



# REFORMED

— P A V I L I O N —

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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

Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

—Exodus 6:1–9

**G**od was about to teach Moses and Israel the meaning of his name Jehovah. It was a tremendously solemn occasion, for God is his name. The revelation of God's name is the revelation of God himself. It was also a tremendously significant occasion, for the revelation of Jehovah's name had been a long time coming. Abraham, Isaac, and Jacob had known the word for Jehovah's name. They had pronounced the sound of that name with their lips. But Abraham, Isaac, and Jacob had not known the full meaning of Jehovah's name. They had only known the meaning of the name God Almighty. But the full meaning of the name Jehovah was about to be revealed to Moses and Israel.

What a name is the name Jehovah! I AM THAT I AM. Or, abbreviated, I AM (Ex. 3:14). Or, pronounced roughly according to the Hebrew, JEHOVAH (6:3). God and his people used the name Jehovah often in scripture. It is usually written as LORD in the King James Version (see Ex. 6:6), but sometimes it is written as GOD (see Gen. 15:2). And now Jehovah was about to reveal the meaning of his name.

Here is the wonderful, beautiful, comforting meaning of the name Jehovah: I have remembered my covenant (Ex. 6:5).

God had established his covenant with Abraham, Isaac, and Jacob. God had made his covenant promise to Abraham and to his seed forever. God had promised to give unto his people the land of Canaan for their inheritance. In that promised land of Canaan, Abraham and his seed would live with God as God's people, as God's servants, and as God's friends. God's covenant promise was absolutely certain. But Canaan remained only the land of Abraham's pilgrimage. Abraham, Isaac, and Jacob dwelt in tents as sojourners in the land. And before they could take root in Canaan, God took the seventy souls of Jacob's family out of Canaan to live in Egypt under Joseph. Now, four hundred years later, after Israel had become a great nation and after the Egyptians had cruelly enslaved them, what had become of God's covenant promise? Had it failed? Had God forgotten his people?

No! The covenant had not failed. God had not forgotten his people. Listen to God's name:

Jehovah! I have remembered my covenant!

God is faithful to his covenant and to his covenant people. God never forgets his people but remembers them. And God alone is faithful. God's people are weak. God's people lose faith. In the anguish of their spirit and under the cruel bondage of Pharaoh, Israel hearkened not unto Moses. But over against all the weakness and unbelief of man, God is Jehovah: I have remembered my covenant!

And would you like to see all the way to the bottom of Jehovah's name? Then behold Jesus.

For Je-sus is Jehovah-salvation. In Jesus Jehovah has remembered his covenant. In Jesus Jehovah has given his people their inheritance in the heavenly Canaan. Through Jesus God takes his elect people to himself in the everlasting bond of his covenant of grace. The good news of Jehovah's name is Jesus.

Behold the name of God: Jehovah. Behold the meaning of Jehovah's name: I have remembered my covenant. And behold the gospel of your salvation by your covenant God: Jesus.

—AL

## THE ALCOVE

The following document is a fascinating account of the events immediately preceding the *Afscheiding* of 1834. The *Afscheiding* was the reformation that God worked in the Netherlands in the 1830s by taking many churches out of the corrupt state church and reconstituting them as the churches of the *Afscheiding*. The *Afscheiding* began in the Reformed church in Ulrum on Tuesday, October 14, 1834, when two elders and three deacons signed the Act of Secession, followed by many members of the congregation. The consistory of Ulrum recorded its separation as follows:

Tuesday evening, October 14, we have, after praying and kneeling, looking up to the Lord, seceded from the false church and took up, with the power of the Lord, the office of all believers. Thus we affirm the Lord Almighty, the sole and triune God! The ceremony was closed with the singing of Psalms and prayers of thanksgiving.<sup>1</sup>

In the days immediately preceding the *Afscheiding*, there was a bustle of activity in the town of Ulrum. The activity centered around Rev. H. De Cock, minister of Ulrum, and Rev. H. P.

