The Antithesis: Its Spiritual Character

In previous articles on the antithesis we have looked at its meaning, its manifestation, its source, and its basis. In this article we will look at its spiritual character. We will do so in the light of 2 Corinthians 6:14–18, and especially verse 17, where the the word of sound doctrine exhorts us to “come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.”

In verse 17 Paul quotes Isaiah 52:11: “Depart ye, depart ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that she be not defiled with you: and bring out the vessels of the Lord.” The context in Isaiah is the contrast between the heathen nations, called unclean, and elect Israel, called to be a separate people, clean in the service of Jehovah. The call to Israel is to come out from among the wicked, and to Israel is to come out from among the wicked, and to be pilgrims and strangers in the earth.

The call to separation must not be understood in a local sense. Many have erroneously held to this idea, notably the monks in the Middle Ages. They thought that by retreating to a life of isolation and separation from the world in monasteries that they would be more holy and would be able to serve God with a higher level of devotion because they would not be distracted and corrupted by the wicked world.

After the Reformation the Arabapists, such as the Amish, thought along the same lines. Even today the attempt to separate themselves as much as possible from the outside world. But it is impossible to achieve holiness through local separation. The reason is that we always have our sinful natures with us, and we carry them no matter where we go. If we attempt to escape sin by physical separation, then, as Paul says in 1 Corinthians 5:10, “must ye needs go out of the world.”

Rather, the call to come out from among them refers to spiritual separation. We must be separate and different from the world because we are redeemed by Christ and therefore strangers in this world, whose essential spiritual character is as different from that of the world as white is different from black. Our coming out from the world is the result of being separated by God: because he calls and empowers us to separation, we come out.

The command not to touch the unclean thing defines further the idea of separation. Along with Paul’s readers, we are all familiar with the laws of the Old Testament, which distinguished between clean and unclean things. Paul does not identify exactly what he has in mind here, but the idea is that we are not to touch anything unclean. This means that we are not to have contact with anything that is contrary to the principle of God’s word, anything that is not of the light and therefore is darkness. With anything unclean we are not to have contact. The idea is not merely that we are not to embrace or have close contact with the unclean, but that we are not even to touch anything unclean.

We must be clear concerning the relationship between being separate and not touching anything unclean. First is separation, which speaks to what we are. In defining the antithesis we said that it concerns first and most importantly what we are to be, and secondarily what we are to do. What determines what we do in the sense that our actions arise secondarily what we are to do. What determines what we do in the sense that our actions arise from the truth of sound doctrine, anything that does not contradict our righteousness in Christ, anything that contradicts the teachings of Scripture, anything that does not fit with being a pilgrim in the world, anything that is motivated and characterized by the antithesis, anything that is not of the light and therefore is darkness.

The antithesis must not be understood as putting a clean and an unclean animal, such as a sheep and a dog, into a mixed herd. The antithesis is not merely that we are not to embrace or have close contact with the unclean, but that we are not even to touch anything unclean. The idea is not merely that we are not to embrace or have close contact with the unclean, but that we are not even to touch anything unclean.

The positive reason, according to verse 16, is that we are the temple of the living God. Once again Paul uses a figure taken from the Old Testament that is familiar to his readers. We know that the temple was the center of Israel’s life, for in it God lived and dwelt by Christ and therefore strangers in this world, whose presence the church holds as the center of Israel’s life, for in it God lived and dwelt by Christ and therefore strangers in this world, whose presence the church represents the cause of God’s truth in the world. This is why the church is called the body, the temple, and the house of God. This means that God always lives with us and in us, so that we are one with him. This is the reason for our spiritual separation. We stand for the thesis, as God’s people, saved by grace, we represent the cause of God’s truth in the world, which means that we stand positively for spiritual separation and holiness unto the Lord, and that we serve him totally. Therefore we are separated from and unyoked from all else.

The separation implied in the antithesis must never be understood in a legalistic sense. Surely it is...
They are characterized by truth and ethical good. Unbelievers are darkness, the source of which is Satan. They are characterized by the lie, by death, by separation from the light in the spiritual sense. What communion can there be between those who are motivated by these two opposing principles? None!

Third, what concord does Christ have with Belial? This question focuses on the personal rulers of unbelievers and unbelievers. Christ is the Son of God as the power of salvation, and the source of light and life. Belial is Satan. The name carries in it the idea of worthlessness, confusion, and destruction. Can we even comprehend the idea of Christ and Belial agreeing on anything? What concord do they have? None!

Fourth, what part does he who believes have with an infidel? Believers are those who have the certain knowledge and hearty confidence of faith, and who live out of the principle of faith in Christ. Infidels or unbelievers are those who reject Christ, his word, his light, and his righteousness, and live from the principle of denial of the truth and unbelief. What portion can one possibly have with the other? None!

Fifth, what agreement does the temple of God have with idols? Believers are the temple of God. They have the true religion, covenant union with God, and true righteousness and holiness. Idols are false gods that stand over against and instead of the true God, whatever their form and manifestation. What agreement can there be between these opposites? None!

To those who live the antithesis God gives a promise (vv. 17b–18). This may seem to be impossible, because if we believe and live the antithesis, we can expect to face reproach, stigma, and persecution. We are called different, old adversaries, and persecuted. So the promise would seem to be hard to accept.

We thought this reasoning had some merit, and we have decided to go in this direction. The procedure is simple. All submissions must include the identity and contact information of the questioner. Only the editor (editor@beaconlights.org) will know this information. If the question is deemed to have good merit (and we certainly hope this is true), it will be submitted to Schuyler for an answer. At this time there are no restrictions (other than common sense) on the type of questions that may be submitted, and we hope that no further rules will be necessary.

Curiously enough, a total of only eight columns were written by Schueller between 1947 and 1953, six of them in 1947 and one each in 1952 and 1953. One column that will likely grab everyone’s attention appears in the November 1947 issue and is entitled Sex Information. The reason for the infrequent appearance of the rubric is unknown, but I certainly hope we can do better.

Despite extensive sleuthing, the identity of the original Schuyler remains unknown. Our Schuyler, like that of Schuiler, is a fictional creation. If you have any input on the content and quality of the writing, my guess is that the author was a minister. Based on the fact that the column abruptly ended in March of 1953 (the exact time of the great schism in the PRC) it is likely that this minister went with the wrong side and never again wrote for Beacon Lights. But all of this is speculation.

