BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XLIII NUMBER 10

December '84

BEGOTTEN A KING

BEACON LIGHTS

Contents

Editor's Comments - David Harbach 1
EDITORIAL
Needing God's Salvation - Gary Nienhuis 1
Christ Is Born - So Sing! - Mary Haak 3
Begotten A King - Rev. Ken Hanko 4
FOCUS ON CHRISTIAN WOMEN
The Joys of Conception: The Joy of Deepening Communion - Mrs. H. Brands .6
CRITIQUE
Abide With Me - Ben Wigger 8
FROM THE PASTOR'S STUDY
Hated Without A Cause - Rev. D. Kuiper 10
TRUTH VS. ERROR
God's Goodness - Rev. R. C. Harbach 14
CURRENT EVENTS AND COMMENTS
Bible Study - Conclusion - Deane Wassink 17
Beacon Lights Index — 1984 19

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

EXECUTIVE BOARD

Bruce Klamer - Pres.; Mike Rau - Vice-Pres.; Jane Pastoor - Sec.; Karen Dykstra - Vice-Sec.; Jerry Kuiper - Treas.; Dave Ondersma - Vice-Treas.; Brenda Langerak - Librarian; Doug Kooienga - Youth Coordinator; Rev. Kamps, Rev. Van Baren - Spiritual Advisors

BEACON LIGHTS STAFF

David Harbach - Editor-in-Chief; John M. Faber, Ed Lotterman, Gary Nienhuis - Associate Editors; Mike Lotterman - Finance Manager; Marcia Lotterman - Sec.; Grace Faber, Vonda Klamer, Mike Rau, Thelma Westra

CONTRIBUTING EDITORS

Mrs. H. Brands, Paula Faber, Rev. C. Hanko, Rev. R. Harbach, John Kalsbeek Jr., Bernie Kamps, Rev. D. Kuiper, John Ten Haaf, Dean Wassink, Ben Wigger

BEACON LIGHTS
4930 Ivanrest Ave. S.W., Apt. B.
Grandville, MI 49418

Second Class Postage paid at Jenison, MI (USPS 046-840)

EDITORIAL OFFICE: Dave Harbach
4930 Ivanrest Ave. S.W., Apt. B,
Grandville, MI 49418

NEWS EDITOR: Paula Faber
4190 Burton S.E., G. R., MI 49506

EDITORIAL POLICY

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

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

Contributions of general interest are very welcome.

SUBSCRIPTION DUES:

MICHIGAN: Grace Faber
4190 Burton S.E., G. R., MI 49506

OUTSIDE MICHIGAN: Vonda Klamer
10143 Wilson Ave. S.W.,
Byron Center, MI 49315

COLLECTIONS: Mike Lotterman
1382 Su-Lew Dr. S.W., G. R., MI 49504

Subscription Price $5.00

EDITOR'S COMMENTS

by David Harbach

"Begotten a King" by Rev. K. Hanko takes a careful look at Psalm 2 as "a celebration of the glory and power of our Lord Jesus Christ, the anointed of the Lord." Also in keeping with the Christmas season are six "ideas about singing songs to celebrate Christ's birth," in an article by Mary Haak, "Christ Is Born - So Sing!"

Deane Wassink finishes his series on "Bible Study" in the rubric, Current Events by suggesting some additional tools for studying the Bible besides a good Bible and a good dictionary.

Rev. D. Kuiper continues his study of Joseph as a beautiful type of Jesus Christ in "From the Pastor's Study."

AUTHOR UNKNOWN. Who wrote the article: "The Christian Teenager and His Friends?" The staff desires to print this article but needs the author's name. Please contact the editor.

You will find this year's index at the end of this issue, thanks to Brenda Langerak, of the Federation Board.

Remember in the next issue there will be three articles from the series "Fruit of the Spirit" beginning with articles on "Love."

Editorial
NEEDING GOD'S SALVATION

by Gary Nienhuis

There is one aspect of Christmas that I feel is not given enough thought. We talk much about the unspeakable gift, our Savior. But maybe it would be good to back up a little. Let's look at ourselves in the light of Scripture. The last thing the ungodly man wants to do, especially at Christmas time, is to examine himself and consider his sin, how much he deserves to go to hell, and what a slave he is to sin. But the child of God knows that before he can appreciate his Savior, he must see his sinful condition before the Most High God. The Form for the Administration of the Lord's Supper teaches us that this is necessary:

> **That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather than it should go unpunished) He hath punished the same in His beloved Son Jesus Christ, with the bitter and shameful death of the cross.**

God gives us earthly pictures in the Bible of how we are to see ourselves spiritually. By His miracles He shows us that we are blind, lame, halt, maimed, deaf, leprous and even **dead**. We have to see that we are the bride of Christ who, rather than keeping ourselves pure and holy for our Husband, go out and hire lovers to commit whoredom with, (Read Ezekiel 16). These pictures show us how we really are corrupt and depraved. Then we see how much we need a Savior.

The angel's announcement, "for He shall save His people from their sins" (Matt. 1:21) can't bring us comfort and joy if we are not grieving, burdened and despairing because of **our** sins. It is only the one who is aware of his desperate need of salvation, his utter helplessness and his unworthiness before God who can rejoice in the birth of his Savior.

When we **first** see the need of our redemption, then, and then **only**, can we experience the joy of the birth of the Savior with Simeon and Anna and the few saints of that day. We, too, can then say with them (Luke 2:29, 30, 38): "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen **Thy salvation**. . . . And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them **that looked for redemption** in Jerusalvem."

We are told in passages from Scripture that the birth of Jesus Christ was the birth of **our** Savior. Imagine the shepherds being told by the angel, "For unto **you** is born. . .a Savior." How comforting and how personal this was. **Their** Savior had come. That is our comfort too, as we see in Isaiah 9:6, "For unto **us** a child is born, unto **us** a Son is given. . .".

Look also how personal the Catechism is: "What is **thy**. . .that **I**. . .not **my** own. . .**my** faithful Savior. . . satisfied for all **my** sins, and delivered **me**. . .**my** heavenly Father. . .**my** head . . .**my** salvation. . .assures **me**. . . makes **me**. . .".

Also the Canons, 2nd head, Art. 2, ". . .He hath been pleased in His infinite mercy to give His only begotten Son, for **our** surety. . .for **us** and in **our** stead. . .on **our** behalf."

So let's ponder all these things in our hearts that we may glorify and praise God as did the shepherds of old.

Have a blessed Christmas!

