

# BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

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**DATING**

# Contents

Dating - Rev. R. Van Overloop .....	1
<b>TRUTH VS. ERROR</b>	
Apostasy In The Last Days	
12. Apostates Perish Through Triple Sin - Rev. R. C. Harbach .....	3
Taste And Experience That The Lord Is Good - Rev. G. Lubbers .....	7
The Foundation Of The Protestant Reformed Churches - Karen Hanko .....	10
Discussion Outline on "Fund Raisers" - Rev. R. Cammenga .....	12
What's Happening - Nancy Van Baren .....	13

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# DATING

by Rev. R. Van Overloop

Dating can be one of the most enjoyable experiences a young person can have.

It can also be the cause for some very traumatic times. Some boys fear rejection. Some girls are afraid that they will never be asked for a date. Often both are jittery because they do not know what is expected of them, so they cannot be themselves. Some boys and girls use dates selfishly, either to build their egos or to seek their own ends.

In some respects young people treat the subject of dating too seriously, while at other times and in other respects they treat the subject too lightly.

. . .

While dating is supposed to be an enjoyable event, it is worthy of some thought and serious consideration. "Oh, but dating is just for fun; after all, we are not going to get married." For some such a statement is an attempt to calm their nerves. Others use this statement for an excuse to date just anybody (even someone not one "in the Lord" with them - I Cor. 7:39).

Although the actual date should be fun, some serious matters should be quietly considered prior to the date. Allow me to present three matters which show this.

1. Dating does lead to marriage. I am well aware of the fact that not all dating and every date leads to marriage. But it cannot be denied that every marriage began with dating. This

is exactly why dating is not totally a play thing. This is why we should not date someone we cannot marry "in the Lord". I Cor. 7:39 teaches us that we may marry whom we "will, only in the Lord". It has been argued that whereas this obviously applies to marriage, it could just as well be applied to dating. There may be exceptions, where a friendly relationship leads to conversion, so that there can be union in the Lord Jesus. However, then it could be said that dating is not the proper nor the best vehicle to use for converting. The point remains unchallenged that while not every date leads to marriage, every marriage did begin with dating. Therefore, dating is somewhat serious.

2. Another element that keeps dating from becoming only a big game is the fact that the future roles as husband and wife are developed while dating. This is much more true after the boy and girl have been dating together "steadily". The one who is to be the loving head of the home does not begin to be so when he says, "I do". Nor does the girl begin to fulfill her God-given role of Biblical submission on the day of the wedding. It is while dating that the couple begin to know each other and they "fall" into the pattern of their relationship, which pattern is carried into the marriage. This serious matter is not to be completely neglected while dating.

3. And dating is serious because the devil labors to use the weakness of the flesh for his sinful ends. I am

speaking here of the sexual overtones which affect every dating couple, especially if they have been dating on a regular basis. The devil uses our good, God-centered desires unto evil ends. First, we must say that the desires for sexual intercourse, as the ultimate expression of mutual love, are not only natural, but they are normal. It is the way God made Adam and Eve and all men. However, God also set this activity only within the sphere of marriage. This activity anywhere outside of marriage is unqualifiedly described by God in the Bible as sin, the sin of adultery and fornication. So God has put His command upon the place for and use of sex. But the devil works passionately to tempt us to mis-use this divine gift. Secondly, the world has made a god of sex and this undeniably has influenced the Church and its young people. Sex is sometimes the only reason some date. Many like to "pet" the god of sex and play with it or tease it, falsely thinking that they will not get burned. Thou fool, no one tampers with God's command without inevitable and serious repercussions. So the fact of sex makes dating a serious subject.

. . .

On the other hand, dating is not as serious as it is sometimes made out to be.

Some young people feel compelled to date, that it is required of them at a certain age. The thinking is that if you do not date, then you are not "in". This is taking dating too seriously.

Others have the strange thinking that one date means the two people are "going with each other". You almost need an announcement in the school paper to inform everyone that they "broke up". One date does not lock

two people together.

