

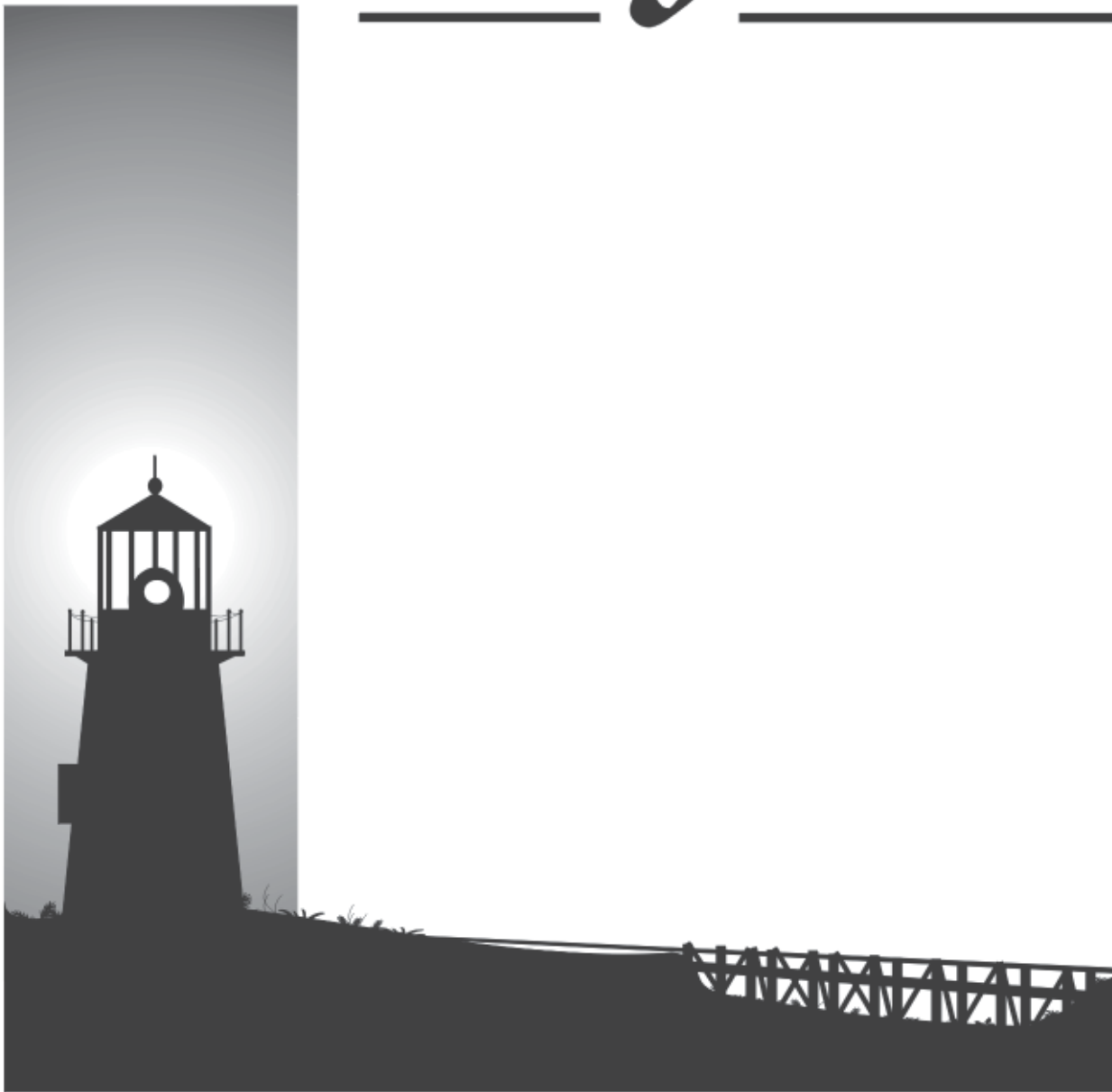
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# *Beacon Lights*

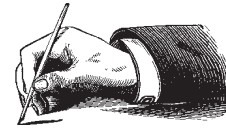
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*January  
1997*

*Volume LVI  
Number 1*







# Happy New Year

by John Huizenga

“Happy new year” from the *Beacon Lights* staff to our readers in Christ. We do not merely *wish* and *desire* your happiness, but on the basis of God’s covenant faithfulness we are assured that you will have a happy new year. Though jobs be taken away, fields be barren, health wither, money dwindle, or friends depart we hesitate not to say with confidence “happy new year.” In fact, we know that God will bring to you the happiness of which we speak in and through any afflictions and loss you experience.

The happiness of the child of God comes from the new heart which is planted within him and bound to Christ by faith. His happiness is a spiritual happiness of peace and hope for salvation. Apart from Christ man faces death and eternal damnation. There can be no real happiness in this life when it is clear to everyone that this life will end. Every philosophy, religion, and lifestyle that is not rooted in the revelation of God in Christ is an attempt to hide from death and find a temporary happiness for this life. It is a deceptive happiness that arises from a heart dead in sin.

Our happiness is rooted in God’s gracious gift of faith. The faith which God gives to his people in Christ brings them into fellowship with God and His word of comfort and hope in the Bible. Death is no longer the end. Christ has conquered death, washed away sin, and earned the new life which God gives to his people now in principle, but fulfilled in heaven. The believer, therefore, rejoices in Jehovah and finds joy and happiness in the God of his salvation. Our life in Christ also sanctifies the laughter and fun which we have with one another.

While we remain on this earth and the old man of sin clings to us, our happiness does not always well up within us to form a smile on our face. There may be periods of great anxiety or deep depression that all but squeeze every drop of happiness from us. But the faith which God gives and never takes away is the source of happiness, and our happiness can always be renewed. God uses the church with its members, elders, and deacons to bring God’s word of comfort and demonstrate Christian love which restores the happiness of the child of God.

Sin is always at the heart of unhappiness. We are born in sin and never cease to fight against our sinful nature. Sin can turn laughter and fun into something which is not true happiness. Sin can take joy from our life. Our “happy new year,” therefore, is also an admonition to walk in the fear of the Lord and seek forgiveness of sin in Christ. Only in a godly walk can we find happiness (Psalm 1).

God maintains the happiness of the believer chiefly by the pure preaching of the Word. We have noted also that every believer in the church must work to bring true happiness to his brother or sister in the Lord. I would like to explore in this editorial the way in which God has so created the year that it too declares the gospel of salvation to the believer and thereby lifts him up in joy and praise.

Seed time in Scripture is often used as a picture of the preaching of the gospel (Isa. 55:10-11). The child of God who has the new heart of regeneration receives the word and it grows into a fruitful life of sanctification. As in the spring time God sends the rain and sunshine to provide for the sprouting seeds and budding

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trees, so God provides for His people as they grow in faith. The joy which this work of God brings to God's people is expressed in verse 12 of Isaiah 55 where we read "ye shall go out with joy, and be led forth with peace."