One thing that is not speculative, however, is that the identity of our Schuyler, like that of Schuiler, is confidential. We think we have a very good Schuyler, but the success of this concept is predicated in large measure on his anonymity, which we intend to preserve. Many of you will be curious as to his identity (and that’s half the fun). You may even pester the staff for clues. But we’re not talking. We have locked our lips and thrown away the key.

So let the questions begin.
The Twentieth Century of His-Story: Ham

The twentieth century of history (since the time of creation) brings us to the threshold of God’s revelation to Abraham of more specific details of the promised savior. According to the timeline based upon the dates and lifetimes found in Scripture, Abraham was born at the beginning of the twenty-first century. In the next article, the Lord willing, we will focus on the descendants of Shem, and specifically on Abraham as the prophecy that Noah spoke concerning his son Shem begins to unfold. Before moving on to God’s focus on one family in the line of Shem, we will take one more look at the broad picture in the history of the descendants of Ham. We discussed Japheth and his descendants in the last article and noticed the earthly prosperity and expansion of these people at the expense of the descendants of Ham.

From an outward perspective, it would look as though the power of sin in the world was quickly growing just like it had before the flood. This time the development of sin and worldly power revolved around the descendants of Ham. Ham had shown himself to be an ungodly man, and God records his descendants’ earthly accomplishments. Nimrod, a descendant of Ham, was given special attention. As we noted in an earlier article, Nimrod arose as an early type of the antichrist who attempts to unite the world apart from God and his purposes in Christ. He was a world famous hunter, and he was the first to use the ingenuity, custance argues, was used by God to serve his purpose as the gospel was brought by Europeans to the New World and the missionaries and settlers relied on the natives for their early survival. In this way they were servants to Japheth and Shem, and in doing so, served in the spreading of the gospel to the ends of the world.

Serving as pioneers may be a part of the fulfillment, but many questions remain. Along with the question concerning the apparent prosperity of future generations of Ham, including Canaan, we need to address some other questions concerning this revelation of God through Noah. We immediately wonder why God cursed Ham’s son instead of cursing Ham himself. When and how is this curse fulfilled? Why God himself? And how is this curse fulfilled? How long does this curse last? Does it apply to all the descendants of Ham?

As we look for answers to these questions, we need to remember that God is revealing general characteristics of his plan of salvation and not simply a preview of earthly history. We already looked at the history of Japheth and noticed that his entering into the tents of Shem means that his future descendants would be gathered into the church. We understand from observing history, the world around us, and the word of God, that this does not mean that every descendant of Japheth became a believer. Many of them do not enter the tents of Shem. When we look ahead, we see that when the cup of iniquity for Canaan is full, God drives his descendants from their land and makes many of them to be servants of the lowest sort. But even with Canaan, we see that God also gathers some from the line of Canaan into the tents of Shem. In fact, God was pleased to weave Rahab, a descendant of Ham and Canaan into the family of Christ (Matt. 1:5). God cursed Ham’s son Canaan instead of Ham himself because Canaan had become a clear manifestation of wickedness as it develops in generations. We know that God is a just God and that he does not punish children for the sins of the parents. In the light of all Scripture, we can conclude that Ham’s son Canaan clearly manifested the same rebellious spirit of his father, and that any and every curse of God upon sin is justified. Just as God is pleased to use covenant families and gather his people from covenant homes where they grow in the fear of the Lord, so God reprobates in the line of families who develop in sin. Even so, we know there are some children in covenant homes who show themselves to develop in sin; and there are some who are raised in dens of iniquity who are called by the power of God’s grace into his marvelous light.

Our sinful human nature and pride are inclined to look in a passage like this and find some kind of merit and reward, and in this way exalting ourselves on a pedestal. Somehow we imagine that belonging to a particular race that comes from Shem or Japheth brings superiority and advantages because God blessed them and not Ham. The child of God who really knows himself and his God comes to see that there is not a particle of merit in us before God, who is pleased to save his people by grace alone. God’s purpose here is not to reveal a punishment and reward for good and bad deeds. God uses the occasion of Noah’s sin of drunkenness and the behavior of his three sons in reaction to this sin to give a general outline of the plan that he has laid out for the fulfillment of the promise he had given of a Savior. That we do not have here a reaction of God to punish Ham’s sin and reward Shem and Japheth is clear from the fact that God does not even direct the curse at Ham himself. Neither does he direct a blessing at Shem himself, but rather directs the glory and attention to Jehovah God, who has sovereignly chosen to work salvation through the line of Shem. God will raise up the promised Messiah from Shem,
but not all of Shem’s descendants will share in that salvation. Japheth will be enlarged and will dwell in the tents of Shem, but not every person head for head. God alone is the servant of servants, but some of these servants became servants of God. God is pleased to work salvation in the line of families, and in contrast with that work, the development of sin and the related curse is also something that often develops along family lines. Noah’s pronouncements of blessing and curse are not a reaction, but a declaration of God’s sovereign work of salvation and reproof.

When God reveals to his church from time to time the big picture of history and his work, as he does here, the church sees that God reveals these things for the comfort and instruction of his people as the church lives in a world where the ungodly seem ready to swallow her up. Later on when the church was taken into Babylon and lost to and fro among the waves of the raging nations, God comforted his people with the vivid dreams of king Nebuchadnezzar and glorious visions of Daniel. Through these dreams and visions God made perfectly clear that all things were under his sovereign control. God used vivid imagery and visions again through John to comfort the church of the current age and assure us that the powers of Satan, no matter how powerful and influential they become in this world, are all under the sovereign control of God for the salvation of his people and his glory. Here also, as Noah watches the shockingly rapid development and growth of sin after the Flood, God assures the church that sin will serve his purposes and that the God of Shem, the God of the church, will indeed be blessed forever.

