



REFORMED

— P A V I L I O N —

VOLUME 1 ISSUE 34

DECEMBER 2, 2023

*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

4 LETTER TO THE EDITOR

10 HERMAN HOEKSEMA'S *BANNER* ARTICLES
Article 34: The Fallen King and His Kingdom (continued)



REFORMED
— PAVILION —

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

See reformedpavilion.com for all contact and subscription information.

MEDITATION

And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

—Exodus 9:8–12

By blood and by frogs, by lice and by flies, and by a grievous murrain of beasts, God had stricken Egypt. With the sixth plague God laid his hand upon the flesh of the Egyptians and made them weep and gnash their teeth.

Sixth plague: boils.

The sixth plague was a fearsome stroke upon Egypt from the hand of God. Moses and Aaron took ashes from the great kilns that Egypt used to smelt metals. In the sight of Pharaoh, Moses raised his hand into the air and sprinkled the ashes into the wind. The ashes crumbled into a fine dust and multiplied into a great cloud that was carried through the air into all Egypt. Wherever the fine dust of the furnace ash touched the flesh of an Egyptian or his beasts, that spot would become a painful, swollen, throbbing boil. The boil would burst and leave a blain—an open, oozing, excruciating sore. The Egyptians could not escape the fine dust of the furnace ash. It settled upon man from head to toe and disfigured all his flesh. It settled upon beast from horn to hoof and blistered all its hide. So excruciating were the crucible-boils that the magicians could not leave their houses to stand before Moses but were entirely indisposed by the boils breaking forth with blains upon them.

How painful was the sixth plague! The boils breaking forth with blains upon the soles of one's feet would make standing intolerable.

The boils with blains upon the backs of one's legs would make sitting impossible. The boils with blains upon one's back and arms and belly would make lying down torturous. Pain all day and pain all night, with no respite. Who could find relief? Who could sleep? No wonder the magicians could not stand before Moses, as they went mad with agony in their houses.

But the sixth plague was more fearsome yet. For the plague's misery was not merely raw and ragged flesh. The key to the sixth plague is not found in the boil but in the furnace. God had instructed Moses and Aaron to take handfuls of ashes from the furnace. Why the furnace? Not because the furnace was a convenient source of ashes. Rather, because the furnace was a picture of hell. In the furnace-kilns of Egypt, metals were fired to thousands of degrees: nearly 2000 degrees to smelt gold and over 3000 degrees to smelt iron. The extreme heat of the furnaces was a picture of God's eternal wrath against sin, by which he burns and consumes the wicked in hell. Hell is the lake of fire (Rev. 19:20). Hell is the furnace of fire, where there is wailing and gnashing of teeth (Matt. 13:42). In hell the wicked, who exist forever, are forever consumed in the fire of God's wrath.

In the sixth plague God had Moses and Aaron take handfuls of ashes from the furnace-kiln as a testimony against the Egyptians of what awaited them in God's furnace-kiln. The ashes were the

embers of hell. Moses scattered hell's cinders over all Egypt, and the fire of God's wrath burned and boiled the flesh wherever it touched.

What of Pharaoh, with the brimstone of hell settling upon his flesh, the flesh of his magicians, and the flesh of his people? "The LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses" (Ex. 9:12).

And what of us, who deserve the same by nature? Behold Jesus Christ, who "descended into hell" in our place. "In my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish agonies, in which He was plunged during all His sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell" (Heidelberg Catechism, Q&A 44).

—AL

LETTER TO THE EDITOR

Dear editor:

Volume 1 Issue 32 of your Reformed Pavilion dated November 18, 2023 contains a photograph on page 6 which is the property of the Standard Bearer. The contents of the Standard Bearer are covered by copyright laws. I checked with the Standard Bearer staff, and they inform me that permission to use this photograph was not granted. This is a violation of the 6th commandment. Please remove the photograph.