Scholte, minister in North Brabant, who would soon join the *Afscheiding*. De Cock had been unjustly suspended from the ministry some time previous, so Scholte had come to Ulrum to support De Cock by preaching in his church. Many of the members of the church in Ulrum could no longer attend church in good conscience, as a parade of state church hirelings filed through their pulpit; so a visit from Scholte was welcome indeed. The people could finally attend church again and be sure of hearing the gospel and singing the psalms. However, the authorities in the state church, who knew Scholte's sympathy for De Cock, forbade Scholte from preaching in Ulrum. On Friday, Saturday, and Sunday—the 10th through the 12th of October 1834—Scholte and other members of the church repeatedly sought permission from the state church authorities for Scholte to preach. Time and again Scholte and the congregation of Ulrum were rebuffed. The state church sent one of its ministers, a Rev. N. Smith, to preach instead. The following document records the many conflicts and the many gatherings on that Friday, Saturday, and Sunday before the *Afscheiding* on Tuesday. The events recorded in this document culminated in Reverend Scholte preaching to the congregation from atop a hay

<sup>1</sup> "Acts of the Consistory of Ulrum" in *Van Raalte Papers: 1830–1839*: 19 ([https://digitalcommons.hope.edu/vrp\\_1830s/19](https://digitalcommons.hope.edu/vrp_1830s/19)).

wagon after the church doors had been locked to them. Ah, the glories of persecution for the sake of the gospel! Ah, the blessed suffering that always attends the reformation of the church and her worship!

Among the many interesting things in this document, there are two things to note. First, the document was written by one T. K. Loots, an official in the state government of the Netherlands, on October 17, 1834. Mr. Loots apparently was an eyewitness to some of the events that he recorded, or at least he had access to the reports of those who were eyewitnesses. There is a high degree of detail recorded, including the texts of the sermons and the exact psalms and verses that were sung. Mr. Loots and the state government of the Netherlands unwittingly did the Reformed church world a great favor in recording the events so freshly after they had occurred. Mr. Loots was not sympathetic to the *Afscheiding*, referring to Scholte's preaching as "rebellious and mutinous" and repeating the likely spurious charge that members of De Cock's church physically assaulted the state church minister. Nevertheless, Mr. Loots' report preserves many details of the events of October 10–12 that immediately preceded the *Afscheiding* of October 14.

Second, the document shows how committed the people of the *Afscheiding* were to singing exclusively psalms in the worship services of the church and how opposed they were to singing man-made hymns in church. When the state church minister announced the singing of one of the church-approved hymns, "a great many of the men put their hats on their heads." Oh for a good Dutch cap with which to fight the tyranny of unstable men! Our forefathers' fierce love for the psalms will undoubtedly warm the hearts of many readers of *Reformed Pavilion*, who have had to make their own stand against man-made hymns in the worship of the church. Our stand for the psalms and our stand in defiance of Thomas Ken's hymn in the Reformed Protestant Churches was done with a little less flair. We missed the opportunity to pull ball caps out of

our back pockets, but we did stand mute under the icy stares and fiery rants of those who had so recently professed to be our brethren. The following document reminds the church that God's people have long suffered the reproach of men for the psalms. The Babylonians of old mocked Israel's psalm singing (see Ps. 137). Calvin was expelled from Geneva in part for insisting on congregational psalm singing.<sup>2</sup> And our forefathers in Ulrum had to struggle against the apostate church, which introduced man's songs into the worship of the church, by which the state church sought to bind and compel the consciences of Ulrum's members (see Belgic Confession 32). When we must suffer the wrath and ingratitude of man today for insisting on psalm singing in the worship of the church, it is no strange trial that befalls us but a very familiar one.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. (Luke 6:22–23)

Finally, our thanks to an industrious reader of *Reformed Pavilion*, whose study led her to contact an area university and finally to come across this document in the Van Raalte Papers of Hope College. The Van Raalte Papers are a collection of documents relating to the life and work of Rev. A. Van Raalte, who led many of the *Afscheiding* Seceders in their emigration from the Netherlands to America in 1846. There is no title on this particular document, but it opens with the words "Report of happenings at Ulrum," which we use as the title for this republication. This report is found in the nineteenth "sheaf" of the Van Raalte Papers from the years 1830–1839, which has the title "The Act of Secession of the Consistory of Ulrum." The introductory notation to our particular document

<sup>2</sup>See Andrew Lanning, "Introduction to John Calvin's Preface to the Genevan Psalter," *Reformed Pavilion* 1, no. 8 (June 3, 2023): 26–29.

is “The English document is a report by alderman of Ulrum, T.K. Loots, dated October 17. The reports give considerable detail about the participation of the Rev. Hendrik Scholte in this occasion.” The full citation for this document is T. K. Loots, “Report of Happenings at Ulrum” (October 17, 1834) in *Van Raalte Papers:*

1830–1839: 19 (Consistory and Congregation in Ulrum and Cornelia Kennedy, transl., “The Act of Secession of the Consistory of Ulrum”), [https://digitalcommons.hope.edu/vrp\\_1830s/19](https://digitalcommons.hope.edu/vrp_1830s/19).