It may very well be that Ham’s son Canaan laughed when he heard about his father’s behavior and the curse Noah pronounced upon him. He had no use for the church of God, and it may be that this pronouncement encouraged and motivated him and his descendants to prove God wrong. History makes it clear that God often allows sin to develop only to demonstrate more clearly the glorious power of God’s justice and love for his church. God, as it were, has a set measure, a cup for each individual or nation. When that cup of iniquity is full, God demonstrates his justice and judgment in connection with the salvation of his church. The families of Canaan succeeded in developing the best land in the area for their own enjoyment, but the curse pronounced upon Canaan would be fulfilled as these mighty men were destroyed and driven from the land of Canaan to make room for the church of God. At the heart of God’s curse was that Canaan would be a “servant of servants unto his brethren.” Though mighty and skilled, all the enemies of the church, even Satan himself, are used by God to serve his purposes.

As with all the prophecies of Scripture that speak of the future work of God, this prophecy also has both a historical and a spiritual fulfillment. The future generations of Canaan historically became servants of servants to both Shem and Japheth. The spiritual reality that governs all of God’s work in history is that wickedness and the wicked are cursed by God. The future generations of Japheth did grow and fill the earth and became the objects of mission work by the church. The spiritual reality that governs all of God’s work in history is that a diverse church will be gathered from the multiplying of people in the world. Noah said of Shem, “Blessed be the Lòto God of Shem,” and the covenental instruction endured in Shem’s family until Christ himself was born of Mary. The spiritual reality is that wherever is found the true knowledge of God and people who confess, Jehovah to be their God, God is glorified and blessed in them.

God’s curse upon Canaan was that he would be a servant of servants. Being a servant of servants in itself is not a cursed life, because we are all servants. Christ became the servant of servants when he humbled himself even unto death to save each of his children, from the lowly slave to kings. By nature we all like Canaan wallow in servitude to Satan. The blessed servant is one who serves another in the body of Christ and also his God; but the cursed servant is one who hates God and yet serves the purposes of God. Canaan, his wickedness, and all the rebellion and wickedness of Satan and his demons all serve God’s purpose for the church in Christ. For the ungodly apart from Christ, such service only adds to the misery and suffering found in a life of sin. For the godly, however, to be a servant is a great blessing.

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Use It, or Lose It

“Thy word have I hid in mine heart, that I might not sin against thee.” Psalm 119:11

The title of this article is quite familiar to all of us. Throughout the various aspects of life, we readily observe instances in which certain skills or knowledge gradually deteriorate over time if we do not use them. For example, as we prepare for a test, we learn all about the subject that will be covered on that test. However, several months later when we begin studying for the final exam in that same class, we can hardly remember the material covered at the beginning of the semester. Or take the example of an athlete. One may become very skilled in a certain sport, but an extended absence from playing that sport will cause that individual to lose some of the abilities he developed. The same concept holds true for playing a musical instrument. If a pianist stopped playing, he would eventually forget how to play pieces of music that he had previously learned. Certain abilities we gain and information we learn are lost over time if we fail to use them on a regular basis.

The truth of the cliché “use it or lose it” extends to our efforts to memorize scripture. A Bible class at school may require that you learn a new verse every week. So the night before the quiz, you learn to recite the verse assigned that week. The next day, you quickly review the passage before writing it out for your teacher, but could you recite that same verse at the end of the semester? How about even a month later? If you are like me, you will forget entirely that you even learned it in the first place.

Nevertheless, we are called to hide God’s word in our hearts. So how can we circumvent our natural tendency to forget verses that we memorize? Use them! I write this article to present a very practical approach for memorizing scripture along with methods constantly to use those verses.

With the new year comes a new semester for those of us still attending school. If you attend a Christian grade school, high school, or university you likely have memory verses assigned to you each week. I challenge everyone who reads this to start a booklet or a stack of flashcards on which we write out every passage as it is assigned. Each week, when we are given a new verse, take the time to learn that verse, but also revisit all of the previous passages we have already learned. Thus, at the end of our second week of school, we should be able to recite the verse we learned that second week, as well as the verse from the previous week. At the end of the third week, we should be able to recite all three passages that we have learned. So when we study a new passage assigned on the fourth week of school, we should also review the previous three. By constantly reviewing every passage we learn, we will keep them fresh in our minds. Furthermore, the verses we begin with will slowly become so familiar that we can recite them without much effort.

For those of you who do not have scripture passages assigned at school because we work full time or attend a secular school, the challenge still applies. We simply have the liberty of choosing the verses we write down in our booklet or stack of note cards to memorize. Start with verses from the book of Proverbs that hold special significance in your life. Other practical ideas for passages to memorize include the texts from the sermons we hear on Sunday. After hearing an entire sermon on a particular text, we will be more acquainted with the meaning and the application of that passage. In addition, by memorizing the sermon text, we become more inclined to remember the sermon itself. Memorize verses from the book of Proverbs. Here lies a wealth of wisdom and knowledge that is highly practical for day-to-day life. Finally, we should always be on the lookout in our personal devotions for verses that strike us as particularly meaningful.

As we demonstrated, we must constantly use the verses we write down in order to commit them to memory. Therefore, I recommend we set aside time each week to study and recite all the verses...
in our booklets. This would make a great activity for Sunday evenings or evenings. However, don’t hesitate to review multiple times each week. The more frequently we write out or rehearse them, the more engraved on our memories they will become. Aside from actually sitting down and studying our booklets or note cards, there are many other opportunities to use the passages we learn. For starters, we can utilize the verses we learn in our prayers. Using Scripture to guide our prayers not only presents an avenue for us to employ the passages we have memorized, but also serves to make our prayers more Christ-like. The Lord’s Prayer that we commonly recite before meals represents a concrete example of using scripture to guide our prayers. Other practical passages include Psalm 51 to facilitate our confession of sin, Romans 8:38-39 to express our confidence in God’s love for us, or Psalm 81:3-4 to show our adoration to the creator of the heavens. Even single verses or phrases from scripture can assist us in finding the right words to express ourselves at the throne of grace. Try memorizing some passages specifically for incorporating them into your prayers. Along with reciting the verses we memorize in our prayers, the other highly practical and beneficial reason we write God’s word on our hearts is to keep us from sin. “Thy word have I hid in mine heart, that I might not sin against thee” (Ps. 119:11). In times of temptation, the word of God serves as “the sword of the Spirit” that enables us “to stand against the wiles of the devil” (Eph. 6:17, 11). The apostle Paul’s words to the church at Ephesus describe the extremely powerful way in which the Holy Spirit will use our efforts to learn God’s word to deliver us from evil. Therefore, we should strive to memorize passages that we can apply to specific temptations that we struggle with. When that temptation is set before us, the Spirit may use our knowledge of Scripture to prevent us from falling into that particular sin. Hopefully, the practical applications presented above provide us with all the incentive we need to begin actively writing God’s word on our hearts. However, I can imagine the task of learning a new passage each week, while not allowing ourselves to forget a single one, may seem quite daunting. To make this process more manageable, I encourage us to set aside time each week, young couples, whether you are dating, engaged, or newlyweds, find verses that apply to your relationship, such as 1 Corinthians 13:4-7, which presents the characteristics of love, and learn them together. In each of these cases, having someone to assist us will serve to keep us accountable. So at the start of another year, when the world is busy making New Year’s resolutions, acquire a stack of note cards or a small booklet and begin writing down verses with the resolve to memorize them. The more frequently we review these verses, the more engraved they will become in our hearts and minds. This will allow us to carry the word of God with us wherever we go, and prevent us from ever taking it away from us. So begin actively memorizing Scripture, and whenever possible find ways to use it!}

