly Biblical teaching that we are saved by grace alone through faith is often misunderstood by God's people; however, it is wholly despised and misrepresented by those, who are utterly adverse to the grace of election,

which is unto a new and holy life.

The truth of our text is written by Paul to bolster a very important admonition and exhortation of the Gospel of free grace. In this Gospel-truth we walk in godliness and liberty. The exhortation of our text is rooted, first of all, in the objective and completed work of Christ, which he performed for us, once and for all, by His atoning death, and by His powerful resurrection from the dead as the head of the church. In the power of Christ's death and resurrection we now can, may and do walk in newness of life. Apart from this death and resurrection of Christ there is simply no walk in newness of life, the life of heaven and of God's perfected covenant in our hearts. When the Cross of Christ is not preached and his resurrection-life is not stressed, the tacit assumption that we are under law may not be basic to such presentation, but the effect is that the precepts of the gospel are then preached as if we are not under grace but that we are still under law!

Apart from the death and resurrection of Christ we are still with those upon whom the wrath of God abides forever. In the preaching of the ten commandments our mouths are stopped, and we stand then, too, guilty before God, as if Christ had not died.

However, we are not *under law* anymore!

I hear someone say: tell me, preacher, what does it mean to be "under law". Negatively, this does not mean that you do not need to hear and heed the Ten Words of the covenant, called the Decalogue, the Ten Commandments. This must be emphasized. This we must not sell short! The reason? I have heard it said very often: then we have antinomianism, that is, we deny that the law has normative value and meaning for the life of sanctification. This, however, is a half-truth. It says too little and, therefore, it says too much. The truth is that to deny the need of the Ten Commandments is really a denial of the *grace* of election. It is a denial of the plenitude of God's grace which far more abounds, where sin abounded by the added-law. What we often call *antinomians* are really *anti-charitists*, if I may coin a word. Such deny not really the law, but basically they deny the *free-gift* of grace which is eternal life through Jesus Christ our Lord.

Those who say: "let us sin that grace may abound" do not really have any objection to the preaching of the "law". Strange as this may sound to our ears: they who say let us sin that grace may abound have a profound and deep objection against *grace*!!!

They have never tasted the wonder of grace which makes the cry out against the monstrous presentation, that grace would be a reason for sinning: God forbid! Such do not know that it means to be "under grace" When such advocates of being "under law" open their vile mouths. Then Paul himself is the greatest anti-NOMIAN. To such he shouts: we are not *under* law but we are *under* grace!

There are antinomians and antinomians. There are good and bad.

Paul is a good antinomian, and all who teach what Paul says about our *new* legal state and our *new* spiritual-ethical condition by sanctifying grace are good

.inomians.Paul is against teaching the Pharisaic teaching that justification is ›y works of law. He teaches: no flesh is justified by works of law which we perform. Such are not under grace but are under the curse of the law. Paul teaches that we are justified by a righteousness of God which was manifested in Christ Jesus, and which is a righteousness which is testified of in the law ;nd prophets, the entire Old Testament Scriptures.

Nowhere do the Scriptures teach that a man is justified before God by works of merit! God put all under sin in the one man Adam, by the one transgression; God also gave the free-gift in the one Man, Jesus Christ, so that out of many offenses we are brought to justification.

That is *the truth* of the Gospel!

We are not under law but we are *under grace*. Legally we are under grace by faith through the grace of regeneration. We are saved by grace through faith. In this grace of justification we have died to sin. Legally, we have been crucified with Christ, our Head and mediator. We are represented by Him as our great High-priest, our advocate with the Father. In Christ we have established righteousness; we are such by the obedience of Christ, both His passive and active obedience. He bore our sin and guilt against our sins, and he has fulfilled the law. It is finished!

Legally sin shall not have dominion over us. For many years, to my shame, I read these words in Rom. 6:14 as if they were a mere exhortation. I read them to say *merely: you* must fight against sin so that it does not have dominion over you. Thanks be to God this text stresses the grand truth that we are not under law but under grace. If we were under law sin would have dominion over us. We would be under the teaching: the man that doeth the same shall live thereby. (Rom. 10:6; Gal. 3:12; Lev. 18:5) But thanks be to God, we are under grace! Grace is efficacious. Legally, we are now under the righteousness of God in Christ. We have the right to be sons of God, we are *justified* from sin! The KJV reads: we are "*freed* from sin", but the marginal note is correct "*justified* from sin". In God's court there is no condemnation to those who are in Christ, who walk not after the flesh but after the Spirit. We now stand in legal liberty.

Sin shall not have dominion over you!

Legally sin's dominion is severed forever!

Legally it is impossible for the man who was once a legal *slave of sin*, to say I will now walk as total-slave to sin, that I may enjoy the freedom of one who is set legally free from slavery. God forbid!

Such is not the attempt of one who is under grace, but such is the careless and profane talk of the man who is under sin, and who knows nothing of the justifying grace of election. Such does not know what it means to be a free-born son of Sarah!

But there is more!

We are also spiritual-ethically under grace and not under law. We now have a delight in the law of God after the inward man. Spiritually ethically it is impossible for the Christian to say: I will remain in sin that grace may abound.

He cannot will to *remain* in sin. A fish cannot will to live out of the wate salt-water fish cannot will to live in fresh mountain streams. A bird canno to burrow in the earth like a mole, but must nestle in the branches, and on wing must sing its choicest notes during the mating season. Living men an women must breathe in pure air to live. And so a child of God, reborn by th power of Christ resurrection unto a new and living hope, must needs love th law and long to keep all of God's commandments more and more.

Also as sanctified saints we are under grace! Mighty grace, renewir transforming grace. We cannot in this sense be anti-law (antinomians) nor c we, in so being sanctified, be really *anti-grace*, which abounds the more whe sin abounds! Hallelujah! More and more we are conformed and renewed aft the image of God, and from glory unto glory we are transformed as by th Spirit of the Lord.

Such is the beautiful implication of the truth: *sin shall not have dominio over you!*

Yes, this is a statement of *fact*!

It is a strong *promise* of God who cannot lie!