In Christ,
John G. Van Baren

Reply:

Our correspondent refers to the following photograph, which was originally published by the Reformed Free Publishing Association (RFPA) in the *Standard Bearer* and which was reprinted in the November 18, 2023, issue of *Reformed Pavilion*.¹



TSC members: Rev. W. Langerak, B. Looyenga,
Rev. N. Decker, Rev. J. Mahtani,
D. Pastoor, J. VanBaren, Rev. G. Eriks,
J. Minderhoud, D. DeBoer
Absent: Rev. D. Noorman

Our correspondent, pictured in the photograph third from the left in the front row, informs us that the photo is the copyrighted property of the *Standard Bearer*. Our correspondent also notes that *Reformed Pavilion* did not receive permission from the *Standard Bearer* staff to use this photograph. Our correspondent has these facts straight. *Reformed Pavilion* did not ask for permission to publish the *Standard Bearer*'s copyrighted photograph, nor did *Reformed*

¹ Ronald Cammenga, "Seminary News," *Standard Bearer* 100, no. 2 (October 15, 2023): 47; Dewey Engelsma, "Trusting in the Shadow of Egypt," *Reformed Pavilion* 1, no. 32 (November 18, 2023): 6.

Pavilion receive permission from anyone associated with the *Standard Bearer*.

Our correspondent implies that *Reformed Pavilion* has broken copyright laws by publishing the *Standard Bearer's* copyrighted photograph without permission from the *Standard Bearer*. Our correspondent declares that the publishing of copyrighted material without permission is a violation of the sixth commandment (“Thou shalt not kill”). Finally, our correspondent requests that the photograph be removed.

Our correspondent’s reference to the sixth commandment is puzzling. The sixth commandment is “Thou shalt not kill.” But our correspondent’s concern is the use of copyrighted material without permission. It is difficult to see how the unauthorized use of copyrighted material would be murder. Perhaps our correspondent meant the eighth commandment: “Thou shalt not steal.” That would seem to fit better with our correspondent’s concern. Our correspondent refers to property. Our correspondent refers to copyright protections. Our correspondent refers to permission. Matters of property, copyright, and permission all belong to the realm of our neighbor’s goods and therefore belong to the eighth commandment. Let us deal with our correspondent as if he meant the eighth commandment; but if our correspondent did indeed mean the sixth commandment, he is invited to write in again to explain what we are missing. If our correspondent meant the eighth commandment, then his charge would be that *Reformed Pavilion* is guilty of theft for using the *Standard Bearer's* copyrighted property without authorization.

Our correspondent is wrong to charge *Reformed Pavilion* with theft for the use of the *Standard Bearer's* photograph, even though *Reformed Pavilion* did not seek or obtain the *Standard Bearer's* permission to use the *Standard Bearer's* property. *Reformed Pavilion* did not “design to appropriate to ourselves the goods which belong to our neighbor, whether it be by force, or under the appearance of

right” (Heidelberg Catechism, Q&A 110). Rather, *Reformed Pavilion* printed the *Standard Bearer's* photograph with proper attribution to the *Standard Bearer*. And *Reformed Pavilion* printed the *Standard Bearer's* photograph with the “design” of illustrating to the readership of *Reformed Pavilion* that the Protestant Reformed Churches (PRC) are not sorry for the spiritual violence that they inflicted upon Mr. and Mrs. Neil Meyer. The proof of the PRC’s impenitence is that the PRC elevated two of the worst offenders—Joel Minderhoud and John G. Van Baren—to the Theological School Committee (TSC). When the Protestant Reformed denomination now climbs into bed with its sodomite third party—Guidepost Solutions—to discover sexual abuse in the PRC, the denomination is lying that it is serious about rooting out abuse. The PRC has already protected and elevated two of its most violent men to the TSC. The fact that these men were not guilty of sexual abuse does not change the fact that they abused and ecclesiastically murdered God’s servants. *Reformed Pavilion* did not steal the *Standard Bearer's* photograph; rather, *Reformed Pavilion* used the photograph to illustrate how the PRC honors and elevates its murderous men.