—AL

## Report of Happenings at Ulrum

**R**eport of happenings at Ulrum with reference to a religious meeting held in the church at Ulrum and elsewhere, by a certain person calling himself Scholte, minister of North Brabant.

On Wednesday the 8th of October in the year eighteen hundred and thirty-four there arrived from the town of Groningen, the Honourable Scholte. Jan Jacobs Beukema, baker at Ulrum, Hendricus Pott, baker at Houwerzyl, and Cornelius Beukema, cobbler, also living at Houwerzyl, brought him from there by wagon.

The following evening a large number of people met at the home of the widow Koster at Ulrum where it was announced that Jan Jacobs Beukema, as elder, and klaas Alles Vander Laan, in the capacity of deacon of this church, had gone to the parsonage at Leens, and requested the Honourable Smith, minister there and Consulent of the village of Ulrum, to give his consent to the preaching of the Honourable Scholte in the church at Ulrum, but in vain.

The Hon. de Cock, calling himself the Reformed minister at Ulrum, further announced in the above mentioned meeting that there would be preaching by the Hon. Scholte, and that they who wished to have their children baptized should be at the parsonage at Ulrum on Friday evening, the 1th, at five o'clock. The following day, Friday the 1th, Jan Jacobs Beukema, accompanied by the Hon. Scholte, went to the village of leens, where the latter presented himself to the Hon. Smith with the purpose in mind of asking his consent to their holding a service in the church at Ulrum on Sunday afternoon, the 12th;

which request was again refused in no uncertain terms.

The Hon. Scholte declared to the group assembled at the home of the Widow Koster that, notwithstanding the refusal of this man in authority, he was willing to do it ‘with a strong hand.’ Toward nightfall of Friday, the 1th, an ever-increasing multitude from the outlying parts, the West Quarter, and even from the Island of Schiermonikoog, gathered before the locked church, while the street of Ulrum was blocked by carriages and strangers.

Since the church authorities were not present, and the schoolmaster, who had been given the post of reader and organist, was not in Ulrum; the multitude that stood before the doors of the church was as a spring tide. Finally Simon Klaasens, Keeper of the Keys (mentioned in the enclosed warrant), carrying a lighted lantern, a great number of candles, and a bunch of keys, forced his way to the door of the tower which he unlocked and then also opened the door to the church: whereupon the people crowded inside. Then the candles were lighted, and a little after seven o'clock the bells were tolled, which signal of unlawful assembly was followed by the gathering of a great crowd of men and women.

Thereupon, the elders and deacons together with His Honor de Cock and the Hon. Scholte forced their way through the crowd to the chancel, proceeded and followed by a number of women with seven young children who were baptized after the sermon.

The Hon. Scholte, even though it had been positively forbidden him by the Consulent,

climbed the pulpit, and after prayer announced the singing of verses 4, 6, 7, of the 72nd Psalm. He then took as his text the words found in the 8th chapter of Isaiah: verses 11 to 15, upon which he preached until about half-past ten, discussing in various phrases and terms the Government on one hand and the ways of the Christian on the other; thus beginning to make the people mindful of the stronger hand. (Thus he, himself, supported by the multitude, fulfilled his preaching appointment, and warned the people against the corrupt teachings of the High Priests of Baal, and not to walk in the path of those who feared the world but not God—who raised a new altar at the side of the old by placing the Evangelistic Songs alongside the Book of the Psalms: that their fine sounding worship would not be accepted by God; and that his people should not follow the pleasures of a brief life in this sinful world for honor and acclaim or out of fear of men, since they could not serve God by following a degenerate world and her civil laws.) He also admonished the people that they must choose between an eternal good and an eternal never ending evil; again warning them earnestly against following the laws and stipulations set forth in a large portfolio of church ordinances, saying that they were not founded on God's Word and that following them would result in their own damnation by an angry God; that they must sacrifice their temporary welfare for their eternal salvation, encouraging them by loud and oft repeated quoting of the words of the text, "Fear not what are their confederacies?"; and inciting them by the most terrible falsehoods to oppose law and order, saying that it was a great sin against God's explicit will to follow these unworthy confederacies.