But it is stated as a *fact-promise* which is at the same time giving the lie the sinful inclination to make light of the grace of election, to trifle with it in a sinful, ungrateful and unconverted walk. Years ago I heard a young man say: I sin the sin of adultery God will forgive me, since I am a believer. He sinne lustily, poor fellow. He talked like a spiritual fool. And he was! May God giv us to heed the implied warning: do not trifle with the grace of election. Mak your calling and election sure: add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance self-control, and to self-control brotherly love, and to brotherly love: love to all. Only thus do we make our calling sure, the effectual calling whereby we have been translated out of darkness into God's marvelous light.

Let no one deceive you with vain talk.

It is by *means* of admonitions of the Gospel, Gospel-*anchored* admonitions, that grace is *conferred* to us! Let this sink deep into your heart! We must not tempt God in the church either by *separating* the admonitions from the Gospel (neonomism) nor must we separate the Gospel from the *exhortations* of the Gospel! That is tempting God in the church. Then His wrath will come upon the entire church! God is not mocked!

God forbid! We will not sin that grace may abound!

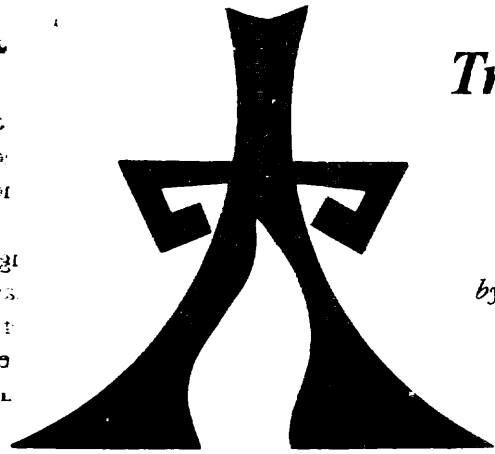
We are not under sin but under grace.

Sin shall not have dominion over you, young people.

We are totally justified from sin, and we must become *more and more* such by faith in our life, both justified and sanctified.

This we become not by the thunder of the "law" but by the precepts and exhortations of the Gospel!

Ours is, indeed, total death unto sin in Christ Jesus. What we now live we live by the faith of the Son of God, who loved us and gave himself for us in His death and resurrection!



Truth vs. Error

by Rev. R. C. Harbach

The Christian With Opened Eyes

"God doth know that your eyes shall be opened." Gen. 3:5. What an alluring prospect! So Eve thought. The devil was saying that there is something esoteric about the word and religion of Jehovah. So that it was like his approaching her with, Come now, woman, you are just a neophyte, a novice, a mere beginner. God knows that and you know it. You need to advance, to be brought into the circle of the enlightened few. I, the Serpent, can show you how. What you know now is doctrine fit for the uninitiated, for the common level of human beings. But beyond this ordinary sphere is the doctrine of the adepts, reserved for the select circle, for the "inner sanctum." But the Lord keeps this confidential, secret. You do have some knowledge, but you must understand that it all has a deeper meaning. Let me lead you into that deeper meaning. You, indeed, have the facts, but you ought to know that I hold in my wisdom the meaning of the facts. I can release to you the meaning of life. To possess it, all you need do is believe and act on my, "ye shall not surely die."

"Your eyes shall be opened." The more Eve thought about this the more she deemed it irresistible, irrefutable, self-evident truth. Why! it was a maxim, a fundamental rule or principle, declaring an obvious, established truth, impossible to prove and needing no proof! For the woman saw that the forbidden tree was "pleasant to the eyes." There just had to be more to it, namely, a great eye-opening.

What the devil was propounding was a kind of "moral majority." The subtle insinuation was, O yes, there is what God thinks. But what do *you* think? Further, wouldn't you like to know what *I* think? Then if you and I think alike,

though it be different from what God thinks, we have a majority on r issues! The implication was that authority lies not with the single, ab thought in God's mind, but with the minds of the majority. T[illegible]so. authority of God is an idea unacceptable because it is carried [illegible] too fa The authority of the expert is much more appropriate. God does not contro whatsoever comes to pass; neither is He in a position (of the majority) to giv an authoritative interpretation of all things. So through the devil's philosophy there came into being the authority of the "expert." The devil was the first expert on authority. Later, the "authority expert" got to be the church, then the pope. Protestantism also has its little popes, its little experts who assume authority to tell us exactly what the Bible means and what it does not mean. They also tell us that we are incapable of understanding our own confessions, and that they are the experts who will tell us what they do and do not mean. We can only go so far with our childish, *exoteric* views. So we need the authority of the "expert," who will be especially glad to reveal to us the higher meaning of the first eleven chapters of Genesis. Be wise, then; learn to be democratic, submit to the reign of the people, the rule of the majority. The theocratic is passe. Listen to the authority of the new experts on the new hermeneutic. Then you will interpret the Bible maturely. Then "your eyes shall be opened."

You see, don't you, (the Devil speaking), that there is positive advantage in your eating of that fruit of which God is seeking to deprive you? Why, then, should you believe God's narrow, depriving, isolated, minority testimony? Why should you trust one who would deny you the right to a higher illumination?

So it was in *The Holy War* that the town of Mansoul departed from the Truth of El Shaddai and fell to the power of Black Diabolos and his foul diabolonian hordes. They had gained entrance into Mansoul through Eye-gate and Ear-Gate. Propaganda and lies from Diabolos poured through these portals. It had come about so cleverly, so subtly. The invading tyrant had suggested: Why not be enlarged in knowledge and understanding? Why be kept in intellectual bondage and in practical slavery to your Shaddai by no more reason than, So I will have it! Everything you are forbidden to do, if you would only do it, would yield you both wisdom and honor. How then can you be in greater enslavement than you are now under your Shaddai? You are underlings, entangled in inconveniences, suffering the bondage of blindness!'

What siren allure in this enticement of the ages, "your eyes shall be opened"! But stare at the flash of forbidden flame and your vision gets distorted, blurred and blinded. They were told, "your eyes shall be opened." Their eyes *were* opened: opened to the things on the earth, but blinded to heaven. They could see sin, but became blind to righteousness. Lust attracted them; holiness repelled them. They still knew good and evil, but could no longer choose the good, nor resist evil. They longed to be like God, but they became like their satanic father, the Devil. They would be as gods, but fell prey to demons. I Cor. 10:20. They were promised enlarged vision, but suffered blindness. The god of this world has blinded the minds of them that believe

lest the light of the glorious gospel of Christ, who is the Image of God, shine unto them. II Cor. 4:4.

