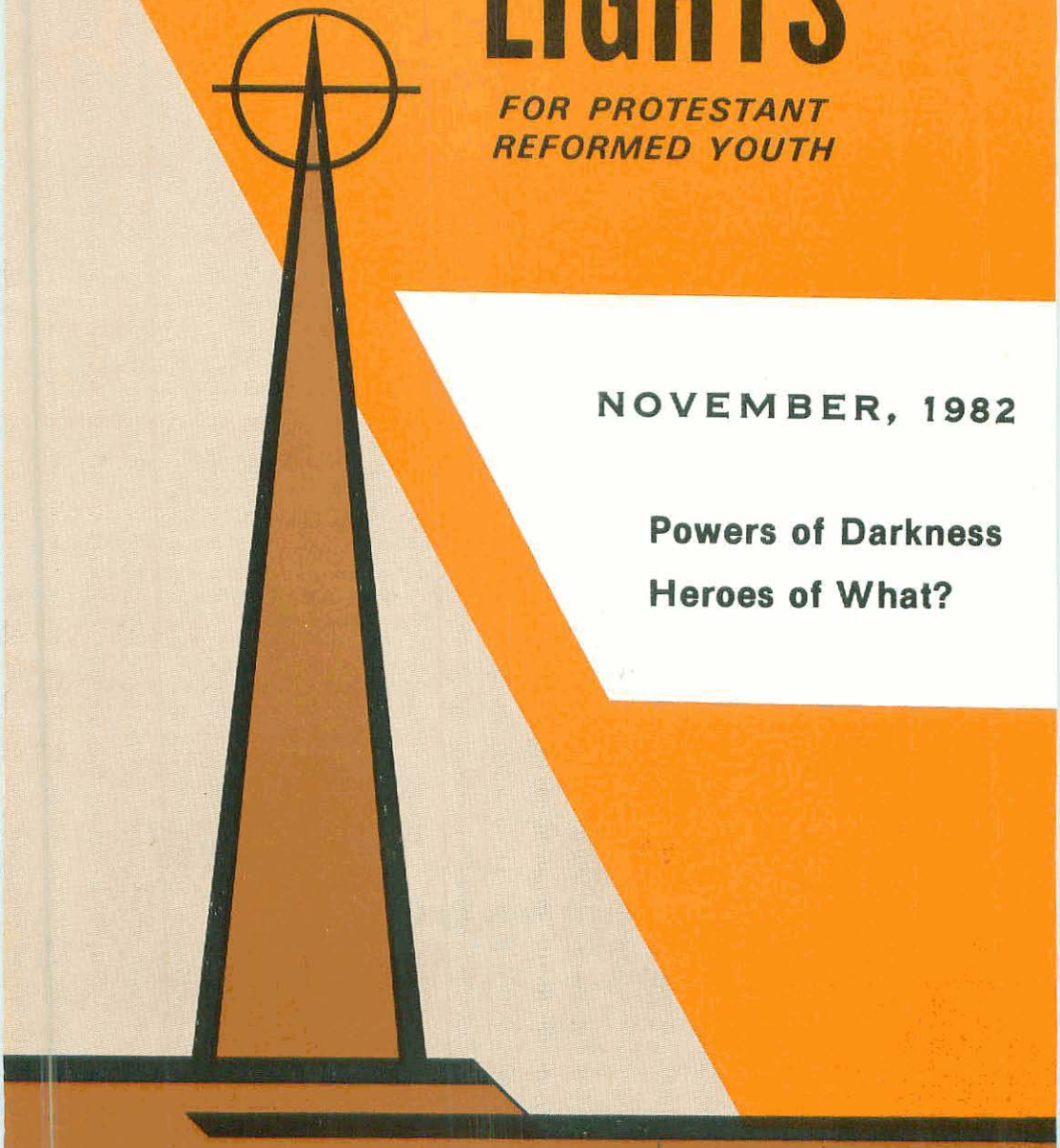
BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH



NOVEMBER, 1982

Powers of Darkness

Heroes of What?

BEACON LIGHTS

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OFFENCES

by David Harbach

Because this editorial is a continuation of David Harbach's Editorial in the June/July, 1982 issue of Beacon Lights, *it might be helpful to read that article once again.*

We will now take a close look at the quotes mentioned in the last input of "Offences." Then we will look at the meaning of Matthew 18:6, emphasizing the great love Christ has for His people.

The emphasis in Lord's Day XII, question and answer 32, is found in that we are members of Christ Jesus by faith and a partaker of His anointing. Christ Jesus is our Chief Prophet and Teacher. He shows to us the secret council and will of God. Christ Jesus is our only High Priest, who gave His body as a sacrifice for our sins, who has redeemed us, and who now intercedes for us with the Father. Christ Jesus is our King who governs us and preserves us. We are His subjects, members of the city of God, citizens of heaven with Christ as our King. Still more, we are members of Christ by faith, that is members of the body of Christ. As members of the body of Christ, it is our privilege while on this earth to suffer on the behalf of Christ. Children, as well as adults, are members of the body of Christ and are just as important in that body, for believing children also partake of Christ's anointing and must confess His Name which is above every name, be His willing servants, fight against sin and Satan in this life. Yes, children are just as important as members of Christ's body because they belong to Jesus.

The emphasis in Lord's Day XXVII, question and answer 74, is on the fact that infants are included in God's covenant and church because the promises of God are to them also. They are promised redemption and the Holy Ghost as members of the body of Christ. The promise is the assurance of being washed by His blood and His Spirit from all our sins, renewed by the Holy Ghost, sanctified to be members of Christ, so that we hate sin and strive to live holy and unblameable lives. Children must be shown and taught these truths. Even though God's children only have a small principal of the new obedience of Christ in their hearts, they still must be taught and shown these truths. We must remember they too belong to Jesus.

The emphasis from the quote in the *Triple Knowledge* and other quotes is

on raising our children in the way of obedience, realizing that we and our children are very imperfect and sinful, but also realizing that we are sanctified in Christ. We teach them for Christ's sake because they belong to Him. They must be taught how to honor father and mother for Christ's sake. They must be taught to fear God. They must be admonished by God through His word, so that they may be prepared to serve God, to whom they belong. They must be taught and shown these things by us, not only because we are commanded by God to do so, but also because God's children belong to Christ.

The above paragraphs do not support "presumptive regeneration." We do not believe that all of our children born in the line of continued generations are the children of God, nor do we assume that fact. We do believe that God does choose His children in the line of continued generations, but the choosing is His, not ours, nor may we assume that all of our children belong to Christ. God *commands* us to teach our children the fear of the Lord.

The recurring thought in Matthew 18:6 is that those children belong to Christ. They belong to Him because God has given them to Christ and He will shortly die for them on the cross. They are His, not ours. We too today, as adults and children are redeemed by Christ, belong to Jesus. We are not our own, but we are His. He owns us. He has bought us with His shed blood. We are here to serve Christ our King, to obey *Him*, to do *His* will. Then this is our importance, that we belong to Jesus. We show that we belong to Jesus by believing on Him and living lives that are only for the purpose of showing God gratitude for all His blessings.

The simple yet powerful fact that little children of God belong to Christ Jesus is more than enough reason to be careful that we do not offend them. What happens if I do offend one of the little ones that believe in Christ? It were better for me that a millstone be hung around my neck and that I be drowned in the depth of the sea. In the first place, that is better for me so that I will not offend those little ones again and secondly, it is better for me because of the judgment of God that I will receive eternally. Woe to that man by whom the offence cometh! My daily relationship with God's children must be a careful relationship in which I show and teach them the fear of the Lord.

