BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

VOLUME XLVIII NUMBER 6

June - July 1989

FAMILY COMMUNICATION

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

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

NEWS EDITOR: Ruth Bleyenberg
3581 Peck, Grandville, MI 49418

ADDRESS CHANGE: POSTMASTER:
Joel Zandstra, 6157 Balsam Dr., Hudsonville, MI 49426

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

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The **Beacon Lights** is available on cassette tape. Write to Dirk Westra, 1880 Elizabeth Lane, Jenison 49428

Scholarship Fund Treasurer: Howard Pastoor, 5511 Bauer Rd., Hudsonville, MI 49426

COLLECTIONS: Doug Dykstra
7928 Parklane, Jenison, MI 49428
Subscription Price $5.00

SUBSCRIPTION DUES: MICHIGAN
Lisa Van Koevering
3810 100th Ave., Zeeland, MI 49464
OUTSIDE MICHIGAN: Pam Kuiper
4127 40th Ave.
Hudsonville, MI 49426

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Editor's Notes: June - July

by David Harbach

Are you going to the Convention? I hope you are! The speeches on "Contentment" ought to strengthen us for life in today's world. The speeches given by three outstanding speakers, are on the serious side of life: suffering, self-denial and under authority, which alone will make it important to attend the convention. Also included with this issue are two of the three outlines for the discussion topics for the week: the body, the temple of the Holy Spirit, and family communication. These activities alone make you want to be at the convention. And yet there is more. the fun stuff, which you can read about elsewhere in this issue, which will make for an exciting convention.

Gramps has five stories for you to read about Sam, Tom, Ned, Amy and Ann. Meet these five young people and decide which of them you would want to be your friend

Article III, Immersion, Children, and the Lexicons, continues the discussion about baptism with the imaginary Pastor Muller, Charles, and Melvin, a friend of Charles. Rev. Harbach continues to provide us with interesting information regarding our baptism form.

Ruth Bleyenberg again provides us with church news. Her faithfulness in writing the news is something we cherish and as a result we look forward to reading about what's happening in our churches. Ruth and the staff would like to see all of our churches covered in the B.L. but that can only happen if all of our churches provide her with bulletins.

As of this writing Prof. Hoeksema continues to decline physically. Our love goes out to him, Mrs. Hoeksema, and family during this time of suffering. The scriptures express our Christian love in these words found in II Corinthians 5:1-8:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Editorial

AN IMAGINARY LETTER TO MY GRANDCHILDREN

by John M. Faber

Dear Grandchildren:

This letter is going to be a bit different. I will tell you five stories, all imaginary. Now then if you will imagine these stories to be true, we will get along quite well.

Story #1. Once there was a schoolyard bully who liked to trip boys and girls whenever possible. Just to see them fall down would give him so much pleasure that he would double up with laughter. One time he concocted a sure-fire plan to achieve his purpose. He secretly stretched a fine wire between two trees about ankle high from the ground. Then he would go to the far side and kneel down as if he were in trouble. And then he would call to a boy on the far side, "Hurry over here, come and help me." Of course the boy would run to his rescue, but **Whoosh**, he would fall headlong upon the ground. That he did, and skinned his knees and hurt his hands; but the bully, let's call him Sam, just laughed his head off. I tell you Sam was a bad character!

Story #2. Then there was a girl, let's call her Ann, who was always spending money. She usually had a supply of candy in her desk to munch on. And one time she came to school

with an expensive scarf on her neck. At once the girls knew she could not afford it on her allowance. They talked about it, and finally one of them asked how she could do such things, or if her allowance had been increased. She laughed and said, "Well, that's quite easy if only you know how. Would you like some extra money, too? Of course the girls were interested and asked her to tell them the secret. Then Ann said, "when my Dad empties his pockets, he lays the money on the dresser top. Then I sneak in and help myself to a few dimes or a quarter. Or, when my Mom sends me to the store for her and gives me money for it, I come back, lay the money on the kitchen counter and say, 'here's the change', and keep part of it back in my pocket. Sometimes I keep back some of my collection money for catechism my Dad gives me, or keep the dime my Mom gave me for Sunday School. There's nothing to it. Then with a sly smirk she says, "try it sometime, and if they notice something you say, 'maybe I made a mistake.' " Quite a character, you will admit.