The key idea to remember discussion of the subject of da FRIENDSHIP. It is a time for recreation, and fellowship.

. . .

It is very important that young people, not only on dates, but also outside the scope of dating, develop friendships with young people of the opposite sex. When you get to high school you should be old enough to have rid yourself of the idea that the opposite sex has contagious diseases (in my day it was called "cooties"). Get to know each other well enough to be able to talk together without embarrassment and showing off.

The best way I can put it is to say that you should learn to get to know each other as brother and sister. (Of course I mean nice brothers and sisters, those that have good relationships.) It is very wrong to think that because someone is "like a sister or brother" they are no longer prospective dates. I have heard it said that because you went to Christian grade or high school together with someone, they could not possibly be considered dating material, because it would be like dating your sister or brother.

First of all, it is only a date, not marriage; one date will not hurt anyone, and you just might find out something pretty nice. Secondly, the apostle Paul was convinced that if he were going to get married, then the only possible prospects he could consider were those who were his spiritual sisters. Look at what he says in I Cor. 9:5, "Have we not power (the right - RVO) to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" If Paul had wanted a wife, he would have

ked for one among his sisters in the  
But my point is that he  
sidered the unmarried girls in the  
ch as sisters. Develop, therefore,  
dly brotherly and sisterly relation-  
hips with fellowsaints of the opposite  
sex.

• • •

Allow me to give some brief  
comments in conclusion.

1. It goes without saying that you  
would not date someone who is not "in  
the Lord" with you.

2. This idea of developing friend-  
ships with those of the opposite sex  
applies not only with those you are not  
dating, but also and especially with the  
one you are dating. What else is dating  
for, but to get to know each other  
better.

3. Older boys should be very  
careful that they do not lead the  
younger girls astray. They should not  
date the young girls to see what you  
can get, or give them the "honor" of  
dating an older guy if they will go to a  
movie with you.

4. There is plenty time for dating  
in one's lifetime. So do not start dating  
fast and furious when you are young,  
thinking that time will run out on you.

No one in grade school should be  
pushed into dating. Although they may  
do so, with parental permission; I  
believe the parents (mothers?) to be  
very foolish who push and prod their  
grade school children to date. There is  
all kinds of time for that.

5. Sex is out of dating. Keep your  
hands to home!

6. Contrary to what seems to be  
the popular opinion, there are plenty of  
wholesome activities a dating couple  
can attend. This is also true for those  
not dating, but are just going out with  
the guys or girls. I believe that parents  
could do much more to help their young  
people think of and find these whole-  
some activities. Left to themselves, a  
young person is inclined to follow the  
wide and broad path that leads to sinful  
activities. Also, I would encourage  
young people's societies and the  
Federation Board to continue to spon-  
sor activities for the young people to  
attend all year around. Some may not  
be well attended, but this should not  
discourage those sponsoring these  
activities. Keep giving the opportuni-  
ties and occasions for good fellowship.  
And parents should encourage their  
young people to attend these activities.

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## Truth vs. Error

# APOSTASY IN THE LAST DAYS

## 12. Apostates Perish Through Triple Sin

by Rev. Robert C. Harbach

**"Woe unto them! For they have  
gone in The Way of Cain, and ran  
greedily after The Error of Balaam for  
reward, and perished in The Gainsay-  
ing of Core."—Jude 11.**

THE TRANSLATION of this from

the Greek New Testament we take to  
be: "Woe to them! because they  
departed in The Way of Cain, and (for)  
pay they torrentially poured out them-  
selves to The Error of Balaam, and in  
The Contradiction of Korah they  
perished!"

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THE HEART of the body of the epistle. With this verse we come to the heart of Jude's epistle-structure. It links his illustrations from the corporate examples in the history of apostasy (v. 5-7) with his personal examples in that history (v. 8-11), thus connecting apostasy in history (v. 5-10) with apostasy in prophecy (12-19). The verse summarizes the historical acts of the apostates in three Old Testament characters. Cain was a worldly farmer, Balaam a false prophet and Korah a rebellious prince in Israel. Thus apostasy runs in the ranks of people, prophets and princes, being found in professions, pulpits and palaces.

