



# REFORMED

— P A V I L I O N —

VOLUME 3 ISSUE 18

AUGUST 9, 2025

*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*

# CONTENTS

---

## 3 MEDITATION Forty Days and Forty Nights in the Mount

---

## 4 THE CANONS OF DORDT -Translation Comparison: Head 2 -Second Head of Doctrine: Of the Death of Christ and the Redemption of Men Thereby

---

## 8 HERMAN HOEKSEMA'S *BANNER* ARTICLES Article 122: The New King and His Kingdom: Circumcision

---



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

See [reformedpavilion.com](http://reformedpavilion.com) for all contact and subscription information.

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

—Exodus 24:18

### Forty Days and Forty Nights in the Mount

**M**oses was in the mount forty days and forty nights.

During the entire forty days and forty nights, Moses did not eat bread or drink water (Deut. 9:9). But he communed with God (Ex. 31:18)! And what marvelous things God told him! God showed Moses the plans for the tabernacle and all its furniture and all its service (Ex. 25–31). Moses saw the colors and the curtains and the altars and the garments and the table and the candlestick and everything else. Moses saw the house of God! He saw the place of God's abode and the place where God meets his people. Moses saw heaven.

The whole scene speaks of the miraculous grace of God. It was miraculous grace by which Moses could come into the cloud-fire of Jehovah's glory. It was miraculous grace by which Moses could commune with God. It was miraculous grace that Moses could survive so long without food or drink. It was miraculous grace by which God prepared a heavenly dwelling for his people. It was miraculous grace that God would give his people on earth a pattern and picture of his covenant dwelling with them.

But why forty days and forty nights?

This too speaks of miraculous grace. The number forty represents the final limit of man's ability. Four represents the limits of the earthly. If one has gone to the four corners of the earth and the four winds, he has traversed it all

(Mark 13:27; Rev. 7:1). Ten represents fullness. Ten fingers are a full set, and ten commandments are a full law. Therefore, four times ten represents the full measure and limit of the earthly ability of man.

At the very end of the forty days and forty nights, God gave Moses the two tables of stone engraved with his law (Ex. 31:18; Deut. 9:11). At the very end of the forty days and forty nights! When the final limit of man's ability was exhausted! God timed it exactly to teach us that the law comes to us at the end of our forty days and forty nights. That is, the law comes to us who have no ability of ourselves to obey it. When the law says, "Thou shalt have no other gods," we make a golden calf. When the law says, "Thou shalt not commit adultery," we rise up to play. Of ourselves this is all we can do with the law! With the fall of our first father, we came to the end of our forty days and forty nights.

The miraculous grace of God is found at the end of another forty days and forty nights. Our savior, tempted to avoid the cross, set his face toward it with purpose (Matt. 4:1–11). There was no inability with him! With his life's blood he covered all of our inability and sin. By his living Spirit he gives us who have no strength to obey not only our strength but also our very obedience. "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). Miraculous grace!

—AL

# THE CANONS OF DORDT

## Translation Comparison: Head Two

<i>Corrected Translation</i>	<i>Current Translation</i>	<i>Original Latin</i>
<b>Second Head of Doctrine: Of the Death of Christ and the Redemption of Men Thereby</b>	<b>Second Head of Doctrine: Of the Death of Christ and the Redemption of Men Thereby</b>	<b>Secundum Doctrinæ Caput, de Morte Christi, et Hominum per eam Redemptione.</b>
Article 1. God is not only supremely merciful, but also supremely just. And his justice requires (as he hath revealed himself in his word) that our sins, committed against his infinite majesty, should be punished not only with temporal but with eternal punishment, both in body and soul; which punishment we cannot escape except the justice of God be satisfied.	Article 1. God is not only supremely merciful, but also supremely just. And His justice requires (as He hath revealed Himself in His Word) that our sins committed against His infinite majesty should be punished, not only with temporal, but with eternal punishment, both in body and soul; which we cannot escape unless satisfaction be made to the justice of God.	Articulus Primus. Deus non tantum est summe misericors, sed etiam summe justus. Postulat autem ejus justitia (prout se in verbo revelavit), ut peccata nostra, adversus infinitam ejus majestatem commissa, non tantum temporalibus, sed etiam æternis, tum animi, tum corporis, pœnis puniantur: quas pœnas effugere non possumus, nisi justitiæ Dei satisfiat.
Article 2. But since we ourselves are unable to make satisfaction and to deliver ourselves from the wrath of God, God of his infinite mercy hath given us his only begotten Son as a surety, who, that he might make satisfaction for us, was made sin and a curse for us and in our stead on the cross.	Article 2. Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, He hath been pleased in His infinite mercy to give His only begotten Son for our surety, who was made sin, and became a curse for us and in our stead, that He might make satisfaction to divine justice on our behalf.	II. Cum vero ipsi satisfacere, et ab ira Dei nos liberare non possimus, Deus ex immensa misericordia Filium suum unigenitum nobis Sponsorem dedit, qui, ut pro nobis satisfaceret, peccatum et maledictio in cruce pro nobis, seu vice nostra, factus est.
Article 3. This death of the Son of God is the only and most perfect sacrifice and satisfaction for sin, and is of infinite value and worth, abundantly sufficient to expiate the sins of the whole world.	Article 3. The death of the Son of God is the only and most perfect sacrifice and satisfaction for sin, and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.	III. Hæc mors Filii Dei est unica et perfectissima pro peccatis victima et satisfactio, infiniti valoris et pretii, abunde sufficiens ad totius mundi peccata expianda.
Article 4. Now this death is of such great value and worth on this account: first, because the person who endured it is not only very man and perfectly	Article 4. This death derives its infinite value and dignity from these considerations, because the person who submitted to it was not only really man and	IV. Ideo autem hæc mors tanti est valoris et pretii, quia persona, quæ eam subiit, non tantum est verus et perfecte sanctus homo, sed etiam

holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, as was necessary for him to be our Savior. Second, because his death was imbued with the feeling of such wrath of God and such a curse as we had deserved for our sins.

Article 5. Moreover, the promise of the gospel is that whosoever believeth in Christ crucified shall not perish but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the gospel.

Article 6. And although many who are called by the gospel do not repent, nor believe in Christ, but perish in unbelief, this is not due to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is utterly their own fault.

Article 7. But as many as truly believe, and are in fact saved from sin and delivered from destruction through the death of Christ, have this benefit bestowed upon them solely by the grace of God, given them in Christ from eternity, inasmuch as God is indebted to no one.

Article 8. For this was the sovereign counsel and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone

perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, which qualifications were necessary to constitute Him a Savior for us; and because it was attended with a sense of the wrath and curse of God due to us for sin.

Article 5. Moreover, the promise of the gospel is that whosoever believeth in Christ crucified shall not perish, but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of His good pleasure sends the gospel.

Article 6. And whereas many who are called by the gospel do not repent, nor believe in Christ, but perish in unbelief, this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

Article 7. But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God, given them in Christ from everlasting, and not to any merit of their own.

Article 8. For this was the sovereign counsel and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of His Son should extend to all the elect, for bestowing upon them alone

unigenitus Dei Filius, ejusdem aeternae et infinitae cum Patre et Spiritu S. essentiae, qualem nostrum Servatorem esse oportebat. Deinde, quia mors ipsius fuit conjuncta cum sensu irae Dei et maledictionis, quam nos peccatis nostris eramus commeriti.

V. Cæterum promissio Evangelii est, ut quisquis credit in Christum crucifixum, non pereat, sed habeat vitam æternam. Quæ promissio omnibus populis et hominibus, ad quos Deus pro suo beneplacito mittit Evangelium, promiscue et indiscriminatim annunciari et proponi debet cum resipiscentiæ et fidei mandato.

VI. Quod autem multi per Evangelium vocati non resipiscunt, nec in Christum credunt, sed infidelitate pereunt, non fit hoc hostiæ Christi in cruce oblatae defectu, vel insufficientia, sed propria ipsorum culpa.

VII. Quotquot autem vere credunt, et per mortem Christi a peccatis, et interitu liberantur ac servantur, illis hoc beneficium, ex sola Dei gratia, quam nemini debet, ab æterno ipsis in Christo data, obtingit.

VIII. Fuit enim hoc Dei Patris liberrimum consilium, et gratiosissima voluntas atque intentio, ut mortis pretiosissimæ Filii sui vivifica et salvifica efficacia sese exereret in omnibus electis, ad eos solos fide justificante donandos,

the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language all those, and those only, who were from eternity chosen to salvation and given to him by the Father; that he should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, he purchased for them by his death; should purge them by his own blood from all sin, both original and actual, whether committed before or after believing; and, having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to stand before his face in glory forever.

Article 9. This purpose, proceeding from everlasting love toward the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, the gates of hell withstanding it in vain; so that the elect in due time may indeed be gathered together into one, and that, come what may, there may always remain a church of believers founded in the blood of Christ, who as a bridegroom for his bride laid down his life for her upon the cross; which church may devotedly love him, continually worship him, and extol him as her Savior both here and throughout all the ages to come.

the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language all those, and those only, who were from eternity chosen to salvation and given to Him by the Father; that He should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and, having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in His own presence forever.