Story #3. There was once a boy, let's call him Tom, who was, as they say, a born liar. He would tell the most fantastic tales, and when challenged as to their varacity, would say, "I swear it on a stack of Bibles." One time he told that his uncle had won a million dollars in a lottery, and that he was going to take Tom's family on a round-the-world-trip next summer. It wasn't true at all; when it was found to be a lie Tom just shrugged it off, and said that he had better tune down his tall tales somewhat. Another time he came to school with a new bike and he told the kids that his Grandpa gave it to him for the good grades he had on his report card; again it was a big lie, for he borrowed the bike from a cousin in order to fool his classmates. It got so bad that people would not believe him even if he told the truth because of his reputation as being a liar. What a bad character he had!

Story #4. Once there was a girl, let's call her Amy, who loved to whisper stories about a mutual friend. They were usually malicious stories. To her it was no fun to tell true stories. No, they had to be rumors of wrong doing on the part of that friend. One time she whispered that the Preacher's son, only twelve years old, was trying out drugs. She said she had seen him behind their barn smoking a hand-rolled cigarette; and that it did not small like tobacco, so it must be marijuana. Oh, she peddled the most awful stories of wicked doings by her friends. None of which were true, of course, but she seemed to enjoy the reaction of her hearers. What a bad character she was!

Story #5. There was this boy, Ned, who was a habitual law-breaker. He was old enough to drive a car, and he would boast of running a red light when no other car was about to cross in front of him. Or, of the time he put a slug in a parking meter to save a quarter; or, of making an illegal left turn whenever possible; or, of the time when he saw a policeman having a cup of coffee in a corner restaurant, and Ned placed a chuck of broken concrete in front of the left rear wheel. The officer got a radio call to hurry to an accident scene and responded at once. He jumped out of the place, leaped into his patrol car, and gave it the gun. But the blocked wheel caused the cruiser to leap the curb smashing the wall and front window of the restaurant. That suited Ned to a "T". That boy was a habitual law breaker. What an evil

character he was.

Of course, we agreed on that, all these stories were imaginary, the people's names are also imaginary. They all had evil characters. But no wonder. Look back to their names and notice the initial of each in the order given. Sam, Ann, Tom, Amy, Ned. Spell them out and you get Satan. That's right, Satan is behind all such behavior. Satan is The Liar from the beginning (remember Eve and the lie she believed). Satan is always trying to trip people so that they will fall into sin. Satan is an expert rumor monger. Satan is, and always will be The Law Breaker. Satan is the Deceiver!

I wonder how strong our Christianity is. Would we dare to call any one of those Sams, Anns, Toms, Amys, or Neds Satan? We may upon the best of Scriptural grounds. Remember the Apostle Peter, one of the three best friends of Jesus: Remember that when Jesus was predicting that in Jerusalem he would suffer many things of the rulers, and even to the extent that he would be killed? Then Peter said to Jesus, "no, no, you must not do that, you must not go to Jerusalem then." And Jesus recognized who was behind the temptation and said, "Get thee behind me, Satan."

I would suggest to my grandchildren whenever any of the five above mentioned "friends" try to tempt you in any realm, tell them to scoot! Get behind me you back biters, you law breakers, you tempters. When you are sure they are tempting you, you may, in your mind, call them Satan, even if you do not say it aloud. And you can tell them to get behind you: the easy way is to turn your back to them and walk away. Satans there are lurking around corners waiting to trip you. Now for a final warning: Be sure that you never are such tempters yourself. I sure would hate to have Jesus call me, or any of my grandchildren Satan!

Love Gramps.

Discussion Topic
THE BODY: A TEMPLE OF THE HOLY SPIRIT

by Pastor Steven Key

The above-named theme is taken directly from Paul's epistles to the Corinthians, in I Corinthians 6:19 and II Corinthians 6:16. Besides these two passages where the Apostle speaks with reference to the individual Christian, the Church of Christ is also referred to as God's temple in several passages.

Concerning this figure of a temple, we must notice a couple things in particular.

In the first place, a temple is connected with the presence of God and therefore with redemption through the blood of Christ. An unspeakable wonder it is when, in the moment of regeneration, the Lord enters a sinner

by His Holy Spirit as He entered Solomon's temple and filled it with His glory! Think of it—what made that temple sacred? Not its gold, but the presence of Him Who came into it. What makes you a saint? Not mere head knowledge, church membership, or certain intellectual convictions; but the presence of Christ with you. The knowledge of His presence will fill you with awe, and make you desire to walk in that Scripture: "Stand in awe, and sin not."

