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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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MEDITATION

And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him...Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

—Exodus 24:1–2, 9–11

Eating and Drinking with God

Moses and company went up the mountain.

So far Moses was the only one who had ascended Mount Sinai. This time God told him to bring along Aaron, Aaron's sons Nadab and Abihu, and seventy of the elders of Israel. The seventy elders represented the people of Israel, so that it was as if the entire nation went up the mountain.

Moses and company went up the mountain right into heaven.

They did not actually ascend all the way to the top of the mountain and beyond. Only Moses was allowed to come near Jehovah, which he would do on his next trip up the mountain. On this trip Moses and company were to worship afar off. That is, they were to go only partway up over the bounds at the base of the mount. This they did, stopping well short of the mountaintop.

Nevertheless, the meaning of their ascent is that when Moses and company went up the mountain, they ended up in heaven. They saw the God of Israel! The blue sky was not above their heads anymore but was the floor under the feet of God. For the firmament is the floor of God's throne, in appearance as a sapphire sea of glass like unto crystal (Ezek. 1:26; 10:1; Rev. 4:6). To Moses and the elders it looked like a pavement of cut and polished sapphire stone, with the bright cerulean glow of a clear summer sky. They were in God's throne room!

How could they see the God of Israel? They did not look upon his essence, for God dwells in the light which no man can approach unto (I Tim. 6:16). Rather, they saw God's revelation of himself in his Angel, who spoke with Moses in Mount Sinai (Acts 7:38). That is, they saw Jesus Christ before his incarnation, as the brightness of God's glory and the express image of his person (Heb. 1:3), with the whole of heaven and earth under his feet (Ex. 24:10).

Moses and company went up the mountain right into heaven because God is gracious.

When Moses and company saw the God of Israel, they did not die! Though God is so holy that even the angels must cover their faces before him (Isa. 6:1–3), the nobles of the children of Israel saw God, and God laid not his hand upon them to destroy them. What is more, they ate and drank before God! The king hosts a feast for those whom he favors. In his favor for Israel, God hosted them before his throne.

The scene declares the infinite grace of Israel's God. He did not bring them to Sinai to burn them in anger. He did not bring them to Sinai to bury them under the law. He brought them to Sinai in grace to commune with him as his covenant table-guests. In the same infinite grace, our Lord bids us eat with him now (Matt. 26:26–28) and prepares us an everlasting feast in heaven (Rev. 19:9).

—AL

FROM THE EDITOR

A hearty welcome to our readers near and far. Whether you hail from the East or from the West, from the North or from the South, we are glad that this issue of *Reformed Pavilion* has found its way into your hands.

In this issue the project to correct the English translation of the Canons of Dordt continues. The current translation that many readers of *Reformed Pavilion* use is sound more often than not, and its lovely English phrasing often soars. However, as our forefathers have noted for generations, there are errors in our current translation. Homer Hoeksema went so far as to write, “Regrettably, this is not the best translation, and at certain crucial points it is seriously in error.”¹ Our aim in this translation project is to keep what is good and to correct what is not. The result, Lord willing, will not be a brand-new English translation but a correction of the existing translation.

The translation is presented here in two different formats. The first is a comparative format, with the corrected translation, the current

translation, and the official Latin of the Synod of Dordt lined up in columns. Readers who would like to check the corrected translation against the original Latin or to see where it differs from our current translation may find this format useful. The middle column, our current English translation, is taken from *The Confessions and the Church Order of the Protestant Reformed Churches*.² The right column, the original Latin, is taken from Philip Schaff’s *The Creeds of Christendom*.³

The second format is a stand-alone format. Readers who prefer simply to read the Canons without being distracted by adjacent material may find this format useful.

The material this week is the first head of doctrine: Of Divine Predestination. The rejection of errors from the first head will be published next week, D.V.

With that, may the Lord bless our reading as we take up the glorious doctrine of God’s gracious election and just reprobation.

—AL



¹ Homer C. Hoeksema, *The Voice of Our Fathers: An Exposition of the Canons of Dordrecht*, 2nd ed. (Jenison, MI: Reformed Free Publishing Association, 2013), 3.

² *The Confessions and the Church Order of the Protestant Reformed Churches* (Grandville, MI: Protestant Reformed Churches in America, 2005), 155–159.

³ Philip Schaff, *The Creeds of Christendom*, vol. 3, *The Evangelical Protestant Creeds with Translations* (Grand Rapids, MI: Baker Book House, 1966), 551–56. This resource can also be found online at <https://ccel.org/ccel/schaff/creeds3.iv.xvi.html>.