THE TEXT also reveals a development in the sin of apostasy. Apostates first **depart** and defect to a wrong way (in hatred and murder); then they **devote** themselves with a vengeance to that path of error for the love of pay (in licentiousness and seduction). Finally, they **rebel** against divine authority, decency and order (in dissension and sedition) to fatally crash at the end of their ill-chosen path. The apostate never turns back nor repents, but plunges pell-mell downhill in reckless abandon to end in an unarrested fall to ruin. (Cp. Heb. 6:4-6 and the herd of swine in Mk. 5:13; swine never become sheep!) The path of apostasy begins in **envy**, continues in **covetousness**, swells in **pride** and ends in **destruction**. Thus the text sets forth examples of the evil of apostasy and its punishment.

THE DENUNCIATION, "Woe to them!" is the verdict of God in Christ denouncing against them wrath, judgment, punishment and a curse. (Cp. Matt. 23:14, 15, 33, 38). The reason for this verdict of woe is "because they **departed** (cp. same word in Matt. 25:41) in the way of Cain." Cain was

the first apostate to depart from the true church and the divinely prescribed worship of God. He was the devil's patron (sponsor), the first father of the seed of the serpent, the spring of the carnal seed, the one who initiated all the persecution of the righteous. Cain's Club (it never was "church," having departed from that) is still popular to this day, with many members. For there are thousands who separate themselves from all churches of Christ. The Quakers have a meeting-house, but no church. Jehovah's Witnesses have their "kingdom halls," but no church. Theosophical groups form a society, but no church. Rosicrucians have their fellowship, but no church. The Unity (Gnostic) cult is known as a school, not a church. Scientology is pseudo-science, ersatz philosophy and masked Buddhism, not church.

These all stem from Cain who rejected the truth that man is guilty for his disobedience and fall, for which judgment and death were his just due. He rejected the only way of deliverance from judgment and death, namely, by the sacrifice of the promised Seed of the woman, the blessed Savior Who would come to crush the serpent's head, though himself crushed in His heel. Cain rejected this original, fundamental revelation from God. He refused the bleeding sacrifice offered on the altar outside Eden's gate which pointed to the Lamb of God without spot or blemish, who knew no sin, but came to be made sin for us who knew no righteousness, that we might be made the righteousness of God in Him. Therefore, "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4). Abel did this **by faith** in the primeval

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promise. In faith he embraced the various death of the sinless Substitute in his place as the only deliverance from guilt, judgment and death.

Basically there are only two religions in the world, that of Abel's and that of Cain's, that of divine revelation (the religion of Jehovah) and that of secular humanism (the worship of man as all the god there is!). On the upper registers of the humanist scale, men (by nature) may be said to be "very religious" (Acts 17:22, margin), but on its lower registers, men (totally depraved in sin) must be said to be "very superstitious" (cp. KJV). The Epicurean and Stoic philosophers deemed Paul "a setter forth of **strange gods**," That is, "of foreign deities," or "outlandish divinities." His word **deities** is literally **demons**. The latter term Luke used in his Gospel in the bad sense of evil demons, unclean spirits, but in the Acts he never so used it, but always in a **good sense from a heathen point of view**, for the heathen are here speaking. Paul takes up their language, calling them, literally, "demon fearers" (or. KJV, "too superstitious"), that is, demon worshipers, or a more polished translation would make it, "devoted to gods." Paul, indeed, may be thought of in addressing the heathen as having in mind the more tactful and less offensive idea of "very religious." Yet any on the Areopagus (17:19, 22) converted (v. 34) under his preaching would in their minds rightly penetrate to the deeper meaning of "very superstitious." For when Paul "saw the city wholly given to idolatry" (v. 16), the meaning is that he saw it was idol-filled! It was jammed full of idols from top to bottom; it was idols "wall-to-wall"; we would say "snowed" with images, decorated and dotted

with ubiquitously visible superstitions. Therefore, "ye are very superstitious" is easily and inescapably implicit in Paul's language and thought.