Summer is a picture of our life on this earth. In this life we have only a beginning of our happiness in Christ. We must live for a time among the wicked with all its trials and tribulations as Jesus instructed in the parable of the wheat and the tares. Summer is the time when the people of God gather wisdom and the knowledge of God in Christ as the ant gathers diligently the food which it needs (Prov. 6:6-8; 30:25; 10:5 Jer. 8:20). Let us be reminded of our work when the hot sun of Summer shines and we see the busy ants. When we diligently seek and grow in our knowledge of God in the preaching, reading, and through all of our experiences in life, we find peace and happiness.

Fall is the time of harvest and a picture of the day of judgment when the believers will be declared righteous in Christ and gathered into glory (Matt. 13:24ff.). When you see the signs of fall, rake the leaves from your yard, gather in the fruits of your garden, or combine fields of grain, be reminded of the day when the fruit of Christ will be harvested. Then those who are righteous in Him will be separated from the chaff and gathered into everlasting glory.

Though Scripture does not directly use winter as a picture of death, winter is a time in colder climates when the trees appear to be dead. Winter can be a rather gloomy time. Yet in winter we see the glory of God in the sparkling snow and in the beautiful fall colors of the leaves before they wither and fall to the ground leaving the trees looking lifeless. We know that death has been defeated in Christ, and we know that winter is followed by spring. Then the warm breezes of spring awaken the earth and trees and they send forth new living leaves reminding us of the resurrection from the dead.

The changing seasons also govern the life of the creatures on earth. Each spring the birds which have migrated from the cold come back to build their nests and raise young. Some regions of the earth have annual rainy seasons which enliven the dry, parched earth. The animals then engage in their work of raising young, revealing the wisdom of God who governs all life on the earth with the repeating cycle of the year.

God created the year on the fourth day of creation when He created the sun, moon, and stars. God created the year to govern life on the earth, and also to reveal His glory. The word for "year" in Genesis 1:15 has as its root meaning "to repeat." Our minds are such that repetition strengthens our memory. Repetition is a basic learning strategy, and God uses this learning strategy in the year to teach us the truth of our salvation and joy in that salvation. Each year God's wisdom and sovereign power is manifest in the care and maintenance of life on the earth. Once each year, on New Years Day, we pause to think upon the year as a whole and consider the handiwork of God. It is a time to recall the lesson of salvation taught by the seasons and heard by the preaching of the Word from the pulpits. This is also a time when we remember God's promise to preserve the earth year by year, through each cycle of seasons, until Christ comes on the last day (Genesis 8:21, 22).

May this year be a year of spiritual growth for you. When an old tree is cut down and the cross section of the trunk is examined we find rings that reflect the growth of the tree each year. A thin ring indicate a year of poor growing conditions, and a thick ring indicates a year of good growing conditions. A happy year for the child of God is a year of much spiritual growth. May your spiritual growth ring for this year be thick and strong. ❖

# The Engagement

by J.P. de Klerk

Loesje Pronk had that morning off and walked absorbed in thought in the garden of her parents. Mother had said that she did not want her help in the kitchen, because she could see that Loesje was still tired of the festive night before. She was engaged to marriage with Jan Timmermans, and following the Dutch tradition in Giethoorn there had been a kind of a party where just about everybody had come to congratulate them, bringing small gifts or a bouquet. It had been thrilling and it still made her head spin, while she thought about the people she had seen, the remarks that were made, the surprises, etc.

A year ago her father had not been very happy with Jan. He called him a dreamer and wondered once how he could imagine to marry his daughter, while he was writing poetry, stories and books that were not yet published guiding a youth group of the church and playing the organ. But, suddenly, all had changed when father suggested that Jan would come to help him at the farm, because he was plagued by rheumatism. They had seen God's hand in this and thanked Him for it. Within a fortnight her father and Jan had become friends. Jan enjoyed the variety of the jobs and was very interested in all he learned about agriculture.

Loesje was the assistant of the district nurse, visiting elderly people who were ill, and those who were recovering from accidents. She was thinking about the wedding. Jan and she wanted it to be traditional. They had heard about all sorts of new, modern ideas in that area, but that did not attract them at all. It had to be well organized, so that twenty-five years later they would not have to say to each other, "We should have.... It would have been better, if...." Someone had to make a series of photographs of the whole day, which they could put in an album. And a video with the ceremony and the speeches. Perhaps the church choir would be willing to sing, like they did at evangelism meetings.... Loesje had a brother and a sister who were both married; she guessed they would be willing to lend a helping hand. And guests



for the dinner, who had to be invited and who not, and where did they sit at the table? Jan knew a decent restaurant which was not expensive. Pity, his parents were no longer alive, but he had an uncle who had always helped him with good advice. He was also very kind to her. Some relatives lived overseas; would they come over for the wedding, or at least some of them?

Loesje realized, thousands of girls would have had similar thoughts and each one still different from the other—possibilities, money, circumstances, health. She felt herself wonderfully blessed. There had never been serious problems at home. She hoped and prayed that the Lord would give Jan and her the same, and their children.... "Till death do us part" the wedding form aptly put it.... It was Springtime. Birds were singing all around her, bees were going from one flower to the other. Oh, life was beautiful! She watched two ducks disappear over the edge of the foggy earth.

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*J.P. de Klerk is an author and journalist from the Protestant Reformed Church of New Zealand.*

# Trust



When life seems hard—impossible to bear—  
This thought sustains: I know my Savior's there.

Some days it seems each little task goes wrong.  
I'm helpless then, but know my Savior's strong.

My pain and suff'ring may sometimes o'erwhelm  
But then I'm comforted: this is my Father's realm.

Good friends oft times don't seem to understand,  
But God is there, He holds me with His hand.

In times when others soar, but I crawl all alone  
He lifts me up—I know He's on the throne.

Lord, help me trust, my burdens lay to rest,  
And lean on Thee: Thou sendest what is best.

Thelma Westra

## Questions on the End Times

by Rev. Richard Moore

**Q**uestion: One question that I wonder about is why there appear to be so few Reformed ministries that are amillennial. When I search the net most of the Reformed ministries seem to be postmil and Reconstructionist.

**A**nswer: In the first place it is very difficult to attempt to answer for others, and I do not believe the questioner has that in mind either. But I will give some reasons to this question as I believe it to be. In the first place, it is not because of the teaching of Scripture, the Scripture does not teach a postmil understanding of the coming of Christ.

In the second place, there has been a steady move, within the reformed church community at large, away from the Scriptural teaching of the antithesis, and in its place the philosophy that one must join the world to change the world has come to the fore. It is taught that the calling of the Church is not merely to preach the gospel, but that we have the calling to make this world a better place for man. The Scripture however repeatedly teaches that it is alone the calling of the church to preach the gospel of salvation. The calling is to call sinners to repentance and faith. It is this gospel alone that the church should be busy with, the apostle Paul rightly points out



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in Romans 1:16 the preciousness of this calling when he says, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

Now this gospel calls us not to join the world to make it better, but calls us to flee the world, the apostle John expresses this in I John 2:15-17 “Love not the world, neither the things {that are} in the world. If any man love the world, the love of the Father is not in him. For all that {is} in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” The world, its things, its organizations, its politics, its institutions, its relationships all pass away, it is only the spiritual walk of faith that abides, only the hope that fastens upon the eternal dwelling place with God in the new heavens and earth that abides. The gospel calls us to be holy as God is holy, and the preaching of that gospel condemns all that is not right before God. God’s children must then live in this world, but never be a part of this world. So that we always are led by the Scripture to live as pilgrims and strangers here below, for we are the citizens of a better country, that is an heavenly city. (Hebrews 11:13-16).