As for our correspondent’s legal concern, *Reformed Pavilion* did not violate any copyright laws by using the *Standard Bearer's* photograph without permission. United States copyright law permits the “fair use” of copyrighted material without the copyright owner’s permission. This concept is so widely recognized that, with a few seconds of searching, one can find any number of explanations of fair use. For example, from the website of the Copyright Alliance:

Fair use permits a party to use a copyrighted work without the copyright owner’s permission for purposes such as criticism, comment, news reporting, teaching, scholarship, or research.²

² <https://copyrightalliance.org/faqs/what-is-fair-use/>.

Or this, from the United States Copyright Office’s website:

Under the *fair use* doctrine of the U.S. copyright statute, it is permissible to use limited portions of a work including quotes, for purposes such as commentary, criticism, news reporting, and scholarly reports.³

Or again, from the United States Copyright Office’s website:

Fair use is a legal doctrine that promotes freedom of expression by permitting the unlicensed use of copyright-protected works in certain circumstances. Section 107 of the Copyright Act provides the statutory framework for determining whether something is a fair use and identifies certain types of uses—such as criticism, comment, news reporting, teaching, scholarship, and research—as examples of activities that may qualify as fair use.⁴

Reformed Pavilion used the photograph from the *Standard Bearer* for “criticism, comment, news reporting, [and] teaching,” just as in the same issue *Reformed Pavilion* used the sodomite tweet from Guidepost Solutions for “criticism, comment, news reporting, [and] teaching.” In both cases *Reformed Pavilion*’s use of the *Standard Bearer*’s copyrighted material and the sodomites’ copyrighted material was fair use.

If our correspondent doubts whether “fair use” is a sound legal concept for *Reformed Pavilion*’s use of the photograph, he could consult with the staff of the *Standard Bearer* again to ask if the *Standard Bearer* has received permission from all the copyright holders for the *Standard Bearer*’s use of all the copyrighted material that the *Standard Bearer* has run on its pages in its hundred years of publication. The *Standard Bearer* has probably run hundreds and maybe even thousands of quotations of

copyrighted material, perhaps even including a photograph or two. In most cases the *Standard Bearer* did that with proper attribution but without permission of the copyright owners. How could the *Standard Bearer* do that in good conscience? Fair use.

Of course, if the *Standard Bearer* believes that its copyrights were infringed upon by *Reformed Pavilion*, the *Standard Bearer* would have the right to seek the protections of the law against *Reformed Pavilion*. But that brings up an interesting question about our correspondent’s standing. Does our correspondent represent the *Standard Bearer*? Is our correspondent writing on behalf of the *Standard Bearer*? Did the RFP board, which publishes the *Standard Bearer*, take a decision regarding the photograph? Did the RFP board send our correspondent to *Reformed Pavilion* to speak on the RFP’s behalf regarding the RFP’s copyrighted material? Perhaps the RFP did; perhaps the RFP didn’t. But our correspondent evidently understands himself to have some say regarding the *Standard Bearer*’s property. Our correspondent took it upon himself to consult with the *Standard Bearer*’s staff. Our correspondent informs us of the law regarding the *Standard Bearer*’s property. Our correspondent requires that *Reformed Pavilion* take definite action with regard to the *Standard Bearer*’s property. But in what capacity does our correspondent require something regarding the *Standard Bearer*’s copyrighted property?

My guess is that our correspondent is simply using the tactics of a bully. Our correspondent is not the first one to show up on *Reformed Pavilion*’s doorstep with a dubious legal claim designed to push *Reformed Pavilion* around. For a couple of months this summer, *Reformed Pavilion* received a string of emails claiming to be from the company that owns the copyright to the Nexa fonts in which *Reformed Pavilion* is published. The bully behind the emails required payment for the continued use of the copyrighted fonts. When neither a response nor

³ <https://www.copyright.gov/help/faq/faq-fairuse.html>.