I love, my God, but with no love of mine,
For I have none to give;
I love Thee, Lord, but all the love is Thine,
For by Thy life I live.
I am nothing, and rejoice to be
Emptied and lost and swalled up in Thee.

Thou, Lord alone art all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed;
In Thee the blest abide,
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling-place.

Madame Guyon

CHRIST IS BORN - SO SING!

by Mary Haak

During the Christmas season, we hear Christmas Carols wherever we go - in the shopping mall, in the grocery store, on the radio - the world fills the air with songs of celebration. But for Christians, hymns of Christmas have a far more special place in our celebration. We have the unique opportunity to sing praises to God for the sending of His Son, born as a babe in Bethlehem. Because singing Christmas hymns is an important part of our Christian heritage, I will present to you some ideas about singing songs to celebrate Christ's birth.

1. SING AS A GROUP. You have a unique opportunity as young people of one faith to get together as brothers and sisters in Christ our Savior. So invite your society friends to your homes or plan an evening in the Church to sing glory to the newborn King.

2. SING TO OTHERS. Share your joy in Christ's birth by the rewarding activity of Christmas Caroling. Try organizing an evening to visit an area nursing home and sing Christmas Carols to people in the halls and rooms. Or drive to the homes of older people in your Church and sing at their doorstep. Try to find someone who can play the flute, recorder, or harmonica to help along with the singing.

3. SING AS A CHURCH. You can experience the special relationship of the communion of the Saints by organizing a Christmas song service. In this way, your Church can raise voices in unity to worship Christ the Immanuel.

4. SING WITH YOUR FAMILIES. For many of you, Christmas may be the one time during the year for the whole family to be together. Take advantage of this rare opportunity by gathering around the piano to make Christ the central part of your celebration. Raise your voice as a family in songs of rejoicing.

5. SING CHRISTMAS HYMNS WORTHY OF GOD'S PRAISE. In your singing of Christmas Hymns, choose those which do not distort the truth of Christ's birth. Because our singing is a spiritual sacrifice to God, the hymns we sing must be Biblical; that is, they must relate the true story of the birth of Jesus as the Bible tells us. Our Christmas hymns must also be doctrinal, revealing Jesus as the Incarnate Deity, come to save His people from the grave. Finally our hymns must be God centered, emphasizing no work of man in this blessed event. Only if our hymns are sung to praise God can they be worthy of Him.

6. SING PRAISE TO GOD ALL YEAR AROUND. Sometimes we fall into the mistaken notion that we should make a special effort to sing God's praise only during religious holidays. But Ephesians 5:18-20 reminds us to "Be filled with the Spirit, speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for all things unto

God the Father in the name of our Lord Jesus Christ."

Young People, we have a reason to sing at Christmas time, a reason so wonderful that even the angels sang for joy at His birth. Christ has come; Glory to God in the highest. So sing praise to God during the holiday season and all year around, for our Savior has come to redeem us by His blood and resurrection.

BEGOTTEN A KING

by Rev. Ken Hanko

Psalm 2 may be divided into two parts. In verses 1-6 the psalmist assumes the viewpoint of an observer, and speaks in the third person of the things which he has witnessed. The heathen raged, the people imagined a vain thing, the kings of the earth set themselves, and the rulers took counsel together, against Jehovah and His anointed, determined to overthrow them. But the Lord laughed in derision, and said to them in His wrath, "Yet have I set my king upon my holy hill of Zion." Certainly it is a vain thing, a thing to be held in scorn, that some think to overthrow the king anointed by Jehovah! Therefore in verses 7-12 the psalmist confidently assumes the viewpoint of the Lord's anointed, and, speaking now in the first person, declares that the kings of the earth ought to submit themselves to him.

We may say, almost without doubt, that David is the psalmist, and that he speaks about himself as king at Jerusalem. He was Jehovah's anointed. Against his iron rule over them the kings of the earth rebelled. And at that futile rebellion of the kings and rulers of the Philistines, Edomites, Moabites, Amonites, and many others whom David defeated, the Lord laughed. The royal psalmist's confidence in his own power therefore arises from the knowledge that "he that sitteth in the heavens" rules through him over all. "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

When the king speaks of the Lord's begetting him, he does not speak of his own conception and birth. He speaks of the moment of his ascension to the throne in Zion. The Holy Spirit tells us, in Acts 13:33, that this is what verse 7 means. And the psalm itself makes clear that the king is now recalling that moment when God set him on the holy hill of Zion: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

The psalm is a celebration of the glory and power of the king at Jerusalem.

But the psalm is more than that. David was a type, and Acts 13:33 shows very clearly that David is not the only one spoken of in the psalm: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." The psalm is a celebration of the glory and power of our Lord Jesus Christ, the anointed

of the Lord. He is the King who is set upon the holy hill of Zion. He is the King of whom God said, "Ask of me. . ." He is the King against Whom the kings of the earth rebel. He is the reason for Jehovah's scornful laughter: He lays upon the unwilling necks of Jehovah's enemies a mighty yoke, He binds them with cords of steel, He rules with a rod of iron, and, in the end, He dashes them in pieces like a potter's vessel. He is Lord.

He is Lord because He, more than David, is the Son begotten by Jehovah. His begetting took place, not just through the ascension of a throne, but when God raised Him from the dead and set Him at his own right hand in heavenly places. Because He through the resurrection and ascension sits at God's right hand every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. He is King of kings and Lord of lords.

But we ought not to disassociate the resurrection and ascension of our Lord from His incarnation. This also is indicated by the word "begotten."

The beginning of His ascension to the throne of Zion is the incarnation. Does the world know such shame? He cannot become King of kings until He defeats the enemies of His Father and His brethren, and He cannot defeat them until He suffers the bitter humiliation of birth. He must take upon Him the form of a servant and be made in the likeness of men. He must humble Himself to death.

The beginning of His ascension to the throne of Zion is the incarnation. Does the world know such glory? He is begotten a king. The wisemen asked, by the power of the Spirit, "Where is he that is born king of the Jews?" They sought no prince, no man mighty on earth. They sought a baby and a King. He becomes a servant but He loses no royal power. He is not yet the victorious king, but He is king nevertheless, king begotten by the mighty power of Jehovah, king ordained to have in possession the uttermost parts of the earth. While the world raises all its terrible might in rebellion, its king rules from a cattle stall worshipped by a few strangers from a far country. Truly "He that sitteth in the heavens shall laugh."

