



REFORMED

— P A V I L I O N —

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*For in the time of trouble he shall hide me in his pavilion:
in the secret of his tabernacle shall he hide me;
he shall set me up upon a rock.*

—Psalm 27:5

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Editor: Rev. Andrew Lanning
From the Ramparts Editor: Dewey Engelsma

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Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

—Exodus 15:1

Jehovah Hath Triumphed Gloriously

Jehovah hath triumphed gloriously!

So sang Moses and the children of Israel on the shores of the Red Sea.

Of course they sang! How could they not? They had just seen that great work of Jehovah that is salvation. With their own eyes they had beheld Jehovah destroy the mighty host of the Egyptians in a moment. The horse and his rider hath he thrown into the sea! The children of Israel “feared the LORD, and believed the LORD, and his servant Moses” (Ex. 14:31).

And they sang! They had to sing! It was as necessary as breath. Jehovah hath triumphed gloriously!

Their song was instructive. It rehearsed all the facts. On one side was the horse and his rider and Pharaoh’s chariots and his host and his chosen captains. On the other side there was only Jehovah. No Israelite lifted a finger, except for Moses, who lifted up his rod and stretched out his hand over the sea. But Moses was Jesus Christ. That is, Moses at the Red Sea was a type of Christ (I Cor. 10:1–2), so that Moses’ lifting his hand was the same as Jehovah’s lifting his hand. Only Jehovah fought against Egypt, and it was no contest. The horse and his rider hath he thrown into the sea. Jehovah hath triumphed gloriously!

Their song was true. It put the facts of Egypt’s overthrow in their proper spiritual light and meaning. The song expressed the truth that Egypt’s destruction at the Red Sea was a miracle. No ordinary east wind blew all night (Ex. 14:21). That wind was the blast of Jehovah’s nostrils (15:8). The song puts to shame all those who

give a naturalistic, materialistic, scientific explanation of the Red Sea crossing. Such explanations are unbelief. Such explanations dry up and wither the soul. Faith sees Jehovah at the Red Sea. And faith sings! Jehovah hath triumphed gloriously!

Their song was prophetic. It foretold the coming of Jesus Christ as the triumphant, glorious champion of Jehovah. Listen to this surprising verse: “the LORD is a man of war” (Ex. 15:3). Jehovah is a man? How could they sing such a thing? If the Red Sea demonstrated anything, it was that Jehovah is no man, but he is God. Listen to this verse: “Who is like unto thee, O LORD, among the gods?” (v. 11). That is more like it! But Jehovah is a man? Ah, but Moses and Israel sang as prophets. The triune God is no man, but the second person would come in our flesh as a man. The Word was made flesh (John 1:14). And that man, God incarnate, would be the gloriously triumphant captain of our salvation, who descended into the Red Sea of his death and rose again the third day for our salvation. Jehovah hath triumphed gloriously!

And now let us go deep. As deep as Jehovah’s eternal purpose. This song tells the one great truth: all that Jehovah wills and does has this one goal in Christ—to testify that Jehovah hath triumphed gloriously!

On the shore of the Red Sea, Moses and the children of Israel sang. In the afterglow of salvation, they sang. In faith they sang. Of course they sang! Jehovah hath triumphed gloriously!

—AL

FROM THE EDITOR

Welcome one and all to another issue of *Reformed Pavilion*. Volume 2 has been up and running for a week now. This second issue of the second volume comes spinning off the presses as the new life of the earth begins to spring forth in earnest. Our God has once again chosen lovely apparel in which to clothe the flowers of the field. The grass is green and grown, and in some lawns already lies mown. And all the trees through the scent of water bring forth their buds. “O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches” (Ps. 104:24). “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD

will cause righteousness and praise to spring forth before all the nations” (Isa. 61:11).

In this issue you will find the first installment of a series of devotions that the undersigned led at Pavilion Christian School the week of March 25–28. As explained in the article, that week is commonly known as Passion Week, culminating in the crucifixion of Jesus on Friday and his resurrection on Sunday. The school took the opportunity to note a significant event from each day of Jesus’ Passion Week on the corresponding day of our week. An audience member or two kindly suggested that the devotions be prepared for publication, so this week we make a beginning of fulfilling that request. Truly, we are nothing. Truly, God is good.

