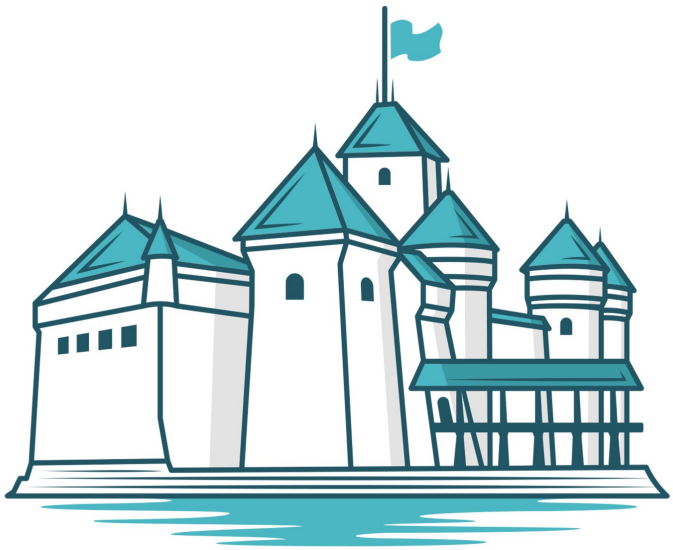

REFORMED PAVILION

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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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And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

—Exodus 28:31–35 (See also 39:22–26.)

The Blue Robe

The blue robe was a beautiful garment of the high priest, indeed. It was worn over the broidered coat, or the white tunic, and hung down to Aaron's knees or perhaps a little lower. It was likely sleeveless or at least had shorter sleeves than the broidered coat. The blue robe was woven as one piece, with no seams throughout. It was woven with a hole in the top so that the high priest could put the robe on over his head. The neck was reinforced with a thick band of woven work so that the robe was as sturdy as an habergeon, which was a soldier's garment that could withstand the hard use of war. The robe was dyed blue. Whereas the broidered coat and turban were solid white, and whereas the ephod, the breastplate, and the curious girdle were multicolored, the robe was a solid, rich blue. Upon the bottom hem of the robe hung cloth pomegranates woven out of blue, purple, and scarlet linen. Alternating with these pomegranates were golden bells, which would chime as the high priest worked.

The blue robe is perplexing. It does not seem like a garment that the high priest should wear, for the blue robe was a garment for a king. This is true of the robe itself, which was a garment of royalty. Saul wore such a robe (I Sam. 24:4). David wore a robe of fine linen (I Chr. 15:27). Job mentions a robe with a diadem, or kingly crown (Job 29:14). The princes of the sea wore robes and broidered garments (Ezek. 26:16). So also blue is the color of royalty. After Mordecai's ascent, he went out from the presence of the king in royal apparel of blue (Esther 8:15). The captains and rulers of Assyria with whom Samaria played the harlot were clothed with blue (Ezek. 23:6). The blue robe was the garment of a king, but Aaron was no king. In Old Testament Israel the office of king and priest were sharply distinct. And yet God instructed Moses to clothe Aaron in this blue robe.

What could it mean that the high priest wore the garment of a king? The blue robe was a prophecy of the great high priest, who would also be the king of kings. The Lord Jesus Christ would combine in his own person the office of priest and king. He who would "sit and rule upon his throne" would also "be a priest upon his throne" (Zech. 6:13). Even as Melchisedec was both king of Salem and priest of the most high God, so also Jesus was made a high priest forever after the order of Melchisedec (Heb. 6:20–7:1). The blue robe of royalty upon Aaron spoke of our royal high priest, whose robe would be parted from him as he died for our sins (John 19:2, 5, 23–24) but who reigns forever as king and priest.