While the world rages, let the church rejoice. He is set upon the holy hill of Zion, in the midst of a people whom He rules, not with a rod of iron, but with a shepherd's staff and love. He is **your** King, brothers and sisters in Christ, but upon you He has placed an easy yoke and a light burden. "Blessed are all they that put their trust in him."

1985 SINGSPIRATION CALENDAR

February 17	First
April 21	Faith
May 19	Hope
August	Pre Convention
September 15	Southwest
November 17	Faith
December 15	Hudsonville

1984 - 85 MASS MEETINGS

Christmas December 16	Hope
Easter April 7	Byron Center

The Joys of Conception

Focus on Christian Women

THE JOY OF DEEPENING COMMUNION

by Mrs. Carol Brands

There are Christian young women, and sometimes older women, too, who at that point in their lives remain unmarried although many of their peers are either planning marriage or already married or sometimes already have children and are busy about the training of these children. Often the women in this unmarried state face a unique problem with loneliness, a problem which their peers and the rest of the church should not ignore. They feel that they simply "don't fit" with the married women their age, that they are odd or weird or different. . .and often a communication barrier arises between these unmarried women and their married sisters in the church.

Such a barrier should not, of course, exist. The fact is that unmarried women are neither superior nor inferior to those who are married; they have no impediments which have caused them to remain single; they rather have simply not (yet) been called by God into the marriage state and so have, for the time, a different service in the church from that of a wife and mother.

The same thing is true for a married women who has no children. It is possible for her to feel greatly dejected and to allow her lack of children to become a barrier between her and the other women in the congregation. Or it is possible for the other women to feel such pity that they are embarrassed when with her to share their own joys and anecdotes about child-raising. But for her, as for the unmarried woman, the principle is the same: she is not inferior but has, for now, a different role of service in the church.

The barriers of communication between such women fall away if the principle of love is maintained on both sides. The woman who lacks a husband or children must forget herself and be genuinely interested in her married friends, thankful for their experiences and joys, also vicariously sharing in their sorrows. I have experienced both when single and when married how meaningful and helpful such sharing can be. In the same way, the women who have husbands and children must be careful not to exclude the others but must respect them enough to share with them their experiences, also asking and receiving advice from them. Though they lack certain experiences, they need not be inferior in Godly wisdom, but often through unbiased observation and extensive Scriptural study have much to contribute to those women with husbands and children. We in the church need each other!

Yet there is, nonetheless, a joy which results from motherhood as a "fringe benefit", more or less, and that benefit is a deepening of the

communion of saints, a new form of sharing and caring. There is a whole new area of service to God, new in its joys, new in its problems, which is yet as old as the world and which involves pretty well every woman. As a result, the birth of a child brings a woman into a new kind of fellowship with the women of God's church, a fellowship which often carries deep joy with it.

How true this has been in my experience as I have borne children! My husband and I have had some difficult experiences with childbearing and have needed much help from the church women. But I found the women always ready and willing to help, coming to our home, babysitting our children sometimes for weeks, and sharing our problems in so many ways. What made this help so valuable was the concern and the communication which accompanied it. Their help was not grudging but genuine expression of the love of God for fellow believers. And the fellowship connected with it was beautiful.

It isn't only at moments of great need that childbearing brings the joy of fellowship. There is also between believers a joy of communication which results as we observe and discuss the principles of raising our children. While we may never allow our children to become the "legitimate" objects of otherwise "illegitimate" gossip (it's a real temptation to hash over their sins with other parents, as many children know to their chagrin), yet we profitably discuss many aspects of childbearing. I have been in naturally-arising discussions on "How to teach prayer", "How to teach catechism", "How to Deal with Fights Between Siblings", "How to Fight Pride in our Children", "Is Competition Profitable?" and a host more of questions parents deal with. While we have to be careful not to give **natural**, worldly, non-Scriptural answers, such discussions can lead us to Scripture for more insights, make us appreciate other saints more, and grow in the rich joy of Christian fellowship.

I want to be careful not to distort the place of this joy. Certainly Christian fellowship does not demand marriage and children to exist or even to be genuine and rich. Christian fellowship is not based upon our similarities in situations of life; as Christians, the rich do not fellowship with the rich, farmers only with farmers, teachers only with teachers, parents only with parents. Christian fellowship is based on our mutual belonging to Jesus Christ as our Saviour. This bond in Christ supercedes all differences, creating close ties of spiritual love between members of different races, of different occupations, of different financial statuses; all differences fade away in that bond of love in Christ. And all fellowship in Christ is joyful.

The fellowship of Christian parenthood is just one of the multitude of areas of Christian fellowship. All such fellowship is joy. But neither should the joy of fellowship between Christian parents be ignored. In many cases it is one of the first areas for Christian sharing to begin, and thus it becomes a steppingstone to other areas of Christian sharing. And, like fellowship in any other area, it is a real blessing and joy. It **should** occur.

Christian women, let's cultivate such Christian fellowship wherever possible. Begin already in early youth. Cultivate it during years of courtship. Treasure it wherever and with whomever you can find it. And when God

gives you this joy of fellowship also in connection with children, be thankful. Such joy is also His gift to you to aid you in your pilgrimage here below. It is one small foretaste of the eternal fellowship of saints in God which we shall experience in heaven. Knowing that in the days of anti-Christ even this joy of Christian fellowship shall be scarce or totally removed, let us treasure it and nurture it while it is available.

Critique

ABIDE WITH ME

by Ben Wigger

There are so many different parts that make up our Christian life. There are so many different aspects of our lives. Each of us is different in so many ways. But we are all so similar in many others. Each of us has to eat and sleep to continue to live, but what we eat and how much sleep we get a night is quite different. The same is true from a spiritual point of view. The Word preached from the pulpit may be the same, but it affects each of us differently. There are no two of us who have the same physical needs just as there are no two of us who have the same spiritual needs.

To be a better Christian, however, we need all of the spiritual parts to fit together so we can experience growth and development. But by now you know all too well just how difficult it is to develop in spiritual things. To call yourself a follower of Jesus is one thing, to actually follow Him is another.

Just for a few minutes look at the personal part of your spiritual life and see if there is anything you can do to improve upon it.

