



# REFORMED

— P A V I L I O N —

VOLUME 2 ISSUE 5

MAY 11, 2024

*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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— PAVILION —

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Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. The LORD shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

—Exodus 15:13–19

### Unto Thy Holy Habitation

**T**he children of Israel continue their song of triumph on the shores of the Red Sea. Their voices swelling like the crashing waves that so recently drowned the Egyptians, the children of Israel now come to the climax and conclusion of their song. Let us hearken to their chorus, for we shall hear the wonderful purpose for which God led them through the sea.

Listen: “Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation” (Ex. 15:13).

Do you hear it? The children of Israel are singing of their destination. Egypt is behind them; their home is ahead. God has broken them out of their house of bondage; now he leads them onward to their habitation. On the shores of the Red Sea, the children of Israel can see by faith all the way to Canaan. Let us look with them by faith, for we shall behold the wonderful home which God has prepared for his children.

Look: “thy holy habitation” (Ex. 15:13). “Palestina” (v. 14). “Canaan” (v. 15). “The mountain of thine inheritance” (v. 17). “The place, O LORD,

which thou hast made for thee to dwell in” (v. 17). “The Sanctuary, O Lord, which thy hands have established” (v. 17).

Do you see it? The home to which God brings his people is his own home. It is God’s habitation, God’s mountain, God’s place, God’s dwelling, God’s sanctuary. It is Canaan; it is Palestine—which, though earthly, was heavenly; for it was an emblem of the “better country, that is, an heavenly” (Heb. 11:16).

It was for the purpose of bringing his people to their destination in Canaan that God redeemed them from the land of Egypt. What mercy! What infinite grace! God brings his children out of their death that he might bring them into his life. The house of bondage gives way to the habitation of God. Redemption results in rest.

And all nations shall hear and tremble. For if mighty Egypt fell before lowly Israel because of the greatness of God’s arm, then so also shall fall the dukes of Edom and the mighty men of Moab and the inhabitants of Palestina and Canaan. They hear, and they tremble!

So it is for you, lowly church in the world. All your enemies who seek to despoil you of your

inheritance shall fall. By the greatness of God's arm "they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased" (Ex. 15:16).

And what shall be the church's song unto Jehovah? Why, the song that he himself has given her: "The LORD shall reign for ever and ever" (Ex. 15:18; see also Ps. 10:16; 146:10).

Behold the mercy of God to bring his beloved people to himself through the Red Sea of his Son. And behold the grace of God to separate them from their foe forever. "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea" (Ex. 15:19).

—AL

## THE SCRIVENER

### Passion Week: Thursday

**T**hursday of our Lord's Passion Week was another busy day.<sup>1</sup> Jesus had spent Wednesday night in Bethany, again at the home of Mary, Martha, and Lazarus; and Wednesday night would be the last night that our Lord slept while he was upon the earth. All day Thursday he was busy; all Thursday night into Friday morning he would be going through his arrest and the illegal trials before the Jews and Pontius Pilate; on Friday at 9:00 a.m. he would be crucified.

Jesus' main work on Thursday was teaching and preaching. The Lord did not have confrontations with the scribes or the Sanhedrin on this day the way he did on Tuesday; those confrontations would happen in the overnight hours of Thursday to Friday; but the Lord spent the entire day Thursday with his disciples, teaching them and praying to God in front of them so that they could hear and record what he was praying. It was a busy day of teaching and prayer.

Thursday of Jesus' Passion Week is an especially touching day for Remnant Reformed Church because there are passages from that day that have been central to our life as a church. For example, Jesus spoke the words of John 14:6 on Thursday of his Passion Week: "I am the way,

the truth, and the life: no man cometh unto the Father, but by me." That verse was central to our being cast out of and leaving the Protestant Reformed Churches. John 14:6 was the text that then Rev. David Overway preached on, which sermon Elder Neil Meyer protested and for which protest Elder Meyer was falsely labeled as an antinomian and put under discipline for three years in Hope Protestant Reformed Church. That text, perhaps more than any other, stood at the center of the whole controversy in the years leading up to our deliverance from the Protestant Reformed Churches. Jesus spoke that text on Thursday.