⁴ <https://www.copyright.gov/fair-use/>.

a payment was forthcoming, the bully threatened legal action in follow-up emails. This was not a one-time phishing scam from an imaginary Nigerian prince but a persistent campaign. Perhaps everyone who does any kind of business online gets the same. But in the end the bully was just a scam artist. His emails were just a shakedown. He did not own what he claimed to own, and his false legal claims were only designed to put pressure on his target. So it is with our correspondent, I suspect. Our correspondent is behaving like a shakedown artist, making dubious references to copyright laws and even to the law of God to bully *Reformed Pavilion* into doing what he wants. Whereas the font shakedown was for money, our correspondent's shakedown is to get a certain photograph removed from *Reformed Pavilion*.

Our correspondent's letter illustrates the continued spiritual rot in the Protestant Reformed Churches. The PRC have denied the gospel of salvation by grace *alone* through faith *alone* in Christ *alone* to the glory of God *alone*. The PRC have introduced in its place the false gospel that man precedes God in man's experience of man's salvation. The PRC have introduced the false gospel that the experience of salvation is not by grace alone through faith alone but is by faith and works. The PRC have introduced the false gospel that justification is not by faith alone but that the remission of sins in justification is by man's good work of repentance. The PRC are drunk on man when it comes to man's experience of his salvation.

Denying the gospel and worshiping the idol of man, the Protestant Reformed Churches have been given over by God to the sexual confusion that is God's judgment upon societies who worship idols. Man changes the truth of God into a lie, and God gives man up unto vile affections. Men do not like to retain the truth of God in their knowledge, and God gives men over to a reprobate mind (see Rom. 1:18–32). When the

PRC sensed that they were overrun with vile affections, where did they run? Not to Christ, by returning to the truth of his gospel. Not to the scriptures, where the gospel that saves men from vile affections is revealed. Not to the confessions, where the doctrine which is according to godliness is confessed. But the PRC ran to Guidepost Solutions, which is Egypt and which is Sodom.

Synod instructed its ad hoc committee to contract with Guidepost Solutions to do the work of investigation.⁵

By the PRC's synodical decision, the PRC and Sodom are in bed together in their joint spiritual investigation of sin in the PRC. Here is the PRC, as represented by her delegates to Synod 2023. And now with the PRC—by the PRC's invitation—is Sodom, as represented by Guidepost Solutions.



Delegates to Synod 2023

Row 4: Prof. B. Huizinga, Prof. C. Griess, Rev. M. Kortus, Peter Smit, Rev. J. Marcus, Keith Bruinsma

Row 3: Rev. N. Decker, Tim Pipe Jr., Randy Dykstra, James Regnerus, Dan Van Uffelen, Rev. J. Mahtani

Row 2: Chester Hunter, Rev. R. Barnhill, Prof. R. Cammenga, Prof. D. Kuiper, Prof. B. Gritters, Joel Minderhoud

Row 1: Rev. A. Brummel, Rev. J. Engelsma, Rev. C. Spronk, Rev. G. Eriks, Rev. W. Langerak, Ryan Van Overloop, John Van Baren⁶

⁵ Joshua Engelsma, "Synod 2023 Approves a Third-Party Investigation," *Standard Bearer* 99, no. 18 (July 2023): 416.

⁶ John Van Baren, "Pictures of Synod," *Standard Bearer* 99, no. 18 (July 2023): 417.



Guidepost Solutions' celebration of Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) Pride Month⁷

Guidepost is the unclean thing that God says not to touch (II Cor. 6:14–18). Guidepost is the Belial with whom Christ has no concord. The PRC used to know that you don't build a bridge to the world because the world will flood across it into the church. But now the PRC has become wiser than God and says that she may touch the unclean thing and may contract with Belial for her spiritual work.

