BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

OCTOBER 1991

William Tyndal
(1493-1536)

He came to see the necessity of having the Word of God translated into the English language if there was to be a true reformation of the church.

William Tyndal

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EDITORIAL OFFICE; David Harbach, 3162 - 16th Ave., Hudsonville, MI 49426-9635

Address Change: POSTMASTER
Joel Zandstra, 6157 Balsam Dr.
Hudsonville, MI 49426

Second Class Postage paid at Jenison, MI (USPS046-840)

CONTRIBUTING EDITORS;
Lora Bouwkamp, Mrs. H. Brands, Mr. Dewey Engelsma, John Faber, Roger Gritters, Rev. C. Hanko, Prof. H. Hanko, Rev. J. Heys, Bernie Kamps, Rev. D. Kuiper, Bruce Miedema, Rich Peterson, Rev. C. Terpstra

NEWS EDITOR: Lora Bouwkamp
4820 Eisenhower Dr.
Hudsonville, MI 49426

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Book Orders: Beacon Lights,
P.O. Box 375
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Scholarship Fund Treasurer:
Howard Pastoor, 0-3829 16th Ave.
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COLLECTIONS: Brian Kuiper
4431 Riverbend Dr. S.W., Grand Rapids, MI 49504
Subscription Price $5.00
SUBSCRIPTION DUES:
MICHIGAN: Angie DeZwarte, 1501 Maderia SW, Grand Rapids, MI 49504
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EDITOR'S NOTES: OCTOBER 1991

by David Harbach

There is a picture of last year's executive board in this issue. The staff takes this opportunity to thank Dale Vink, David Reitsma, and Julie Huizinga, the retiring board members of the Federation of Protestant Reformed Young People's Societies, for their faithful labors over the past two years. We welcome Dean Dykstra, Dean Bekkering, Matt Kuiper, and Heidi Holstege to the new board and look forward to their enthusiasm as they plan the activities for this year. May our faithful God give you His Spirit and grace as you serve Him and labor for the cause of His kingdom.

We will from time to time feature short biographical pieces about young people in our churches. There are no rules for selecting the young people that we will write about. Our hope is that you will get to know a little more about a few young people in our churches. In this issue we will feature Shari Brummel who recently wrote a letter to you in the last issue. Thank you Shari for sharing your life with us and your picture.

Rev. Van Baren's convention speech "Knowing About God" is divided into three parts: the end of time, the approach of the end, and the need for this knowledge. This speech will encourage you to remember the testimony of Scripture about the end, to notice how near the end is, and to live as children of the day.

A special convention issue will

be available, D.V., in the near future. If you would like a copy, send your request to Beacon Lights, P.O. Box 375, Jenison, MI 49428. Each conventioneer will receive a copy of the convention issue.

Mr. Dewey Engelsma provides us more words of wisdom as he answers the question "How do I witness to a neighbor that is living in sin?" The staff encourages more of you to send your questions to the Beacon Lights for Mr. Engelsma to answer. Mr. Engelsma is pleased to be able to receive and answer the questions you ask him.

Carol Brands' letter #12 on Ecclesiastes is in this issue, I promise. She writes on Ecclesiastes 3:16-22, "Even the ugly things have meaning." Now what does she mean by "ugly things?" Maybe she means ugly creatures, or things. Maybe she means ugly happenings in our lives. Read her article to find out.

Many of our churches hold discussion groups on Sunday evenings. At these meetings the group will discuss a portion of scripture or a special topic that concerns our lives as God's people in this world. A discussion sheet is prepared and studied for the group's meeting. One such sheet I think you will find interesting. It is on Bible Translations and includes a list of archaisms used in the King James Version of the Bible. Rev. Harbach prepared this list some time ago, but you will find it very informative and useful.

I have prepared a Reformation challenge for you. I have prepared biographical sketches of several important historical figures during the time of the Reformation. To help you out I will give you a list of their names. It is up to you to match the name of the Reformer to the correct biographical sketch. See how well you do. The correct match will appear elsewhere in this issue.

We are no longer going to advertise that the Beacon Lights is available on cassette tape.

Young People in Our Churches

I am the daughter of Al & Sharon Brummel. I have two older brothers, one being a seminary student this year and the other is pre-sem. I have two sisters, one older and attends Calvin College for elementary education, the other is still in grade school.