We must note that the movement also in the Reformed Church World to embrace a conditional theology, to make room for man’s work in the presentation of gospel by teaching that there is an offer in the gospel,

the embracing of a common grace that God has for also the wicked—all of these draw one away from the antithesis between God’s people and the world, and lead to the idea that man must have a part in the final salvation of the church. Thus he must help God in preparing this world for salvation. However, this is heresy. God alone prepares all things for the salvation of His church, and that God says that the wicked world is now being prepared for destruction, the cup of iniquity is being filled and this exactly in harmony with His will. It is through the destruction of this world that the church shall be saved.

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The popularity of free-willism, the popularity of conditional theology, the popularity of synthesis, the fear of judgment all cause that more and more embrace such teachings as postmillennialism.

Finally this does not mean that all those attending postmil teaching churches are heretics, or lost. There is a lack of knowledge in the church world today. There are those that must still be made aware of the evil results of such teachings. We need to return to the simple setting forth of the Word of God. May God so grant. Salvation is alone His work lest man should boast (Ephesians 2:8-10).

Remember to write your questions to me at [revmo@mtc1.mtcnet.net](mailto:revmo@mtc1.mtcnet.net) Rev. Moore, Hull Protestant Reformed Church. ❖

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*Rev. Moore is Pastor of Hull Protestant Reformed Church in Hull, Iowa.*

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## Creation through the Spectacles of Scripture

# The Cosmic Clock

by John Huizenga

**P**ulleys turn, the governor whirrs,  
The chimes announce the passage of yet  
Another precise quantity of time.  
The sounding brass fades,  
All the quiet sounds of metal parts  
Working together resume.

A cold blast of snow and wind,  
Glistening ice, and frozen lakes  
Announce the hour of winter on earth.  
Grand and majestic the whole earth turns  
On invisible bearings without a sound  
To guide the seasons  
And divide the night from day.

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Each day the light of dawn creeps  
Across oceans and plains  
From city to city and over high mountains  
To wake sleepy village below.  
Men, women, and children arise  
Giving thanks to God for care in the night  
And a new day to praise Him on high.

Following after the evening spreads  
The fainter light that rules the night.  
The creatures of the dark come out  
The people of God look again to Him  
Who saves them from the night of sin.

Stand back further and you'll see,  
With stately pace the whirling earth  
Moves once around the sun each year.  
With bright blue oceans, green brown land,  
White lace clouds, capped with frosty poles,  
Earth moves across the black,  
Star flecked face of the cosmic clock.

Notice too, the earth,  
It tilts somewhat;  
The north pole pointing  
Toward the bright north star.

What delightful chimes  
This tilting brings  
Each quarter year as round the sun  
Earth swings.

Four times each year,  
The doors are opened  
To usher in new seasons.  
New lessons for the child of God  
Who watches now and listens.

I.

The lengthening days, the singing birds  
Announce the time of spring is here.  
Its time to plant, its time to hear  
The good news of the Bible's words

II.

The blazing sun, the long hot day,  
The busy ants, the singing bugs,  
Announce the time of summer's near.  
It's time to work, its time to grow,  
Gather treasure in heaven today.

III.

Shorter days and cooler even,  
Gathering birds, and golden grain

Announce the time of harvest is nigh.  
It's time to remember, the reapers of God,  
Will gather the Wheat into heaven.

IV.

Then the cold that cuts like a knife,  
The shorter days,  
Burrowing creatures and barren trees,  
Announce the hour of winter has come.  
It's time to remember the Author of all,  
Who breaths on dead things  
And brings them to life.

There is more to this wonderful clock,  
Which keeps seasons in flux,  
And separates night from the day.  
The soft glowing moon, like a playful pup  
Circles the earth as it tilted whirls and orbits the sun.

Watching the earth, without ever glancing aside,  
The moon tugs the oceans  
Almost seven and twenty times  
Before coming full circle.

Each time around,  
It's telling you something:  
The Church's glory,  
It is not her own,  
Her glory's the glory  
Which shines from the Son.

Almost seven and twenty days make a month.  
Almost twelve times the moon circles earth  
In a year.  
"Almost" points to perfection in Christ  
Not yet here.

Apart now from seasons, days, years, and months,  
God established a time for the Sabbath days rest.  
No movements of earth, moon or of stars  
Do measure the time from Sabbath to Sabbath.

The seven day week  
Is a time that's revealed.  
Its revealed in God's Word.  
It's a time that is perfect.  
It tells the perfection  
Of heavenly  
Rest. ❖

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*John is a member of Randolph Protestant Reformed  
Church in Randolph, Wisconsin.*



# The Songs of Zion

## A New Psalter-Psalm Devotional

by John Huizenga

# The Blessedness of the Godly

## January 1

### Psalm 1:1

The man who is blessed is filled with joy and happiness. Look around you. Do you see many happy people? Don't be deceived by all the laughter. Often laughter is a mask to cover fear, insecurity, and despair. Psalm 1 tells you how to find those who are filled with joy and happiness. Look for one who avoids the activities and company of the ungodly. Look for one who refuses to participate in activities that lead one into temptation and sin. Look for one who flees from those who openly mock the Christian faith. That man is blessed. He does not flee from sin in order to seek happiness, no, he already has a happiness that is so deep and overpowering that he sees only misery in all the sinful attempts of man to find happiness. The happiness that he has is rooted in his knowledge of God's love for him in Christ. Hence we sing "who fearing God" and "who loves God's precepts." Do you have that happiness? Sing Psalter #1:1 & #2:1

## January 2

### Psalm 1:2

One who is blessed does not only shun all man centered, sinful, attempts to find happiness; he also is actively pursuing the source of his happiness: God. God puts a new heart in him so that he becomes alive spiritually and knows his God as a loving and merciful Father who reveals the way of heavenly blessedness. He therefore seeks to know every detail about that way: the law of Jehovah. The law is the whole of God's word. King David had this blessedness. He meditated on that word day and night, in prosperity and despair, and his blessedness is expressed by divine inspiration in the psalms. Let us also make the Psalms our expression of blessedness. Sing Psalter #1:2 & #2:2.

## January 3

### Psalm 1:3

The one who lives in blessedness is like a tree planted by the rivers of water. He has been chosen by God and is carefully cultivated to grow and produce spiritual fruit. The flowing river is a picture of the abundance of God's Word that causes him to grow in

his knowledge of God. A cultivated tree must also be pruned to cut away that which is dead and unfruitful, but its leaf is ever green and it will bear fruit in due season. God will never forsake His people, but will finish the work which He has begun in them. Sing Psalter #1:3 & #2:3 (you may want to try the second tune).