As the royal high priest, our Lord offered himself for our sins, rose again the third day,

ascended into heaven, and sits at God's right hand. There he intercedes for us before Jehovah. The golden bells on the hem of the robe signified this beautiful intercession, for "his sound shall be heard when he goeth in unto the holy place before the LORD" (Ex. 28:35). The gifts that our savior has earned for us and claims for us before Jehovah are all the blessings of salvation and eternal life, for the pomegranates represent the riches of the land flowing with milk and honey (Num. 13:23; Deut. 8:8). Behold our royal high priest! Behold his blue robe, a holy garment for glory and for beauty!

—AL

From the Ramparts

The Life of James Arminius (6)

After having considered Arminius' teaching on Romans 7 and 9, we now return to the narrative of his life as related by his biographer, Kaspar Brandt.[1]

Arminius' sermon on Romans 9 provoked a response from the ecclesiastical court, which met twice in the absence of Arminius before finally, on March 25, 1592, convening to deal with him directly. Rev. J. Hallius addressed Arminius and stated that he had listened to the sermon and that the sermon gave occasion to others to doubt Arminius' orthodoxy. On behalf of the classis, Hallius admonished him to preach only doctrine held by his peers and to declare publicly from the pulpit that he had taught nothing other than those things taught by the Belgic Confession and Heidelberg Catechism.

Arminius replied as he had before, asserting that he had taught nothing except the truths expressed in the confessions and that he was always ready to defend himself in open discussion. Moreover, he maintained that it was the duty of his fellow ministers either to refute him if they thought him in error or else to agree with him, since the preservation of the church's peace was their responsibility as well as his. Brandt observes that this response was "spoken with some warmth," giving a sense of the temperature and atmosphere of the meeting.[2]

Many speeches followed. One of the elders, "betraying sufficiently his want of self-control" in what Brandt labels an "outburst," said that he saw "the arts of the Devil to disturb the peace of this Church" and that it was no use for Arminius to appeal to the confessions, since his explanations were contrary to the "sense of these standards" (60).

Arminius answered calmly, saying that "by the help of God, he would not prove an instigator and author of strife" (60). He denied that his teaching had been useless or fruitless and insisted that he had not expounded scripture contrary to the sense of the confessions. He acknowledged that his explanation of Romans 7:18 was "quoted in the margin of the Confession with a somewhat different application" but added that if every theologian were bound to follow the confessions "without deviating from them even the breadth of a nail," then many others could justly be accused as well (61).

The discussion then turned to matters of elders and church discipline, with suggestions that Arminius and one of his colleagues held erroneous beliefs. After Arminius defended

[1] See Dewey Engelsma, "The Life of James Arminius (4)," *Reformed Pavilion* 3, no. 33 (November 22, 2025): 4–10; "The Life of James Arminius (5)," *Reformed Pavilion* 3, no. 34 (November 29, 2025): 4–11.

[2] Kaspar Brandt, *The Life of James Arminius, D. D., Professor of Theology in the University of Leyden, Holland*, trans. John Guthrie (Charleston, SC: Legare Street Press, 2023; originally published London: Ward, 1854), 60. Page numbers for subsequent quotations from this book are given in text.

himself against these charges and after some words from the president of the assembly, J. Hallius, in which he expressed pleasure in hearing Arminius state that he was ready to create and have peace in the church, the assembly was dismissed.

According to Brandt, "hot-headed zealots" were determined not to let this matter rest and stirred up more controversy against Arminius (62). The presbytery (classis) demanded that Arminius declare, "without any circumlocution," his beliefs regarding "all of the articles of the faith" and that if he refused, a conference should be held to examine each of the views in question. Arminius declined to respond immediately and said he should be given time to reflect. A few weeks later, during another meeting of the assembly, a minister reminded Arminius of the matter and "ceased not to rake up the old embers of strife," according to Brandt (62).

A few days later, the assembly met again; and Arminius "challenged all, with a loud voice" that his fellow ministers should stand up and produce whatever evidence they had against him. One accused him of teaching doctrines that were giving sectarians cause to celebrate—proof, it was said, that he had departed from the Reformed fathers. Arminius denied the charge, arguing that no one had shown that he differed from scripture or the confessions. One elder replied that though Arminius had avoided overtly heretical language, he had "nevertheless employed ambiguous and equivocal modes of speech" (63).

