



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

And the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in the month Abib. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.

And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

—Exodus 13:1–16

By strength of hand. Those four words are the entire explanation for how the Lord brought Israel out of the land of Egypt. How did the Lord so wonderfully preserve his people that they prospered into a mighty nation despite Pharaoh's oppression of them? By strength of hand. How did the Lord raise Pharaoh to such heights in order that he might show his power in Pharaoh? By strength of hand. How did the Lord land such heavy blows upon Egypt in the ten plagues? By strength of hand. How did the Lord

harden Pharaoh's heart so that Pharaoh would not let Israel go? By strength of hand. How did the Lord make a difference between Israel and Egypt so that the last plagues left Israel untouched? By strength of hand. How did God cover his people with the blood of the lamb so that the destroyer did not touch them? By strength of hand. How did God cause the Egyptians to thrust Israel out of the land so that Israel spoiled the Egyptians? By strength of hand. In short, how did the Lord deliver Israel from Egypt? By strength of hand.

By strength of hand! That was the message that summarized all of God’s wonderful work in delivering his people. It was the message that Moses repeated to the people. “For by strength of hand the LORD brought you out from this place” (Ex. 16:3). “For with a strong hand hath the LORD brought thee out of Egypt” (v. 9). “By strength of hand the LORD brought us out from Egypt, from the house of bondage” (v. 14). “For by strength of hand the LORD brought us forth out of Egypt” (v. 16).

What does *by strength of hand* mean? Simply this: salvation by grace alone. Israel’s deliverance from the house of bondage was entirely the work of the sovereign God by his strength of hand and was not at all the work of Israel by her hand in any way. Israel did not comprehend. Israel did not contribute. Israel did not cooperate. God alone delivered Israel by his sovereign grace according to his eternal purpose in Christ. Salvation by grace alone! Delivered by strength of hand!

Salvation by God’s strength of hand is the eternal truth of salvation. From paradise to paradise, the church is always and only saved by God’s strength of hand. Whether one speaks of Adam and Eve, Abel, Enoch, Noah, Abraham, Judah, David, Zerubbabel, Peter, Paul, or you and I—our deliverance is solely by God’s strength of hand.

And so Israel must commemorate her deliverance that the generations to come might know that salvation is of the Lord. First, Israel was to keep the feast of unleavened bread year by year. “And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt” (Ex. 13:8). Second, Israel was to redeem all the firstborn males of her families and her flocks as the testimony that the entire nation owed its life to the Lord. “And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage” (v. 14).

And so today the church commemorates her deliverance by preaching the substance of those old ceremonies, which substance is Jesus Christ. In the gospel of salvation through the blood of Christ alone is the Lord’s strength of hand proclaimed. And when thy son shall ask of thee in days to come, “What is this?” thou shalt say unto him, “By strength of hand in the blood and suffering of Jesus Christ, the Lord brought us out from Egypt, from the house of bondage.”

By strength of hand!

—AL



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Jesus at the Door

This article is for those members of the Protestant Reformed Churches (PRC) who have been given eyes to see the false doctrine that their churches continue to teach, tolerate, and defend. It appears that there are such members of the PRC, as evidenced by some of the protests that were submitted to the January/February 2024 meeting of Classis East. Those protests exposed the false doctrine of Reverend Koole. It also appears that the Protestant Reformed Churches are determined to continue teaching, tolerating, and defending false doctrine, as evidenced by other protests that were submitted to the January/February 2024 meeting of Classis East and by the decisions of the classis. Those other protests and the decisions of the classis completely exonerated Reverend Koole and committed the PRC to Reverend Koole's false doctrine.

This article is not an analysis of the decisions of the January/February 2024 meeting of classis. This article is not an attempt to convince the PRC that they teach, tolerate, and defend false doctrine. Although such an analysis could be useful, the protests show that there are some members of the PRC who already know that their churches are maintaining error. Therefore, this article is written for those members of the PRC who have already been given eyes to see.

I realize that the members of the PRC who have eyes to see might not be looking for advice from me, from *Reformed Pavilion*, or from Remnant Reformed Church. It is even possible that the protestants want nothing to do with me, with *Reformed Pavilion*, or with Remnant Reformed Church. Nevertheless, the fact that members of the PRC can recognize the errors of their churches is encouraging to us who have also had to battle the PRC over those very errors.