—AL

THE SCRIVENER

Passion Week: Monday

Introduction

This week we are going to look at some of the specific events of Jesus’ Passion Week. The word *passion* means *suffering*. We refer to Jesus’ last week on earth as his *Passion Week* because of his intense suffering under the curse of God for the sins of his people. Jesus suffered under God’s wrath all his life long, “but especially at the end of His life” (Lord’s Day 15, Q&A 37). Jesus’ Passion Week began on Sunday with his triumphal entry into Jerusalem and concluded on Good Friday with his death on the cross. The last week of Jesus’ life was a very busy week for him. He endured much suffering and did much teaching. He set his face to go to Jerusalem, where he would die on the cross in order to pay for our sins and redeem us.

There were specific events that unfolded on each day of Jesus’ Passion Week. This week in school we are going to open each day—Monday through Thursday—looking at the corresponding days of Jesus’ Passion Week. As we go through the events that unfolded on those days, we shall see that they are more than mere historical notes, more than mere things that happened; rather, all of Jesus’ work during the Passion Week was for the salvation of his church. All of Jesus’ work during the Passion Week is the gospel of our redemption in Christ.

Monday

Today is Monday, but let us set the scene by briefly reviewing what had happened on Sunday of the Passion Week. On Sunday, the first day of

the week, Jesus entered triumphantly into Jerusalem. We call that *Palm Sunday* because the people who witnessed Jesus' riding into Jerusalem on the colt of a donkey laid down palms and their garments for him and cried out, "Hosanna to the Son of David" (Matt. 21:9). On Sunday night Jesus stayed in the town of Bethany, a very short distance from Jerusalem. In fact, Jesus would stay in Bethany all of the nights of the Passion Week because he had friends in Bethany—Mary, Martha, and Lazarus—at whose house he stayed.

Monday morning Jesus left Bethany and made his way to Jerusalem. On the way he saw a fig tree that was full of foliage, which indicated that it should have had fruit upon it. When Jesus went to the fig tree, being hungry, and found no fruit upon it, he cursed that fig tree in order to teach the spiritual truth of the necessity of God's people bearing fruit as the result of their salvation, as well as the evil of hypocrisy.

Then Jesus continued on to the temple, where he drove out the buyers and the sellers. It is that event that we are going to look at today.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city. (Mark 11:15–19)

On Monday morning, after he had left Bethany and after he had cursed the fig tree, Jesus went to the temple. The temple was bustling with people. It was the week of the passover feast, and many people were coming and going.

Can you imagine the scene? Can you imagine visiting the temple that day? If you had been visiting Jerusalem on that Monday, you would have seen the temple that Herod had built, a large, beautiful building standing atop Mount Zion. The temple stood many stories high, so that you could see it from wherever you were in Jerusalem. The large temple building was surrounded by several large courts, into which only certain people were allowed to enter. The first court through which one would pass was the Court of the Gentiles. Everyone was allowed into that court. The next court through which one would pass was the Court of the Women. Gentiles were not allowed to enter that court but only Jewish men and women. The innermost court through which one would pass was the Court of the Men. Only Jewish men were allowed there. Beyond the Court of the Men was the area into which the priests and Levites would enter in order to perform the rites and sacrifices that belonged to the worship of the temple.

The largest of those courts was the outermost court, the Court of the Gentiles. The people and activities of that court would be the first thing that one saw as one entered into the temple grounds. On the Monday of Jesus' Passion Week, the Court of the Gentiles was bustling not only with visitors to the temple but also with many buyers and sellers and money changers, who had set up their stalls and their tables in that outermost court of the temple. There were doves, sheep, goats, and bullocks and all the haggling that went with buying and selling and exchanging, all adding to the din and the bustle of the temple.

The reason that men were selling these animals there at the temple was because the people who came from far away to the temple to worship might find it inconvenient, or in some cases impossible, to care for their animals on the road during their long journey to the temple. Instead, they would come to Jerusalem with money to buy the animals that they needed for sacrifice.

There were also money changers in the Court of the Gentiles. Many of the visitors to the

temple came from far-off lands with strange currencies. Because the buying and selling of animals was transacted in Jewish money, these foreign visitors would stop by the money changers to exchange their foreign currency for the local Jewish currency.