Men will hold to this treacherous lie, "your eyes shall be opened." Naturally, they are already blind. Nor can their eyes be opened as long as they side with the devil against God. Hence, there is no fear of God before their eyes. The light that is in them is no more than remnants of natural light. But if the light that is in them is darkness, that's what it is compared to spiritual light, how great is that darkness! However, "the commandment of the Lord is pure, enlightening the eyes." Ps. 19:8. If only Eve had slammed the door in the devil's face with such a flat, final word of God! Eve's only security against this treasonable reasoning was to hold to her confidence in God's truth, goodness and love. She should have argued in her heart, I am utterly convinced of God's truth, and also I'm convinced that this mere creature is an evil one and a liar. I am so convinced of God's goodness, that if that fruit were good for me, God would grant it me. I am convinced of God's love, so that no good thing will He withhold from them that walk uprightly. Get thee behind me, Serpent! But Eve did not do anything like this; although she had been made capable of doing so. (Heidelberg Catechism, Ans. 9). However, she made no such resistance against sin. She deserted God's side to defect to the devil's side. Doing so, she lost all and became a stranger to God and His truth. As a result of this original sin, man would not recognize the truth if it hit him like a wet fish in the face. Be careful, then, with respect to the devil's eye-opening schemes. Remember that it was only in fellowship and communion with the Lord that it was said of the disciples that "their eyes were opened." To avoid doing as Eve, do as David did, and pray, "Open Thou mine eyes that I may behold wondrous things out of Thy law." Ps. 119:18.

The devil promised that man's eyes would be opened, but he did not "deliver." Instead, all the while, from the very beginning, he had intended the very reverse, to blind men. This he does continually, so that he is able to take men captive at his will. II Tim. 2:26. Ever since the fall of our first parents men have been the blind dupes of Satan. Under his dominance, they pay him slavish homage and obedience, though they may not be aware that they do so. He is the god of this world. Men of the world serve him and worship him, intentionally or unintentionally, knowingly or unknowingly. Their god, blinding them controls them. They cannot see the Light. The glorious gospel of Christ is hidden from them. The true gospel is hidden from those who preach the social "gospel." Satan, without let-up, is incessantly about his business, blinding men's eyes, so that they do not and will not believe. He smears darkness over their eyes, darkening their minds, to prevent their seeing the gospel of the glory of Christ. For it is the gospel which reveals the glory of Christ. To see the glory of Christ is to be saved. To lack that sight is to be lost. Satan would not have one soul to know and experience, "your eyes shall be opened." He lied. He wants men plunged far beyond the point of "no return" into irrevocable darkness and despair. But hope for the blind is in Christ who is the brightness of the Father's glory. Heb. 1:3. He is the Light of the world. In His light we see

light. When He shines into our hearts, then it is that "God opened her (o eyes" (Gen. 21:19). With a smile it is said that there is an old saying, "If can't join them, lick them!" There are many sinful movements in the which because they are of the world, we may not join. We can't join then we can lick them! We conquer them. How? Read Rev. 12:11. Also we d through the battle of prayer. So pray with might and main, "Open Thou n eyes" (Ps. 119:18), "that I may behold wondrous things out of Thy Law." F spiritual sight comes from the light of God's Word: "the light of the Lord i pure, enlightening the eyes." Ps. 19:8. Once this is a reality in us we may then confess, "Once I was blind, but now I see."

WHAT'S WRONG WITH ROCK?

V. Lyrics

by Terri Garvelink

"Rock . . . is an open endorsement of sex permissiveness, perversion, drugs, disobedience to parents, hostility to society." David Ewen, "All the Years of American Popular Music".

"From its beginning rock 'n' roll has been characterized by . . . an almost antiliterate lyric style which at first developed organically from teenage slang (Crazy, man, crazy) and black idiom and later became somewhat contrived. Rock 'n' roll at its best has always been raw, sexy, a bit incoherent and never afraid of being inelegant or just plain stupid. . . . Both in its lyric content and its style of presentation rock is the most overtly sexual form of pop music. . . . this sexuality was derived principally from the tough rhythm and blues genre. . . . Rock 'n' roll is more than music . . . it is a way of living." Loyd Grossman, "A Social History of Rock Music."

"Rock is more than just music. It is the energy center of the new culture and youth revolution." "Rolling Stone" (magazine)

"The Counter-culture sprang more than anything else from rock 'n' roll music (and) . . . is the world's first socio-political movement to grow out of electronically amplified music." "Time" magazine, Feb. 22, 1971.

"Music . . . affects the young very deeply; . . . it carries the message of

culture and is the most accessible popular communication. The Population cil in the U.S. blames rock lyrics for the unmarried teen baby boom of the ties." Aida Pavletich, "Rock-a-bye-Baby".

"Country music is becoming a smutty world. It's a shame to think the nographic business has hit country music and infiltrated the ranks." Lay nister and Grand Ole Opry member Billy Grammer.

"Conway Twitty . . . running through his earthy repertoire . . . some of it coming so sexually explicit that almost nothing was left to the fans' imagination." Frye Gaillard, "Watermelon Wine".

". . . song writers as a group . . . Their lives are energized and bounded by things like speed and whiskey and groupies and ego; the road and one-night stands, . . ." Frye Gaillard, "Watermelon Wine".

". . . since rock is a highly effective medium of communication, it has been a major force in precipitating the so-called generation gap, drug abuse and sexual immorality." Phil Harbach, "Modern Entertainment and the Christian", "Beacon Lights", February 1975.

"The morals and philosophy of tomorrow's adults are being molded more by today's music than by any other force." The "Christian News" as quoted by Rev. G. Van Baren in "The Standard Bearer", May 1, 1981.

"Love means sex to most contemporary rock composers . . . entertainers glorify the perverse and forbidden, . . . lyrics present themes of drugs, sex, perversion and blasphemy . . . ." Bob Larson, "Rock".

"What all too few realized . . . was that rock 'n' roll was the major force responsible for reshaping the moral fibre of the world's youth . . . ." Rev. Ray Allen, "They're Out to Steal Your Children".