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Beacon Lights

Watching Daily
At My Gates

January 8 Read Psalm 1

Do you count yourself as one of the blessed ones? If you answered yes to that question, then you have to answer yes to the next one as well. Do you delight in keeping Jehovah’s word? Only the blessed are able to say yes to that question. They are the only ones who find keeping God’s law every day and night a delight. They are the ones who are planted where their roots drink up water from the river of life. They have a way that has been ordained by him who knows all things with a knowledge that is active. Let us seek to walk in Jehovah’s way and not stray in the way of sinners. Sing Psalm 2.

January 9 Read Psalm 2

From the doxology of yesterday’s psalm, we now come to the heart of the gospel. Psalm 2 is one of the messianic psalms. These are psalms that show us some aspect of Christ’s work on this earth. Here we find that Christ has been made king. The Father has bestowed upon him a kingship that is greater than any other. How do we treat that king? Do we treat him with derision, as many do on this earth? Or do we obey the commands of verses 10-12? In obedience to those commands we find an assurance of the blessedness that belongs to the elect. Sing Psalm 4.

January 10 Read Psalm 4

The heading of the psalm informs us that it may have been written when David was fleeing from Absalom, his son. This is the lot in life for God’s people. Even Christ had to flee from those who tried to end his life before it was ordained to be ended. After absorbing this part of the psalm, look at verse 3. It begins with the little word “but.” In our Bibles that word often signals a change in thought. After David cries to God for help, he is able to lie down and sleep because he feels the assurance that belongs to God’s people. Salvation was not of David; it is not of us; it is only through the work of Christ on the cross on our behalf. Sing Psalm 5.

January 11 Read Psalm 4

This psalm is a companion to Psalm 3. From the title we see that David wrote it to be performed as part of the worship of Jehovah. He wrote it as a prayer of thanksgiving for the deliverance God had afforded him. We too can use this psalm as part of our worship, both private and public. We too can say the last verse with confidence because Christ has gone the way of the cross for us. Let us remember to worship Jehovah, giving thanks for all that he has done for us. Let this be a daily worship throughout our lives. Sing Psalm 8.

January 12 Read Psalm 5

This psalm gives us instruction in the area of devotion. It teaches us that a part of those devotions must be prayer. These prayers cannot be the hurried prayers we are wont to make out of custom and habit. These prayers must have their basis in God’s word. We must first read and study the word of God, and then we will be able to lift our voices heavenward in any situation. We need to use the words of verse 8 in our daily prayers. Each day we must ask for guidance as we walk upon the path of life given to us by God. We can pray this way because God has said that he will bless the righteous. Let us spend a part of each day lifting our hearts and voices to our heavenly Father. Sing Psalm 11.

January 13 Read Psalm 6

Sometimes our heavenly Father must chastise us for walking on the wrong path. Just as an earthly father corrects his children for their good, so our spiritual Father brings us back to the proper path by a rebuke. This rebuke is sometimes gentle because that is all that is needed. Other times it may be sharp, as that is what we need. When we go to him in prayer because of such rebukes we can have the assurance that he will answer our prayers and turn us onto the right way. He will hear our prayers and give us the grace that is needed in any situation of life. Sing Psalm 12.

January 14 Read Psalm 7

In this song of David, he is quick to give to God all credit for his deliverance from cruel and wicked men. Cush refers to some wicked man, either Soul or one of his henchmen. But David does not stop there. He also asks God to forgive him for sins that he might have committed against his neighbors or even his enemies. David mentions God as judge several times in this Psalm. What does the holy Judge say about us? What will be our sentence in the final judgement? By grace we will look at us through the blood of Christ and say,
January 15 Read Psalm 8
You can imagine David composing this Psalm to be played upon his harp (Gittith) as though he were moving in the days he spent on the hills of Judah tending his sheep. When he looked at the stars, he was struck by the vast number of them and of their celestial beauty. And then he considered man, specifically himself. Do we say, “What is man that God takes notice of him?” Do we consider ourselves and our place in God’s counsel? When we are doing consider all this, are we puffed up with pride in ourselves, or do we say with David, “O Lord, our Lord, how excellent is thy name in all the earth.” May this be our prayer today and every day. Sing Psalm 15.

January 16 Read Psalm 9
David had many enemies both within Israel and outside of its borders. There were times that he tried to defeat those enemies in his own strength. When this was the case, God had to show him the right way. When David walked on that right way, he found peace, even when there was turmoil around him. In verse 16 he states that when he hears God’s voice, and then with the last two words of the verse he tells us to pause and meditate upon that fact. We cannot and must not take matters into our own hands. To do this will lead to hopelessness. We must trust in Jehovah God who carries out all things for his glory and the good of those who love him. David learned this fact and so must we. Sing Psalm 17.

January 17 Read Psalm 10
There are those who would place this Psalm with the previous one. From its subject matter there is certainly merit in that decision. It also has no title. But we must not dwell on such things. We must dwell on the words of the psalm as it stands. Once again the psalmist calls upon God for help in times of trouble. He asks God to deliver him from those who are so unscrupulous that they will stop at nothing to torment God’s people. After running through a whole list of places to God, the writer states, “Jehovah, be merciful.” Do we make such a statement? Do we live lives that bear out the fact that we believe that statement? The sovereignty of God is much maligned in our day. We must desire God to be our king and we must bring to him the reverence that is due to such a king. Sing Psalm 18.

