
Beacon

December
2009

Volume LXVIII
Number 11

Lights

*"When they saw the
star, they rejoiced with
exceeding great joy."
Matthew 2:10*

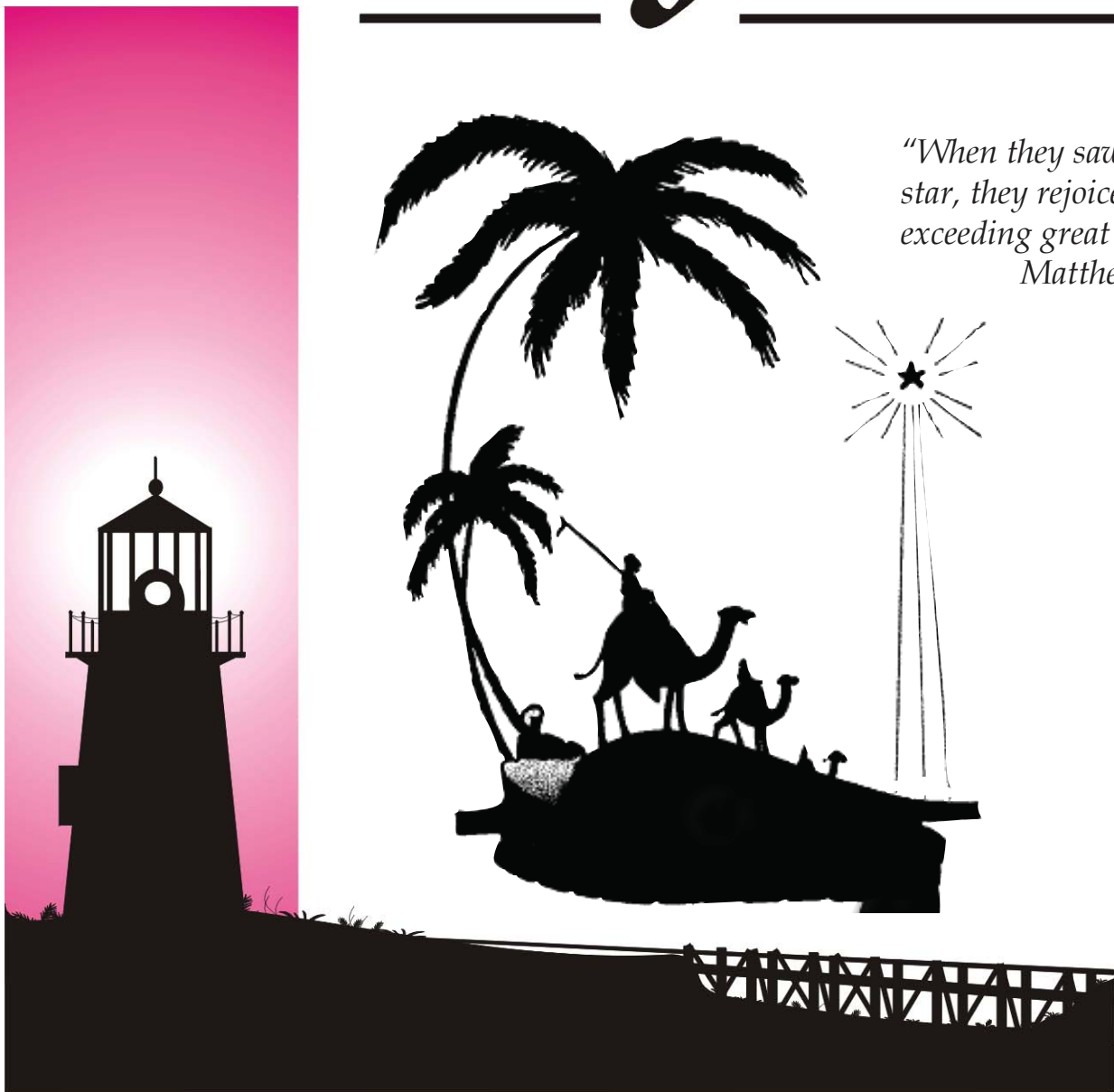


Table of Contents

	EDITORIAL
3	The Incarnation
	CHURCH FAMILY
6	Facebook
7	Interracial Marriage
	WHERE WE STAND
9	Covenant Courtship: A Proper Perspective (2)
	DEVOTIONAL
11	Watching Daily At My Gates— December 3 – January 9
	GEM OF THE MONTH
16	The Message
	FROM THE PASTOR'S STUDY
17	The Coming of Christ
	OUR YOUNG PEOPLE'S FEDERATION
18	A Church From All Nations
	CHURCH HISTORY
20	I Remember Herman Hoeksema: Personal Remembrances of a Great Man (12)
22	CHURCH NEWS
	LITTLE LIGHTS
23	Dear Diary

BEACON LIGHTS

EDITOR

John Huizenga
Email: editor@beaconlights.org

CONTENTS COMMITTEE

John Huizenga
Tom Cammenga
Christiana DeJong
Trisha Haak

Kris Moelker

EXECUTIVE FEDERATION BOARD

Ryan Barnhill (President)
Joshua Engelsma (Vice-President)
Emily Kuiper (Secretary)
Ben Rau (Treasurer)
Elizabeth Noorman (Librarian)
Rebecca Koole (Vice-Secretary)
Scott Mingerink (Vice-Treasurer)
Joel Langerak (Youth Coordinator)
Rev. R. Van Overloop (Spiritual Advisor)
Rev. A. Lanning (Spiritual Advisor)

BUSINESS OFFICE

Beacon Lights
Jeanine Huizenga
621 Williams Street
Randolph, WI 53956
Phone: (920) 326-6186
Email: subscriptions@beaconlights.org
BEACON LIGHTS ON THE INTERNET
www.beaconlights.org
BEACON LIGHTS ON TAPE
A free service to the legally blind. Contact
Brad Vander Veen
11395 Hunters Meadow
Allendale, MI 49401
Phone (616) 895-1904

CHURCH NEWS ANNOUNCEMENTS

Melinda Bleyenbergh
Email: DMBleyenbergh@tds.net.

BOOK SALES

Contact the Business Office

TYPESETTER

Robert Vermeer

PRINTER

James Huizinga

MAILERS

Bill & Fran Leep

Beacon Lights is published monthly by the Federation of Protestant Reformed Young People's Societies. Subscription price is \$10.00. Please send all correspondence, address changes, subscriptions, and article submissions to the business office.

EDITORIAL POLICY

The articles of *Beacon Lights* do not necessarily indicate the viewpoint of the Editorial Staff. Every author is solely responsible for the contents of his own article.

The *Beacon Lights* encourages its readers to contact the business office with any questions or comments. Letters may be edited for printing. We will not publish anonymous letters, but will withhold names upon request.

If any material of *Beacon Lights* is reprinted by another periodical, we will appreciate your giving the source and forwarding the printed periodical to the business office.

The Incarnation

Rev. R. Veldman



“And the Word was made flesh.” John 1:14a

Incarnation! What a miracle, and what a mystery! It means: coming into or being clothed with flesh.

We might, of course, also speak of the birth of Christ.

However, that is not enough. The mere word—birth—does not express what really happened in that wonderful stable. Every person who ever lived was born. There’s nothing special about that! But no other person was ever incarnated. The latter, therefore, is the richer concept by far. It explains what really took place that first Christmas night. It tells us that someone, who existed before he was born, came into our human flesh—God’s eternal Son.

Incarnation! Remember that word when you and your children sing: “Christ, the Savior, is born!” Understand as deeply as you can: that birth of Jesus was the incarnation of the Word.

That incarnation, more forcibly perhaps than anything else, demonstrates the truth of Scripture: “By grace are ye saved, through faith, and that not of you, it is the gift of God. Salvation is of the Lord!”

That means, that nothing of all that pertains to the wonderful work of our salvation is of us—nor is it because of us. It is all, from beginning to end, the free, sovereign, eternal love and good pleasure of God.

Where is that demonstrated more clearly and beautifully than in the stable of Bethlehem? Of course, also all God does *in* us reveals that same free and sovereign, wholly unmerited and unsolicited grace of God. With us is only darkness, lie, guilt, death. Regeneration, that spiritual resurrection from the dead; faith, that gift of God; conversion, justification, sanctification; all speak of pure, undiluted mercy. However, that free and gracious aspect of our redemption is even more clearly revealed in that which God does *for* us in that blessed moment, wherein the Word dwelt among us, the fullness of time.

Indeed, that is true of all God does for us in the Son of his love. They are all miracles of sovereign grace. Think of Calvary! Were you there when they crucified my Lord? Did you have anything at all to do with that wonderful cross? And think of his resurrection! Who must not confess from the bottom of his soul: nothing of us, that no man should glory!

Even so, where is this sovereign grace of God revealed more beautifully than in the manger of Bethlehem? There is your salvation, and mine. There the wonder of all wonders, the incarnation of God’s Son, is accomplished in the way of the sign of signs, the virgin birth. There in the inn the miracle of your redemption takes place; the very heart of God’s marvelous counsel is revealed. There is the first link of that golden chain of salvation which God himself forged for us in the fullness of time.

“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”

That did not happen when Jesus died, or arose from the dead, or even when he ascended to heaven. Did that ever strike you?

That happened when Jesus was born.

* * * * *

Our Heidelberg Catechism gives a rather adequate explanation of this wonder of the incarnation, when it says in Lord’s Day 14: “That God’s eternal Son, who is, and continueth true and eternal God, took upon him the very nature of man, of the flesh and blood of the virgin Mary, by the operation of the Holy Ghost.” So simple, and yet so profound! So brief, and yet so comprehensive! As a definition which young and old can apprehend, it leaves little to be desired. Such is the wonder of the grace of God.

“That God’s eternal Son.” The second person of the holy trinity!