There are two things in particular we would like you to notice about these quotations. First, *the great diversity of the sources*: some are Christian, most are non-Christian; sociologist, musicologist, rock star, - fan and - reviewer, journalist, converted rock band leader, male, female, Christian layman and minister - all are represented here. Secondly, *the one common theme*: the almost frightening implications of the impact of rock music not only on the young but on the whole of our society and culture.

The most logical thing to do now would be to furnish you with many concrete examples to show the evil of rock lyrics. But, once again, this presents a great difficulty which other Christian writers have also expressed. Rev. G. Van Baren, commenting on an article about today's corrupt popular music in the "Christian News" writes: "The article . . .gives rather shocking examples of words which are clearly pornographic . . . the worst of the words the author considers far too shocking even to print." 1) Bob Larson in the book "Rock" states: "Parents should know that the examples in this book aren't for fear of having this book classified as pornography." We, in turn, can not by any means even use the worst that is mentioned in Larson's book. Not only many of

the lyrics but even many of the *titles* of rock songs are, for us, unprintable and we will therefore have to write more in generalities than specifics, *omitting much of the most offensive material.*

When Christians are confronted plainly with some of the shockingly evil rock lyrics, the effect is sometimes actual physical nausea. This was the case when I read some of the more explicit examples such as found in the pamphlet, "They're Out to Steal Your Children", and this was also the case for a number of Covenant Christian High School students as a result of the informative and frank presentation of rock lyrics by Mr. D. Veldman during a chapel this past year.

* * *

One of the most striking features of the Rock Revolution is that popular music shifted from romance to sex. This was very obvious already in the earliest form of rock 'n' roll: rockabilly, which one (non-Christian) writer described as "a pagan, sexy horror", and "a thing that bordered on mania." Jerry Lee Lewis with his "Great Balls of Fire" and "Whole Lotta Shakin' Goin' On" and Elvis Presley with his pelvis-grinding renditions of "All Shook Up", "Heartbreak Hotel" and "Hound Dog" were the most prominent of these (in the words of one writer) "wild men with pianos and guitars who would have been laughing stocks in any earlier generation."

Typical of the sexual imagery inherited from the blues were some of the songs Chuck Berry sang which to the unsuspecting adult merely showed a fascination with cars but which actually used a series of sexual-automotive metaphors.

The latter half of the fifties also brought a rash of "teen-songs", "Be Bop Baby" (Ricky Nelson), "Queen of the Hop" (Bobby Darin), "A Teenager's Romance" (Tommy Sands). Many were of a self-pitying nature, lamenting unrequited love and parental domination ("Yakety Yak" and "Why Don't They Understand") and loneliness ("I'm a Lonely Teenager").

Although rebellion was already evident, it was an aimless sort of hostility, with no clearly defined enemies except parents.

But the sixties brought the Rebel Generation; it was the decade of protest, both individual and social. The "rebels without a cause" became rebels with many causes such as the Vietnam War, civil rights, social inequities, the Establishment. This rebellion of the young was expressed through folk music in such songs as "Blowin' in the Wind", "The Times They are a-Changin' ", "I Shall Be Free", "We Shall Overcome", "Birmingham Sunday" and "My Country 'Tis People You're Dyin' " by folk artists such as Bob Dylan, Peter, Paul and Mary, Joan Baez and Buffy St. Marie.

Folk music was without a doubt the best and least offensive of the popular music of the last three decades, although we must remember that even the "best" of pop is still based on the philosophy "There is no God", or "if there is, we don't care". Folk music died out, possibly because things did not improve but, in fact, got worse.

The sixties also produced the "Beach Boys" and the California Sound, glorifying everything middle-class and Californian - "Surfin' ", "Shut Down" and "Little Deuce Coupe" (hot rods), "Little Honda" (motor scooters).

More significantly, the sixties was also the decade of the hippies - the starting point and focus of the Counter-culture. Hair became longer, clothes wilder, speech more inarticulate (like wow, man), drug use prevalent and sex "free". Bob Dylan's song "Mr. Tambourine Man" - referring to a drug pusher who used a tambourine to peddle his wares - became the unofficial anthem of the hippies. As rock 'n' roll turned into rock and the music became somewhat more sophisticated, lyrics became increasingly evil. Drug usage was glorified: The "Beatles" sang "I Get High with a Little Help from My Friends" and "Yellow Submarine" (an obvious reference to marijuana). Along the same lines were songs like "Eight Miles High", Magic Carpet Ride", "Journey to the Center of Your Mind", "Mr. Spaceman" and Five D (Fifty Dimension)". There was acid or psychedelic rock.

Sex became more obscenely explicit: "(Can't Get No) Satisfaction" was a typical example of the boastfulness of the male filled with vanity over his virility so characteristic in rock music. The "Beatles" sang "Why Don't We Do It in the Road"; there was "Let's Spend the Night Together" and "Light My Fire". Frank Zappa and the Mothers of Invention were already beginning to explore bi-sexual themes.

There was the start of Satan worship as evidenced by the Rolling Stones album "Their Satanic Majesties Request" and one of the number from the album "Beggar's Banquet" - "Sympathy for the Devil".

And so we move from the sixties - the Rebel Generation - to the seventies - the Me Generation. To some it may have seemed that rock could hardly get worse but, sad to say, it did!

"Vile perversions that were merely hinted at in earlier records are now displayed openly and defiantly by 'punk' and 'sex' rock groups . . . . In addition, disco has moved to the forefront of the music industry complete with its homosexual origins and its overt sexual lyrics. Whereas 60's rock pushed drugs, promiscuity and revolution, the punk, sex rock and disco groups now openly advocate the aforementioned . . . with an extraordinary addition, perversion of the basest sort, homosexuality, bestiality, sadism, masochism and necrophilism." 2)

Glitter -, monster -, punk -, sex - , gay -, and God rock; new wave, disco, reggae; drugs, Satan worship, mysticism, the occult, fascination with the philosophies and religions of the East; blasphemy, perversions scarcely imaginable to the normal person: all this is represented in the rock music of the seventies. Some examples:

Drug abuse: "Sister Morphine" and "Sweet Cousin Cocaine" (Rolling Stones), "I'm Gonna Be High as a Kite By Then" and "Lucy in the Sky with Diamonds" - LSD - (Elton John)