I am 17 years old, starting my senior year of high school this fall. I am a confessing member of the First Protestant Reformed Church in Edgerton, MN.

I know I will be attending college next year, but I have no certain plans on what kind of work I will do. Right now I am the person who does the janitorial work in our church. I also work at the Pizza Ranch here.

Convention Speech

KNOWING ABOUT THE END

by Rev. G. Van Baren

KNOWING ABOUT THE END

Were I to tell you with absolute certainty, and were you to believe me, that Christ would return this week Saturday at twelve o'clock noon, what difference would that make in the way you live? Would you talk differently than you normally do? Would you do some things for which usually you do not find time? Would you be found in a movie theater or dance hall during the time until Saturday noon? Would not one be ready to "clean up his act?"

Always ready

We do not know the day and hour of Christ's return. There is reason for that too. Now we ought to be ready for His return whenever that might be. I read an interesting anecdote of a wealthy man who visited the neighborhood school. That man promised to give a horse to the person who had the neatest desk when he unexpectedly would return. One young lady in the class, the messiest of the lot, loved horses and was resolved to have a neat desk when the man reappeared. She told her teacher that every Friday she would see that her desk was spotless. The man, after all, probably would return on a Friday, at the end of the week, when children possibly would least likely have their desks cleaned. "But said the teacher "he did not say he would return on Friday, Perhaps he will come on a Monday, the beginning of the week, when children might least expect his appearance. The girl thought about that for a time, then said, "Well, I'll have to clean my desk on Monday then too,"

The teacher reminded the girl that the man had not said what day he might return. Possibly it would be one of the other days. After giving that serious thought, the girl concluded with a sigh, "Well, then, I guess that I'll have to be sure my desk is spotlessly clean every day of the week."

So it is with Christ's return. Were we to know the day and hour of His return, we might tend to become careless. When we know neither the day nor the hour of the return, we are to be ready always.

It is this truth that I would emphasize to you today. You gather at this convention for fun, but more especially for spiritual refreshment and Christian fellowship. At this convention you must remember the reality of Christ's coming again—and, soon.

THE END OF TIME

One can find among the scientists of this world a general agreement that there will be an end of

this earth sometime in the future—probably millions of years in the future. Possibly the earth will be destroyed by a collision with a meteor or some other heavenly body. Otherwise, it will be destroyed when the sun burns itself out.

The end of which Scripture speaks is God-ordained and occurs at the appointed time—surely not millions or even hundreds of years hence. Scripture speaks of the catastrophic end of all things. The earth, we read in II Peter 3:10. shall melt with a fervent heat. Then will be ushered in the new heavens and new earth (II Peter 3:13).

In speaking of the "end," we must, however, remember that this represents a blessed milestone. It is not only the destruction of time and matter as we now know it, but it is the bringing in of the new. When one comes to the end of a stay in the hospital that "end" is not reason for sadness but for joy. It means a return home again. So the "end" of the age represents the time when Christ returns. He will gather His people into the new heavens and earth.

Nearness of the end

Many scoff when there is mention of the nearness of the end of time. Did not people think the same thing over all the last two thousand years? Some claim that Paul himself thought Jesus would return in his lifetime (Rom. 13:12). Others remind us of the attitude of many at the time of the Reformation. Was not then the Pope the antichrist? Would not Christ return within their lifetimes? Some did think so. Today also there are many, including ourselves, who believe that Christ will return soon—likely within the lifetimes of many living today.

Yet many today also claim that the end may be thousands of years hence. The signs in creation (storms, earthquakes, etc.) have occurred throughout all time. Wars and rumors of wars have always taken place. There has always been development in the area of science from the beginning of time. Persecution has occurred periodically through all the ages. So: what's new? What's different?

Jesus did teach us not to try to determine the day nor the hour of His return (Matt. 25 13). There was good reason for that. We may not quit our jobs—because Jesus will be coming back in a short time. We may not quit building schools or training ministers because of the shortness of the remaining time. We are not either to become fearful because of the end-time events. We know that what must occur is good and proper—for it is the unfolding of God's great plan of salvation. Yet, in all of our labors, we are to be waiting and watching for the return of our Lord.