When Jesus and his disciples arrived in the Court of the Gentiles on Monday, they were greeted by the sight of all the money changers at work, by the noise and smell of the animals, and by the haggling of buying and selling. Jesus' response to the awful spectacle was to drive them all out. He went to the money changers—who didn't sit in chairs behind tables like we might today but who sat cross-legged on the floor, maybe on a little mat with a low table in front of them—and flipped their tables over. You can imagine the scene that that would have caused, as all the coins and all the different currencies were flung into the air. Jesus also overturned the seats of those who sold doves, so that the sellers had to flee. After Jesus had overturned the money changers' tables and the seats of those who sold doves, he took control of the Court of the Gentiles and would not permit anyone even to carry a vessel through the court. The scene quickly turned from one of hustle and bustle and noise and din to a quiet scene of solemnity and order and reverence.

Now, why would Jesus drive out the buyers and the sellers? What was so wrong with what they were doing? The sin of the buyers and sellers was not their buying and selling. Their sin was not exchanging money. Their sin was not making animals available for those who came from afar to purchase. All of these things were perfectly permissible under God's law. Their sin was not even usury, that is, charging an exorbitant price for the animals or charging an exorbitant exchange rate. Usury is thievery, but Jesus did not rebuke them for stealing, even though he used the word *thieves*.

Rather, the sin of the buyers and sellers and money changers was twofold. First, they had turned God's house into a house of merchandise. Rather than doing their buying and selling outside in the marketplace, they had brought the

din and cacophony of their business inside the temple. Jesus identified that sin in Mark 11:17. "He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer?" And when Jesus, quoting Isaiah, called the temple "the house of prayer," he identified the temple as the house of worship. All of worship is sometimes called "prayer." God's whole house as the house of worship can be called the house of prayer. Jesus was saying, "This house is where you worship Jehovah. And what you are doing here with your buying and selling and your changing of money is turning this house into a mere common house of merchandise. Stay outside the grounds of the temple. Do your buying and selling out there. But by your coming into the house of God, you have turned it into a house of merchandise."

The sin of turning God's house of prayer into a house of merchandise reveals the evil heart of man. Man's heart by nature is not zealous for Jehovah and his worship. Man by nature is not consumed with the worship of God. Man by nature does not desire, as his heart's chief delight, to dwell with God. Rather, man by nature is consumed with himself and his things. One thing man has desired, and that will he seek after: that he might enrich himself and prosper himself all his days. The zeal of mammon hath eaten man up.

By driving out the buyers and sellers and by permitting no one to carry even a vessel through the court, Jesus devoted the Court of the Gentiles and the whole temple grounds to the worship of Jehovah and forbade the business of the day from being carried on there.

The second sin the buyers and sellers were guilty of was using the things of God as a cloak for their sin. They set up their tables of mammon in God's house as if being in God's house gave them license to serve themselves. Jesus identified this sin when he said, "Ye have made it a den of thieves." A den of thieves is a hideout for robbers. The den of thieves is not the scene of the crime but the place where men flee after they have committed their crime. In the robbers' den

the wicked criminals escape the eye of the law and divide their ill-gotten gains. Jesus said, “You have made the temple a den of thieves, a robbers’ hideout. You imagine that you escape the condemnation of the law by carrying on your disobedience under cover of the temple.”

When Jesus identified the sin this way, he was showing what was at the heart of the buying and selling in the temple, and it was this: the buyers and sellers showed their contempt and reproach for Jehovah. They showed their malice and their hatred of Jehovah. This was Jehovah’s house! The prophets had been very clear: this is the house of worship. This is the house of prayer. This is where you come to hear the word of God from the Levites and the priests, who are to teach you. This is where you come to hear the prophets, like Jeremiah, who in his day stood in the temple and prophesied to the people coming in. This is where you come to see the gospel in the sacrifices and in the shadows and the types of the Old Testament. This is where you come to worship God and hear the word of God. And you have shown contempt for him; you have shown your hatred for him by turning this house of worship not only into a place where you can enrich yourselves but also into a hideout to escape your sin—not to have your sin covered but a place where you can escape the accusation of sin. The people showed contempt for Jehovah, hatred of Jehovah, malice toward Jehovah.