The wonder of God's grace is that we all are not drowned in the depths of the sea with a millstone around our neck. There is not one of us who has not offended a little one who believes in Christ. We all are guilty together as covenant parents and believers. We are all guilty of this horrible sin when we fail to raise God's covenant children in the way of the Lord. When we raise our children in the way of the world, then we offend them because we offend Christ. When we show them by the way that we live that the things of this world are more important than the things above, we offend them. Even when the church allows just one person or parent to raise a covenant child of God in the ways of the world, we all offend that child and therefore we all offend Christ and we all are guilty. Blessed is the Grace of God that saves us from all our sins. Therefore, let us strive together, as those chosen by God, to bring up His children in the fear of His name.

FROM THE PASTOR'S STUDY

BY REV. G. LUBBERS

An Unashamed Workman Before God

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15

Preaching and teaching the Gospel of the Cross is a very important task. The Gospel is really something committed to the "trust" of the Church of God in the world. And this preaching is not just everybody's business. Only those who are called thereto have this trust of the Gospel committed to them. Theirs is a very great responsibility before God. Of this a minister becomes more and more aware as he is longer a minister of the Gospel, a minister of the Word of truth.

Timothy was such a minister called to the service of an evangelist. (II Tim. 4:5) The first thing that a minister must have is the proper spiritual attitude toward the Gospel. Negatively, he must not be ashamed of the Gospel of Christ. He must not apologize for its content as the Gospel of the Cross, the offense of the Gospel. He must simply glory and boast in the Cross of Christ. Those ministers who preach the Cross poorly, or who do not set forth Christ crucified each Sunday before the believing eyes of the church, do not really glory in the Cross. They have not yet learned with Paul to jubilate, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the

world is crucified unto me, and I unto the world." (Gal. 6:14) Positively, the attitude of a preacher of the Cross of Christ must be one whose heart is all aflame with the message of the Cross, whether he preaches the structural truths of the Gospel, or whether he comes with exhortations and the precepts of the Gospel as they are delineated in the Ten Commandments of the Book of the Covenant.

A good preacher (I Tim. 4:6) will rightly divide the Word of truth. He will have his senses exercised "to discern both good and evil". (Heb. 5:14) He will have good spiritual atennnas in his heart and in his thinking. He will think along orthodox lines, and will preach the pattern of sound words of the Gospel. If the congregation are not spiritual dullards, who forever must again be taught the first principles, they will encourage the minister to rightly divide the Word of truth (Heb. 5:11, 12)

One can quite soon hear from the nomenclature of the minister whether he is deeply conscious that the Word he is preaching is the *truth of the Gospel.* He will never tire of preaching the Gospel as the fulfillment unto us the church of what was promised to the fathers. (Acts 13:32, 33) For the Gospel is the fulfillment of the *word of promise.* Our Reformed fathers caught this vision clearly in Question 19 of the Heidelberg Catechism,

> "Question: whence knoweth thou this?
> Answer: From the **Holy Gospel**, which God himself first revealed in paradise; and afterwards published by the patriarchs and prophets, and represented by sacrifices and other ceremonies of the law; and lastly, has fulfilled it by His only begotten Son."

That is the Word of truth which is committed to Paul! And this Word of truth must be rightly divided. This is a figure of speech here in the text. It makes one think of that which must be cut straight. It must be cut according to the lines of the Divine pattern, the lines of the building of truth as they are anchored in the foundation of the righteousness which is by faith in Jesus Christ. Let everyone beware how he builds thereon, lest his sermons go up in smoke as hay and stubble, not fitting in the great temple of God's truth. God's truth must not be cut like a would-be carpenter who is building a shapeless shack!

It must be work which we lay for approval before the face of God. It must not be molded to fit the itching ears of those who cannot stand the sound doctrine of the preaching of the Cross. No, it must not be merely some telling us how the Gospel, *ought* to be preached, but it must *be preaching* of the Cross as though God Himself is speaking through us: be ye reconciled to God. It must in the very warp and woof be the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto Himself, not imputing to us our trespasses. It must echo and reecho that God has made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. (II Cor. 5:19-21)

That Word of the Gospel must be rightly divided. Every article of faith must be preached aright: Creation, the confession of God Triune, the

incarnation of the eternal Son of God, His suffering and death, His resurrection and ascension and His return to judge the living and the dead; His eternal predestination with all that this entails: limited atonement, total depravity, efficacious grace, and the preserving of the saints in God's preserving power. The full counsel of God as revealed by the great Son of God, the Prophet of God, must be preached, and nothing must be held back. (Acts 20:27)

This requires a constant and life-long striving to reach that perfection in preaching which is the goal set before Timothy by Paul in II Tim. 3:15. This requires dedication and constant rededication. The service of a preacher is really service in God's house, which is the pillar and ground of the truth. This requires "study", and study is work! A preacher must not be lazy, he must not easily be satisfied with his sermon. Yes, he must not be a lazy drone. He must pray much for the guidance of the Holy Spirit, he must study. He must not neglect the gift that is in him by the laying on of hands. He must give himself wholly to the study of the Scriptures, that from year to year his progress and profit from the study of the Scriptures may appear to all. This requires taking heed to himself and to the doctrine, continuing in them, from year to year, always striving to do better, and then when he has done this he is saving himself and those who hear him. (I Tim. 4:13-16)

The minister must not leave the catechism class, the visiting of the sick with a feeling that he has not brought the Word of truth, that he has not properly divided it. He must have spoken the Word to every man's conscience as before God. When he leaves the pulpit, he must be sure that if the entire congregation does not like what he preached, that he can lay his sermon before the face of God in the temple of truth for God's approval. He must be sure that he has fed the lambs of the flock and has given the sheep to drink of the waters of life which flow from the throne of God and of the Lamb.

He must be a *workman!*

He must be faithful in God's house even as Christ is the builder of this house. (Heb. 3:1-6)

When he looks at the sermons which he has preached after nearly fifty years, he must say with Paul: I know in whom I have believed. Therefore did I speak. I am persuaded that although heaven and earth shall pass away, the sermons which I have preached have the approval of God Himself. These sermons swore by the God of Amen!

There is a song that I used to sing with great delight. It is supposed to be a version of II Tim. 1:12. After some very careful study of that text I believe that I feel more comfortable to sing: Not that which *I have committed to Him*, but that which *He has committed to me*. Even though the preacher of the Gospel to the Gentiles will die after his last imprisonment in Rome, the Gospel of the Cross as a sacred trust will be kept on the pulpits by God! He is able!

He will, in His faithfulness to the church, who is the apple of His eye, see to it that faithful ministers will be raised, workmen, who need not be ashamed and whose work will not go up in the flames when God comes to try their work. Ever there will be preachers who are not ashamed of the Gospel of God. Such

will then, upon their deathbed, sing with Paul of old: The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. (II Tim. 4:6-8)

Do you expect this all from your minister, young people? Do you pray for your minister that the Lord help him? Paul needed such prayers, that he might have boldness to speak the Word of the Gospel of the Cross as he ought to. (Eph. 6:18-21; Col. 4:2-4)

Prayer for your minister is the contribution which you owe to the preaching of the gospel. Of that grace of the preaching of the Gospel you are then a partaker. May your prayers and those of your minister meet before the throne of God.