In the second place, this figure of a temple speaks of holiness. The word "temple" here designates the house of the temple, i.e., the holy and the most holy place. The temple is holy, set apart unto God, because you are His. And that the Holy Spirit dwells in you as a temple means that He reveals God to you as the Holy One Who hates sin and Who pardons sin only through the atoning sacrifice of His own Son. Therefore, when you and I lay hold of this truth that our bodies are the temples of the Holy Spirit, we stand face to face with Christ. You are the temple of the Holy Spirit only because you are one with Christ. "Ye are not your own." Else that body of yours remains the tabernacle of the devil, filled with all kinds of abominations. Much more could be said about this concept, of course. But this will be enough for our purpose.

For a discussion topic, however, it is our intention to consider the application of this concept to several areas, including the use of alcohol, illicit drugs, tobacco and smoking, and those sexual activities that are all included under the scriptural term "fornication."

Because the passage in I Corinthians 6:19 (where our theme is found) is written in the context of an admonition to flee fornication, we shall consider that first. It is fitting in your preparation for this discussion that you meditate upon the seventh commandment and its exposition in our Heidelberg Catechism. I quote Lord's Day 41: "What doth the seventh commandment teach us? That all uncleanness is accursed of God: and that therefore we must with all our hearts detest the same, and live chastely and temperately, whether in holy wedlock, or in single life. Doth God forbid in this commandment only adultery and such like gross sins? Since both our body and souls are temples of the Holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice men thereto." With all the temptations you face as God's young people, temples of the Holy Spirit, there is much you could discuss in your consideration of this topic alone.

Finally, this introduction must also take into account the relationship between our bodies as temples of the Holy Spirit and these various other temptations to God-dishonoring activities which desecrate the temple of the Holy Spirit. Again, I call your attention to the Heidelberg Catechism, this time the exposition of the sixth commandment as found in Lord's Day 40, and particularly question and answer 105: "Q. 105 What doth God require in the sixth commandment? A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbor, by myself or by another; but that I lay aside all desire of revenge: also, **that I hurt not myself, nor wilfully expose myself to any danger**. . . ." Your life is not your

own. Your body is the temple of the Holy Spirit. And you have no right to destroy it! That means specifically that you shall not commit **self**-murder by abuse of the body through **any** means—through overeating, which the Bible calls gluttony, through excessive alcoholic intake of any kind, through the use of illicit drugs, and the addictive use of tobacco and smoking.

My youthful brothers and sisters, we need to be honest with the truth that our bodies are temples of the Holy Spirit, and that God's law is not some vague code of rules that we can get around! When it comes to a specific point of application, we very conveniently rationalize away the arrow of God as it strikes us in the words "Thou shalt not kill." No, that law does not impose upon our walk in Christian liberty, not at all. But we have to face that law honestly and spiritually as it **hammers upon** the specific point of our own carnal inclinations!

And most importantly, we have to live in the consciousness of what God has done for us in the work and life of His Son, our Lord Jesus Christ. For only when you see what Christ has done for you will you look at His law with a fervent desire to live in thankfulness according to that law. Moreover, your Sovereign-Friend is with you always by His Spirit Who lives in you. Do you remember that He is in you even now? Only in the consciousness of Christ's constant presence in you will you confess that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

QUESTIONS FOR DISCUSSION:

1) How do we build and maintain our temples as temples of the Holy Spirit?
2) What effect does the truth that our bodies are the temples of the Holy Spirit have upon our relationships together?
3) In what concrete way do you flee fornication?
4) How can you stand up to the temptations of drug use and alcohol abuse?
5) In the light of Scripture's teaching concerning your body, and the knowledge we have today of the effects of smoking, why do Christian young people take up this addictive habit?
6) How could your brothers and sisters in the faith (including parents and elders) help you in maintaining your temple as a temple of the Holy Spirit?

Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

- John Bunyan

That which begins not with prayer, seldom winds up with comfort.

- John Flavel

When people do not mind what God speaks to them in His Word, God doth as little mind what they say to Him in prayer.

- Wm. Gurnall

Discussion Topic
FAMILY COMMUNICATION

by Rev. Charles J. Terpstra

I. INTRODUCTION
   A. Communication is an important and necessary part of our lives.
      1. By communication in this outline we mean the interpersonal activity of passing information, exchanging ideas, expressing thoughts and feelings through speech, ie., by talking.
      2. All human relationships in its various spheres depend on this activity. Relationships in the work place, in government, in the church, and in the school are built around the ability to communicate.
      3. This is true also in the family. The Christian home is and must be a place where communication flows freely between parents and children, and between children and children. The covenant family depends on this.
   B. Many if not most of the problems that arise in the Christian family stem from a lack of or a weakness in communication.
      1. This is true of husbands and wives. It is also true of parents and children, especially teenagers. Are you able to cite examples from your own experience?
      2. For this reason it is important for you to discuss this topic. (As you can tell by now, the focus of this outline is on communication between parents and their YP, not between you YP and your brothers and sisters. If you want to include that aspect, and have time, you certainly may).