Those members of the PRC who have been given eyes to see the evil of Reverend Koole's theology and the evil of classis' decision must also have been given ears to hear what the Spirit saith unto the churches. This article is to encourage those who have an ear to hear that what the Spirit says to his people is not grievous but blessed.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. (Rev. 3:19–22)

The door at which Christ stands and on which he knocks is the door of the church as an institution in this world. The door is not the heart of the individual person, as if Jesus were trying to gain entry to a man's heart by requesting admission and by having that man invite Jesus into his heart. Rather, Jesus is speaking to the church as an institution. "Unto the angel of the church of the Laodiceans write..." Throughout the entire New Testament age, Jesus stands at the door of some church institutes and knocks. Today the Lord Jesus Christ stands at the door of the Protestant Reformed Churches and knocks.

That Jesus stands *at* the door of a church means that he does not stand *inside* the door. One who knocks on the door of a house is not inside the house but outside the house. So it is with Jesus and the PRC. Jesus is not inside the PRC but outside the PRC. Jesus stands outside

the door of the PRC and knocks on the denomination's door.

That Jesus stands outside the door of a church means that the church has apostatized from the truth of the gospel of Jesus Christ. So it was in Laodicea. The doctrine of Laodicea was the age-old lie that man saves himself. "Thou sayest, I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). Laodicea's doctrine was that her own works were the riches and goods that secured her salvation. Laodicea did not need Christ's gold tried in the fire to be rich. She did not need Christ's white raiment to be clothed and to cover her shame. She did not need Christ's eye salve to see. Laodicea had need of nothing from Christ. Laodicea's doctrine of salvation by her works was disgusting to Christ. Nauseated by Laodicea's false doctrine, Jesus would spew the church of Laodicea out of his mouth.

Yet Christ still had his elect people in that apostate Laodicean church. In love for the elect remnant, Jesus stood outside the door of Laodicea and knocked. "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

So it is with the Protestant Reformed Churches, which have apostatized from the gospel of Jesus Christ. Although the doctrine of the PRC once was the gospel of unconditional salvation by grace alone through faith alone in Christ alone, today's PRC repudiates the *ALONE* of the gospel. The PRC has introduced the *AND* of man's work and obedience. How does man obtain the experience of covenant fellowship with God? Not by means of faith *ALONE* but by means of faith *AND* in the way of good works. How does man obtain the forgiveness of sins in his own conscious experience? Not by faith *ALONE* but by means of faith *AND* by means of repentance. Although quotations could be—and have been—multiplied to demonstrate that the PRC have apostatized from the gospel, this quotation of

Reverend Koole from October 2018 still stands as Protestant Reformed doctrine: "If a man would be saved, there is that which he *must* do."¹

The PRC have sealed their denial of the gospel by their actions. At one time in the PRC, there were some saints who objected to the Protestant Reformed denial of the gospel. The denomination sealed its denial of the gospel with the blood of those saints by putting those men and women to death through slander, deposition, and excommunication. On the other side were ministers who denied the gospel at every opportunity. The denomination sealed its denial of the gospel by protecting and honoring those false prophets. Rev. Kenneth Koole is a prime example. Even when Reverend Koole bolstered his *AND* theology with Herman Witsius, the PRC still defended Reverend Koole as an orthodox minister of the gospel. Even though Witsius' doctrine is that of a conditional covenant, by Witsius' own admission; even though Witsius introduced a distinction between the *right* to salvation and the *possession* of salvation in order to make the possession of salvation conditional; and even though Reverend Koole's use of Witsius' distinction was every bit as conditional as Witsius' use of it, still the PRC defended Reverend Koole as an orthodox minister of the gospel. Whatever apologies and articles the PRC may have required of Reverend Koole in the past couple years, at no time was Reverend Koole's ministry or membership in the PRC in jeopardy.