Translation Comparison: Head 1

Corrected Translation	Current Translation	Original Latin
<p>The opinion concerning divine predestination, and the heads annexed thereto, which the Synod of Dordrecht judges to be in harmony with the word of God and to have been received up to now in the Reformed churches, expounded in certain articles.</p>		<p>Sententia, de Divina Praedestinatione, et Annexis ei Capitibus, Quam Synodus Dordrechtana Verbo Dei consentaneam, atque in Ecclesiis Reformatis hactenus receptam esse, judicat, quibusdam Articulis exposita.</p>
<p>First Head of Doctrine: Of Divine Predestination</p>	<p>First Head of Doctrine: Of Divine Predestination</p>	<p>Primum Doctrinae Caput, de Divina Praedestinatione.</p>
<p>Article 1. As all men have sinned in Adam and thus stand exposed to the curse and to eternal death, God would have done injustice to no one if he had willed to leave the entire human race in sin and under the curse, and to condemn them on account of sin, according to the words of the apostle: <i>that...all the world may become guilty before God</i> (Rom. 3:19). <i>All have sinned, and come short of the glory of God</i> (v. 23). And: <i>The wages of sin is death</i> (Rom. 6:23).</p>	<p>Article 1. As all men have sinned in Adam, lie under the curse, and are deserving of eternal death, God would have done no injustice by leaving them all to perish, and delivering them over to condemnation on account of sin, according to the words of the apostle, Rom. 3:19, <i>that every mouth may be stopped, and all the world may become guilty before God</i>. And verse 23: <i>for all have sinned, and come short of the glory of God</i>. And Rom. 6:23: <i>for the wages of sin is death</i>.</p>	<p>Articulus Primus. Cum omnes homines in Adamo peccaverint, et rei sint facti maledictionis et mortis aeternae, Deus nemini fecisset injuriam, si universum genus humanum in peccato et maledictione relinquere, ac propter peccatum damnare voluisset, juxta illa Apostoli, <i>Totus mundus est obnoxius condemnationi Dei</i>. Rom. 3:19. <i>Omnes peccaverunt et destituuntur gloria Dei</i>. Ver. 23. <i>Et, Stipendium peccati mors est</i>. Rom. 6:23.</p>
<p>Article 2. But truly in this the love of God was manifested, that he sent his only begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life (I John 4:9; John 3:16).</p>	<p>Article 2. But in this the love of God was manifested, that He sent his only begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life (1 John 4:9; John 3:16).</p>	<p>II. Verum in hoc manifestata est charitas Dei, quod Filium suum unigenitum in mundum misit, ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam. I John 4:9; John 3:16.</p>
<p>Article 3. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whom he will and at what time he pleaseth; by whose ministry men are called to repentance</p>	<p>Article 3. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whom He will and at what time He pleaseth; by whose ministry men are called to repentance</p>	<p>III. Ut autem homines ad fidem adducantur, Deus clementer lætissimi hujus nuntii præcones mittit, ad quos vult, et quando vult, quorum ministerio homines ad resipiscentiam et fidem in Christum crucifixum</p>

and faith in Christ crucified. *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?* (Rom. 10:14–15).

Article 4. The wrath of God abideth upon those who believe not this gospel. But such as receive it, and embrace Jesus the Savior by a true and living faith, are by him delivered from the wrath of God and from destruction, and have the gift of eternal life conferred upon them.

Article 5. The cause or guilt of this unbelief, as well as of all other sins, is no wise in God, but in man; whereas faith in Jesus Christ and salvation through him is the free gift of God, as it is written: *By grace are ye saved through faith; and that not of yourselves: it is the gift of God* (Eph. 2:8). Also: *Unto you it is given in the behalf of Christ, not only to believe on him, etc.* (Phil. 1:29).

Article 6. Moreover, that some in time are given faith by God and others are not given it proceeds from his own eternal decree. *Known unto God are all his works from the beginning of the world* (Acts 15:18; Eph. 1:11). According to which decree he graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while he leaves the non-elect in his just judgment to their own wickedness and obduracy. And especially herein is displayed

and faith in Christ crucified. Rom. 10:14, 15: *How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?*

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Article 6. That some receive the gift of faith from God and others do not receive it proceeds from God's eternal decree, *For known unto God are all his works from the beginning of the world* (Acts 15:18). *Who worketh all things after the counsel of his will* (Eph. 1:11). According to which decree He graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while He leaves the non-elect in His just judgment to their own wickedness and obduracy.

vocantur. Quomodo enim credent in eum, de quo non audierint? quomodo autem audient absque prædicante? quomodo prædicabunt, nisi fuerint missi? Rom. 10:14–15.

IV. Qui huic Evangelio non credunt, super eos manet ira Dei. Qui vero illud recipiunt, et Servatorem Jesum vera ac viva fide amplectuntur, illi per ipsum ab ira Dei et interitu liberantur, ac vita æterna donantur.

V. Incredulitatis istius, ut et omnium aliorum peccatorum, caussa seu culpa neutiquam est in Deo, sed in homine. Fides autem in Jesum Christum et salus per ipsum, est gratuitum Dei donum, sicut scriptum est: *Gratia salvati estis per fidem, et hoc non ex vobis, Dei donum est.* Eph. 2:8. Item: *Gratis datum est vobis in Christum credere.* Phil. 1:29.

VI. Quod autem aliqui in tempore fide a Deo donantur, aliqui non donantur, id ab æterno ipsius decreto provenit; *Omnia enim opera sua novit ab æterno:* Acts 15:18; Eph. 1:11; secundum quod decretum electorum corda, quantumvis dura, gratiose emollit, et ad credendum inflectit, non electos autem justo iudicio suæ malitiæ et duritiæ relinquit. Atque hic potissimum sese nobis aperit profunda, misericors pariter et justa hominum æqualiter

the profound, the merciful, and at the same time the righteous discrimination between men equally involved in ruin; or that decree of *election* and *reprobation* revealed in the word of God; which, as perverse, impure, and unstable men do wrest to their own destruction, so to holy and pious souls does it afford unspeakable consolation.

Article 7. Now election is the unchangeable purpose of God whereby, before the foundation of the world, he hath chosen, out of mere grace, according to the sovereign good pleasure of his own will, from the whole human race, which had fallen through their own fault from their primitive state of rectitude into sin and destruction, a definite number of particular persons—neither better nor more worthy than others, but lying with them in one common misery—to salvation in Christ; whom he hath, even from eternity, appointed the Mediator and Head of all the elect, and the foundation of salvation. And thus God hath decreed, for the demonstration of his mercy and for the praise of the riches of his glorious grace, to give them who are to be saved to Christ; efficaciously to call and draw them to his communion by his word and Spirit; to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of his Son, finally to glorify them, as it is written: *According as he hath chosen us in him before the foundation of the world, that we should be holy and*

And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men equally involved in ruin; or that decree of election and reprobation, revealed in the Word of God, which, though men of perverse, impure, and unstable minds wrest to their own destruction, yet to holy and pious souls affords unspeakable consolation.