II. THE FOUNDATION
   A. COMMUNICATION IS ROOTED IN GOD'S COVENANT OF GRACE WITH US.
      1. God is the God Who communicates to us in His covenant.
         a. God has revealed Himself to us as our Friend, and He has made us His friends and taken us into His fellowship.
         b. And in this relationship there is communication between us. Friends talk, and that is what takes place between God and us, cf. Ps. 25:24; Gen. 18:17ff.
      2. This covenantal communication is two-sided.
         a. God has spoken and continues to speak to us.
            1) What does He say to us? How and by what means does He communicate to us? What must be our attitude in receiving this speech?

2) You may find your own biblical references.

b. And we in turn talk to Him.

1) What do we say to God, and how is our speech to Him related to what He says to us? How and by what means do we communicate with God? What is to be our attitude in talking to God?

2) Again, you may look up your own Bible passages here.

B. THE COVENANT FAMILY IS A REFLECTION OF THIS COVENANT.

1. Our family life, our relationships in the home are and must be patterned after God's covenant with us. What does that mean practically?

a. First, that we understand that our relationship with our parents is one of friendship.

1) They are our friends in Christ and we are their friends in Christ.

2) Is that the way you view your parents? What does that say to the so-called "generation-gap"?

b. Second, that in this relationship of friendship there must be communication between us.

1) Friends talk! They open up to each other! They share!

2) You do that with your friends outside the family. So it must be within the family between you and your parents.

2. That communication is two-sided - just as in God's covenant with us.

a. On the one hand, our parents speak to us.

1) In what ways do they do this?

2) What must parents communicate to you as YP? In terms of instruction and discipline? In terms of wise counsel and advice?

3) What must be your attitude in receiving their speech? Do you listen to them?

b. And on the other hand, you speak to your parents.

1) How much do we talk to our parents? Is there openness between us? Do we feel free to speak to them?

2) How does our conversation differ from theirs? What should you be talking about with your parents, what should you communicate to them? Is our conversation merely on the level of the natural, or does it often rise to the level of the spiritual? In other words, are you able to talk about spiritual things with your parents?

3) How much do you tell them about yourself and your needs, about your problems and struggles? How much should you?

III. THE EXPRESSION

A. IF THERE IS GOOD COMMUNICATION IN OUR HOMES THIS OUGHT TO BE EXPRESSED CONCRETELY. CONSIDER THIS EXPRESSION FROM THESE VIEWPOINTS.

1. First, with regard to the "when" of good communication:

a. Should there be set times for us to talk in the home?

1) Discuss what times in your family life would be good for

speaking to one another - at the supper table, before bedtime, etc.

2) Are there disadvantages in having such set times? Should parents be ready and willing to talk with us anytime?

b. How often should there be times of free communication between you and your parents?

1) Daily? Twice a week? Twice a month?

2) How often do you sit down and really talk with your father or mother, or both?

2. Second, with regard to the "how" of good communication:

a. Perhaps the chief mark of our communication must be truthfulness, cf. Eph. 4:15, 25. The book of Proverbs repeatedly stresses this. Look up some verses for proof.

1) Discuss why this is so necessary for good communication in the home. What does it contribute to (trust, etc)? Why does its opposite (lying, dishonesty) destroy good communication?

2) What effect does this mark have on what we talk about with our parents and how much we tell them about certain things that we struggle with or are tempted by or have heard about concerning other YP?

b. Further, good communication must also be characterized by and expressed in proper attitudes.

1) There must be **respect** on your part for your parents. How do you express that? What does this have to say about the way we receive their talk to us and the way we talk to them?

2) There must also be **love**. How is Christian love going to determine the way in which you express good communication with your parents?

B. IN THIS CONNECTION WE MAY ALSO CONSIDER SOME PROBLEMS OR SINS WHICH HINDER GOOD FAMILY COMMUNICATION.

1. On the part of parents:

a. Some of the problems and sins I see (in myself too) are (you may discuss the reality of these in your situation):

1) They don't take the time to listen to YP and their needs.

