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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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Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

—Exodus 17:8–16

The Church Militant

Then came Amalek and fought with Israel in Rephidim.

Israel must have seemed like easy prey for Amalek. Israel was a nation of slaves, untrained in war. She was born among the fleshpots of Egypt and still unused to the harsh wilderness. Though there were six hundred thousand footmen in Israel (Num. 11:21), there were also many women and children, making it impossible to defend the whole camp. Amalek, though, was fierce and strong. It was an ancient nation (24:20) that dwelt with other war tribes in Canaan (13:29). Israel would be no match!

Amalek's plan was simple. The Amalekites would lie in wait for the Israelites in the wilderness and ambush them (I Sam. 15:2). At Rephidim the Amalekites attacked those in Israel who lagged behind, those who were feeble, those who were weary and faint in the wilderness (Deut. 25:17–18). It would be a massacre!

Why did Amalek do it? For the wealth of the Egyptians that Israel had carried out of Egypt? As a preemptive strike against the nation that meant to displace them in Canaan? Perhaps, but there was one reason above all: Amalek feared

not Jehovah (Deut. 25:18). Amalek revealed itself to be the inveterate enemy of Jehovah. As the enemy of Jehovah, Amalek hated Jehovah's people.

Israel learned a truth about herself at Rephidim: she was the church militant. She would always have foes who feared not Jehovah and so would come to fight her. In every generation there would be an Amalek to fight. "The LORD hath sworn that the LORD will have war with Amalek from generation to generation" (Ex. 17:16). Always the church militant would be called to arms. "Then came Amalek, and fought with Israel" (v. 8). Then said Moses, "Go out, fight with Amalek" (v. 9).

So it is for the church of Jesus Christ. She is the church militant, constantly attacked and constantly called to arms. The enemies are a host. Then came the devil and fought with Israel. Then came the world and fought with Israel. Then came our flesh and fought with Israel. Then came the lie and fought with Israel. Then came love of the world and fought with Israel. Then came battle-weariness and fought with Israel. The church must make no peace with the devil or the world or the lie or her own flesh. She is the church

militant! She is called to arms. Church: Go out, fight with Amalek.

Israel learned another truth about herself at Rephidim: her victory is of Jehovah alone. Amalek's plan was good! Israel would have been massacred, except Jehovah fought for her. Jehovah showed that it was his victory by the rod of God (Ex. 17:9). When the rod of God was lowered, Amalek prevailed. When the rod of

God was raised, Israel prevailed. So it is for the church of Jesus Christ. Our victory over every enemy is from Jehovah alone, through that other Joshua, the captain of our salvation (Heb. 2:10). With Moses and the children of Israel, let us confess that our salvation from our enemies is of the Lord: *Jehovah-nissi*, that is, *Jehovah my banner!*

—AL

HERMAN HOEKSEMA'S *BANNER* ARTICLES

The Banner

March 18, 1920

(pp. 167–68)

Our Doctrine by Rev. H. Hoeksema

Article LXVIII. The New King and His Kingdom (continued)

The question we are discussing is that of “filioque,” does the Spirit proceed not only from the Father but also from the Son?

We admitted that there is no direct statement in Scripture to prove that the answer to the above question must be affirmative. In regard to the Father Scripture states that the Spirit proceedeth from Him; in regard to the Son we find no such statement.

We added, however, that this mere fact, this lack of a direct statement concerning the relation between the Son and the Spirit does not necessarily settle the question. That the Spirit proceeds also from the Son may very well be the tacit assumption in many passages of Scripture. And we found that this is, indeed, the case.

To show this we proceeded from the safe principle, that the work of each of the three Persons of the Holy Trinity outside of the divine Being is a reflection of the relation between the same Persons within the divine Family; and that, therefore, it is safe to conclude from the former to the latter. If it should appear, for instance, that in the work of salvation the Spirit proceeds from the Son as well as from the

Father, it would be safe to infer that this is so only because the Spirit also proceeds from the Son within the trinitarian covenant.

In part we showed that this is actually the case. The Spirit is sent by the Father, but also by the Son. This became plain thru a comparison of different passages from Scripture. And, therefore, we drew the conclusion that the Holy Spirit as Third Person of the Trinity proceeds from the Son as well as from the Father.

Neither is this the strongest evidence in favor of the view of the Western Church. There are other passages that convince us more conclusively that the Spirit proceeds from both Father and Son. Some of these we will now quote.

Let me call your attention first of all to John 14:16–20. There the Lord says to His disciples: “And I will pray the Father and he shall give you another Comforter, that he may abide with you forever. Even the spirit of truth, whom the world cannot receive, for it beholdeth him not, neither knoweth him; ye know him, for he abideth with you and shall be in you. I will not leave you desolate: I come unto you. Yet a little while and the world beholdeth me no more; but ye behold me:

because I live ye shall live also. In that day ye shall know that I am in my Father and my Father in me, and ye in me and I in you.” It is, of course, not our purpose to present an exhaustive exegesis of these beautiful words. We will just call your attention to some of the leading thoughts expressed. First of all, it is plain that Jesus is here speaking to His disciples concerning the pouring out of the Holy Spirit which will take place in the near future. The Lord is about to depart to the house of many mansions. He will return to His Father. And though the disciples do not clearly realize what exactly is about to take place, yet they have understood this one thing, that their beloved Master will soon be with them no more. And therefore, the Lord speaks to them words of comfort. In the passage quoted He assures them that another Comforter will come, the Spirit of truth. That Spirit the world cannot receive since it is subjectively unqualified for its reception. In the world there is no receptivity. The world neither beholdeth nor knoweth the Spirit. But the disciples shall receive Him. He shall abide with them and be in them. In the second place, it is evident that in that Spirit there is a return of the Lord to His disciples. In the immediate connection in which Jesus speaks of the coming of the Spirit of truth He says: “I will not leave you desolate, I will come to you. Yet a little while and the world beholdeth me no more, but ye behold me.” The meaning is clear. Jesus does not speak here of His return in the body, but of His coming again to His disciples in that Spirit of truth. This is plain from the context. Jesus had just spoken of that Spirit and His coming to them. This is plain too from the fact that this return of Jesus will be realized in a little while. And finally, this is raised beyond a doubt by the saying that the world shall in that day not see Jesus. Hence, and this we must emphasize in this connection, in the Spirit of truth Jesus returns to His disciples. And lastly, the text explains that thru this coming of the Spirit of truth, the disciples shall know that the Son is in the Father and the Father in the Son, and they in Him and He in them. We find, therefore, that in the work of salvation the Son comes to His people in the

Spirit. A fact from which we conclude once more, that in the intertrinitarian life the Spirit also proceeds from the Son. And further we find, that in that Spirit the disciples shall know not only that they are in Christ and He in them, but also that the Father is in the Son and the Son in the Father. An expression which at least points to the fact that the Spirit proceeds from both the Father and the Son.

Another passage that points in the same direction is John 16:13–15. There we read: “Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak of himself; but what things soever he shall hear, these shall he speak, and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I that he taketh of mine and shall declare it unto you.” Here again we have a reference to the same relation between the Son and the Spirit. The Spirit is the Spirit of truth. Not because He is the truth. This is rather to be said of the Son. Christ calls Himself the truth. He is God revealed, and therefore, in the most absolute sense the truth. But the Spirit is the Spirit of truth because of that truth he bears witness. He never speaks of himself. Neither does he witness directly of the Father. On the contrary, he takes all things out of the Son. Of that Son he bears witness. That Son he glorifies. From that Son he hears what things soever he speaks. As we have said before, this would seem strange, indeed, if the Spirit proceeded from the Father only. It would then seem inexplicable that the Spirit should not bear direct testimony of the Father without taking all things out of the Son. Yet thus it is presented in the text. The Spirit speaks nothing from himself. There is no testimony of the Spirit apart from the Son. But while the Spirit bears testimony of the Son he also witnesses of the Father, for whatsoever things the Father hath are also the Son’s. If, therefore, the Spirit speaks of the things he has from the Son, he at the same time bears witness of the Father. But once more we say, if this is the case in the economy of salvation, if the Spirit of truth in the work

of salvation proceeds from and bears witness of the Son, we may safely conclude that it is no different in the intertrinitarian life of God. The Spirit proceeds not only from the Father but also from the Son. Also within the divine Family the Spirit bears witness and glorifies the Son. To speak very concretely: in the Spirit, proceeding from both the Father and the Son, the latter meet. The Spirit searches the depths of God as the Spirit of truth in the Son. He takes all things out of the Son. And he bears witness of the Truth in the most absolute sense of the word, to the Father. Or if you please, the Father objectifies Himself in the Son, but returns unto Himself in the Holy Spirit. Or still differently, the Father reveals Himself in the Son, but knows Himself in the Spirit. Just as, according to the words of the passage quoted, the Spirit witnesses of the Son to the disciples in whom He dwells, so within the Holy Trinity He proceeds as the Spirit of Truth from the Son, and of that Son bears witness to the Father. And again, just as in the Spirit glorifying the Son in the hearts of the disciples, the latter know the Father in that Son, so within the Holy Trinity, the Father knows Himself thru the Son in that testimony of the Spirit.

With regard to the coming of both the Father and the Son to the disciples in the Spirit we have very clear expressions in John 14:23. There we read: "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." We must remember, that this passage is an answer to the question of Judas (not Iscariot) why it is that Jesus will manifest Himself to them and not unto the world. And again, this question was raised in connection with the discourse of Jesus in which He made plain to His disciples that He would come to them again in the Spirit and manifest Himself to them. In the text, therefore, Jesus speaks of a coming in the Spirit, of a making abode with His people in that same Comforter He had promised to send them. And, therefore, we

have in the text this beautiful truth, that in the indwelling Spirit both the Father and the Son make their abode with the people of God. Not only the Son, but the Father and the Son come to dwell with the people of God in the Spirit. And again we say: since in the work of salvation the Spirit is presented as proceeding from both the Father and the Son, the same may be said with regard to the relation of that Spirit to the First and Second Persons within the Divine Being.

We will quote no more. Sufficient was said to prove the assertion that, although there is no direct expression in Scripture concerning the procession of the Spirit also from the Son, yet this truth is the tacit assumption, the silent pre-supposition in the Word of God, especially in the gospel according to St. John.

Let us now briefly summarize what we discussed in regard to the Triune God. We found that this confession emphasizes first of all that there is one God. There is one divine Nature and Being. There is one divine Mind and one divine Will. In this one divine Nature, however, there subsist three Persons, each one of Whom possesses and bears the whole divine Nature, but each according to His personal relation in the Trinity. In general the relation between the three Persons we characterized as a covenant relation of highest Friendship. In particular the relation between the Father and the Son is such that the Father from eternity to eternity generates the Son and the Son is eternally generated by the Father. This implies according to Scripture, that the Father objectifies Himself in the Son, and the Son is the image of the Father, the Father is God-revealing, the Son is God-revealed. And the connection between the Two is found to be in the Spirit, who proceeds from the Father and from the Son and in whom they meet. Thus the Father knows and loves Himself in the Spirit thru the Son; the Son knows and loves the Father in the Spirit thru Himself; the Spirit knows and loves the Father thru the Son in Himself.

—Grand Rapids, Mich.