The occult and Satan worship: "Witchy Woman" (The Eagles) - a "restless spirit" who flies through the air with sparks flying from her

fingertips. "Your Mind Has Left Your Body" (Jefferson Starship). "Stargazer" - about the slave of an Egyptian witch - and "Tarot Woman" - about the predictions of the occultic Tarot cards - (Ritchie Blackmore). "Rhiannon" - dedicated to a Welsh witch (Fleetwood Mac). The album "Bat Out of Hell" (Meat Loaf). "Dancing with Mr. D." - devil - (Rolling Stones). "Blue" - "Well, everybody's saying/ that hell's the hippest way to go/ Well, I don't think so./ But I'm gonna take a look around it, though". (Joni Mitchell)

Eastern philosophy and religion: The album "Ra" - dedicated to the Egyptian sun god, Ra (Todd Rundgren), "Instant Karma" (John Lennon), "My Sweet Lord" and "The Light that has Lighted the World", respectively a prayer of dedication and an anthem to Lord Krishna, an incarnation of the Hindu godhead, "Grave New World" - a quotation from the Buddha as well as a prayer of praise dedicated to the Egyptian sun god Ra.

Homosexuality, bisexuality: "Glad to be Gay" (Tom Robinson), "YMCA" - a paean of praise to homosexuality (Village People), "Cruising" - referring to the homosexual practice of driving around to spot other gays who can be propositioned, "All the Young Girls Love Alice" (Elton John), "It Takes a Man Like Me to Like a Woman Like Me" (Wayne County).

Sado-masochism: "Black and Blue" and "When the Whip Comes Down" (Rolling Stones), "Pleasure and Pain" (Dr. Hook), "Heartbeat" - about tying up a lover to beat her (Bad Company).

Necrophilia: "I Love the Dead", "Cold Ethyl" (Alice Cooper).

Blasphemy: "I Am an Anti-Christ" (Johnny Rotten), "All Going Down to See the Lord Jesus", "Aqualung" - a blasphemous attack on Christ, "A Passion Play" - with sacrilegious references to the Father and Son, G. Oddie Sr. and G. Oddie Jr. (Jethro Tull), the album "Long John Silver" - describing Jesus as a bastard having an affair with Mary Magdalene (Jefferson Starship).

And for those who have a weakness for country, how about the titles of some recent hits: "You've Never Been This Far Before", "What Did I Promise Her Last Night", "Put Your Clothes Back On", "Whiskey Trip", "The Power of Positive Drinking", "Heaven Was a Drink of Wine", "The Pill", "Take This Job and Shove It", "Tonight the Bottle Let Me Down".

And where are we today? What will the eighties bring? In the words of one of the spokesmen on the program "The Roots of Rock" shown on T.V. channel 8 this past summer: "We are totally open today to anything".

A few concluding remarks: We have, in this article, merely given you a brief overview; much must be left unsaid both in the interest of brevity and decency. For many of the examples of 70's rock I am indebted to Bob Larson and his book "Rock". At a future time, the Lord willing, we may write something concerning the implications of rock lyrics for society and for the Christian.

Next time, D.V., PERFORMERS AND PERFORMANCES.

1) Standard Bearer, May 1, 1981, "All Around Us"
2) Rev. Ray Allen, "They're Out to Steal Your Children"

PRAYING WITH SIN IN THE HEART

by Rev. John A. Heys

The question that the staff of Beacon Lights asked me to answer in this issue is one whose answer is of great importance to young and old. It has to do with our prayer life, and also with our walk of life. The question is, "If I have sin in my heart will God answer my prayer?" And although you young people do not yet pray the way you will when the problems and difficulties of life become real to you, and the responsibility of families and training of children becomes your lot, whether God hears and answers your prayers or not is of utmost importance.

Let me assure you that the prayers of youth are as important in God's eyes as those of father and grandfather. God's love and concern for the youth of His church is no less than for the aged in their supplications and petitions. The measure of God's love is not determined by age, physical stature, scholastic achievements or anything like these. Jesus raised the little daughter of Jairus. The little baby Moses was carefully protected and cared for by God. And Jesus rebuked His disciples when they forbad mothers to bring their little infants to Him to be blessed by Him. And the Word of God was written also for you when the author of the epistle to the Hebrews counsels us, "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16.

Now as far as the question is concerned, I do not recall whether over the phone the title or exact statement of the question was whether God will hear or will answer our prayers when we have sin in the heart. He always hears every prayer. The psalmist in Psalm 94:9 asks, "He that planted the ear, shall He not hear?" And as far as answering prayers when we have sin in our hearts or not is concerned, God always gives an answer. And we must not consider the answer No! not to be an answer. I take the question therefore to mean, "Will God answer my prayer by giving me what I ask for, when I have sin in my heart. I am not aware of the background of this question or the circumstances that gave rise to its being presented to me for an answer.

I wish that I could give a direct, unequivocal Yes or No to this question, but the more one considers it, the more one realizes that there are many facets to it. Taken in its literal form without any qualifications, I would have to say that God does answer our prayers when we have sin in our hearts. If that were

not so, the only prayers that God would hear and answer are those of His Holy Son and of His Spirit. There is not a man who does not have sin in his heart. In Psalm 14:3 we are told, "There is none that doeth good, no not one." And the apostle Paul writes in Romans 7:18, "For I know that in me (that is in my flesh) dwelleth no good thing." And again in Romans 8:7, 8, "Because the carnal (that is the fleshly mind wherewith we were born, J. A. H.) is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." And if that is not enough, read Genesis 6:5 where the natural man is described by God Himself with these words, "Every imagination of the thoughts of his heart was only evil continually." Note: God speaks here of the heart and uses the all-inclusive words every, only and continually.

If, however, the question now becomes, "If I have a sinful desire in my heart and come to God asking Him to give me this evil, will He do so?", we have an entirely different question. He does hear and answer the prayers of His people for Christ's sake not only, but also because through the Spirit of Christ they have been given a new heart that is without sin. See Jeremiah 24:7 and Ezekiel 11:19, and in the New Testament Hebrews 10:16 and 22. Due, however, to the fact that we keep the old nature after being born again with a new heart, there are times when we do come to God in prayer with sinful desires in our hearts. To mind comes an incident that took place in my high school days at Grand Rapids Christian High — there was only one then on the corner of Franklin and Madison, and not the more modern brick building that now stands there—and, after a pep rally for a basketball game that evening, in the closing prayer the teacher prayed that Grand Rapids Christian High might have the victory over Holland Christian High "for Jesus' sake. Amen." The thought struck me at once, "For Jesus' sake? Did He die on the cross, suffer all those hellish agonies and was He forsaken of the Father so that one basketball team may beat the other?"