2) If they do listen to us, they don't take us seriously and they make light of our struggles.

3) They don't offer us good counsel and wisdom. YP need more than just a shoulder to cry on; they need help.

b. Are there others that you are aware of and maybe have witnessed first hand?

c. What must be your response to the sins and weaknesses that you see in your parents with regard to your communication with them?

1) Are you able to go to them and talk to them about **these** things too?

2) Do you pray for parents - for forgiveness for them and for grace to be given them so that they may be able to communicate with

you?

2. On the part of YP:
   a. You too can and often do fail to express good communication with your parents. Some of your sins and weaknesses might be:
      1) A failure to open up to your parents. What might be some of the causes of this (anger, jealousy, lack of trust)?
      2) Responding to your parents' talk with an unsubmissive or indifferent attitude. What should be done about this?
   b. What other ones are manifest in your life? What other sins work against good communication?

IV. THE BLESSINGS

A. THERE ARE MANY BENEFITS TO BE GAINED FROM GOOD FAMILY COMMUNICATION.

1. Some of these are:
   a. The development of a better relationship with our parents.
      1) Being able to talk openly to one another serves to make the bond between us tighter and stronger.
      2) How is that of particular help to you in the adolescent years? Do you think you need that strong relationship during these years?
   b. Communication brings happiness to the Christian home.
      1) In this kind of an atmosphere we experience joy and peace.
      2) All of you want a happy home life, don't you?
   c. A greater respect for parents on your part.
      1) If our parents are open to us, and we are able to talk freely with them, we gain respect for them.
      2) Some would say that if we get too close to our parents through open communication, respect is lost. Do you agree with that? Why or why not? Is there a danger here?
   d. The ability to confront and handle differences and difficulties better.
      1) Can you see why this blessing follows?
      2) Do you consider this important?
2. Can you name some more benefits of good communication in the family?

B. A CLOSING WORD

1. How strongly do we desire these blessings?
   a. Do you want a good relationship with your parents? Do you want to experience good communication? Are you committed to these things?
   b. I trust that as Christian YP you do want this and do have this commitment. Am I right in that?
2. Good family communication is hard work and requires much effort on our part.
   a. What should we be doing as we strive for good communication? On Whom should we be depending for help and grace? For whom should we be praying?
   b. Do this - and enjoy the blessings of good family communication!

Truth Vs. Error
III. IMMERSION, CHILDREN AND THE LEXICONS

by Rev. Robert C. Harbach

Note: This is Article III in the Series: I. Immersion in the Baptism Form, II. Incorporation Into Christ. A discussion follows between Pastor Johann Muller, Charles Fessler, a catechumen, and Melvin Rausch, Charles' Baptist friend.

Charles: Pastor Muller, today I've brought with me my friend Melvin, who is a member of Berachah Church. He has some questions and problems centering around the teaching of the lexicons on the Greek words bapto and baptizo.

Pastor M: Welcome aboard, Melvin. Good to have you here. Tell us about some of those lexicon problems of yours.

M.R.: Pastor Muller, I've brought along copies for each of us of this little four-page tract, put out by our Berachah Church, where, about once a month a sermon is preached on the mode of baptism from the immersionist point of view.

Pastor M: Allright, go ahead, Oh, I see that this tract deals with the immersionist mode of Baptism as allegedly supported by the lexicons. Now, what's your problem in this connection?

M.R.: Well, sir, we can all see from this tract that the contention is that the Greek word **baptizo** according to the lexicographers means "to be submerged, or immersed." The first lexicographer mentioned is "Donnegan—Baptizo: sumberge."

Pastor: Let me list these lexicographers on the blackboard, Melvin, in a left-hand column, and then on the right additional quotations which should be included. Okay?

Here we go: "Donnegan - Baptizo: submerge." But this lexicographer also has, which the tract does not include, "Bapto: to dip, to plunge, to wash, to dye, to color, to draw water."

M.R.: Really? That's all in Donnegan's lexicon?

Pastor: Oh, yes, certainly. Next your tract has "Robinson - Baptizo: to dip, to sink, to immerse." But Robinson also adds, which your church does not take cognizance of, "to wash, to lave, to cleanse by washing."

Now let's just go on to the third. "Greenfield - Baptizo: to immerse." What your church's tract neglects to tell us is that Greenfield also adds the lexicographical meaning, "to cleanse, to wash."

M.R.: Oh! well then what is found in the lexicons is not by any means given fully?