The organization calls itself "Guidepost," but to what is it guiding the PRC? Holiness? Godliness? Obedience? Love? Faith? According to Guidepost's own admission, it guides to Sodom. Guidepost celebrates Sodom's agenda; and, like the men of Sodom before it (Gen. 19:11), Guidepost wears itself to claim new victims under the guise of making the workplace safe for everyone's "authentic selves."

It doesn't matter that Sodom's work with the PRC is not discipline but the collecting of information. What information is being collected? Information about sin. Information about violence. Information about murder. Information

about lust. Information about disobedience and rebellion. This is not merely data. This is not merely charts and percentages. This is not merely surveys and interviews. This is highly spiritual information. Even collecting the information is spiritual work. But the PRC has farmed out her spiritual work to Sodom and to Egypt, who know nothing about obedience and who care even less.

If the PRC won't even do the "easy" spiritual work of collecting information from the sheep, what makes anyone think that the PRC will suddenly someday do the hard spiritual work of wielding the sword against the wolves? And, really, slaying the wolves is the comparatively easy part. The hard part is binding up the broken sheep's wounds with the balm of the pure gospel, after first climbing over hill and dale to find the broken sheep. But that is the work that the Protestant Reformed denomination has deemed too labor-intensive for it to do, which it will not suffer Christ to do, and which it has judged the wolves of Sodom competent to do in its place.

But back to our correspondent. *Reformed Pavilion* exposed what Guidepost Solutions was and why the PRC is inflicted with such a corrupt institution.⁸ What was our correspondent's response, as one who was named in that article and as one who was a delegate to the synod that invited Sodom into the PRC? Was his response to be appalled at his denomination's apostasy from the truth as it is in Jesus? Was his response repentance over the murder of God's people in which he participated? Was his response at least to repudiate Guidepost-to-Sodom? Was his response at least shame that he as a watchman on the walls of Zion had invited proud perverts to root around in the PRC? Nothing of the sort. Our correspondent's response was to quibble about copyrights.

This is the kind of unspiritual leadership that plagues the PRC. It is the kind of unspiritual leadership that will not only fail to deliver the

⁷ Guidepost Solutions (@GuidepostGlobal). 2022. Twitter, June 6, 2:05 PM. <https://twitter.com/GuidepostGlobal/status/1533872616812978176>.

⁸ Engelsma, "Trusting in the Shadow of Egypt": 5–9.

PRC from her apostasy but that will also lead her further into the morass.

If anyone in the PRC has an ear to hear, let him hear. The hope for us and our children is that there is one who is not merely a guidepost but who is the Way. He has come for the likes of us: idolaters, blasphemers, foolish, disobedient, publicans, sinners, harlots, murderers, thieves, liars, covetous. And he has made a way for us to the Father through the rending of his own flesh in our place. Stop dealing with Belial, and start dealing with Christ. Stop looking for help in the temple of idols, and start looking for help in the temple of God. Come out from among Belial and the infidels, and be separate. As children of light and children of your Father, if children you are, stop living in that dark house where your Father does not dwell.

I will conclude this response to our correspondent's letter by reprinting below the response that I sent to him privately.

—AL

Hello John,

I check this inbox on Saturdays, so I just saw your note now.

If your concern is legal, *Reformed Pavilion's* use of the *Standard Bearer's* copyrighted photograph is permissible under fair use. "Fair use permits a party to use a copyrighted work without the copyright owner's permission for purposes such as criticism, comment,

news reporting, teaching, scholarship, or research" (quoted from copyrightalliance.org, but the concept is so clearly established that you can find it explained at any number of websites with a few seconds of searching).

If your concern is spiritual, *Reformed Pavilion's* use of the *Standard Bearer's* copyrighted photograph was necessary for the defense of Christ's sheep who are falling prey to the spiritual wolves in the photo. The Protestant Reformed Churches continue to be led by unspiritual men who not only still believe and defend David Overway's conditional theology, but who have now also led the churches to climb into bed with Sodom. The use of the photograph was according to the ninth commandment, which requires that we love the truth and speak it uprightly, and according to the sixth commandment, which requires that we love our neighbor and prevent his hurt as much as in us lies, and that we do good, even to our enemies.