To be very specific, let us consider together the area of our own personal devotions. There is not one of us, who if perfectly honest, would not admit that he or she needs to make some improvement in this often neglected area. You know how it goes, at least this has been my own experience. You start out with the best intentions in the world, you really want better personal devotions. Perhaps the minister and elders have just left after family visitation, and during the past hour you were asked very specific questions with regard to your own personal devotions. You answered yes when asked if you took time each day for devotions, while in your heart you knew that this wasn't always the case. You say to yourself that you should really do better, and you mean every word of it. But as time moves on, you find less and less time to spend before God in prayer, and to read even a brief portion of His Word. And, sad to say, soon you fall back into the same old rut, you just seem never to have enough time. How many of us can actually say that our personal devotions couldn't be better.

I heard a minister this past summer say that 75 percent of all those who profess to be born-again Christians do not have time for personal devotions. What a terrible sin. We who

claim that Jesus Christ makes a difference in our lives usually do not have time to read about, or pray to Him. He came and died on the cross so that through His suffering and death we might have eternal life. How dare we even consider facing Christ in the final judgment and say unto the One Who saved us that we didn't have time for Him. You would expect that from the world, not from His own chosen saints.

We can only marvel at the greatness of our God Who saves us. For we are all too much aware that Salvation could never be earned by sinners as great as we.

If you need any more convincing that personal devotions are important, consider the example of Jesus Himself. The gospel accounts of the life of Jesus are full of instances of Jesus praying, sometimes all night, to His Heavenly Father. Jesus, the Son of God in whom was found no sin still felt the spiritual need for His own personal devotions. How much more shouldn't we feel that same need.

Why is it then that something that we need so very badly should be so hard to do. You know as well as I that the only answer to that question can be our old sinful nature. Sin dwells in our hearts so that we desire to do the wrong things.

I always feel sorry for our first parents Adam and Eve in this regard. Before the fall they enjoyed fellowship and communion with God. Their entire day before the fall must have been a wonderful experience of worship and personal devotion. But then came the fall, and all that was lost. We can only imagine how it will be to worship God without the effects of sin. Adam and Eve knew what it was like. It must have been quite different.

We must see our personal devotions as a fruit of our Christian walk. Without Christ and His grace in our lives, we can do nothing. John 15:5 "I am the vine, ye are the branches: he that abideth in me and I in him the same bringeth forth much fruit: for without me ye can do nothing." Personal devotions are a direct benefit of Christ abiding in us.

Personal devotions take a lot of work, this is perhaps the real reason why they just never amount to much for the vast majority of us. It just takes more work than we are willing to invest.

What then are some of the positive steps that we might take to help strengthen our own devotions? I even went to a couple of Christian book stores in the area to see what they had along these lines. I was really surprised at the amount of material that is available in this area. There are literally dozens of different books and pamphlets. Some are no doubt of little use to us, but then there are others that might be of use to some of us at a particular time in our lives. To give you an idea of just what some of these titles were I wrote a few of them down. They included: Personal Devotions for Teenagers, Athletes, Women, Farmers, Factory Workers, Ministers, School Teachers, Missionaries, Students, Children, and on and on. You get the picture. If you wanted a book in one particular area, you could find it.

Another possible idea is to sit down and simply read the Bible from cover to cover, similar to the reading of any book. It is surprising just how many of us have never read the entire Bible; and by doing this you manage to read it within a matter of a few days.

Or you could choose to read the Bible at a slower pace. Say read a chapter in the morning and another at night. Some Bibles even have schedules included to make this possible to accomplish in one year.

But we must remember that personal devotions are after all just that, personal; and what may work for you may not work for another. It is your time to be alone with God, both in prayer and the reading and study of His Word. And the important thing here is to do something. Sure it takes work, but it is well worth it; the rewards are great. You develop a greater knowledge of your Lord and Savior, and you see just how much we who are His elect have to be thankful for. But it can not be done in our own strength. All things are possible, however, through the grace of Him Who died that we might have life.

From the Pastor's Study
HATED WITHOUT A CAUSE

by Rev. D. Kuiper

> Genesis 37:4, "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.
>
> 8, "And they hated him yet the more for his dreams and for his words.
>
> 11, "And his brethren envied him, but his father observed the saying.
>
> 18, "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him."

(In the April issue of **Beacon Lights**, we were introduced to Joseph as the beloved son of Jacob. We saw that Jacob preferred Joseph above his brothers because of his stalwart spiritual character which allowed for spiritual fellowship, that Joseph was a type of our Lord Jesus Christ Who is the well-loved Son of God, and that the relationship between Jacob and Joseph, as a picture of the relationship between the Triune, covenant God and Jesus, ought to characterize us in our relationship with our parents in our homes. We continue now our study of the life of Joseph in the conviction that he was a beautiful type of Jesus Christ, and as such is a splendid example for us to follow, especially as young people.)

If you will read carefully the Scripture quoted above, and then read those verses in the context of Genesis 37, you will have before you an example of the terrible sin of hatred. Hatred is the root of murder itself, for the apostle John writes, "He that hateth his brother is a murderer." (I John 3:15) Ever since sin entered the world at the beginning of time, man's heart has been filled with hatred for God and for his fellow man. The businessman does all in his power to ruin the competition; the employer and employee, through their various organizations, seek in the most ruthless manner to cut each other's throats; parents kill their children sometimes before they are born, sometimes after; many bring themselves to ruin and

death with the weapons of immoral pleasures: sexual uncleanness, alcohol, and drugs. Every sphere of society is filled with evidence of this bitter hatred for God, others, and self.

But the bitter hatred of Joseph's brothers toward him is an example of the sharp antagonism which the wicked of this world always have towards the righteous in the church. They hated Joseph because he was a righteous, God-fearing, Christian young man. The same virtues which caused his father Jacob to love him and give him a coat of many colors brought forth their animosity. The deepest cause of their cruelty towards him was their utter hatred for all that is noble, honorable and pure, and their love for corruption, their enjoyment of which Joseph interrupted and exposed. The underlying cause of their beastly treatment of Joseph is their hatred of righteousness. The spirit which had such a hold on them, and which they manifested so consistently for so many years, is the same spirit that would one day nail the Son of God, the personification of all righteousness, on the terrible cross! So also is the lot of all those who are in Him and reveal Him. Today, also, those who are unprincipled, without righteousness, are intolerant of the upright, holy and truthful. If the people of God will forsake their principles and go along with the general current of things, they will be spared. But if they refuse to compromise, refuse to partake of their evil deeds, refuse to chase wildly after the mammon of pleasure, wealth, and fame, they will be ridiculed and despised. Men will not be able to look at you without loathing, nor will they be able to speak peaceably with you. That's the way it is for the child of God in the world at large.