## January 4

### Psalm 1:4

Psalm 1 expresses in clear language the basic theme found in the whole book of Psalms: the blessedness of the godly in contrast with the misery of the ungodly. The Psalms express in song the response to the good news (gospel) of salvation in Jesus Christ from the misery of sin and death. God is pleased, for the sake of His glory, to elect and reprobate. The wickedness of the ungodly and God's wrath against them continually reminds the blessed of the wonder and power of God's grace. In contrast to the tree well planted and cared for, the wicked are like the unwanted chaff that is carried away by the wind. If it were not for God's mercy, we too would be the wicked and fit only to be destroyed. Sing Psalter #1:4

## January 5

### Psalm 1:5

You have noticed that stanza 4 of Psalms 1 & 2 includes Psalm 1:5 also. Jesus taught the truth of this verse in the parable of the wheat and the tares. While we live on this earth, we must live among the wicked, but in the day of harvest, the wheat is gathered into the barns while the tares are separated and cast into the fire. The wicked are also compared to the chaff which serves the wheat as it grows, but is separated and destroyed in the harvest. Those who know that their sins are washed away by the blood of Christ do not fear the judgment and are therefore free and most blessed in life on this earth. Sing Psalter #2:4.

## January 6

### Psalm 1:6

The way of the righteous is Christ. It is the way of justice and mercy in the forgiveness of sins. It is the way of knowing God as Christ leads us in green pastures and through deep valleys. Christ walked the way Himself. Jehovah our covenant God knows every

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detail of the way we must walk and guards us all along. The way of sinners far from God is the way of seeking happiness apart from God. It is the way of serving Satan and believing his lies. The way of the wicked is directly opposite the way of the righteous and it will be destroyed along with all its travelers who have departed far from God. Sing Psalter #1:5 & #2:5.

## January 7

### Psalm 2

Like the first chapter, chapter 2 gives instruction about the book of the Psalms as a whole. David was a type of Christ, and chapter 2 makes it clear that his inspired songs in the whole book of the Psalms are all about Christ and His victory. We sing Psalm 2 in the Psalter under the titles “The Kingship of Jesus Christ” and “Christ’s Inheritance.” Christ reigns in the way of destroying His enemies, and the peoples from every nation are His inheritance. Zion is redeemed through judgment. The beautiful oratorio by George Frideric Handel “The Messiah” includes a section from Psalm 2 which concludes with the hallelujah chorus from Revelation 19:6; 11:15; 19:16. “Hallelujah! For the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord, and of His Christ; and he shall reign for ever and ever. King of Kings, and Lord of lords. Hallelujah!” Read Psalm 2; listen to or sing “The Messiah.”

## January 8

### Psalm 2:1

The question in this verse is asked in angry interrogation, not ignorance. All the peoples of the earth, the creatures of God, are raging against their Creator! What a striking description of the effect of sin and display of the totally depraved nature of man! They “vainly dream that in triumph they can wage war against the King supreme” (Psalter 3:1). By nature we all foolishly wage war against God with Satan as our captain. But God graciously opens our eyes and gives us new hearts and wisdom to see the truth. Sing Psalter #4:1.

## January 9

### Psalm 2:2-3

As a type of Christ, David experienced throughout his life the plotting not only of many in Israel, but also kings all around who tried desperately to dethrone him. Acts 4:27,28 reveals how the nations took counsel against Jesus. The plotting of nations and rulers against David was not against David as an earthly power, but out of hatred for God, they “wage war against the King supreme,” God’s anointed. They say “let us break free from the law of God, be our own gods, and do what we want.” Do you hear these war-cries today? Our own sinful nature tempts us to join them. Some would criticize the psalms for their endless bloody war language of days gone by and unfit for the modern Christian, but every believer who knows his sinful nature knows about spiritual warfare. Sing Psalter #3:1.

## January 10

### Psalm 2:4

We turn now from the wicked counsel chamber and raging of man to the sovereign counsel of God. Acts 4:28 reveals that the wicked who gathered in order to destroy God’s anointed and cast

his yoke away did not succeed, but even in this they did “whatsoever thy counsel determined before to be done.” When David speaks to his enemies he uses vivid language to make clear how foolish they are to imagine war against God. God laughs at them. We sing “the Lord will scorn them all, Calm He sits enthroned on high.” Those who are washed of sin, sheltered in Christ from God’s holy wrath against sin, and called the children of God can never give Him enough thanks and praise. Sing Psalter #3:2.

## January 11

### Psalm 2:5, 6

God does not need to exert Himself in battle against the wicked. He speaks His sovereign counsel and they know that all their own plans are vain. God has determined from eternity to place His Son on the throne of heaven and earth. Adam’s fall into sin and every act of rebellion thereafter did nothing to frustrate those plans, but rather were a part of God’s plan all along. No effort of man could be more vain than to dethrone Christ. The vain struggles of man are turned into their own punishment as they vex themselves day and night. Psalter #4:2 reads “He speaks and judgments fall on them Who tempt His wrath and scorn His love.” We rightly sing these words when we understand that the love which the wicked scorn is not a general love for all men, but the love and mercy which God reveals in Christ to the elect. Sing Psalter #4:2.

## January 13

### Psalm 2:7

We have been to the counsel chamber of the wicked, and to the throne of God, now we hear the voice of our risen Redeemer Himself declaring the eternal counsel of Jehovah (Acts 13:33). When David at last sat upon the throne, he made manifest to the world that God had eternally decreed his kingship as a picture of Christ. When Christ arose, He revealed clearly that He was indeed the eternal and only begotten Son of God. Let us sing this verse with Christ’s resurrection in power in mind. Sing Psalter #3:3.

## January 14

### Psalm 2:8-9

Essential to the decree of Jehovah concerning His Son is the good news that Christ will gather His church from all the nations of the world. This is the gospel! In the way of nations raging against Christ, Christ saves His people from those nations in such a way that His people see His great love and sovereign rule. God also reveals His justice and wrath by destroying the wicked as a smashed clay pot. Our forefathers were from nations that raged and continue to rage against Jehovah’s anointed, but God has chosen us in mercy from them to be His people. Let us also be diligent in the work of spreading the gospel by our walk in life and support of the mission work of the church. Sing Psalter #4:3.

## January 15

### Psalm 2:10-12

Having declared the truth of God’s sovereign counsel, the psalm preaches the gospel to the nations. It is a message that goes out with urgency, like the preaching of John the Baptist “repent, for the kingdom of heaven is at hand.” Even the kings and rulers who lead nations against Christ are commanded. It is a command, not a plead-

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ing request. The preaching of the gospel to the nations serves to deliver the children of God and condemn the wicked. Those who do repent and put their trust in God enter into the blessed fellowship of God. They are the blessed who now walk not in the counsel of the ungodly nor stand in the way of sinners nor sit in the seat of the scornful. Sing Psalter #3:4 & #1:1.

## January 16

### Psalm 3:1-2

This is a psalm of David when he fled from Absalom his son. Absalom had persuaded most of Israel to rise up with him against king David and overthrow him. In addition to the great sorrow of having a rebellious son, there were those who reminded David of his sins and told him that even God had forsaken him. We have noticed in the two introductory Psalms that the blessed salvation which God gives to His people comes in the way of much spiritual warfare for the people of God. Isaiah sums up this truth with the words “Zion is redeemed with judgment” (Isaiah. 1:17). David’s life was filled with troubles, and being delivered, he sang beautiful praises to God. Let us also learn to seek God as David did. Sing Psalter #5:1.