A handful of members in the Protestant Reformed Churches recognize Reverend Koole's false doctrine. Some of these members protested to the January/February meeting of Classis East. The classis' response to these protests was to fully exonerate Reverend Koole and to stand decisively with Reverend Koole's doctrine. In its exoneration of Reverend Koole, the denomination did not do anything new. The PRC has been exonerating that heretic for his entire ministry.² In its stand with Reverend Koole's false

¹ Kenneth Koole, "What Must I Do...?" *Standard Bearer* 95, no. 1 (October 1, 2018): 7.

² See Dewey Engelsma, "Wasteland," *A Strait Betwixt Two* (blog), February 9, 2024, <https://astraitbetwixtwo.com/2024/02/09/wasteland-2/>.

doctrine, the PRC did not do anything new. For years now the PRC has been fascinated with all that man must do for his salvation. What classis' exoneration of Reverend Koole demonstrates is not how bad the PRC has become in 2024; rather, it demonstrates that Jesus left the PRC some time ago. If Jesus were in the PRC, the denomination could not and would not suffer Christ's truth to be so trampled by Reverend Koole and Herman Witsius. If Jesus were in the PRC, the denomination could not and would not defend Reverend Koole at the expense of Jesus Christ. If Jesus were in the PRC, the denomination would stone Reverend Koole to death (see Deut. 13:1–5).³ By exonerating Reverend Koole and his doctrine, the Protestant Reformed denomination continues to demonstrate that she is not the church of Jesus Christ but the synagogue of Satan (see Rev. 2:9; 3:9). The PRC as a denomination is not the bride of Jesus Christ but the whore of Babylon (see Rev. 17:4–5). Although men may cringe or become enraged at that description of the PRC, that is simply God's clear way of describing the spiritual reality of the church that has departed from his gospel.

Yet Christ still has some of his elect people in the apostate Protestant Reformed Churches. And so Jesus stands outside of the Protestant Reformed denomination and knocks on her door. Although the denomination is disgusting to him because of her doctrine and although he has spewed the PRC out of his mouth, he loves his elect remnant in that church. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

That Christ knocks on the door of the false church means that he calls his people who are yet entangled in that church to come out of that institution. Christ's knock is not a request that the apostate church invite Jesus to reenter the church. Jesus will not enter into the false church anymore. He has spewed the false church out, and he will not return to that vomit. Rather, Jesus' knock on the door of a false church is his

call to his people who are yet in that church to come out. Jesus describes his people's coming out of the apostate institution as those people's opening the door. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door..." (Rev. 3:20). The idea is not that those people open the door to let Jesus back into the church but that they open the door to let themselves out of the church. Jesus knocks on the door not to go through the door into the church but to bring his people through the door to himself outside of the apostate church.

What Jesus here describes as his knocking on the door of the church he elsewhere describes as his sharp call to flee and to leave. For example, to his elect people who somehow or other find themselves in Babylon, which is the false church, Jesus calls, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Or again, to those members of the apostate Old Testament church at Jerusalem—where the prophets prophesied falsely, the priests bore rule by their means, and the people loved to have it so—Jesus called through his prophet, "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction" (Jer. 6:1). Jesus' knocking on the door of the Protestant Reformed Churches is his call to his people in that denomination to come out of her.

Christ's call to his people by his knocking is urgent. He rebukes. He chastens. He calls for zeal. He calls for repentance. Christ's call to his people by his knocking stands over against all of the excuse-making that is natural to his people. The excuses come effortlessly. "But classis' decisions were not unanimous." "But delegates to the classis said good things too." "But there is always another opportunity to appeal." "But there are still Protestant Reformed elders and Protestant Reformed ministers fighting for the

³ The New Testament equivalent of stoning a false prophet is deposing him from office and excommunicating him from the church. See Church Order 79–80.

truth in the PRC.” “But my family is not ready to leave.” “But my friends don’t see it yet.” “But I don’t know where I would go.” “But the others who left all did it the wrong way.” Over against all of the excuses stands Jesus’ call to his people, “Be zealous therefore, and repent.” Being zealous does not mean “Repent when you are good and ready.” Being zealous does not mean “Repent when the circumstances seem more favorable.” Being zealous means repenting while it is called Today (see Heb. 3:13, 15). Behold, Jesus stands at the door and knocks! Behold, Jesus stands at the door today! If any man hear him, open the door!