That they showed contempt for Jehovah is evident in Psalm 69, which the disciples had remembered the first time Jesus had cleansed the temple: “I am become a stranger unto my brethren, and an alien unto my mother’s children. For the zeal of thine house hath eaten me up; and the reproaches of them that *reproached thee* are fallen upon me” (vv. 8–9).

This was a particularly heinous sin of the people, then. What they were doing was taking the things of God—his temple, his worship, his covenant, his grace, his justification in the sacrifices and the blood that flowed in that temple—and using those things of God as an excuse for their sin and as a protection against any accusation of their sin. The things of God

never lead to a defense of sin. The things of God’s grace and his house and his worship and his justification and the blood of Christ never lead to a life of sin. Those things always lead to a life of gratitude. But the wickedness of man is such that he takes the things of God and uses them as a cloak for his malice, his hatred of God. He uses them as a license to commit sin. The gospel doesn’t do that; the things of God don’t do that; but the flesh of man does that.

That is what these Jews were guilty of. This sin is condemned in passages such as Jude 4: “There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” The grace of God does not lead to lasciviousness, but there are men who take the doctrine of grace and who use it as license for their life of lasciviousness. That is also I Peter 2:16: “As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.” God has given us liberty through Jesus Christ; but there are men who, according to their flesh, take that liberty and use it as a cloak to cover their malice. Not this: they seek covering in the blood of Christ. But this: they seek to live in their malice and use their liberty as a cloak to deflect any condemnation of their malice.

That was what the men were doing here. They thought the temple was a den of robbers, a hideout for robbers, a den of thieves. They were like those who cried out in Jeremiah 7, “We are delivered to do all these iniquities. That is what salvation gets us: it gets us the right to sin” and who, when they were accused, cried out, “The temple of the LORD, The temple of the LORD, The temple of the LORD, are these” (vv. 4, 10). Jesus came to rebuke that sin.

That is done today when men take all the things of God—the doctrines of grace, the doctrines of justification, the truth of the blood of Christ—and they cloak a life of malice under a pious confession of the truth. These men perhaps even say true things about all those things of God—about justification, about atonement,

about God’s grace, about salvation—but they say those true things only in order to give themselves cover for the pursuit of their own wills. They preach justification while they live a riotous life. They confess God’s sovereignty in salvation while they worship according to their own will and good pleasure. They affirm the goodness of God to his people while they do those things that are contrary to order and decency. Those who take the things of God and make them the cloak of their malice and the license for their lasciviousness are rebuked sternly by the Lord in his overturning the money changers’ tables.

Jesus revealed by this that those who reproached God there in his house were really reproaching Jesus Christ. That is Psalm 69 as well: “the reproaches of them that reproached thee are fallen upon me” (v. 9).

What is the hope for the child of God, then? We have that flesh that would take the holy things of God and turn them into a cloak for our maliciousness. The hope for the child of God is not that the gospel frees us to sin, but the hope for the child of God is that the Lord Jesus Christ never used the things of God as a cloak for malice or as license for lasciviousness. The Lord Jesus Christ entered into the house of God and perfectly worshiped God there. Psalm 69:9 is by Jesus and about Jesus. “The zeal of thine house hath eaten me up.” So zealous was he for

the worship of God in Spirit and in truth that he entered into the temple and overturned the money changers’ tables. So zealous was he that all his life long, the one thing that he sought and desired was to dwell in the house of the Lord all the days of his life, beholding the beauty of the Lord and inquiring in his temple. The one thing he sought was the glory of Jehovah. God’s house is for God, and the Lord would permit not so much as a single vessel carried contrary to the purpose of God’s house. The Lord Jesus Christ perfectly obeyed and by his sacrifice that he was walking toward now in this Passion Week has covered all of the lasciviousness and license and cloak of maliciousness of our flesh. He has covered that sin—and he has covered the totally depraved flesh from which that sin springs—in his blood.

And the result of that glorious gospel of the perfect obedience of Christ, which is counted as ours, and the perfect covering of the blood of Christ is that the church of Jesus Christ desires to worship him. The church desires never to use the house of God and the things of God as a cover for our sin; but rather, we are grateful by the grace of God and by his gospel.