Then, when we were cast out of and left the Reformed Protestant Churches, the issue was worshiping God as he requires in his word by singing psalms in the public worship services. One reason we know we are to sing psalms is that Jesus sang psalms while he was upon the earth. And it was on Thursday that Jesus celebrated the last passover with his disciples and instituted the Lord's supper, at the conclusion of which they sang what the King James Version translates as "an hymn" (Matt. 26:30). But the word *hymn* there means Psalms 113–118, the great Hallel hymn. And you know by now that

<sup>1</sup> This article continues the narrative of Jesus' Passion Week, originally delivered as devotional meditations at Pavilion Christian School.

*hallel* means *praise ye*. Hallel-u-jah: praise ye the Lord. Jesus sang the great Hallel hymn, Psalms 113–118, so that by his example, which example is determinative for us, Jesus sang psalms in the worship of the church when he instituted New Testament worship.

So Thursday is a very important day for Remnant Reformed Church.

Jesus' work on Thursday can be divided into four main sections. The first section was the preparation for the passover feast. Jesus and his disciples left Bethany and went to Jerusalem; and as they were walking to Jerusalem, Jesus sent Peter and John ahead in order to prepare the upper room for the passover feast. The disciples asked Jesus, "Where wilt thou that we prepare?" and Jesus said, "When ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready" (Luke 22:9–12). That happened exactly as Jesus had said. The man led them to his house, and there was an upper room fully furnished: the tables were set out; the couches were laid out (they didn't eat on chairs like we sit on today; they reclined on couches around low-lying tables); all things were ready for the Lord to celebrate the last passover with his disciples.

The second main section of Jesus' work on Thursday was the events of the upper room. When Jesus and the disciples came into the upper room, Jesus washed the disciples' feet and then celebrated the last passover with them. The passover feast had started hundreds of years earlier, when God had delivered his people from Egypt. This was the last passover feast because all of those feasts had pointed to Jesus' death on the cross and the shedding of his blood. Now Jesus was going to finish that feast by fulfilling the meaning of it. He *is* the passover. He *is* the Lamb of God, whose blood takes away the sins of the world of his elect people.

So Jesus and his disciples had the last passover, and then Jesus instituted the Lord's supper. The New Testament worship of the church would no longer include all the Old Testament feasts and sacrifices. Those were now finished. Jesus instituted the Lord's supper. He took bread; he brake it; and when he had given thanks, he said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Cor. 11:24). And when supper was finished, he took wine and blessed the cup and said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:27–28). When he had given that cup of wine, they sang Psalms 113–118 and then left the upper room.

Also in the upper room Jesus dismissed Judas Iscariot. Judas was still looking for an opportune moment to deliver Jesus privately, and the Sanhedrin was in no hurry to make a public spectacle of a man whom the people took for a prophet. But it was the Lord's time, so he dismissed Judas Iscariot after supper was finished.

The third section of Thursday of the Passion Week was Jesus' final discourse, recorded in John 14–17. In that discourse Jesus taught his disciples and prayed to God in their presence. That discourse began while they were still in the upper room after supper was finished, and halfway through the discourse Jesus and his disciples left the upper room and talked as they walked to the Garden of Gethsemane.

One theme of Jesus' final discourse was that he would be going away from his disciples (John 14), and that troubled the disciples immensely. In order to comfort them, Jesus promised that he would take his disciples to his Father's house. And that is when Jesus spoke the beautiful words of John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In that final discourse Jesus also promised the Holy Spirit and in that promise of the Holy Spirit taught his disciples that he would abide with them forever.

Jesus finished his final discourse with his high priestly prayer, recorded in John 17. It is a

portion of that prayer that we are going to look at presently.