Article 7. Election is the unchangeable purpose of God whereby, before the foundation of the world, He hath out of mere grace, according to the sovereign good pleasure of His own will, chosen, from the whole human race, which had fallen through their own fault from their primitive state of rectitude into sin and destruction, a certain number of persons to redemption in Christ, whom He from eternity appointed the Mediator and Head of the elect, and the foundation of salvation.

This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ, to be saved by Him, and effectually to call and draw them to His communion by His Word and Spirit, to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of His Son, finally to glorify them for the demonstration of His mercy and for the praise of His glorious grace; as it is written: *According as he hath chosen us in him before the foundation of the world, that*

perditorum discretio; sive decretum illud elections et reprobationis in verbo Dei revelatum. Quod ut perversi, impuri, et parum stabiles in suum detorquent exitium, ita sanctis et religiosis animabus ineffabile præstat solatium.

VII. Est autem electio immutabile Dei propositum, quo ante jacta mundi fundamenta ex universo genere humano, ex primæva integritate in peccatum et exitium sua culpa prolapso, secundum liberrimum voluntatis suæ beneplacitum, ex mera gratia, certam quorundam hominum multitudinem, aliis nee meliorum, nec digniorum, sed in communi miseria cum aliis jacentium, ad salutem elegit in Christo, quem etiam ab æterno Mediatorem et omnium electorum caput, salutisque fundamentum constituit; atque ita eos ipsi salvandos dare, et ad ejus communionem per verbum et Spiritum suum efficaciter vocare ac trahere; seu vera et ipsum fide donare, justificare, sanctificare, et potenter in Filii sui communione custoditos tandem glorificare decrevit, ad demonstrationem suæ misericordiæ, et laudem divinarum gloriosæ suæ gratiæ, sicut scriptum est: *Elegit nos Deus in Christo, ante jacta mundi fundamenta, ut essemus sancti et inculpati in conspectu ejus, cum charitate; qui prædestinavit nos quos adoptaret in filios, per Jesum Christum, in sese, pro beneplacito voluntatis suæ, ad laudem*

without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved (Eph. 1:4–6). And elsewhere: Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified (Rom. 8:30).

Article 8. This election is not of various kinds, but is one and the same for all those who shall be saved, both in the Old and the New Testament; since the scripture declares the good pleasure, purpose, and counsel of the divine will to be one, according to which he hath chosen us from eternity, both to grace and to glory, both to salvation and to the way of salvation, which he hath prepared that we should walk therein.

Article 9. Likewise, this election was not founded upon foreseen faith, the obedience of faith, holiness, or any other good quality or disposition, as the prerequisite cause or condition in the person to be chosen; but this election is unto faith, unto the obedience of faith, unto holiness, etc. Therefore election is the fountain of every saving good, from which flow forth faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to that of the apostle: *He hath chosen us* (not because we were, but) *that we should be holy and without blame before him in love* (Eph. 1:4).

we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved (Eph. 1:4–6). And elsewhere: Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified (Rom. 8:30).

Article 8. There are not various decrees of election, but one and the same decree respecting all those who shall be saved, both under the Old and New Testament; since the Scripture declares the good pleasure, purpose, and counsel of the divine will to be one, according to which He hath chosen us from eternity, both to grace and glory, to salvation and the way of salvation, which He hath ordained that we should walk therein.

Article 9. This election was not founded upon foreseen faith, and the obedience of faith, holiness, or any other good quality or disposition in man, as the prerequisite, cause, or condition on which it depended; but men are chosen to faith and to the obedience of faith, holiness, etc. Therefore election is the fountain of every saving good, from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to that of the apostle: *He hath chosen us* (not because we were, but) *that we should be holy and without blame before him in love* (Eph. 1:4).

gloriosæ suæ gratiæ, qua nos gratis sibi acceptos fecit in illo dilecto. Eph. 1:4, 5, 6. Et alibi: Quos prædestinavit, eos etiam vocavit; et quos vocavit, eos etiam justificavit; quos autem justificavit, eos etiam glorificavit. Rom. 8:30.

VIII. Hæc electio non est multiplex, sed una et eadem omnium salvandorum in Vetere et Novo Testamento, quandoquidem Scriptura unicum prædicat beneplacitum, propositum, et consilium voluntatis Dei, quo nos ab æterno elegit et ad gratiam et ad gloriam; et ad salutem et ad viam salutis, quam præparavit ut in ea ambulemus.

IX. Eadem hæc electio facta est non ex prævisa fide, fideique obedientia, sanctitate, aut alia aliqua bona qualitate et dispositione, tanquam causa seu conditione in homine eligendo prærequisita, sed ad fidem, fideique obedientiam, sanctitatem, etc. Ac proinde electio est fons omnis salutaris boni: unde fides, sanctitas, et reliqua dona salvifica, ipsa denique vita æterna, ut fructus et effectus ejus profluunt, secundum illud Apostoli: *Elegit nos* (non quia eramus, sed) *ut essemus sancti et inculpati in conspectu ejus in charitate.* Eph. 1:4.

Article 10. Indeed, the cause of this gracious election is the good pleasure of God alone, which doth not consist in this, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but in this, that out of the common mass of sinners he was pleased to adopt certain particular persons as a peculiar people to himself, as it is written: *For the children being not yet born, neither having done any good or evil, etc., it was said* (namely to Rebecca), *The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated* (Rom. 9:11–13). And: *As many as were ordained to eternal life believed* (Acts 13:48).

