



# REFORMED

— PAVILION —

VOLUME 1 ISSUE 27

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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 the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the LORD commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

—Exodus 7:1–7

**T**he last time Moses had stood before Pharaoh in the name of the Lord, Pharaoh had mocked Jehovah. “Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go” (Ex. 5:2).

It was easy for Pharaoh to mock God. Pharaoh was a mighty king, but Jehovah was just a name. Pharaoh's gods were the mighty river Nile and the bright sun Ra, but no one could see Jehovah. Pharaoh's people were renowned engineers and feared soldiers and wise magicians, but Jehovah's people were just miserable slaves. Pharaoh ruled a vast and productive land, but Jehovah's only land in the world was currently filled with Canaanite strangers. Pharaoh's glory and wealth and culture were the envy of the world, but no one had ever heard of Jehovah. And so the mighty Pharaoh mocked and mocked and mocked. “Who is Jehovah? Ha! I don't know any Jehovah!”

Always it is easy for man to mock God. Though God confronts man in all the wonderful works of God's hands every moment of man's existence, man closes his eyes and stops his ears. Man ascribes all the works of the Lord to the creature: mother nature and her climate. Man dismisses all the ways of the Lord as chance: bad luck or good luck. Man might fear bad luck. Man

might fear the climate. But Jehovah? Who is Jehovah? With Pharaoh, man mocks God.

But God is not mocked.

The Lord now sends Moses back to Pharaoh a second time. But this time Moses is God to Pharaoh. This time there could be no denying that Jehovah is God alone. Oh, certainly Pharaoh will deny that Jehovah is God, and Pharaoh will refuse to heed Jehovah's voice. But even Pharaoh's denial of God will be the operation of God upon Pharaoh: “I will harden Pharaoh's heart” (Ex. 7:3). Pharaoh may think it easy to mock God. But God would come through Moses and his prophet Aaron to destroy Pharaoh's Nile and to destroy Pharaoh's Ra. God would come through Moses and his prophet Aaron to lay his hand upon Egypt's land and to waste it. God would come through Moses and his prophet Aaron to kill Pharaoh's people and to deliver his own. God would come through Moses and his prophet Aaron to turn Egypt from the envy of the world into the terror of the world. Does Pharaoh not know Jehovah? He shall! “And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them” (v. 5).

So shall all men. Every eye that now sparkles with laughter at Jehovah shall see the Son of Man coming for judgment on the clouds of glory.

Every tongue that now mocks Jehovah and his cause shall confess that Jesus Christ is Lord, to the glory of God the Father.

And what of the church in all this? Ah, they are God's people; they are God's children; they are God's Israel. And through the Red Sea of

Jesus' blood God will bring them out from among all the scoffers and mockers to himself. And why will God do it? Because it pleases him. Then you are safe, dear children of God. For no Pharaoh can stand in the way of Jehovah's good pleasure!

—AL

## FROM THE EDITOR

**T**his issue of *Reformed Pavilion* arrives in your inbox at the end of a glorious week. Why so glorious, you ask? Because on Monday the Lord opened the doors of Pavilion Christian School for the first week of the 2023–24 school year. Everything about Pavilion Christian School is a wonder and gift of God's grace. From the gift of covenant children (twenty-three students in K–12) to the gift of a dedicated school board to the gift of a willing spirit in the hearts of the members of the association to the gift of teachers (eleven teachers and two aides) to the gift of an army of volunteers to the gift of a building, God has opened the

windows of heaven. Though the parents and association do not deserve such an institution in which the covenant youth of Remnant Reformed Church can be instructed, God has graciously provided above what we could ask or think.

The school is currently meeting in rented facilities in Standale, Michigan, while the paint dries in the classrooms at the old Riverbend building in Walker, Michigan.

These may be hard days for the flesh, but oh! are they splendid days for faith!

Ebenezer: hitherto hath the Lord helped us.

—AL



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# REFORMATION DAY LECTURE

## THE GOOD LAW & THE GLORIOUS GOSPEL

OCTOBER 31, 2023  
7:30PM

The distinction between the law and the gospel is the most important distinction in the Christian faith.

Martin Luther: "Distinguishing between the law and the gospel is the highest art in Christendom, one who every person who values the name Christian ought to recognize, know, and possess."