He is the one and only person, subject, "I," involved in the miracle of the Incarnation. "The Word became flesh" (John 1:14). "God so loved the world that he gave his only begotten Son" (John 3:16). "This is my beloved Son, in whom I am well pleased."

Also, he remains the only person, subject, "I," involved in the miracle of the Incarnation. When the Word becomes flesh he does not become a human person. The mediator is not two persons. He, who assumes humanity on Christmas morn is and remains God's eternal Son. Whenever the mediator says "I" the eternally begotten of the Father is speaking.

"That God's eternal Son, Who is and continueth true and eternal God."

Hence, that eternal Son is God. Everlastingly he is coessential and coeternal with the Father and the Holy Spirit. Eternally he lives the full divine life in the full divine essence; possesses all the divine names and attributes, he is the righteous, holy, good, almighty, never changing God.

And, he remains true and eternal God, also when he enters into our flesh and blood. That never changes.

"That God's eternal Son, who is and continueth true and eternal God, took upon him the very nature of man."

That is the incomprehensible but infinitely glorious miracle of the incarnation, the adorable mystery of Bethlehem. Understanding that we don't see in that manger a mere infant, helpless and dependent, but we see God's eternal Son wrapped in swaddling clothes, and we say: What a darling baby? No! We say: The Word has become flesh, and dwelt among us!

Notice, he did not change from God into man, like the water changed to wine and the rod of Moses into a serpent. That is not the humiliation of Bethlehem. The Son remained what he was—eternal God. And he became what he was not—finite man.

And both these natures he united in his single person, the second person of the adorable Trinity. The unity between the natures, therefore, must not be sought in the natures themselves. They were not fused into one, somehow. The unity must be sought in the one person who possesses and lives in both natures.

Let's stress particularly the phrase "took upon him."

That tells us that the lowly birth of Christ was an act of Christ himself. It was not forced on him, but he assumed our flesh and blood voluntarily. It was not done to him, but by him. It was not a fate, but an act. We do nothing to our birth, the Son of God did everything to his. Christ is not working for us only at the end of his life; also at the very beginning.

It also tells us, that the birth of Christ was an act of infinite and conscious love. The manger is just as much an act of love as the cross. Between the two lies a whole life of love.

Hence, "He took upon himself." That's not a mere dogmatic formula. We are not interested in bare formulas. This is the voice of supreme, eternal love, for how well he knew that from Bethlehem the way could lead only to Gethsemane, Calvary, hell. Truly, neither voice of man or angel can express the love that is contained in this most basic of all confessions "that the Son of God took upon himself the nature of man."

This blessed miracle of Christmas was realized in the well-known way: "Conceived by the Holy Ghost, born of the virgin Mary."

Hence, Jesus was born of Mary. That implies so very much.

It tells us, that he became real, genuine man. He was born as all men are born, out of one of the women of our race. He was flesh of Mary's flesh, blood of Mary's blood, bone of Mary's bone, muscle of Mary's muscle. He bore our flesh and blood, therefore. He was not a stranger to our race. If he had been, he could never have been our Savior, for then strange blood would have flowed from the cross, and strange blood cannot atone for the sins we committed. He was man like you and me, man like his brethren in the heart of Africa or on the most forsaken islands of the sea. Therefore he could save them. If you had met him on the streets of Jerusalem you would have seen nothing that was not purely human. Except!

Somehow you would have sensed that you were in the presence of sorrow such as the world had never known.

Born of Mary he assumed the flesh and blood of the children. The Bible lays great emphasis on that point. The Son of God assumed human nature out of the seed of Abraham, out of the house of David. He entered our race in the very heart and center of the covenant line. Therefore he was the Lion of Judah's tribe; the root of Jesse; the seed of the woman; the end and blessed culmination of David's royal line.

Yet, wonder of wonders, he was without sin. This was true in every sense of the word. The guilt of sin was not imputed to him. The stain of sin did not cleave to him. Never was he guilty of even the slightest transgression of God's holy law. How could this be? Christ knew no guilt because he was not a human person, but the second person of the holy Trinity. And he was without the pollution of sin because he was conceived by the Holy Ghost, who preserved him in Mary's womb from all the stain of sin. Hence, he had to be made sin; our iniquities had to be laid on him; himself he knew no sin.

Born he was, therefore, of the virgin Mary!

There is the sign of all signs that confirms the wonder of all wonders—the incarnation of the Son. Not only was Mary a virgin when she conceived the Christ. She was still a virgin after she had brought him forth; the only woman in history of whom this can be said.

We know how the world has always ridiculed this miraculous conception and nativity of our Lord Jesus Christ. Such a virgin birth, they say, is a scientific and biological impossibility: The fools! As if all things are not possible with God. We shall not dignify such unbelief and proud folly with anything resembling a detailed refutation. There is only one reason why men reject the virgin birth: they reject the Incarnation itself. For one who believes the latter it is easy enough to believe the former. In fact, one who truly believes the Incarnation would never expect anything else than a corresponding miracle in the physical aspect of Jesus' birth. For such an one there could be nothing more unnatural than a natural birth; nothing more natural than a supernatural birth.

Hence, conceived by the Holy Ghost, born of the virgin Mary! An unfathomable mystery? Yes, indeed! So is the conception and birth of any child. How then could the birth of the Christ be anything else? Who will explain it? Not I! We agree with him who said: We honor this mystery most by being silent.

* * * *

What does all this avail us?

Thus, and thus only, that Christ can be our head and redeemer, who can prepare eternal salvation for us, and us for eternal salvation.

Thus, and thus only, he can be the Lamb without spot and blemish to reconcile lost sinners with the living God. Now when he suffers and dies our nature suffers and dies. And behind that human nature is ever the infinite power of the divine to sustain and strengthen to the very end.

Thus, and thus only, our mediator can apply that redemption thus wrought and exalt our finite human nature to the glory God has prepared for us.

If only we may know that that Christ is our Savior too!

And what is necessary for that?

Eyes of faith!

Eyes that were opened by almighty grace!

Eyes that were made to see in his weakness God's glory; in his swaddling clothes the majesty of God; in his simple manger God's mighty throne; in his crown of thorns God's crown of eternal victory for us.

Eyes like those of Mary, who sings: "My soul rejoices in God my Savior."

Eyes like those of Thomas, who may look into the face of this Jesus and worship: "My Lord and my GOD."

Then Christmas is really Christmas! ❖

Reprinted from Beacon Lights December, 1961.

Facebook

by Rev. Gise Van Baren

Facebook? Yes, Facebook. This 77-year-old great-grandfather has a page on Facebook. And he's a preacher, besides. Facebook is no longer only for children and young people.

One discovers that there are many useful ways to profit from this Web program. Pictures can be made available to any who wish to see them. One can post information of various sorts that all can read—and, if one wishes, the people who read, are able to post their answers or arguments. It is a tool of communication such as has never been available before the invention of computers and the internet. On Facebook, groups have been formed which are limited to family members; others, of all church members of a congregation; others, of entire denominations. Communication is limited then between members of a group. However, anyone within any group can copy what has been written, and pass it on to others outside of the group. More often the “pages” are open to all who wish to read and contribute to them.

In spite of the advantages of this means of communication, a warning must also be sounded. That was impressed upon me last week (week of Sept. 13). I heard the warning given by President Barak Obama, our president, to school age children. He reminded them that what they post on one of these Web programs, including Facebook, will likely remain available forever. Prospective employers in the future might check out by name an individual applying for a job. The prospective employer might much later discover foolish and indiscreet writings which would disqualify him from a job. Politicians as well as criminals have discovered that their e-mails or other Web postings can be uncovered to incriminate or condemn them—leading even to prison. His instruction: be careful what you write or what pictures you might be inclined to show. That same week a similar warning was given in an editorial of the *Grand Rapids Press*.

There are at least three Facebook pages identified as “Protestant Reformed.” Protestant Reformed church members can write or debate issues on these pages. But some of the debate on discipline/doctrine is disappointing to say the least.

But need a Christian who is Protestant Reformed have any warnings concerning the abuse of what is in

many ways a wonderful invention? I am convinced that some guidelines must be followed. There are, of course, many innocuous statements expressed which are a waste of time in their posting and a waste of time for any who reads them (something like: “Guess what: I’m wearing my old blue jeans today.” Well, wonderful—but who cares?). There might be opportunities to discuss properly various issues of interest and concern. And one can do that with members of the denomination across the nation. Others, world-wide, can join in as well.

But in discussing certain subjects, especially those of a disciplinary character or disagreements on the Creeds or Church Order of the denomination, one must carefully consider whether the contributions are not in violation of Scriptural or confessional truths:

- 1) One must be sure that what he writes does not promote schism in the church. According to the form for the Lord’s Supper, such a one is admonished that he ought not to partake of the Lord’s Supper.
- 2) The Reformed Creeds (Three Forms of Unity) and the minor creeds (baptism, etc.) mark the difference between what is “Reformed” and what is not. Creeds are not infallible, but they remain binding in the church that is called “Reformed.” They are binding on all members until or unless the Synod changes them (according to the rules in the Church Order). These express what Reformed churches are convinced are the teachings of Scripture. One does not deliberately deny or ignore these creeds—as long as he is “Reformed.” Whatever he writes, must agree with that.
- 3) The “constitution” of Reformed churches is their “Church Order.” The Church Order is not merely “advice,” but is likewise binding on the churches and must be honored and followed until such time as Synod decides to change this. One must reflect this in his writing as well.
- 4) One must not backbite, slander, nor lie about brethren in his writing (cf. the ninth commandment).
- 5) One must respect and honor those who have the rule over you (Heb. 13:17 and the fifth command). One must post nothing in disobedience to that command.
- 6) What is written must meet Scripture’s demand to love one another.

The principle Christ emphasizes is that in treating real or imagined sins, the Christian makes every effort to keep this as private as possible.