Jesus describes what will happen to those people who come out of their apostate church. Jesus says that he will come in to them. “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20). Jesus’ description of his coming in to his people is Jesus’ description of his forming his church anew out of those members whom he has called out. Jesus’ coming in to them is not a reference to Jesus’ returning to the apostate church. Jesus does not return to the apostate church. Jesus’ word about the apostate church is that her destruction is already determined: “Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:16). Rather, Jesus speaks of his coming in only to some members of that church: “as many as I love.” And: “if any man.” And: “I will come in to him, and will sup with him, and he with me.” Jesus’ coming in to these members is Jesus’ work by his word and Spirit of forming the church anew out of these members. These members open the door and come out of the false church, but that does not mean that they live outside the church institute. Rather, Jesus forms these members into the church, where the gospel is preached and the sacraments are administered, which is where Jesus sups with his people and they with him. By bringing his people out of the apostate church and into a true church, Jesus reforms his church.

Such church reformation only happens outside the apostate church. Although the apostate church’s duty is to reform herself by returning to the pure doctrine of the gospel, the apostate church refuses to do so. When reformation comes to the apostate church through some members who rebuke her for her errors, covetousness, and idolatry, the false church persecutes those members. The false church will not suffer reformation to happen within her but instead becomes increasingly clever at draping an apron of fig leaves over her offenses. Reformation happens to a false church outside of the church, as God’s people are squeezed, driven, pressured, and cast out of the apostate church. These people who are cast out of the church nevertheless become members of a church, either by finding a church that displays the marks of a true church or by forming the church anew (see Belgic Confession 28–29). Jesus knocks on the door of the Protestant Reformed Churches, calling his people who are still there to come out of those churches and to join or form a true church.

Jesus’ promise that he will come in to his people to sup with them is wonderful and heart-warming. When a child of God contemplates leaving a false church, he might be filled with the fear that to leave that particular church is to leave Christ. The false church always inculcates in its members’ souls the idea that the members not only need the true church institute—which is true—but that the members also need that particular institution of the church—which is false. Jesus’ promise calms the hearts of the members who know that they must open the door of their apostate denomination and leave but who fear that to go out is to be destroyed. Jesus’ promise assures God’s people that outside the walls of the apostate church, and inside the walls of the true church, there is not destruction but life and fellowship and blessing. “If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

Jesus’ promise to sup with his people and they with him also identifies the outstanding

mark of the true church. The outstanding mark is the food given by Christ, on which food the church sups. That food is the pure doctrine of the gospel: the pure doctrine of the gospel preached, the pure doctrine of the gospel confessed, the pure doctrine of the gospel administered in the sacraments, the pure doctrine of the gospel applied in discipline, the pure doctrine of the gospel as the foundation of the decisions of the assemblies. The pure doctrine of the gospel is Jesus Christ. The pure doctrine is Jesus Christ alone. The pure doctrine of the gospel exalts Jesus Christ as the only savior, while it excludes man from making any contribution whatsoever to his salvation. It is this pure doctrine of the gospel with which Jesus feeds the members of the church. The members sup *with* Jesus in the pure doctrine of the gospel. The members sup *on* Jesus in the pure doctrine of the gospel. And Jesus sups with his people by feeding them his body and blood in the pure doctrine of the gospel.

That pure doctrine of the gospel is not in the apostate church. The apostate church may speak much of grace, faith, Jesus, salvation, and God. But the doctrine of the false church is not the *pure* doctrine of the gospel. Mixed with the doctrine of Christ is the poison of man. The mark of the false church is her rejection of the pure doctrine of the gospel and her introduction of the false doctrine of salvation and blessing by the will and work of man.

The Protestant Reformed Churches today are marked as false churches by their false doctrine. The cup which the Protestant Reformed denomination carries around in its preaching is not the cup of salvation (Ps. 116:13) but the cup of the wine of the wrath of her fornication (Rev. 14:8; 18:3). There is no supping on Jesus in the pure doctrine of the gospel in those churches, but there is the constant supping on the works and contributions of man. Does one want one's sins forgiven in the PRC? That one will not be forgiven by faith alone in Christ alone, but that one will be forgiven only after he has walked far enough in the way of repenting and obeying.