Article 11. And as God himself is most wise, immutable, omniscient, and omnipotent, so the election made by him can neither be interrupted nor changed, revoked nor severed; neither can the elect be cast away, nor their number diminished.

Article 12. The elect in due time, allowing for various degrees and for different measures, are made more sure of this their eternal and unchangeable election unto salvation, not indeed by inquisitively prying into the secret and deep things of God; but by observing in themselves, with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the word of God—such as a true faith in Christ, a filial fear of God, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

Article 10. The good pleasure of God is the sole cause of this gracious election, which doth not consist herein, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but that He was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to Himself, as it is written, *For the children being not yet born, neither having done any good or evil, etc., it was said* (namely to Rebecca): *the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated* (Rom. 9:11–13). *And as many as were ordained to eternal life believed* (Acts 13:48).

Article 11. And as God Himself is most wise, unchangeable, omniscient, and omnipotent, so the election made by Him can neither be interrupted nor changed, recalled or annulled; neither can the elect be cast away, nor their number diminished.

Article 12. The elect in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God, but by observing in themselves, with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the Word of God—such as a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

X. Causa vero hujus gratuitæ electionis, est solum Dei beneplacitum, non in eo consistens, quod certas qualitates seu actiones humanas, ex omnibus possibilibus, in salutis conditionem elegit; sed in eo, quod certas quasdam personas ex communi peccatorum multitudine sibi in peculium adscivit, sicut scriptum est: *Nondum natis pueris, cum neque boni quippiam fecissent neque mali, etc., dictum est* (nempe Rebeccæ), *Major serviet minori, sicut scriptum est, Jacob dilexi, Esau odio habui*. Rom. 9:11, 12, 13. Et, *Crediderunt quotquot erant ordinati ad vitam æternam*. Acts 13:48.

XI. Atque ut Deus ipse est sapientissimus, immutabilis, omniscius, et omnipotens: ita electio ab ipso facta nec interrumpi, nec mutari, revocari, aut abrumpi, nec electi abjici, nec numerus eorum minui potest.

XII. De hac æterna et immutabili sui ad salutem electione, electi suo tempore, variis licet gradibus et dispari mensura, certiores redduntur, non quidem arcana et profunditates Dei curiose scrutando; sed fructus electionis infallibiles, in verbo Dei designatos, ut sunt vera in Christum fides, filialis Dei timor, dolor de peccatis secundum Deum, esuries et sitis justitiæ, etc., in sese cum spirituali gaudio et sancta voluptate observando.

Article 13. From the sense and certainty of this election, the children of God daily draw additional matter for humbling themselves before the face of God, for adoring the depth of his mercies, for purifying themselves, and for rendering grateful returns of ardent love to him who first so greatly loved them: so far are they from being rendered sluggish in the observance of the divine commands, or carnally secure, by this doctrine of election and by its contemplation. By the just judgment of God, such is wont to befall those who, either rashly presuming, or idly and shamelessly prating about the grace of election, are not willing to walk in the ways of the elect.

Article 14. But as this doctrine of divine election, by the most wise counsel of God, was preached in the Old as well as in the New Testament by the prophets, by Christ himself, and by the apostles; and afterwards was committed to the record of the sacred scriptures; so also today it is to be published in the church of God, for which it was peculiarly designed, with a spirit of discretion, in a reverent and solemn manner, in due time and place, without curiously prying into the ways of the Most High; and this for the glory of God's most holy name, and for the lively comfort of his people.

Article 15. Moreover, holy scripture especially illustrates and commends to us this eternal and free grace of our election

Article 13. The sense and certainty of this election afford to the children of God additional matter for daily humiliation before Him, for adoring the depth of His mercies, for cleansing themselves, and rendering grateful returns of ardent love to Him, who first manifested so great love towards them. The consideration of this doctrine of election is so far from encouraging remissness in the observance of the divine commands, or from sinking men in carnal security, that these, in the just judgment of God, are the usual effects of rash presumption, or of idle and wanton trifling with the grace of election, in those who refuse to walk in the ways of the elect.

Article 14. As the doctrine of divine election by the most wise counsel of God was declared by the prophets, by Christ Himself, and by the apostles, and is clearly revealed in the Scriptures, both of the Old and New Testament, so it is still to be published in due time and place in the church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy name, and for enlivening and comforting His people, without vainly attempting to investigate the secret ways of the Most High (Acts 20:27; Rom. 11:33, 34; 12:3; Heb. 6:17, 18).

Article 15. What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election is the express

XIII. Ex hujus electionis sensu et certitudine, filii Dei majorem indes sese coram Deo humiliandi, abyssum misericordiarum ejus adorandi, seipsos purificandi, et eum, qui ipsos prior tantopere dilexit, vicissim ardentem diligendi, materiam desumunt: tantum abest, ut hac electionis doctrina atque ejus meditatione in mandatorum divinarum observatione segiores, aut carnaliter securi, reddantur. Quod iis justo Dei judicio solet accidere, qui de electionis gratia, vel temere præsumentes, vel otiose et proterve fabulantes, in viis electorum ambulare nolunt.

XIV. Ut autem hæc de divina electione doctrina sapientissimo Dei consilio per prophetas, Christum ipsum, atque Apostolos, sub Veteri æque atque sub Novo Testamento, est prædicata, et sacrarum deinde literarum monumentis commendata: ita et hodie in Ecclesia Dei, cui ea peculiariter est destinata, cum spiritu discretionis, religiose et sancte, suo loco et tempore, missa omni curiosa viarum altissimi scrutatione, est proponenda, idque ad sanctissimi nominis divini gloriam, et vividum populi ipsius solatium.

