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*For in the time of trouble he shall hide me in his pavilion:
in the secret of his tabernacle shall he hide me;
he shall set me up upon a rock.*

—Psalm 27:5

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And the LORD spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations...And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

—Exodus 30:17–21; 38:8

The Laver

The laver was the seventh and final article of furniture in the tabernacle. The laver was a brass bowl that stood on a brass base, or foot. It was placed in the court of the tabernacle between the altar of burnt offering and the tabernacle itself. The laver was filled with water for the priests to wash their hands and feet. Washing was very important in the service of Jehovah. Even though the laver of the tabernacle had to be portable and therefore was smaller than the huge lavers that Solomon built for the temple, the laver of the tabernacle was still very significant. Every time the priests would approach the altar to offer burnt offerings, they must first wash. And every time the priests would enter the tabernacle to trim the candlestick or offer incense, they must first wash. If a priest would neglect to wash his hands and feet before approaching the altar or the tabernacle, he would be struck dead by Jehovah.

The laver would be made from the brass mirrors of the women who assembled at the door of the tabernacle of the congregation. These brass mirrors were among the treasures that had been given to Israel by the Egyptians on the night that Jehovah brought the children of Israel out of Egypt. The brass would be shaped and polished until it became a reflective surface and could be

used as a mirror. When all Israel would offer their gifts for the construction of the tabernacle, the women would give these brass mirrors, which would be used for the laver.

The women who would give these mirrors assembled at the door of the tabernacle of the congregation. Before the tabernacle was built, the tabernacle of the congregation was the tent that Moses would set up afar off from the camp of Israel (Ex. 33:7). God's covenant daughters were not called to be priests in the tabernacle, but this does not mean that God excluded these women from his fellowship. He gave them a place with him at the door of the tabernacle, where they would assemble.

Washing at the laver signified the purity of the priests who served Jehovah. The water washed the dust of the wilderness off their feet and the ashes of the coals off their hands. Washing at the laver was a picture of the spiritual purity and holiness of those who served Jehovah. The impure and the unholy may not stand in God's holy place. The priests must be pure! In this the laver also stood as a continual testimony that these priests were only types. They were not pure in themselves, and so they must continually wash at the laver. For Israel to dwell with God, she must have a priest who is pure of himself.

The pure priest is our Lord Jesus Christ. His hands are clean, and his heart is pure, so he may stand in Jehovah's holy place (Ps. 24:3–4). Behold

our high priest over the house of God (Heb. 10:21). He is pure!

—AL

FROM THE EDITOR

A warm welcome to one and all. Winter has given way to spring here at *Reformed Pavilion* headquarters, which means that volume 3 of the magazine is about to give way to volume 4. God has blessed us beyond what we could have imagined three years ago, when the first issue was being frantically prepared. Though we hardly knew what was happening, God opened a little space for his word to go forth on the digital page. Three years later, he continues to give us a little space and a few words for the praise of his name. We do not deserve to publish even a single word each week, but God gives us a few pages here and a few pages there. Like the widow of Zarephath and her son in the days of Elijah, given a little oil and flour each day anew, so also we are utterly dependent on our God each week anew to provide us with a little something to publish on these pages. And although the portion must seem small by every standard of men, God has overflowed to us with the riches of salvation

in Christ. A page here and a page there—but the content, the unsearchable riches of Christ. How unworthy we are! How gracious our God is!

The reformedpavilion.com website is currently undergoing a redesign, with the launch tentatively scheduled for next week. Readers who arrive at the website looking for the first issue of volume 4 may find that things look a little different. Although the magazine will appear the same, the website is getting some needed updates. Past issues will be archived by volume year, making navigating them much easier. The site will also feature a simple search function to help readers find a particular word or phrase that they may be looking for in past issues. The wrinkles are still being ironed out, but the plan is to have the new site up and running by next week.

With that, enjoy the last issue of volume 3; and may the Lord prosper volume 4.

—AL

HERMAN HOEKSEMA'S *BANNER* ARTICLES

The Banner

April 27, 1922

(p. 262)

Our Doctrine by Rev. H. Hoeksema

Article CLVI: **The New King and His Kingdom: The Fulness of Time**

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth.”

We reached the conclusion thus far that “the fulness of time” signifies that moment by which time was made full, the proper moment when all

that was to be realized in the old dispensation had been completed, and as a result that condition, that constellation of historical circumstances had developed that perfectly befitted the coming of the Son of God in human nature.