May you strive together with your minister in prayer to God for your minister. Then you will surely have a better minister when God makes him a good workman by His grace. (Romans 15:30)

FEARING THE LORD

by Rachel Jansma

Rachel is a member of the Protestant Reformed Church of Hull, Iowa and a student at Dordt College.

"*The fear of the Lord is the beginning of wisdom....*" Ps. 111:10

"The fear of the Lord is the beginning of wisdom." That is a text most of us have learned and repeated ever since we were "knee-high to a grasshopper." We've heard it at home, we've learned it in Sunday School and grade school, we've listened to our minister preach a sermon or two on it, maybe even written it on a 3 x 5 card and tacked it up by our desk. It is such a popular text that it has almost become a trite motto or slogan. It was for me, anyway, until I dug into it a little farther to discover how this text applies to me as a present college student, and how it applies to each of you readers. (I imagine the majority of you are presently students, also.)

I ask that you read Psalm 111. In this Psalm the psalmist speaks of our God in all His wonderful works. Then he ends his psalm with the very beautiful

text that we have as our theme today.

The fear of the Lord. Fear. Is this fright? Is it cowardice? Is it alarm or panic? Of course not! In fact, it is quite the opposite! Fearing the Lord is piety; it's reverence; it's humble submission. Refer to what you just read in Psalm 111: "The works of the Lord are great;" "His righteousness endureth forever;" "The Lord is gracious and full of compassion;" "holy and reverend is His Name;" and so on. This whole psalm is intended to excite us to the work of praising and glorifying God. But fearing God is more than just praising God with our mouth. We have to praise God with our whole heart and soul and mind and strength! It is more than pious living: it is doing His commandments - it is doing that which leads us to eternal happiness - it is *godly* living. And it is this fearing the Lord - this godly living - that is the beginning of wisdom. Unless we begin here, we will never attain it.

Now, before we go any farther, let's distinguish wisdom from knowledge. They have very similar meanings. In fact, the two are inseparable. But there is a difference. Knowledge is the foundation; wisdom is the building on that foundation. Knowledge is the facts, the truth, the accurate and dependable information. Wisdom is that truth in action.

Knowledge means rejecting our own understanding and instead trusting in the Lord - for our ways are not His ways. The key to this channel of knowledge is instruction - in the home, in the church, and in the school. The knowledge that is above all things precious is the knowledge of God Himself. The knowledge of God is the most important knowledge we can attain. Why? Because the knowledge of God is absolutely necessary for our salvation - it is a saving knowledge. It is a matter of spiritual life and death. Do you see? We must know God because only in His Son do we have eternal life. And, too, salvation is the very highest good; it is covenant fellowship and friendship with our ever-blessed God. How can we be friends with, and have fellowship with, and commune with somebody who we do not even know?

This in itself should be an incentive to study and learn. Our attitude must be one of the desire to know. Knowledge received demands diligence. We are to do as Proverbs 2 says, "cry after knowledge; lift up our voices for understanding." We are to seek it like we would seek silver and gold or a hidden treasure. Then we will understand the fear of the Lord and will find the knowledge of God.

He who rejects this knowledge or does not even seek it, is a fool. (Prov. 1:7) "The fool hath said in his heart, there is no God." (Psalm 14:1) To remove God is to remove knowledge because He is not only the source of knowledge, He *is* knowledge. No matter how many degrees we have behind our name, nor how many books we have in our library, nor what position we hold, without God, we are without knowledge.

Now that we understand the foundation, let's build the building. In the Bible, a person who could perform well in his particular area of skills was wise. For example, in Exodus 35:30-35 we read of Moses who chose wise men to build the tabernacle. "The Lord called them by name . . . and filled them with

the Spirit of God, in wisdom, in understanding, and in knowledge." With this wisdom, understanding, and knowledge, they did the work of the Lord. They put their knowledge into action and did God's will. These men were wise - they knew the end that had to be reached and understood the means to achieve that end.

That is exactly what we are to do, too - no matter what our position or calling is in life. We are to know the end: everlasting happiness, eternal life, God's glory; and understand the means to that end: fearing the Lord and living a holy and godly life. (See also James 3:17.) We are to remember God's works and diligently study them. Read Psalm 111 again. The psalm speaks of God's wonderful works and ends with the command to fear this Almighty and All-wise God in order to get wisdom. Yes, we are to seek the Lord first and then all things will be added unto us.

And, yes, this is a command! Trust in the Lord. Fear the Lord. It is not a matter of choice! You see, it is part of our striving to be perfect as God is perfect and holy as God is holy. It is putting off the old man of sin and putting on the new man of righteousness. It is part of the antithesis. It is saying "no" when God says "no" and saying "yes" when God says "yes." It is part of our walking as a pilgrim in a strange land; walking as a light in the midst of a dark place.

Wisdom is the principle thing. It is so important that we as God's people need to place a priority on it. Especially as students, we are learning so much and gaining so much knowledge - what a responsibility we have when God says, "Fear me!"

Humanly, it is almost frustrating, isn't it? Maybe even a little depressing. We say, "How can I do this? God is the Creator - but, I'm only a creature. God is perfect - but, even my most perfect work is filthy and polluted with sin!"

But, you see, that's where our comfort comes in. We are to ask for wisdom and God gives it - generously and liberally. (James 1:5) Choosing wisdom over wealth brings a reward of blessedness and happiness -eternal happiness! Few of us can afford gold and silver and rubies; but wisdom is far more precious because the rewards are far greater than precious jewels!

I do not write these things because I think I do all things right, and I feel you should follow my example. Oh, no! That is not the way it is at all. You all know the old saying, "If the shoe fits, put it on." Well, let me tell you, this shoe is just my size - it fits perfectly. And I have to put it on and wear it every day of all the years of my life. And you must, too. We are to walk on that straight and narrow path which leads to that eternal happiness.

And that takes wisdom! In and of ourselves we cannot get wisdom. But fearing the Lord is the beginning of wisdom - and it is the middle and the end, too.

Seek that wisdom. Pray for that wisdom - pray without ceasing. He that asketh in prayer, believing, shall receive it. (Matt. 21:22)

Almighty God, give us the grace to fear Thee, to obey Thy commands, and to praise Thee forever and ever.

HEROES OF WHAT?

by Ben Wigger

It wasn't too long ago that I came across an article which spoke of a survey taken by the World Almanac and Book of Facts which dealt with the subject of heroes and today's young people. This survey polled 2000 eighth grade American students to learn which persons they most admired and would most want to be like when they grow up.

These young people were asked to name their top 30 heroes. And not without surprise, the leading vote getter was a male screen actor. In fact, there was not a single name on the list who was not an entertainer or a sports figure. There were no statesmen, no scientists, no authors, no painters, no musicians, sculptors, architects, doctors, lawyers, or even any astronauts.

Now these are young people who will be starting high school this Fall. They were born and have grown up in an era of incredible change in almost every field. It has been an age of discovery, of invention, of innovation in all kinds of different areas.

Yet not one of these polled young people would care to model himself or herself after a figure who has made what the world would term a real contribution.

What is wrong here? Perhaps in the broadest sense, this country's culture is at fault, our public school system, our quality of public life, our unbalanced scale of rewards, and this country's personal and social values.