Soon after, Arminius again demanded that the "secret calumniators of his name" speak out and produce in his presence whatever evidence they had against him (64). Having heard this challenge, Johannes Kuchlinus, professor and regent of the theological college, called out for Peter Plancius to speak, saying that Plancius had previously spoken privately against Arminius and that now was the time for him to speak publicly.

After rejecting the use of the term *adversary* to describe his relationship with Arminius, Plancius laid out three objections he had to Arminius' teaching. First, he claimed Arminius had said while preaching on Romans 9 that "no one is condemned except on account of sin," thereby excluding infants and denying original sin. Arminius replied that he included all sin, original and actual, and that Plancius did not understand the nature of mankind's corruption. Second, Plancius quoted Arminius as saying "that too much could not be ascribed to good works, nor could they be sufficiently commended, provided no merit were attributed to them" (64). Arminius said he stood behind and would defend this statement. At this point Plancius asked him "if justification, then, was to be ascribed to good works also, provided no merit were ascribed to them" (65). Arminius responded that justification is to be ascribed to faith, not works, as taught by Paul in Romans 4:4–5. The third charge brought by Plancius was that Arminius had taught that angels are not immortal. To this Arminius said he had never taught this publicly but only privately at the home of Plancius, and it was his view that immortality belonged only to God.

What catches our attention in this exchange and others is that it was almost impossible to pin Arminius down as to what he believed. He would publicly state his agreement with the confessions and then preach and teach in ways that contradicted them. When called before an assembly, he would give the answer that he knew his audience wanted to hear; earlier, the president of the assembly had expressed pleasure that Arminius had said the right things, and later, even Gomarus would express that he believed that he and Arminius were agreed.

Arminius followed up his defense by stating "that up to that hour, he had never, as far as he knew, taught anything at variance with the Confession and Catechism; and that he received the several articles and doctrines of faith, comprehended in these writings, in the very sense in which they were everywhere explained by the Reformed Church" (66). The only "scruple" he had was regarding the interpretation of article 16 of the Belgic Confession, which treats

of God's eternal election. The assembly declared that it was no longer necessary to deal with Arminius on this point until an assembly meeting could be called to further interpret this article and that in the meantime "fraternal friendship" should be cultivated with him (66).

In hindsight we would say that nothing had been accomplished to stop the mouth of Arminius. Brandt, as we might imagine, explains the conclusion of the meeting positively, saying that the "disputes" that had arisen regarding Arminius' teachings had been "allayed," and Arminius was now allowed to "live at peace in the Church" (66–67).

In the meantime Arminius was busy corrupting other passages in Romans. He preached on Romans 13 and the relationship between the magistrate's role and the Christian's duty to civil authority, which instruction drew the charge that he gave too much power to the state in ecclesiastical matters. This was undoubtedly the case, as Arminius knew that he could count on the state for his defense.

Brandt also reports that about this time Arminius was increasingly becoming the "ornament and boast" of both church and republic. When the magistrates sought to reform the curriculum of the city's schools, they entrusted the task to him. His plan was adopted and, Brandt adds, continued in use for years as a model for other cities (67–68).

Arminius, for his part, when not working on behalf of the government on educational policy, was studying more thoroughly the received beliefs of the Geneva School regarding election and reprobation. What he discovered was that there were others who thought along the same lines as he did. One of those men was Gellius Snecanus, and it was to him that Arminius sent his commentary on Romans 9, which we analyzed in a previous article.

We would say that in all of this Arminius was agitating against and contravening a tenet of the Reformed faith, contrary to his vows of ordination. Here is the construction put on Arminius' activity of undermining predestination by his biographer and admirer, Kaspar Brandt.