And so Jesus, on that Monday of the Passion Week, saved his church. Jesus worked our salvation by perfectly worshiping and obeying God in God’s house on our behalf.

—AL



Article LIV. The Fallen King and His Kingdom (continued)

Entirely in general we characterized the period of the new dispensation in connection, especially, with Rev. 20:1–10. We must not lose sight of the fact that we are occupied with the discussion of the fallen king and his kingdom, that is, of the development of the man of sin in the kingdom of the world. This development we followed in broad outlines thruout the period of the Old Testament. And for the purpose of following the same development we characterized the period of the new dispensation. And we found that in distinction from the old dispensation, the new is peculiar in this respect, that God's people, in the general and external sense of the word, rule the world. The power over the world abode with heathendom, not with Israel, was controlled by Babylon, never by Jerusalem in the days of the Old Testament; but in the new dispensation this dominion of the world rests with Christendom, while heathendom is practically powerless. Even regardless of the explanation of Rev. 20:1–10 this remains an indubitable fact. It cannot be denied that this distinction is historic. It cannot be contradicted that in the new dispensation the dominion of the world in general rests with Christendom.

This fact, however, must not be misinterpreted. We might easily draw the conclusion that if such is the case and if the people of God, those that call themselves after Christ, are in the new dispensation in control of the world, we are really busy discussing the development of the New Kingdom rather than that of the fallen king. And, of course, the two cannot be separated. They develop side by side, and their development is closely intertwined. The fact that the devil is bound with regard to Gog and Magog so

that the heathen nations, physically so powerful, cannot rise repeatedly against the nations of Christendom, is of great significance also for the development of the kingdom of God in the positive sense. Yet we must be cautious. The fact that Christendom is in control of the world does not imply that the people of God in the true spiritual sense of the word are in control. It does not mean that it is now up to them and that henceforth they can conquer the world by main force, and lead the kingdom by gradual development to its final perfection. We must not expect a gradual development of the kingdom of God, till Christ shall receive His perfected kingdom out of our hands. Such is the view of post-millennialism. It cannot distinguish between the outward show of the Christian world and the true spiritual Body of Christ. It does not understand that there are tares among the wheat, and that these tares will remain tares till the day of our Lord Jesus Christ. And hence, it expects no catastrophe at the close of this dispensation, but a gradual development of the kingdom of God in the world. Gradually the world in all its spheres, ecclesiastical, social and political, nationally and internationally will be Christianized. The descent of the New Jerusalem from heaven and the renewal of all things is a gradual, imperceptibly slow process rather than the result of a sudden catastrophe.

But this is an erroneous conception of things that finds no support in the word of God anywhere. The fact that Christendom in its outward sense is in control of the world, so that our world may be called a Christian world in the broad sense, by no means implies that the true spiritual people of God rule over all things in very fact. Of course, spiritually they do. They are victors in

principle over all things, even over death. Principally they are kings. Principally they judge the world with the sword of the Word. They know all things, and fear nothing. Still more. In Christ Jesus they also rule over all things in actual fact. For He has overcome the world, and holds the book with its seven seals. But it is not true that they will be able to transform the world into a kingdom of God. It is not true that they will be able to actually establish a theocracy in the world, so that the powers of state, church and society will bow before Christ, the King. In a word, it is not true that the spiritual people of God in this world appear as kings and conquerors in actual fact. Their kingship is not acknowledged. On the contrary, they are pictured in Scripture, and they always appear in the history of the world, as martyrs, despised and reviled, persecuted and killed. When they finally enter into the house of many mansions, they are described as the souls that were beheaded for the testimony of Jesus. And, therefore, we must not allow ourselves to be deceived by the beautiful and appealing theory of post-millennialism. For if we do, the inevitable result will be that we will lose ourselves in external forms, that we will sacrifice the spiritual essence of the kingdom of God in order to retain what is nothing but its empty shell.