As a teenager, although I felt that there was something wrong in that prayer. I did not, as I would do today try to fit it in with the model prayer which Jesus taught us. I did not examine it to see where it in its fulfillment would serve the hallowing of God's name, the coming of His kingdom. I did not ask myself whether it belonged to a petition for daily bread, the forgiveness of sins or a sanctified life that is victorious over—not another basketball tean but—the temptations of the devil, or Evil One. But I am sure today that which ever team won, it was not in answer to a prayer for Jesus' sake. Both schools undoubtedly prayed, or at least earnestly desired victory. Suppose that they both did pray for victory for Jesus' sake. Amen. Would both be praying from a sinless heart? Could God answer both prayers? Would a tie game—impossible in basketball—be hearing and answering the prayers of both?

Indeed, when we pray with a wicked heart for a wicked desire, because we are His children redeemed in Christ, He may give us the evil for which we ask in order to deliver us from such evil requests. Peter did not pray for it, but God did give Peter the opportunity to deny His Son three times so that Peter would

be delivered from his self-reliance and boasting. The Israelites had an indirect prayer for meat when they became tired of three meals of manna a day. And God gave them quails. "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Numbers 11:33. The elect among the host, who because of their flesh also cried for meat, had to be taught; and to do so God did hear and answer their indirect prayer, though surely He found no delight in the prayer.

James tells us also that, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3. Perhaps that is what was in mind when this question was given to me to answer. Praying for something to consume it on our lusts, praying for a item for the gratification of our flesh and with no interest in the hallowing of God's name, the coming of His kingdom, or doing of His holy will is praying with sin in the heart. To His child God will give no answer that consists in giving him that wherewith to sin, when that is the object of his prayer.

Look once at that fifth petition in the model prayer Jesus taught us, "Forgive us our debts as we forgive our debtors." And in that connection Jesus said, "But if ye forgive not men their trespasses, neither will you Father forgive your trespasses." Matthew 6:15. The point is that if you pray for forgiveness while refusing to forgive those who sin against you, then you are praying with sin in your heart not only, but then you are not really praying to God. You are praying to a god of your own imagination, one who can wink at your own hatred of men, and must not expect the God to whom you are not praying to hear your prayer and give you an affirmative answer.

While we walk in sin and still pray, God will be merciful to us, if our names are written in the Lamb's book of life, but He will not give us the assurance of such mercy and blessings. He gives us the warmth and the light of the sun only when we walk in the sunshine. So He will give us the light and warmth of His mercy and love only when we walk in the way of His law with our new heart, and new life which we receive from Christ. We sing that so beautifully in Psalter number 83, "While I kept guilty silence My strength was spent with grief, Thy hand was heavy on me, My soul found no relief; But when I owed my trespass, My sin hid not from Thee, When I confessed transgression, Then Thou forgavest me." Psalm 32.

Then, too, when we pray for forgiveness and have an unforgiving heart, which is one with sin in it, we also show that we really do not want forgiveness, even though we say that we do. We may be sincere in our desire to escape the punishment of our sins, but we show that we still love sin. O, we hate it in the brother, but we enjoy the sin of holding a grudge against the one who sinned against us. We want—so we think—God to love us, but we do not want to love another whom God loves. And the law of God is such that we either love God and the neighbour, or we love neither of them.

God in His mercy will activate in His own that love that He has put there when we were born again; but He will give no assurance of His love to us when

we walk contrary to His law which demands of us that we love Him with all our heart, soul, mind and strength.

I hope this answers the question. If not you may come again with specific questions and the problems that you may have with this matter of sin in the heart and the hearing of our prayers.

IRRESISTIBLE GRACE

by Rev. H. Veldman

The truth of God's irresistible grace is represented by the fourth letter, "I", of the word TULIP. That the grace of God is irresistible follows, inexorably, from the truths of God's sovereign predestination, limited or particular atonement and total and absolute depravity, even as it is just as true that the arminians must conclude that this grace is resistible. Let us at this time quote the fourth point of the Remonstrance, one of the five points of doctrine drawn up by the arminians in 1610. We quote: "That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without prevenient or assisting, awakening, following and co-operative grace, can neither think, will, nor do good, nor withstand any temptation to evil; so that good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But, as respects the mode of the operation of this grace, it is not irresistible, in as much as it is written concerning many, that they have resisted the Holy Ghost. Acts VII and elsewhere in many places."

How clever and subtle these arminians were and are! To be sure, they appear to teach that this grace is all of God, is the beginning, continuance and accomplishment of all good; even to this extent that the regenerate man himself, without the prevenient (preceding), awakening, etc. . .can neither think, will, nor do good, etc. . . . However, then they say that the operation of this grace is not irresistible. Let us understand. It is all grace, but whether that grace will operate in a sinner depends upon that sinner's free will. The Holy Spirit must regenerate, convert, sanctify, etc., but we must either open or unlock the door of our heart if He is to enter therein. The Holy Spirit must do it all, but we must allow Him to do it. So, the work of salvation depends in the final analysis upon the will of a sinner. Without that sinner's consent God can do nothing.

The grace of God is either resistible or irresistible. It is either—or. The one follows the other inexorably. If we believe divine, sovereign predestination, that the love of God is exclusively particular, then we must believe in Calvary's limited or particular atonement. If we believe that all salvation centers in Christ, then we must believe that it never centers in man, and that man is totally, wholly depraved. And then we must believe that we are saved only by God's irresistible grace, inasmuch as that sinner can never will to be saved. However, if we believe that God's predestination is conditional, that the love of God is universal, then we must believe that Christ's atonement is also universal. If God loves all men, would save all men, offers salvation to all men (the first of the Three Points of 1924), then that sinner must also be able to accept that offer, and the arminian is compelled to deny the total and absolute depravity of the sinner. And if God would save all men, then the grace of God must be resistible; fact is, God would save all men, but He "does not get His way," is frustrated in that desire, is resisted successfully by the sinner, and the arminian must believe that the grace of God is resistible. It is well to look at this truth because our salvation is absolutely dependent upon it. If God's grace is resistible, can be resisted, no sinner can be saved. Why? Because no sinner of himself wills that salvation and will therefore always oppose it.