Then, finally, the fourth main division of Thursday of his Passion Week was Jesus' praying in Gethsemane. Jesus and his disciples, during the last part of Jesus' discourse, had arrived at the Garden of Gethsemane. That garden was a beautiful area, with trees and shrubs, where people could rest. Jesus and his disciples went into that garden, and Jesus told his disciples to watch and pray while he went further into the garden and prayed. But after a long Thursday, the disciples were very tired, and so they started to fall asleep. Jesus ended his Thursday of the Passion Week by praying to God in the Garden of Gethsemane his agonized and yet perfectly obedient prayer, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

But let us return to Jesus' high priestly prayer, focusing on John 17:24. Let's take note of what is happening in John 17. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (v. 1). Jesus now, in this prayer, knows that the hour of his death is upon him; and he prays as a high priest to Jehovah regarding this death and God's purpose, which is being worked out now in this death. Sometimes we call this chapter Jesus' *sacerdotal prayer*, which just means Jesus' *high priestly prayer*.

As Jesus goes through this prayer, he is constantly praying for his people. He returns to them again and again, which means that as the Lord Jesus Christ was finishing his earthly life and about to go to the cross, he had the salvation of his people before him. His church was upon his mind and the glory of God that the salvation of his church would reveal. This is Jesus' concern; these are his thoughts as he finishes his life and goes to the cross.

Let's read verse 24, which is toward the end of the prayer, where Jesus expresses his will for his people.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

In this prayer Jesus expresses his will for you, his will for his elect people. The Father had given Jesus his people to be his own from all eternity in the decree of election. At the end of his life, Jesus stands on the doctrine of election and prays that that will of God in our election be brought to pass and unfolded. We were given to Christ from all eternity because when God chose us to be his people, he chose us in Christ. That means that Jesus Christ is the elect—he is the first elect—and he is the head of all the elect, and all of the elect people of God are chosen to be the people of God in Jesus Christ. And God did that from all eternity. You can go back as far as you want, and you will never find a time when God had not chosen his people. From all eternity he chose us *in Christ*.

And now Christ prays that his will is that the people whom God gave to him may be with him where he is. When Jesus says, "This is my will," he is not saying, "This is my wish; this is something that I really, really hope will happen; but I'm not sure if it could happen." Jesus is not expressing some ineffectual desire of his heart, but he is expressing his absolutely sovereign will. Whatever Jesus wills as the mediator comes to pass. For Jesus here is expressing the will of God himself for his people.

That means that the church can rest in that will. Jesus never did anything except what God eternally willed. Even in the garden, when Jesus prayed, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt," Jesus did the will of God, prayed that will of God, stuck to that will of God. When Jesus here in our text expresses his will, which reflects the will of God, the church can rest in it that it sovereignly, inevitably, surely shall come to pass.

And what is it that Jesus wills? He wills that his people, whom God has given to him, be with him. If there were two words that you would

want to pick out as the most important words of the text, it could be those two words “with me.” With me. That is the heart of Jesus’ prayer: I will that my people be *with me*. Those are two little words, but those words contain an infinite depth, an infinite height, and an infinite breadth of the love of Jehovah God. Jesus’ will is not that he be alone. Jesus’ will is not that he be spared from us. Jesus’ will is not that he be without us or that we be without him. Jesus’ will is that we be with him.

Can you imagine how comforting it would have been for the disciples to hear this prayer, “I will that they be with me”? Jesus at the beginning of this discourse, in John 14, had told the disciples that he was going away from them. That was a shock to them. Even though Jesus had told them that other times through the years, they didn’t understand it; so now it was a shock to them. And Jesus said, “Whither I go, thou canst not follow me now” (John 13:36). The disciples couldn’t go with him. It wasn’t like when they left Bethany and went to Jerusalem, and they followed Jesus to Jerusalem; and then they followed Jesus from Jerusalem to the Garden of Gethsemane. Jesus was saying that they could not follow him now because he was going to die. And the disciples were troubled. They were discouraged. They were upset. And Jesus had to comfort them, which is what this discourse was. “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:1–3).

Now, at the end of this discourse, Jesus prays in the hearing of his disciples, “Father, I will that they...be with me.” And that prayer was not only for those few disciples but for all of God’s elect people, whom he gave to Jesus. And Jesus is not only speaking about our whole lives of being with him by his word and Spirit in his covenant love, but he is speaking especially of that time when our earthly lives are finished and God gathers us from this earth and takes our souls to heaven,

and then we are with Jesus Christ forever and ever. “Father, I will that they also, whom thou hast given me, be *with me* where I am.”