Cain's heart-sin was **envy**. He was envious of God's acceptance of his brother's gift and person, and full of hatred and murder over the divine rejection of his own offering and person. So apostate teachers envy the gifts given Christ's fruitful ministers; they envy the success of their labors, the honor Christ has placed on them (Rev. 2:2, 3, 7) in speaking through them (Rom. 10:14, 15); they envy their esteem by the churches. "Which shows that they were destitute of grace, and particularly of the grace of . . . love, which envies not and (shows) that they were in an unregenerate. . . state and upon the brink of ruin and destruction." (John Gill). Envy led to their further sin, hatred and murder. So, like Cain, these false brethren hated their true brethren, persecuting them to death and murdering the souls of men with their false doctrine (Ezek. 3:18).

"The way of Cain" is also an irreversible departure from the presence of the Lord and from the sphere of the true church and its pure worship. So these false prophets went out from the church (I Jn. 2:18, 19) and forsook the assembling of themselves together (Heb. 10:25), going as Cain, driven from the presence of the Lord (Gen. 4:14, 16) as cursed to everlasting fire (Matt. 25:41). The worst enemies of the church are those who have apostatized from the true doctrine of Christ (as exemplified in the ecumenical and Reformed confessions) to become haters of those who love and adhere to these. They have thrown off and quit all their profession of Christianity to take up with the false church (Canons

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of Dordrecht, Art. XXIX) and the weird cults.

Cain with his bloodless, vegetable offering represents every religion, ceremony or cult which rejects the doctrine of Christ's vicarious atonement for sin. The way of Cain is approach to God by the imaginings of the human mind, the religion of the natural man, in offerings expressive of what man deems acceptable to God. Yet he dares to approach God his own way ignoring the divine revelation, setting aside God's requirements, refusing to admit the exceeding sinfulness of sin and what his own sin deserves, namely, spiritual, physical and eternal death. He dares to approach God while denying His sentence of death against sin and while refusing to approach Him through the offering of a life for a life, thus while denying the forgiveness of sins only through the shedding of blood. His is a fig-leaf or spider's-web righteousness, a cult of "flower-power" and not one of faith in "power in the blood." So Cain rejected God's way of salvation to take up with "another gospel" which is no gospel.

In Cain we have a prime example of original sin, the same sin which, being in every man, is in us. A congenital disease may continue in a family line for generations, yet after a

number of generations, die out. Yet this disease and death (Prov. 16:25) of the way of Cain will still run in an incurably polluted stream throughout the world as long as the carnal seed remains on the earth. We have the same devil with his same old temptations and solicitations. But there is the same blood of Jesus, typified in Cain and Abel's day, actually poured out in these last days that we may overcome (Rev. 12:11). Are we better than Cain by nature? Is there any goodness in us to keep us from the sin of the Cain crew had we been left as they were? Are we not incapable of doing any good and prone to all wickedness? See the Broad Way to Hell which we may have taken except for preventing grace barring us from it. Thank the Lord for distinguishing mercy which steers our course in the Life, the Truth, the Way! Cain loved to dig in his fields and gardens, in itself good occupation. But he did not dig deeply for eternity. His religion was mere superstition. He did not trust in the Blood of the Lamb. The pageantry and parade of Cain's profession will not stand in the judgment but be swept from off the land by the fiery wind of divine wrath in the day of the Lord. Our help is in the name of the Lord. By His grace we shall despise the way of Cain and "follow the Lamb whithersoever He goeth"!

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### **FOOD FOR THOUGHT -**

"We need our weekly Sabbaths, which God has wisely set apart for us. We need the communion of the saints under the ministry of the Word as a foretaste of the Heavenly Rest and eternal covenant fellowship with God and with His saints before the throne. Only through that God-given means can we grow in grace to the glory of our God, Whose is the kingdom, the power, and the glory forever, world without end.!"