After this he delivered a rebellious and mutinous exposition on the last three verses of his text, saying that no kings nor principalities of this world were in a position to destroy them against the will of the Lord of Hosts; and that they, although a persecuted and despised congregation must always persevere in their doctrines; with further admonition that if through God's Grace it might be possible, they should

celebrate the Lord's Supper the following Sunday at the same place.

Hereupon followed the Sacrament of Baptism, after which the service was closed with the singing of the 13th and 14th verses of Psalm 22.

The following day, Saturday the 11th of October, at about two o'clock in the afternoon, the Hon. H. deCock appeared at the home of the church custodian, A. J. Sleurer and asked him whether he knew that a religious service had been held in the church at Ulrum the previous evening. Sleurer replied in the affirmative, and added he himself had attended part of it. Then deCock asked Sleurer how he felt about paying for the candles that were used, and about the offering which had been taken up and which was now in de Cock's possession. Sleurer replied that he would not pay for the candles; nor would he take the money which had been collected in this unlawful gathering.

Then de Cock said, "It is well. Then I will pay for the candles," and then remarked that they intended to celebrate the Lord's Supper on the morrow, Sunday. He inquired whether the custodian would be willing to furnish the wine and the bread, but this request was emphatically refused since Sleurer considered that holding this meeting would be contrary to the law. Whereupon, de Cock in a fit of temper shouted at him calling him a sinner and a heretic; and as he went out the door he tapped upon his breast and cried, "In the name of God, I condemn you to eternal damnation."

On Sunday morning, the twelfth of October, before the regular church service was to begin, both the Hon. de Cock and the Hon. Scholte, the consistory, and a large number of people were found to have already gathered at the church. When the minister, N. Smith, who was to preach that Sunday began to mount the pulpit, the Hon. Scholte said to him, Your Honor, these people are gathered here to hear not you but me, and therefore I again ask you to yield the pulpit to me".

The Consulent, unwilling to grant this, mounted the pulpit and was not hindered in conducting the service, except that during the

singing of the Evangelical Song No. 77; verses 2 and 3, a great many of the men put their hats on their heads. When the service had ended, Dominie Smith was stopped inside the altar rail and de Cock began to make remarks about the sermon he had preached, while the Hon. Scholte again argued for permission to preach there in the afternoon. Then the son of the Consulent spoke up and said that his father was helpless, and could not discuss it further there, but said they could go with him to the home of Sleurer where he had lodgings; whereupon the wife of de Cock cried loudly, "Nay, it must be here!"

The Hon. Smith, attempting to leave the church, was maliciously detained, pinched, punched in the abdomen with their elbows; and when he almost swooned, he was rescued by some of the better members and led outside to the home of Sleurer.

When a great crowd of people wanted to follow the Hon. Smith, de Cock beckoned to them with both hands, and called to them, "Stay, people, stay the Hon. Scholte will speak directly." However, very shortly, in the name of the church and civil authorities, the multitude was commanded to leave the church and the doors ordered locked: so de Cock with his people left the church and the doors were locked.

The crowd, thus dispersed, gathered again at about one o'clock on the land belonging to the Parsonage at the South of Ulrum where the Hon. de Cock and Scholte, together with the wife of de Cock, had taken their places upon a farm wagon, where the latter, after the singing of Psalm 68; verses 5, 6, and 7, preached to the assembled group of several hundred souls on Hebrew 1: verses 18 and 22. The service, which closed with the singing of the last verse of Psalm 72 and a few remarks by Ds. De Cock, ended at about three o'clock; but met again that evening at the well-known home of the Widow Koster to hear the sermon by the Hon. de Cock, since Scholte had already departed.

The foregoing report was written by me, Alderman of Ulrum, at the request of the Burge-meester, on the 17th of October 1834.