Why is it so blessed to be with Christ? Because of the purpose of being with Christ, which Jesus teaches here: “that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” That purpose is so rich, so overwhelming, that on this earth we only ever catch a glimpse of how good that is. We can only understand a little bit of the depths of it. For all eternity we will wonder and marvel at it. This is the purpose of being with Jesus: that we may behold his glory. And Jesus here is not making an empty boast, saying something like, “I want them all to see how great I am.” Certainly we will see how great Jesus is. But Jesus here is speaking of something for our benefit. Beholding Christ’s glory is for our benefit. Let us see how this is.

The glory of Jesus is the shining light that radiates from him. God is surrounded in that light, and Jesus shines with that light. That is what glory is: it is a brightness, a shining. That glory, that shining of Jesus Christ, is all that he is, all his perfections. Those perfections of Jesus blaze out from him; they shine out from him, so that when you see his glory, you are seeing his perfections. What perfections? First, his love—that is his glory. When you see the glory of Christ, you are seeing his love for his church, love that is inexpressible; love that is infinite; love that loved his own even to the death of the cross; love for those who are not lovely; love for those who are unlovable, wicked, filthy, corrupt, stinking, dead rebels. The love of Jesus Christ for his unworthy people blazes forth from him, so that seeing his glory, you see his love. The Holy Spirit tells us of that love in John 13. “Having loved his own which were in the world, he loved them unto the end” (v. 1). And that was Jesus’ setting his face to the cross in love for his elect people.

What else is Jesus’ glory? It is his perfect purity and righteousness, his perfect measuring up to Jehovah God and to the law of God. Christ measures up to God. And that blazes forth from

him. That righteousness shines as his glory. And that is the righteousness of which God has said, “I give that righteousness to my people. I count it as their own so that they measure up to me with the righteousness of Christ.” When you see the glory of Christ’s righteousness, you see that gift that he has given to you. And you can go right down the line through all of the perfections of Jesus Christ; those are his glory, so that when you see his glory, behold it forever and ever and ever, you are seeing all that he has done and all that he is for you and for your salvation.

Jesus says something more about that glory. He says that God gave it to him from before the foundation of the world, “for thou lovedst me before the foundation of the world.” The glory that blazes from Jesus Christ is simply the glory of Jehovah God, who loves Christ and loves his people in Christ. When you see Christ in his glory, you are seeing God’s love for Christ, which is also God’s love for the body, for the members of the body, for the church, for the elect of Christ.

Christ here, as he prays regarding his will, is praying for the greatest blessedness and happiness of his people.

And the Lord Jesus Christ prays this with his face set toward the cross. He wouldn’t go back to Bethany, but he would go forward to the cross. Now he finishes the salvation of his people by going into the Garden of Gethsemane, praying, being arrested, being brought to trial, being condemned innocently, being crucified, and dying for the salvation of his people. There you see, in that cross that is coming on Friday, the love of God and the glory of the Lord Jesus Christ, which is the glory you will see forever and ever when you are with him in heaven.

This is wonderful hope for the child of God. This is the great comfort of the saints, that it is the Lord’s will that we be with him where he is to see his glory. For God loved him from before the foundation of the world.

—AL



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**Article LVII. The New King and His Kingdom (continued)**

**T**hat the doctrine of the Holy Trinity is extremely significant, is most fundamental of the entire Christian faith, is indispensable to the life and well-being of the church, becomes evident to anyone that peruses the pages of church history from the point of view of doctrinal development.

The dogma of the Trinity was the first to force itself upon the attention of the church. It was the first to cause a long and bitter controversy in the church. It was the first to be rather definitely formulated and officially accepted by the church.