The clear signs

That we live in a different age today than the church ever has in the past, ought to be evident to all. Not only are there still wars and rumors of wars, earthquakes, volcanoes—but these we observe within our living rooms via T.V. and radio.

We especially can notice the rapid changes in the realm of science and medicine. One can recall that only 112 years ago the first incandescent light bulb was invented by Edison. Only 109 years ago the first electric power station was built in New York City. Only 102 years ago the first mass produced automobiles were sold

(425 Oldsmobiles). The first radio transmission was made only 96 years ago. Within the last 100 years we have had radio, television, phones, planes, computers. Within the last 100 years we have seen the erection of all the skyscrapers in the cities; all our modern highway systems have been built. Modern medicine developed within this period—and the next 20 years, we are told, will mark greater development than all past ages.

Imagine this world without the changes of the past 100 years! Take away all planes, cars, television, radio, telephone, roads, modern cities—and what would be left? If anything reminds of the return of Christ, this ought to do so,

We observe today, then, three things: first, we see NEW signs that were never seen before (as the developments mentioned above). Second, we see the increasing intensity of the signs that were always present. Third, we observe those signs via T.V. and radio more easily than ever before,

THE APPROACH OF THE END

How do we know that the end is rapidly approaching? Scripture tells us of the specific signs of the end. Jesus spoke of these in Matthew 24. The book of Revelation tells of this. Other passages make reference to that end as well.

What signs are

Signs are visible reminders of what remains invisible. This is true of signs generally. One can see a sign along the highway. It tells of what we would not otherwise know (speed limits, curves ahead). So it is spiritually. Though we do not know the day or hour of Christ's return, the signs serve as reminders of that unseen event. Signs of Christ's return are as the sounds of an approaching train. First, rumblings can be heard if one puts his ear to the track. Soon, one hears the faint sounds of the whistle and then the noise of the approaching train. Then the train comes roaring to its destination.

The signs of Christ's return

There are those signs Christ mentioned in Matt. 24 within creation. We read of hurricanes, tornadoes, earthquakes, volcanoes. These have occurred through the ages. Yet we hear of them more and hear of more of them than has ever been heard before. Just recently I read that last year (1990) there were more tornadoes in the U.S. than ever recorded before—and in 1991 that record may be broken. One hears of the world-wide effects of volcanoes as that in the Philippines. There are forecasts of greater and more devastating earthquakes. The California area is long overdue, so we are told, for a major quake,

We hear of the AIDS virus that leads to certain death. There are those who foretell that it is only a matter of time that other viruses develop that will cause diseases unknown before and for which man now has no cure. These diseases could devastate the earth.

The new world order

The vast increase of knowledge over the whole earth is another indication of the end. I have mentioned the great inventions and rapid changes made in the past 100 years. The sum total of man's knowledge is increasing so fast that it is impossible to keep up with it all.

With these inventions, and through the recent developments among nations, the "new world order" appears likely. We have

seen the crumbling of communism. We have seen the breaking down of the Berlin Wall and the uniting of Germany-and increasingly, the uniting of the nations of Europe. We have observed the prominence of the United States after the decline of Russia. All this has occurred in a matter of years—and some of this within the last year.

Obviously a "new world order" is possible. This sounds like the kingdom of the antichrist. With a uniting of nations, the persecution of the church will take place.

There are signs of the return of Christ in the changes evident in the churches. Most of these no longer believe in the complete infallibility and inspiration of Scripture. The literal account of the origin of the universe, presented in Genesis, is questioned or denied. Homosexuality is condoned and even encouraged. Women occupy the offices within the church in spite of what Scripture teaches. Miracles of Scripture are denied. Even the atonement through the shed blood of the Son of God in our flesh is repudiated. The churches would rather emphasize a "social gospel" where works for the poor and deprived become substitute for the preaching of the cross.

Perhaps the most striking of all the signs is that the gospel has been sent virtually to every corner of the world. The Bible has been translated into all the major languages of this earth, Segments of the Bible will be translated, we are told, into all the dialects and languages by the year 2000. The gospel has gone forth to the ends of the earth through missionaries sent from the churches. That same gospel is broadcast on the airwaves to the ends of the earth. The sign of the white horse of Revelation is almost fulfilled. When all God's elect are gathered in, Christ shall return, That point when all of God's elect are gathered in is near at hand,

THE NEED FOR THIS KNOWLEDGE

There ought to be no doubt about the NEED for a knowledge of the nearness of the end. This is a matter that involves our life—and our life-style.