But we must not overlook the fact that it is Joseph's **brethren** who hate and persecute him. Our chapter does not present us with some cruelty administered at the hand of the Canaanites who were in the land, but members of the same household mistreat this righteous young man! Those who were brought up in the same family, had the same blood in their veins, sat at the same table, and received the very same instruction at the knees of father Jacob. . .**they** hated him! The first practical lesson we must learn from this is that the acute spiritual suffering of the child of God does not begin at the hands of the world, but it begins with members of the church, with those who are nominally members of the same household of faith! That's the universal experience of the children of God. Israel tormented Moses with her complaints until the poor man was beside himself. Israel persecuted the prophets and stoned them which were sent unto her. Israel was guilty of the blood that flowed from righteous Abel to a certain Zacharius who was slain between the altar and the temple. The same is true throughout the New Dispensation. In the fulness of time, the Lord Jesus Christ is sent unto His own, and His own received Him not. The martyr Stephen is stoned by those whom he had addressed as men, brethren, and fathers. When the apostle Paul testified to the righteousness of Christ, these same church leaders cried out vehemently, "Away with such a fellow from the earth, for it is not fit that he should live." And when the people of God raised objections to the terrible perversions the Romish church was committing in

the middle ages, when they tried to bring about some reform, then the earthly-minded, deformed institute of the church persecuted the saints with exile, imprisonments, inquisition, and death. When such things happen to us, we are not to think that some new thing befalls us. It has ever been thus!

The second practical point we may see here is that the events recorded in Genesis 37 present us with a clear picture of the way in which sin grows and makes progress in the heart and life of a man, when he does not confess nor forsake that sin, but allows it to have dominion over him and lead him without restraint. First we read that the brothers hated Joseph. It was not long before they could not speak to him in a peaceable way. A bit later they hated him the more! And still later, they make plans to slay him! Sin does not stand still in a person's heart and mind and life, but it drives forcefully ahead under the impetus of hatred. And the only way a child of God can bring that juggernaut of sin to a halt in his life is to cast himself upon the mercy of God in repentance! Repentance with sorrow, repentance with a forsaking of sin. . .that breaks the vicious circle of sin. Sadly the brothers did not repent until years later, but that's the only answer.

We have to marvel at the behavior of Joseph in the face of this intense, unrelenting hatred. Did he remonstrate? Did he return railing for railing, call names back at his brothers? We read nothing of that. For the most part he opened not his mouth. He did speak, according to Genesis 42:21; there we read that the brothers "saw the anguish of his soul, and he besought them, and they would not hear." He pleaded with them, he asked for justice, he spoke the truth. As he sat in that desert pit, with tears in his eyes and great pain in his soul, perhaps he had such thoughts as David later penned in Psalm 69, "I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of my head; they that would destroy me, being my enemies wrongfully, are mighty. O God of Israel, for thy sake I have borne reproach; shame hath covered my face; I am become a stranger unto my brethren and an alien unto my mother's children." Both David and Joseph are Old Testament pictures of the coming Messiah. Christ was mocked, derided, and tormented not first of all by the pagan world, but by His own brethren according to the flesh and by the church of which He was a member! The church spit upon the righteous Son of God and demanded His crucifixion. The church hated Him because His works were good, but theirs were evil. How great was His alienation from His mother's children, and how strange He was to His brethren.

These things had to be for Joseph and for Jesus. The way to the crown, glory, and pre-eminence, is the way of the cross. No cross, no crown! Of course his brethren did not intend it this way. They were merely giving vent to their cruel hatred for him and everything he stood for. "Let us see," say they, "what will become of his dreams." They will kill him so that he never has the lordship over them. Such deviltry! Yet it had to be this way, for it was God's purpose to bring Joseph to exaltation and honor through the way of humiliation, imprisonment, loneliness, and suffering.

Perhaps we cannot see the wisdom

of God in leading His servant Joseph in that difficult way, just as often times we do not perceive divine wisdom in the direction our lives sometimes take. But the truth rings out, down through the centuries, "Men may mean it for evil, but God means it for good!" May we always believe that, also in respect to our own personal circumstances. But in order to believe that, we will first of all have to be convinced of that truth in respect to Jesus, the Lord Whose we are and Whom we serve. We see Jesus born in a drafty cattle stall in lowly Bethlehem. We read of His constant contradiction by sinners of every kind. We observe Him suffering at the hands of the chief priests and the elders, those who were famous for their humility, religious exactitude and piety. Finally, we watch as the Savior makes His painful way outside the walls of Jerusalem to the hill of Golgotha. And we are perplexed! We wonder at the wisdom of all this. Is that the way the eternal Son of David, the great Savior and Shepherd of His sheep, should go? It's so different from what we would expect, what we want, what we would do! But through that way **alone** does God raise His beloved Son to the pinnacle of glory. "How unsearchable are His judgments, and His ways past finding out."

And so it is with everyone that loves the Lord Jesus Christ in sincerity. Are you surprised that from time to time there are those, perhaps quite close to you, who turn their backs on you, tell lies about you, maybe even twist your words? Are you amazed that your lot in life contains so much suffering and grief, that sometimes you are almost at the point of despair? Do not be surprised or amazed, but listen to these words of Jesus:

First,

> "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you."

And then,

> "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for **my name's sake.** Because they do not know Him that sent me."

With those words in mind, enter the sanctuary of God in prayer for a moment. Expose your soul and your inmost being to Him. And then if your cause is a righteous cause, the Lord will assure you that He is your God Who works all things for your good. If your cause is a righteous one, God will direct your faith to the example of Joseph, and Elijah, and David, and Jeremiah, and to many others who have had to endure stormy afflictions. But He will especially direct your faith to Jesus! Then you will not become like unto the world nor will you adopt their methods, but with patient endurance you will hold on and hold out to the end!

The inviolable rule of God's kingdom is: No cross, no crown! Not for the young man Joseph, not for Jesus, and not for you and me. Where there are crosses grievous to be borne, there is also a glory that corresponds. Your reward is great in heaven, so great that all the present afflictions are not worthy to be compared to the glory that awaits you.

Young people in the Church of Jesus Christ must know this.