(signed) T. K. Loots

for a true copy—the State Recorder of Groningen (signed) D.A.W. Spandan

for an exact copy—the Sec. and Consel of the Dept. for the Affairs of the Hervormde Church (signed) Jansen

for confirmation—the Scribe of the Treasury (signed) C. W. Pasoe



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### Article XXIV. The Fallen King and His Kingdom (continued)

**T**he question: what would have become of Adam and his kingdom if God had not provided for and revealed the power of His grace, we found, presented to us a dilemma each of whose horns is as difficult to encounter as the other. On the one hand it had to be admitted that the kingdom under Adam could not have continued to exist even for the shortest conceivable moment after Adam had sinned and the curse of God went forth to all the world, without the sustaining and redeeming power of God's grace. Nothing but God's wrath, nothing but the curse of the Holy One could possibly be expected, issuing forth more quickly than lightning against the creature that dared to lift his fist in the countenance of the Almighty Sovereign. And under the wrath and curse of the Creator nothing can live and flourish. Even as God's blessing gives life and light and joy, so His curse spreads desolation and death. But on the other hand, we found, it is equally difficult to make the statement that Adam would have sunk into eternal death, and that his kingdom would have perished with him right there and then, seeing that he was no individual, that he had not sinned as an individual, but that he stood as the head of that same human organism of which he was the root. Not only he, but the entire human race had sinned, not only he but the whole organism of humanity had become guilty, not only he, but all his posterity were subject to the same punishment as their common fathers. And since this posterity was still to be brought forth, it is inconceivable that Adam would have perished with the world the moment he stretched forth his hand to the forbidden fruit. And the only possible answer is, that the **entire human race** together with the world in the midst

of which it occupied such a royal place, would have perished. Not Adam only, but the entire organism would have suffered the consequences if God had not revealed his grace immediately after the fall.

But that grace of God was revealed and the element of grace did enter in the moment man had transgressed the covenant. The reason for the dilemma created by the question mentioned above lies exactly in this fact, that according to God's counsel man and the world had been created with a view to grace and redemption, the world was adapted to the manifestation of the power of God's grace. As one of my elders remarked quite correctly the other Sunday: "God did not make all sorts of little counsels, but His counsel is a unity." Exactly so. Not various separate counsels, the one to repair the preceding one, but one grand whole. From God's point of view we can never say that repair work is done in creation. All we can say is that God carries out His plan, that He realizes His counsel in spite of, yes even thru the fact of sin and misery and death, which ultimately are nothing but means in His hand to serve the manifestation of His glory and grace and righteousness. And just because in one grand harmony, we can never single out one element and ask the question: what would have happened if this or that had been different? The whole world and all the human race have been created from the beginning with a view to the power of grace, with a view, indeed, to Christ's eternal dominion under God.

That grace was actually revealed, that the power of grace began to operate immediately after the sin of Adam in paradise is plain from the entire record. In the first place it follows from the

fact itself that the human race did not actually perish and with the world sink into deepest desolation. Suppose we knew nothing about the counsel of God with a view to redemption. Suppose further that we knew nothing of the relation in which man in general stood to Adam our head. Suppose in short, that we knew nothing but this, that there was a creature who stood as king of the world, as representative of God's creation, and who undertook to rise in rebellion against the Almighty. What would be our forecast as to the result? Naturally, that this creature would be crushed by the wrath of the Almighty. And if you then behold, how this rebellious creature, indeed suffers some change, loses the former glory, is driven from his former palace, shows, the effect of the chill of death that went over him, but nevertheless does not perish entirely, does not vanish into utter desolation, is not crushed, on the contrary retains a good deal of power, even receives many a blessing which he absolutely forfeited, what else is, then, the conclusion but this that this sinful creature struck the rock-bottom of grace and by the power of that grace is sustained and prevented from sinking into utter destruction? If a man should fall from the end of the pier at Macatawa Park into twenty-five feet of water, and if you knew the man could not swim, your conclusion would undoubtedly be that he would go down entirely and drown. If, however, you see the man fall but at the same time notice how he remains with the upper part of his body above the surface of the water, you draw the inference quite naturally, that the man has struck something; bottom or beam or some other object that sustains him and saves his life. The same is true of sinful man and his kingdom. He had cast himself and the kingdom into the sea of death and destruction. But he does not sink. He remains above the surface. He does not drown. For the present he is evidently saved. What is more natural than to infer that this sinful creature in this sea of destruction is upheld by the power of grace that sustains him and keeps him from perishing? The very fact, therefore, that the human race did not entirely perish but was upheld and continued to exist is proof in

itself, that man had struck the power of grace, that grace entered in immediately after he had fallen from God. What kind of grace this was, we shall discuss later. If only we see that Adam, and not only Adam but the race of God's people that was in his loins, fell in the arms of grace, and that this grace began to operate upon man and the world the moment the king had fallen.