Whenever one goes anywhere, if he is wise, he makes preparations. If one intends to vacation in a certain area of the country, he makes a point of knowing about that area. He is careful to choose his route of travel. He determines in advance the points of interest he will visit. He would know what type of clothing he is to take, So it is for the child of God who is ``of the day."

Preparation for the journey

We are on a pilgrimage on the earth. It does not always appear to be so. The Christian can so easily have his heart fixed on earthly things. This earth, its possessions, its entertainment, can be too often the center of interest and concern. We are citizens of the kingdom of heaven,

The whole of our earthly lives represents a journey. We are traveling to that heavenly Canaan—our homeland. We need a guide, a map, for our journey through this life. Not a day can go by but that we are concerned with and interested in our homeland, We must know what goes on about us. We must recognize the trials of the journey.

Therefore, we are seriously involved in this question of the "end." This is not just an intellec-

tual exercise, but a matter of deep personal interest and concern. We seek that heavenly land. We desire Christ's return. We then are interested in the details of events preceding that return.

We look for the Beginning—not merely the end

We are not interested in having an easy and simple life here on the earth. There are those who seek the "wide way" that, said Jesus, leads to destruction. Such concentrate on the ease of the journey—not considering the end. These are like the couple that decided to take their boat trip down the Niagara River. The boat ride was lovely. The scenery was spectacular. The weather was perfect. They ignored the growing thundering noise in the distance. Only too late did these realize that their pleasant journey would end in certain destruction as they went over the falls.

We know that the wide way leads to destruction. We consider rather that "narrow way" of life. Scripture speaks of those things we must expect along the way. As we near the end of that path, we recognize the evidences of the end, It is a path well-marked. Its end is the beginning of eternal and heavenly life.

Many laugh at those who are interested in these things. Some give nasty names to any who are this spiritual in attitude and walk. That ought not to concern us unduly. We know that our Lord shall soon come again. We are ready at any time for that return. Nor will we, by His grace, forsake the good way though opposition and persecution arise,

Be sure you, young people, remember the testimony of Scripture about the end. Notice for yourselves how near that end is. Then live as children of the day.

ANSWERS TO REFORMATION QUIZ

1 - Jacque LeFevre, or D'Etaples
2 - Ulrich Zwingli
3 - Thomas Cranmer
4 - William Farel
5 - William Tyndale
6 - Martin Bucer
7 - Philip Melanchthon
8 - Heinrich Bullinger
9 - John Calvin
10 - John Knox
11 - Theodore Beza

QUESTION FOR MR. ENGELSMA

WITNESSING

by Mr. D. Engelsma

We received this question:

"How do I witness to a neighbor that is living in sin? What course of action should I take when our neighbors are living together but are not married yet, but will be in the future? We hardly see them so our witness is minimal. Should we visit with them and let them know what we believe? Our greatest fear is that we will shut them off from communicating with us about the truth."

The question indicates a good sense of our responsibility toward our neighbor. Especially as he (she) lives in disobedience to God's righteous laws. The basic question is "should we visit with them and let them know what we believe?" We answer yes! you must. If we fail to warn the wicked from their evil way, God will require their blood at our hands. See Ezekiel 33:8, 9. We will be punished along with the wicked. Does this make us feel very uncomfortable? It should. It does me too. I know there were times when I should have spoken (witnessed) a word of rebuke or warning or instruction, and did not. Forgive us Lord!

Now to answer the questions, how do I witness and what course of action should I take in your particular case? We can combine these two inquiries. Make it a point to see them about what you have observed and talk about this matter only. Don't attempt to converse about other things first and somehow slip in a word or two about the wrongness (sin) of man and woman living together in the unmarried state. By doing this you will make it difficult for yourself and some of the importance of your visit will be lost.

We do well to consider that never must a Christian witness in an attitude of condescension, nor with holier than thou attitude. This is offensive to God and man. Pray for a meek and humble spirit. Let the Word of God offend but not us.

Concretely now, this is how one should approach them. After greetings, you tell them you are a Christian, you believe in God and that Christ is your savior, and that your love of God and His Word compels you to speak to them concerning their life style.

