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I trust that you young people who love the Protestant Reformed churches love the heritage that God has given to you in the doctrine of the covenant. If we love the Protestant Reformed churches but do not know, love, confess, and defend the biblical doctrine of the covenant that our fathers have taught us, then what is our love for the churches?

The single most important truth of our doctrine of the covenant is the truth that the covenant is God’s covenant. The covenant is not the covenant of man. It is not the covenant of God and man. It is the covenant of God—of God with man. It is the covenant that God repeatedly calls “my covenant” in Scripture (for example, Gen. 17:7).

God’s covenant of grace is that relationship of most intimate communion between God and all His elect people—believers and their spiritual seed—in Jesus Christ. This covenant is conceived, ordained, established, maintained, preserved and perfected by God alone, so that the covenant is, in the language of Romans 11:36, of God, through God, and to God.

Of God

God’s covenant with us is of His being, for it is patterned after His own eternal covenant life. The triune God enjoys perfect, loving fellowship in Himself as Father, Son and Holy Ghost. Wonder of wonders! He takes us finite creatures of the dust into His own covenant life so that we can know Him and enjoy Him forever.

God’s covenant with us is of His counsel. God eternally determined to glorify Himself by revealing His own covenant life outside of Himself. For the realization of this grand purpose, God eternally appointed the man Jesus Christ to be the Head of His covenant. God eternally elected a people to be given to Christ, and ordained that they would be created in history and that through the deep way of sin and grace, they would be recreated in Christ and taken into the enjoyment of God’s everlasting covenant. For the realization of this covenant in Christ, God eternally reprobated others as vessels of wrath fitted to destruction in the way of their own sin. The elect and reprobate live on this earth as the one organism of the human race, and the reprobate, including the Esaus and Judas Iscariots in the church visible, not only oppose God’s covenant, but through their willful opposition serve the realization of it. God eternally ordained all things and employs all things as means to realize His covenant. Every single event, from the greatest to the smallest in the creation, in society, in your church, in your school, in your home, and in your private life, including the causes of your
disappointments and heartaches, serves the covenant. Everything serves the return of Jesus Christ for the consummation of the covenant in heaven.

**Through God**

What God eternally determined as plan, He fulfills in time by His power, so that the establishment of the covenant with the elect is *through* God. The covenant—God’s friendship with you—is not established by your will, work, worth, doing, or choice. The covenant is sovereignly, unconditionally, and unilaterally, which is to say, graciously, established by God. He makes us His friends. On the basis of the lifelong obedience, atoning death, and victorious resurrection of Jesus Christ, God unites us to Christ by the Holy Spirit in an unbreakable bond. God gives us saving faith, justifies us, sanctifies us, and preserves us until He glorifies us. We servants are never a party over against our Sovereign, but forever dependent upon Him.

Furthermore, the covenant is *maintained* and *preserved* by God. Some corrupt the truth of the covenant when they say that the covenant is unilateral and unconditional in *origin*, but bilateral and conditional in *operation*, so that while God graciously initiates the relationship, we are at least partly responsible for preserving it. How could that be? God is God. Man is man. Even as God providentially maintains the earthly creation He created, so He graciously maintains the covenant He established. We would surely destroy the covenant by all our blunderings, but God maintains His covenant with us, in spite of our stumbles and falls, and even through them.

The operation of God’s sovereign, particular grace in the covenant does not destroy or diminish our calling in the covenant as responsible, rational, moral creatures united to Christ. Over against the never-ending charge that the doctrine of an unconditional covenant denies human responsibility, we whole-heartedly teach our calling in the covenant. Fundamentally, our calling as believing young people is to love God and stand for Him as His friend-servants in the world. Antithetically, over against all that is opposed to God, even in your own world-loving flesh, stand for God! In your church life before and after your public confession of faith, when you go to work or to the university or out on a date, and as a citizen in the country in which you live, stand for God by standing for His Word! Surrounded by all kinds of evils in dating and marriage, including remarriage after divorce, stand for God and His Word! Stand against false doctrine, wicked attitudes, profane speech, filthy conduct, and this ungodly world with all its unfruitful works of darkness because you are *for* God. In your fiery trial when the Father takes from you something so precious, and all around you are calls to curse Him or murmur against Him, stand for Him as Job once did.

Duty? Privilege! What could be better than walking with God, worshipping God, serving God, and standing for our Covenant Friend in gratitude for all He does for us?

Always our activity in the covenant is the fruit of God’s sovereign, gracious activity; therefore, we can earn nothing and take credit for nothing. We are utterly dependent upon God for all our believing, repenting, loving, praying, and obeying. We say with David, “Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee and of thine own have we given thee” (I Chron. 29:13, 14). Sovereign grace does not erase our calling; it ensures the fulfillment of our calling.

**To God**

To God be all the glory then. May any doctrine that makes the covenant *of* man, *through* man or *to* man be consumed by the brightness of God’s glory. The goal of the covenant, according to God’s eternal counsel, is His own glory. If you are God’s friend, then the goal of the covenant, according to your own heart, must and will be His glory.

Who is like our Friend, Jehovah? We are not only small and weak, but we are more sinful than we even understand, so sinful that till the day we die we corrupt even the good that we do. We are so unfaithful in this relationship, so cold and careless toward God and His holy doctrine, so spiritually lethargic and worldly, so puffed-up in our knowledge, so antagonistic toward each other in our self-promotion and self-justification, and so ungrateful for Christ and His infinite sacrifice. God dwells with us? He does? He does! Glory be to God! He clothes us with Christ’s perfect righteousness, gives us hatred for our sins, and puts
into our hearts the holy desire that He be glorified.

Young people, these are the main lines of our covenant doctrine. I pray (I mean that, have done that, and will do that), I pray that there be an abiding affection for this doctrine in your heart.

Letters

Dear Editor,

The first line in the January 2021 issue of Beacon Lights is a question in response to the words of Christ in Matthew 17:17 (O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?) You ask, “What does a perverse generation look like?”