This conclusion is quite corroborated by the facts as they are recorded in the third chapter of Genesis. In the first place we read that the man and the woman were ashamed before each other because of their nakedness. "And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons." The question why their shame was caused in the first place by their sense of nakedness, we need not answer in this connection. What is worthy of our attention is in the first place, that their eyes were opened, and in the second place, that the result of this opening of their eyes was that they were conscious of a feeling of shame. Surely, if man had immediately fallen in utter desolation and corruption this would have been inconceivable. Sense of shame and the attempt to hide the cause of it cannot be conceived of in the devil, neither is it conceivable in the sinner that has reached the depth of corruption and death. But there is still more. If Adam and Eve did not fall into the depth of corruption, and by their sense of shame actually revealed that they were not hopelessly lost, there is but one explanation, namely, that it was the grace of God already operating in their hearts. Call it what you may, the grace of God must have entered into the root of the human organism right there and then, and that the eyes of Adam and Eve were opened so that they realized their shame and were conscious of a sense of guilt, is not to be attributed to the influence of sin as such, but to the operating power of God's grace. Sin does not open our eyes as our first parents' eyes were opened. Sin was, indeed the cause of their corruption, and provided the reason to be ashamed, but sin itself cannot cause the feeling of shame and guilt. That feeling was the reaction of something different in their hearts against sin

and its result. And for this reaction there is undoubtedly but one possible cause and explanation: the power of God's grace.

That this sense of shame, and this attempt to hide its cause before each other was actually rooted in a feeling of guilt before God, and, therefore, the result of God's grace is evident, too, from the eighth verse of the same chapter. We read: "And they heard the voice of Jehovah walking in the garden in the cool of the day; and the man and the wife hid themselves from the presence of Jehovah amongst the trees of the garden." Let it draw our attention in the first place that they revealed a sense of God's presence in the garden. They heard the voice of God walking in the garden in the cool of the day. They realized His presence, and they felt that He came upon them. And as they were aware of His presence in the garden, they made an attempt also to hide from Him, and that for the same reason that caused them to seek a hiding place from each other, namely, their nakedness. They felt that the Holy One was approaching, that their God and Sovereign, their Judge was coming upon them, and that they would have to give account of their present condition. He had not made them as corrupt as they appeared in their nakedness at present. He had made them good and after His own image, without corruption and defilement, and now they were unclean. They realized, too, that this corruption was their guilt, and they made no attempt to maintain themselves in their sinful condition over against their Creator, but they hid. All this is inconceivable in satan. The devil undoubtedly has knowledge of his attitude over against God, but he boldly maintains himself in that attitude. He is not ashamed to appear before the countenance of God, he makes no attempt to hide his actual condition. The knowledge of Adam and Eve regarding their state and that of the devil concerning his own condition are radically different. In this attempt to hide themselves from before the face of God, in this feeling of shame, in this fear on their part, there is implied the acknowledgment that God has something to say about them, that they were not their own lords and sovereigns, that they have sinned

against their highest Sovereign, and that He was their Judge and God even now. All this were inconceivable, were we to maintain that there was no reacting influence, that the restoring power of the grace of God had not already been operating in their hearts. Neither must we say that this sense of their shame and guilt before God was a remnant of their original condition. No, it was the manifestation of a positive power, reacting against their own sin and guilt, and bringing them to a sense of shame over against their God because of their corruption.

Objectively this grace is revealed in the fact that the Lord God visits His sinful creature in the garden, speaks to him, discusses the matter with him. We read: "And Jehovah God called unto the man and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself. And He said, Who told thee that thou was naked?" etc., vss. 9–11. Surely, in all this, in the visit the Lord pays to His fallen creature, in that wonderful question, in which the Lord adapts Himself to the condition of the sinner that tries to hide himself, in His readiness to discuss the matter, in the entire transaction there is nothing but a revelation of grace from the beginning to end. God might have cursed Adam without giving account of this act, He might have sent him to eternal death as had been threatened from the start. That instead He comes to seek and to discuss is a revelation of grace. The same grace is revealed in every sentence that announces the curse of God upon the fallen creature. In the curse on the woman there is implied that she shall bring forth children, in the curse on the man that he shall eat bread, and that the earth is to bring forth all that is necessary for his continued existence, that creation, therefore is not to sink in utter desolation. From beginning to end the history of fallen man in paradise is a manifestation of the grace of God. And in principle this grace concentrates itself around that first, all-comprehensive, pregnant prophecy: "I will put enmity."

This prophecy, however, is worthy of a separate discussion.

—Holland, Mich.