But, one other matter remains very troubling. What about Christ's instruction in Matthew 18:15-18? That treats of "private" sins. The principle Christ emphasizes is that in treating real or imagined sins, the Christian makes every effort to keep this as private as possible. Our churches treat "open" or "public" sins according to this principle (see Church Order, Art. 76-77).

On "Facebook" one has the opportunity to broadcast over the whole world what one considers to be the "sins" of others—or the sins of the denomination as a whole. Those inside as well as outside of the denomination can "make their own judgment." Some outside of the denomination have been reading what has been written—and have joined also in making comments. We must abide by Scripture and follow Christ's instruction. This is stated not to stifle proper discussion, but to conduct it within the confines of Scripture, the Creeds, and our Church Order.

Some cautionary remarks have been posted on the Facebook site as well—one striking statement comes from an individual living beyond easy traveling distance to any of our churches. He has listened for years to Protestant Reformed sermons on the Web and followed the activities of the churches. This all makes his statement more poignant:

For those of you who are considering departure from the PRCA because of this very difficult issue, I hope that you will take the time that you need to become refreshed, and be thankful for the sound, biblical doctrine, the precious treasure that your standard bearer, the PRCA, protects and defends for the glory of almighty God alone. I am an outsider, looking in, and, as an outsider, I know how difficult it is to find a church, not to mention a united denomination that truly represents the revealed will of almighty God, even at the personal expense of its members. I know of no other denomination of churches where I could find such a thoroughly biblical position on the unconditional covenant, such an historic view of Genesis on creation, and such a godly and unselfish representation of marriage, divorce, and remarriage.

In his service, Rev. G. Van Baren. ❖

Rev. Van Baren is an emeritus minister of the Protestant Reformed Churches.

Interracial Marriages

by Prof. Herman Hanko

The question to be answered in this News treats a matter of Christian ethics. While it is true that Scripture does not speak directly to all issues that arise in our life's calling, it does lay down principles that can and must serve as our guide to walk in a way pleasing to God. The question is especially important in some parts of the world: "Does the Bible forbid marrying between races? Is this the meaning of marrying 'after their kind' in Genesis 1?"

The expression to which reference is made in Genesis 1 (verses 11, 12, 21, 24, 25) cannot refer to interracial marriages for two reasons. First, these references refer

to plants, creeping things, fish, birds and animals, but no such reference is made to man, and, obviously, could not be made in connection with the creation of man. God only created one man and one woman. Second, the creation of all other living things into "species" was a part of the creation ordinance. The division of mankind into races took place at Babel, and was a punishment of God on men who desired to establish at Babel an anti-Christian kingdom.

Incidentally, Babel was not only a confusion of languages, but it was also the formation of races, with all their physical and mental peculiarities. It is the wound of

the beast mentioned in Revelation 13:3, which prevents the premature realization of the Antichrist, according to the purpose and plan of God. But I mention this as an aside.

We must recognize that different cultures have different conceptions of interracial marriages than we, from the West, may have. In the Orient, some consider a marriage between a Chinese and a Filipino to be interracial; others do not. Some consider a marriage between a coloured person and a white person to be interracial, whether the coloured person be black or yellow, while others consider a marriage of a black and white to be interracial, but not a marriage between yellow and white. This, in itself, says something about the rightness or the wrongness of interracial marriages: no one can quite agree on what is meant by the term.

There is no biblical passage that condemns interracial marriages. On the contrary, there are certain individuals who married from different races whose marriages are not condemned in Scripture. I refer to the twelve sons of Jacob, for example. All of them, with the exception of Joseph, married Canaanites, and Joseph married an Egyptian. That these marriages were, in a sense, interracial marriages is evident from the fact that the Canaanites were descended from Ham, while the twelve patriarchs were descended from Shem; and the division of the peoples of the earth into races followed the lines of the three sons of Noah.

Further, we read of Moses that he married an Ethiopian woman: “And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman” (Num. 12:1). Again, the Ethiopians were almost certainly from Ham, while Moses was born in the line of the descendants of Shem. God approved of that marriage, because Miriam and Aaron were condemned for their criticism of Moses. It is true that, according to Numbers 12:2, Miriam and Aaron also objected to Moses’ position as leader in the nation: “And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?” But the two objections Miriam and Aaron brought against Moses were related to each other. We may safely conclude that God’s approval rested on Moses’ marriage.

The same was true of the sons of Jacob. Not only were these Canaanite women the mothers of the promised seed of Abraham, but Tamar, a daughter-in-law of Judah, was incorporated into the line of Christ (Matt. 1:3). And Joseph, married to an Egyptian, Asenath, received that part of the birthright blessing which consisted in a double portion of the father’s possessions.

There might be practical problems involved in interracial marriages. There are significant differences between the races. These differences are not only physical (color of the skin, color of the eyes, facial features, size, etc.), but they are also psychological. The differences between the races are striking and powerful in this respect. The Chinese way of thinking is so very different from the way Occidentals think that the possibilities of misunderstandings are always present.

The result is that these differences make adjustments to married life more difficult. It is hard enough for a man and a woman to adapt to life in the most intimate relationship of all human relationships. But when racial differences are added, the adjustment becomes even more difficult.

Nevertheless, the union of one church in Christ transcends all racial and cultural differences and unites even a man and a woman in the one bond of the covenant family of God. Within that union of a man and a woman, who are brother and sister in Christ, differences of all kinds can be and are resolved. Such a marriage can be and is a picture of the marriage of Christ and His church.

Many claim that an interracial marriage places an extra burden on a man and a woman because it is socially unacceptable in many parts of the world. Whatever may be the truth of this, and it is certainly characteristic of many cultures and was once true in the United States, social unacceptability is of little or no importance. The child of God who walks according to the principles of the kingdom of heaven is always socially unacceptable, and he or she will become increasingly so as persecution grows.

Some have said that they would never want their children to marry inter- racially. I can understand this and I am fully aware of the problems created in some instances. But it is better for a man and a woman who are brother and sister in Christ to marry in spite of social problems, than for a son or a daughter of believing parents to marry an unbeliever. Then the problems become insurmountable. ❖

Prof. Hanko is an emeritus minister of the Protestant Reformed Churches and Seminary. This article is reprinted from September 2008, Volume XII, Issue 5 (Our: Vol. 11, Issue 11) of Covenant Reformed News. <http://www.prca.org/current/Doctrine/Volume%2011/News-K-11.htm>.

Covenant Courtship: (2)

Choosing Wisely

by Aaron Lim

“**G**od-fearing men seek God-fearing wives” (Prof. H. Hanko). In God’s counsel of election he chose a specific group of people to be his own. Leaving the rest of mankind to perish in the way of their sin, God chose a group of people unto salvation in Christ. Upon them he sets his favour and love, reveals to them his ways of eternal blessedness and happiness. These chosen ones enjoy God’s covenant friendship only because the face of Christ is ever set before them. God sees them as he sees his beloved Son dying the accursed death to redeem this group of sinners.

Although God in eternity has determined whom we shall marry, yet in time he leaves some room in our wills to seek that person that he has prepared for us. How God does this is a deep and profound mystery. We may only respond that God in his sovereignty is able to do this, although we never know precisely how. Nevertheless, the small room that God allows in our wills makes us responsible for the person we desire to be our spouse. It is necessary to discuss this responsibility because we are in the final judgment accountable before God for whom we choose to be our spouse. Our salvation in a very great measure is involved in this choice.

God wills the process of courtship to be the platform to marriage. Since the covenant God is so central in the life of courtship, it is desperately important that the one whom we choose to be our boy or girlfriend is the man or woman of God’s choice. Our duty is to determine God’s will for us when making this choice. His Word must instruct us and his Spirit must guide our hearts to make the right choice. Our prayers ought to echo the plea of the psalmist, “Shew me thy ways, O LORD; teach me thy paths” (Ps. 25:4).

Choosing a spouse is perhaps one of the greatest decisions we will make in our lifetime. Choosing a boy or girlfriend is therefore equally important since courtship is the necessary platform for marriage. All too often young people are concerned only about the outward beauty, physical attraction, talents, charisma, wealth,

social status and personality of a person. Consequently they place these things as necessary qualities for an ideal boy or girlfriend to the injury of their souls.

Covenant young people ought not to be so. They are the people of God, the citizens of the heavenly kingdom, called out of darkness into the marvelous light of God’s fellowship. For this reason they must seek the things of God in courtship. “The child of God,” says Rev. Cornelius Hanko, “is drawn to one who speaks his language in spiritual matters, who enjoys with him the things of God’s kingdom.” As a young person understands the truth that God has chosen him in Christ, so he will seek to find a spouse who, like him, is also a member of the body of Christ. He will desire a girl who by her confession and life demonstrates true membership in the Church of God.

A covenant young man is attracted to the spirituality of a girl. He is not so much concerned about the outward beauty or personality of a girl but her spiritual-mindedness. How much she loves God and values things of spiritual worth are of chief concern to him. He is concerned about these characteristics because the Scriptures dictate that they are of a great price in the sight of God. A girl who fears God and desires to grow in grace is a virtuous woman whose price is far above rubies (Prov 31:10). Rev. Steven Key writes correctly that “the fear of Jehovah is what young men must require in the young women they marry, and therefore in any women they date” (*Far Above Rubies*).

Such is the unique character of a godly person that it is attractive to another. This spiritual attraction is the means by which a godly young man is drawn towards a godly young woman. He finds her attractive because he sees God in her. On the other hand she is drawn to him because she knows that he is a man of God. This is the power that not only draws two young believers together but more importantly sustains their relationship. Ungodly relationships with unbelievers are destructive to the believer because God is not in them. Covenant relationships prosper because God upholds them by his

almighty power, keeping and blessing them in his grace.