But let's not dismiss the whole area of this country's heroes and simply say that's their problem, because we all know better. It is our problem as well. We would be rather hard pressed to come up with a list of 30 people who we most admire that would be any different from any the young people polled in this survey came up with. Let's be honest and admit, if only to ourselves, that we have much the same desires, goals, and attitudes the the world's young people have.

And one of these goals is, quite simply, money or economic success. And that one item, money, to a very large degree determines who will or will not be

a hero.

Take for example ball players or most sport figures. They receive hundreds upon thousands, perhaps even millions, of dollars because they can simply play a game well.

It is a simple fact, but true, that the people that this country, as well as the world, chooses as heroes are not people who have done "great" things but people who have made it big. People who have made the most money, who seem to have every worldly good, who seem to have all the good life can possibly bring; these are the people that the world and we too tend to hold up with the highest respect.

All of this points to the sorry state into which this world has fallen. Every sector of human life seems to be controlled by the desire for more and more of this world's money. Although we realize that this world is fast becoming ripe for judgment, it still causes us concern, especially when we see some in the Church leave to join the world in its quest for money and all that it supposedly offers.

But what fools they are, what a shame that they think that they have all the answers. In fact, they have nothing; for it will all pass away. They think that they know what is important, but how foolish they are.

Just stop and let your mind go back to that well known chapter in Hebrews, Chapter 11. Maybe you even learned this chapter in school or Sunday school a few years back. This chapter in God's Word tells us about what we have come to call heroes of faith. Now these saints were heroes in the very real sense. Think of men like Joseph, Moses, David, and women like Sarah and Rahab — all heroes who by faith in God did great things. Just listen to verses 33 and 34 of this chapter. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

I dare say that none of these saints were on any list that these polled young people had, but that is not really important is it? They are in the pages of God's Word, and their lives serve as a testimony for all of us, young and old alike, to follow.

And with that thought in mind, I hope that you take time to read this entire chapter and notice the witness of all of the saints. These were men and women who were no different than you and I; they all had to deal with the weakness and sinfulness of this flesh. But yet by God's grace were able to make real contributions to the Church of Jesus Christ as it was revealed through the pages of history.

Compared to these heroes, what does the world have to offer us? See what I mean? The world has no heroes, but the Church does.

By God's grace may we all strive to be more like the heroes of Hebrews 11. For young people, your future as well as the future of our churches depends on it.

BOOK REVIEW
Freeborn Sons of Sarah

by Rev. R.C. Harbach

An Exposition of Galatians, Rev. Geo. C. Lubbers, River Bend Publications, Grand Rapids, Mich., 1982, 284 pp. (paper), $6.95. — (Reviewed by Rev. R. C. Harbach).

This valuable commentary is written for the young people of the church, its ministers, seminarians, for adult members of Bible classes and, indeed, for "any who love to learn the truth in Jesus." The reviewer also especially recommends it to those who have come out of Dispensationalism to get away from the theosophical complexities of Scofieldism, and want to get more into the sunshine, blue sky and fresh air of pure, simple Bible exposition.

The book is in six chapters, following the chapter structure of the epistle. The scripture text used is, of course, the familiar KJV, an absolute must for any *serious* Bible study. Exposition and real Bible study are impossible with all kinds of modern translations in the hands of those in any study group. However, this commentary contains no mere exegesis of the KJV. It is a clear and able exegesis of the inspired New Testament Greek text of Galatians. One of the headings in chapter 4 describes the kind of commentary this is. It reads, "The Voice of Scripture Expounded." True exegesis lets the scripture speak. Also the work is such that the minister and the seminarian using the commentary as a work-book will do his own exegesis as he studies the epistle. Those who love Dutch and German words will find food for thought. The ordinary reader may profit by looking up the Greek words in his Strong's concordance. For example, *kataran*, curse (Gal. 3:10-12), is found dealt with on p. 75 of the book and on p. 40 in the Greek dictionary section of *Strong's* concordance, word # 2671-72.

Is this, perhaps, a *devotional* commentary? Indeed, it is, in the best sense of the word, for it is written in a warm devout spirit of love and godliness which characterizes the man who wrote it. Still the book is more "a simple *exposition* of the standard of the Christian's faith and life in the world, 'that the truth of the gospel continue with you' " (2:5).

The theme of the book is "the redemptive freedom of the children of God." In this connection, one of its best features is (in keeping with the epistle itself) the continual exaltation of pure, free sovereign grace. So you will find that the book presents: 1. The Apostle of Grace (chaps. 1-2), 2. The Message of Grace (3-4) and 3. The Walk of Grace (5-6).

Competently presented in the book is the issue at stake in the Galatian churches, namely, Christianity versus Judaism. More than an "either/or" situation in those churches, there was simply no other choice along side of or over against Christianity. *That* stands antithetical to Judaism. Neither one of these can be blended with anything else! So we may not speak of a Judaeo-Christian position. We are thankful, then, that at last we have a strong apologetic against the still prevalent heresy of Judaism. The author writes, "the church is not Jewish" (p. 82), and, "a lapse into Judaism can be regarded as relapse to . . . unconverted Heathenism" (p. 129)! Other errors opposed in the interest of Bible truth are: Arminianism ("Protestant" Romanism), Antinomianism, Neonomism, Dispensationalism ("Protestant" Judaism), which is to be distinguished from the historical "pre" view, Postmillennialism, feminism (cp. E.R.A. & N.O.W.), humanism, general grace with "conditional theology." More positively, the book stands on the solid foundation of double predestination, the particular promise, the unilateral covenant and the infallible, inerrant scripture.

Use this excellent book as a guide of Galations and learn the identity of the true Israel, of those whose are the promises, and what the biblical view of the law is. Learn to beware of a revived Judaism in some of the churches today. This teaches the strange view that Jewish priority and privilege are the main line of scripture, while the Church is only a short "sheep-shank" knotted in that line. Toward the end of the line (of history — which is really Church history), it will take Jewish ingenuity to bring to realization God's purpose of redemption. So the current mission-to-the-Jews magazines. So the Jewishness of Dispensationalism which appears with "another gospel" called the "gospel of the kingdom" destined to displace in a future day the gospel of grace! The book has a word for those who preach "another gospel", or predict that there will be another: "Let him be accursed — though he be an angel from heaven" (Gal. 1:8).

There is not much more we can say in the way of a review as of necessity such must be brief. So there is not much more that we ought to say, except that you will really enjoy studying this section of the New Testament with the aid of this book. It is safe to promise you that. To use a book review cliche, Highly recommended! So then you'd like to borrow my copy? Sorry. I'm keeping mine close to hand. "But go ye rather to them that sell and buy for yourselves"!

A copy of *Freeborn Sons of Sarah* can be obtained by sending $6.95 plus $2.00 for postage, $2.50 for those outside of the United States, to: Beacon Lights
4625 Juleon S.W.,
Grand Rapids, MI
49504

Copies of *Leaving Father and Mother* and *Reformed Education* also are available at the above address for $1.50 & $1.00 postage for each. Make checks payable to: Beacon Lights — Book Distribution, for the above titles.

THE POWERS OF DARKNESS

by Rev. J. A. Heys

You cannot see them. They give off no peculiar smell to reveal their presence or nearness. They come and go without as much as a whisper of sound. They enter you with no taste to betray them. And you cannot sieze one with your hand to bring to a neighbour or friend to prove that they exist. And yet the powers of darkness are very real and much of their evil work is possible and successful exactly because they seem so far removed from it, and as though they have nothing to do with it. And to deny their existence is only to prove that they exist. For such a denial reveals how really one is under their power.