> But he deemed it dutiful, in the circumstances, to use much circumspection; for the times in which he lived did not admit either of his safely impugning or freely advocating views in any respect at variance with that dismal opinion of a fatal decree to which, he devoutly believed, the most celebrated fathers of the Reformed Church, even as others, had been led to subscribe by a certain veneration for the Sacred Scriptures. He thought it advisable, therefore, above all, in order to disburden himself of his scruples on this subject, without tumult and uproar, and without disparaging those whose reputation it was of the utmost consequence to the Church to preserve inviolate, that he should communicate his thoughts (long kept to himself and subject to frequent revisions) on the dogma above named, to several individuals of the highest name and authority and confer with them privately both by tongue and pen. (70)

Among these was Franciscus Junius of Bourges, professor of theology at Leiden, whom Arminius visited in 1597.[3] Their discussion on the fall of Adam and divine providence led to a private correspondence. Junius, taking an infralapsarian position, sought to maintain God's sovereignty while softening what Brandt characterized as the harder implications of Beza's supralapsarianism. Arminius, though "charmed with the answers of Junius as if he had discovered an immense treasure," ultimately rejected his view (72). He accused Junius of giving a "common aspect" to the object of predestination, treating mankind in general rather than as fallen or unfallen, which Brandt calls "almost incomprehensible" (75).

[3] What brought Arminius to Leiden was the fifth—and final—marriage of his former Amsterdam colleague, Johannes Kuchlinus, who had become regent of the university there. Kuchlinus married Arminius' aunt, making him Arminius' uncle by marriage.

In truth, Arminius had come to reject both the supralapsarian and infralapsarian systems, convinced that each implied the necessity of sin. His unbelief in the Reformed doctrine of predestination had hardened, and unrest within the church would continue.

(To be continued)

—DE

The Psalms App

For the past year the Evangelism Committee of Remnant Reformed Church has been working with developers to produce an app containing the Scottish Metrical Version (SMV) of the psalms set to the tunes that Remnant Reformed Church uses for worship. The goal of this project was to help members of the congregation learn a psalter and tunes that are new to them. Because the app may be of interest and of use to other readers of *Reformed Pavilion* as well, we gratefully announce on these pages its launch. The app is named The Psalms App, developed by Remnant Reformed Church, and is available on the Play Store (for Android users) and the App Store (for Apple users). The app is free and available everywhere in the world, so our readers from Indiana to India and from River Valley, Singapore, to Riverbend, Michigan, are invited to download and make use of The Psalms App.

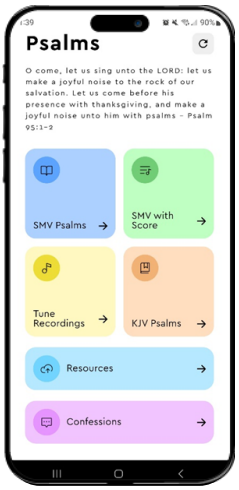
Included in the app are several features to assist those who use the Scottish Metrical Version of the psalms. There is a page with the text of the SMV for each psalm, a page with the musical score that Remnant Reformed Church uses for that particular psalm, and a page with the text of the King James Version for each psalm. There is also a music player with piano recordings of the tunes that Remnant uses. While the app has been designed according to Remnant's use of the SMV, others could adapt it for their own use without too much trouble. The text of the psalms for singing is from the original 1650 SMV. In a few cases Remnant has slightly altered the original text. For example, in Psalm 18:26, where the SMV has "Pure to the pure, froward thou kyth'st unto the froward wight," The Psalms App has "Pure to the pure thou show'st thyself, dost 'gainst the froward fight." The Psalms App also uses Psalter #353 from the 1912 Psalter in place of the SMV's second version of Psalm 124. These are the two most extensive changes; the other alterations in The Psalms App are minor.

The app also has the Reformed confessions in the *Confessions* page and a few articles to peruse in the *Resources* page.