Scripture is emphatic in its warning against making wrong choices where it comes to relationships. God expressly warns against choosing unbelievers in relationships. The consequences for choosing unbelieving partners in courtship ought to be crystal clear to all covenant young people. There is nothing but spiritual devastation and misery to the soul that chooses an unbelieving partner.

The truth is that courtship is an important process of a covenant young person's life because it shapes his spiritual character. In many ways his thinking and personality are dictated by his future spouse. The bishop J.C. Ryle offers his penetrating words, "Your wife must either help your soul or harm it: there is no neutral. She will either fan the flame of religion in your heart, or throw cold water upon it, and make it burn low. She will either be wings or fetters, a rein or a spur to your Christianity, according to her character" (*Thoughts for Young Men*). So we see that a young man's relationship with God is profoundly related to the character of his partner. A girl who loves God will inevitably draw him closer to God

as they engage in an intimate bond of friendship.

Such ought to be our choice when choosing partners in relationships. The man or woman whom we date must bring us closer to God in courtship. We must be able to know and enjoy God in fresh and deeper ways. We must be able to grow in the fruits of the Spirit. In a godly relationship we grow in the knowledge and grace of our Lord, increasing in our love for him because of the new love he gives to us in our lives.

Only by godly wisdom as derived from the Holy Scriptures and habitual prayer with our covenant God may we make that right choice. This is a choice with eternal consequences upon our soul. This is a choice that will either bring to us joys of salvation or spiritual misery with the one we choose to spend our life with. In the following chapters we shall devote more time to discuss some of the specific qualities that young covenant people ought to pursue and what to be concerned about in the process of courtship. ❖

Aaron is a member of Covenant Evangelical Reformed Church in Singapore.

UNITED STATES POSTAL SERVICE® (All Periodicals Publications Except Requester Publications)		Statement of Ownership, Management, and Circulation	
1. Publication Title Beacon Lights		2. Publication Number 0 4 6 8 - 4 0	
4. Issue Frequency Monthly		3. Filing Date October 6, 2009	
7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, city, county, state, and ZIP+4®) 621 Williams Randolph, WI 53956 Dodge County		5. Number of Issues Published Annually 14,100	
8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) Same as Above		6. Annual Subscription Price \$10.00	
9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank)		Contact Person Telephone (include area code)	
Publisher (Name and complete mailing address) Riverbend Printing 4668 Fenwood SW Grand Rapids, MI 49544			
Editor (Name and complete mailing address) John Huizenga 621 Williams Randolph, WI 53956			
Managing Editor (Name and complete mailing address) John Huizenga 621 Williams Randolph, WI 53956			
10. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation immediately followed by the names and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, give the names and addresses of the individual owners. If owned by a partnership or other unincorporated firm, give its name and address as well as those of each individual owner. If the publication is published by a nonprofit organization, give its name and address.)			
Full Name Federation of Protestant Reformed Young Peoples Society		Complete Mailing Address 621 Williams, Randolph, WI 53956	
11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box <input checked="" type="checkbox"/> None			
Full Name		Complete Mailing Address	
12. Tax Status (For completion by nonprofit organizations authorized to mail at nonprofit rates) (Check one) <input type="checkbox"/> Has Not Changed During Preceding 12 Months <input checked="" type="checkbox"/> Has Changed During Preceding 12 Months (Publisher must submit explanation of change with this statement)			
PS Form 3526, September 2007 (Page 1 of 3 (Instructions Page 3)) PSN 7530-01-000-9931		We now have tax-exempt status EIN 20-5778006	
13. Publication Title Beacon Lights		14. Issue Date for Circulation Data Below October 2009	
15. Extent and Nature of Circulation		Average No. Copies Each Issue During Preceding 12 Months	
a. Total Number of Copies (Net press run)		1250	
b. Paid Circulation (By Mail and Outside the Mail)		No. Copies of Single Issue Published Nearest to Filing Date	
(1) Mailed Outside-County Paid Subscriptions Stated on PS Form 3541 (Include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)		692	
(2) Mailed In-County Paid Subscriptions Stated on PS Form 3541 (Include paid distribution above nominal rate, advertiser's proof copies, and exchange copies)		257	
(3) Paid Distribution Outside the Mails Including Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Paid Distribution Outside USPS®		0	
(4) Paid Distribution by Other Classes of Mail Through the USPS (e.g. First-Class Mail®)		66	
c. Total Paid Distribution (Sum of 15b (1), (2), (3), and (4))		1015	
d. Free or Nominal Rate Distribution (By Mail and Outside the Mail)		1175	
(1) Free or Nominal Rate Outside-County Copies included on PS Form 3541		90	
(2) Free or Nominal Rate In-County Copies included on PS Form 3541		21	
(3) Free or Nominal Rate Copies Mailed at Other Classes Through the USPS (e.g. First-Class Mail)		0	
(4) Free or Nominal Rate Distribution Outside the Mail (Carriers or other means)		0	
e. Total Free or Nominal Rate Distribution (Sum of 15d (1), (2), (3) and (4))		111	
f. Total Distribution (Sum of 15c and 15e)		1126	
g. Copies not Distributed (See Instructions to Publishers #4 (page #3))		124	
h. Total (Sum of 15f and g)		1250	
i. Percent Paid (15c divided by 15f times 100)		90%	
16. Publication of Statement of Ownership		97%	
<input checked="" type="checkbox"/> If the publication is a general publication, publication of this statement is required. Will be printed in the <u>December 2009</u> issue of this publication. <input type="checkbox"/> Publication not required.			
17. Signature and Title of Editor, Publisher, Business Manager, or Owner <i>John Huizenga</i>			Date October 6, 2009
I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including civil penalties).			
PS Form 3526, September 2007 (Page 2 of 3)			

Watching Daily At My Gates

by Chester Hunter

December 3 Read Isaiah 29:1-8

God pronounces judgment upon his church and the enemies of that church. It is thought that Ariel is the altar of burnt offerings. If that is so, God is judging the misuse of his worship. How about us? Do we worship in a right way, or do we just go through the motions each week? God will not be mocked and is jealous towards his name. But for the faithful in Jerusalem and in the church today there is a promise. It is thought that this chapter was written when the Assyrians were getting close to the city. They had no reason to fear the enemy and neither do we. Those who are faithful to God can rest assured in his mercies and know they will be delivered by judgment. Sing Psalter 137.

December 4 Read Isaiah 29:9-16

After showing to Judah what Assyria would do to them, God shows why this was so. Simply put God was chastising them because they no longer worshiped him from the heart. Look at verse 13 again. Oh, the people could use the right words. They could sing the songs of Zion. They knew all about the feasts and sacrifices. But in their hearts they despised it all. They wanted to worship in their own way. If this is true of us, we must turn from our ways. We must repent and seek the potter who has made us. Only through that way will we be redeemed from this earth and taken to our glorious home in heaven. Sing Psalter 138.

December 5 Read Isaiah 29:17-24

In the future there would come redemption for Israel and for us. Why? we might ask. Why would God do those things for those who were sinful and had not trusted in him? He brings redemption because of his covenant. Notice the reference to Abraham and Jacob. Those covenant promises were not forgotten. That is our comfort today. As we await the return of our Savior we do not have to fret that he might not come. He is coming, and when he comes he will redeem us unto that glorious place which is heaven. We have been redeemed through the blood of Christ. Our final glory will be when Christ returns on the clouds of heaven. Sing Psalter 139.

BEACON LIGHTS

December 6 Read Isaiah 30:1-7

Israel, while under attack by Assyria, sought aid from Egypt. From our vantage point we might either say "How foolish, why not use the help of the Lord? or It is good to use means that are available." Are we any different? When faced with difficulty do we not forget to trust in Jehovah? As Israel is typical of the church of all ages, we must see that they were to go to God at all times. We are no different. Now, that does not mean that we do not use means of healing in our lives. But our trust must be in God who gives to those doctors their skills. If we think that men alone can help us, their help, like that of the Egyptians, will be vain. Sing Psalter 112.

December 7 Read Isaiah 30:8-18

Again we are no different from Israel. As we look to approach God in his house again, what is our attitude? Do we really want the minister to preach to us only from God's Word? Do we really want to hear what the Spirit has to say to the churches? God's word is sure and true concerning us if we remain in our sin. There is also a word of comfort found in these verses. It is in verse 15. We will be saved in the quietness and confidence of God's ways. Like Naaman of old we want a show, but that is not God's way. Let us wait wholly upon Jehovah who has made heaven and earth. Sing Psalter 348.

December 8 Read Isaiah 30:19-26

God has given to us those who lead us in the right ways. For the very young it is God-fearing mothers and fathers who by word and example show to us the way we must go. As we get older there are teachers and ministers who direct us in God's ways. As we take our place in the manifestation of God's church on this earth, elders join those who are our guides. For these men and women we must be thankful. They show to us the way to eternal Jerusalem. May God bless their work; for it is indeed his work. Sing Psalter 278.

December 9 Read Isaiah 30:27-33

The close of this chapter contains the judgment upon Assyria, its king, and its armies. God will judge the wicked and through that judgment redeem his people.

This is prophetic concerning the end of time when Christ shall appear on the clouds of glory to bring judgment upon the world and take the elect to their eternal home. Notice verse 29. We will be given a song to sing. It will be a song of victory for this occasion. God, however, will give this song to us. It will not be man's song, but our great Jehovah's. Let us wait to hear the voice of the Lord and join the grand chorus singing hallelujahs of praise to him who is our God. Sing Psalter 261.

December 10 Read Isaiah 31:1-9

God's people throughout the ages have attempted to seek their help from someone else than God. Abraham did this, David did this, Asa did this, and others did as well. What about us? Do we put our trust in others rather than God? Here in this chapter we have a beautiful promise that he will care for us. In verse 4 we read that God will fight for Mount Zion. Verse 4 also uses the figure of a lion. Christ is the lion of Judah's tribe. Verse 5 likens his care to that of a mother bird defending her young. Let us not ignore our heavenly Father's daily care for us. Let us look for him to deliver us from all of our troubles. Call unto him in prayer; he will hear us. Sing Psalter 150.