The Word of God presents them to us as not only being very real, but as something against which we must be warned and must fight. Paul tells us in Ephesians 6:12 to put on the whole armour of God because we wrestle with such powers of darkness. He calls our enemy in this verse principalities, powers, rulers of the darkness of this world. And to show their evil nature more graphically he calls them spiritual wickedness in high places. These are all one and the same enemy from different points of view. And since they are here called powers and rulers of the darkness of this world, we can and do call them powers of darkness.

Now the darkness of which the expression speaks is spiritual darkness. The whole verse makes that plain. When Jesus speaks in Luke 22:53 of the power (using the singular) of darkness, and Paul does also in Colossians 1:12, it is again evident that the darkness is ethical, moral, spiritual darkness, not physical. The powers of darkness stand opposed to Christ and to His kingdom. They stand opposed to God Who is Light and in Whom is no darkness at all. Darkness is not simply the opposite of Light. Darkness opposes Light. Wherever Darkness comes it drives Light away. Now, of course, the devil and his hosts cannot drive God away. But darkness, as spiritual darkness, stands opposed to God. That God is Light means that He is holy, without any sin in Him at all. And spiritual darkness is unholiness, the lack of all that which is holy and spiritually good.

That they are called powers means that they have authority over man. That they have strength and great ability we do not deny. But the word power which Paul uses in Ephesians 6:12 and Colossians 1:12 and Jesus uses in Luke 22:53 means authority not strength. And authority is right to rule. Get that!

The powers of darkness have the right to have dominion over man. Although through the blood of the cross we are, according to Colossians 1:12, delivered from the power of darkness and translated into the kingdom of God's dear Son, by nature we are in the dominion of Satan and the powers of darkness. Because in Adam we joined the forces of Satan, because in Adam we enlisted in Satan's army to live in defiance and opposition to God, and because we willingly became the citizens of Satan's kingdom of darkness, he and the powers of darkness may rule us as we are by nature. And without being born again we do not mind this dominion at all. For us it is not slavery to be under the power of sin. Whose flesh wants to walk in righteousness? Who is there that by nature wants to walk in love towards God? If only we can escape the punishment of sin, let us have all the sin we can get! It is the consequences, the wages of sin that we do not want. Sin we enjoy by nature. That the powers of darkness have authority over us does not bother us in the least. They are welcome in our homes and welcome in our hearts. We listen with interest to what they whisper in our ears. And if we are to be found in the kingdom of God's dear Son, God will have to pluck us up and translate us into that kingdom.

Now note that Jesus uses the singular in Luke 22:53, and so does Paul in Colossians 1:12. And in both instances the word power has the meaning of kingdom. Jesus says to the mob that came to capture Him, "This is of you the hour, and of darkness the power (authority)." The idea is that the moment God decreed for the wicked Jews to bring Him to His cross has come, and they do this as under the influence of and belonging to the kingdom of darkness. Paul states that we have been translated into the kingdom of God's dear Son and delivered from the kingdom (power in the sense of authority) of darkness. But this does not change the fact that the powers (plural) of darkness are Satan's henchmen, his evil companions, fallen angels who with him attack men and tempt them into sins of every kind.

How real are they? How real is their rule over mankind? Well, let us ask, How real is electricity, which cannot be seen running through the bare wires? How real are the sound waves which fill the room in which you are at the moment, and can be picked up if you have the proper AM, FM or short wave radio or television set? Paul warns us that we do not wrestle with flesh and blood in our spiritual warfare. We do not have an enemy that we can see, not even when he comes against us through the flesh of a mortal man whom we can not only see but also hear and touch. The Scriptures warn us of their existence not only but of their presence here on this earth and of their evil works which they perform. They go by other names than powers of darkness, as in Ephesians 6:12; but Scripture leaves no doubt about it that there are evil spirits here on this earth with power to deceive, mislead and influence us into sin.

Does Jesus not teach us to pray, "But deliver us from the Evil One"? Such is the better translation of His words in the Lord's Prayer. And he has servants. He has those who even took such hold on the bodies and minds of men that in Jesus' day there were many cases of demon possession. In

Ephesians 2:2 Paul calls Satan the prince of the power of the air. Satan is prince, but this implies that he has those under him who are in the air all around us. These are the powers of darkness as well as powers of the air. Revelation 16:14 speaks of "spirits of devils working miracles, which go forth unto the kings of the whole world to gather them to the battle of the great day of God Almighty." And not only are they alive and real today, but if they could be seen and heard they would not be as dangerous as they now are for us. They would still pose a great danger to us, because we have our sinful flesh; but could we as believers see them, we would be warned of their presence and know their intent, which now is hidden from us. The smile of a friend, whom that evil spirit uses, disarms us and deceives us as to his intent.

How great is their influence upon the world? And how free are they to influence us? That passage in Revelation 16 indicates that they have power to work great influence upon the world. In fact the verse teaches that because of their influence the *whole world* will be gathered to the battle of Armegeddon, in that great day of God Almighty. However their influence is limited to that which God in His sovereign decree and counsel has prescribed for them. They cannot influence God nor force Him into repairing what is damaged, or to change His plans. What they do comes out of God's counsel. Jesus teaches us that not even one hair can fall from our heads except it be according to God's will. Certainly then these powers of darkness are not going to gather the whole world to the battle of the great day of God Almighty except God has planned all this. In fact it *is* the great day of God Almighty, the day toward which He has been working all through history. It is His day in which He will show the whole world, and that includes also the whole fallen angel world, that He is God Almighty. Yet according to God's counsel they have authority and influence to the realization of all that God has decreed in His good pleasure, and that shall come to pass in the history of this world.

Satan entered into Judas Iscariot because God had decreed that in this way His Son would be nailed to the cross for the sins of His people. Jesus Himself declares in Luke 22:22, "And truly the Son of Man goeth, as it was determined, but woe unto that man by whom He is betrayed." And Peter says on the day of Pentecost, according to Acts 2:23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." But Satan influenced Judas. And his cohorts, the powers of darkness, do influence men. In the case of those afflicted with demon possessions the evil spirits even forced them to fall into the fire and into the water. Mark 9:22.

However we had better be careful lest we blame the devil and the powers of darkness for all the sins which we commit. They have influence over men. They do tempt and many an event in world history is due to their influence upon world leaders. Yet there are so many sins that we commit simply because of our depraved natures. "The devil made me do it" is an expression that most of the time is not true. First of all it may be pointed out that Satan never bothers us personally. We are not important enough for that. He personally got

into Judas Iscariot to be sure that his deviltry succeeded. He may attack men in high positions of government or of the church. But most of the time it can be left to the lesser evil spirits who still are far more clever than we are, and are indeed powers of darkness. But there are also so many sins which we commit without an evil spirit working directly upon us or personally attacking us.

To influence us they must speak to us. And to speak to us they may, and so often do, use men of the world. They move them to write or paint or to present photography that will influence us. And I am not thinking merely, or in the first place, of pornography and filthy books, television programs and magazines. That important and sadly neglected tenth commandment plays such an important part in our lives, and is behind so much of the evil which we commit. I mean that the breaking of the commandment against sinful coveting is behind so much of our sins. Who can deny that coveting is behind all the dishonoring of the authorities in the strikes that plague our country? The union members themselves boldly express it that they see what management makes and what profits they have, what salaries the owners get; and in a coveting of what management has, they call a strike to get some of what it has. Then too how advertising, how catalogues and the like influence us to covet what we do not need and want because the neighbour has it! Yes, the powers of darkness do influence the child of God. Would Paul warn us against them, if they did not influence us to sin?