Show from God's Word that their living together (unmarried) is sin, that it is a violation of His

commandment that forbids adultery. Be prepared to show them from scripture, take your bible along. Also explain to them, that your love (doing good) of the neighbor constrains you to warn them of their sin. If they are brought to repentance and forsake this way, wonderful! and God be praised! If not you are free of their transgression. You have done your duty before God and your life goes on without them.

I personally would not be too concerned about future opportunities to communicate with those who having been warned and/or instructed concerning a sinful life. Those who are unrepentant and continue to live in sin will put you out of their company, and we may not invite them into our fellowship either. II Cor. 6:17, in part says "come out from among them and be ye separate saith the Lord."

Thanks for the questions.

ECCLESIASTES 3:16-22

LETTER #12

EVEN THE UGLY THINGS HAVE MEANING

by Mr. H. Brands

"God has made everything beautiful in his time."

"To everything there is a season,

and a time to every purpose under the heaven."

(Good is. . .) "for a man to rejoice and do good. . ."

We read those statements and something in us joins the cynic who rebels and says, "Nonsense! A purpose for everything? Nonsense! Everyone will find good by joyfully doing good? Nonsense! Everything beautiful? Baloney!"

And then for proof the cynic points to all the unfair things that happen in this life. Is it fair when one man has rain and another has drought? Is it fair if a church puts into office someone who is living in adultery? Is it fair if those in courts of justice accept bribes and misuse their office to condemn the innocent person and release the guilty person? There's no beauty, no sovereign rhyme or reason to these things, he says: at least, not if there's a righteous God!

Because these situations are real and because we all see countless examples of man's cruelty, this needs an answer! Is God in control when men do these wicked deeds? Is He fair?

Answering these kinds of questions is the purpose of the last seven years of Chapter 3 Solomon knows that the suffering heart as well as the cynical heart will ask the question of God's fairness. We

need to see that even in ugly circumstances like these, God is still in control and that all things are beautiful from the viewpoint of eternity.

Let's look at these verses now and see how Solomon teaches us the fairness of God's control also in these ugly dealings of men with men.

"Even the Ugly Things Have Meaning"

ECCLESIASTES 3:16-22

1. The Example of Wickedness, verse 16.

2. God's Purpose in the Wickedness of Men, verses 17-21.

a. Its two-fold purpose (17).

b. Its purpose already on earth (18-21).

(1) To reveal the real depravity of man.

(2) To humble men to see their wretched condition.

(Man's condition as it appears without God, 19-21.)

3. The Comfort, then, for the Righteous Man, verse 22.

(3:16) "And, moreover, I saw under the sun
the place of judgment,
that wickedness was there;
and the place of righteousness,
that iniquity was there."

"The place of judgment" is the government and the courts, and perhaps by extension also the false or departing churches. If there should be anyplace where a man finds justice and righteousness on earth, it should be in these places! But no. . .apart from God, men in these places easily accept bribes and pervert justice, misapplying the law or twisting the facts to condemn the innocent person and to release the criminal. It has happened since time began and will continue until Christ returns. Gross wickedness in high places!

(3:17) "I said in mine heart,
God shall judge the righteous and the wicked:
for there is a time for every purpose
and for every work."

The believer, seeing this wickedness, finds a prompt response in his heart. By faith he realizes that God allows these wicked things for two reasons: (1) to judge them; and (2) to manifest their real character. In the final day of judgment, when Christ returns, everything will be equalized and made fair as the wicked are sent to hell and the righteous enter into the blessed favor of their Redeemer forever.

(18) "I said in mine heart
concerning the estate ("situation", CB)
of the sons of men,
that God might manifest them,
and that they might see
that they themselves are beasts."

Verse 17 showed the believer's faith that God would equalize all things in judgment. Verse 18 shows that in their sinfulness God makes men reveal their true character in order to make clear His righteousness in that day of judgment.

What do wicked men manifest in their wickedness? First, their essential depravity apart from grace; and Second, the fact of their creatureliness, that they are "only men", only creation, similar to beasts!

When Solomon says that they are beasts, he means that if what they say would be true, if there

were no God above, if this life were all there is and death ended everything, then they would be merely beasts. He explains their likeness to animals, apart from God now, in verses 19-21.