December 11 Read Isaiah 32:1-8

In the troubles that surround Judah of that day and the church of today, we find this breath of fresh air. Christ will come for his true people and will deliver them from those who oppress them. This is a comfort for us. It is a comfort that knows no bounds. May we know that comfort and feel it every day. Let us pray for Christ to come quickly and deliver us from this valley of the shadow of death. Sing Psalter 152.

December 12 Read Isaiah 32:9-20

What a gracious God our God is! Even when we fall into sin, he sends his Spirit to bring us back to the right way. And when his Spirit works, a time of peace and spiritual prosperity falls upon his people. This is the way of salvation. It begins with God's work and ends in his glory. Notice that the result of God's work is peace. No matter how hard we seek to have peace, whether it be among the nations or within ourselves, the only true peace is that which comes from God. This is a great blessing. May we give thanks for it. Sing Psalter 141.

December 13 Read Isaiah 33:1-6

In times of turmoil God's people must and can look to him for comfort. Even in Judah's troublous times the faithful few looked to God. To them Isaiah brought a word of comfort. That word of comfort was that no matter what enemy or what trouble besets God's people, he is

to be exalted and will be exalted. Our knowledge of our Savior is precious. Knowing God and the strength of our salvation will sustain us through all trouble. The wisdom spoken of here is not an earthly wisdom, but rather one that comes from above. Be gracious unto us, O Jehovah, and grant to us peace. Sing Psalter 228.

December 14 Read Isaiah 33:7-13

These verses are written about the time that the Assyrians had sent ambassadors to Hezekiah to demand that Judah surrender. Hezekiah had tried to buy them off but to no avail. In verse 10 God said that he would arise and glorify his name in Assyria's defeat. It is no different for us. We try to make things go "our way" by our devices. But God will have things go his way. He will do this in such a way that his name and his name only will be glorified. In the end, here on earth, and at the final day, all will say about Jehovah that he is God-the mighty one. Let us live in that realization today, giving to him the glory and honor due to his name. Sing Psalter 420.

December 15 Read Isaiah 33:14-24

Isaiah continues with words of comfort for the people of God. That comfort can only be found in one place. In the Old Testament it was the temple at Jerusalem where God dwelt with his people in holiness. It was that temple with its multitudes of pictures of Christ which provided them comfort needed in every situation. For us today it is the church of God. Here is where we hear the Word of God that contains all the comfort we need. Because Jehovah is our judge, lawgiver, and king, he will save us out of all trouble. "Blessed be the name of the Lord from this time forth and forever more." Sing Psalter 320.

December 16 Read Isaiah 34:1-8

Edom is a picture of the reprobate throughout all ages. They continue to torment God's people in many different ways. God's people do not have to worry, as God is their protector. When God speaks, his Spirit carries out his word even if it is vengeance upon the wicked around us. What must we do? We must stay away from the enemies of God's church and seek after him and his righteous ways. Sing Psalter 224.

December 17 Read Isaiah 34:9-17

There are two items of note in this section. First of all, notice how creation serves to show to us the workings of our sovereign God. This is the idea in the first articles of the Belgic Confession. When we see these things, we are taught about the providence of God. This is a blessed comfort for us. We need not worry; nothing happens by chance; it is in his hand, and that hand

is gracious to his people. Secondly, we see that we are to look into the Bible for God's word of faithfulness to us. This is also mentioned in those first articles of the Belgic Confession. Do not forget to read his Word over and over. It provides instruction in all things as well as comfort. Sing Psalter 37.

December 18 Read Isaiah 35:1-10

Here we have a beautiful chapter for the comfort of God's people. We can easily recognize that it speaks of Christ and his works toward his people. If we confine the works to physical blessings, we miss the whole point. Isaiah is prophesying of the spiritual blessings gained by the elect through the work of Christ Jesus. Verse 8 clearly indicates that this work is not for all but only for some. While it speaks of the end of the Babylonian captivity, there is clearly a reference to our heavenly home. Let us rest in the comfort that Christ is preparing a place for us and will come again to take us unto him. Sing Psalter 161.

December 19 Read Isaiah 36:1-10

What is our answer to the question of verse 4? This is the question that the world puts to us daily. We have to be, according to the words in the New Testament, "ready always to give an answer"... for the hope which lies within us. Are we ready? Are we willing to confess our faith to anyone, at any place, at any time? This is what we must do. Israel of old would forget that God was their confidence. They wanted to be like the world around them. We, too, will fall into this wrong. Let us work each day to identify with confidence the God in whom we place our trust. Sing Psalter 336.

December 20 Read Isaiah 36:11-22

Even Satan knows who God is and how to combat God's people. So when the Assyrian king comes to Judah, different words are used to frighten Judah than if they were coming against, for example, Syria. They knew that Judah trusted on a different kind of a God. Not that it changed their attitude toward God; no, they still did not acknowledge him as God. They knew how to fight just as Satan knows how to come against us. We do not have to fear. We have been given the armor of salvation that enables us to fight against Satan and all his hosts. Sing Psalter 363.

December 21 Read Isaiah 37:1-13

Instead of focusing on Rabshakeh's words, let us look at Hezekiah's and Isaiah's reactions and words. It is easy for us to get caught up looking at the wicked-witness Asaph's words in Psalm 73. We must remember who our God is and the honor we must give to him. Hezekiah does

two correct things. First of all, he goes unto the house of the Lord. He goes in prayer to God. Do we always do this or do we look for some earthly solution out of a difficulty with no thought about our heavenly Father? Secondly, he sends for Isaiah, the prophet of God. He looks into God's word. Are our Bibles well read enough so that we do this? As we go into God's house, let us look to him for help at all times. Sing Psalter 201.

December 22 Read Isaiah 37:14-20

Hezekiah does what any child of God should do in times of difficulty. He prays. Notice first of all, that he acknowledges God as God, the creator of heaven and earth. Only those who believe, by faith, that God is creator of all things can pray with confidence. Secondly, he says that the enemy is reproaching God. This is not merely Israel's enemy; it is God's. Finally, the reason for asking is that God's name may be glorified. Not Hezekiah's name, not Judah's name, not Jerusalem's name, but that all the world may know that God is God. Do we pray this way? We should. Sing Psalter 339.

December 23 Read Isaiah 37:21-32

Not only does God promise to destroy Assyria and its host, but he also promises to take care of Judah after Assyria is sent home. He not only will care for them physically by giving them food that they did not plant, but he will also care for them spiritually by preserving his church for ever. His zeal for his name will cause this to happen. This should be both a comfort and an encouragement for us. God will take care of us. He loves us now and forevermore. Let us seek him at all times in the trust that he will care for us. Sing Psalter 286.

December 24 Read Isaiah 37:33-38

There is nothing in Judah, or Hezekiah, or us, that is of worth. God redeems his people for his own glory. That is why he created us, that is why he preserves us, that is why he redeemed us, and that is why ultimately he will take us to glory. We see in verse 35 the promise and realization of the covenant in David and in Christ Jesus. Satan and his entire host may try to prevail against us, but we need not fear. God is on our side; "who can be against us?" Judah's deliverance is a sign of our ultimate deliverance. Judah's deliverance was by judgment on Assyria. Our deliverance will be judgment on the wicked world. Let us be patient and wait for that deliverance. Let us watch and pray for that day. Sing Psalter 248.

December 25 Read Isaiah 38:1-8

In order to understand this event in Hezekiah's life, we need to understand all of the history of his life. All

of this is not told us here, but by using the companion passage in II Kings 20, we can more easily understand this history. Jerusalem was still threatened by Assyria. More importantly Hezekiah had not had a son as yet, and, therefore, he could not see how the promise to David would be carried out. When he fell sick, he did what every child of God should do in difficulty. He went to God in prayer. In this summary chapter we see that God gave him an answer that was a blessing to Jerusalem, to Hezekiah, and to the church of all ages. Sing Psalter 174.

December 26 Read Isaiah 38:9-22

Hezekiah confesses that which should be the confession of every child of God. While we are on this earth, we must praise our God. We take the praise of him for granted sometimes. We do this by not attributing to him that which is his. We do this by not making use of worship to bend the knee toward our Creator and God. We do this by making too much of our works. We must know that while we have breath we have the calling to praise God with our whole being. Hezekiah knew that his calling was to frequent the house of God. Do we know this? Sing Psalter 256.

December 27 Read Isaiah 39:1-8

Sometimes God gives us a great blessing, and we forget his ways. That is what happened to Hezekiah. It appears that he made himself look like the mighty one and not the sovereign God, Jehovah. It is hard to understand the last verse. It is obvious that Hezekiah has repented. Is he happy only for himself while seemingly ignoring the people of Judah? This we must remember. Hezekiah was zealous for the cause of Christ. So peace in his day would give to him the heir who would continue the promise to David and to us. Let us be warned by Hezekiah's actions; let us know that all things work for the good of them that love God. Sing Psalter 212.

December 28 Read Isaiah 40:1-8

We have here not only a Messianic promise but also a beautiful word of comfort for God's people. No matter what the affliction of this world may be, God's Word will uphold us. We know that it is a true word of comfort because it comes directly from the mouth of our God. It is not man's word or deed that does not last; it is God's Word that stands forever. Let us look for his glory all around us, and let us look for his glory in heaven. Sing Psalter 114.

December 29 Read Isaiah 40:9-17

The first verse in this section is a transition from the previous section to the next verses. As the God of com-

fort, he cares for his people as a shepherd does his sheep. We are reminded of Psalm 23 by this verse. Then Isaiah goes on to tell us that God is a sovereign God. This, too, affords us great comfort. Nothing depends upon our weak means. All things are carried out in his time, for his people's good, and for his glory. No nation, no man can touch us because they are nothing. Let us give thanks for such a God and such a Savior. Sing Psalter 52.