Truth vs. Error
GOD'S GOODNESS

by Rev. R. C. Harbach

"O Lord . . . Thou art good, and doest good." Ps. 119:65, 68)

Our Reformed Confession states that "God . . . is . . . good, and the overflowing fountain of all good." We must first see goodness as what God is, then as what God gives. God is good in His being and nature, so that He is essentially, naturally, originally, independently and only good. God is good of himself, in himself, goodness itself. Goodness is God's attribute; He is that attribute, so that it is His essence (being, existence). According to the above text, and according to Ps. 86:5, "Thou, Lord art good," the Lord's name is Good. The Lord in revealing certain divine attributes to Moses mentioned among them God's goodness (Ex. 34:6), but we see there, too, that God's goodness is so rich that it comprehends all His attributes, including grace, long-suffering, truth, faithfulness, justice and holiness. (Ex. 33:19; 34:7).

Since God is independently good (His goodness is not from outside himself), it follows that He is exclusively good. "There is none good but one, God." (Mt. 19:17). This means that the three persons of the trinity, equally God, are equally good. Good in the creature is derived, bestowed, put into them by God. God's goodness is necessary, necessary to His divine nature, for He is good by nature, and in His nature, whereas we are good only by eternal adoption and regeneration. There is nothing in God, or about Him, that is contrary to His goodness. That is impossible: God cannot make Himself not-God. Therefore, God loves the image of His own goodness embedded in His own being. God Himself in His own goodness is the primary object of His self-esteem.

The word **God** is said to be in Greek, **Agathos**, Good, contracted to **gath**; Gothic **goth** (god); German **gott**; Saxon **god** and **good**. In Webster's dictionary, (1828 First Ed.), a full page is devoted to defining the word **good** along with listing 52 shades of meaning. The primary meaning is given as extending, advancing strength; that which is strong, firm, valid. In the Hebrew Bible the word is **tobh** (pronounced tove, rhyming with rove), meaning good, well, beautiful, pleasing, pleasant, sweet, kind, benevolent, prosperous.

Now this gets us off to a good start, especially in view of the question, What (exactly) **is** goodness? We answer from Scripture, God's Word, that we know what goodness is. Philosophers, ancient or modern, will not accept this, for they have discovered (!) that nobody knows what goodness is. In Plato's **The Republic** there is Socrates, the narrator, and a half dozen or so forming a discussion panel, with spectators and auditors witnessing the

dialogue. The discussion begins with expressing opinions as to what is meant by "wealth," "blessing," "justice," "Good" and "evil." This first section of the book goes on for 45 pages attempting to define these concepts; but the conclusion of the matter, after all these pages, is that no one knows what these things, specifically, are. No one has been able to say what is justice, or truth or goodness. Plato refers to God as **To Agathon**, the Good. But he really does not know what is meant either by "God" or by "the good." I suppose this is one reason why they wanted to get rid of Socrates (via the bowl of hemlock), because he was, in teaching the youth, insisting that we really don't know anything. This was subverting the youth, to press the point that, for example, no one knows what justice is, and that it takes a really smart person to see this and admit it. Hence, no one knows what **truth** is, or what **goodness** is. For example, discuss with someone not a Christian the subject of "goodness," and you will find that that person may neatly express a lot of platitudes or relativities, but will be unable to state particularly and define **good** absolutely and antithetically to **evil**. Good and evil in his mind will be blurred, being practically two forms of the same vague thing. For, if the Bible is not accepted as the Word of God, then there is no way anyone can know what any of these virtues are. Then we fall into Agnosticism. So with the Bible in mind, we must still press for an answer to the question, What is goodness? Based on the Bible we answer, **Goodness is that virtue in God according to which He loves Himself as the superabounding source of all beauty and excellence.** Goodness in relation to His creatures is that perfection of God according to which He delights in His creatures, "is good to all, and His tender mercies are over all His works." (Ps. 145:9). Goodness is embraced in all God's attributes. When His goodness bestows favor, it is grace; when it brings deliverance to the miserable, it is mercy; when God fulfils His promise, it is truth; when it makes a man (Abraham) rich, it is bounty; when it defends the innocent, it is righteousness; when it pardons the penitent, it is forgiveness. These are all the manifold colors in the spectrum of spiritual light.

In God there is nothing but goodness, and from Him comes nothing but goodness. As with all His attributes, so His goodness is infinite. The psalmist in awe cried, "How great is Thy goodness!" (Ps. 31:19) But he could not say **how** great, and, indeed, that is impossible to say. God is immutably and eternally good. As to these essential attributes of His goodness, it is incommunicable. So that as to the essential attribute itself, God alone is good. What God is, as to His indivisible essence, cannot be communicated to the creature. But though in one sense goodness is what God is, in another sense it is what God gives. God displays His goodness to both good and bad men, but He bestows His goodness on His elect people only. This is the burden of an excellent old book of Rev. H. Hoeksema's, "God's Goodness Always Particular." But where today will one find a copy of this? To good and bad men God gives good gifts, such as sunlight, rain, the fruits of the earth, food, strength, health. But God's particular goodness, being spiritual, and, as God taught Moses, "all My goodness" consists in mercy, grace, faithfulness and forgiveness. **Mercy** is

particular goodness, for He shows mercy on whom He will, and will be gracious to whom He will (Ex. 33:19). "Truly, God is good to Israel" (Ps. 73:1), that is, the Israel of God. "For they are not all (the) Israel (of God) who are of (nominal) Israel." (Rom. 9:6). So God's mercy (goodness) is always particular since He has mercy on whom He will, and whom He will He hardens. (9:18). "The election hath obtained" the blessings of His goodness; "the rest were blinded." (11:7).

Some of the heathen philosophers called God **Optimus, Maximus,** the Best, the Greatest. But greatness without sweetness and beauty would not be the best, but rather some sort of monster. Many of the gods of the heathen have nothing of goodness in them; they are beastly, horrible, revolting, evil. So that not being good, they are no gods; they are nothings. Some of the philosophers said, "that is good which all seek to obtain." That would eliminate from the good God Himself, for there is none that seeketh after God (Rom. 3:11). That would eliminate the highest aim, which is the glory of God; for all seek their own, not the things of others (Phil. 2:20, 21, 4). The philosophers made the chief end of man man himself. Man is the measure of all things. That eliminates loving God with all our strength, soul and mind, for man by nature is prone to hate God and his neighbor. Nor do all seek the way of peace, for the way of peace have they not known. (Rom. 3:17). That which "all strive to obtain" is gratification of self, self-indulgence, with a vengeance, without hindrance of law or authority above man. (II Tim. 3:2; 2:10). That is not "good", but sin and conceptional annihilation of God. Modern men say good is that which is usable, useful as means that work now. There is no absolute, moral goodness, only that which is of practical value and worth today, whatever gets desired results. So a "good friend" is not one in whom the image of God is restored and reflected, but one who is agreeable, compatible.