Add to that a word search tool (the magnifying glass) and a psalm search tool (the bottom bar where the psalm is displayed), and one can soon be off to a good start in learning and singing the psalms.

If there are those who want to make sure that they find the correct app, it looks like this:

Icon



Home Screen

May the Lord be pleased to use this collection of the psalms for the glory of his name and the profit of his people.

"O come, let us sing unto the LORD" (Ps. 95:1).

—AL

The Banner December 22, 1921 (pp. 788–89)

Our Doctrine by Rev. H. Hoeksema

Article CXL: The New King and His Kingdom

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 4:24

One of the purposes of the law as given to Israel in the old dispensation was, as we have seen, that the people of God, through the means of outward regulation and guidance, might be able to manifest themselves as the kingdom of God in the world, before the reality of that kingdom had come in Christ Jesus.

But this is by no means all.

If the law had served no other purpose, the result would have been that the whole nation would have considered the kingdom in its typical form and manifestation as the real kingdom; that they actually would have looked upon their obedience to the law as the means of obtaining righteousness, and that, therefore, the very law would have estranged them from the promise of the righteousness by faith alone.

This might not be the result.

And for that reason the law served also a different purpose. It served the purpose which the apostle indicates in the text quoted above, namely, that of a schoolmaster, a pedagogue to Christ.

Schoolmaster is not a very good translation of the original word. It would give the impression that the law acted as a teacher to instruct them. And this is not exactly the meaning of the apostle. The meaning is not that the law positively instructed the people and in a positive sense prepared their hearts for Christ. Quite the contrary is true, as we shall see presently. And, therefore, the original word "pedagogue" ought to be retained. The law served as a pedagogue to Christ. Among the Greeks and the Romans a pedagogue was generally a trustworthy slave, a confidential dependant, appointed by the master to guard and guide the life and morals of his son before he had reached the age of adolescence. He had not direct authority over his young master. He could not control his life directly. But he was appointed to watch, to report to his master, to accompany the boy practically from step to step. And thus, unnoticeably almost, the pedagogue directed the path of the boy and the young man to a definite end and in a definite direction. Such, now, was the law for Israel in respect to Christ. It served as such a pedagogue, so directing and controlling the development of Israel as a nation that it must inevitably arrive at the Christ and the justification which is by faith. It might, therefore, not foster the illusion that it could obtain true righteousness by the law. In that case the law would exactly miss its purpose and fail to bring the people to Christ. On the contrary, the law must serve to impress upon the people that by obedience to its precepts they could never more obtain true righteousness and merit the inheritance.

Such is the general argument of the apostle Paul in Gal. 4.

He compares the law that was given from Sinai with the promise that was given to Abraham. It is plain to him that if the purpose of the law had been to make Israel merit the inheritance, the promise which was given to Abraham 430 years earlier would have been disannulled. To Abraham righteousness was by faith. The inheritance was by promise and therefore free. It did not depend upon the works of Abraham, whether he would enter into his inheritance,

whether the promise was to be fulfilled. God simply promised it to him of free grace, upon the basis of a righteousness which is by faith. Now the question before which the Apostle Paul places himself and the church is whether the entrance of the law disannulled this promise. Did God, when he announced the law from Horeb, intend to have the people merit their inheritance by obedience to the law? In that case Sinai is not only the beginning of a new dispensation, but represents the proclamation of something essentially different from what was revealed to Abraham. To Abraham the promise was free. To Israel it depended upon their obedience to the law. In regard to God's revelation to Abraham it was plain that the realization of the inheritance did not at all depend upon Abraham's works, for he was righteous by faith. But if God actually intended at Sinai to make the people merit their righteousness and their inheritance by works of the law, this revelation to Abraham has come to none effect. Now, the apostle establishes it as an indubitable fact that this cannot be. "And this I say that the covenant that was confirmed before of God in Christ, the law which was 430 years after cannot disannul, that it should make the promise of none effect."