December 30 Read Isaiah 40:18-27

Judah was prone to worship idols. They would copy the nations around them and even bring those idols into the temple. Are we any different? While we probably do not have graven images in our houses or churches, we still can be and probably are at times guilty of idol worship. There are many things in this modern world in which we might put our trust. Are any of them equal to God? Is there anything that we can conceive of that is greater than our sovereign Creator? We must face this truth, and then we must say that God is the only God who has redeemed us and will deliver us from this life unto glory. Sing Psalter 308.

December 31 Read Isaiah 40:28-31

Here we find some very beautiful words of Scripture. In verse 28 Isaiah reminds us who God is. He is not like what others think of as a god, or anything we can think of as a god. He gives power to the faint because he is power himself. In situations when even the strong become weary, God is power and gives power to his people. Then you have the beautiful words of verse 31. We must be patient in all situations. When we wait for Jehovah, we will receive grace to handle all situations. These are words that will sustain us anytime and all of the time. Let us wait for Jehovah, and then we will not faint. Sing Psalter 247.

January 1 Read Isaiah 41:1-9

God has called his people friends. That is the testimony in verse 8. That is the essence of the covenant. It is nothing that we do. It is nothing that we can do. God has called us friends. As his friends he has taken us from all corners of the earth and will bring us together in heaven to dwell with him forever. Unlike human friendships, this one never fails. God never says, "I do not want to be your friend any longer." He is our friend from eternity and forever. Are we thankful? Do we live lives of thankfulness for such a gift? We are friends of God. What a blessing! Sing Psalter 328.

January 2 Read Isaiah 41:10-20

What beautiful words start out this portion of Scripture! “Fear thou not!” There are many times that we find these words in the Bible. Always they are spoken to the child of God in some time of distress. Always we can take comfort in them and know that God says to us “Fear not.” Why does he say those words to us? We can find the answer to that question in the passage as well. He is the Holy one, our redeemer, and our creator. Because we are his covenant people, no matter what situation we are in, he will care for us. He will put his arms around us and say, “Fear not.” Let us be comforted with these words today and every day. Sing Psalter 300.

January 3 Read Isaiah 41:21-29

The final verses of this chapter show to us that the only deliverer, the only redeemer is Christ. He is the one who brings the gospel, the good news, to his people. No one else could redeem Zion, and no one else can redeem us. In this day and age we see many trying a different gospel with a different way of salvation. There is nothing new under the sun. Our Savior is the only way to salvation. As we go through this life, this is what we must believe. When we do, we will enjoy all the blessings of the salvation wrought for us at the cross. Thanks be to God! Sing Psalter 47.

January 4 Read Isaiah 42:1-8

Here we have an obvious prophecy of Christ. It was he who brought care to those in need. It is he to whom we can go with all and any troubles, and he will not turn us away. He is Jehovah, the God of the covenant. He will not break that covenant that he has made with us no matter how far we stray from it. By his mighty arm he will lead us onto the right way. Let us worship him always, and let us worship him as he has commanded us, in spirit and in truth. Sing Psalter 58.

January 5 Read Isaiah 42:9-17

Here in these verses we have another prophecy of the gospel being taken to the Gentiles. They will respond with joy even as we must when we hear God’s word. Our praise must continually go forth wherever we are, and at whatever time we are in. The day is coming when we will be given another new song. The first new song was sung at the appearance of Christ on earth. The second new song will be in heaven when all the church will be gathered together. Let us ready ourselves for that glorious time by singing to God whenever we have the opportunity. Praise be to God! Sing Psalter 261.

January 6 Read Isaiah 42:18-25

Here we find a warning to the church of all ages. Even though Judah was his beloved people, they had fallen into sin and had to be chastised. Are we any different? We, too, serve idols. We, too, do not worship God in the way that he has commanded us. We are sometimes blind and deaf to his ways. But he has given to us a redeemer, our Saviour, Christ Jesus. Each and every day we must be obedient to God’s law and in that way he will be pleased with us. Sing Psalter 158.

January 7 Read Isaiah 43:1-7

From the dark and gloomy words of the last chapter, we have the beautiful words, “fear not”. One reason that we do not have to fear is that we are his. Because we are his, no one can take us out of his hands. Because we are his, he will care for us wherever we might be. Because we are his, we are precious to him, and he loves us. These are beautiful words in whatever situation in which we are found. They will sustain us in all things at all times. May we continually give thanks for such a great comfort. Sing Psalter 149.

January 8 Read Isaiah 43:8-17

Remembering that the theme of Isaiah is “Redeemed through Judgment”, we can easily see how this chapter fits within the book. Notice the words “I am.” This is God’s covenant designation. By this we know that we are his and will remain his for all eternity. You also know how in the history of Israel, God’s way of salvation for his people is worked out. When we watch history today, we must see that it proclaims our redemption through the second coming of Christ upon the clouds of heaven to bring judgment on the world. May we watch and wait with patience for that glorious day. Sing Psalter 87.

January 9 Read Isaiah 43:18-28

We have been formed by God to give him praise. We need to think about that idea often. Our purpose in life is not to glorify ourselves but to glorify our Creator. Is this how we go through each day of our lives? Do we seek to glorify God in all that we do? If we do not, we weary him with our inconsequential lives. We pretend to worship him. Let us stop and think about that for a moment. He has provided a way of salvation for us. How do we thank him for not remembering our sins? Let us learn from Israel’s captivity. Let us learn to live lives of praise to our creator and redeemer. Sing Psalter 306.

The Message

*I*magine you're a shepherd tending sheep in darkest night;
Suddenly the skies around you burst, and blaze with intense light.
You're aroused from lethargy, brightness penetrates your soul:
Then you view a glorious angel where the heavens did unroll.

*Y*ou shepherds are sore frightened and begin to shake with fear;
But the words the angel utters really make it very clear
That instead of daunting news he brings tidings of good cheer;
Tidings that will thrill your heart, greatest tidings you could hear!

*L*o, in Bethlehem is born the Savior, long awaited:
Jesus Christ, the Son of God, by the Father generated.
You will find this holy Babe lying in a cattle stall
Poorly swaddled, in a manger: He Who is the Lord of all.

*T*hen a multitude of angels sing a heavenly song of praise,
Glorifying God Almighty for His great and wondrous ways.
When the angels go away, what will your reaction be?
Certainly you'd hasten onward, eager the Christ-child to see.

*W*hat a blessing that would be—God Incarnate, seen by you!
Yet the scripture says that we have a still more blessed view:
Since the Holy Spirit came to teach the godly mind;
We also have God's written word where we His promise find.

*W*e praise and thank our covenant God Who sent for us His Son:
With them the Holy Spirit: the blessed Three-in-One.
'Tis not of him that willeth, it's of God's grace alone
That He has so redeemed us: our Father on His throne.

Thelma Westra

The Coming of Christ

by Rev. Ronald Hanko

In our last article we showed that the whole New Testament age is the *last* time, according to Scripture. The last day or last time—the end—is not only something future but something present, something with which each of us must reckon, no matter when we live.

The coming of Christ must be similarly understood. As the great event of history through which all things are brought to their appointed end, the coming of Christ is not only something future, but also something present.

The point is, first, that the Christ's coming is described in Scripture as *one event* including his birth in Bethlehem, his return for judgment and all that happens in between. This is the reason why the prophets in the Old Testament seem to mix events that to us are separated by thousands of years of history. They saw it all as one event, and they were not wrong.

Both from the viewpoint of God's purpose and from the viewpoint of eternity itself (II Pet. 3:8), Christ's coming is one event which finishes history, accomplishes God's sovereign purpose, and ushers in the eternal and heavenly kingdom of God. The Old Testament prophets under the inspiration of the Spirit saw something of this.

He is on the way, and his personal appearance at the very end is only the final stage of something that began in Bethlehem.

This means, in the second place, that Christ is already coming! That is the way Scripture speaks. Though it also speaks of his coming as a future event, looking ahead to his personal and bodily return, it more often speaks in the present tense—that he is coming and that throughout all history. He is on the way, and his personal appear-

ance at the very end is only the final stage of something that began in Bethlehem (Matt. 26:64—note the word “hereafter,” i.e., “from now on”; Matt. 28:20).

Scripture, therefore, not only speaks of Christ's birth as his “coming” (and remember, the Old Testament prophets do not clearly distinguish it from other aspects of his coming), but also speak of various other events as part of the “coming” of Christ. These are especially three:

(1) He comes through the Spirit (Jn. 14:16-18). Because the outpouring of the Spirit is part of the coming of Christ, even the Apostle Peter in his Pentecost sermon does not make a clear distinction between that event and those things that we connect with the very end of the world, blood and fire, smoke and darkness (Acts 2:16-21).

(2) He also comes for believers at death. *He* comes! though not personally and bodily. He himself assures us of this in John 14:2, 3. That, of course, is our comfort.

(3) He also comes through the preaching of the gospel. That Christ himself speaks through the gospel is evident (Jn. 10:27; Eph. 2:17). Through it also, therefore, he comes and is present. This is the point in Matthew 28:19, 20. It is *in* preaching the gospel that Christ is present with us, even to the end.

All this means that the coming of Christ is not just a future event which has no immediate bearing on us, but something present with which we must always reckon. Indeed, in one or another of these senses, Christ comes every day and will certainly come in our own lifetimes when he comes to take us to himself! ❖

Rev. Hanko is pastor of Lynden Protestant Reformed Church in Lynden, Washington. The article is a reprint of Vol. 7, No. 12 of Covenant Reformed News. <http://www.prca.org/current/Doctrine/NEWS-G12.htm#ComingChrist>.