XV. Cæterum æternam et gratuitam hanc electionis nostri gratiam eo vel maxime illustrat, nobisque commendat Scriptura

when it further testifies that not all men are elected, but that certain of them are not elected or are passed by in the eternal election of God; that is to say, God out of his most sovereign, most just, irreprehensible, and unchangeable good pleasure hath decreed to leave them in the common misery into which they have by their own fault plunged themselves, and not to bestow upon them saving faith and the grace of conversion, but at last to condemn and punish forever those who have been forsaken to their own ways and left under just judgment, not only on account of their unbelief, but also for all their other sins, for the declaration of his justice. And this is the decree of *reprobation*, which by no means makes God the author of sin (the very thought of which is blasphemy), but declares him to be an awful, irreprehensible, and righteous judge and avenger thereof.

Article 16. Those who do not yet experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, or glorying in God through Christ, efficaciously wrought in them, yet do nevertheless use the means by which God hath promised to work these things in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate; but ought diligently to persevere in the use of means, and with ardent desires reverently and humbly to expect a season of richer grace. And much less should they be

testimony of sacred Scripture that not all, but some only, are elected, while others are passed by in the eternal election of God; whom God, out of His sovereign, most just, irreprehensible, and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but leaving them in His just judgment to follow their own ways, at last for the declaration of His justice, to condemn and punish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation which by no means makes God the author of sin (the very thought of which is blasphemy), but declares Him to be an awful, irreprehensible, and righteous judge and avenger thereof.

Article 16. Those who do not yet experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, and glorying in God through Christ, efficaciously wrought in them, and do nevertheless persist in the use of the means which God hath appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desires devoutly and humbly to wait for a season of richer grace. Much less cause

Sacra, quod porro testatur non omnes homines esse electos, sed quosdam non electos, sive in æterna Dei electione præteritos, quos scilicet Deus ex liberrimo, justissimo, irreprehensibili, et immutabili beneplacito decrevit in communi miseria, in quam se sua culpa præcipitarunt, relinquere, nec salvifica fide et conversionis gratia donare, sed in viis suis, et sub justo iudicio relictos, tandem non tantum propter infidelitatem, sed etiam cætera omnia peccata, ad declarationem justitiæ suæ damnare, et æternum punire. Atque hoc est decretum *reprobationis*, quod Deum neutiquam peccati authorem (quod cogitatu blasphemum est) sed tremendum, irreprehensibilem, et justum iudicem ac vindicem constituit.

XVI. Qui vivam in Christum fidem, seu certam cordis fiduciam, pacem conscientiæ, studium filialis obedientiæ, gloriationem in Deo per Christum in se nondum efficaciter sentiunt, mediis tamen, per quæ Deus ista se in nobis operaturum promisit, utuntur, ii ad reprobationis mentionem non consternari, nec se reprobis accensere, sed in usu mediorum diligenter pergere, ac horam uberioris gratiæ ardentè desiderare et reverenter humiliterque expectare debent. Multo autem minus doctrina de reprobatione terreri debent ii, qui cum serio ad Deum converti, ei unice

terrified by the doctrine of reprobation who, though they seriously desire to be turned to God, to please him only, and to be delivered from the body of death, nevertheless cannot yet come as far in the way of holiness and faith as they desire; since a merciful God has promised that he will not quench the smoking flax nor break the bruised reed. But this doctrine is justly terrible to those who, regardless of God and of the Savior Jesus Christ, have wholly given themselves up to the cares of the world and the pleasures of the flesh, so long as they are not seriously converted to God.

Article 17. Since we are to judge of the will of God from his word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace in which they, together with the parents, are comprehended, godly parents ought not to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy.

Article 18. To those who murmur against this grace of free election and severity of just reprobation, we answer with the apostle: *Nay but, O man, who art thou that repliest against God?* (Rom. 9:20), and quote the language of our Savior: *Is it not lawful for me to do what I will with mine own?* (Matt. 20:15). Indeed, with holy adoration of these mysteries, we exclaim with the apostle: *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments,*

have they to be terrified by the doctrine of reprobation who, though they seriously desire to be turned to God, to please Him only, and to be delivered from the body of death, cannot yet reach that measure of holiness and faith to which they aspire; since a merciful God has promised that He will not quench the smoking flax nor break the bruised reed. But this doctrine is justly terrible to those who, regardless of God and of the Savior Jesus Christ, have wholly given themselves up to the cares of the world and the pleasures of the flesh, so long as they are not seriously converted to God.

Article 17. Since we are to judge of the will of God from His Word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace in which they, together with the parents, are comprehended, godly parents have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy.

Article 18. To those who murmur at the free grace of election and just severity of reprobation, we answer with the apostle: *Nay, but, O man, who art thou that repliest against God?* (Rom. 9:20), and quote the language of our Savior: *Is it not lawful for me to do what I will with mine own?* (Matt. 20:15). And therefore, with holy adoration of these mysteries, we exclaim in the words of the apostle: *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments,*

placere, et e corpore mortis eripi desiderant, in via tamen pietatis et fidei eo usque, quo volunt, pervenire nondum possunt, siquidem linum fumigans se non extincturum, et arundinem quassatam se non fracturum, promisit misericors Deus. Iis autem hæc doctrina merito terrori est, qui Dei et Servatoris Jesu Christi obliti, mundi curis et carnis voluptatibus se totos manciparunt, quamdiu ad Deum serio non convertuntur.