January 18 Read Psalm 11
Do we trust in God throughout all of our life? Do we trust him to deliver us from all that seems to be against us and to supply us with all of our daily needs? This is the point of this short Psalm. We can trust that God will care for us because he exists; we are up to him, he is ready to help us even as he has purposed in his counsel. He loves us with a love that cannot be matched on this earth. Let us trust in the one who will help us at all times. Sing Psalm 20.

January 19 Read Psalm 12
Throughout Scripture the tongue is pictured as an organ that can bring forth much evil. We must think of our own lives; is this not the truth as well? We must guard our tongues, as we know the evil that can come from even our own mouths. David was familiar with those who did him despite with their lips. In opposition to such evil we have the pure word of God. That word will lead us in a good way. That word will preserve us from all evil and bring us to an everlasting place of safety. Sing Psalm 21.

January 20 Read Psalm 13
Sometimes the child of God utters words that obviously come from the depth of his soul. “To be forgotten of God” are such words. If someone forgets us, we feel extreme hurt. To be forgotten by someone whom we thought loved us is unthinkable. This is David’s feeling. But very quickly he realizes that God has not forgotten him. He states again that God’s service is better than death. The groans are turned into songs of thanksgiving. By turning to God’s word we receive the answers that we need. We learn that read that word and then break forth into singing beautiful songs of thanksgiving. Sing Psalm 22.

January 21 Read Psalm 14
Those who think there is no God are fools. That is not the summation of any man on this earth. That is the sentence of God himself. God sees all men’s works and concludes that those who say that he does not exist are fools. Those who say such things ignore the plain truth that the church has held on to for ages. Is it your resurrection is a pledge of our resurrection. This is a truth that the church has held on to for ages. Is it your answer is sadly, no. By nature we commit all of those foolishness that is in our hearts. Sing Psalter 23.

January 22 Read Psalm 15
It is described in verses 2–5 true of us? When we examine each characteristic of the one found acceptable in God’s eyes, do we qualify? By nature, the answer is sadly, no. By nature we commit all of those sins daily. But by the natures imputed to us through the blood of Christ, we can approach God’s holy hill. We will be taken into heaven and it will be said of us, “Well done, thou good and faithful servant.” We need to strive to have clean hands and a pure heart. This is the sanctified walk of the child of God. By grace it is possible, and only God’s grace. Sing Psalm 24.

January 23 Read Psalm 16
Both Peter and Paul appealed to this psalm to show that Jesus was indeed the Messiah foretold in the Old Testament. Some writers have called it a “golden” Psalm. That it is precious goes without saying. Look at verses 5 and 6 again. We can pray that God may show us what he has purposed in his counsel. Those words even as they saw death very near. They realized that death was not an enemy to be feared because they knew that the grave was not the end. Christ’s resurrection is a pledge of our resurrection. This is a truth that the church has held on to for ages. Is it your confession? Sing Psalm 27.

January 24 Read Psalm 17
The Psalm we have for today is a prayer. Not only the title informs us of that fact, but also the very words attest to it. The words of this prayer are words that we can use in our own daily prayers. Verse 8 is one that we can use. We wish to be kept as the apple of God’s eyes; we need the refuge that can be found under his wings. While we may not have the physical enemies that David did, Satan is our very real enemy. He seeks to go out and destroy us, and, therefore we need to take the thoughts of this prayer upon our lips. We can pray this prayer in the confidence found in the last verse. Read that verse one more time before you pray. Sing Psalm 32.

January 25 Read Psalm 18
This Psalm has been called a song of victory. It appears that it was written near the end of David’s life as he looks back over what has come upon him. If this is true, it fits in quite well with the preceding two psalms. Through Christ every child of God can look back over his life and see the victory of faith wrought in him by God. As we read the many positive statements of God’s care for his people, we can take them into our own hearts and they can sustain us through our way on this earth. Sing Psalm 25.

January 26 Read Psalm 19
This beloved psalm has two parts that speak of the way in which we can know our God. First there is the creation. Do we let creation speak to us of the glory of God? Do we seek to find in it what God utters? Second, there is the inspiration of Scripture to the child of God. We have been given a great gift in the written word of God. Let us treat it as the finest gold or the purest honey. Finally, in the last two verses we have words that we need to take on our lips daily. We must pray that we be kept from evil, and we must pray for pure speech and a pure heart throughout all of our lives. Sing Psalm 37.

January 27 Read Psalm 20
Each of us has a day of trouble in our lives. Each of these days of trouble is marked by a need of help from God. Man in this world has many things in which he places his trust. We are no different. We would much rather trust in our own abilities than in someone else’s. We think that the latest and neatest invention will help us live a more trouble-free life. When we think this, we need to turn to verse 7 and then to verse 9. We must trust in the name of our God, and we must call upon the king of kings for help in times of trouble. There is no other way of help for us. Sing Psalm 43.

January 28 Read Psalm 21
While the previous psalm was a prayer for deliverance, this psalm is a prayer of thanksgiving for that deliverance. Do we pray prayers of thankfulness for what God has done for us spiritually? Many times we thank God for things, but we forget the most important part of our lives. We forget deliverance over sin and all the trouble that it causes in our lives. Sin and Satan are the enemies with which we must concern ourselves in this life. Victory over those troubles can only come from the King’s help. Let us pray that God will be exalted, not by us, but in his strength, and let us give thanks for the power that saved us from our most severe enemies. Sing Psalm 45.

January 29 Read Psalm 22
As we begin to read this psalm, we realize that it is messianic in nature. The first words are words that Christ spoke on the cross. David was a type of Christ; of that there is no doubt. Those inspired words show to Israel of old and to the church of today the depths of suffering that Christ endured for his people. From the dark words of the first part of the psalm we go to the hope found in the latter part. Then we have the beautiful words of the covenant found in the very end of the psalm. There will be a seed who will serve God throughout the ages. Being part of that seed should give us the confidence to confess the name of Christ throughout our days. Sing Psalm 47.