(19) "For that which befalleth the sons of men
befalleth beasts;
even one thing befalleth them:
as the one dieth, so dieth the other!
yea, they have all one breath;
so that a man hath no preeminence
above a beast: for all is vanity."

(20) "All go unto one place;
all are of the dust,
and all turn to dust again."

How is man like a beast? It is only his "breath" that keeps him alive on the earth and, if that is taken away, he is dead just like any animal. (Notice how today's scientists play right into Solomon's hands when they label man "scientifically" as an animal!)

Now notice the reason man classifies himself as an animal. It is because he denies God and so cannot see or discover that he has an eternal soul which at death goes "upward" to God! That's verse 21:

(3:21) "Who knoweth the spirit of man
that goeth upward
and the spirit of the beast
that goeth downward to the earth?"

Apart from God's revelation, the sons of men who live under the sun cannot know this difference!

And so, that brings us again to the proper conclusion of faith. Although men are wicked, God is in control and will make everything fair! It is still true that it is man's calling to labor for God, that nothing is better for him than to be faithful in this calling.

(3:22) "Wherefore I perceive
that there is nothing better
than that a man should rejoice
in his own works;
for that is his portion;
for who shall bring him to see
what shall be after him?"

The conclusion: WORK AND REJOICE IN YOUR WORK!

Why? (1) There is nothing better than this.

(2) God gives us this assignment

(3) We cannot see the future but must trust that God will make all things right in His own time.

May God give us, each day again, the faith to "trust and obey", believing that He knows what is best and works all things for our blessing in Christ.

QUESTIONS:

1. To which verse would you refer to show:

a. It's a fact of life that courts practice injustice, often punishing the upright.

b. God allows injustice in order to condemn the wicked.

c. God allows injustice in order to reveal the real wickedness of the wicked.

d. From the earthly viewpoint, man dies just like any animal.

e. Apart from Revelation (the Bible), man cannot know that man's soul is eternal.

f. The best conclusion is: fearing God, WORK AND ENJOY YOUR WORK!

2. What three reasons does verse 22 give us for enjoying our work?

10/BEACON LIGHTS

37. divers = various
38. dureth (once: Mt 13:21) = endureth (many times)
39. earing (2758) Jud 1:23 = plowing (4 t) (different words in the original)
40. ensample (5179) Phil 3:17; 2 Tim 3:9 (5262) 2 Pe 2:6 = example (5179) 1 Tim 4:12
41. ensue (1377) NT 1 Pet 3:11 = pursue (28 t in OT: 7291)
42. eschew (1578 NT) 1 Pe 3:11 = avoid (1578 NT) Ro 16:17
43. fallow i.e., referring to land untilled and unsown; or plowed with sow ing (Jer 4)
44. foal i.e., any young animal, a colt or filly
45. forgat = forgot
46. fray = scare
47. froward (6141) Prov 11:20; 17:20; 22:5 = perverse (6141) Prov 8:8; 19:1; 28:6
48. fuller (once: Mk 9:3, 1102) = cloth dresser, launderer
49. garner (Mt 3:112 = barn (Mt 13:30)
50. ghost = spirit
51. greaves = shin-guard armor, 1 Sam 17:6
52. hither (2008) Gen 15:16; 42:15; 45:5, 8, 13 = here (2008) Gn 21:23
53. holpen (5826) Ps 86:17 = helped (5826) Ps 28:7
54. leasing 3577, 2 t) Ps 4:2; 5:6 - lying (3577) Ezek 13:6, 7
55. let = hinder (both words in KJV)
56. listeth (2309) Jn 3:8 = willeth (2309) Rom 9:16 (once)
57. malefactor (2555) bad-doer Jn 18:30; 1 Pe 2:12 (2557) bad-worker 2 Tim 2:9 evil doer
58. nought (2600) Job 22:6; Isa 52:3 = nothing (2600) Ex 21:12; 2 Sam 24:24
59. ouches (4865) = settings (cp. settings (4396) Ex 28:17)
60. peradventure (5020) Ro 5:7 = perhaps (5029) Phm15
61. plaister = plaster
62. prevent = precede
63. privily (2977) Mt 1:19 = privately (8 t in NT) = secretly (2977) Jn 11:28
64. purloining (dates from 1440 A.D.) Tit 2:10 (3557) = kept (keep) back (3557) Ac 5:2, 3
65. purtenance (7130) Ex 12:9 = inward parts (7130) Ps 5:9; Jer 31:33
66. quickened (2421) Ps 119:50, 93 = keep alive Ps 22:29; 30:3 (2421)
67. rereward = rearward, rear-guard (Isa 52:12)
68. scrip = bag (11 t in scripture), wallet, script: 1 Sam 17:40
69. seethe (1310), sod (1310) 2 Chr 35:13 = boil (1310) Lev 8:31
70. slew (2026) Gn 4:8, 25 (4191) Gn 38:7, 10 = killed (2026) Nu 31:19 (4191) Ex 21:29
71. smote (5062) Ex 12:27; 1 Sam 25:68 = struck 2 Sam 12:15; 20:10; 2 Chr 13:20
72. strait (6862) 2 K 6:1; Isa 49:20 = narrow (6862) Nu 22:26; Pro 23:27
73. strawed = strowed = cast (threw)
74. tare (4 t) = tore, ripped, convulsed
75. throughly (12 t) = thoroughly (7495, Ex 21:19) (3190, 2 K 11:18)
76. trow (1380) Lk 17:9 = think (1380) Mt 3:9; 18:12; Lk 13:4