Your reference to the sixth commandment is puzzling. The sixth commandment is: "Thou shalt not kill." Your email is all about copyright issues, which would have to do with the eighth commandment: "Thou shalt not steal." It is not clear to me what you were getting at with your reference to the sixth commandment.

In light of all of the above, I will not be removing the photograph.

In Christ's service,
Rev. Lanning



Article XXXIV. The Fallen King and His Kingdom (continued)

I dare foster some hope that my view in regard to the fallen king and his kingdom in this world has become clear to most of our readers. Perhaps some received the impression that we were not particularly writing about the fallen king and kingdom at all, but much rather about the kingdom as it is to be restored in Christ Jesus. Yet, this is not the case. Scripture not ambiguously intimates that, in this dispensation, there is not only the development of grace and of the kingdom of Christ Jesus, but just as well of the principle of sin and the kingdom of darkness. Sin is to develop and that in such a way that the fallen king in his fallen state will make the bold attempt to maintain himself over against the Almighty Sovereign and ultimately will establish the kingdom of Antichrist, the man of sin. And in order to understand how it is possible that also this kingdom of darkness will have its development in the world, and in the end will even come to a temporal and partial realization of its ideal, it was necessary to draw the line and point out the relation between this kingdom of darkness and the kingdom of light, between the development of the principle of sin and that of the principle of grace in this dispensation. You understand, is it not, that if grace had not been revealed from the beginning, there surely would never have been a kingdom of God, but just as truly there would have been no development of the kingdom of darkness culminating in Antichrist. Sin would never have revealed itself in all the horror of its true character. And hence, it had to be made clear that in the same dispensation, under the same influences, thru the same forms of life and institutions, God realizes His covenant and does establish His kingdom, but that also the principle of sin

develops and the kingdom of antichrist reaches its culmination.

The “common grace” theory is inadequate, does never explain the development of the kingdom of darkness. For how, pray, would you solve the problem that any grace of God, that is really grace, could tend to the manifestation of the man of sin and be conducive to the development of the kingdom of darkness?

This is impossible. And, therefore, we deny it. First of all, as we maintained, it is inconceivable that God can be graciously inclined to the naked sinner, outside of Christ Jesus, the Head of the covenant of grace. Secondly, because it is evident that there is no receptivity for the grace of God in the heart of the natural man, unless his heart is first made receptive thru the Spirit of grace. And besides this, the question remains: How must it be explained that under the influence of the grace of God in the real sense of the word, the power of sin develops and the kingdom of antichrist will reach its ultimate development?

To make our position entirely plain and at the same time ward off the attack of those that love to bring indictment of Anabaptism to justify their own amalgamation with the world, we explained our view from the very bottom up. In brief we developed our position as follows.

1. The world was originally created a kingdom of God under man, the servant of God, as viceroy.
2. Thru his fall, man the vice-roy, surrendered that kingdom of God to Satan, the arch-opponent of the Almighty.
3. In Christ that entire kingdom is to be saved and led on to greater and permanent glory.

4. Because of that same Christ and thru one and the same grace the world in its present state, with its present forms of life and institutions is maintained.
5. In this same world, under the same outward blessings, there exist both the elect and the reprobate, the seed of the woman and the seed of the serpent. And there is an overflow of the blessings of grace in Christ upon those that are not His.
6. Since, however, there is no receptivity in the heart of the natural sinner this overflow of grace becomes a curse. The nearer the seed of the serpent live to the fountain of grace the greater the curse becomes, so that it is perfectly natural that not from the midst of heathendom, but from the midst of the christian world the man of sin, antichrist in all its power will appear.
7. And in conclusion we may now point out that only thus will we be able to maintain the life of distinction with regard to every sphere of life between God's people and the world. Two peoples there are in the world, in the same world, with the same blessings and the same institutions, fighting from radically different principles and with radically different life-views for nothing less than the possession of the whole world. The seed of the serpent struggling to make all the powers and all the institutions God has given to this world subservient to the realization of the kingdom of Antichrist, the kingdom of fallen man; the seed of the woman maintaining that all things exist for Christ and His kingdom and that all things must exist in harmony with the principles of the Word of God. And the people of God, adhering to the principles of the Word of their God must not be afraid to say that they are "it," but they must claim this most emphatically. Subjectively enlightened by the Spirit of grace, and objectively possessing the Word of truth in Scripture, they must surely claim that they know it all! They are the light of the world.