Meditation by Rev. C. Hanko

# TASTE AND EXPERIENCE THAT THE LORD IS GOOD

by Rev. G. Lubbers

**“Taste and see that the LORD is good: blessed is the man that trusteth in him” Ps. 34:8**

**“If so be that ye have tasted that the LORD is good”. 1 Pet. 2:3**

Taste is a gift of God to man and beast. Each has his own taste. The animals only have physical taste. Man has both a physical and a spiritual taste. Fallen sinful man only has a bad, sinful taste. He cannot taste that the LORD is good. God is distasteful to him. The reborn child of God has a new taste. He has spiritual taste-buds. He is a new creation also in his tasting of the things that differ. He has received a new power to discern.

How are your taste-buds, my youthful friend? Does your taste allow you to approve of any and everything that is put in your mouth? You do not differentiate between the good and the bad food, the bitter and the sweet? Is everything bitter-sweet and sweet-bitter for you? Or is your taste choosy, yes, even hyper-sensitively so?

We use the word “taste” in many different senses in our daily conversation. We categorize and classify people by their taste. We say: his conversation was not in good taste, or she does not dress in good taste. Then taste refers to good or bad spiritual judgment or conduct. Those who conduct themselves in good taste have certain mores or morals, which they live up to, if they are but natural people. Such taste is

then acceptable to society without the raising of the eyelids. But this does not yet mean that their taste is spiritually good because it proceeds from a good heart, true faith and a pure conscience.

Permit us one further observation.

When we say this food tastes good, we may mean that there is objectively a good taste in the food. Why do apples taste different than peaches, why honey than vinegar? Is it perhaps so that to one honey tastes like vinegar, and to the other vinegar tastes like honey? So that, when one expresses a judgment about food, this is merely a subjective opinion. He should say: it tastes like honey **to me**. He should not say this honey tastes like good honey ought to taste. There is no objective standard for honey, nor for vinegar, nor for wine. The man who tasted the wine which Jesus made in Cana merely thought that the **best** wine had been served last. There is no such thing as good or bad wine at all? Or must we say and hold that God put a certain taste in honey, in wine, in vinegar. When Jesus tasted the vinegar-wine, he recognized that it was wine which would deaden physical pain. It was wine and not water. Yes, there is a difference between the bitter water Marah (Exodus 15:23) and the water after it had been made sweet. “Marah” was no mere mirage in the desert.

Yes, taste is in the food, whether it be a good taste or a bad taste. In the real sense taste is not in our tongue; it

is with the tongue that we have the sense of taste. Our sense organs place us in a real world which we experience by **hearing, seeing, smelling, tasting, touching.**

God is real as Creator God!

His creation is real as the expression of the Logos in all things.

Yes, heaven is real and hell is real! Be not deceived!

We wrote two texts above this essay. They are different in viewpoint. In Psalm 34:8 there is a glad exhortation for the church to **taste and see** that the LORD (Jehovah) is good. In I Peter 2:3 the truth of grace in the hearts of the saints, young and old, is stated as being a present reality in their experiential lives. "If so be that ye have tasted. . . ." And then it is stated as being the reason why these newborn babes should hunger for the pure milk of the word. They have tasted in this preaching that the Lord is good, and that he is full of kind compassion. They are pilgrims and strangers because they are born again unto a lively hope by the resurrection of Jesus Christ from the dead, unto a lively hope laid away for them in heaven, uncorruptible, undefilable and that fadeth not away.

Yes, they have tasted that "Jehovah-saves" is God. They were not merely redeemed at Calvary, but they were made alive in Christ, and as newborn babes they had tasted that the Lord is good! And it is fitting for newborn children to drink the reasonable, undefiled milk. This milk has a new "logic" in it. It is the logic of the Cross, resurrection and the hope of glory. It does not have in it the unreasonableness of sin. And so it is expected of children, who have experienced grace to conduct themselves

accordingly under the preaching of the Word, in Catechism, Bible Societies and in the Christian School! This holds for young and old. All are "reborn children". And this we shall remain even in heaven.