We all understand, of course, that no dogma as such is given in Scripture. Scripture is no system of dogmatics. It does not present the truth in its entirety as a system, logically arranged and connected. To do this was left to the church, was the task especially of the Western mind. There are no ready-made dogmas in Scripture. The Word of God presents the truth not in dogmatic form, but as it was gradually revealed throughout the history of the kingdom of God in the world, and as it finds its unity in Christ. It is, therefore, the basis of all doctrine, of the entire system of dogmatics. The latter is the truth of Scripture as it was reflected in, assimilated by the mind of the church and logically arranged and expressed in systematic unity. This general truth also applies to the specific doctrine of the Holy Trinity. The truth of the Trinity was, indeed, plainly taught in the Scriptures. Faith in a Triune God was not something that appeared a few centuries after the first establishment of the church. By no means. Even though it is true that this truth did not receive definite form and official expression till in the early part of the fourth century A.D., the

fact remains that the church had always believed in a Triune God. This could not be different. In the first place, as has been remarked already, Scripture plainly revealed this truth. The whole New Testament especially presupposes faith in a Triune God. In the gospels, the epistles of Paul and John the doctrine is not intentionally developed, but all the while it is simply presupposed that the God of His people is a Triune God. In the name of that Triune God, Father, Son and Holy Ghost, moreover, the church was baptized. And last but not least, the very experience, the conscious life of the church forced her to believe that the God of her salvation was a Triune God. It was of the Father, thru the Son and in the Spirit that she was saved. Nothing else than the belief in a Triune God could possibly satisfy the mind of the church, for the simple reason that nothing else could harmonize with her own experience of the God of her salvation. And, therefore, faith in the Triune God was prior to the formulation of any dogma present in the heart of the church. But the fact remains that it was not till three centuries later that she came to a comprehensive, well-defined and officially accepted statement concerning the truth of the Holy Trinity. Gradually the church gave herself account of the implications of this truth. Gradually she was forced to collect the Scriptural material that might throw light upon this mystery, to assimilate that material, to define the relation between the persons and the Being of God and between the three Persons mutually, till she had expressed in a definite formula that God is one in Being, three in Persons and that these Persons are co-essential yet distinct in personal attributes. And the attempt to reach a definite expression of

this most important truth constitutes the very first doctrinal controversy in the history of the church. Naturally. The doctrine of God, especially the dogma of the Trinity, is fundamental. It controls the entire domain of Christian truth. Before anything else could be developed and definitely expressed, the doctrine of the Holy Trinity must needs be established.

Different factors must be taken into account to understand how this doctrine gradually developed in the mind of the church and reached its definite formulation. Also a dogma is the result of historic development. It is not thus that a few philosophically inclined minds, giants of thought, sat down to produce a system of dogmatics which they simply delivered to and imposed upon the church. But it is much rather thus, that in the course of her history the church was both impelled from within and forced from without to give herself account of the truth of Scripture and to express that truth in her own language. In the first place there was the impulse of the logical mind to assimilate and systematize the truth. This impulse is not the peculiar characteristic of a few great thinkers but is general. It was characteristic of the mind of the church as a whole. Our mind cannot be satisfied with mere aphoristic statements of the truth, but is so construed that it feels the need of systematizing the various truths into one great whole so that every separate doctrine may be seen in its true and logical significance and relation to the whole. This need of logical assimilation was felt first of all with regard to the doctrine of the Holy Trinity. But although this impulse is characteristic of the consciousness of the church in general, it must be added that it became revealed most clearly in the great minds God in His providence gave to the church. Not men that belittled the significance of doctrine, not men that are inclined to feel forevermore as if we are getting too much of the truth have been a blessing to the church in the past. But the great minds, the giants of thought, who made it their life's task to meditate upon the law of God, who could not rest till they had fully appropriated the truth of revelation, — these were the pillars of God's church in the past.

Men that would suffer want and deprivation, that allowed themselves to be exiled, driven from one country to another, that would lay down their lives, rather than deny the truth, such were the men that have laid the foundation for the truth as it has been delivered to us. Also for the development of the doctrine of the Holy Trinity God provided the church with men that could develop and defend the truth, that could guide her and protect her in the midst of raving wolves. These men were especially Tertullian, Athanasius, the great Basil of the two great Gregories, and last but not least, that wonderful Christian thinker St. Augustine. It was, therefore, first of all this natural impulse of the church to assimilate logically the truth, as it came to clearest manifestation in the minds of these great men, that also the truth of the Holy Trinity was gradually developed and expressed.