Pastor: Not by a long shot! Here, let's each have a copy of this sheet I've prepared and check out a list of the eminent lexicographers your church

could have listed.

1. **Scapula**, a Greek lexicographer of almost 200 years ago. He defined **baptizo:** "to dip, to immerse, to submerge, to overwhelm with water, **to cleanse, to wash.**"

2. **Henry Stephens** (d. 1598) has, "Baptizo: to dip, to immerse, to submerge, to overwhelm with water, **to cleanse, to wash.**"

3. **Shrevelius** (d. 1667): Baptizo: to dip, **to cleanse, to wash.**

4. **Robertson's Thesaurus**, one of the most accurate of dictionaries, printed 1676, Baptizo: has only the two meanings, to dip, **to wash.**

5. John G. Suicer, Thesaurus published 1683, Baptizo: immerse, submerge, overwhelm with water; **to cleanse, to wash.**

But (Pastor speaking) before we go any further, (and there are many more lexicographers available for our consideration), let me tell you of the time I had the privilege of being present at a Dunker baptism. I asked an elder there, "When you take in members from another church, do you insist that they must be baptized again?" "No," he replied, "not if they've been baptized by trine immersion **forward**! But if they've been immersed once forward, and twice backward, say—or merely backward—or by any other method—then we do!" I asked, Why? Why do you immerse forward, while other churches do it backward? He smiled, "The only reason I can think of for immersing backward is that people usually are buried on their backs, and baptism is supposed to be the burial of sin. However, when a person's drowned, he lies face forward in the water, doesn't he?" I nodded. "Well, we don't want the devil Sin to rise again, and so we drown him by immersing forward!"

Charles and Melvin: Looking at one another snickered, then cracked up in uproarious laughter.

Pastor (laughing): Now let's get back to the lexicographers.

6. **Hedericus**, published in 1722 - Baptizo: to dip, to immerse, overwhelm with water, **to cleanse, to wash**, to baptize. . . .

7. **Schoetgen's** Lexicon, 1765, to dip, to immerse; . . . to cleanse, to wash, to pour profusely upon.

—. **Bretschneider** - Baptizo: often "to dip into," often "to wash," simply "to cleanse."

9. **Schleusner** - Baptizo: to immerse as to dye, to dip into water. However it is never used in the New Testament but in the sense, "to cleanse, to wash, to purify with water."

Melvin: Then the lexicons really do not support the immersionists, do they?

Pastor: No; that's correct. They do not.

10. (Going on!) **Parkhurst** has "dip," and "immerse" among his definitions of **baptizo**; but also has "to wash with water in token of purification."

11. **Robinson** gives baptizo's **classic** use as **dip, immerse**; but in the New Testament it is never so used. The sense of the New Testament usage he confines to **washing, cleansing, bathing.**

Charles: Pastor, by "the classic use" is meant the secular Greek classics, such as the Greek writings of Polybius, Plutarch, et.al.?

Pastor: That's right. The next is,

12. **Parkhurst** - Baptizo, to dip, to immerse, to **wash, to purify**.

13. **Pickering** - Baptizo: to dip, to immerse, to **wet, to wash, to cleanse.**

Pastor: Hold on now! Just two

more!

14. **Dunbar** - Baptizo: to dip, to immerse, to sink, to soak, to **wash.**

15. **Liddell and Scott** - to dip repeatedly, to dip under, to bathe, to wet, to pour upon, to drench, to overwhelm. Well, this is not all, as far as the lexicons are concerned; but surely this is enough.

Charles: Well, I should say so! Pastor, here in the lexicons is a **great** body of true, accurate definitions.

Melvin: And to think that this Berachah Chruch tract quotes only **partially** from **three** lexicons!

Pastor: Well, you can see that the lexicons do not support the idea that baptizo means "I dip", and that it **always** means "to dip all over." One cannot **understand** Classical Greek usage by limiting the meaning to only one word. **Dip** cannot be meant where **wet** is meant. For example, in Dan. 4:33, Septuagint version, written in Greek, Scripture says, "his (Nebuchadnezzar's) body was wet (baptized with the dew of heaven." His body was not **dipped** in dew, but **wet** with dew.

Melvin R.: Wow! Then how dare the ministers in Berachah Church claim, as they do in their tract, that "**all** the early defenders of Christianity taught that nothing but immersion was baptism"?