In the Old Testament the revealed goodness of the LORD came in the form of God's great protective love and power and deliverance from the enemies round about Israel. A good case in point is the great deliverance of Elisha at Dothan. Elisha had been surrounded that night by the Syrian armies, who came to take him captive because he was the Lord's prophet. But upon Elisha's prayer, God opened the eyes of his servant, to see that they were surrounded by a far greater and more powerful Ally, Jehovah God. The city was surrounded by the Lord. We read ". . . and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha". Elisha here tasted that Jehovah is good with a protective and saving goodness! It did not require an army of angels to defend and protect Jerusalem in the days of king Hezekiah. We read in II Kings 19:35, "For I will defend this city to save it for mine own sake and for David's sake, And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses".

Thus it was in God's miraculous salvation in the time of the Psalmist. Writes he ". . . this poor man cried, and the LORD heard him, and saved him out of all his troubles. The angel of the LORD (Jesus) encampeth round about them that fear him, and delivereth them." Small wonder that he adds

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the glad outcry, "O taste and see that the LORD is good: blessed is the man that trusteth in him" (Psalm 34:6-8).

On the New Testament level we see this in a very much greater degree. For the Angel of the Lord's presence has come. He came as the Angel of the Covenant; He established the New Testament in His blood; He is powerfully revealed to be the Son of God by the resurrection out of the dead. Here too we cry out and say: O taste and see that the Lord Jesus is good. He is helpful in every hour of need. He says, "Lo I am with you always, even unto the end of the ages." Amen

Now if you have tasted that the Lord Jesus is good, and you hear His loving voice say: come unto me all ye that labor and are heavy laden, and I will give you rest, then you will conduct yourselves very properly toward the pure milk of the word. You will come, you will drink the sure mercies of David. The gospel tastes good. It is a sweet savor to those who are saved. Nor does it lose its savor when preached to those who perish. There are those who perish who have tasted. The Gospel tastes good because our Savior "tasted death" which was of such a nature that the first "taste" made his soul cringe; he was sorrowful unto death. O, the exceeding sorrow which that first taste caused to Jesus' human soul. Yes, he tasted death that we should never taste death unto eternity. Sometimes, from a natural point of view, the unbelievers taste the heavenly gift, and were even enlightened by the testimony of the Spirit that this is "good"; yea, they tasted the good Word of God, and the powers of the world to come — yet they never put off all malice and all guile and hypocrisies, and envies and all evil

speakings, so as to grow in spiritual stature, to become matured men and women of God. The milk which they drank never became a part and parcel of their very being, so that they became more and more bone of Christ's bone, and flesh of His flesh in that holy mystical union of covenant fellowship with the ever blessed God!

No, sugar is sweet, and salt is salty if it has not lost its savor. Taste is in the food, in the milk of the Word. The word never loses its savor unless it is corrupted by adding that which is not milk. It is very important that ministers, teachers, elders keep this in mind. Not every sermon tastes good. There are bad sermons of lying preachers. The sermons will all be burned as so much hay and stubble. There are also poor sermons, which are not based on careful exegesis. Here the Scriptures are sometimes poorly divided. These don't always taste like the pure milk of the Word. However, when we are very hungry and thirsty for the comfort of the Word we drink every savory morsel, do we not?

May our disappointment at not drinking the pure milk of the Word never be because we have not put off the sins which prevent us from drinking. This raises a question: how do you go to church; what kind of listeners are you and I? Are we such that we have tasted that the Lord is good, and that nothing less or more do we desire than to hear this word with believing ears? We were more than just tasters? We were also eaters, drinkers? We come and heed the call "O all ye that thirst come to the waters" (Is. 55:1).

Then you receive the sure mercies of David, the Better "David", who is the Christ of God, glorified at God's

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right hand.

Do you pray for your minister, teacher, elders, parents that they may feed you with the living Bread, yea, with the pure milk of the Word? You go to church in a very prayerful mood and attitude.

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Blessed is he who puts his trust in the LORD while he listens to the Lord speaking in the Gospel! He shall be satisfied, as the poor are satisfied with bread. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing!