The Psalter is a book full of God's goodness.

How great the goodness kept in store
For those who fear Thee and adore
In meek humility. — 81

O taste and see that God is good
To all that seek His face;
Yea, blest the man that trusts in Him,
Confiding in His grace. — 88

Communing in Thy holy house,
With good we shall be satisfied. — 166

The goodness of Thy house, O Lord,
The joys Thy holy courts afford,
Our souls shall satisfy. — 168

The year with goodness Thou dost crown,
Rich gifts in mercy sending down
To cheer the wilderness. — 169

God loveth the righteousness,
His goodness is sure,
He never forsaketh
the good and the pure. — 201

Because the Lord our God is good,
His mercy is forever sure. — 268

Praise ye the Lord, for He is good;
Give thanks and bless His name;
His lovingkindness changes not,
From age to age the same. — 290

The goodness of God is seen in our redemption, in that our Lord Jesus

Christ "was bound that we might be freed from our sins; He suffered innumerable reproaches, that we might never be confounded; He was innocently condemned to death, that we might be acquitted at the judgment seat of God; He suffered His blessed body to be nailed to the cross, that He might fix thereon the handwriting of our sins; He hath taken upon himself the curse due to us, that He might fill us with His blessings; and hath cried, My God! My God! Why hast Thou forsaken Me? that we might be accepted of God, and never be forsaken of Him." (Form for Administration of the Lord's Supper). How good! How beautiful! How sweet! Not a hanging, pending goodness, but an actually saving goodness!

Current Events and Comments

BIBLE STUDY — CONCLUSION

by Deane Wassink

We have spent some time in previous articles dealing with problems connected with our Bible study as well as principles and practices that will improve it. It remains for us to consider some additional tools for Bible study. We have previously discussed a good Bible and a good dictionary.

3. An exhaustive concordance for the Bible.

This is the third tool which every student of the Bible should have. The concordance lists the words of the Bible with references of all the places where each word is used, and an identifying quote from each text. Notice, I wrote "**all** the places where each word is used." There are many concordances that are not exhaustive, including the one in the back of your Bible. They are not complete tools. I would liken finding a particular text with them to chopping down a giant oak with a hatchet instead of an axe. You must have the tool to fit the job. If your job is to find a text through a single word you remember, you need all the places where that word is used shown in your concordance. If your purpose is to interpret Scripture with Scripture you must know all the different contexts in which a word or idea is used.

Though there are other concordances I would suggest either a **Young's** or **Strong's** concordance. Both have useful "extras" and an easy to read format. Once again, if you spend a little extra to get a better quality book, you will have a tool that will last for many years.

Every Protestant Reformed home should have (at least) a good quality Bible, a good dictionary, and an exhaustive concordance. These three are tools of the trade.

Recently another tool for Bible study has become accessible to the layman. The tool is a lexicon for Greek or Hebrew. A lexicon of the Bible is like a dictionary of the languages of the

Bible. It gives the basic meaning of the Greek or Hebrew word and then explains the meaning of the word in the various places it is used.

Previously this tool was of use only to the student of the Bible who knew Greek or Hebrew. Now, the Strong's concordance has been numerically coded to the Thayer's Greek lexicon and Gesenius' Hebrew lexicon. The result is that the Bible student can do a word study without knowing **any** Greek or Hebrew. Though I would certainly encourage you to learn Greek or Hebrew, I realize it is not practically possible for most of you. This combination of concordance and lexicon is a way for you to get to the original language of Scripture. Your minister can testify to the usefulness of a lexicon. In fact, he probably uses it to prepare every sermon he preaches. The only publishers of this set to my knowledge is Baker Book House of Grand Rapids, Michigan, though perhaps more companies have published their own sets.

If you recall, I wrote previously that the child of God **is** able to interpret the Bible **on his own**. This aid for getting to the original languages of the Bible should greatly help us carry out that principle of our heritage.

May God bless you as you study His Word. Study it yourself in order that you may have discernment in this evil day. Be like the Bereans who searched the Scriptures daily. God will use your study of His Word to enable you to stand in a day when many winds of doctrine are blowing. Then too, you will be strengthened for your place in the church of Christ as you take your place in the pew under the preaching of the Word and as you live your faith in your daily work.

II Timothy 3:16, 17: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, throughly furnished unto all good works.

GIVING

1. They gave Jesus _____ to drink when He was on the cross (Matt. 27:34)
2. God gave _____ tablets of stone (Exodus 31:18).
3. _____ gave bread and pottage to Esau (Genesis 25:34).
4. _____ gave her son to the Lord (I Samuel 1:9-11, 24).
5. God gave wisdom to _____ (I Kings 5:12).
6. _____ gave his daughter to be David's wife (I Samuel 18:27).
7. _____'s daughter gave a baby to his own mother to be nursed (Exodus 2:7-9).
8. _____ gave Benjamin 300 pieces of silver (Genesis 45:21, 22).
9. The _____ gave all she had as an offering (Luke 21:1-4).
10. Jonathan stripped off his garments and give them to _____ (I Samuel 18:4).
11. Abraham gave all he had to _____ Genesis 25:5).
12. _____ promised to give a tenth of all his possessions to God (Genesis 28:20-22).
13. _____ told God, "All that a man hath will he give for his life" (Job 2:4).

BEACON LIGHTS INDEX — 1984

Article	Author	No.	Page
-A-			
Abide With Me (CRIT)	BW	10	8
. . . And Reply	RSRH	7	14
An "I'm Still Wondering" Letter To My Grandchildren (ED)	JMF	9	2
As A Father Pitieth:			
I. Love	RDE	1	25
II. Part 2	RDE	2	3
III. Friendship	RDE	3	13
IV. Part 4	RDE	4	16
V. Reformed Child Rearing	RDE	5	3
-B-			
Begotten A King	RKH	10	4
Blessedness For the Persecuted	RJAH	4	8
Blessedness for the Pure In Heart	RJAH	2	14
Blessed Peacemakers	RJAH	3	10
Bible Studies (CEC)	DW	1	8
Bible Studies (CEC)	DW	5	16
Bible Studies - Conclusion (CEC)	DW	10	17
Brotherly Love (Discussion Outline)	SK	6	10
Brotherly Love Summary	JP	8	16
-C-			
Calling of the Teacher in the Face of Philosophy and Vain Deceit	KB	3	15
Christians in the Nuclear Age, The	KF	3	15
Christian Involvement in Moral Action Movements (Discussion Outline)	RBW	6	12
Christian Involvement in Moral Action Movements (Summary)	RR	8	14
Christ Is Born - So Sing	MH	10	3
Convention Impressions	KDV	8	21
Convention Reflections	JF	8	20
Convention Speeches - Theme: Walking In Newness of Life			
I. The Idea	RJS	8	2
II. Yielding Ourselves to God	PRD	8	6
III. The Fruit	RMJ	8	9
-D-			
Depression	RJS	1	2
Discussion Outlines for I Samuel			
I. Chapters 9 and 10	RRH	1	18
II. Chapters 11 and 12	RRH	2	9
III. Chapters 13 and 14	RRH	3	20
IV. Chapters 15 and 16	RRH	4	23
V. Chapters 17 - 19	RRH	6	14
-E-			
Earnestly Contend For the Faith (TVE)	RRCH	1	15
Education, A Preparation For Life (Discussion Outline)	CT	6	7
Education, A Preparation For Life (Summary)	MW	8	15
Enthusiasm for Covenant Instruction	DR	7	11