XVII. Quandoquidem de voluntate Dei ex verbo ipsius nobis est judicandum, quod testatur liberos fidelium esse sanctos, non quidem natura, sed beneficio fœderis gratuiti, in quo illi cum parentibus comprehenduntur, pii parentes de electione et salute suorum liberorum, quos Deus in infantia ex hac vita evocat, dubitare non debent.

XVIII. Adversus hanc gratuitæ electionis gratiam, et justæ reprobationis severitatem, obmurmuranti opponimus hoc apostolicum: *O homo! tu quis es qui ex adverso responsas Deo?* Rom. 9:20. Et illud Servatoris nostri, *An non licet mihi quod volo facere in meis?* Matt. 20:15. Nos vero hæc mysteria religiose adorantes, cum Apostolo exclamamus: *O profunditatem divitiarum tum sapientiæ tum cognitionis Dei! Quam imperscrutabilia sunt Dei judicia, et ejus viæ*

*and his ways past finding out!
For who hath known the mind of
the Lord? or who hath been his
counsellor? or who hath first given
to him, and it shall be
recompensed unto him again?
For of him, and through him,
and to him, are all things: to
whom be glory for ever.
Amen (Rom. 11:33–36).*

*and his ways past finding out!
For who hath known the mind of
the Lord? or who hath been his
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to him, and it shall be
recompensed unto him again?
For of him, and through him,
and to him, are all things: to
whom be glory for ever.
Amen (Rom. 11:33–36).*

*impervestigabiles! Quis enim
cognovit mentem Domini? Aut
quis fuit ei a consiliis? Aut quis
prior dedit ei ut reddatur ei?
Nam ex eo, et per eum, et in eum
sunt omnia. Ipsi sit gloria in
sæcula. Amen. Rom. 11:33–36.*



First Head of Doctrine: Of Divine Predestination

The opinion concerning divine predestination, and the heads annexed thereto, which the Synod of Dordrecht judges to be in harmony with the word of God and to have been received up to now in the Reformed churches, expounded in certain articles.

Article 1. As all men have sinned in Adam and thus stand exposed to the curse and to eternal death, God would have done injustice to no one if he had willed to leave the entire human race in sin and under the curse, and to condemn them on account of sin, according to the words of the apostle: *that...all the world may become guilty before God* (Rom. 3:19). *All have sinned, and come short of the glory of God* (v. 23). And: *The wages of sin is death* (Rom. 6:23).

Article 2. But truly in this the love of God was manifested, that he sent his only begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life (I John 4:9; John 3:16).

Article 3. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whom he will and at what time he pleaseth; by whose ministry men are called to repentance and faith in Christ crucified. *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?* (Rom. 10:14–15).

Article 4. The wrath of God abideth upon those who believe not this gospel. But such as receive it, and embrace Jesus the Savior by a true and living faith, are by him delivered from the wrath of God and from destruction, and have the gift of eternal life conferred upon them.

Article 5. The cause or guilt of this unbelief, as well as of all other sins, is no wise in God, but in man; whereas faith in Jesus Christ and salvation through him is the free gift of God, as it is written:

By grace are ye saved through faith; and that not of yourselves: it is the gift of God (Eph. 2:8). Also: *Unto you it is given in the behalf of Christ, not only to believe on him, etc.* (Phil. 1:29).

Article 6. Moreover, that some in time are given faith by God and others are not given it proceeds from his own eternal decree. *Known unto God are all his works from the beginning of the world* (Acts 15:18; Eph. 1:11). According to which decree he graciously softens the hearts of the elect, however obstinate, and inclines them to believe, while he leaves the non-elect in his just judgment to their own wickedness and obduracy. And especially herein is displayed the profound, the merciful, and at the same time the righteous discrimination between men equally involved in ruin; or that decree of *election* and *reprobation* revealed in the word of God; which, as perverse, impure, and unstable men do wrest to their own destruction, so to holy and pious souls does it afford unspeakable consolation.

Article 7. Now election is the unchangeable purpose of God whereby, before the foundation of the world, he hath chosen, out of mere grace, according to the sovereign good pleasure of his own will, from the whole human race, which had fallen through their own fault from their primitive state of rectitude into sin and destruction, a definite number of particular persons—neither better nor more worthy than others, but lying with them in one common misery—to salvation in Christ; whom he hath, even from eternity, appointed the Mediator and Head of all the elect, and the foundation of salvation. And thus God hath decreed, for the demonstration of his mercy and for the praise of the riches of his glorious grace, to give them who are to be saved to Christ; efficaciously to call and draw them to his communion by his word and Spirit; to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of his Son, finally to glorify them,

as it is written: *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved* (Eph. 1:4–6). And elsewhere: *Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified* (Rom. 8:30).

Article 8. This election is not of various kinds, but is one and the same for all those who shall be saved, both in the Old and the New Testament; since the scripture declares the good pleasure, purpose, and counsel of the divine will to be one, according to which he hath chosen us from eternity, both to grace and to glory, both to salvation and to the way of salvation, which he hath prepared that we should walk therein.

Article 9. Likewise, this election was not founded upon foreseen faith, the obedience of faith, holiness, or any other good quality or disposition, as the prerequisite cause or condition in the person to be chosen; but this election is unto faith, unto the obedience of faith, unto holiness, etc. Therefore election is the fountain of every saving good, from which flow forth faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to that of the apostle: *He hath chosen us* (not because we were, but) *that we should be holy and without blame before him in love* (Eph. 1:4).

Article 10. Indeed, the cause of this gracious election is the good pleasure of God alone, which doth not consist in this, that out of all possible qualities and actions of men God has chosen some as a condition of salvation; but in this, that out of the common mass of sinners he was pleased to adopt certain particular persons as a peculiar people to himself, as it is written: *For the children being not yet born, neither having done any good or evil, etc., it was said* (namely to Rebecca), *The elder shall serve the younger*. As it is

written, *Jacob have I loved, but Esau have I hated* (Rom. 9:11–13). And: *As many as were ordained to eternal life believed* (Acts 13:48).