The distinction between the law and the gospel is of great comfort for the child of God. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

For these reasons, the distinction between the law and the gospel is the most heavily assaulted doctrine in the Christian faith. This Reformation Day, join us for an explanation and defense of the great distinction between God's good law and God's glorious gospel.

### HOST

Remnant Reformed  
Church

### SPEAKER

Rev. Andrew Lanning

### FORMAT

Lecture followed by  
Q&A and refreshments

### VENUE

The Pinnacle Center, 3330 Highland Drive, Hudsonville, MI 49426

Questions can be submitted either before or after the lecture via the Contact page of our website

[www.remnantreformedchurch.org](http://www.remnantreformedchurch.org)

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

**T**he last few articles we devoted to a discussion of the data furnished by the first three chapters of the book of Genesis. Naturally, these first chapters of Holy Writ are of extreme significance, and their correct understanding determines to a large extent our entire life-view, for the simple reason they reveal to us the beginnings of the history of mankind. The world and its life of the present time, and all the various movements in the world of today cannot be correctly understood unless we comprehend what took place in paradise immediately after the fall of man into sin. And for that reason we passed these data in review once more, in order that the facts and their significance might stand clearly and definitely before our mind's eye.

These data revealed to us in the first place, that grace was revealed and began to operate immediately after the fall. The nature of this grace and the question whether we may assume that there were really two kinds of grace working in the world we did not consider as yet. Sufficient it was for the time being to understand that grace did begin to act, and that it was because of that active power of grace that the world was saved for the time being. The king and the kingdom continued to exist. The world was not changed into chaos, did not become a habitation of devils, was not turned into hell, but remained a suitable place for man to dwell in. And the development of man into a complete organism of humanity is also guaranteed. Surely, the original world-order of things still existed. From creation as such, in its original state and condition, it ought to be clearly understood, nothing develops. Whatever is in the world, after

the fall of man proceeds either from the principle of sin or from the restoring of grace. Man and the world are no more what they were before sin. Physically man is weakened, the sweat of his brow testifies to the fact. He is subject to suffering and corruption. As to the powers of his soul, too, he does no more stand in his original glory and royalty. The power of his intellect and will, merely from a psychological point of view have changed considerably. Never could we give names to the animals as Adam did. His knowledge was intuitive. He penetrated into the nature of things. With this knowledge of Adam our laborious method of reasoning and investigation, in order to know simply that which lies at the surface of things, cannot for a moment be compared. Adam intuitively knew the lion and the lamb. We know the difference between the two in the sense that we can distinguish them, but neither of them do we know in their real nature. Man is no more the same king. Neither is his kingdom the same. The earth brings forth the thorn and the thistle, the elements of nature are upset and tremendous changes must have taken place in all creation because of sin. But with all this conceded the fact remains that king and kingdom continued to exist, and that even a good deal of the original glory and power is still visible in all the world. For the time being the world is saved from utter ruin.

But in the second place, we also considered that in the human organism there will henceforth be a division. An incision is made, as we found in connection with Gen. 3:15. Not one race, but two peoples, two seeds there will be on earth. Eve will be the natural mother of two

peoples, called the seed of the serpent and the seed of the woman. The elect and the reprobate will issue forth from her womb, and perpetual enmity shall exist between the two. A struggle will ensue, in which the seed of the serpent will severely wound the seed of the woman, but of which the outcome shall be that the latter shall have the complete victory and crush the head of the former.

Thus far we have closely adhered to Scripture, is it not?

If our interpretation of the facts, and especially of Gen. 3:15 is erroneous, greatly we would appreciate it if the error were pointed out. Of course, pointed out on the basis of Scripture, and in its light only. Not on the basis of any human considerations. You must not come with the argument (?) that such a conception leads to “narrow-mindedness” and that we must become “broad.” You must not approach me with the objection that such a conception of two seeds, of a spiritual incision, is altogether too gloomy and pessimistic with a view to the world of our age. These arguments are of absolutely no weight. God’s people, I surmise, will always be accused of narrow-mindedness. Of Jesus they said that He had a devil. But in the light of Scripture and on its basis the child of God is always open to conviction. If it, therefore, doesn’t teach such a spiritual division at the very beginning of history, a division we meet with again in a far more emphatic form in the last book of Scripture, I gladly invite correction from our broader-minded men. Otherwise I assume we agree.