And, therefore, we must remember that even when we call our world of today a Christian world, this so-called Christian world will ultimately give rise to the man of sin in his boldest form, to antichrist in all his power. And for the development of antichrist it is absolutely necessary that the devil be bound with regard to God and Magog and that all things are placed under the control of Christendom in its outward form. Two considerations will make this plain. First of all the consideration that Antichrist could not possibly develop from heathendom. The power of sin does not reach its culmination among the nations that come in no wise into contact with the kingdom of God, nor even among those nations from whom an occasional convert is gained, but in the midst of Christendom. It is in the Christian world that contact

with the blessings of the kingdom is inevitable. It is in the Christian world that the Christ is daily met with, that He cannot be avoided, that He reveals Himself and preaches of His kingdom to the multitude. It is there and there only, that sin is challenged to most strenuous reaction, it is there that it has the opportunity, yea, is compelled to reveal itself in all its bitter hatred of God and His Anointed. It is in Jerusalem that Christ is condemned and by Jerusalem that He is crucified. And it is in the anti-type of Jerusalem, in baptized Christendom of the new dispensation, that He is trampled under foot and crucified afresh. It is there that we meet with those for whom it becomes impossible to turn to repentance again, "seeing they crucify unto themselves the Son of God afresh and put him to an open shame." Or if you please, Antichrist is principally he that denies that Jesus is the Christ. But this principal and persistent and conscious denial is not met with in heathendom, but among the nations of Christendom. And, therefore, only from among them can he arise.

To this must be added the equally plain fact, that Antichrist could only arise from among nations that are in possession of the world-power. Not from an inferior power, not from the peoples that live on the islands of the sea, but only from the midst of nations that are dominating, that are in control of the world-power can Antichrist arise. For he must have great power. He must establish a great kingdom. He must do wonderful things. He must astound people by his signs and wonders. And all the world must in amazement bow down before this power and worship it. Now if you add these two facts together, in the first place that antichrist must rise from the midst of Christendom, and in the second place, that he must appear from nations that are in control of the world-power, it is plain, that for the development of Antichrist it is necessary that Christendom be in control of the dominion of the world. Hence, thus it is. Socially, politically, industrially, commercially, with respect to science and art, Christendom is supreme in the world. It is Christendom that fights the wars of the world, that decides upon

the peace of the world, that controls the philosophy and education of the world, that is in possession of the resources of the world, that sells the goods of the world. It is Christendom that subjected the powers of the world, that made of steam and electricity its humble servant. It is Christendom that plows the mighty oceans and follows the paths of the birds in the lofty sky. It is Christendom that has done wonderful things and will do things still more astounding. The Christian nations control the world and decide upon its fate.

But it is from these same Christian nations that Antichrist develops and will finally appear in its ultimate power and with most absolute control over all these things.

Neither is it so difficult to understand how this course of development is possible. We must remember that the truth that applied to Israel of the old dispensation is also applicable to the people of God of the New Testament days: they are not all Israel that are called Israel. All Christendom, all that is baptized we may say in general, is called Israel in the new dispensation. It is the church in the widest conceivable sense of the word. But among this Christendom in the widest sense of the word, it is possible to distinguish three groups, a distinction that is based on the word of God. In the first place, there is what may be called the false church, characterized by avowed unbelief. They that belong to this group still are nominally Christian. They do not belong to the heathen world. They call themselves after Christ. They live among the Christian nations. And, for the larger number among them, they are baptized in the name of the Triune God. But they openly deny Christ in word and deed.

They take pride in emphasizing that they do not believe in the principal truths of Christianity. They do not even reveal themselves as Christians, though they bear the name. In the second place, there is what may be designated “the show church.” It consists of those that are not only Christian in name, but also outwardly adhere to the confession of the church. In every way they seem to be Christians, but in very fact they are not. They lack the power of regeneration and they possess not the faith. They are the hypocrites. The tares among the wheat. Children of the devil that cannot be separated from the children of light in this dispensation, for the simple reason that it is not given to a human being to judge the heart. And finally, there are the true spiritual people of God, they that have been regenerated by the Spirit of God and brought to the faith in Christ Jesus, the true children of the kingdom.

It is because of this state of affairs, that from the midst of present day Christendom Antichrist is bound to appear. For to speak in general terms, under the influence of many historical factors the false church is continually supplied from the show church. Hypocrites can maintain their position only under certain conditions, and when the proper circumstances arise, they will be forced to reveal their true character and cast their lot with those that deny that Jesus is the Christ. And thus the ultimate result will be that the three groups, existing for the present, will merge into two, and the line will be drawn between those that are of Christ and those that oppose Him.

—Holland, Mich.