Does one want to enjoy covenant fellowship with Christ in the PRC? That one will not be given Jesus as the only way by which one comes to the Father, but that one will be given Jesus and the way of man's works. In the Protestant Reformed Churches, if a man would be saved, there is that which he must do.

So Jesus stands at the door of the apostate Protestant Reformed Churches and knocks. If any man hears his voice and opens the door and comes out, Jesus will come in to him and will sup with him, and he with Jesus.

The man who leaves the false church overcomes: "To him that overcometh..." (Rev. 3:21). When Jesus describes leaving the false church as overcoming, Jesus indicates the tremendous struggle that the child of God will undergo as he opens the door of his church to leave. Such an one will become the prey of the other men in his church. They will revile him. They will persecute him. They will say all manner of evil against him falsely for Jesus' sake. They will hate him. They will separate him from their company. They will reproach him. They will cast out his name as evil. The striking and surprising thing for the child of God is that the tide of hatred and opposition that he faces will not come from the ungodly men of the world but from his friends and family and ministers and elders and professors and classmates in his church. So it was in Laodicea. So it has been and will be in the Protestant Reformed Churches. Nevertheless, in Christ, the man who opens the door overcomes all of the opposition. "To him that overcometh will I grant to sit with me in my throne" (v. 21).

The saints' overcoming the apostasy of the false church is not due to the strength of the saints. The saints are so blind and weak of themselves that for a long time they could not even see that their church was apostate. And so blind and weak are the saints that, once they did start to suspect it, they could tolerate remaining in that church for a long time. The saints did not know that they were "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Rather, Jesus had to counsel them to buy of him

gold and raiment and eye salve. The saints were not clamoring to leave the false church. Rather, Jesus had to stand at the door of the false church and knock.

From beginning to end, the saints' overcoming the false church by leaving and being reformed is the gracious work of the sovereign Lord Jesus Christ. Jesus Christ is "the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14). By his law the Lord reveals to his people, who thought that they were rich and full, that they really are "wretched, and miserable, and poor, and blind, and naked." By his gospel the Lord sovereignly summons his people to "buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (v. 18). When the Lord uses the word "counsel" to describe his summoning of his people, he does not mean that his summons is a weak and ineffectual bit of advice. Rather, the word "counsel" indicates that Jesus reveals the true wisdom of God, which wisdom sovereignly and effectually brings his people to him.

The Lord gives salvation and reformation to his church by faith. In the passage Jesus describes his gift of faith as his people's buying: "I counsel thee to buy of me gold" (Rev. 3:18). God's people have no money to buy. They are empty and poor. The buying of which the Lord speaks is faith, which faith receives the fullness of Christ and his salvation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). And this faith is that

which is given by the gospel counsel of Christ. This faith cometh by hearing and hearing by the word of God. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (v. 2).

The freedom of salvation means that the reformation of the church through the members' coming out of the apostate church is entirely the work and gift of God. The members do not reform the church, rescue themselves from apostasy, gather themselves as the true church, or feed themselves on Jesus Christ. Christ does all these things for his people. Christ leaves the apostate church, and he takes his people with him. Christ overcomes; and he gives his overcoming to his people as their own, so that Christ's overcoming is his people's overcoming. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

To those in the PRC who have eyes to see, your Lord stands at the door of your denomination and knocks. He loves you, and he has come to deliver you. Now be zealous, and repent, and open the door. He that hath an ear, let him hear.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

—AL



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

The direct historic result of the confusion of tongues was that henceforth mankind would follow in its development the line of different nations.

Soon after the event in Shinar's valley this development into different nations, with their own peculiar characteristics, their own ambitions and aspirations, their own speech and customs, but also with their own government, their own country and their own strife for expansion and aggrandizement assumes a definite aspect. Instead of allowing all humanity to remain together as one kingdom, God scattered them into many different kingdoms. Instead of allowing the sinful ambition of the fallen king to realize itself in one great world-power of opposition against God, Jehovah so directed the course of history that this same ambition strives after self-realization in many different peoples. The history of the fallen king becomes a history of kingdoms and empires of the world.