Is the grace of God resistible or irresistible? The arminians, as we stated above, claim the grace of God to be resistible. O yes, they quote Scripture, Acts 7:51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." However, this scripture does not mean that they resist, oppose the work of the Holy Spirit in their own hearts, successfully thwart the Holy Spirit as He would regenerate and save them. But it means that they always resist the Holy Spirit as He operates in the hearts of others. They always oppose the work of the Holy Spirit as it comes to manifestation in the hearts and lives of others. Them they always hate and persecute. How clear this is in the Scripture that follows, Acts 7:52!

The grace of God is indeed irresistible. I cannot, of course, treat this tremendous subject in detail in one short article. I urge our young people to read for themselves the testimony of our fathers as set forth in our confessions and creeds. Read Art. 24 of our Confession of Faith. However, I refer particularly to our Canons, Head III and iV. Read very carefully Articles 11, 12, 14, 15 and 16. It is also very beneficial to read those articles of Heads III and IV which deal with Dordt's rejection of errors. All these articles are very pertinent and instructive. Our young people should read them carefully, digest them, make them their own. Let us know and love our confessions!

What do the Scriptures say? First of all, I call attention to a cardinal truth of the Reformed persuasion and of the Word of God, namely, that God usually regenerates His people in their infancy. We must never forget this. Imagine: the Lord usually regenerates His people in their earliest infancy! Now an infant surely cannot consciously will to receive the regenerating grace of God. This is obvious. The Holy Spirit simply enters into his or her heart. His work is surely irresistible.

Secondly, we are conceived and born dead in sins and in trespasses. We are born dead and blind and deaf and dumb and lame. We are devoid of all life and light and full of death and darkness. We cannot hear or see the things of the kingdom of heaven and we cannot will to hear and see them. The work of divine grace cannot possibly be desired or willed by us. It is strictly divine and irresistible.

And what do the scriptures say? Of great importance is what Jesus tells Nicodemus in John 3. Notice, please, what we read in the verses 3-8. Here the Saviour, speaking of the Holy Spirit, uses the figure of the wind. How important is verse 8! Indeed, the wind bloweth where it listeth, where it pleases. We cannot hear the sound thereof, we cannot tell whence, from where it cometh or goeth. We cannot control it. So, we read, is every one that is born of the Spirit. This surely means that the Holy Spirit operates, not where we will Him to operate, but where He wills to operate. Besides, this work of the Holy Ghost is almighty and irresistible. We are reminded in this connection of the first sign accompanying the outpouring of the Holy Spirit upon Pentecost: the sound as of a mighty rushing wind. Indeed, the Spirit operates where He wills to operate.

Notice, too, what we read in John 6:44. No man *can*, is able to come to Me, except the Father which had sent Me draw him. But this also means that when the Father draws, he must come. This word, draw, means literally to draw or pull with almighty, explosive force. Indeed, the Father's drawing of the sinner is wholly irresistible.

We would also like to call attention to the Word of God in Romans 9:15-16, 18, 19-21; 11:33-36; Indeed, it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. The grace of God is never dependent upon the sinner! He has mercy on whom He will have mercy, and whom He will He hardeneth. Yes, who hath resisted His will? Does not the divine Potter have power over the clay to make of the same lump one vessel unto honour and another unto dishonour? Can it be stated more clearly that the work of salvation is divinely sovereign and irresistible? Is it not true that of Him and through Him and unto Him are all things, and that to Him, therefore, be all the glory forever?

More, much more can be added and quoted. God has sovereignly elected His own. Christ has suffered and died for them, for them alone. God regenerates His own by His almighty, irresistible grace. Salvation is solely of the Lord.

So, the grace of God is irresistible. Is this important? This truth is all-important. It is the sole guarantee of our salvation. Without this truth our salvation would be impossible. How can a sinner be saved if the grace of God were resistible. Yet, the arminian is compelled to teach this heresy. He believes in a universal love of God. God, according to him, would save all men. He, therefore, offers salvation to all. The Lord does not determine a sinner's salvation. He would save all. But all men are not saved. The sinner, therefore, determines his own salvation, can resist the universal love of God. However,

then no sinner can possibly be saved. Fact is, no man can come to Christ except the Father draw him. And if a sinner must will to be saved, can resist and frustrate the universal love of God, then salvation is rendered impossible. But now the grace of God is irresistible. No man is able to resist the will of God. Now our salvation is fully guaranteed. Now we know that He Who hath begun in us His good work will complete it until the day of our Lord Jesus Christ. This alone is comforting. Of God and through Him and unto Him are all things. Now the child of God can be assured of his everlasting and immortal glory. Nothing will ever be able to separate him from the love of God in Christ Jesus, his Lord. He is more than conqueror even now, and he will surely obtain the crown of life and glory.

I WILL PASS OVER YOU

"When I see the blood, I will pass over you." Exodus 12:13.

When God the way of life would teach
And gather all His own,
He placed them safe beyond the reach
Of death, by blood alone.

By Christ, the sinless Lamb of God,
The precious blood was shed,
When He fulfilled God's holy word,
And suffered in our stead.

O soul, for thee salvation thus,
By God is freely giv'n;
The blood of Christ atones for sin,
And makes us meet for heav'n.

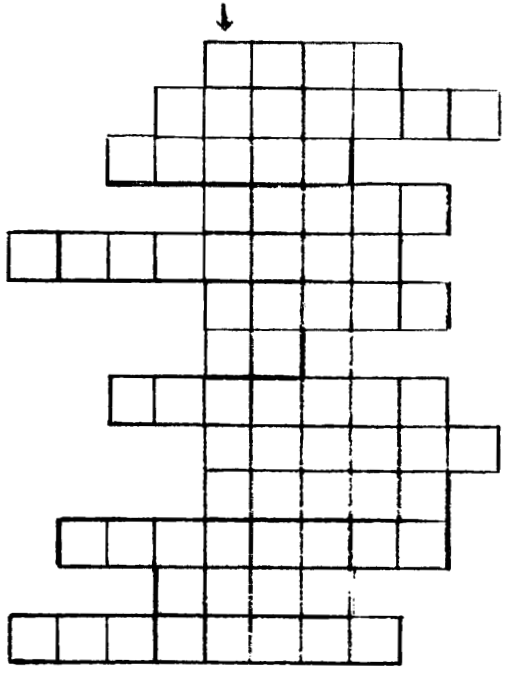
The wrath of God that was our due,
Upon the Lamb was laid;
And by the shedding of His blood,
The debt for us was paid.