Principally the christian is an absolutist! Principally he claims that all things are his in Christ. The more he comes to true consciousness, the more he will claim that he is the light of the world, and that for every sphere of life he only possesses the true knowledge. The simple mother in Christ may maintain that she knows it all over against the infidel university professor.

That this is no anabaptism, that it does not even look like anabaptism, ought to be clear to anybody that knows what he is talking about. The anabaptist has no eye for the true universalism of Scripture. He separates grace from the life of the world and knows nothing of the truth that all the world is to be saved by grace in Christ. Mark, not that the anabaptist wishes to be distinct in the world is his error. We also claim that the christian must be a peculiar man over against the world in its evil sense. But that he does not wish to be anything in the world at all, that is his mistake. His soul is to be saved and he is to go to heaven. God is going to save a few individual elect from the general destruction of this world, and the rest of the world is going to the devil. With the world in general grace has nothing to do. Hence, the true anabaptists have no life-view. They separate themselves not from the "world" in its evil sense, but from the life of the world. They have no calling in every state and society does not interest them at all, for the simple reason that the new life has nothing to do with them. Christian schools, christian political principles, a christian solution of our social problems, christian science and art, christian business and industry, — all these things are really nonsense to them if they would be consistent. Over against this wrong view we have continually emphasized that God does not save only the soul or a few individuals, but that in His chosen people He saves the human race, and that with the human race He saves the entire world He created. The devil is to have nothing; he is to have not even a semblance of victory. He is to be entirely defeated. He is merely an instrument in God's hand to enhance the glory of the Almighty. We have maintained, that even the world as it

exists today with all its life and with all its blessings and institutions exists only because of Christ, for His sake and for the sake of His people. Instead of separating nature and grace, we have combined them more closely than ever by maintaining that also the covenant as it was revealed to Noah was nothing but a manifestation of the covenant of grace in Christ as it must necessarily reveal itself in this world. And though it is true, that church (as institute), state and society are temporal institutions, that serve a temporal purpose, the perfection of which will never constitute the kingdom of God, forms of life that are to disappear with the coming of our Lord; yet they all exist for the kingdom's sake, and as a true calvinist we will maintain that they exist in harmony with the principles of God's Word. And, therefore, while the anabaptist knows of no battle, simply while he separates himself from the life of the world, the true calvinist knows of a battle everywhere and claims to possess the truth for every sphere of life. If anyone would pronounce this anabaptism just because we maintain that the people of God must be and will be to the end, yea will be more so as the end approaches a peculiar people, we simply would consider such an one a hopeless case.

At the same time it also ought to be clear why, on this basis, we cannot go along with the movement of Pre-millennialism among us. Although the presentation of the "Pre" may somewhat be different than that of the anabaptist, ultimately they come down to one and the same view. The "Pre" believes as well as we all do in the ultimate restoration of all things. Not merely the soul, but God's entire world will ultimately be saved and a glorious kingdom will be established. Only, he makes separation between the old and the new dispensation, between the Jew and the Christian, between Israel and the Church, between the kingdom and the body of Christ, between heaven and earth. After all, to him Israel is really the kingdom of Christ, and Jesus is king of the Jews. Israel according to the flesh is really the people and its kingdom is the kingdom. But Israel rejected its king when