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## THE FOUNDATION OF THE PROTESTANT REFORMED CHURCHES

by Karen Hanko

The issue of sovereign and particular grace has been an issue since the time of Augustine. Though always present, this issue came to a head again during the time of the Reformation and was one of the main issues of the Reformation. The fact that this issue of sovereign and particular grace came to a head again during the time of the Synod of Dordt proves that Satan never gives up the battle to make the Church his ally.

God in His Word exhorts us to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). This exhortation is for the Church of all time. In 1924, when the issue of sovereign and particular grace again came to a head, there were saints who earnestly contended for that faith. This led to the break from the Christian Reformed Church and the founding of our own Protestant Reformed Churches. It is obvious, therefore, that our Churches stand in the line of the Reformation, of Calvin and of Dordt and are the true Church of the Reformation, even though we are only a small part of the Church universal.

The Synod of the Christian Reformed Church, which met every two years, met in June of 1924. On the 18th of June the Synod adopted the three points of common grace. These three points said that God has a favorable attitude toward all men, that there is a restraint of sin in the life of man and of society in general because of the work of the Holy Spirit in their hearts, and that the unregenerate, though incapable of spiritual good, are able to perform civic good. The Christian Reformed Church had departed from the truths of the Scriptures.

The Reverends Hoeksema, Danhof, and Ophoff and their consistories had been strongly opposed to these three points before the Synod met and had expressed their opposition by written pamphlets and by simply refusing to preach the three points of common grace. The Synod was aware of this opposition and a committee advised Synod to admonish Danhof and Hoeksema and demand from them that they promise to abide by the three points and refrain from making propaganda for their dissenting views

regarding the three points. If they did not, they would be disciplined. Synod did not accept this advice.

In August of 1924, Classis Grand Rapids East informed the Consistory of Eastern Avenue that their minister, Rev. Hoeksema, had to sign the three points of common grace. This he refused to do. A special meeting was held by Classis from November 19 - December 12 to deal with the matter of the Eastern Avenue Church and Rev. Hoeksema.

On December 9, 1924, the Consistory of Eastern Avenue Christian Reformed Church was deposed and Rev. Hoeksema suspended because of their refusal to abide by the decision of Synod with respect to the three points.

On January 24, 1925, Classis Grand Rapids West deposed and suspended the Reverends Ophoff and Danhof and their consistories. The break was sealed. Even though these ministers had appealed their case to the Synod of 1926, this appeal was ignored by the Synod of 1926 and by that time the Protestant Reformed denomination was well established.

On January 29, 1925, Rev. Hoeksema and the Consistory of the Eastern Avenue Christian Reformed Church, Rev. Ophoff and the Consistory of the Hope Christian Reformed Church, and Rev. Danhof and the Consistory of First Kalamazoo Christian Reformed Church met in the basement of Eastern Avenue

Church of Grand Rapids, Michigan. They appointed a committee to consider the matter of organization and outline a program for future action.

These three Consistories met again on March 6 and the committee reported. The decision was made to form a temporary organization on the basis of the Act of Agreement. This Act of Agreement stated the reason for the temporary organization, the adoption of the Three Forms of Unity as their Confessions, and the intention to address their appeal to the Synod of 1926. The temporary organization was given the name: "The Protesting Christian Reformed Churches."

The men present at this meeting reached another very important decision. They agreed on a plan of action for circulating propaganda on their views regarding the three points.

Soon after this meeting, Rev. Hoeksema travelled over the country organizing and establishing other Churches. Ever since, even though our denomination is not large, we have enjoyed steady growth through God's work.

God has preserved the cause of Christ and the truth through our Churches. The great responsibility of continuing to preserve the cause of Christ and the truth is in our hands. With God's help, we will preserve it that we may always be the true Church of the Reformation.