I would like to express appreciation for your call to self-examination. Instead of pointing the finger at other Christians, you point the finger inward first of all. Later you even ask and answer another question in a way that makes this self-examination personal: “Do you wonder who I am accusing of this perversity? Me.” Not the CRC or any other denomination. Not the other members of our own denomination. Me. Our young people, who are the target audience of Beacon Lights, no doubt need to hear such calls for self-examination. As a minister in the Protestant Reformed Churches, I need to hear that call to self-examination as well. How can we ever see clearly to pull the mote out of our brother’s eye when we cannot even see the beams in our own eyes?

I am concerned, however, by the suggestive rhetorical questions that make up the body of your article. You are asking the young people to evaluate whether the examples you give accurately describe a perverse generation. Then, later on you say, “Not everything here will apply to every reader, but I fear that these attitudes prevail among us.” The implication is, in answer to your rhetorical questions: Yes, this describes a perverse and faithless generation, and furthermore, this perverse attitude prevails in the PRC. The conclusion the young people are to draw is: this is an attitude which prevails in the PRC.

I will say, I am the pastor of a congregation which did not meet publicly for worship for about two months last spring in response both to the COVID-19 pandemic and the executive orders of the governor of Michigan. I do not regard this action as “laying over and playing dead” at the feet of the governor. As a consistory, we were always prepared to disobey government orders if we judged those orders became an infringement on the right and calling of the church to worship God publicly. We were also prepared to answer any questions and objections from any members of our congregation who believed the reasons for not assembling were improper. There was much thought and careful consideration of biblical principles that went into that decision. I hardly think it is fair to say we laid over and played dead. I hardly think it is fair to insinuate that this was the case in the form of a suggestive rhetorical question directed to young people, some of whom belong to my congregation.

Here is another example—“What about a generation that gathers for a choir concert and cries throughout the concert because of the beautiful music, to the extent that the minister who is asked to close with prayer finds it difficult to maintain his composure, yet that same generation doesn’t have become a perverse and faithless generation.

Here is an example—“What about a generation that fights tooth and nail to keep their businesses open, or their schools functioning, or their sporting events scheduled, but lays over and plays dead when the governor tells them not to worship?” The implied answer to the question is: this is an example of a perverse and faithless generation. The conclusion the young people are to draw is: this is an attitude which prevails in the PRC.
shed a tear when the gospel of Jesus Christ is compromised?” The implied answer to the question is: Such concert attendees are hypocrites of the first degree who are guilty of perversity and faithlessness. The conclusion the young people are to come to is this: all the tears you saw shed at your choir concerts by parents, teachers, and praying pastors were nothing but a hypocritical show, because an attitude prevails among us that could care less whether the gospel of Jesus Christ is compromised.

The fact is, you do not know what tears have been shed in private. You do not know what discussions and conversations have taken place in homes, consistory rooms, and other venues as well-meaning Protestant Reformed Christians seek to grapple with the doctrinal discussions and controversies of our day. You do not know the extent to which Christian parents have been trying before God to give their children and young people good guidance in a very volatile and challenging time for them. I would have hoped they could have received some help from the editor of the magazine that is aimed at their young people. Instead, you undermine them with the sweeping implications of your rhetorical questions. You imply their tears at the beautiful music of their children mean nothing; that they cannot genuinely be moved by powerful words of truth set to music, because in your judgment they have not wept enough over the decisions of Synod 2018.

Perhaps I have read too much into the meaning of your rhetorical questions, and if I have, I hope you will make that clear in a response. But if I have unpacked the implications accurately, I want to make clear to your readers that there is another way of examining and evaluating the prevailing attitudes in our churches at this time. No doubt every minister, every elder, every parent, and every young person needs the humility to examine himself or herself fully and sincerely. No doubt we also need to be able to take rebukes and learn from them when they come from others, including an editorial in a youth magazine. But I can tell you that in my experience the attitude which prevails among us is an attitude of genuine concern, both for truth and peace in the church. It is an attitude of prayer and self-examination. It is an attitude in which many have been learning and showing themselves willing and ready to learn. Learning, of course, takes time and patience. It requires graciousness on the part of the teacher, who must be willing to learn himself. Learning, however, rarely takes place in a classroom where the students are constantly brow-beaten. Learning is destroyed when there is disorder and indecency.

But I have seen learning. I have experienced learning in myself, in my family, and among my brothers in the ministry and the church. I pray every day that God would give me an objective mind, a heart of patience, and love for him and his church so that I may accurately and beautifully preach the gospel of Jesus Christ to his sheep. I believe God has been answering that prayer, just like the Lord Jesus graciously answered the request of a distraught father by casting the devil out of his son immediately after he spoke of this perverse and faithless generation (Matthew 17:18).

What I have seen in response to a year fraught with difficulties on account of the COVID-19 pandemic and ongoing doctrinal controversy is a sincere desire on the part of God’s people in the PRC to do what is right before God. I have seen decisions taking their lead from Scripture and the confessions that we hold dear as Reformed Christians. I have heard and made prayers among the people of God during the time of absence from public worship to the tune of Psalm 84:2, “My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.”

Yes, a faithless and perverse generation indeed. A church full of sinners who are prone to justify themselves. A church where hypocrites can always be spotted. But a church also of sinners who are saved by grace. A church of men, women, young people, and children who, by the grace of God, believe in God, love him, fear him, and seek to do what is right before his face. Your young readers need to know that these considerations also belong to a proper evaluation of our current generation. Sincerely in the name of Christ,

Rev. Joe Holstege
Pastor of Zion PRC
“Precious in the sight of the Lord is the death of his saints” (Psalm 116:15).

On October 14, 2020, Dave DeVries was taken to his heavenly home. He passed away due to complications of the coronavirus: Acute respiratory distress syndrome (ARDS) and pneumonia. The virus was the means by which God brought him home, but that is not how I will remember my father.

Death is a thief; it oftentimes comes without warning, and the pain is felt deeply. It separates our physical bonds with those we love, for a time. The old man of sin that lies within tries to tempt our minds to dwell on the what-ifs. What if he never got sick? What if he was brought to the hospital earlier? What if tests were taken sooner? What if I got the virus instead of him? The devil likes to see our minds go in that direction, but the wheel has to be turned back toward God and the knowledge of his perfect, divine plan.

Psalter 383, stanza two, says,

Ere into being I was bro’t, Thy eye did see, and in Thy tho’t
My life in all its perfect plan was ordered ere my days began.