A Church From All Nations

by Rev. Rodney Kleyn

The Young People of Trinity have picked for this year's convention the theme "A Church From All Nations." This is a good subject for young people, firstly, because the church should be the most important thing in your lives and as you learn about the church, you can grow in this area of your life. Second, when you talk about the universal church, you must talk about missions which is very practical for every one of us as we seek to leave a witness. Third, this is a beautiful truth. There are 400 of you, and a body of believers all over the world, and we are all one in Christ.

As we approach this subject, there are two dangers we must be aware of and avoid. One is that you use this truth as an excuse to leave the PRC and say, "See, there are other true churches." God in his providence has given you a home in a denomination that is faithful, and your love for truth and godliness is the reason you must not leave the PRC. However, by your remaining in the PRC, you are not saying, "This is the only true church and there are no other true denominations or Christians." That is the other danger, to say that we are the only ones.

What is the universality or catholicity of the church? This: God gathers his church from all parts of the earth, through all phases of history, from all sorts of people. We confess this every Sunday in the Apostle's Creed when we say that we believe the church is "catholic." This truth is best summarized by the Heidelberg Catechism in Lord's Day 21:

Question 54. What believest thou concerning the "holy catholic church" of Christ?

Answer. That the Son of God from the beginning to the end of the world, gathers, defends, and preserves to himself by his Spirit and word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith; and that I am and for ever shall remain, a living member thereof.

The church is not limited to a particular time or era in the history of this world, to the apostolic age, or to the time of the reformation, but all through the history of the world the church exists. At every moment of history there have been and will be believers on the earth. The catholicity of the church refers to a continuity of the church through all ages. This is not a continuity of persons or

an institution, but of belief in the truth revealed in the Scriptures. Today, we should not say that the church age or the time to do missions has ended. The world continues to exist today, and Christ has not come yet, because till the end of the world he is gathering his church. To limit the time that the church exists is to deny the catholicity of the church.

The church is not limited to the future or to heaven. This is a very common teaching in Baptist and dispensational circles, to say, "Yes the church is universal, but we won't see that here in the earth and we don't need to worry about that now. God will show the universality of the church in heaven." This leads to an individualistic and narrow view of the church. To limit the catholicity of the church to the future is to deny the catholicity of the church.

One particular race of people is not superior to another in God's eyes. The arrogance of a church or people who think that they are superior leads to God taking the gospel from them and giving it to others.

The church is not limited to a race of people, to a particular ethnic group, or to one nation. Most of you are white and of Dutch origin and there's a tendency—if not expressed, at least in our minds—to think that the ideal church is made up of white Dutch people, or at least to think this is preferable. Racism can come into the church. How do you respond to the presence of a person of different color or nationality in your church? Are we letting the stereotypes of our society influence our thinking? One particular race of people is not superior to another in God's eyes. The arrogance of a church or people who think that they are superior leads to God taking the gospel from them and giving it to others. To limit the church

by race or color is to deny the catholicity of the church.

The church is not limited to a location but is worldwide. If you look at a globe, God has sent or is sending his Word into every continent of the world, and in every different language. The church is not limited to the English speaking world. The church is not limited to only those places where we know there are Christians. Here in the USA, the church is not limited to West Michigan or some other location. To limit the church to a location is to deny the catholicity of the church.

The church is not limited to a denomination or a church. The church is broader than any one institute or organization. While it is important to be in a church that is faithful to the Scripture and displays the marks of a true church most clearly, no one denomination is the one true church, and no church will have everything in order. Every church has its weaknesses and faults. We as PRC have our weaknesses and we have to be willing to see them and be willing to learn from others who are strong where we are weak. This is part of recognizing the universality of the church. To limit the church by denomination is to deny the catholicity of the church.

We believe that the church is universal because Christ our Savior is a universal Savior, that is, one who saves people from every nation, tongue and tribe. This Savior, in Matthew 28:19 commissioned his disciples to go and “teach all nations.” The maturing of the church at Pentecost included this, that the church became a church made up of all nations. This was the meaning of the sign of speaking in tongues at Pentecost. Essential to the New Testament gospel is the truth that Christ saves from all nations. In 1 Timothy 2:1-4 Paul exhorts that prayers be made for all kinds of men because Christ “will have all men to be saved,” that is, all sorts of men and women. Christ is a universal Savior, not in the sense that he intends to save every human being, but human beings of every nation and tongue. The church is universal because it is the will of God that it be universal and that the gospel go to all nations. To deny that the church is universal is to deny an essential element of the gospel and to resist the will of God.

From the point of view of a young person, why is this doctrine important? What are some implications for your lives? First, this doctrine should humble us. Our problem is always pride. We want to be right, and when we think we are right, pride overtakes us. I’ve read some of the most un-Christian and unkind defenses of the faith from people who are trying to be biblically right. I’ve seen people defend what our churches believe, and then live in a way that blatantly dishonors God and undermines their

words. This truth ought to humble us. God’s church is so vast, and extends so far back into history, and includes so many, many thousands of people, and I also am a member of that church. That is humbling.

Because the church is universal, we should also be understanding of some differences that we run into in our relationships to people from other churches. So often we take for granted what we have, and once we have taken it for granted we become committed to the wrong things for the wrong reasons. We need to put our heart on the right things for the right reasons, so that we can be saved from pride and pettiness. Others are not going to come to see and understand the things we hold to suddenly and in a moment. We need to be patient with other Christians and churches. This year our synod decided to establish a corresponding relationship with the Evangelical Presbyterian Church of Australia. By doing this synod recognized that, though there are differences in some more practical areas, this denomination is a true church. In this, we have recognized, officially, the catholicity of the church.

Understanding that the church is universal also helps us to pray for believers in other places and lands. In our prayers we can often be selfish and pray for ourselves, and our churches and their work only. But Hebrews 13:3 reminds us to “remember them that are in bonds,” that is, to pray for persecuted Christians. Prayer is knowledge based, and so we will want to learn more about the church in other places and lands, and then pray for them in their situations.

Finally, the catholicity of the church will stir us up to be witnesses of the gospel to others as we have opportunity. We will not prejudge who is/is not a suitable candidate for missions and the gospel. An alcoholic and a homosexual needs to hear the gospel as much as any other. Paul, in 1 Corinthians 6:11, after speaking of fornicators, idolaters, adulterers, homosexuals, drunkards, thieves, revilers, etc., says, “And such were some of you (thieves, homosexuals, etc.) but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” This is the power of grace and the gospel, and in humility we say, “But for grace, that is me.”

What a truth, beautiful, humbling, bringing us to Christ and the powerful gospel of grace. ❖

Rev. Kleya is pastor of Covenant of Grace Protestant Reformed Church in Spokane, Washington. At the time of the convention, he was pastor of Trinity Protestant Reformed Church.

I Remember Herman Hoeksema: Personal Remembrances of a Great Man (12)

by Prof. David J. Engelsma

I visited with the Rev. Herman Hoeksema for the last time late in the summer of 1964.

I called on him one more time in the summer of 1965. But by this time the earthly house of his tabernacle had so broken down that there could be no visit, only a call.

In the late summer of 1964, Hoeksema was in the hospital, having suffered a stroke that effectively put an end to his public ministry. He would die in September, 1965.

We visited in the hospital. I found him in a wheelchair in a hallway. We talked a little about his physical affliction. With obvious interest, he asked about the Loveland, Colorado congregation, whose call I had accepted the previous fall, about certain of the members whom he knew, and about my work.

It was just before I left, as I was about to read Scripture and pray with him, that he opened up his heart.

We do this occasionally to each other, sometimes without intending to. There is a truth that is dear to our heart, and pressing on it. Suddenly, the circumstances are propitious. We express this truth to another. There is no mistaking the ultimate importance of what we are saying. There need be no tears, no noisy insistence that what is said is of great importance, no raising of the voice. The tone of voice, the look in the eyes, the tremor of speech, and then the truth itself give the other a rare glimpse into the depths of our heart, the deepest wellspring of our life with God.

“I don’t think I will ever preach again,” Hoeksema said from his wheelchair, “but if I do, I know what text I will preach.”

He did not have to tell me the text.

I already knew it.

I am not clairvoyant.

But I had just come from the home of the Rev. Gerrit Vos, who was also convalescing. Gerrit Vos was one of the very first graduates of the Protestant Reformed Seminary after the forming of the Protestant Reformed

Churches in 1924. He was among that small, select, noble band of ministers in the Protestant Reformed Churches who bore the burden and heat of the day.

Vos was an outstanding, moving preacher. He was also a lovely soul. To know him was to love him, as one may verify by asking the old members of Hudsonville Protestant Reformed Church, where Vos served as pastor for many years.

I came to know him during my three years in seminary. Twice a week for three years, Vos drove in to the seminary from Hudsonville to teach me Dutch. At the beginning of the first class, he matter-of-factly commended the instruction he was about to give: “I come from Sassenheim [the Netherlands], where the purest Dutch is spoken.”

At the first class, he tossed a cigar to me across the table—a “rum-soaked Crooks.” For three years, very much in the spirit of the proceedings of the Synod of Dordt, we smoked as we read and discussed the Dutch. He acknowledged that the Theological School Committee might take a dim view of this practice, but, he declared grandly, “I am president of the Theological School Committee, and I say, ‘We smoke.’” We smoked.

Appointed to teach Dutch, which he did, Vos had other intentions as well. He announced that he would give me instruction also in pastoral aspects of the ministry. One of his earnest admonitions, bound upon me with some feeling, was, “Remember, you can lead sheep, but you cannot drive sheep.” In the providence of God, some twenty-five years later I was put in the position to exhort this wise counsel upon seminarians for twenty years, never failing to credit Gerrit Vos.

Regularly a delegate to synod, Vos was absent from the synod of 1963, at which I was examined and declared a candidate for the ministry. Getting on in years by that time (he would retire in 1966), Vos was ill, unable to attend synod. But at the end of the line of delegates to synod, family, and friends congratulating me upon my successful endurance of the synodical examination I saw

the white mane of Rev. Gerrit Vos. He had driven to First Church, Grand Rapids from his sick-bed in Hudsonville to congratulate me.