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"However those who corrupt the pure worship of God by their inventions may pride themselves on their good intentions, they still deny the true God, and substitute devils in His place."  
- John Calvin

"He giveth snow likewool: He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels: who can stand before His cold?"  
Psalm 147:16, 17

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# DISCUSSION OUTLINE ON “FUND RAISERS”

by Rev. R. Cammenga

- I. The propriety of fund raising.
  - A. Are fund raisers necessary?
    1. Should there be fund raisers at all, or just free-will offerings?
    2. Should fund raisers be considered as a last resort?
    3. Are people more willing to give if they get something in return?
  - B. Are fund raisers more appropriate for some things than for others?
    1. Young People's Conventions?
    2. Raising money for Christian schools?
    3. Raising money for the church?
  - C. Are there certain causes for which fund raisers would be wrong?
    1. The General Fund of the church?
    2. The Benevolent Fund?
  - D. Should we solicit the support of the community in our fund raising activities, or should we limit our efforts to the members of the church?
    1. Selling candy or coupon books door-to-door in the community?
    2. Solicit donated items from area businesses for auctions and bazaars?
  - E. Are there advantages to certain types of fund raisers?
    1. Soup suppers vs. auctions?
    2. Singspirations vs. bazaars?
- II. Results of fund raisers.
  - A. Positive aspects.
    1. Draws participants closer together through the planning and carrying out of the project.
    2. Especially with regard to Young People's Society projects, it teaches them responsibility and how to work together.
    3. For projects involving the whole church, occasions are made for good fun and fellowship.
  - B. Negative aspects.
    1. Preparing may take a lot of time away from family or school work.
      - a. Making crafts for bazaars.
      - b. Having to spend a lot of time contacting people, setting up, or cleaning up afterwards.
    2. There is the possibility of competition, of trying to outdo someone else, and of prideful show at some types of auctions.
- III. Support of fund raisers.
  - A. Even if we prefer free-will offerings, should we support fund raisers considering that the cause is worthy?
  - B. Is it possible that support of certain fund raisers drops off because there are so many fund raisers these days?
  - C. Should our support not only extend to attending fund raising activities, but our willingness to serve on the committees which must plan and supervise the fund raisers?

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# WHAT'S HAPPENING

by Nancy Van Baren

## THE LORD BLESSED:

-Rev. and Mrs. Slopsema with a son,  
Gerrit James.

-Mr. and Mrs. Larry Koole of Faith,  
with a daughter, Laura Corrine.

-Mr. and Mrs. Peter VanderSchaaf of  
Faith with a daughter, Sara Elizabeth.

-Mr. and Mrs. Ken Boer of South  
Holland, with a daughter, Emily Rae.

-Mr. and Mrs. Paul DeYoung of South  
Holland with a son, Drew Alan.

-Rev. and Mrs. Engelsma with a  
daughter, Emma Kathleen.

-Mr. and Mrs. Bert Worries of South  
Holland, with a son.

-Mr. and Mrs. Dave Rau of Southwest,  
with a son, Kevin David.

-Mr. and Mrs. Randy Vanderveen of

Southwest with a daughter.

-Mr. and Mrs. Randy Looyenga of  
Southwest with a daughter, Kristin  
Joy.

-Mrs. Ruth Noble of Southwest with a  
daughter, Hannah Ruth.

-Mr. and Mrs. Craig Glashower of  
Grandville, with a son.

-Mr. and Mrs. Al VanDyke of Grand-  
ville, with a daughter.

## MEMBERSHIP TRANSFERS:

-South Holland received the papers of  
Rev. and Mrs. George Lanting from  
Pella Prot. Ref. Church.

-South Holland received the papers of  
Mr. Larry Abel from Randolph Prot.  
Ref. Church.

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## GOD OF THE IMPOSSIBLE

O God of the impossible!  
Since all things are to Thee  
But soil, in which Omnipotence  
Can work almightily.

The very storms that beat upon  
Our little barque so frail,  
But manifest Thy power to quell  
All forces that assail.

The things that are to us too hard,  
The foes that are too strong,  
Are just the very ones that may  
Awake a triumph song.

O God of the impossible;  
When we no hope can see  
Grant us the faith that still believes  
All possible with Thee!

— Author Unknown

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**SPEAKERS:** Rev. Ron Hanko  
Rev. Ken Koole  
Rev. Wayne Bekkering

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