Dwelling on God’s perfect plan will help a child of God grieve with hope. Though our pilgrimage on this earth may seem overwhelming at times, we rest knowing that our hope lies in the one whose everlasting arms never tire.

Grief is not something that is felt and then goes away after a short time. It may soften with time, yet the sting is always there. Jesus also grieved during his time on this earth. When Lazarus died, though he knew Lazarus would soon be raised from the grave, Jesus wept for him. Having the knowledge that our Savior, Jesus Christ, felt the pain of grief and sorrow ought to bring comfort to those who are grieving. Though one weeps and sorrows over the loss of loved ones, a child of God does not weep without hope. Living in the knowledge that God is holding our whole life in his hands allows peace to flow in our souls, and we find our hiding place under the shadow of his wings, for he is near unto us.

The coronavirus has been around for quite a while now, much longer than some may have anticipated. In a world that is focused on the media, a deep fear can grow in one who dwells on what they say. The news and the media make it very difficult for one to know what is actually going on with the virus. Will I get sick from this virus? Will someone I know get very ill from it? Many questions arise in our minds if we devote a lot of time to what is said about the coronavirus. Children of God may be informed of what is going on in the world, but they must spend more time in his word and think upon his divine plan. As children of God, we must place our trust in him rather than men, and we need not fear, for everything is done according to his sovereign will.

Now faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1).

Jamie De Vries

GRIEF AND THE CORONAVIRUS

Jamie attends First Protestant Reformed Church in Grand Rapids, Michigan with her mother and two siblings. We thank Jamie for submitting this article at a time of great grief for her and her family – BL Staff.)

APRIL ISSUE:
PASSION WEEK
GET AFTER IT

“You are so young, enjoy it!” Who hasn’t heard this occasional, well-intended encouragement from someone older?

Peter Pan in Neverland, delayed adulthood, extended adolescence, the vanishing American adult\(^1\), adultolescence\(^2\)…. Call it what you want; it is a thing.

Unfortunately, this trend is becoming the new normal. We hear evidence straight from “the seat of the scornful” in the new verb *adulting*. This word is often used in a mocking, derogatory spirit to reference responsible activities and to point out the utter lack thereof. One might say, ‘I finished all my *adulting* for the week.’

In his book *Just Do Something*, Kevin DeYoung states, “Too many young people today have no stability, no certainty, no predictability, little decisiveness and lots of self-doubt. It takes longer and longer for people to settle down. And some never do.”\(^3\) Then he drops this startling statistic: “In 1960, 77 percent of women and 65 percent of men completed all the major transitions into adulthood by age thirty. These transitions include leaving home, finishing school, becoming financially independent, getting married, and having a child. By 2000 only 46 percent of women completed these transitions by age thirty, and only 31 percent of men…”\(^4\)

Ben Sasse, author of *The Vanishing American Adult*, writes that “our kids sense this larger cultural drift and respond with a broad range of time-killers. But if the most precious gift we have is time, why would we want to kill it?”\(^5\)

There are pitfalls everywhere for anyone with too much time and too little responsibility. Scripture is full of warning. Ecclesiastes 11:4 says, “He that observeth the wind shall not sow; and he that regardeth the cloud shall not reap.”

We are not immune to the culture around us. The RFPA recently published two fantastic resources on the subject of dating. Yet, young women (and their parents) continue to sigh about how some young men seem to want to “hang out” or go through months of texting or Snap chatting before an actual date! Guys, do you find yourself hesitant to pursue a relationship because you fear it might not be worth the discomfort of putting yourself out there in that way? Do you experience paralysis at the thought of merely getting a cup of coffee to get to know a Christian young woman? Is it easier to text or Snapchat for a few months prior, to create a false sense of familiarity? If you desire to marry, yet have more golf games than dates by the time you’re thirty, you have taken a wrong turn somewhere! Too large a group of men live yet as boys.

Let’s unpack some possible reasons for this trend, besides the general push from the world that this is ‘normal.’ “What if she doesn’t like me or says no?” We all are overly concerned about what other people might think of us: the peer culture. In his book *When People are Big and God Is Small*, Edward Welch asks, “What is it that shame-fear and rejection-fear have in common? To use a biblical image, they both indicate that people are our favorite idol. We exalt them and their perceived power above God.”\(^6\) People-pleasing can play a significant role in our hesitation to date.

Our procrastination is often due to outright laziness too. Sometimes it just seems more comfortable to put off action. Months turn to years, and gradually we adjust and then it’s a habit. The world we live in makes it easy to avoid making essential decisions or taking on any commitments or obligations. Even our healthcare system has adjusted to allow 26-year-olds to have benefits under their parents.

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1 Ben Sasse, *The Vanishing American Adult*
2 KDY pg13 (Kevin DeYoung, *Just Do Something*)
3 KDY pg37
4 KDY pg11
5 BS pg18
6 EW 44 (Edward T. Welch, *When People are Big and God is Small*, page 44)
Who hasn’t had the ‘what do you want to do when you grow up’ conversation? Meandering through options takes time and sometimes it can paralyze us. Perhaps we avoid taking action because we are just not comfortable with change in our lives. In our prayers, we want to know God’s will for our lives, yet in our hearts we really ask God to make it easy for us.

Those who are dating, but delay marriage due to their pursuit of career and finance because ‘it will make things easier for a future family,’ take caution. In some cases this may be wise; however, established homes don’t need to be a new build! They don’t need to be full of every comfort the Western world offers. Financial cushion will not immunize you from any ‘troubles and afflictions’ marriage WILL bring. Making sure career, finance, and accomplishing X, Y and Z before establishing a home may indicate an attachment to this earth and a desire for ease and comfort in life. Know the difference between wants and needs.

Do you need that extra time living in your parent’s basement because you feel you first need to find a ‘fulfilling career’? DeYoung encourages younger generations to ask their grandparents if their jobs were fulfilling and says that “they will look at you as if you were speaking a different language, because you are.” They worked to put food on the table, support their families, churches, and schools. I’m sure this was hard at times, but hard is not bad. In fact, it was good. True fulfillment is service in God’s kingdom.

The good Lord tells a man to “rejoice with the wife of thy youth” (Prov. 5:18). For many, this is an explicit calling to marry! He gives young men strength: “The glory of young men is their strength.” He calls young men to rejoice: “Rejoice, O young man, in thy youth” (Ecc. 11:9). This is true sexually as well. Are you leading yourself into temptations and mocking Him with your time delays?