And our calling becomes plain. We are to put on the whole armour of God and fight this invisible enemy. We are to resist all the evil that they dangle before our eyes and the pleasures wherewith they tempt us. We are to walk in the light, for there they will not come. The light they hate. And we ought not fellowship with the children of darkness whom they have in their power. Our calling plainly is to do all we can to avoid all the temptations which these powers of darkness use to lead us into sin. And the way to do this is to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. . . ." II Corinthians 6:17. We have a calling to be isolated spiritually from the world that is ruled by the powers of darkness. We must work next to them and with them in the office or shop, but that must be as far as our association with them must go. They must not become our friends and companions. The psalmist expresses it correctly in Psalm 119:63, "I am a companion of all them that fear Thee, and of them that keep Thy precepts." And with us it ought to be as he writes in verse 136, "Rivers of waters run down mine eyes, because they keep not Thy law." Shun their companionship and the powers of darkness will still attack, but it will be far more difficult for them to hit you from a distance than in the closeness of being companions of the worldly and ungodly.

Another matter that is our calling and an excellent way to escape the snares of these powers of darkness is to let your light shine there at the office and shop before the unbelievers who are only interested in your flesh. Testify of your faith and they will separate from you and want no friendships with you.

You will still be attacked by the powers of darkness. They will use all you

see and hear and experience to stimulate your flesh to sin. And that is why Paul exhorts you to put on the whole armour of God and to keep it on! Day and night you must be clad with it. Take it off and you are not only liable and in position to receive a mortal blow, you reveal that you have already been conquered by these powers of darkness. They succeeded in making you careless and unarmed.

Be convinced that the enemy is there, and keep on the armour God made for you and gave you, so you may walk as children of light.

HOW TO BE HUMBLE

by Rev. W. Bekkering

We live in a day of easy "how to's": how to do this and how to do that. But we often find that the things that are presented as easy either are not, or that they are not worth doing.

Nothing good comes easy. Satan's lie is always — the easy way or short cuts. To Eve, Satan offers a short cut to "godliness" (Ye shall be as gods) by way of disobedience. To Jesus, Satan offers an easy way to glory by leaving the path that God had charted. Satan's lie to you is that the short cut to adulthood or maturity is by acting big.

For advice on *HOW TO BE HUMBLE* do not ask Satan because the word "humble" is not in his vocabulary.

God teaches us what humble is; but if you think it is easy, stop here.

Being humble is basically being like Jesus. Let this mind be in you, which was also in Christ Jesus, who made Himself of no reputation, and took upon Him the form of a servant, and humbled Himself, and became obedient unto death, even the death of the cross. (Philippians 2:5-8)

The key word in connection with humility is *selflessness*. In lowliness of mind, let each esteem the other better than themselves. (Philippians 2:3b)

Jesus showed us in word and deed that to be a Christian means to be "others oriented". It means to be thoughtful, considerate and sensitive to the needs and feelings of others, such as our parents and teachers, our classmates and younger children.

Jesus showed that He had not come to do His own will, but the will of His Father that sent Him. And the will of Jesus' Father was that He give Himself

for His people.

Jesus showed how lowly He was when He washed His disciples' feet. Afterward, Jesus explained that He had given them an example that they should do to each other as He had done to them. (John 13)

Jesus' greatest display of humility was His going to the cross. He gave everything — He gave His life, and through it God received all the glory.

So God requires of us that we walk humbly with Him that others may see our good works and glorify our Father in heaven.

To follow Jesus' example is not easy because we are all so "self-oriented" by nature. We want to make ourselves look good, not others. We always have the inclination to exalt ourselves. We want to run with the "in crowd" so we try to exalt ourselves to their level. We sometimes try to exalt ourselves with boastful talk and even lies. Sometimes we try to make ourselves sound big by using coarse language and curses. These attempts to appear mature run directly counter to the Word of God. God calls us to manifest maturity through obedience, not boasting.

In Romans 12:3 God teaches us that we must not think of ourselves more highly than we ought. Matthew 23:12 tells us that whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. The reason for this is that God resisteth the proud, but giveth grace unto the humble. (James 4:6 and I Peter 5:5) Yes, God resists all pride and self-exaltation. He wants His children to walk after Him in obedience and not to run ahead in pride. Think about that young people, whenever you are trying to exalt yourself — God is resisting you. This is the reason why many young people have problems and do not have peace with God. They are walking in disobedience to God's Word and God is resisting them.

To walk humbly with God is very difficult. It means that we have to give up *self*. Are you mature enough to take this struggle upon you?

This means, first of all, to know about our God with whom we walk humbly and what He requires. His word is the only source of true knowledge. Secondly, this means that we know ourselves. Young people, you should try to analyze yourselves before God as honestly and objectively as you can. Very often young people analyze themselves too optimistically. They do not want to recognize any limitations of what they may be or do. Satan suggests that the whole world lies before them and that it is theirs for the taking.

Young people have to learn to confess with the apostle Paul that no good thing dwells in us, that is, in our flesh. If any good is going to come from us or to us, it is from God alone. That teaches us to walk humbly with God.

What are you going to be? Who are you going to marry? Where are you going to live? Seek the Lord's will in these things through prayer.

To be humble means to walk with God, to talk with Him and to be obedient to Him. This God blesses! Blessed are the poor in spirit for theirs is the kingdom of heaven. (Matthew 5:3) Whoever wants to be great in his own way shall not prosper spiritually, but whoever humbles himself as a little child, the same is great in the kingdom of heaven. (Matthew 18:2)

Truth vs. Error

REV. ROBERT C. HARBACH

The Christian and the Truth

Truth is an essential attribute of God. It is an aspect or facet of the divine nature. God is the God of truth. Deut. 32:4. The name "God of truth" expresses ownership or the possession of a possessor, as in "Lord of heaven and earth" (Matt. 11:25). See also Gen. 14:19, 22. God possesses all truth. It expresses source: God is the sole source of truth, as He is the source of life (Ps. 36:9). It expresses the quality or attributes belonging to the subject. God is characterized by *truth*, as He is by *love* and *justice*. (Cp. "the God of love," II Cor. 13:11 and "God of justice," Isa. 30:18). It expresses content, as in "well of water" (Gen. 21:19) and "cup of salvation." In God there is an infinite overflowing fulness of truth. By its two nouns following each other it also expresses identical meaning, the latter noun explaining the former, so that "God of truth" means the God who is truth so when God is said to be "true and faithful," these two words thus joined together, the latter word explaining the former, reveal that the true God is the faithful God. "God of truth" in Deut. 32:4 could be translated, "*God is truth* and without iniquity; just and right is He!" The Son himself claims, I am *the* truth (Jn. 14:6); so the Spirit is called *the* truth (I Jn. 5:6, Gk.).

Noah Webster in the first edition (1828) of his dictionary defines truth: "Conformity to fact or reality; exact accordance with that which is, or has been, or shall be. . . . We rely on the *truth* of the scriptural prophecies.

My mouth shall speak **truth**. Prov. viii.

Sanctify them through Thy **truth**; Thy word is **truth**. Jn. xvii.

"Veracity; purity from falsehood; practice of speaking truth; habitual disposition to speak truth; as when we say, a man is a man of *truth*.