Article	Author	No.	Page
-F-			
Focus on Christian Women:			
The Joy of a John (A Gift)	CB	7	7
The Joys of Conception	CB	6	18
The Joys of Submission	CB	9	9
The Joys of Deepening Communion	CB	10	6
Fruit of The Spirit, The	RCJH	9	5
-G			
God's Being (TVE)	RRCH	3	7
God's Eternity (TVE)	RRCH	5	8
God's Goodness (TVE)	RRCH	10	14
God's Knowledge (TVE)	RRCH	9	12
God's Omnipotence (TVE)	RRCH	7	3
God's Omnipresence (TVE)	RRCH	6	4
God's Promised Gift to Mothers, Legacy to Daughters	DE	5	11
God's Sovereignty (TVE)	RRCH	4	5
-H-			
Hannah's Prayer for Motherhood	RSRH	5	1
Hated Without A Cause (PS)	RDK	10	10
High School Girls and Careers	PHH	1	22
Honoring the Hoary Head (PS)	RGL	1	6
-I-			
Index of the 1984 Beacon Lights	BL	10	19
Importance of Attending Society, The	BK	9	21
-J-			
Joseph, The Beloved Son (PS)	RDK	4	11
-L-			
Las Vegas, Lotteries, Sweepstakes, and Betting (CEC)	JK	3	2
Letter to a Friend	FQKH	5	17
Linen Bonds - or Shroud? (TVE)	RRCH	2	11
Loving Your Wives For Christ's Sake (CRIT)	BK	6	16
Look At Selfishness, A (CRIT)	BW	7	9
-M-			
Mercy for the Merciful	RJAH	1	10
Modern Times (ED)	GN	6	1
-N-			
Needing God's Salvation (ED)	GN	10	1
-O-			
One-Of-A-Kind-Teen's (CRIT)	BW	5	6
-P-			
Proverbs for Young Pilgrims: Who is Creative (ED)	EL	7	2
Proverbs for Young Pilgrims: On Reproof (ED)	EL	1	1
Proverbs for Young Pilgrims: Thinking Christians (ED)	EL	3	1
Power of Christ's Resurrection In Our Life	RWB	4	14
Protestant Reformed Teacher Goes to Ulster	JL	9	16
-R-			
Reformation Day Thoughts	RGL	9	18
Resisting Temptations (CRIT)	BK	3	18
Response . . .	BVS	7	13
Role of the Teacher in the Face of Vain Deceit, The	AH	2	17

Article	Author	No.	Page
-S-			
Social Security (CRIT)	DW	4	18
So Simple, Yet So Demanding (CRIT)	BW	1	13
-T-			
Time	RRH	2	7
Time (Continued)	RRH	3	16
Topical Bible Study	RBW	2	5
-U-			
Unto the Hills (Poem)	SP	4	21
-W-			
What Awaits Us Tomorrow?	RCH	1	20
Why Did This Happen To Me? (ED)	DH	2	1
Wondering Letter to My Grandchildren, A (ED)	JMF	4	1
Word of Introduction, A	RCH	3	5
What's Happening	PF	1	26
What's Happening	PF	2	20
What's Happening	PF	3	22
What's Happening	PF	4	25
What's Happening	PF	6	20
What's Happening	PF	7	15

AUTHOR'S KEY

CEC - Current Events and Comments
CRIT - Critique
ED - Editorial
PS - From the Pastor's Study
TVE - Truth vs. Error

AH - Amy Huisken
BK - Bernie Kamps
BL - Brenda Langerak
BVS - Bruce Van Solkema
BW - Ben Wigger
CB - Carol Brands
CT - Chuck Terpstra
DE - Mrs. Dena Engelsma
DH - David Harbach
DR - David Rau
DW - Deane Wassink
EL - Ed Lotterman
FQKH - Francis Quek Kok How
GN - Gary Nienhuis
JF - Mrs. Jack (Judie) Feenstra
JK - John Kalsbeek Jr.
JL - Jack Lenting
JMF - John M. Faber
JP - Jane Pastoor
KB - Karen Bulter
KDV - Kathy De Vries
KF - Ken Feenstra
MH - Mary Haak
MW - Myrna Westra
PHH - Prof. H. Hanko
PRD - Prof. R. Decker
RBW - Rev. B. Woudenberg
RCH - Rev. C. Hanko
RCJH - Rev. Carl J. Haak
RDE - Rev. D. Engelsma
RDK - Rev. D. Kuiper
RGL - Rev. G. Lubbers
RJAH - Rev. J. A. Heys
RJS - Rev. J. Slopsema
RKH - Rev. Ken Hanko
RMJ - Rev. M. Joostens
RR - Rich Rietsma
RRCH - Rev. R. C. Harbach
RRH - Rev. R. Hanko
RSRH - Rev. S. R. Hauck
RWB - Rev. W. Bekkering
SK - Steve Key
SP - Sue Porte

I do not know, I cannot see,
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's fall.

I know the hand that hath me fed,
And through the year my feet hath led;
I know the everlasting arm
That hath upheld and kept from harm.
I trust Him as my God and Guide,
And know that He will still provide.

I know not where His hand shall lead,
Through desert wastes, o'er flowery mead;
Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to His goodly land.

Farewell, Old Year, with goodness crowned,
A hand divine hath set thy bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.

Anounymous

0147 09
ARIE GRIFFIOEN
1392 SU-LEW S.W.
GRAND RAPIDS MI 49504