Article 11. And as God himself is most wise, immutable, omniscient, and omnipotent, so the election made by him can neither be interrupted nor changed, revoked nor severed; neither can the elect be cast away, nor their number diminished.

Article 12. The elect in due time, allowing for various degrees and for different measures, are made more sure of this their eternal and unchangeable election unto salvation, not indeed by inquisitively prying into the secret and deep things of God; but by observing in themselves, with a spiritual joy and holy pleasure, the infallible fruits of election pointed out in the word of God—such as a true faith in Christ, a filial fear of God, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

Article 13. From the sense and certainty of this election, the children of God daily draw additional matter for humbling themselves before the face of God, for adoring the depth of his mercies, for purifying themselves, and for rendering grateful returns of ardent love to him who first so greatly loved them: so far are they from being rendered sluggish in the observance of the divine commands, or carnally secure, by this doctrine of election and by its contemplation. By the just judgment of God, such is wont to befall those who, either rashly presuming, or idly and shamelessly prating about the grace of election, are not willing to walk in the ways of the elect.

Article 14. But as this doctrine of divine election, by the most wise counsel of God, was preached in the Old as well as in the New Testament by the prophets, by Christ himself, and by the apostles; and afterwards was committed to the record of the sacred scriptures; so also today it is to be published in the church of God, for which it was peculiarly designed, with a spirit of discretion, in a reverent and solemn manner, in due time

and place, without curiously prying into the ways of the Most High; and this for the glory of God's most holy name, and for the lively comfort of his people.

Article 15. Moreover, holy scripture especially illustrates and commends to us this eternal and free grace of our election when it further testifies that not all men are elected, but that certain of them are not elected or are passed by in the eternal election of God; that is to say, God out of his most sovereign, most just, irreprehensible, and unchangeable good pleasure hath decreed to leave them in the common misery into which they have by their own fault plunged themselves, and not to bestow upon them saving faith and the grace of conversion, but at last to condemn and punish forever those who have been forsaken to their own ways and left under just judgment, not only on account of their unbelief, but also for all their other sins, for the declaration of his justice. And this is the decree of *reprobation*, which by no means makes God the author of sin (the very thought of which is blasphemy), but declares him to be an awful, irreprehensible, and righteous judge and avenger thereof.

Article 16. Those who do not yet experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, or glorying in God through Christ, efficaciously wrought in them, yet do nevertheless use the means by which God hath promised to work these things in us, ought not to be alarmed at the mention of reprobation, nor to rank themselves among the reprobate; but ought diligently to persevere in the use of means, and with ardent desires reverently and humbly to expect a season of richer grace. And

much less should they be terrified by the doctrine of reprobation who, though they seriously desire to be turned to God, to please him only, and to be delivered from the body of death, nevertheless cannot yet come as far in the way of holiness and faith as they desire; since a merciful God has promised that he will not quench the smoking flax nor break the bruised reed. But this doctrine is justly terrible to those who, regardless of God and of the Savior Jesus Christ, have wholly given themselves up to the cares of the world and the pleasures of the flesh, so long as they are not seriously converted to God.

Article 17. Since we are to judge of the will of God from his word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace in which they, together with the parents, are comprehended, godly parents ought not to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy.

Article 18. To those who murmur against this grace of free election and severity of just reprobation, we answer with the apostle: *Nay but, O man, who art thou that repliest against God?* (Rom. 9:20), and quote the language of our Savior: *Is it not lawful for me to do what I will with mine own?* (Matt. 20:15). Indeed, with holy adoration of these mysteries, we exclaim with the apostle: *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen* (Rom. 11:33–36).



Article CXX: The New King and His Kingdom: Abraham, the Friend of God (continued)

“For he looked for a city which hath foundations, whose builder and maker is God.”

In proof of the contention that Abraham's faith was not a sort of general faith in God as it is sometimes explained, but was definitely faith in the God of his salvation, we called your attention to the remarkable statement of Jesus: “Abraham rejoiced to see my day, and he saw it and was glad.” It plainly revealed that by faith Abraham looked beyond the immediate fulfilment of the promise in Isaac, and he longed for the ultimate fulfilment in Christ, that he rejoiced by faith in that salvation and that by that faith he actually saw the day of Christ.

Even more clearly and definitely the same truth regarding the faith of Abraham is taught in Heb. 11:10, 13–16: “For he looked for a city which hath foundations, whose builder and maker is God...These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.”

Not possible it is, neither necessary for our purpose in this connection to give a complete exposition of this beautiful passage. It speaks for itself. We will only emphasize the main points. We must remember that the author of the epistle

is here speaking of the saints of old from the point of view of their having lived by faith. And this faith from which they lived in the world he speaks of as an evidence of things unseen and the substance of things hoped for. From that viewpoint he speaks of the faith of the saints of the Old Testament as it became manifest in their lives. In verse 13 he tells us that by this faith they all died. He refers to the saints he had spoken of thus far in the chapter, and as is evident from what follows, particularly of Abraham and Sarah, Isaac and Jacob. For these lived in tents after they had left their own country, and these were not mindful of the country whence they had come. He tells us of them in the first place that they all died in faith. The same faith that had been the very strength and motive of their lives inspired them even in the hour of death. It was not thus, therefore, that all their life they had looked for the realization of a certain promise, that they had hoped for something that was to come, and that at the hour of their death their hope vanished. No, the faith stayed firm. Even when they died, they died in faith. This would have been impossible had they looked for the realization of a promise for this world. If that had been the case, they would have passed away a lot of disappointed people, and in the words of the Apostle Paul, they would have been of all men most miserable. But this was not the case. They looked beyond death and the grave. They saw more in the promise than things earthly. And because this was a fact, that same faith that had been the principle of their lives remained firm in the hour of death. They all died in faith.