## January 17

### Psalm 3:3-4

Though his enemies taunt David saying God would not even help such a bloody sinner as he, David knows that Jehovah his faithful covenant God is a shield over him. The word for “shield” means a buckler round about protecting him on every side. David certainly has no earthly glory being chased as a wild animal, but his glory is in Christ and the office of king which he has of God. May God also lift up your head to see Christ when your sin and guilt brings you low. Cry out to the Lord with your voice, He will hear you. Sing Psalter #5:2.

## January 18

### Psalm 3:5-6

Perhaps as a child you prayed before bed “Now I lay me down to sleep, I pray thee Lord my soul to keep, if I should die before I wake, I pray thee Lord my soul to take. Amen.” This was David’s prayer. His trust in God brought peace to his soul and rest in sleep. Awaking he is renewed in strength and courage. He is not ignorant of the great power of the enemy, but proclaims that he is ready to fight ten thousands of enemies. We also must know the power of the enemy. Does the world and its development in sin frighten you? Trust in the Lord and your heart will be unmoved as David’s. Sing Psalter #5:3.

## January 19

### Psalm 4:7

David knows well that he can not fight ten thousands of enemies by himself. When he awakes and considers his predicament, he turns immediately to God. His faithful covenant God has never failed to destroy those who oppose David because David’s enemies are God’s enemies. The devil goes round about like a roaring lion to attack and kill the people of God, but David knows that the victory is God’s who has already broken the jaw and teeth of the devil with His eternal decree of Christ. Sing Psalter #5:7.

## January 20

### Psalm 4:8

Salvation belongs to Jehovah our covenant God. It does not depend upon man’s will or decision for Christ. Man does not contribute to his salvation. God chooses His people, calls them by grace, and saves them. As king of Israel David does not merely think about himself as he struggles and prays to God. He is thinking about the people of God over whom he has been anointed to reign. David knows God will not abandon His people and plan of salvation. Sing Psalter #5:8.

## January 21

### Psalm 4

We can sing this Psalm using three different Psalter numbers. Number six, entitled “A Trustful Appeal to God” includes all the verses of the Psalm. Number seven is entitled “Quieting Thoughts” and includes verses 3-8. Number 8 is entitled “Faith and Peace” and includes verses 3, 4, 6, & 8. The heading of this psalm indicates that it was sung to the accompaniment of hand instruments. It is a psalm about joy and peace in the midst of great trials and tribulation. David is yet being vexed by his enemies. He is either being pursued by his son Absalom or Saul when he is inspired by the Holy Spirit to write this psalm. Hum the tunes of these Psalter #s.

## January 22

### Psalm 4:1

In the first verse of this psalm David mediates upon God’s salvation, covenant, and faithfulness in the past. He addresses God as the God who is the author, judge, and rewarder of his righteousness. Psalter #6 does not indicate the idea of our righteousness, but gets at the source of our righteousness which is in our “righteous God.” Righteous never originates in ourselves. This confession of faith is David’s shield which he takes up before confronting the enemy. God is also merciful and ready to hear the prayers of those in distress. Let us also take up this confession upon our lips before we continue our day and sing Psalter #6:1.

## January 23

### Psalm 4:2

David now rebukes his enemies in verses 2-5. He tells them that they love making up lies about him to make him look bad and themselves good. In doing so they drag the name of God in the dirt. David has just prayed to the God who is righteous and imputed righteousness to David in Christ. Those who scorn David are not interested in truth at all but continuously make up lies and stir up the crowds to ridicule him. At the heart of such foolishness is man’s sinful nature and hatred against God. The wicked never do seem to realize that they can not fight God so David asks “how long?” Unless God takes out their heart of stone, and regenerates them, they will never cease their folly. Praise God for his mercy toward us! Sing Psalter #6:2.

## January 24

### Psalm 4:3

Those who walk in foolish lies never do learn the wisdom of God, yet they must be told the truth. They must know that the godly

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are those who have been chosen by God. They were not chosen because they were godly, but they are godly because they were chosen. The ungodly have been reprobated. The doctrine of election and reprobation is hated by the ungodly because they hate the doctrine of God's sovereignty over all things. God's sovereignty is a comfort, however, and an assurance for the child of God that God will hear his prayer. When people blaspheme God to your face, they must know that they foolishly fight the sovereign God. Sing Psalm 6:3.

## January 25

### Psalm 4:4-5

We must also exhort the ungodly to repentance. The passionate anger and madness stirred up by lies must cease and they must be quiet and tremble before God. They must put away the lies and consider the truth. While David was away from Jerusalem, sacrifices continued in the temple and those who opposed David claimed a false and hypocritical righteousness, but they must repent and find true spiritual righteousness in the sacrifice of Christ. Psalm #7:2 speaks of "good and loving deeds" as our sacrifice, but that is incorrect. Psalm #6 captures the sense of Psalm 4 beautifully. Perhaps #7:2 could be changed to "Turn from outward worship, Sacrifice in truth." Sing Psalter #7:2 with these words, and sing #6:4.

## January 26

### Psalm 4:6

David ends his rebuke and exhortation and gives expression to his own contentment and peace. Those who complain "who will show us good" could be either those who are very weak in faith among the men of David, or the ungodly who never find satisfaction in earthly goods. Psalm #6 calls them "the faithless multitude." David prays that the weak in faith might see that that joy and contentment is found only in the love of God revealed in the face of Christ. Can you confess the goodness of God in your circumstances in life. Pray for His enlightening Spirit and the true knowledge of God in Christ. Sing Psalter #6:5.

## January 27

### Psalm 4:7-8

David confesses here that God has put more joy and peace in his heart than the best of earthly prosperity could ever give. When our wealth increases, we may experience some sense of security, but along with it comes the fear of loosing what we have. God's love is altogether different. The believer who knows God has graciously chosen him, knows that God will never forsake him. The strong in faith also are able to sleep in peace knowing that God will care for him. Though no man is able to help you, may your trust in God alone be your comfort. These are the treasures which moth and rust can not corrupt. Pray for faith that you can sing the last verse of Psalter #s 6, 7, & 8 as David did.

## January 28

### Psalm 5

This psalm is a morning prayer before going to the house of God. The first seven verses consist of David's plea to be heard by God. Then David prays for guidance as he seeks to walk in righteousness among wicked men. He concludes the prayer with a petition for joy

and peace to all who put their trust in God. The Psalter numbers based on Psalm 5 are entitled "An Entreaty for Guidance," "Confident Access to God," and "Prayer for Protection." Jesus also offered up such prayers and supplication with strong crying and tears. Let us also learn from this instruction. Read through the psalm and become familiar with the tunes of Psalter #s 7, 8, & 9.

## January 29

### Psalm 5:1

David first addresses God as "Jehovah." In the KJV we read "LORD" in all upper case letters. "Jehovah" is the name of God held in such awe and respect that the translators of the KJV felt it better simply to write "LORD." The leaders of the OT people of God also used this name with such reverence that they refrained from writing the vowel sounds in the Hebrew language. "Jehovah" is the name of God by which He is known as our covenant God. David addresses God on the basis of the covenant. The covenant is God's loving bond of friendship with His people in Christ. This is the name dearest to the child of God. Sing Psalter #11:1.