Particularly this is true of the old dispensation. The line of historic development runs from old Babel over Egypt and Assyria to the new Babylon that reached the zenith of its glory and power under Nebuchadnezzar. He, as the mighty emperor of the great Babylonian world-power, is the head of gold in the dream of the image Daniel is called to interpret, Dan. 2:32, 36–38. He is emphatically called the king of kings, unto whom the God of heaven hath given the kingdom, the power and the strength and the glory. And it is even said, that wheresoever children of men dwelled, the Lord made Nebuchadnezzar to rule over them all and even over the beasts of the field and the birds of the heavens, vss. 37, 38.

From this mighty Babylonian empire the line of historic development runs over Persia and Greece to the Roman world-power, represented in the image respectively by the silver breast and arms, the thighs and belly of brass, and its iron legs. After the downfall of the Roman Empire the character of the history of the fallen king changes somewhat, as is indicated by the feet, partly of iron and partly of clay and the separation indicated by the ten toes of the image in the king's dream. All these kingdoms and kings are principally one. True, they supersede one another, and no sooner has the one come to a partial realization of the world-kingdom but another rises to power. But although this is true, the fact remains that they are one in spiritual principle. This unity is indicated by the image as a whole. The different kingdoms are not represented by so many different images, but they only constitute elements, members of one and the same image, and therefore, they form a sort of historical unity. There is something all these kingdoms have in common, something that causes them to be inseparably one, some spiritual principle that unites them as members of one body. And this spiritual principle is plainly indicated by the picture of the stone that is cut out of the mountains without hands, breaking in pieces the entire image. This stone represents the kingdom God will set up, the kingdom of his Anointed that will consume the kingdoms of the world, Dan. 2:34, 44, 45. Now it cannot escape our attention that there is an apparent contradiction in the representation of the image and its destruction by the stone. The stone represents the kingdom of God, evidently, as it is being

established in the days of the kings represented by the feet and the toes of the image. When it comes, therefore, or, to speak in terms of the dream, when the stone is cut out of the mountains, nothing is left of the image but the feet. Yet we do not read that the stone grinds to pieces merely the feet of the image, but that the entire image is demolished by it. How to explain this apparent contradiction? Simply by calling your attention to the fact that all the different manifestations of the world-power in the various kingdoms are principally and spiritually one. The spirit of the image is in all its members. Babylonia and Persia and Media and the empires of Alexander and the great Ceasar have this in common that they are all historic manifestations of the same world-power that tried to realize itself in the plain of Shinar at the building of the tower of Babel. They are all historic manifestations of the fallen king, of the attempt to realize the dominion over the world without God, that is, in opposition to the God of heaven. They are historic manifestations of the kingdom of the world over which principally the dragon rules. That world-power, then, that tremendous power of opposition against the kingdom of God, is not destroyed in the days of its head of gold in Nebuchadnezzar, neither in the days of the dual empire of Persia and Media or in the reign of Alexander the Great. It is not even destroyed when the mighty Roman empire crashes to its final downfall. But that world-power will be destroyed in the latter days, in the days of the kings that are represented in the feet and the toes of the image. The conclusion, then, is that according to Scripture, each of the several kingdoms that supersede one another in the history of the world, principally aim at the realization of the same world-power of opposition against God and His kingdom as was sought to be established in the plain of Shinar.

In the meantime, it must be remembered that in the old dispensation also the development of the kingdom of God follows the line of a nation. Israel represents the kingdom of God. Not, indeed, as if all of Israel was purely God's kingdom. We know better. The kingdom of the

dragon had its subjects right among Israel continually. The powers of the world, as they were represented in the various kingdoms, had their most powerful ally in those among Israel that were not truly Israel. But the fact remains that the kingdom of God follows the line of Israel's development as a nation in the days of the old dispensation. We will speak of this later, D.V., when we come to the discussion of the New King and His Kingdom. Only, to have the situation as clearly before our mind, we must remember also now, that in the days of the O. T. the kingdom of God was represented by Israel as a nation. In Israel runs the line of God's covenant. Thru Israel runs the line of the holy seed, of the seed of the woman that is to culminate in the Messiah, the seed of the woman **par excellence**.