Young men, the onus is on you. You will be the God-ordained heads of homes and future spiritual leaders. Call it old fashioned, but wouldn’t logic dictate that you take the initiative in the area of dating? Pursue marriage and establish a home. “Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord” (Prov. 18:22)!

The culture has downplayed responsibility, making it seem unattractive, ugly, and cumbersome. Meanwhile, it distracts us with every opportunity for amusement and entertainment. The Beacon Lights is a magazine geared toward young people. Young people, your youth should be a finite stage in life. Your adolescence is a launching point from childhood to adulthood. Not a place to stay. Do not let idleness, passivity, or amusement keep you here. Serve Him in all that you do. Get after it.

Kate is a member of Hope Protestant Reformed Church in Walker, Michigan and is a wife and mother in the home of all young unmarried children.

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7 KDY 29 (Kevin DeYoung, Just Do Something, Page 29)
am not arguing against drama, the acted. On the contrary, I am arguing against the dramatist, the actor, the one who acts out the drama. I would in no way condemn the play as such, for then I would have to condemn all literature of every kind. But on the basis of my definition of drama I condemn the actor for again according to Webster a dramatist, an actor, is a performer of drama.

It is often said that we are all dramatists because we are all acting our own lives constantly. This, however, is not true. We are not portraying life and character. By the very meaning of the word *portray* we do not fall into this class, for portraying is depicting, and *depicting* can only be done of past events.

Although it is true to a small degree that an author experiences some of the sensations of an actor while writing a book, a novelist and his work do not fall into this class. He is not portraying life by means of dialogue and action. He is doing it by words only. He is portraying action with words, not portraying life with action.

Some would also maintain that Scripture uses dramatics in many instances, for example: the Levitical sacrifices, feasts, laws, etc., as pictures of something greater; Isaiah walking “naked and barefoot” as a sign of the captivity of Israel; and many others. But you immediately sense that this is not drama in any sense of the word, nor are the prophets dramatists. The prophets were not portraying life, they were portraying character. They were showing, by signs, God’s will.

Often speakers are accused of dramatics. But the emphasizing of *your own* ideas and thoughts by gestures and motions is not dramatics according to our definition.

All the above mentioned forms of getting a message across are not included in my definition of drama, as you can readily see. If someone should insist, however, that they are a type of drama, I would say that then in that sense drama and dramatization is good. I think I have made plain the differences between these and the drama of my definition, so that we can condemn the other without touching these.

What then is included in the definition? To that I would answer, every bit of acting life from humorous skits and dialogues to the most technical and highly organized drama of Hollywood. Here we had better ask the questions: “Why is portraying life by means of dialogue and action wrong?” In order to make this clear, I would like to discuss first professional drama as practiced by Hollywood and all Civic players who do so for remuneration, and second the thousand and one plays, dialogues and skits we run into in our high school and college life. It must be understood first of all that all acting by the very nature of the word is attempting for a time to be someone other than yourself. To what degree this is done, is shown by the quality actor you are. Attempting for a time to be someone other than yourself, you assume that person’s character as you know it or as it was shown by you. Involved in assuming that character is taking on the aspects of that character which are his emotions, feelings, desires, will, etc.

Professional actors spend their whole lives acting the lives of others. They make it their calling to entertain a pleasure-mad world. God in His eternal counsel never called a person to such a life’s task. Nowhere in the Bible do we find a single instance of it. Man in his original state of righteousness had no need for entertainment. He was happy in fellowship with God and needed nothing to divert his mind from carnal unhappiness. As a result of sin he seeks amusement. Furthermore, a person who spends his whole life acting, assuming the role of another person, warps and distorts his own personality and uses that which he received of God to take his place in the reality of life, in a manner which does not comport with its nature and development.

Is acting then, not a gift of God so that it can be used correctly? Remember that all acting of any kind is attempting to reproduce the feelings, personalities, passions, emotions of some character, fictitious or real. And in that light I would say: No, acting cannot be a gift of God. This should become clear from the following.

First of all, when we act, we must necessarily act out sin. Entering into the emotions, feelings, passions, thoughts, whether that be on a large scale or on a small scale, involves taking upon oneself that sin. And is not our own sin great enough without trying to assume someone else’s besides? Does God find pleasure in the fact that His creatures willfully add to their sin by assuming for a time the sins of another?

You say, well, act out good things! Can a sinful creature, dead in sin, act out good things without
“God’s Vine” is a sermon by the late Rev. Marinus Schipper preached in 1978. He preached it with special thought for “our covenant young people.” The message is timeless, the homiletics masterful, and the doctrine distinctively Protestant Reformed. Every reader would do well to listen to it.

The sermon takes as its text John 15:1–2. Rev. Schipper’s introduction describes this passage as containing “a very solemn and important truth.” In the same breath, he mentions that this truth is “hidden” in the text. I think this fact is what makes this, in my estimation, a remarkable and particularly excellent sermon. The text is short, contains just a simple figure, and might easily be read over with little understanding. But the course of the sermon reveals that the meaning of this text spans from Paradise the First to Paradise the Second, governs the whole history of the Church, and extols in the highest the glory of God’s sovereign grace. The believing heart is thrilled and encouraged by this gospel message.

Although containing great depth that merits repeated listens, the outline of the sermon is elegant in its simplicity. Rev. Schipper begins by pointing out that these words of Jesus are spoken in the night in which he was betrayed. Indeed his crucifixion cannot have been much more than twelve hours away, with all the shame and suffering of his trial looming closer still. Yet it is at this critical point in history that the Lord speaks these words. To understand what they mean, the sermon looks back at two Old Testament passages that use the figure of the vine. These are Psalm 80 and Isaiah 5, both of which use the figure of the vine to denote the nation of Israel. Viewing this in the lens of the New Testament, we see more specifically that the vine is Christ, together with the Church as it comes to organic manifestation in the world.