## January 30

### Psalm 5:2

David then addresses God as his God and his King. He knows God as the Ruler in his life. To Him who is exalted over all things as the sovereign creator and provider, David humbles himself and cries out loud with tears. Because David belongs to God as His servant and child, he is confident that God will hear his cries. We also must address God with such close and personal language. Closeness with God is not manifest in the shallow flippant prayers of many today who address God as they would a buddy on the street. God is God and King, but he is my personal God and personal King. Let us strive to pray with proper awe and reverence for our covenant God. Sing Psalter #9:1.

## January 31

### Psalm 5:3

David prays first thing in the morning. The covenant fellowship of Jehovah with His people is so close that David thinks of his God first thing in the morning and speaks with Him in prayer. The language of this prayer is the same as the language used when the priests made the morning sacrifice and looked for the answer of God's grace and favor. The relation to sacrifice is noted in Psalter #11:2. Like the sacrifice, David's prayer is carefully presented with meditation and without haste. Let us also set aside time in the morning for prayer with our faithful covenant God. Sing Psalter #11:2.

### Psalm 5:4

A prayer on the basis of God's holiness (next month the Lord willing).



# Holding the Postmillennial View of the Kingdom: A Serious Sin with Dire Consequences

By James Laning

Over the years there has been much controversy over the proper interpretation of Revelation 20:1-6, which speaks of believers reigning with Christ for a thousand years (i.e. for a “millennium”). The problem is not that the passage is unclear, but that many refuse to believe what it teaches. The passage and its context make clear that this number is to be taken symbolically, for the whole passage is filled with symbols, such as the “great chain” mentioned in verse one. The numbers ten, an hundred, and a thousand, symbolize completeness, and, therefore, the number one thousand makes known that this reign will continue for a complete period of time, the length of which has been determined by God.

The passage also makes known very clearly that the ones sitting on thrones are believers, who are reigning in their souls with Christ in heaven after their physical death and before the final coming of Christ. The ones who are reigning are called “souls,” and they are the souls of those who have been “beheaded for the witness of Jesus.” This makes known that these are Christians who have died and have gone to heaven, and are there reigning with Christ in a spiritual sense, while their bodies rest in the grave until the final resurrection. In short, this passage clearly refers to a heavenly, spiritual kingdom that exists right now.

There are, however, two groups of people, the premillennialists and the postmillennialists, who maintain that this passage speaks of Christ reigning with His people in an earthly and physical sense. The prefix “pre-” means “before,” and the premillennialist maintains that Christ will return *before* this earthly kingdom will be set up, and that Christ will be on earth reigning with His people in this earthly kingdom. The prefix “post-” means

“after,” and the postmillennialist says that Christ will return *after* this earthly kingdom has continued for a long period of time. Christ, they say, will reign as King over this kingdom, but He will reign from heaven while His people are on earth, and He will not return to earth until after the millennium.

As strange as it may seem, the postmillennialist actually maintains that the day will soon come in which the majority of mankind will be converted, the whole world will be “Christianized,” and earthly peace and prosperity will be enjoyed by all. This, they say, will be the real fulfillment of the kingdom of Christ, and to this kingdom Christ will come in His second coming. Unlike the premillennialists, they for the most part interpret the “one thousand years” symbolically. In fact, some of them expect this kingdom to last for an extremely long period of time, perhaps hundreds of thousands of years.

Over and over again postmillennialists proclaim that before the second coming of Christ the gospel will be victorious throughout the entire world. This certainly is true. But what do they mean by “victorious?” By “victorious” they mean, first of all, that the majority of people on this earth will become converted Christians. If this does not happen, in their mind the gospel has not been victorious. They mean, secondly, that Christians will control all spheres of life on this earth. They will exercise dominion over the nations politically and militarily. They will also be the heads in the business world, and will control the world economically. Science and technology, music and art, and the entire education system will be under their control. And the result of all this will be earthly peace and material wealth for all those who live on the earth during this time. In short, when the

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postmillennialists speak of the gospel being victorious they have in mind, not a heavenly and spiritual victory, but an earthly and carnal one. They expect the same earthly victory that the Jews expected prior to the crucifixion of Christ (John 6).

This earthly conception of the kingdom is not something about which Christian's can differ, for it is clearly contrary to the Reformed creeds. The fifty-second answer of the Heidelberg Catechism, and article thirty-seven of the Belgic Confession, both teach that in this life the church will be persecuted by the ungodly. The postmillennialists, however, teach that there will be a long period of time before the final coming of Christ in which the church on earth will not be persecuted.

It is true that the gospel of God is now, and will always be, victorious as it goes throughout the whole world before the final coming of Christ. But this victory is spiritual and heavenly, not earthly and carnal.

The postmillennialists claim that they also believe the victory of the gospel to be spiritual and heavenly. "But," they say, "it is *also* physical and earthly." This is refuted by Romans 14:17 which reads, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." This verse clearly points out that the kingdom of God is not both spiritual and carnal, but rather is spiritual and *not* carnal, consisting of the spiritual blessings of righteousness, peace and joy in the Holy Spirit, and *not* earthly, carnal things such as meat and drink.

This postmillennial view of an earthly, carnal kingdom can easily find its way into our midst. Indeed, this is the view of our old man of sin. By nature we all desire earthly riches, earthly peace, and earthly dominion over others. The love of money, to which we are all prone, is the root of all evil, and is certainly at the root of this carnal view of God's kingdom.

Those individuals or churches who adopt this view of the kingdom will certainly suffer the consequences of their sin. Although they may claim to believe that the kingdom of God is both spiritual and physical, the emphasis over time will fall more and more on the physical. This is evident from the fact that both Scripture and history testify that whenever the truth and the lie exist side by side, as they did during the days of wicked king

Ahaz (II Kings 16), the latter will gradually usurp the place of the former.

That this is what has been happening is clearly evident from the writings of the modern-day postmillennialists. These people are publishing great volumes of literature. And just a brief examination of their contents will reveal that far and away the majority of what is written concerns their hope for this earthly kingdom and what Christians must do to bring it about. The spiritual blessings of righteousness and peace and joy in the Holy Spirit are virtually forgotten, being drowned out by the lust for material possessions, physical power, and earthly dominion.

Accompanying this emphasis on an earthly kingdom will always be a rejection of the antithesis. This has to be the case. Anyone who is striving to bring about this kingdom is going to conclude that it will not happen unless all those who claim to be Christian join their forces and stand together as one. It is not surprising, therefore, to see that some of the leaders in the postmillennial movement are aggressively courting the Charismatics and moving in the direction of the Roman Catholic Church. Indeed, anyone who holds to an earthly view of the kingdom is in great danger of rejecting the antithesis, and of embracing the antichristian kingdom that is now developing before our very eyes.