In the second place the church was forced without to develop the truth more definitely and to give herself account of its implications by reason of heresies that arose within the bosom of the church. Also this is easily understood. The more the truth is opposed, the more the church is compelled to make study of the truth in order that she may be able to defend herself against opponents. Heretics serve a purpose in the history of the church. God employs them to put the church on her guard, to call her attention to different parts of the truth. Thus it was practically in regard to every dogma that was developed. And thus it was also in regard to the doctrine of the Holy Trinity. The church found opposition. There were those who denied the Trinity in very fact. First of all there arose the Monarchianists, whose chief representative and spokesman became Sabellius. He denied the difference between the three persons of the Trinity. God to him was One. Father, Son and Holy Ghost were not three distinct Persons in the Divine Being, for then you could not escape the danger of arriving at polytheism. To say that Father, Son and Holy Ghost were three distinct persons was to him the same as saying that there were three Gods. And, therefore, he claimed that they were simply three different modes of manifestation of the one God.

Even as the sun is one, yet radiates light and heat, so God is One, yet reveals Himself successively as Father, Son and Holy Ghost. Over against this heresy the church was soon called to maintain the distinctive personal attributes of Father, Son and Holy Ghost. The “threeness” in God had to be maintained and made evident. The relation between the Persons and the Being of God became the object of contemplation as well as the relation between the Three Persons as such.

On the other hand there arose, as extreme reaction against Sabellius and his followers, the heresy of Arius. Arius denied the divinity of Christ and, therefore, the essential equality of the three persons of the Trinity. The Son according to him is not co-substantial with the Father, is not the eternally generated, only begotten Son of God, but is the Father’s first creature. He is indeed the greatest creature, Lord of all, yet He is creature and, therefore, not divine. Arianism, therefore, was exactly the opposite from Sabellianism. The latter denied the threeness of the One God, the former the oneness of the Three Persons. Over against Sabellius the church had to defend the distinctive personal attributes of Father, Son and Holy Spirit. Over against Arius the co-substantial unity, the divine equality of the Three. The Arian controversy terminated first of all in the Council of Nicea, that condemned Arianism and maintained the essential equality of the Father and the Son. But even this did not finish the battle. A long and bitter struggle still followed. And it was not till the Council of Constantinople in 381 A.D. that the long battle was decided and the equality of the Father and the Son not only, but also that of the Holy Spirit was officially adopted as the truth.

Neither can we afford to abandon the attitude of watchfulness in regard to this doctrine in modern times. The old heresies of Monarchianism and Arianism are revived in different

forms today, especially in the form of Deism and Pantheism. According to the former, God is not immanent in the world, but only transcendent above it. He has no communion with the world, does not dwell with us, is a stranger to His own creation. And the world develops according to the laws God originally laid down for it, without the providence and intervention of God. God is separated from His world, a view which must necessarily result if we do not hold fast to the threeness of Father, Son and Holy Ghost within the Divine Being. It is thru the Son and in the Spirit that the communion between God and the creature is established. Deny the Son and the Spirit, deny the Trinity, and you will naturally separate God and the creature. Or, if you do not turn in the direction of the Deist, you will surrender yourselves to the power and the charm of Pantheism. Especially Pantheism, as it was revived in modern form first of all by Spinoza and further developed especially by German philosophers, still has a strong influence upon modern thought. According to it, God and the world are one. There is no God above the world, only immanent in the world does He exist. The world is God’s manifestation, His Son, His Body. God is the Absolute Idea, without self-consciousness but gradually reaching consciousness thru the development of the world, coming to self-consciousness in man. Man, therefore, is the highest manifestation of God, God Himself, and it is the great merit of Christ that He revealed to us this divinity of Self. Modern humanism is a form of this pantheistic philosophy. It leads to a denial of a personal God, of the difference between good and evil, of miracles, of the Incarnation, of the Covenant, of atonement and resurrection, of eternal life. For all these great truths presuppose the truth that God is One in Being and Three in Persons, presuppose the doctrine of the Trinity.

—Holland, Mich.