I have long forgotten what the delegates to synod, my family, and my friends said to me on that occasion, some forty-six years ago. But I remember Vos' words, as if he spoke them yesterday: "Davey, may the humility of Christ be yours." With that, and that only, he turned on his heel, and was gone.

Now in the late summer of 1964, Vos lay again on a sick-bed, in the little room of the old Hudsonville parsonage, just off the kitchen. He had gone through a serious illness, during which he had struggled spiritually. Satan had tempted him. God had tried him.

Vos was a different personality than Herman Hoeksema. Vos wore his heart on his sleeve. He described his physical affliction in graphic, earthy detail. With tears streaming down his cheeks, he exclaimed, "Oh, it was awful. I have been through hell. I felt that God would damn me. I cried out to Him, 'Go ahead! Damn me! I deserve it! But I will love You out of hell!'"

Noticeably brightening as he recited these last words, Vos went on, "And then I knew I was a saved child of God. No one talks like this who is not saved."

"I hope I can preach one more sermon in Hudsonville," the old preacher of the gospel and saint continued. "I want to preach the parable of the Pharisee and the publican."

Indeed, "God be merciful to me, the sinner."

The heart of Gerrit Vos.

And now Herman Hoeksema likewise contemplated preaching yet one more sermon in his beloved First Church.

"...and if I do, I know what text I will preach."

Hoeksema did not wear his heart on his sleeve. Regardless of stroke, wheelchair, hospital, and the obvious end of his ministry and life, Hoeksema was perfectly calm, self-controlled, and deliberate. There were no tears, no candid revelation of spiritual wrestlings, no outbreak of emotions.

Only eyes reflecting eternal things and the tremor of voice that unmistakably signal the opening of one's heart.

"I will preach the parable of the Pharisee and the publican."

As I already knew.

The last sermon—the word of God of pure mercy in the cross of Jesus Christ to a guilty, depraved, wretched, and otherwise absolutely hopeless sinner.

This was the word Hoeksema proclaimed from the beginning of his long ministry.

This was the word he had defended in all his theological and ecclesiastical battles against attack on mercy—free, sovereign, discriminating mercy. For a conditional mercy, a universal, resistible mercy, a mercy for all, which is dependent in the last instance on the sinner, is no mercy. It is rather ground for the boast of the Pharisee: "God, I thank thee, that I am not as other men are, refusing to perform the condition of repentance, by which I, in contrast, distinguish myself from the others, make myself worthy of forgiveness (and of the cross, whence forgiveness flows) and make thy mercy effective."

Even the repentance of the sinner, the heartfelt, heartbroken plea for mercy—the plea of the publican—indeed, especially the repentance of the sinner (without which there can be no reception of the mercy of pardon), is no condition. Repentance too is mercy. It is mercy working irresistibly in the object of eternal mercy making a way for itself into the soul of the elect sinner.

The preaching of this word—the word of mercy of Luke 18:13—had drawn the young man Gerrit Vos to Herman Hoeksema in the earliest days of the reformation of 1924, as Vos himself told me.

This word is the heart, the very wellspring, of the Protestant Reformed Churches.

How Herman Hoeksema preached, taught, developed, and defended divine mercy as preacher, theologian, seminary professor, editor, and author!

But now this word of mercy was the word of salvation for Herman Hoeksema the sinner, at the end of his ministry and life. From his wheelchair, he looked back over a Christian life and glorious ministry in which, nevertheless, he had defiled all his works with sin, including his good works, indeed, his very best works. He knew this well. When I hinted once that seventy-five years of life and forty-seven years of church history-making, often tumultuous ministry, warranted an autobiography, he responded that he "would not like to do that because then I would have to relate unpleasant sins and motives. Fact is," he concluded, "I would not care to write my autobiography at all."

From the same wheelchair, he saw impending death, which would usher him (as it does us all) into judgment before God, whose righteousness is awesome.

"I will preach the parable of the Pharisee and the publican."

The last sermon.

The sermon he would leave with the people of God.

But also the sermon that would carry Herman Hoeksema through the judgment into everlasting bliss and glory.

A great man.
By Jesus' declaration, not mine.
For this too is the parable of the Pharisee and the publican: "He that humbleth himself shall be exalted."
Finis ❖

Prof. Engelsma is professor emeritus of Dogmatics and Old Testament in the Protestant Reformed Theological Seminary.

Church News

Church News

BAPTISMS

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Act 2:39

The sacrament of Holy Baptism was administered to:
Ruby Ann, daughter of Mr. & Mrs. Jim Knott—Byron Center, MI

Breydan Michael, son of Mr. & Mrs. Eric Doezema—Faith, MI

Olivia Anne, daughter of Mr. & Mrs. Tom VanDenTop—Grace, MI

Danielle Nicole, daughter of Mr. & Mrs. Andy Bylsma—Grandville, MI

Colton James, son of Mr. & Mrs. Tom Huizinga—Hope, MI

Tessa Grace, daughter of Mr. & Mrs. Tom Wigger—Hudsonville, MI

Owen Ron, son of Mr. & Mrs. Ross Zuverink—Hudsonville, MI

Brianna Elise, daughter of Mr. & Mrs. Nate Dykstra—Hudsonville, MI

Vern Dale, son of Mr. & Mrs. Tim Postma—Hull, IA

Kara Grace, daughter of Mr. & Mrs. Kelsey VanBemmel—Loveland, CO

Tyler Scott, son of Mr. & Mrs. Bill Pipe—Loveland, CO

Carson Wesley, son of Mr. & Mrs. Joel Houck—Peace, IL

Joselyn Willow, daughter of Mr. & Mrs. Ted Brummel—Providence, MI

Alyssa Jo, daughter of Mr. & Mrs. Mike VanderVeen—Randolph, WI

Samuel Lane, son of Mr. & Mrs. Bob Alsum—Randolph, WI

Elly Sophia, daughter of Mr. & Mrs. John Hopkins—Redlands, CA

Claire Evelyn, daughter of Mr. & Mrs. Jim Geerlings—Trinity, MI

CONFESSIONS OF FAITH

"Ponder the path of thy feet, and let all thy ways be established." Proverbs 4:26

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

Angela Feenstra—Grace, MI

Joel VanOostenbrugge—Grace, MI

Kaitlin Haan—Holland, MI

Cindy VanKampen—Holland, MI

David Koole—Hope, MI

Sandra Hoekstra—Hudsonville, MI

Brent Bertsch—Loveland, CO

Troy Bertsch—Loveland, CO

Nicole Bertsch—Loveland, CO

Dale Kooienga—Loveland, CO

Anneka VanBaren—Randolph, WI

Derek Buteyn—Randolph, WI

Michael Kuiper—Southeast, MI

Jonathan Langerak—Southwest, MI

Sam Colon—Southwest, MI/Pittsburgh, PA

Jahmai Suber - Southwest, MI/Pittsburgh, PA

MARRIAGES

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Proverbs 3: 5 & 6

United in the bond of Holy Matrimony were:

Mr. Jeff VanUffelen and Miss Julie Harp—Holland, MI

Mr. Thomas Andringa and Miss Courtney Dykstra—Hull, IA

Mr. Doug Zwak and Miss Emily Dykstra—Georgetown, MI

Mr. Jeffrey Hendricks and Miss Maruso Lascelles—Redlands, CA

Dear Diary

December 25, 1933

Dear Diary,

It is Christmas today. Pa and Ma gave me this diary. I was surprised. I didn't think there would be any gifts this year. Pa has little work. Hardly anyone in the city has work. Pa had some socks that Ma couldn't mend anymore. Martha got a doll made out of one of them. Charlie got a toy dog made out of another. Guess I was too old for a doll or a dog. I can help Martha play with her doll. I like my diary. I think Ma made it from some papers she saved and tied it with a scrap of ribbon.

But I had no gifts to give. I felt bad. I know, children usually can't buy presents, but I wanted to give some anyway. I tried making a little chair out of sticks and branches for Charlie, but it fell apart. I tried making a little house out of pebbles for Martha, but that fell apart too. Pa and Ma didn't get any presents at all. They were still very happy, though. Dear Diary, how could they be so happy?

We went to church this morning. I was cold. It snowed. The minister preached about Jesus being born. Jesus was poor. He didn't have a crib, just a manger. The shepherds were poor. Some kings brought some fine gifts to Jesus later, but the shepherds had nothing to bring to Him. But the angels sang for joy! If the shepherds could hear angels sing, I guess presents didn't matter very much. The shepherds were so happy to see Jesus!

I hear Ma and Pa downstairs. They're singing a Psalm: "I love the Lord, the fount of life and grace." They like to sing together. I like to hear them sing. I know that song. "He hears my voice, my cry and supplication." God hears us when we pray. He really does. Pa says He gives us all the grace we need, too. Dear Diary, what really is grace?

"LITTLE LIGHTS"

... let it shine!

by Connie Meyer

Well, I may have no gifts to give, but I think I'm happy, too. The sermon made me happy today. The singing makes me happy. Dear Diary, do you think, maybe, that is grace? Then it really doesn't matter what things we have or don't have, does it?

Maybe—maybe I'm even rich.

Nellie

Find the following underlined words in the puzzle below:

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us."

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Luke 2:15, 20.

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

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

BEACON LIGHTS

621 Williams Street
Randolph, WI 53956

Periodical
Postage
paid at
Jenison, MI
(UPSS046-840)



2010 Young People's Convention

August 16-20, 2010

Set Free from Sin
Set Free by Christ
Set Free to Live

*SpringHill Camps in Ewart, MI
Approximately 90 miles north of Grand Rapids, MI*

*Hosted by Hudsonville PRC
www.prcconvention.com*

Be Sure to Join Us Next Year!