77. vain (7386) Dt 32:47 = empty (7386) Gn 37:24; 41:27
78. vial (NT) is bowl. (The word "bowl" does appear in OT; not NT)
79. victual (3978) 2 Chr. 11:11 = food (3978) Gn 2:9
80. wanton (2691) (4684) been wanton Ja 5:5 = liveth in pleasure 1 Tim 5:6
81. waxeth (1095) Heb 8:13 = becometh (1096) Mt 13:22, 32
82. wen (2990) Lev 22:22, Heb. yabbel, a running sore
83. whence (834, 8033) Nu 23:13 = from where (834, 8033) Nu 17:4
84. whither (834, 8033) Nu 15:18 = to where Nu 15:18
85. winefat = winevat (under the wine-press)
86. wist (1492) Jn 5:13 (13 t) - wot (1492) Ac 3:17 (4 t) = know (1492) Ac 2:22; 3:16 Ro 14
87. without (1855) Rev. 11:2; 1 Tim 3:7 = outside (1855) Mt 23:25
88. wroth (2734) Gn 4:5, 6 = angry (2734) Gn 18:30, 32
89. the Lord, which made heaven and earth (Ps 121:2) = the Lord, who made (Ps 124:8) God which had done great things (Ps 106:21 = God who hast done great things (Ps 71:19) Our Father, which art in heaven (Mt 6) = O God, who art the confidence of all (Ps 65:5) God which keepeth covenant (Dt 7:9; 2 Chr 6:14) = God who keepeth covenant (1 K 8:23) God who keepest covenant (Neh 9:32)
90. blessed be he that blesseth thee (Gn 27:29) = Blessed is he that blesseth thee (Nu. 24:9)

REFORMATION CHALLENGE

BIOGRAPHICAL DESCRIPTIONS
REFORMERS

Match one of these Reformers to their biographical description.

John Calvin
William Tyndal
John Knox
Jacque LeFevre
Martin Bucer
Ulrich Zwingli
Theodore Beza
Henry Bullinger
Thomas Cranmer
Philip Melanchthon
William Farel

1 - (1455-1536), He never openly joined the Movement but as a professor at the University of Paris in his lectures and biblical commentaries on the epistles of St. Paul he set forth the doctrine of justification by faith. He published a New Testament in French in 1524 and a French translation of the Old Testament in 1528. He was one of the greatest scholars of the

day in Biblical Greek.

2 - (1484-1531) In 1518 he was called a people's pastor at Zurich Great Church and the next year he embarked on his career as a practical reformer, in cooperation with the magistrates of Zurich. Between 1519 and 1525 he was able to bring that city into a more radical break with the Roman Church than Luther had been willing to accomplish. More conciliatory in his outlook than Luther he met him at Marburg in order to achieve an agreement on the doctrine of the Lord's Supper, but was unable to reach such an agreement. He died on the field of battle at Kappel in 1531 after his interest in reform became somewhat replaced by his Swiss patriotism.