Pastor: Not even **the** Baptist authority, Carson, would go that far. He stated the truth when he wrote, "I have **all** the lexicographers **and** commentators against me in this opinion" - that **baptizo** means nothing but a modal and total immersion!

Pastor: You are grown up young people, but even children can understand that the lexicons do not limit the meaning of the word **baptizo** to "immerse and to nothing else."

Melvin: But our Berachah Church teaches that "every **child** knows that **immerse** has but one literal meaning, and that no sophistry can blind his understanding."

Pastor: Then listen to a parent who says, "Child, you are entering on your education, so I tell you to be **immersed** in your books." Later the parent checking on the child's study progress, finds the child answering from under a pile of books, "her I am, father!" "What are you doing there?" he is asked. He replies out from under his inundation in books, "You told me to be **immersed** in my books; so here I am, under a pile of them!" But child, don't you know that "immersed in books" means to be thoroughly engaged in their study? "Oh, no, sir! Every child knows that 'immerse' means **put down in and under**, and nothing else. I read it in the Baptist Herald. No sophistry can blind my understanding."

Pastor: So, my young friends, though **baptizo** in the lexicons has the meaning of immerse in the **Classics**, yet it also has many other meanings, as to **cleanse, purify, wash,** etc. But in Scripture 'baptizo' NEVER means to immerse; and though there are in Scripture words for the idea of immersion, they do not refer to **'baptism!**. . . . Like some proof for that? Then do a little homework and read in John Owen's Works, Vol. 16, page 267 on Matt. 3:1, 6, 11, 14, 16.

You can do more than pray, after you have prayed, but you cannot do more than pray until you have prayed.

- John Bunyan

WHAT'S HAPPENED

by Ruth Bleyenberg

SOUTHEAST, Grand Rapids:
1. The sacrament of baptism was administered to Emily Grace Kuiper, daughter of Don and Gail Kuiper, and to Robert Frederick Westhuis, son of Henry and Arlene Westhuis.
2. Mr. and Mrs. Jim Noorman were blessed with a baby girl, Elizabeth Jane, on April 7.
3. We rejoice to receive back into the fellowship of our churches and this congregation Mr. and Mrs. Dewey Lont. Their membership papers come from the Free Reformed Church.
4. Mr. and Mrs. Dan Kamphuis have been gifted with the birth of a son, Jarrod Adam.

SOUTH HOLLAND, Illinois:
1. Miss Mariel Peterson and Glenn Grevengoed were married Saturday, March 25, at our Southeast Prot. Ref. Church in Grand Rapids.
2. The sacrament of Holy Baptism was administered to Zachary Lammert Lanting, son of Mr. and Mrs. James Lanting, on April 2.
3. We extend congratulations to Mr. and Mrs. Lewis DeJong who were blessed with the birth of a son, Kurt Randall.
4. Mr. Duane Bruinsma and Miss Mary Lenting were united in marriage on Friday, April 7. Our prayer is that God may be with them as they begin their life together and continue their walk in the fear of the Lord.
5. An Easter singspiration was held on the evening of April 2.
6. At their request, the membership papers of Prof. and Mrs. David Engelsma and five of their children were sent to our First Prot. Ref. Church.
7. The consistory received the membership papers of Rev. and Mrs. Charles Terpstra and their five children from Pella Prot. Ref. Church.
8. A combined meeting of Bethel, Peace, and South Holland Prot. Ref. Church societies was held in the chapel of Illiana High School.
9. The public confession of faith of Rebekah Haak took place on the evening of April 23.
10. Mr. and Mrs. Dieth Vooys were blessed with the birth of a boy, Laurence Cornel, on April 20.

SOUTHWEST, of Grandville, MI:
1. The membership papers of Bryan Van Baren and Nancy Van Baren have been transferred to the Bryon Center Prot. Ref. Church.
2. The Easter Singspiration was held at Southwest on March 19.
3. The membership papers of Marcia Van Baren have been transferred to the Byron Center Prot. Ref. Church.
4. The membership papers of Mrs. Kim Critchlow and her baptized son have been transferred at her request to the Southeast Prot. Ref. Church.

DOON, Iowa:
1. The membership papers of Mr. Darlo Zeutenhorst and Cyndi Boonestroo were sent to their homes at their requests.
2. The Young People's Society sponsored an Easter Singspiration on March 26.
3. Dedication of their new organ took place on Wed., April 5.