January 30 Read Psalm 23
From one type of Christ, the Holy Spirit leads us to another. David was a suffering type of Christ, but he was also a shepherd type. Throughout Scripture in both testaments, God’s people are portrayed as sheep. Sheep need a shepherd. We have one, and therefore we have want of nothing in this life, but, as the end of this well-known psalm states, neither will we want in the life to come. God’s people throughout history have taken the words of this psalm on their lips in difficult circumstances. What a blessing it is that we have such words! Sing Psalm 53.
Faithful Over a Few Things

A ugustine of Hippo once wrote, “He who does little, but in a state to which God calls him, does much more than he who labors much, but in a state which he has thoughtlessly chosen: a cripple limping in the right way is better than a racer out of it.” Although all of us must carefully consider the field in which we labor or will labor, this is especially important for those in high school and college. Should I go to college? Should I find a job right out of high school? What college is the right choice? Four year degree or two? What field of study? And finally, what kind of work am I called to do? All of these can weigh heavily on young people as they consider which career to choose. In addition, as creatures who retain their fallen human nature, we are inclined to pursue the field of study that pleases us, altogether apart from any calling we may feel elsewhere. John Calvin points out in his Institutes (Book 3, Chapter 10, Section 6) that “the Lord enjoins every one of us, in all the actions of life, to have respect to our own calling. He knows the boiling restlessness of the human mind, the fickleness with which it is borne hither and thither, its eagerness to hold opposites at one time in its grasp, its ambition. Therefore, lest all things should be thrown into confusion by our folly and rashness, he has assigned distinct duties to each in the different modes of life. And that no one may presume to transgress his proper limits, he has distinguished the different modes of life by the name of callings. Every man’s mode of life, therefore, is a kind of station assigned him by the Lord, that he may not be always driven about at random.” In addition, laboring in a field to which we are called will give us consolation when the road becomes difficult. As Calvin points out in the same section, working in the vocation to which we are called will be of comfort to us, that “in all our cares, toils, annoyances, and other burdens, it will be no small alleviation to know that all these are under the superintendence of God. The magistrate will more willingly perform his office, and the father of a family confine himself to his proper sphere. Everyone in his particular mode of life will,

Choosing a Vocation
Dewey A. Engelsma

without repining, suffer its inconveniences, cares, unreasonability, and anxiety, persuaded that God has laid another burden. This, too, will afford admirable consolation, that in following your proper calling, no work will be so mean and sordid as not to have a splendour and value in the eye of God.” Although there are a multitude of careers to choose from, the ultimate goal of each remains the same; using our gifts and talents to glorify God and to be of the most use to Jesus Christ and his church (1 Peter 4:10). God will also bless those who labor faithfully in their vocation. As the parable of the talents makes clear, when the servants increased the money given to them by trading (using their gifts and abilities in their calling in the kingdom), the Lord rendered his judgment: “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord” (Matthew 25:14–30). The fate of the wicked servant who considered his calling in the church to be insignificant and unimportant is frightening to consider: “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” It is my hope that this article may provide some guidance for those young people who are considering a career in financial services in light of their own unique gifts, talents, and most importantly, their calling.

A vocation as a financial advisor was far from my mind as I made my way through high school. The field was foreign to me, and my focus was elsewhere. My interest in the investment world was first piqued when I received a call from a man in the
industry that I respect both personally and professionally who was looking for someone to assist him in servicing his client base. I had just graduated from college and started a job in a different field so I ended up declining the offer, but the seed was planted that maybe a career in financial services was in my future. Three years later doors were opened, and I was led to a career in the financial services industry.

The job descriptions of those working in financial services are myriad. Stock broker, financial advisor, investment advisor, financial planner, insurance salesman, financial consultant, registered representative, and the list goes on and on. The experiences I will relate have to do with the specific field in which I work, and should not be taken as a blanket description of all careers in the industry. Although I did attend college and graduate with a four year degree, that is not necessarily a requirement to work in the field. I say necessarily, because although it may not be required by a prospective employer, it is certainly advantageous to have a degree. This career choice requires constant learning, and a college education provides an excellent foundation for this lifelong study. In order to work in the investment and insurance business, there are a number of licenses that must be obtained. The requirements vary depending on the types of products and services that an individual wants to offer. Some of these licenses include the Series 6 (mutual funds, unit investment trusts, annuities), the Series 7 (corporate securities [stocks], municipal securities, options) and the Series 63 (securities regulations). For those interested in insurance, there is the Series 24 (securities), and the Series 66 (dual registration) for those who want to be both. You must pass a Life, Accident, and Health (LAH) exam to be licensed. These licenses ensure that those entering the field have at least a basic knowledge of the insurance and securities markets and investing in general.

Once you have decided to embark on a career in financial services, what is required to gain a foothold? Unfortunately, there is no simple answer to that question. Two qualities that are essential are honesty and integrity. Other important traits would include an ability to create and develop relationships, an analytical mind, persistence, and a commitment to learning. To simply say you need commitment is to do an injustice to the diligent and hardworking Christian man who, after a number of years in the business realizes that he must make a career change in order to provide for his family, the church, and the schools, his good intentions and hard work notwithstanding. As difficult as it is to lay out the key criteria to work in the business, one aspect that I would say is quite important is that you should have what they call an entrepreneurial spirit. As a financial advisor, although you will have a company that may provide resources and some assistance, you will essentially be self-employed. You must have a passion and truly believe in the service and value you can bring clients. You will have to have a positive attitude and be able to overcome obstacles as they appear. You must love what you do and be committed to it, because the career can be extremely difficult. As an advisor, and really in every vocation in life, you will be confronted over and over again with difficulties. How you respond to them is key. When interviewing with different companies, if you were to ask them what is required, they would tell you that a successful advisor must be driven, obsessed with success, determined to let nothing stand in the way of riches. The reason is that they measure success much differently than a Christian man or woman. They measure success only in annual revenues and assets under management. Our measure of success is working diligently in whatever field you are called, growing in grace and serving God and one another in a sanctified life. As Proverbs 21:21 states, “He that followeth righteousness and mercy findeth life, righteousness, and honor.”