How calm the judgment hour shall pass
To all who do obey
The word of God about the blood,
And make that word their stay.

It is His Word, God's precious Word,
It stands forever true;
When I, the Lord, shall see the blood,
I will pass over you.

KEYWORD PUZZLE

Read Rev. Hey's article on praying with sin in the heart and do the Keyword puzzle. The Keyword begins at the arrow.



"Praying for an item for the _____ of our flesh is praying with sin in our hearts."

_____ love and concern for the youth of his church is no less than for aged.
_____ of youth are as important in God's eyes as those of father and grandfather.
Find _____ to help in time of need.
_____ is not a man who does not have sin in his heart.
God will be _____ to us, if our names are written in the Lamb's book of life, but
Look once again at the _____ petition of the model prayer.
There ___ none that doeth good, no not one.
Ye ask & _____ not because ye ask amiss.
God always gives an _____. And we must not consider the _____ No! not to be an _____.
There are _____ when we do come to God in prayer with sinful desires.
God in His mercy will _____ in His own, that love that He has put there when we were born again, His law which demands of us that we love him with our heart _____ mind and _____.

TEST YOUR MEMORY

Who was Andrew's brother? Mark 1:16
How long had Jesus been in the wilderness when tempted by Satan? Matthew 4:1-2
What was Jesus doing in a boat when a great storm arose? Mark 4:38
Jesus told His disciples that they should be as harmless as what? Matthew 10:16
What did Jesus first say to the man sick of the palsy? Mark 2:5
What did Jesus say to the man who wanted to go and bury his father? Matthew 8:21-22
Name the ruler of the synagogue who pleaded with Jesus to heal his daughter? Mark 5:22-23
In what size groups did Jesus send out His disciples? Mark 6:7
The mother of which two brothers wanted special places for them in Jesus' kingdom? Matthew 20:20-21
Complete the statement "The spirit truly is ready. . . ." Mark 14:38

NEWS FROM, FOR AND ABOUT OUR CHURCHES

by Marcia Hanko

MARRIAGES

—On Oct. 9 Tony Van Gelderen & Carol Tolsma, members of Edmonton, were united in marriage.

—Doug Griffioen of Faith and June Veltman of First were united in marriage on Oct. 16.

CONFESSIONS OF FAITH

—Mr. Fred Hanko, Jr., member of Faith, made public confession of his faith Nov. 1.

—Eugene Kamps & Ruth Kamps, members of Hope, made confession of their faith on Nov. 29.

—Lora Ondersma and Jane Veenstra, members of Hope, made public confession of their faith Nov. 8.

—Beth Baer, of South Holland, made public confession of her faith Nov. 15.

MEMBERSHIP TRANSFERS

—Mr. & Mrs. Walter Griffioen transferred their papers to Hudsonville from First.

—Mrs. Ruth Van Overloop transferred her papers from First to Hudsonville.

—Mr. & Mrs. Clarence Pastoor have transferred their papers from Faith to Hudsonville.

—The papers of Shelley Van Meeteren have been transferred from Faith to First.

—The papers of Mrs. Bart Feenstra were transferred to Southwest Church from Hope.

—Mr. & Mrs. Bob Bleyenberg became members of our Redlands congregation.

—Edgerton congregation received the membership papers of Glenyse Brummel from Southwest.

ACTIVITIES

—A singspiration was held at Faith Church on Nov. 22.

—Jr. & Sr. Societies of First sponsored a Thanksgiving breakfast on Saturday, Nov. 21. Proceeds were for the 1982 convention.

—A Thanksgiving Mass Meeting was held at Southwest Church on Nov. 22. Rev. Haak spoke.

—A Thanksgiving grocery shower was held on Nov. 23 & 24 for seminary student Mr. Steve Key & his family.

—Hudsonville Choral gave a program of old favorite hymns & psalms on Nov. 29.

—Faith choral gave a program on Dec. 13.

—A Christmas Supper was held Dec. 12 by the congregation of Covenant Church in New Jersey.

—A Young People roller skating party was held Nov. 4 at Terry Hall.

—The Young People of Lynden sponsored a roller skating party for the members of the congregation on Nov. 10.

—A Pancake Breakfast was held Dec. 5 for First Church. Proceeds for 982 convention.

—A Reformation Day Singspiration was held Nov. 1, in Hull Church.

BIRTHS

—Mr. & Mrs. Steve Key, members of First, were blessed with the birth of a daughter, Elisabeth Ann, on Oct. 8.

—Mr. & Mrs. J. Decker, members of First, were blessed with the birth of a daughter, Ann Elizabeth, on Sept. 24.

—Mr. & Mrs. Larry Meulenberg, members of Hope, were blessed with the birth of a daughter, Jodianne, Oct. 11.

—Mr. & Mrs. Ted Vander Meulen, of Lynden, were blessed with the birth of a daughter Nov. 7.

—Mr. & Mrs. Steve Feenstra, of Redlands, were blessed with the birth of a son on Sept. 30.

—Mr. & Mrs. Bob Brands, of Loveland, were blessed with the birth of a daughter, Linda Jolene.

—Mr. & Mrs. Chuck Zandstra, of South Holland, were blessed with the birth of a daughter, Holly Adele.

—Mr. & Mrs. Harly Buys, members of Edgerton, were blessed with a daughter, Ann Marie, on Nov. 4.

ATTENTION YOUNG PEOPLE

The 1982 Convention will be held at:

Dordt College
Sioux Center, Iowa
August 17-21, 1982

The theme of our convention this year will be:

II PETER 3:11

Our Changeless Calling in a Changing World

I. Called to Obedience
II. Called to Moral Purity
III. Called to Faithful Church Membership

Our Speakers this year will be:

—Rev. Kuiper
—Rev. Bruinsma
—Rev. Kortering

HOPE TO SEE YOU ALL THERE!!

STUART J. BYLSMA
516 BURKE, N.E.
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