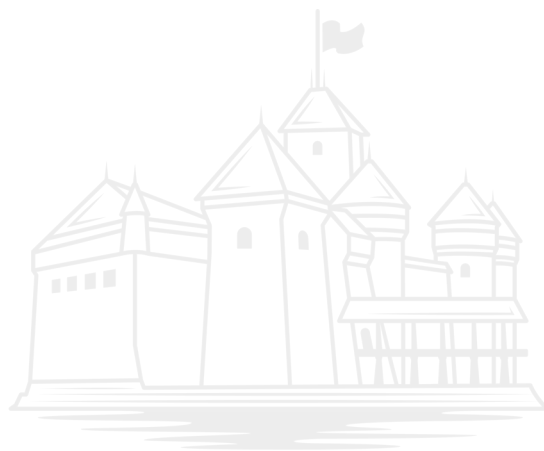
He came in the person of Christ Jesus, and for that reason the kingdom of God is temporarily in captivity. Israel as the kingdom of Christ is in captivity all during this dispensation. And in the meantime Christ gathers another people, the church, the Bride, His Body. That church is not the kingdom, never will be the kingdom of the Lord. She is the Bride, the Body of Christ. She is gathered in this dispensation out of the world, in order to ultimately constitute the people of God in heaven. When the church shall have been gathered the former kingdom of Israel will be restored and Jesus shall be king of the Jews in the literal sense of the word. The church shall be in heaven and Israel upon the earth forevermore. It is evident, that also according to this view the relation of the people of the new dispensation to the world is anabaptistic. For if the church is not the kingdom of Christ, if Israel and the church are not essentially one, if the church as the body of Christ is merely gathered in this dispensation in order to be prepared for heaven, it is plain that she has nothing to do with the life of the world and that she has no calling for every sphere of life. And thus the Premillennialist with his separation of Israel and the church differs but little from the Anabaptist with regard to his views on the relation of nature and grace.

But if our view is neither anabaptistic nor pre-millennial, it is no less opposed to that of the post-millennialist and humanist. We mention these together for the simple reason that in actual life they practically mean the same thing. It is the prevalent view of "Social Christianity" today. It believes that the kingdom of God will come if we only bring it and set about its establishment as a practicable task. Thru the perfection of our present life in harmony with the evolutionary view of life and the world, that kingdom must be perfected, and when Christ shall finally come it will be to find His kingdom all prepared for Him. Also against this conception do we maintain our own. In the first place we maintain that not only the principle of grace, but also that of sin must develop and reach its culmination in the history of this world, so that instead of a gradual conquest and victory of the

kingdom of God we may expect a development of the power of darkness and the principle of sin, till its climax is reached in the kingdom of Anti-christ. And the victory of the kingdom of God will not be gradual but sudden, will not follow the line of evolution but will be inaugurated by the glorious appearance of our Lord Jesus Christ from heaven. About the historical development of this fallen king and his kingdom we hope to write a few articles. Be it sufficient now to point out, that if the power of grace, the theory of the humanist and post-millennialist is a dream and a dangerous one. For after all, and this we wish to emphasize in the second place once more, the perfection of the present order of things is not the completion of the kingdom. And the post-millennialist that considers the perfection of the church, state and society as the completion of the kingdom naturally makes two mistakes. In the first place he will let practice dominate

principle, and if only he may reach the ideal he will let church and state do things which they are not called upon to do according to Scripture. The church (as institute) must do social work, must preach a social gospel, must work for democracy and liberty, and in time of war she must even do her share in regard to the wars of the world! And the state must legislate men into the kingdom of God, become a teacher of morality and righteousness, must hold the rod instead of the sword. Needless to say, that in both respects present day humanism departs from the principles of God's Word. And in the second place, the post-millennialist, beholding in the perfection of present institutions the completion of the kingdom of God appears as the man who would forevermore build at the scaffold, imagining that thus he were busy at the erection of the structure itself.

—Holland, Mich.



REFORMED

— PAVILION —