In the second place we are told of them that they saw the promise afar off. They did not receive the promises, the writer tells us. He speaks of “promises” in the plural, evidently for the reason that the Great Promise came to them in the form of different promises, while at the same time it actually implied many blessings of salvation. And when Scripture tells us here that they did not receive the promise, we must take the word in the sense of “the thing promised.” The promise as such they had. Jehovah had repeated the promise to them several times. And therefore, in the form of a promise they certainly possessed the revelation of salvation. But the thing promised had not come in their lives. The promise had not been realized. To what promise does Scripture here refer? To the great seed? To the fact that Israel was to be a great nation? Or, perhaps, to the possession of the land of Canaan by their seed? Is it this that was the extent of their hope? Did they look no further? So some have it. Abraham, Isaac and Jacob died in the faith that their seed would possess and inherit the land, and it was this promise which by faith they saw afar off, even though in their own lives it was not realized. But this is contradicted by more than one fact.

In the first place by verse 39 of this very same chapter. There the sacred writer tells us once more: “And these all having had witness borne to them through their faith, received not the promise.” Even the saints of which he is speaking in this verse had not received the promise. Now, surely, among those saints were many that had lived and died in the land of Canaan. He even mentions Gideon and Barak and Samson, Jephthah and David and Samuel. And although they had received the promise of the land of Canaan, and, therefore, had been eye-witnesses of the fact that the Lord had realized the promise of the land to his people, nevertheless the writer tells us that they had not received the promise of which he is particularly speaking in this connection. The promise was the “day of Christ.” It was the realization of the salvation announced already in paradise and revealed to all the saints of old in gradually brighter light

and more vivid form of revelation. And it is also that same promise to which the writer refers in verse 13. That promise of salvation they expected. That ultimate realization of the promise they had not received. But they saw it afar off. That is, hundreds of years before its actual realization they glanced ahead, and trusting by faith in the God of their salvation they saw the realization of salvation in Christ Jesus. They saw it in the partial fulfilment in the birth of Isaac, in the election of Jacob, in the twelve patriarchs, particularly in the Lion that was in Judah’s loins. Not as clearly and distinctly as the saints of the New Testament did they see. For they looked at it from a distance. But yet, they saw it afar off. They were assured by faith of God’s salvation in Christ. And in that faith they lived and died.

This is also plain from the fact that they looked for a city that hath foundations, whose builder and maker is God. This is told us of Abraham. Not the earthly Jerusalem was the extent of his hope, but the heavenly. That this is true is evident from what is said of all these saints, that they looked for a heavenly, a better country. It is sometimes stated by critical writers that the Old Testament knows very little of immortality. Now, we do not like that word immortality. It is altogether too general to express the blessed life of God’s people in eternity. All men are immortal even though not all shall be saved. And the use of the word “immortality” in our own day is dangerous and misleading. Let us never allow eternal life and immortality to be mentioned as practically meaning the same thing. But this only in parentheses. If it is said that the saints of the old dispensation were little concerned about the eternal future, one must not take into account what we read of them in Hebr. 11. For this chapter tells us that they did look for the ultimate realization of the promises. They did expect the city that hath foundations. They sought for it. They longed for it. They looked for a better country, they glanced beyond Israel to Christ, they looked beyond Canaan to the heavenly country. And what is more, this hope and expectation inspired them in their entire life. It was for the hope of this better country that they

gladly lived in tents after they had left their own country. It was for the hope of the city that hath foundations that they were not mindful of the country whence they had come, but were content to live in a strange land. It was for the hope of that better city that they confessed that they were strangers and pilgrims in the earth. The hope of that country was the strength of their life. And in this hope they were not ashamed. For God did prepare for them that city. And he is not ashamed to be called their God. God, who is not a God of the dead but of the living, still is the God of Abraham and Isaac and Jacob, for he prepared for them a city. And they live forever.

Well may it be emphasized in our day that the saints of the old dispensation endured the sufferings of this present time, and were satisfied to be strangers and pilgrims in the earth, for the glory that was awaiting them beyond. Wise men according to the world would assure us that this is not the highest form of religion. On the contrary, the really religious man is not concerned about the reward. His only concern is to live a good moral and religious life of service in this world. But this is not what Scripture teaches. Scripture teaches that in this world the people of God do not have their part, that they

are strangers and pilgrims, that they have not and do not seek an abiding city here. Scripture teaches that all the saints in this world struggle and fight the battle of faith, and endure the sufferings of this present time for the glory that is set before them. Nay, still more, the Word of God even assures us that this was true of Christ himself. For the glory that was set before him he endured his suffering and shame. The church militant is always looking for the victory in the church triumphant, and ultimately for the great salvation that is still to come when the kingdom of glory shall be made manifest in the new creation.

At any rate, it is very plain from Scripture that Abraham's faith was more than mere faith in God in the general sense of the word. It was faith in the God of his salvation. In that faith he lived. By that faith he rejoiced to see Christ's day, and he saw it and was glad. By that same faith he was satisfied to live as a stranger and pilgrim in the world. By that faith he died, looking for the heavenly country and for the city that hath foundations, whose builder and maker is God. By that faith he was the friend of God, receiving all the blessings of God's grace, and manifesting himself in obedience as God's party in the world, as member of God's covenant.

—Grand Rapids, Mich.