Now we must remember that in the O. T. days it is the world-power that is dominant all the while. The history of the world is not shaped and controlled by Israel, but by Egypt and Babylonia, by Persia and Greece and Rome. From a political, scientific and aesthetic point of view Israel has little or no significance. It does not have control over the course of history. It is the bearer of the Revelation, but even the light of the Revelation remains within the boundaries of Israel as a nation. The people of God in the old dispensation have no world-significance, is not dominated by Israelitish laws and customs. It is the heathenish world-power that maps out the course of history. It is true that in the days of David and Solomon the kingdom of Israel reaches the height of its glory. David is victorious over all his enemies as he fights the battles of Jehovah. And Solomon's kingdom is renowned for its splendor and might. But even in the days of these greatest of Israel's kings the nation never assumes the aspect of a world-power. Israel in those days came to the full actual possession of its own land, from the Great River to the river of Egypt and from the sea to the easternmost boundaries of its inheritance. But beyond these limits Israel was not aggressive. It never dominated the world, neither was it destined to do so. Characteristic of the O. T., then, is that not the power of Israel, that not the

people of the kingdom but the power of the world controls history and is dominant.

In the second place we must remember that this world-power reveals itself as inimical over against Israel, the nation of God's own choice, representing the kingdom of God. This becomes plain all thru its history. Especially by way of two methods does the world-power attempt to wipe Israel as a distinct nation from the face of the earth. In the first place there is the attempt to seduce Israel into the idolatry of the nations, to make Israel forsake their spiritual isolation and cause them to serve the gods of the nations. Spiritual amalgamation, leading to Israel's spiritual destruction, is the one method by which the power of the world attempts to annihilate the people of God. And the second method is, of course, that of main force, the force of arms. Egypt tries to throttle Israel at its very inception as a nation. Amalek aims at its destruction in the desert. Moab calls that monster of O. T. hypocrisy, Balaam, to curse the bitterly hated nation. And when the Spirit forces him to bless instead of curse the people of God's election, he advises the king of Moab to seduce them to adulterous amalgamation with the Midianites. Practically the entire period of the judges is a revelation of this twofold attempt to destroy Israel. On the one hand, Israel is tempted to idolatry repeatedly and just as often falls to temptation, till it finally serves all the gods of the nations. And on the other hand, the nations repeatedly invade the country and subject the people of God to their iron oppression. In Babylon soon the power arises whose very name becomes expressive and symbolic of the power of opposition against the people of God. Antiochus Epiphanes in his wild persecution of the people of God becomes the personal type of Antichrist, and under Roman authority the world crucifies the seed of the woman. In short, the power of the world stands inimical over against the people of God and aims at its destruction.

Now, if we bear these facts in mind, it will become evident that the event of Shinar is of tremendous significance for the development of the fallen king and his kingdom, and hence, also for the kingdom of God, since it laid the basis for, determined the course of this development of mankind into different nations and various separate kingdoms. If God had not confused the speech of men, if He had not forced them apart, if He had allowed that great universal kingdom of the world to come to its principal formation in the valley of Shinar, that kingdom that was to be one in speech and thought and aspiration, one too in its opposition to the God of heaven and His Anointed, scarcely would it have been possible for the kingdom of God to develop. Israel could never have maintained itself against that united power of the world. But now it is different. The confusion of tongues in the plain of Shinar determined that mankind should develop among the line of nations. The world-power cannot realize itself completely but is shattered. And since in the different nations that arose soon after the building of the tower of Babel the same principle reveals itself, so that each separately strives for the universal dominion over the world, the world-power is a house divided against itself. The nations fight one another. They do not present a solid, unified front over against the kingdom of God.

International strife is the result of the confusion of tongues.

War! It is Assyria against Babylon, Babylonia against Assyria, Persia and Media against the power of the New Babylonian empire, Greece against Persia, Rome against Greece, the various nations of Europe against one another. And whatever else war may be, it is one of the means whereby God causes the power of the world to be a house divided against itself, and postpones the ultimate formation of the kingdom of Antichrist to the end.

—Holland, Mich.