This, therefore, is plain. The promise to Abraham and the law to Israel are not contrary. They do not oppose each other. The law does not intend to replace the promise. It cannot be thus that before Sinai the people lived by promise, after Horeb they lived by law. And, therefore, the two must be in harmony. The chief thing is the promise. The law must serve somehow the realization of that promise. And, therefore, the question arises: How could the law serve that purpose? How could the law serve the realization of the promise that was given to Abraham 430 years before?

It is this service of the law which the apostle indicates when he says: "Wherefore the law was our pedagogue to bring us to Christ, that we might be justified by faith." The full realization of the promise was to come in Christ. And the law was superimposed upon the promise given to Abraham in order to lead the people to Christ.

Now, the question is: How did the law serve as such a pedagogue to Christ? One aspect of this question the apostle discusses in Gal. 4. He answers: "It was added because of transgressions" (vs. 19).

But again, the question arises: What does the apostle mean by this expression? The law was added because of transgression? What is the relation expressed in this "because of"? What is the relation between the law and transgression?

One answer to this question is: The law served as a check upon the manifestation of sin in Israel, and thus it kept the people till Christ. The law repressed transgressions. Even as a pedagogue served to check the life of the boy and the young man from a moral point of view, so the law served to lead Israel outwardly in the path of righteousness and to check the manifestation of sin in transgressions. But this interpretation is quite impossible. In the first place, the fact is that there are no transgressions where there is no law. This the apostle plainly teaches in Rom. 4:15: "Because the law worketh wrath: for where no law is there is no transgression." And that this must be so is plain in itself. Transgressions are definite violations of the law, definite steps across the boundary of the law in actual sins. Now, before the law was, that is, before the law of God was revealed in definite precepts, with regard to the moral law in ten commandments, transgressions were inconceivable. Sin was there, surely. But sin did not become manifest in transgression of definite precepts of the law. Yet, it is to these transgressions that the apostle refers in Gal. 4:19. Especially in the original this is very plain. For there the article is used. Literally the apostle writes: "It is added because of **the** transgressions." Now, how could this possibly mean that the law was added to repress transgressions if transgressions are not present where there is no law? We would say, if God had meant to repress transgressions, to place a check upon the manifestation of sin among Israel in definite acts of

violation, the law would never have been given. Where there is no law, there is no transgression. Hence, had there never been a law, never would transgressions have been. In the second place, if that had been the purpose of the law, it would but poorly have served as a pedagogue to Christ. For the result would have been an outward righteousness. Sin would not have become revealed, though it would have been present in Israel just the same. Repression of sin results in external morality, in a work-righteousness as was actually found present in Pharisaism of Jesus' time. And surely, Pharisaism is not the road to Christ, but leads in directly opposite ways. Also for this reason the apostle cannot mean that the law was added to serve as a check upon the transgressions of Israel. It would never have been a schoolmaster to Christ. And lastly, this view is but poorly supported by the history of Israel. If that is the apostle's meaning the law surely failed to reach its purpose. For the history of Israel is a history of transgressions, of violation of the law in every one of its precepts. And when the promise is realized in Christ, he finds no nation that is strong in power and glory because of its faithful keeping of the law and of God's covenant, but, on the contrary, a nation that has almost succumbed, that is on the verge of perishing, because of its transgressions. Transgressions in their boldest form begin at Sinai, where Israel breaks the covenant almost the very moment it has pledged obedience. And all through its history Israel reveals a spirit of rebellion against the law of God as is, in fact, not found among another nation.

It is plain, therefore, that this cannot be the meaning of the apostle.

The law as a check upon the transgressions is inconceivable, because transgressions are only where the law is.

The law, had it served as an outward check upon transgressions, would have been a poor pedagogue to Christ, for it would have led straightway to Pharisaism.

The law, conceived as repressing transgressions, poorly served its purpose, for Israel finally succumbs because of transgressions of the law.

—Grand Rapids, Mich.