As a financial advisor you will be tasked with the responsibility of offering advice in the realm of insurance and investments. Although it sounds simple enough, the reality is that your client needs and investment planning instruments can be quite complex. Add to that the fact the ever-changing political and economic landscape, both here and abroad, and it can become quite involved. Clients need assistance not only in the vehicles being used, but also how they can be used to help them achieve their own unique goals and objectives. Clients want to be good stewards of their resources. You will provide them with the advice and the tools to do just that. This advice will be needed not only by individuals, but also by business owners who need assistance with retirement plans for their employees, estate planning, and business succession planning. Conscientious business owners want to know the best ways to reward and retain key employees and how they should go about planning for the sale of their business so that it can continue long after they are gone. As a financial advisor, working alongside their trusted professional advisors, you can provide advice and tools that are invaluable for helping them achieve their objectives. There are many areas where an advisor can assist. After spending a number of years working in the field, you will find out where your strengths lie, and what is appealing to you. You can then focus your energies on that aspect of your business. As with any career choice there are negative aspects to working in financial services. One negative aspect of the business is the difficulty in getting started. The 12-to-16-to-21 rate in the first couple of years stands at about 80%. That means that about 8 people out of 10 will not make it past the first couple of years. The reason is that although you may start working at a good firm, you are essentially still unemployed. Most advisors start out with only a few clients, if any, and have to build up that client base slowly, all the while earning next to nothing. Working with a more experienced advisor and assisting him in servicing his clients is a good way to get started in the business.

There are also dangers inherent in this field that you may not find in other vocational choices. The Bible has very pointed things to say about the love of money and the desire of some to lay up treasures on earth. In 1 Thessalonians 4:11-12 it says, “And the rest of you live in fear,lest I come and find you not to the Lord’s knowledge; for our Lord Jesus Christ came in the likeness of men, and for the.forms of this world, as he that layeth up treasure for himself, and is not rich towards God.” Not all of your clients will want to make the right decision can consume a lot of energy. If you go into it with visions of grandeur and a false hope, disillusionment can set in rather quickly when on your first day, you are given a phone book, a cubicle and told to “Smile and dial!” And last, my advice would be to pray for guidance and wisdom as you seek to know the Lord’s will for your life. Try and discern what vocation to pursue can be stressful, and wanting to make the right decision can consume a young person; and it is exactly at times like these that we need to be reminded of the truth of Philippians 4:6-7, “Be careful (anxious) about nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” As Christians we are called to be distinctive in our life and walk. This applies to our walk and confession in the work force. At the end of our life, God will not ask us if we were able to amass millions of dollars, or what car we drove, or how many square feet of house we lived in. The rich fool lived according to these standards and it cost him his soul. We
are called to work honestly, diligently, and "heartily, as to the Lord, and not unto men" (Colossians 3:23). Although every industry has individuals who are dishonest in their work, the investment field seems to attract those who wish to sin against the second table of the law by defrauding their neighbor. Seemingly every week there is an article in the newspaper about an advisor who has cheated his clients out of their money. For every Bernie Madoff ($20 billion) or Allen Stanford ($7 billion) there are the names that don't draw national attention. This business needs men who are committed to glorifying God by doing their job honorably, with integrity, and putting the interests of the clients first. The industry is full of "advisors" who do just the opposite. They do not take seriously their calling to be advocates for their clients. All of this to the hurt of the client, damage to the industry, and the ruin of themselves. I speak from experience. I spent a year and a half working with clients who had been defrauded and betrayed by a man I myself had trusted. It makes an impact sitting across the table from a retired couple who, with tears streaming down their face, talked about how they had just watched their life savings disappear, not by being greedy about how they had just watched their life savings disappear, but by defrauding their neighbor. Seems to be evidence of God in his infinite wisdom ordained that it be so. Romans 9:18 states; "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." This ought to make us all the more thankful that God has chosen us and works by his Spirit in us so that we might believe on him. This willfully ignorant evidence is evident in atheist Richard Dawkins. As is clearly manifest in his style of writing, Dawkins takes pleasure in mocking those who still hold to a literal six day creation. His delight in this is blatant in his book, The Greatest Show on Earth (2009), from which we will quote later. In an earlier book, The God Delusion, he theorizes that creationists are deluded into thinking the universe was created:

I shall define the God Hypothesis more defensively: there exists a superhuman, supernatural intelligence who deliberately designed and created the universe and everything in it, including us. This book will advocate an alternative view: any creative intelligence, of sufficient complexity to design anything, comes into existence only as the end product of an extended process of gradual evolution. Creative intelligences, being evolved, necessarily arrive late in the universe, and therefore cannot be responsible for designing it. God, in the sense defined, is a delusion...a pernicious delusion.1

If you want to talk about delusion as this increasingly wicked world trends towards its end, read 2 Thessalonians 2. Paul, addressing the coming of the antichrist and the increasing wickedness of the world, describes God sending strong delusion to the wicked that they might believe the lie and be damned: "And for this cause shall he send them strong delusion, that the convincing power of sin might be complete, so that they might believe the lie."

In the above quotation, not to mention the attempts to belittle those who confess creation with the titles of “history-deniers” and “40-percenters,” Dawkins makes a blanket statement: “...and it should be as worrying to the churches as it is to scientists.” This statement assumes that all churches should worry that the doctrine of creation is still very prevalent. This is a downplayed absurd because while many churches unfortunately have apostatized in this important area of the Christian faith, the Christian faith is based on the fact that God in his infinite wisdom and power created all things out of nothing.

The history-deniers themselves are among those that I am trying to reach in this book. But, perhaps more importantly, I aspire to arm those who are not history-deniers but know some—perhaps members of their own family or church—and find themselves inadequately prepared to argue the case. Evolution is a fact. Beyond reasonable doubt, beyond serious doubt, beyond sane, informed, intelligent doubt, beyond doubt evolution is a fact. The evidence for evolution is at least as strong as the evidence for the Holocaust, even allowing for eyewitnesses to the Holocaust. It is the plain truth that we are cousins of chimpanzees, somewhat more distant cousins of monkeys, more distant cousins still of aardvarks, and manatees, yet more distant cousins of bananas and turnips. Evolution is a fact, and this book will demonstrate it. No reputable scientist disputes it, and no unbiased reader will close the book doubting it. 4

To tell the truth, I did not even have to open the book to see the way evolutionists spin the debate. The unknown writer on the inside cover of The Greatest Show on Earth by Dawkins, told me how it is. “Evolution is accepted as scientific fact by all reputable scientists and theologians, yet millions of people continue to question its veracity.” All reputable scientists and theologians? What the writer here is saying is that if you do not uphold evolution as scientific fact, you cannot possibly be reputable. Reading farther, we find this: “In American schools, and in schools around the world, insidious attempts are made to undermine the status of science in the classroom.” Now he states that creationists are undermining the status of science in the classroom. Here again is an example of the proponents of evolution twisting words. He is implying that creationists throw science by the wayside. This is not true. Now more than ever, many creationists are showing how scientific evidence actually confirms Scripture.