Article 9. This purpose, proceeding from everlasting love towards the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell, so that there never may be wanting a church composed of believers, the foundation of which is laid in the blood of Christ, which may steadfastly love and faithfully serve Him as their Savior, who as a bridegroom for his bride, laid down His life for them upon the cross, and which may celebrate His praises here and through all eternity.

et per eam ad salutem infallibiliter perducendos: hoc est, voluit Deus, ut Christus per sanguinem crucis (quo novum fœdus confirmavit) ex omni populo, tribu, gente, et lingua, eos omnes et solos, qui ab æterno ad salutem electi, et a Patre ipsi dati sunt, efficaciter redimeret, fide (quam, ut et alia Spiritus Sancti salvifica dona, ipsis morte sua acquisivit) donaret, ab omnibus peccatis, tum originali, tum actualibus, tam post, quam ante fidem commissis sanguine suo mundaret, ad finem usque fideliter custodiret, tandemque absque omni labe et macula gloriosos coram se sisteret.

IX. Hoc consilium, ex æterno erga electos amore profectum ab initio mundi in præsens usque tempus, frustra obnitentibus inferorum portis, potenter impletum fuit, et deinceps quoque implebitur: ita quidem ut electi suis temporibus in unum colligantur, et semper sit aliqua credentium Ecclesia in sanguine Christi fundata, quæ illum Servatorem suum, qui pro ea, tanquam Sponsus pro sponsa, animam suam in cruce exposuit, constanter diligit, perseveranter colat, atque hic et in omnem æternitatem celebret.



## Second Head of Doctrine: Of the Death of Christ and the Redemption of Men Thereby

**Article 1.** God is not only supremely merciful, but also supremely just. And his justice requires (as he hath revealed himself in his word) that our sins, committed against his infinite majesty, should be punished not only with temporal but with eternal punishment, both in body and soul; which punishment we cannot escape except the justice of God be satisfied.

**Article 2.** But since we ourselves are unable to make satisfaction and to deliver ourselves from the wrath of God, God of his infinite mercy hath given us his only begotten Son as a surety, who, that he might make satisfaction for us, was made sin and a curse for us and in our stead on the cross.

**Article 3.** This death of the Son of God is the only and most perfect sacrifice and satisfaction for sin, and is of infinite value and worth, abundantly sufficient to expiate the sins of the whole world.

**Article 4.** Now this death is of such great value and worth on this account: first, because the person who endured it is not only very man and perfectly holy, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, as was necessary for him to be our Savior. Second, because his death was imbued with the feeling of such wrath of God and such a curse as we had deserved for our sins.

**Article 5.** Moreover, the promise of the gospel is that whosoever believeth in Christ crucified shall not perish but have everlasting life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of his good pleasure sends the gospel.

**Article 6.** And although many who are called by the gospel do not repent, nor believe in Christ, but perish in unbelief, this is not due to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is utterly their own fault.

**Article 7.** But as many as truly believe, and are in fact saved from sin and delivered from destruction through the death of Christ, have this benefit bestowed upon them solely by the grace of God, given them in Christ from eternity, inasmuch as God is indebted to no one.

**Article 8.** For this was the sovereign counsel and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language all those, and those only, who were from eternity chosen to salvation and given to him by the Father; that he should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, he purchased for them by his death; should purge them by his own blood from all sin, both original and actual, whether committed before or after believing; and, having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to stand before his face in glory forever.

**Article 9.** This purpose, proceeding from everlasting love toward the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, the gates of hell withstanding it in vain; so that the elect in due time may indeed be gathered together into one, and that, come what may, there may always remain a church of believers founded in the blood of Christ, who as a bridegroom for his bride laid down his life for her upon the cross; which church may devotedly love him, continually worship him, and extol him as her Savior both here and throughout all the ages to come.