"The *truth* of God is His veracity and faithfulness, Ps. lxxi, or His

revealed will.

> I have walked in Thy **truth**. Ps. xxvi.
>
> "Jesus Christ is called *the truth*. John xiv.
>
> "It (truth) is sometimes used by way of concession.
>
> She said, **Truth**, Lord; yet the dogs eat of the crumbs. . . . Mt. xv. That is, It is a truth; what You have said, I admit to be true.

"*To do truth* is to practice what God commands. John iii:21." (One may profit by occasionally dipping into 1828 Webster!)

This attribute of God expresses, then, the reality of His being. In comparison to God's being, the creature has a shadow of being. Man is only a creaturely reflection of God. "Surely every man walketh in a vain show," or in an *image* (Ps 39:6, Heb.). An image is a representation of the reality. Man's existence, then, is derivative; God's is original, essential. That is why His name is Jehovah, the I Am That I Am. This name expresses the truth, eternity and unchangeableness of His essence. Therefore, God is eternal truth, so that the truth is never out of date. Truth is eternally immutable, so that it could never be that yesterday it might not have been true, and tomorrow it may not be true. His truth is forever to all generations. Ps. 100:5

This attribute also expresses His deity. Scripture often calls Him, "the true and living God," contrasting Him to false gods, to idols. I Thes. 1:9. The Father is the only true God. Jn. 17:3. The Son is the true God and the eternal life. I Jn. 5:20. The Holy Spirit is the Spirit of truth and is truth. Jn. 16:3; I Jn. 5:6. This attribute embraces all God's other attributes, so that whatever His essential attributes are (Belgic Confession, Art. 1), that is what God *truly* is.

In the New Testament the word *truth* (aletheia) occurs 110 times. It is translated *verity* once (I Tim. 2:7, KJV), and *truly* once (Lk. 20:21). In the latter place it is, "upon (grounds of) *truth* Thou teachest the way of God." In the other place it is, literally, "Truth I speak." It is coupled as follows: "grace and truth" (Jn. 1:17), "truth and soberness" (acts 26:25), "sincerity and truth" (I Cor. 5:8), "truth and love" (II Jn. 3).

The truth is plain, but where it is not plain to men's minds, they are apt to swerve from it. I Tim. 1:6. Man's nature is prone to error, so that when the truth is hard to discover and distinguish, we are liable to be satisfied with our own prejudices and unbiblical presuppositions. If we can find any justification for these biases, likely we will look no farther and think we are safe enough. The truth is by nature plain, is presented plainly in scripture, is seen and grasped as such by those who are of a mind to know all the truth; while it is dark and difficult to others who are of a mind to be offended by it. Many are offended if the truth is not found on Easy Street. They will not have it if it will not fit in with their first superficial thoughts. Their closest connection with the truth is in pretence to honor it, which implies a recognition of the truth along with the refusal of it.

The truth is identified with and limited to the revelation of God in His holy scriptures. The truth, then, is scripture truth. The scripture, or the truth, is self-attesting. It does not need the witness nor imprimatur (license, authority)

of men, nature, science or philosophy. Of necessity, truth bears its own stamp of approval. The scripture would not be self-attesting if, to complete the whole system of truth, additional sources of information must be taken into account. How do we know that the scripture of truth is self-complete and self-attesting? By the testimony of the Holy Spirit in that scripture and by His testimony in our hearts. The testimony of the Spirit comes to our consciousness in such words as found in Isa. 8:20!

Then all this being true, dare we to utilize any line of thought or reasoning apart from the revelation of God? May we presuppose any standard of truth or knowledge independent of the revelation of God in the Bible? Is there any aspect of life that may be deemed independent of the regulations of Holy Writ? May we test out the truth of scripture by some extra-biblical rule? The answer to each of these questions is a resounding NO! When we witness to the unbeliever, who is naturally hostile to the truth, (especially as it is inseparable from scripture), we must graciously point out to him that the Holy Spirit must convict him, as He had to convict us, of the sin of rejecting the Bible as the Word of God. If this work of the Spirit does not take place, then the miracles, prophecies, promises and claims of scripture will be misunderstood and misinterpreted by a wrong, a mere human frame of reference. The Bible, the truth, just won't fit within that frame.

The truth is dead against the Devil who is the father of lies. The lie is his tool, his sphere of operation. But he knows that we know that a known, bare lie cannot secure our acceptance. A stark naked lie is repulsive. We cannot feel the same way we do toward a bare-faced lie that we do to the truth. The lie, then, must be disguished to seem to be the truth. But lies have no influence on us unless we can be deluded to conclude they are the truth. This is exactly Satan's business. He deludes men by getting them to swallow lies, to follow deceits under the conviction that they have accepted and follow the truth. This was definitely so in the fatal case of the devotee dupes of the "death-wish" Jonestown cult.

But daily we are bombarded with the lies of the advertising world and the falsehoods and half-truths of the news media. Commercial products are advertised via the manufacture of lies, the printing of lies, the speaking, recording and re-run of lies, and, finally, the believing of lies. The modern way of life tempts us to act lies, live them, to eat, drink and wear them. About half, or more, of everything we see, hear, touch or taste is counterfeit, fraud, imitation, artificial, synthetic, ersatz, bogus, sham, fishy or fabulously concocted "phony baloney." Try to move or turn your eyes without meeting with the false, the fake, the adulterated. It renders ridiculous the old saw, "I have nothing to do with the church because it is full of hypocrites." What then? Is the solution to go out of the world? For everywhere, in business, politics, social life, the professions, industry and labor, there is the fog-bank of quackery, swindle, humbug and hocus-pocus. Science has become captivated by and enamored with parapsychology (Satanism). Education is streaked and besmirched with lechery. The false church has truncated and mutilated the

creeds. It has covered with a sophisticated respectability the current atheisms and heresies. It has enticed men to assume ministerial functions without ministerial callings and duped women to usurp ministerial authority. If defends all this as being a means to overcoming "the disunity of denominationalism." So modern religion claims to make better saints without any church at all. Modern "evangelism" debases the pulpit into an entertainment stage for all kinds of theatrical sensationalisms devoid of reverence and especially devoid of sense.

This is enough to lead many to despair. But do we? Certainly not! For we believe, as Augustine put it, Truth cannot perish. For if the whole world should perish, even if truth itself should, it would still be true that both the world and truth have perished. But since there is nothing true without truth, then in no way does truth perish. Truth connects directly to the God of truth. Error is separation from Him and connection with the father of lies. Yet even where there is severance from God in holding to lies and error, there still cannot be severance from any relation to God whatever. Man though he become irretrievably lost in soul-destroying error can never be independent of God. For then eternally the wrath of God abideth on him.

Therefore, I love the truth, not because in the darkness of the lie, I chose it, much less because in some mythical neutral area I turned my back on falsehood and stepped over into truth; but I love it because God prepared His truth to preserve me, and sent it forth into my heart (Ps. 57:3; 61:7), so that I then received the love of the truth (II Thes. 2:10), which I could not do unless it were given me from heaven (Jn. 3:27).

Well then, covenant young people! Buy the truth and sell it not (Prov. 22:23)! Then you will stand to fight under the Reformation banner, *Veritas Vincit*! Truth conquers.

News From, For and About Our Churches

by Marcia Hanko

BIRTHS

Mr. & Mrs. Bruce Jabaay of Faith were blessed with the birth of a daughter, Lisa Marie.