Since this view of the kingdom is clearly contrary to both Scripture and the Reformed creeds, you can be certain that there will be devastating effects upon any church or any individual that adopts it. The justice of God demands it. For those who desire this kind of a kingdom are desiring a kingdom that is not the kingdom of our Lord Jesus Christ. Therefore it is the duty of every Christian, and especially of every minister of the gospel, to warn God's people about the seriousness of this great evil, and to call those who hold to it to repentance. God's people are called not to seek some earthly, carnal kingdom, but to seek the heavenly kingdom of Jehovah of Hosts, Who through Christ reigns over us right now, and will continue to reign over us forever and ever in the new heaven and new earth in which righteousness will dwell. ❖

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*James is a member of Hope Protestant Reformed Church in Grand Rapids, Michigan.*



# In the Church of Koudekerke

by J.P. de Klerk



In *Beacon Lights* of May 1996 I showed you the old Church of Koudekerke, in The Netherlands. Delving in my files I found a picture taken New Year's Eve 1938 inside that church. You see the men sitting with their caps hanging above them on pegs. They wear the official traditional suits with a double golden broche instead of a tie. All the girls (and mothers behind them) wear dresses with a fine lace cap, with a golden adornment hanging on a golden pin, which is attached to a golden cap over the hair covered by the stiffly starched lace. They wear a neckcollar of red corals (they remain in the family, together with all the other ornaments which went from the mothers to the daughters or granddaughters). When married, the hanging adornment was replaced by curls of gold which are very costly. These traditional dresses are seldom seen nowadays. ❖

*J.P. de Klerk is an author and journalist from the Protestant Reformed Church of New Zealand.*



# Clovis' Battlefield Conversion

by Nathan Brummel

It is surprising that a battle between two barbarian tribes played an important role in the history of Christianity. The battle in question was between the Franks and the Alemanni in the year 496. This fight was important because when the Frankish leader, Clovis I saw that his army was in difficult straits he vowed to convert to Christianity if he was victorious.

Clovis I was the founder of the Frankish kingdom which would dominate much of Europe in the early Middle Ages. Modern day France finds its origin in this barbarian king who molded a bunch of barbarian tribes and former Roman provinces into a unified kingdom.

Clovis, otherwise called "Childeric" was the son of Childeric who had been a king of the Salian Franks of Tournai. Childeric was a chieftain among a number of others with limited influence. He was a pagan, worshipping the traditional gods of his fathers. Clovis' grandfather was Merovig and that is why Clovis and his heirs came to be called the "Merovingian" rulers. The Merovingians became the dominant rulers in Western Europe up until the eighth century.

Clovis became ruler in 481 A.D. He quickly set out on a path of conquest. Clovis had started out as a rather minor chieftain but through his battles he conquered Gaul and much of modern France. Although he was a barbarian, he was given an honorary consulate by the Eastern Emperor. In his later years he moved his headquarters to Paris where he built a church.

In 493, Clovis married a Christian princess whose name was Chlotilda. She was the daughter of the king of the Burgundians. When the marriage was blessed with a child, the pagan Clovis allowed the baby to be baptized. While the king allowed his wife and child to participate in Christianity, he remained a pagan. But, he did have a lot of contact with Christians since in his realm a number of lesser rulers were bishops.

Clovis' religion took a radical turn when he was in a critical battle with the fierce Allemanni tribe which was attempting to invade his territory. His army was hard-pressed and defeat appeared imminent until Clovis thought of praying to his wife's god for help. He had prayed to his own gods without success. So he prayed to Jesus Christ and he promised that if he won he would submit with his warriors to baptism.

Some contemporary Christian writers made Clovis out to be a hero. For example, an acquaintance of his, Bishop Gregory of Tours portrayed Clovis as a great pagan hero who owed his accomplishments to his Christian conversion. But the reality of his conversion is certainly up for question. The man after his supposed conversion continued to be vengeful and unscrupulous in his dealings with his rivals and personal enemies.

His insincerity came out in that it took two years after his victory over the Alemanni before his wife Chlotilda and a certain Bishop Remigius were able to talk him into actually getting baptized.

The baptism took place at the Cathedral of Rheims on Christmas day in the year 496. It must have been an awe-inspiring sight to have seen Clovis descend into the baptismal basin with three thousand of his warriors.

Philip Schaff states concerning the baptism of Clovis that it did not have much effect on the character of Clovis or his heirs "whose history is tarnished with atrocious crimes." He writes: "The Merovingians, half tigers, half lambs, passed with astonishing rapidity from horrible massacres to passionate demonstrations of contrition, and from the confessional back again to the excesses of their native cruelty."

It took a long time for Clovis' subjects to be converted to Christianity. The transformation of the pagan tribes into a nominally Christian people took centuries.

We know from burial sites of the Franks that they retained pagan burial rites up until the seventh century.

It is rather amazing that the Catholic church made Clovis out to be a hero. This was in spite of his brutality which comes out in one story told about him. During a raid by the Franks, a splendid vase was robbed from a church by one of Clovis' warriors. The bishop begged for the return of the vase. When the booty was being divided the king asked for the vase. One warrior objected to the fact that Clovis was getting this vase up and above his share of the booty so he took his ax and smashed it.

The king restored the broken vase to the bishop and said nothing to the warrior about the destructive act. But Clovis got his revenge a year later when he recognized that same warrior at a military assembly. He came up to him and rebuked him because his weapons were unkempt. He then took the warrior's ax out of his hand and threw it to the ground. As the man stooped to pick up his ax the king with his own ax split the warrior's skull, saying "Thus you treated the vase at Soissons." The result was that Bishop Gregory of Tours considered Clovis a hero for avenging the church.

It is astonishing that Gregory also did not hesitate to relate honestly other crimes of Clovis. As the historian Schaff writes, Clovis' contemporary Christian biographers felt "no need of any excuse for him in view of his services to religion."

Clovis' baptism was an historic event because he was baptized as a Catholic and not an Arian. This is important because from an early date the barbarians in eastern Europe had been converted to that heretical sect of Christianity called Arianism. This sect holds to the heresy that the Son of God was a created being. In contrast Catholic Christianity taught that the Son was of the same essence as the Father and was very God of very God. Through the influence of early Arian missionaries a number of barbarian tribes had been converted to Arianism. Therefore it looked at this point in history as if the barbarians would become Arians. But Clovis was converted to the Catholic Church. This laid the groundwork for a Western European Christendom that was orthodox on the doctrine of the Trinity.

Clovis was interested in the welfare of the church. It is an astounding fact that while on the one hand he was superstitious and ungodly yet on the other hand, he sought the good of the church.

**"it is difficult to believe that, in embracing Christianity, they gave up not a single pagan vice or adopted a single Christian virtue."**

The history of Clovis and his successors is filled with examples of piety mixed with evil. One moment a Merovingian king would distinguish himself by choosing an "irreproachable bishop" who would be a force for much good and the next second he would be involved in "cold-blooded cruelties." One writer says that "it is difficult to believe that, in embracing Christianity, they gave up not a single pagan vice or adopted a single Christian virtue."

But Clovis' devotion to the church comes out in an action late in his life. In probably the last year of his life he called for a church council at Orleans to deal with church issues. This council was attended by 32 bishops.

The decisions or "canons" from this assembly have come down to us. In them we find that the king was personally concerned with the deliberations and was very much involved in the council.