With that point established, the sermon has to explain the most challenging part of the text, namely that there are branches on the vine that are cut off and burned. The answer develops into an explanation of the ever-important organic idea of history. That vine, of which some branches are purged and some cut off, comes to historical manifestation according to God’s eternal decree. The outworking of that decree falls along the lines of sin and grace, election and reprobation. This is

1 Interested readers may find the sermon at Oldpathsrecordings.com.
why the text is “very solemn.” On its forefront is the profound truth of God’s sovereignty in predetermination, with its grand and awesome goal as the glory of God, both in the vessels of honor and of dishonor.

Flowing out of the rich doctrine of the sermon is eminently practical instruction. Having considered the vine and its two kinds of branches, the ones purged and the others cut off, the sermon discusses how this is brought about. God, the Husbandman, prunes his vine by means of the preaching of the gospel, Christian discipline, and leading people through “deep ways.” All of these means serve the purification of the vine. The fruit-bearing, elect branches have their sins addressed in the preaching and are moved to cut off those sins, to cut off that which is not fruitful in their lives. They hear the rebuke of Christian discipline and put to death the old man that would lead them on in impenitence. They go through trials in life with a mind toward the perfect wisdom of God in his fatherly care. In contrast, the reprobate hear in the gospel that they have no part in Christ, and they are hardened. They never truly turn under the admonitions of Christian discipline and in that way are sometimes formally cut off. And they do not look to God in their afflictions but in sinful pride are made bitter against him. Under the sovereign administrations of the Husbandman, the vine grows and takes shape according to his decree.

Not to be ignored is the emphasis on this point: the gospel cuts off. The gospel must cut off. It is necessary for the life of the church that the preaching of the gospel cut off those unfruitful branches. I had the pleasure of listening to this sermon once with a member of the CRC. I introduced it by stating that if this sermon were preached in his church, they would depose the minister for it. Not only did this pique his interest, but it was the simple truth. The CRC with its well-meant offer will hear nothing of the gospel as God’s tool to cut off the reprobate. Always it is his sincere desire to save all who hear, dependent on man’s will. But such preaching will not purify the church and will not result in a fruitful vine. Such preaching flatters man with its message of gaining the blessings of the covenant by the work of man. Ever beware of preaching that flatters man.

Nevertheless, the sermon is by no means dark and gloomy. Always the glorious gospel of grace is declared in its wonder and beauty. It is only all the more wonderful when the believing heart understands that God’s righteous discrimination appoints the reprobate to the service of the elect. Confronted with the glorious Christ who is declared in that gospel, the believer is moved to praise the mercy of God in Christ, who speaks these words just hours before his crucifixion. There he died for your sins and mine, being made a curse for us. Believing this, we have the sure hope of our place in the perfection of God’s vine in the church triumphant, and the daily renewed strength to bring forth much fruit to the glory of God. Young people, it is necessary that we understand and believe sound doctrine and bring that to bear on every sphere of life. Do not let our emphasis on our historic doctrines slip so much as an inch. Listen, learn, and hold fast to the faith of our fathers.

Christian Living Ashley Huizinga

CHOOSING TO BE IN COMMUNITY

In 2018, when traveling out of the country was still something people could safely do, I lived abroad in the Netherlands for a few months. While there, I attended a Dutch-speaking church with my host family every Sunday. I was blessed by the experience, a visible reminder that I was a part of “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” (Revelations 7:9). And yet, though I kept the fourth commandment outwardly, though I attended church faithfully every week, something was lacking in my spiritual life during those months.

It took only a few weeks to realize that though
I understood enough Dutch to benefit from the sermons and the prayers, I didn’t speak enough of the language to communicate well with the other congregants. After the final “Amen,” I was soon the first to leave the building, preferring the bike ride home to having to stumble through conversations with limited vocabulary. Though I was externally a part of the church institute, I didn’t become a part of the church community for those months. Simply put, it was less embarrassing and more convenient to avoid doing so.

Though most Reformed young people are able to worship in a language they understand, I fear that to many of you this experience will sound familiar. Attending church every Sunday (virtually or in person), we are part of the church externally, even though internally, we choose to live “in community” only with close friends and family members—if at all. Our church communities are small, not stretching far beyond the small circle of friends we stand with every week, or the occasional hymn-sing where we only talk to people we already know.

These self-defined circles are hardly representative of the great cloud of witnesses described in Hebrews 12:1, or the “many members in one body” described in Romans 12:4. And if these beautiful descriptions can’t be used for our churches today, what are we missing?

When we choose to walk alone or with only a chosen few, we forget Romans 12:5, wherein Paul rejoiced that “we, being many, are one body in Christ, and every one members one of another.” The hand belongs to the eye belongs to the ankle, just as the minister belongs to the congregation belongs to the consistory. You are brother and sister to the friend you’ve known from childhood just as much as you are to the toddler whose name you can’t remember, the shut-ins and the prisoners who virtually attend every service, and the widower who always has mints to pass out in the narthex.

True, choosing to participate in the church community means you risk forgetting the name of the person who greets you at the door. It means going out of your way to speak to someone who might not already know and forgive your weaknesses and shortcomings like your family does. But it also means you get to hear firsthand how God has blessed and pressed those around you. It means rejoicing with fellow believers at the highest peaks, and sharing burdens during the lowest valleys. It means serving and being served by a myriad of fellow believers, young and old, rich and poor, prophets and ministers and teachers and students alike. It means that when you miss a service, you feel the lack in your heart and your head, right where the Holy Spirit—which lives in perfect community with the Father and the Son—rests.

In the end, I didn’t ever build up the confidence to experience the community of my Dutch church like I should have. Returning to my home church in the States was a jarring reminder of what having a church home should mean to all of us. It was a reminder that being in community with like-minded believers is a great blessing, one that should not be taken for granted on your own spiritual walk.

Ashley Huizinga is a member of Grace Protestant Reformed Church in Standale, Michigan who studied abroad in the Netherlands during her attendance at Dordt University.

**Current Events** Devin Hiemstra

**GOD’S GOVERNMENT**

It’s hard to believe. Can a government this divisive, this wicked, and this disdainful be ordained and controlled by the thrice holy God of heaven and earth? Why would God have anything to do with an institution that seems to have been fully given over to detestable corruption? Does the believer have any hope anymore? The election season is finally over, but the muzzle of the political canon is still smoking. “Vote!”, “Fraud!”, “Legal Ballots!”, “Stop the Steal!”, “Concede!”, “Insurrection!”, “Impeachment!” ring in our ears following one of the most divisive election seasons in the history of
the United States. The election of 2020 marked a year in which the United States government turned blue as both the executive and legislative branches of government took on a Democratic majority, but, for God’s people, it also marked another year of our Lord. The footsteps of our Savior were louder than ever before in this past year, but God’s people should not be surprised by this. With the eyes of faith, we are readily reminded of the words of Matthew 24:7–12:

> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.