## Article CXXII: The New King and His Kingdom: Circumcision

Every manchild among you shall be circumcised.  
—Gen. 17:10

“Thou and thy seed” is the expression that indicates the way in which God’s covenant is to be realized in history. And this truth of God’s covenant has made a deep impression on the people of God throughout their history in the world. It is a precious truth to them that they may appear before their covenant God as they do in the thanksgiving prayer of the Baptism Form with this expression of their gratitude: “Almighty God and merciful Father, we thank and praise thee, **that thou hast forgiven us and our children all our sins through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit as members of thine only begotten Son, and adopted us to be thy children,** and sealed and confirmed the same unto us by holy baptism.” This is strong language. There is no doubt or wavering, no uncertainty in this expression of thanks to our covenant God. It is no supposition that is here expressed. It is the certainty of faith. God has forgiven us **and our children** all our sins. God has received us **and our children** to be members of his only begotten Son. God has adopted us **and our children** to be his children. For many this language is too strong, too positive, too certain. Many there are who formally subscribe to this beautiful form of baptism and outwardly join in with the congregation when this thanksgiving is offered to our covenant God who, nevertheless, show in word and deed that they believe no word of it. When their children grow up, they would have them treated as if they were still heathen. That they must have a covenant education they do not understand. And even of the preaching of the Word in the midst of such a congregation

that thus gives thanks for her and her children they demand that it shall assume more or less the character of missionary preaching. But to those who believe that God establishes His covenant with Abraham and his seed, who are assured that in the realization of His covenant God follows the line of organic development, this language is none too strong. It is exactly the positive character of this beautiful thanksgiving that appeals to them. And the certainty of the faith that is here expressed finds its ground in the truth announced to Abraham: “I will establish my covenant between me and thee, and thy seed after thee, **in their generations \* \* \* \***”

We expect to examine the ground of this certainty more fully in the near future. It is worth the effort. If we, as a Reformed people, will live more positively and more fully from the faith in this truth of God’s covenant, there is hope for us. Not otherwise.

But to come to this subject we wish to discuss first of all the sign and seal of God’s covenant, both of the old and of the new dispensation.

In the old dispensation the people of God’s covenant in the world were distinguished by the sign and seal of circumcision. Let us trace the history of this Old Testament sacrament.

After Jehovah had revealed to Abraham that his covenant would be realized in the line of his generations (Gen. 17:7) he institutes the rite of circumcision for him and his seed. In Gen. 17:9–14 we read: “And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you and thy seed after thee: Every manchild among you shall be circumcised. And ye shall



circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every manchild in your generation, he that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house and he that is bought with money must need be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

This passage tells us first of all that circumcision was instituted by a special command and revelation of God to Abraham, as a token of his covenant with Abraham and his seed. In Vs. 10 this circumcision is even called the covenant which God establishes with his people and which they must keep. Not, of course, as if this was all that belonged to this covenant. On the contrary, the covenant essentially is the gracious relation of friendship between God and his people as the latter shall develop in the line of Abraham’s generations. God will be their God. He will be their shield and exceeding great reward. He will bless them that bless his people and curse him that curseth them. And the people shall be his party, and keeping his covenant they shall walk before him and be perfect. That is God’s covenant with Abraham and his seed. But to the keeping of this covenant on the part of the people belonged this institution of circumcision. It is a token of the covenant which God has established between himself and them. It is a pledge and surety on the part of God that he keeps his covenant with them. But it is just as well a token from the side of the people that they keep the covenant of Jehovah. Hence, it is called “the covenant which ye shall keep between me and you and thy seed after thee.”

In the second place we learn that this sacrament of circumcision is to be administered to every male child that is born among Israel when he is eight days old. The parents must not wait until the child is grown up. The token of God’s

covenant is not to be given to him when he shall have reached the age of discretion, so that he may have the opportunity first to accept the covenant God has established between himself and the people. He is not to be circumcised when he shall have the opportunity to reveal himself as a true spiritual Israelite. On the contrary, every Israelite must needs be circumcised. The parents must keep this covenant in regard to their children. It is not simply a privilege and blessing; it is a sacred obligation on their part. No one among Israel may be uncircumcised. This is so strictly true that the command is given that also the slaves that are bought with money and that are regarded as belonging to the house may not remain uncircumcised. The people as a whole, and all that belong to them, as they appear in the world must be a circumcised people and must reveal that they belong to God’s party in the world.

In the third place we learn that disregard of this institution was considered a grievous sin. “And the uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.” It was not a matter of choice. God wanted his people circumcised. He that wantonly refused to keep this element of his covenant with them could not be considered as belonging to the people of God. He had broken the covenant God established with Abraham. He was to be cut off from his people. And the expression “that soul shall be cut off from his people” did not simply mean banishment or rejection from the congregation of Israel, but death. This is evident from Ex. 31:14: “Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.”

Circumcision, then, was the Old Testament token of God’s covenant with Israel. All of Israel had to be circumcised. This covenant of circumcision might not be violated. To violate it was to break the entire covenant. The penalty of death was threatened upon its violation.

—Grand Rapids, Mich.