So while Clovis did certain things to benefit the church, he was no saint. But his conversion did have serious implications for the history of Christianity. He was a successful barbarian warrior who was able to establish a strong unified kingdom in western Europe. Clovis' military strength held-off the Arian barbarians in the East and assured that the barbarians in western Europe would ultimately be converted to the Catholic faith.

Through his battlefield conversion he opened up his kingdom to the advance of Christianity. His successors would also continue to follow in his footsteps and would continue to support the establishment of the Christian faith. This happened especially through their support and endowment of monasteries. While the barbarians and Romans had been overcome by Clovis, it was the lowly monks who slowly conquered the barbarians through the introduction of Roman culture and the Christian religion.

So, God in his providence, used a sinful barbarian king in order to advance the cause of His church. The history of Clovis is relevant for us Christians, for many of us trace our ancestry back to the European barbarian tribes. The ways of God are deep. He subordinates all of history for the good of His church. He used the vow of a fearful and superstitious king on a battlefield to open the way for the spread of the gospel of His Son throughout Europe. ❖

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*Nathan is a member of Southwest Protestant Reformed Church in Grandville, Michigan.*

# Lay Helpers to Missionary

by the Foreign Mission Committee

**W**e have had inquiries as to exactly what will be the labors of the voluntary helpers on the field in Ghana. So we desire to use this means to explain further what we believe will make up some of these labors.

In the first place we believe the chief reason to have these lay helpers is for the support of the Minister and His Family. It will be very beneficial to have some of like faith to be a sounding board for the direction of the labor and the way in which the labor is being carried out. It is necessary to have a spiritual fellowship with those of like faith when facing the many and varied situations that will arise on the field. This will be important for both the missionary and his wife and family.

The labors will be to help care for the property that will be used, that is the home or compound in which the missionary and helper families will live, as well as the building that will be used for the worship services and meetings. There will be the daily care for maintenance on the vehicle, driving within Accra and out into the countryside, and many other errands and helps with just the daily activity of life.

There will be much labor with the government in order to obtain our residence in the country, extended visas, recognition as an official mission, and quota's for those allowed to labor in the field. So our helper(s) can help with this labor with the government, freeing the missionary for the labor of preaching the gospel, and for preparation to preach the gospel.

The missionary will be benefited by the helper(s) in the area of advertising and informing the community of our presence in Ghana as a Mission. This will involve contact with the media, and the making and placing of posters in the area where we are laboring informing the people of our meetings, worship services and other spiritual aids.

It also would be helpful if the helper(s) could play the piano, as we will be using a keyboard to lead those gathered for worship in the singing of the Psalms. This

would also be an aid to helping those coming to the mission to learn the songs of Zion.

And if the helper(s) are qualified to help in the home schooling or even the teaching of a school it will be helpful to the missionary family on the field. However, this is not a requirement of those going.

As you can see by this brief sketch of some of the labors of the lay helper(s), there shall be no lack of work. It will be an interesting and, we are confident, a most blessed time for any who are led to labor on the field in Ghana.

Our constant prayer is that Jesus Christ the Lord of His Church will provide us a man to labor as missionary on this field, and that our churches may be blessed as we take up this labor, and that we may in all our labor serve the glory of God's precious Name. ❖

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# "LITTLE LIGHTS"

## What Is Honest (2)

*... let it shine!*

by Connie Meyer

Philip sighed as he watched raindrops wiggle down the windowpane. What was there to do today? He glanced around and spied the bookshelf. Yes, it was a good day to read a book! He chose one, settled into a comfortable chair, and began to read...

The mood in the council chamber was dark and ominous. Orders had to be obeyed. The king required it—or death.

At the head of the table sat Margaret of Parma, ruler of the land while the king was away. Surrounding her were several advisors, some agreeing with the king's cause—and some not. It was the king's wish to have every heretic in the land destroyed. What did that mean? It was 1559 and the Reformed faith was gaining strength. The king, however, was Roman Catholic. The king hated the Reformed faith and required anyone professing it to be put to death. Those were the orders.

But one advisor would not obey. He was William of Nassau, Prince of Orange. He had been born to Reformed parents and as a young boy had been taught the Reformed faith. However, at only eleven years of age he had been taken away to live at the palace of Charles V, a Roman Catholic emperor, and there he had been required to embrace the emperor's faith. Now he was twenty-six years old and stood as one of the most powerful men in the kingdom—if he remained true to the king.

But now would he have the courage to be true to his parents' faith? Would he have the strength to be honest about what he believed? He would. He spoke to his own peers, but he spoke: "This cannot continue! I do not find it acceptable for the king to deprive his people of the freedom to believe and worship God in the way they believe to be right!"

This was the beginning of a long, hard struggle for the prince, a struggle that would show him to be one of the finest champions of the Reformed faith...

Philip read until he finished the whole book. Would he, could he, be as honest and true?



"Finally, brethren, ...whatsoever things are honest...think on these things," Philippians 4:8.

(If you would like to read a book similar to what Philip read, look for *William of Orange, The Silent Prince* by W.G. Van de Hulst at your local library or Christian bookstore.) ❖

*Connie is the mother of 5 children and attends Hope Protestant Reformed Church in Walker, Michigan.*



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# Church News

**BAPTISMS** *"He that believeth and is baptized shall be saved."*

*Mark 16:16*

### DOON, IA

The sacrament of baptism was administered to Paige Morgan, daughter of Mr. & Mrs. Eugene VanDenTop.

### EDMONTON, ALBERTA

Mr. & Mrs. Doug Tolsma presented their daughter, Kristi Marie, for baptism.

### HUDSONVILLE, MI

Cassandra Lynn, daughter of Kelly & Lora Ellerbroek, was presented for baptism.

### HULL, IA

Baptism was administered to Justin David, son of Mr. & Mrs. David King and to Lanae Ann, daughter of Mr. & Mrs. Vern Hoekstra.

### IMMANUEL, LACOME ALBERTA

Mr. & Mrs. Irwin Tolsma presented their son, Mark Thomas, for baptism.

### SOUTH HOLLAND, IL

The sacrament of holy baptism was administered to Liam Dewey, son of George & Monica Lanting.

### CONFESSIONS OF FAITH

*"...and with the mouth confession is made unto salvation."*

*Romans 10:10*

### GEORGETOWN, MI

Brian Decker & Nick Westra made public profession of faith in Jesus Christ.

Public profession of faith was made by Wes Fisher, Rich Jabaay, & Matt Stael.

### HOLLAND, MI

Public profession of faith was made by Adam Bosman, Ryan Mowery, & Kate Wassink.

### HOPE, WALKER MI

Public profession of faith was made by Carl Kalsbeek.

**MARRIAGES** *"...and they twain shall be one flesh."*

*Matthew 19:5*

### GEORGETOWN, MI

United in holy matrimony were Geoff Penna & Sherri Boer.

Joined in marriage were Matt Stael & Cindy Kaptein.

### HOLLAND, MI

Craig & Jennifer Coleman were united in holy matrimony.

Thank-you to those of you who sent in bulletins this month. Please continue to send them in. We *welcome* more news from the other churches who have not yet sent in their bulletins. You may send your bulletins to:

**Melinda DeMeester**  
**1171 Sunset Hills NW**  
**Grand Rapids, MI 49544**  
or e-mail to:  
**melindad@juno.com**