How apparent are these premonitions today? Along with the rest of the world, we may be tempted to be distraught, angry, or frustrated with all that is going on around us. This is earthly-minded. Rather, we must rejoice. Yes, rejoice! Our omnipotent and omniscient God is near to us! His promises are sure yesterday, today, and forever more! He is controlling and directing the most grotesque wickedness of the world, even a government and a society given over to every detestable form of ungodliness, to bring about the glorious return of our Savior.

This election year was indeed one of the most notable. News sources across the country claimed that this election had the largest voter turnout than any other presidential election in the last 120 years. 66.3%, or approximately two-thirds, of those eligible to vote voted in the 2020 presidential race between incumbent President Donald Trump and former Vice President Joseph Biden. In the year 1900, 73.7% of eligible voters cast their vote, but the sheer increase in population growth as well as shifts in whom would be considered eligible from the year 1900 to 2020 meant that 2020 had historic voter turnout in terms of number of votes cast.¹ In terms of the popular vote, Joseph Biden won 81,283,098 votes, or 51.3%, whereas Donald Trump won 74,222,958 votes, or 46.8%. In terms of votes in the Electoral College, the final count was 306 to 232, a lead that Joseph Biden took when he flipped five key swing states: Arizona, Georgia, Michigan, Pennsylvania, and Wisconsin as mail-in ballots poured in days after election day, November 3.²

This election did not go without contention. With the widespread shut downs and concerns raised with the ongoing COVID-19 pandemic, mail-in ballots, many even unsolicited, as well as early voting was prevalent. Many argued that this method of voting is prone to fraud due to insecure drop-boxes, delayed shipping times, susceptibility to loss, and lack of voter identification and proof of residency especially in the case of unsolicited ballots. Immediately following the election, President Donald Trump used channels such as Twitter to mount numerous claims of fraud and illegal voting. His legal team, headed by Rudy Giuliani, had filed more than 50 lawsuits in an attempt to challenge and test the validity of the election.³ Recounts have been conducted in both Georgia and Wisconsin with the final counts not changing the election results.⁴

Notable claims of fraud grew out of four states in particular: Georgia, Pennsylvania, Michigan, and Wisconsin.

In Georgia, mail-in/absentee ballots were claimed to have been illegally received and accepted after the deadline, and security footage of ballot counting locations shows what appears to be individuals mixing these ballots with legal ballots as well as counting the same stacks of ballots multiple times. Legal challenges in Pennsylvania arose particularly out of Philadelphia where many mail-in ballots were said to have violated state law both in terms of proof of identification as well as

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² https://www.cfr.org/blog/2020-election-numbers
³ https://www.nbcnews.com/politics/2020-election/trump-s-election-fight-includes-over-30-lawsuits-it-s-n1248289
⁴ https://ballotpedia.org/Ballotpedia%27s_2020_Election_Help_Desk:_Tracking_election_disputes,_lawsuits,_and_recounts
in terms of the illegal extension of the deadline. Furthermore, claims were made by the Trump campaign that Republican poll watchers were barred from observing the mail-in ballot counting process. Similar charges were levied against Wisconsin where some 200,000 ballots were said to be defective and illegally counted. Additionally, some claimed that the number of ballots cast in Wisconsin exceeded the number of eligible voters in that state. Finally, in Michigan, Republican poll watchers again were said to have been excluded from the ballot counting process and irregularities during election night such as a sudden spike in ballots cast for Biden at a single instance in time, more than 100,000 when Trump received none, led to much scrutiny from the Trump legal team. Regardless of the legitimacy of these claims, many did not stand in court due to insufficient evidence, an unwillingness to acknowledge the evidence that was presented, or out of disdain for the very presidential candidate behind the claims. Undoubtedly, some extent of fraud was present in this election. A biased media and society and a hatred and open mockery of the Republican party’s comparatively more conservative stance on key issues only makes this more probable, yet, the results of the election are as they stand. We must not protest or riot in opposition to the results. Rather, we have the singular calling to submit to them as those appointed by God to rule over us. We may wonder how a new president and vice-president, so openly anti-Christian, could be appointed by God for the good of His Church. We believe that the outcome of this election was in accordance with God’s sovereign and eternal council, and we must confess that God’s way is perfect. God’s way is perfect for us, His people, and God’s way is perfect of His institution, an institution that He created, namely, the government.

After the heat of the presidential election cycle had subsided, at least to a degree, the Senate runoff in Georgia put control of the legislative branch of government in the balance. At the end of the election cycle, the Republicans had 50 seats in the Senate to the Democrats’ 48. Two more seats were up for election in the Georgia regular and special election that had taken place on January 5, 2020. In a nail-biting race, Democrat Jon Ossoff secured the victory over Republican David Perdue in the regular election, and Democrat Raphael Warnock’s win over Republican Kelly Loeffler in the special election gave the Democrats a majority in the Senate with Vice President Kamala Harris being the tie-breaking vote.5

A loss of two branches of government to those who share similar principles heavily breaks down the system of checks and balances and opens the door to the Democrats to carry out executive action and pass legislature more readily. This could result in a dramatic shift in society as vehement calls from an increasingly more ungodly culture would have a lasting impact on the laws that shape our nation. The legalization of homosexual marriage during the Obama administration shows just how detrimental “woke culture” can be to the landscape of our country when distinct branches of government have unchecked power. Individuals behind the abominable movements in society are the same individuals that write our laws. Definitions are being rewritten and tradition built upon biblical principles is being extinguished in the name of inclusion, toleration, and equality. Truth is no longer objective but subjective to what an individual feels and experiences. House Speaker Nancy Pelosi recently introduced new rules that require House documents to use more inclusive and gender neutral language, meaning pronouns and familial relationships, such as “father” or “daughter”, could no longer be used. This progressive and heinous shift in thinking even led Democratic congressman Emanuel Cleaver to end his prayer before the House, “We ask it in the name of the monotheistic God, Brahma, and (the) God known by many names, many different faiths. Amen, and Awomen.”6

The ramifications of this election are significant, and a growing movement to willingly give up freedoms in the name of safety and security, as evidenced by widespread lockdowns throughout the pandemic, should further emphasize just how much we live and operate at the will of those in government. Although we may not yet feel it, our freedoms are undoubtedly in jeopardy, and God’s people are in the minority as the world unifies over the common goal to remove God from the government.