3 - (1489-1556) In 1553 he was consecrated Archbishop of Canterbury and pronounced the marriage of Henry and Katherine of Aragon null and void. Under the protection of Henry VIII he undertook the reform of the English Church. Under Edward VI he made even greater strides in making the Church in England Reformed in Doctrine if not in structure. He was instrumental in producing the First Book of Common Prayer in 1549 and the Second Book of Common Prayer in 1551 which did away with the Latin Mass entirely and set the Church of England on its course toward Calvinism. In 1555 he was tried and convicted of heresy under Mary Tudor and was burned at the stake the following year.

4 - (1489-1565) Expelled from France in 1524 he became the leader of a group of wandering evangelists in Switzerland. In 1532 he settled in Geneva and was able to win that city but willingly surrendered his post of leadership realizing that the Lord had sent Calvin to Geneva for just such a leadership. In 1538 he went into exile with Calvin.

5 - (1493-1536) To accomplish his goal he was forced to leave England and first settled in Cologne, then in Worms, and finally in Antwerp. Here he produced his translation of the Old Testament into English. Subjected to constant harassment by the agents of Sir Thomas More and the Archbishop of Canterbury, he was arrested, strangled and burned at the stake near Brussels before he was able to finish his translation of the New Testament.

6 - (1491-1551) In 1521 he was released from his vows as a Dominican monk and the next year he was excommunicated after his marriage, an act which proclaimed his independence of the Roman Church. The next year he fled to Strassburg in southern Germany. He may well be called the Statesman of the Reformation because of his diplomatic activities on behalf of the Reformation. Many scholars felt his greatest impact on the Reformation resulted from the fact that he gave a home to John Calvin from 1538 to 1541 while the latter was in exile from Geneva.

7 - (1497-1560) A brilliant linguist, he soon became a staunch member of

Luther's group which was seeking to reform the German Church, and became Luther's very able colleague in the cause. In 1521 he published his "LOCI COMMUNES" which was the first systematic statement of Lutheran theology. He also framed the Augsburg Confession, which was presented to the Emperor Charles V at the Diet of Augsburg in 1530.

8 - (1504-1575) He was leader of the Second Phase of the Reformation in Switzerland when he succeeded Zwingli in 1531. He supported the views of Augustine on election and predestination, feeling that they were more moderate than those of Calvin. He also opposed the introduction of a Presbyterian system of church government into the Palatinate. He was basically Reformed in his outlook and played an important role in the drafting of the Second Helvetic Confession of 1563.

9 - (1509-1564) In 1536 the first edition of INSTITUTES OF THE CHRISTIAN RELIGION was published in Basel. It was a short work of seven chapters but it became very popular, serving as the text book for Reformation doctrine outside of Lutheran Germany in spite of the fact that its author was virtually unknown. En route to Strasburg to visit Martin Bucer, he stopped in Geneva where William Farel persuaded him to take over the leadership of the Reformation of the church in that important city state. Here he became the leader of the Reformation in Geneva and here many theologians came to sit at his feet, including many bishops from England, Knox from Scotland and others from many parts of Europe. Known as the prince of exegesis he wrote commentaries on every book of the Bible except THE REVELATION. He also worked on his monumental INSTITUTES OF THE CHRISTIAN RELIGION, the definitive edition of which appeared in 1559 in four books and seventy nine chapters.

10 - (1514?-1572) He brought the Reformation to Scotland. Taken captive by the French he returned to England in 1549 and took part in the reformation of the Church of England under Edward VI. But when Mary succeeded to the throne he fled to Geneva where he came under the influence of Calvin and Beza. After a short visit back to Scotland, he returned to Geneva and here wrote his; "THE FIRST BLAST OF THE TRUMPET AGAINST THE MONSTROUS REGIMEN OF WOMEN", aimed against Mary Queen of Scots. In 1559 he returned to Scotland and played a major role in drafting the Scottish Confession of 1560.

11 - (1519-1605) Arriving at Geneva he threw himself into the task of defending Calvin against his antagonist there, rising to the defense of the doctrine of predestination against Bolsec. In 1556 Calvin invited him to become professor of Greek at the recently established Academy at Geneva and in 1559 he was made rector of this center of Reformed learning. He also became involved in the Hugenot movement in France and exercised a tremendous theological influence within the Reformed Movement. At the death of Calvin, he became the leader of the Reformed Churches not only in Geneva, but on the continent of Europe as well.

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