HULL, Iowa:
1. Mr. and Mrs. Nelson Oostra were blessed with the birth of a baby girl, Katie Lynn, on April 9.
2. Mr. Jeff Andringa and Miss Rosie Hoekstra were united in marriage on April 7. May the Lord bless them as they begin their life as One in Christ together.
3. Mr. and Mrs. Lee Vink were blessed with the birth of a daughter.

FAITH, Jenison, MI:
1. On April 23, the sacrament of baptism was administered to Vonda Dawn, daughter of Mr. and Mrs. Terry Kooienga.
2. Mr. Rick Bos and Miss Carol Kortering were united in marriage on Friday, April 14.
3. The membership papers of Will and Lil Van Dyke and their children have been received from the Coopersville Chr. Ref. Church.

LOVELAND, Colorado:
1. On Wednesday, May 17, Rev. Steven Houck presented a public lecture on the subject, A Reformed Look At The "New Age Movement."
2. The young people are presently studying from Rev. 3.
3. On Saturday, April 22, the Young People's Society hosted a pancake breakfast in the new church basement.

FIRST, Grand Rapids, MI:
1. The membership papers of Mrs. Carole Reitsma Faber and three baptized children were received from Hope Prot. Ref. Church.
2. On Saturday, April 29, the young people sponsored a breakfast in the church basement.

HUDSONVILLE, MI:
1. The consistory received the membership papers of Mr. and Mrs. Ervin Kortering and their baptized children.

PEACE, Lansing, ILL:
1. The Men of A-Chord presented "A Night of Song" on Saturday, May 6.
2. The sacrament of baptism was administered to Lauren Sue, daughter of Mr. and Mrs. Lee Wiltjer.

BYRON CENTER, MI:
1. Mr. and Mrs. Brad Dykstra were blessed with the birth of a covenant boy, Daniel James.
2. Mr. and Mrs. John Streyle were blessed with a baby boy, Grant Gustave, on April 1.
3. Mr. Doug Lubbers and Miss Diane Van Til made public confession of their faith on April 9.

HOPE, Walker, MI:
1. The sacrament of baptism was administered on April 30 to Janelle Beth, daughter of Mr. and Mrs. Neil Meyer, and Cory Bruce, son of Mr. and Mrs. Larry Van Overloop.
2. The young people sponsored a steak and chicken supper on May 18. Proceeds went for the convention.
3. The young people also sponsored a pancake breakfast and car wash on June 17.

FEDERATION BOARD:

1. The Fed. Board sponsored a hamburg fry on Saturday, April 29 at Covenant. Activities played were softball and basketball. Supper was served afterwards.

BEACON LIGHTS STAFF:

1. Miss Karen Vink submitted to surgery on her shoulder Friday, April 7. Karen is presently secretary of the BEACON LIGHTS. May she experience a quick recovery and soon return to our staff meetings.

1989 CONVENTION

Theme: **Contentment**

Speeches:

Monday, August 14 - 7:00 pm

Contentment in Suffering

Prof. Decker

Wednesday, August 16 - 8:00 pm

Contentment in Self-Denial

Rev. Gritters

Thursday, August 17 - 8:00 pm

Contentment Under Authority

Rev. Van Overloop

Discussion Groups:

Family Communication
Stewardship

Other Activities:

Hayride
Canoeing on Muskegon River
Trip to Pleasure Island
Basketball & Volleyball Trounaments
Evening Activities at Grand Haven
Informal Banquet featuring a Pig Roast

---

as unto him

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing unless you are perfectly sure
Consternation would not be seen in your look
If God should say solemnly, "Show me that book!"
Whatever you write with haste or with heed,
Write nothing you would not like Jesus to read;
Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could displease;
Wherever you go, never go where you'd fear
God's question being asked you
"What doest thou here?"

TRUE THANKFULNESS?

Am I truly thankful, I wonder today,
For all of the blessings God showers my way?
For health and for strength and clothing and food,
For all of the things He has sent for my good?

Am I truly thankful? I wonder somehow—
Dissatisfied often, complaining just now,
Comparing with those who have a bit more,
Forgetting the poor folk who live right next door.

Am, I truly thankful—I wonder today—
For freedom to worship, to sing and to pray;
Do I take for granted this blessing so great,
And would I be thankful when it is too late?

Am I truly thankful? Oh, I must confess
I know very little of true thankfulness.
I haven't experienced famine or grief,
I know not the joy that comes with relief.

The good He has given I've welcomed with greed,
My blessings far greater than ever the need:
Forgive, heavenly Father, and grant that I may
Know humble thanksgiving on this special day.

Annetta Jansen