To me it seems that exactly Gen. 3:15 gains once more in importance in our age, just because it stands so diametrically opposed to all that is being taught and preached and published and agitated in the world of today. Many a strange and fascinating story is being told us today. Already before the war we heard a good deal about “socializing christianity” and about “christianizing the social order.” We were told, that the church had never understood its real mission in the world, that she had always been “otherworldly” in the bad sense of the word,

emphasizing the salvation of the individual without understanding her task with a view to improving the world. But today we are waking up in regard to our tremendous task in the world! We begin to realize that mankind forms one great universal brotherhood, and that God is the Father of all. That we are made of one blood, that we are one organism, that there is a common tie that binds us together as men, that must be preached and realized. What was formerly conceived as the unity of believers in Christ, now becomes the unity of all men by nature and the Kingdom of God is really identical with the Universal Brotherhood of all men, in which God is the Father of all. The war, so we are informed most emphatically, has still broadened our vision. We now feel our unity with all mankind, and must unite our effort and apply it to the work of reconstruction. State and church, society and individual must cooperate for the betterment of the world. A league of nations, a league of churches, and perhaps a league between the two must be established. Whether God’s Word has anything to say on all these things is scarcely a question. The great question is: will it work? At any rate, from all sides the clamor is heard that the war has broadened our vision, and that it is time we wrest ourselves from our narrow and limited sphere of vision and become broad-minded!

Sure!!!

In the meantime, it seems to me, we have need of nothing more than of very definite lines. Clearcut principles we must have rather than vague and beautiful phrases. Especially as Calvinists, who maintain that their view embraces every sphere of the world, also in this dispensation, and that nothing in all the world can be mentioned in regard to which it has no message, we must know definitely where we stand, what is our relation to the many and wide movements of the time. What is our view of home and school and society in general, what is our conception of church and state, according to the Word of God, and what is the relation of all these different institutions to the development of the Kingdom

of God? These are questions that must be answered, or the answer to which must be placed definitely and clearly before our people once more. From Anabaptism our people are swung to Rationalism, from Premillennialism to Post-millennialism, while neither of these in the technical sense of the word has anything to do with our Reformed View of life and the world!

Lines must be drawn!

Lines, not according to the world, but according to Scripture.

Definite lines. They must be drawn in speech and writing, from pulpit and in catechism-class as well as in our christian day-school. And we must have the courage of our conviction to apply these definite principles regardless of results.

Then there is hope for us as a Reformed people in this country. Not otherwise .

One of these lines, the main line, in fact, is drawn rather definitely in Gen. 3:15. It gives us to understand, that although there exists a unity between all men because of their birth from common parents, yet there exists no spiritual unity by nature. It tells us from the outset, that the spiritual unity of believers in Christ is by no means to be identified with the Universal Brotherhood of man, that the Church and the world are actually separate in spiritual essence.

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Naturally, a problem now presents itself that demands solution. There are two peoples in this world, the seed of the woman and the seed of the serpent, the elect and the reprobate, those that according to election will constitute the organism of the human race, and those that will be cut off, according to reprobation. On this we, of course, all agree. To deny this is to abandon

the reformed faith. And he who fails to preach this truth as a minister of God's Word in order to seek refuge to vague generalities, especially in our own age, feeds his people stones instead of bread.

However, both these peoples are in the same world. They receive the same outward blessings. Rain falls on all and the sun hides her quickening rays from no one. They reap the same harvest, eat the same bread, breathe the same air, live in the same society, are citizens of the same state. They are busy in the same industry, carry on the same business, in fact, live the same life in the world. Yea, it may even be said, both according to experience and Scripture, that the seed of the serpent receive fully as much of these outward blessings as the seed of the woman. In wealth of possessions, in power of intellect, in ability to utilize and develop the forces of this world, in nobility of character the seed of the serpent would seem far superior to the seed of the woman.

Still more.

What is often forgotten, and what must nevertheless be emphasized is the further fact, that these two peoples are also subject to the same effects of sin. They do not only enjoy common blessings, they also are subject to a common curse. If you wish to speak of "common grace" you must not forget to mention the "common curse." The child of God together with the child of the world is subject to the same hardships and sufferings and they all die the same death.

Two peoples in the same world enjoying the same blessings, and living the same life. This is the problem upon the proper solution of which depends much.

—Holland, Mich.