4 Ibid. 8, 9.
BAPTISMS

“for the promise is unto you and to your children, . . .” Acts 2:39

The sacrament of holy baptism was administered to:

Blake Richard, son of Mr. & Mrs. Joel Noorman—Trinity, MI
Kate Elise, daughter of Mr. & Mrs. Mark Van Voorthuysen—Redlands, CA
Bryce Calvin, son of Mr. & Mrs. Joshua Feenstra—Redlands, CA
Kenzie Lou, daughter of Mr. & Mrs. Kyle VanBaren—Randolph, WI
Liam Craig, son of Mr. & Mrs. Craig Poortinga—Loveland, CO
Kennedy Sue, daughter of Mr. & Mrs. Erik Guichelaar—Loveland, CO
Amelia Jane, daughter of Mr. & Mrs. Brent Tanis—Hope, MI
Austen William, son of Mr. & Mrs. Geoff Veldman—Grandville, MI
Preston Jake, son of Mr. & Mrs. Jason Kregel—Grandville, MI
Brooke Renae, daughter of Mr. & Mrs. Doug Zwak—Grace, MI
Abbie Lynne, daughter of Mr. & Mrs. Eric Pols—Georgetown, MI

CONFESSIONS OF FAITH

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professéd a good profession before many witnesses.” I Timothy 6:12

Public confession of faith in our Lord Jesus Christ was made by:

Derek Krueger—Doon, IA
Brittany Teunissen—Doon, IA
Ashlyn Koppen—Georgetown, MI
Elizabeth Van-den-Broek—Georgetown, MI
Case Verbeek—Georgetown, MI
Travis Wierenga—Hull, IA
Luke Van Den Broek—Hull, IA
Zachary Van Den Broek—Hull, IA
Rebecca Wierenga—Immanuel, Lacombe, CAN
Kathleen Torun—Immanuel, Lacombe, CAN
Ellen Engelsma—Trinity, MI

MARRIAGES

“For this God is our God forever and ever: he will be our guide even unto death.” Psalm 48:14

United in the bond of holy matrimony were:

Mr. Nick Engelsma and Miss Leanne Miedema—Hope, MI
Kathleen Tolsma—Immanuel, Lacombe, CAN
Rebecca Wierenga—Immanuel, Lacombe, CAN
Travis Kooima—Hull, IA
Case Verbeek—Georgetown, MI
Ashtyn Kaptein—Georgetown, MI
Brittany Teunissen—Doon, IA

CONFESSIONS OF FAITH

I Timothy 6:13

As we confess in our Lord Jesus Christ, who has said, "He that cometh unto me shall never hunger; and he that believeth on me shall never thirst. . . .” John 6:35. And having confessed this, we are called to declare before God and all his people that we are willing to fight the good fight of faith, to lay hold on eternal life, which our Lord has promised to his people, and to continue steadfast in the profession and practice of this faith, according to the rule of the apostles and the testimony of the scriptural writers. . . .

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” I Timothy 6:12

...}

Beacon Lights

Butterflies

A Spring Azure fluttered near Laura’s head. She ducked. She watched as the little blue butterfly darted back and forth across the grass in the yard. Finally it landed on a budding tulip. The glowing springtime sun warmed the butterfly’s wings. Laura tried to look at it closer, but it flew away.

Laura rode her bike across the yard, back and forth and back and forth. A light summer breeze tousled her hair. Then she stopped. She saw something moving on a bush. A Silver-spotted Skipper had landed to rest there. It was a dark brown butterfly with a bright white stripe across its wings. She saw some golden orange on the wings, too. She came near and almost touched it with her finger, but it flew away.

Maple leaves, beginning to turn orange and red and moistened by a warm autumn rain, glistened in the sun. Puddles had formed on the garden path in the yard. Laura took off her shoes and socks, and splashed in one of the tiny ponds. She felt the mud ooze between her toes. It tickled. She smiled. Then she saw something on the ground by the next puddle. A large yellow butterfly with black stripes was drinking from the wet earth. The Eastern Tiger Swallowtail stayed a long time. Laura watched it finally lift up to glide among the plants in the yard and the sky before climbing high into the sky and away.

Snow covered the yard. Laura picked up some of the icy white crystals in her red-mitten hand to see if the snow would pack. The snowflakes fell between her hands. It was too cold. She sighed. No making snowmen today. She looked at the brown, dead flowers poking through the snow on the side of the yard. No butterflies would be coming by those dead flowers poking through the snow on the side of the yard. No butterflies would be coming by those dead flowers poking through the snow on the side of the yard.

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Laura laughed as she jumped with her boots on. The snow was melting fast in the early April sun. Every jump left watery footprints in the soggy white stuff. Then Laura stopped and stared. A huge black butterfly rimmed with a yellow stripe and little blue dots floated by her.

It was one of the biggest butterflies she had ever seen. She only got a glimpse of the Mourning Cloak before it flew up to the tree tops and out of the yard. She supposed it had other yards to visit and other people to greet. But Laura kept staring at where the butterfly had gone. She smiled. The butterflies were back. God keeps them through the seasons. God keeps his children through all time.

"...he hath blessed thy children within thee.... He sendeth forth his commandment upon earth.... He giveth snow like wool; he scattereth the hoar frost like ashes.... He sendeth out his word, and melteth them.... He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation..." (Psalm 147:13–20).

Find all the words of the text quoted above in the puzzle below. Small words might have more than one possibility.

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

Connie is a member of Hope Protestant Reformed Church in Grand Rapids, Michigan.
2013 Young People’s Convention

NOT ASHAMED OF THE GOSPEL

Romans 1:16

August 12-16, 2013

Lake Williamson Christian Center
Carlinville, IL

Speech#1: Not Ashamed of the Gospel
Speech#2: Paul, a Servant of Jesus Christ
Speech#3: Living Unashamed of the Gospel Today

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