5 https://www.politico.com/2020-election/results/georgia/senate-runoff-map-loeffler-warnock-20210105/
Despite an unfavorable election cycle and an ever increasingly more wicked culture and governing body, we still confess that it is God’s government. “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Romans 13:1). God has ordained these powers over us, and regardless of how wicked they may become, regardless of how many freedoms they strip from us, we submit because in so doing we are submitting to the absolute authority of the sovereign God of heaven and earth. Even in the midst of the turmoil and unrest that seems to be going on all around us and in every facet of life, God is still working all things for our good. We know and confess this by faith, and we remain filled with the hope and peace of his promises that never fail. This is the confidence that we must go forth with as we face a new government and an ever prevalent old enemy, and with this same confidence may we say, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18). “And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Romans 8:28).

Devin is a member at Trinity Protestant Reformed Church in Hudsonville, Michigan and works as a mechanical engineer.

Everyone in the world today is seeking wisdom. People think that being wise will enable them to impress others and make their own life easier. Many try to find this wisdom by searching the internet for advice on their problems or reading the words of supposedly “wise” men such as famous philosophers or the latest self-help guru. Americans are searching for wisdom and they are willing to pay for it, as evidenced by the fact that the “self-help” industry in the United States is projected to be worth almost $14 billion by 2023. Some even disdain the advice of others completely and try to gain wisdom by experiencing as much as they can during their life on this earth. But sadly, these people will never find what they are looking for because they are looking in all the wrong places. A man can accumulate all the knowledge in the world but still not have any real wisdom. What is the right place to search for true wisdom? If you are familiar with the Bible, undoubtedly the book of Proverbs comes to mind. This entire book is devoted to the subject of wisdom. It was written by King Solomon, who famously asked God for wisdom and was given it in abundance. 1 Kings 4:31 says that he was “wiser than all men...and his fame was in all nations round about”. Solomon used this God-given wisdom to rule his kingdom well and to write many proverbs, which were a common literary form in the ancient world. They are short, easy-to-remember sayings whose implications carry a great deal of wisdom. Proverbs were a useful tool for teaching and advising the people, especially the young people. The book of Proverbs includes mostly Solomon’s own thoughts and experiences but also what he had learned from other wise men, all providentially arranged together. Yet Proverbs is more than just a collection of practical advice from godly, wise men. It is the divinely inspired Word of God. Therefore, it must be read both as wise sayings from a father to his dear son, and as wisdom being passed on from our Heavenly Father to his dear children.
A believing young person can be instructed in wisdom by listening to the wise teaching of their parents and other godly mentors and by reading God’s Word. The timeless truths found in the Book of Proverbs are still as applicable to young people today as they were at the time when Solomon wrote them. Although the circumstances may be different, the principles of godly living remain the same. That being said, some research on the customs and culture of Israel in Solomon’s day may be necessary to fully grasp the concept of certain proverbs. A good study Bible or commentary can provide helpful historical context to aid in your understanding of the text.

It is also important for interpretation purposes to remember the literary style of what you are reading. Wisdom literature such as Proverbs requires consideration and contemplation. It is not meant to be read quickly and without thought. You will not be able to flip through Proverbs like a self-help index and find a clear answer for every difficult situation you face. Proverbs is meant to be read in context just like the rest of the Bible. Although many of the verses are intended to be understood as separate thoughts, we still must interpret the meaning based on the theme of the section and in accordance with the rest of Scripture. When reading, also keep an eye out for literary devices such as personification and parallelism, which Solomon used to illustrate the abstract principles he was trying to teach. One final thing to keep in mind when reading is that many proverbs are general observations about the reality of the world as it is now, not necessarily a statement of how it should be or a guarantee of the same outcome in your own life. Focus on the general principles illustrated by each proverb when applying them to yourself, instead of the details.

While the book of Proverbs does give instruction on a wide range of subjects, it is not just a practical guide to life on this earth. The verses of this book ultimately teach us about our Savior, Jesus Christ. In him “are hid all the treasures of wisdom and knowledge” (Col. 2:3). 1 Corinthians 1:30 tells us, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption”. True wisdom does not come from simply living a long time or studying up on how to do the right thing. It can only be found in our Savior. Wise behavior is the fruit of our union with Christ, who is wisdom. While it is true that wise behavior will generally make your life more pleasant and impress those around you, this should not be the believer’s goal in their quest for wisdom. The point of reading the book of Proverbs and seeking true wisdom is to gain instruction in righteousness. Proverbs 1:7 serves as a summary of all the other proverbs when it says, “the fear of the Lord is the beginning of knowledge”. The fear of the Lord expresses itself in faithful obedience to God’s holy law. We must ultimately strive to gain wisdom in order to form a closer relationship with our perfectly wise Heavenly Father, the Source and Giver of all Wisdom.

Merely reading the book of Proverbs is not enough to make a person wise. As Charles Spurgeon said, “Solomon made a Book of Proverbs, but a Book of Proverbs won’t make a Solomon.” True wisdom comes only from God. He made Solomon wise and only he can make you wise. We cannot acquire wisdom on our own. But careful study of God’s Word is one of the means that he uses to instruct his people in the way of wisdom. Wisdom comes from being fully immersed in God’s Word as a whole and seeking his counsel through prayer. “If any of you lack wisdom, let him ask of God...and it shall be given him” (James 1:5). When he became king, Solomon asked God for “an understanding heart” (1 Kin. 3:9). Make this your prayer as well when you consider the godly wisdom found in the book of Proverbs this month.