Mr. & Mrs. Arlen Ter Avest of Faith rejoice in the birth of a daughter, Rebecca Joy.

Mr. & Mrs. Larry Koole of Hope were blessed with the birth of a daughter, Lisa Ann.

Mr. & Mrs. Dan Huizenga of Hope were blessed with the birth of a daughter, Shannon Marie.

Mr. & Mrs. David Hop, of Hope, were blessed with the birth of a son, Brian James.

Mr. & Mrs. Barry Gritters, of Hope, were blessed with the birth of a son, Kevin Lee, on Aug 12.

Mr. & Mrs. H Talsma, of Lynden, rejoice in the birth of a son on June 21.

Mr. & Mrs. Marlin Westra, of Hull, were blessed with the birth of a son, Philip James.

Rev. & Mrs. Cammenga, of Hull, rejoice in the birth of a daughter, Laura Lee, June 9.

Mr. & Mrs. Marv Van Maanen, of Hull, rejoice in the birth of a daughter, Lisa Kay, on July 22.

Mr. & Mrs. Rod Kooiman, of Hull, were blessed with the birth of a son, William Lee, on Aug. 1.

Mr. & Mrs. Jerry Vanden Top, of Hull, were blessed with the birth of a daughter, Kara Jean.

Mr. & Mrs. R. Boeve were blessed with a daughter by adoption. Her name is Jeanine Marie, born on April 11.

Mr. & Mrs. Howie Pastoor Jr. were blessed with the birth of a daughter, Julie Kay on July 7.

Mr. & Mrs. Don Knott, of First, were blessed with the birth of a daughter Audra Grace.

Mr. & Mrs. Rod Kooiman, of Hull, rejoice in the birth of a son, William Lee, on August 1.

Mr & Mrs. Jerry Vanden Top, of Hull, were blessed with the birth of a baby girl, Kara Jean on August 7.

Mr. & Mrs. Mike Cnossen, of Hudsonville, rejoice in the birth of a daughter, Audra Lynne, on July 9.

Mr. & Mrs. Ralph Vander Veen, of Hudsonville, were blessed with the birth of a son, Bradly Scott, on July 13.

Mr. & Mrs. Al Boven, of Hudsonville, were blessed with the birth of a son, Dustin Lee, on July 19.

Mr. & Mrs. Sam Reitsma, of Hudsonville, were blessed with the birth of a daughter, Tera Lin, on July 30.

Mr. & Mrs. Ron Timmer, of First, were blessed with the birth of a daughter, Aimee Sue.

Mr. & Mrs. Bob Doezema, of First, were blessed with the birth of a daughter, Kimberly Gayle, on August 25.

Mr. & Mrs. Dan Pastoor, of First, rejoice in the birth of a son, Nathan, on August 29.

Mr. & Mrs. Dan Wiersma, of South Holland, were blessed with the birth of a daughter, Jalene Annette.

Mr. & Mrs. Mike McCleury, of Redlands, were blessed with the birth of a daughter, Mary Elizabeth, on July 8.

Mr. & Mrs. Randy Looyenga, of Southwest were blessed with the birth of a son, Brent James, on March 5.

Mr. & Mrs. Gary Noorman, of Southwest, rejoice in the birth of a daughter, Lisa Marie, on March 22.

Mr. & Mrs. Ed Lotterman, of Southwest, rejoice in the birth of a son, Russell James, on March 26.

Mr. & Mrs. Greg Feenstra, of Southwest, were blessed with the birth of a daughter, Kimberly Anne, on March 27.

Mr. & Mrs. Doug Wedekind, of Southwest, were blessed with the birth of a son, James Douglas, on April 9.

Mr. & Mrs. Mark Hoeksema rejoice in the birth of a son, Philip James, on May 9.

Mr. & Mrs. Roger Brands, of Southwest rejoice in the birth of a son, Trenton Craig, on June 5.

Mr. & Mrs. Ken Lotterman, of Southwest, were blessed with the birth of a daughter, Angela Marie, on July 26.

Mr. & Mrs. Gary Boverhof, of Southwest were blessed with the birth of a son, Michael Lee, on August 3.

Mr. & Mrs. Jim Kuiper, were blessed with the birth of a daughter, Teresa Lynn, on August 18.

CONFESSIONS OF FAITH

Public confession of faith was made by Karen Buiter, Amy Huisken, Mary Huizinga, and Cheryl King, members of Hope, on August 29.

Wanda Bleyenberg, of Hull, made public confession of her faith on August 8.

Mary Kuiper, Erik Lubbers, Dale Van Baren, and Tim Van Baren, of South Holland, made public confession of their faith on August 29.

Wanda Bleyenberg of Hull made public confession of her faith on Aug. 8.

Jim Regnerus, of South Holland, made public confession of his faith on July 25.

CHURCH MEMBERSHIP

The membership papers of Joann Kortering were transferred from Loveland to Hope.

The membership papers of David Rau were transferred from Hope to Southwest.

The membership papers of Dan Bodbyl were transferred to Redlands from Hudsonville.

Redlands congregation received the membership papers of Rev. & Mrs. Koole and their 3 baptized children from Randolph congregation.

The membership papers of Mr. & Mrs. Jack De Vries and family were transferred from Southwest to First.

Southwest received the membership papers of Mrs. Oscar Faber from First Church.

The membership papers of Mr. & Mrs. John Mac Graw and 2 baptized children were received by Southwest from First.

ACTIVITIES

The Hope Heralds held a program on September 12.

The picnic of South Holland Church was held on August 14.

A spaghetti supper, sponsored by the Ladies Auxiliary of South Holland, was held on September 24.

A Salem Coffee was held at Community Park in Redlands on July 14.

Chamber Choir of Covenant presented a concert on June 6 at Faith Church.

A pancake breakfast, sponsored by the Y. P. of Lynden, was held on Sat., June 12.

A singspiration was held on July 4, in Hull.

A pre-convention singspiration was held on Aug. 8 in the Calvin Fine Arts Building.

MARRIAGES

Norma Westra of Faith & Dave Rau of Hope were united in marriage on Aug. 6.

Jane Veenstra of Hope & Bill Bos of First were united in marriage on June 25.

Neal Meyer & Connie DeVries were united in marriage on July 30.

Dennis Hoksbergen & Michelle Bras of Hull were united in marriage on July 23.

Gary Nienhuis of Holland & Carol DeMeester of Hope were united in marriage on July 9.

Mr. Jim Koll and Miss Sally Ekema were united in marriage on June 11 at Faith Church.

Mr. Gary Timmerman and Miss Pat Zondervan were united in marriage on June 12 at Forest Grove Chr. Ref. Church.

SINGSPIRATION SCHEDULE

November 21 — Faith
December 19 — Hudsonville

WORD CROSS PUZZLE

Taken from a Psalm
After the words are circled, you will find the number of the Psalm by checking the free letters.

E	N	N	G	N	I	N	E	V	E
V	S	I	I	S	T	R	A	E	H
I	A	N	N	S	E	C	R	E	T
L	P	E	I	W	R	A	T	H	G
R	P	O	D	A	Y	S	H	N	R
E	L	T	W	E	T	C	I	T	A
G	Y	Y	A	E	A	N	A	R	S
N	U	M	B	E	R	L	U	U	S
A	S	Z	T	O	E	D	G	O	D
T	H	Y	M	W	I	S	D	O	M