**Reading Plan**

<p>| March 8 | Read Proverbs 1 | Sing or pray Psalter #304 |
| March 9 | Read Proverbs 2 | Sing or pray Psalter #305 |
| March 10 | Read Proverbs 3 | Sing or pray Psalter #232 |
| March 11 | Read Proverbs 4 | Sing or pray Psalter #89 |
| March 12 | Read Proverbs 5 | Sing or pray Psalter #190 |
| March 13 | Read Proverbs 6 | Sing or pray Psalter #213:1–4 |
| March 14 | Read Proverbs 7 | Sing or pray Psalter #366 |</p>
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<tr>
<th>Date</th>
<th>Bible Reading</th>
<th>Prayer or Singing</th>
<th>Psalter Page</th>
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<tr>
<td>March 15</td>
<td>Read Proverbs 8</td>
<td>Sing or pray</td>
<td>Psalter #215</td>
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<td>March 16</td>
<td>Read Proverbs 9</td>
<td>Sing or pray</td>
<td>Psalter #90</td>
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<td>March 17</td>
<td>Read Proverbs 10</td>
<td>Sing or pray</td>
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<td>March 18</td>
<td>Read Proverbs 11</td>
<td>Sing or pray</td>
<td>Psalter #95</td>
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<td>March 19</td>
<td>Read Proverbs 12</td>
<td>Sing or pray</td>
<td>Psalter #290</td>
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<td>Read Proverbs 13</td>
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<td>Read Proverbs 14</td>
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<td>Read Proverbs 15</td>
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<td>Read Proverbs 16</td>
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<td>Read Proverbs 17</td>
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<td>Read Proverbs 18</td>
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<td>Read Proverbs 19</td>
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<td>Read Proverbs 20</td>
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<td>April 2</td>
<td>Read Proverbs 26</td>
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<td>Psalter #321</td>
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<td>April 3</td>
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<td>April 4</td>
<td>Read Proverbs 28</td>
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<td>Psalter #381</td>
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<td>April 6</td>
<td>Read Proverbs 30</td>
<td>Sing or pray</td>
<td>Psalter #329</td>
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<td>April 7</td>
<td>Read Proverbs 31</td>
<td>Sing or pray</td>
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**Poem** James Jonker

**HIS BLOOD ON US**

The frenzied mob, ferocious, fearing nought, Pressed closer, shouting for the life they sought, And raised their voices in a mighty flood: “On us and on our children be His blood.”

The scarlet stains, on that spike-studded cross Where hung the bleeding body, with each toss Of pain re-echoed that rebellious cry Until it reached beyond the vaulted sky.

Soon streets ran red; and women, children, men Were slain with sword: and through all time since then The rebel race has had its wish fulfilled. His blood on them, they were despised and killed.

But another cry had reached the Father, too, It was: “Forgive; they know not what they do.” And those forgiven can pray amid sin’s flood, “Lord, on us and our children be His blood.”

**MAY ISSUE:**

**CONFESSION OF FAITH**
GET UNDERSTANDING

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. Prov. 3:13–14

By now, it is March in a long school year. It has been months since Christmas break, and it might seem like the school year is dragging on and on. This year especially with all the extra difficulties of having to wear a mask and the concerns of sickness can make the year seem like it is taking forever.

But school is important, no matter how long and boring it seems. While learning math and English and spelling, your teachers are also teaching you how to think and understand. They are teaching you the wisdom found in God’s Word.

Your parents also spend their evenings teaching you wisdom and understanding when they help you with your school work or do family devotions or take the time as you are together as a family to use every moment as a learning experience.

According to this passage, wisdom and true understanding is better than silver or gold. Godly wisdom, the ability to apply knowledge in a godly way to all of life, is better than money. It is worth all the hard work you are putting into learning at school now so that you will have godly wisdom and understanding through your entire life.
BAPTISMS
“Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.” Mark 10:14
The sacrament of holy baptism was administered to:
Elizabeth Lilly Jane, daughter of Mr. & Mrs. Manuel & Emily Kate Kuhs—Ballymena, N Ireland
Jamin Dale, son of Mr. & Mrs. Kurt & Valen DeJong—Crete, IL
Trevor John, son of Mr. & Mrs. Bob & Katie Birkett—Crete, IL
Asher Dean, son of Mr. & Mrs. Chad & Michala Zandstra—Crete, IL
Owen Chase, son of Mr. & Mrs. Jared & Amanda Verduin—Georgetown, MI
Camden John, son of Mr. & Mrs. Eric & Kirstie Medema—Georgetown, MI
Josephina Janae, daughter of Mr. & Mrs. Mike & Katrina Schierbeek—Holland, MI
Amos John, son of Mr. & Mrs. Ian & Elena Wierenga—Immanuel, Lacombe, CAN
Chase Jacob, son of Mr. & Mrs. Jake & Alyssa Riedstra—Kalamazoo, MI
Roger Alan, son of Mr. & Mrs. Luke & Debbi Regnerus—Randolph, WI
Lucy Joy, daughter of Mr. & Mrs. Joel & Nikki VanDyke—Trinity, MI
Cecelia Belle, daughter of Mr. & Mrs. Brett & Kaitlyn Bylsma—Trinity, MI
Shaun Jason, adopted son of Mr. & Mrs. Michael & Lisa DeBoer—Zion, MI
Emery Lee, daughter of Mr. & Mrs. Jon & Alyssa Pastoor—Zion, MI
Julian Case, son of Mr. & Mrs. Casey & Sara Baas—Zion, MI
Nixon Eli, son of Mr. & Mrs. Jordan & Megan Koole—Zion, MI

CONFESSIONS OF FAITH
“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Matthew 10:32
Public confession of faith in our Lord Jesus Christ was made by:
Sis. Mari Boiles—Berean, Philippines
Lenora Boonstra—Loveland, CO
Crysta Bos—Loveland, CO
Kristin Scritchfield—Loveland, CO
Jessica Hulst—Unity, MI

MARRIAGES
“For this God is our God for ever and ever: he will be our guide even unto death.” Psalm 48:14
Mr. Dolan Boonstra and Miss Ashley VanUffelen—Loveland, CO
Mr. Andy Hanko and Miss Lanae Smit—Redlands, CA
Mr. Collin Dykstra and Miss Faith Bauer—Trinity, MI
Mr. Aaron VanDyke and Miss Sarah Kuiper—Trinity, MI
Mr. Dave Gritters and Miss Lindsay Essenburg—Trinity, MI