The question before us is: What was that condition? What belonged to that constellation

of historical circumstances with a view to the coming of the Christ?

And then we here advance the proposition that the fulness of time is that moment when there was prepared for the Son of God a central place in human nature and the life of the whole world. Not before that central place was prepared could the Son of God be sent in the flesh. When that moment was come according to God's counsel, he could not tarry. The fulness of time is the central moment of all history. To that central moment all lines of history in the old dispensation converge. From that moment all the controlling lines of history in the new dispensation radiate.

Let us explain.

Jesus' significance is universal in the Reformed sense of that word. In him and through him the new Kingdom that is to embrace a people from all nations and tongues and tribes, and, still broader, all things both which are in heaven and which are on earth, is to be established and completed. In that sense of the word the new Kingdom is surely universal, cosmological, embraces all things. It is, according to Scripture, not universal in the sense that every individual of the race will have part with it, for it includes only those whom the Father hath given to the Savior. Neither, as seems to be the view that is being emphatically advocated today, is it universal in the sense that it simply renews temporal life and temporal institutions. We do not look for a regenerated state, or a regenerated society, shop, office, home or even street cars, as if the regeneration of all these would constitute the completion of the Kingdom. But they are and remain temporal. But withal the Kingdom Christ came to establish is universal, not particularistic. If it does not embrace all men individually, it does embrace the whole of the human race organically considered. The promise in paradise embraced the seed of the woman. The promise to Abraham included all the nations of the world. For a time, truly, this promise follows the line of single generations and confines itself within the boundaries of Israel's national existence. But when the fulness of time has come the mystery of God's purpose is plainly revealed that

his salvation concerns all the tribes of the earth. And when, finally, the picture is held before us of the consummation of all things, it is not a single tribe or nation, but a multitude which no man can number, gathered from all nations and tribes and tongues, that celebrates its triumph in Christ before the throne of God and the Lamb.

That Kingdom, universal in its scope, was to be founded in the blood of Jesus. For those whom the Father had given him had sinned and were held in the power of death. For that reason the Redeemer must take upon himself the sin of the whole world. It is not merely for Israel, in the national sense of the word, that he must atone, but for Israel from all the world. "He is a propitiation for our sins: and not for ours only, but for the sins of the whole world" (1 John 2:2). "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (John 3:16). And "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5:19).

Still more. He was not simply to lay the basis of his universal Kingdom in his blood and take upon himself the sin of the whole world, but he was also actually to realize his Kingdom among all the nations of the world. He came from Israel according to the flesh, not to enter again into national Israel only, but into every tribe of the earth. After his suffering and resurrection he was a quickening spirit. And on the day of Pentecost he poured out his Spirit upon all flesh. He must enter into all the generations of men. Again, not in the sense that all the individual branches of the human race are to be saved, but surely in the sense that the organism as such is to be regenerated by his power, must Christ become the universal Redeemer. He must gain victories over the power of darkness among all men. Through his Spirit he must enter into them and change their hearts. Through his Word he must make himself known unto them and change their consciousness, bringing them to a saving faith in him. The universal organism of the race according to

election is to be saved by Christ. The Son of God must enter into human nature at that moment when he is also able to enter into the whole of the human race and make us like unto himself.

Now, the proposition we advanced above means to state that for this reason the Son of God was to enter into the very center of our human nature, that from that center he was to permeate the whole of the organism as a quickening Spirit, and that the fulness of time is that moment in history when that central place was prepared from which he could enter into our whole organism and into the life of the whole world. That central place was not in Africa or in Europe; particularly it was not even in Rome or in Athens, but in Canaan—more particularly in Jerusalem, where he died and rose. That central place was not prepared at the time of David, neither was it present at the time of Constantine the Great. It had arrived, as we hope to see, at that moment which the Bible calls the fulness of time.

We are well aware that another view has been offered to explain the possibility of Jesus' becoming the Redeemer of the whole world, of his bearing our sins, the sins of the whole world, and entering into the organism of the whole race. It is the view that he assumed, not a particular human nature when he came into the flesh, but that his own nature, as he bore it, was a general, a universal nature. But according to our conception this is first of all quite inconceivable. We surely can speak of a general human nature. And that human nature in general surely also exists in the organism of the race in general. But there was only one moment in history when that human

nature was borne by one single individual, and that was in Adam. How Christ could assume the human nature in general is inconceivable. Such a human nature would be a mere abstraction. But neither is this view in harmony with the facts and the plain statements of Scripture. Jesus was not merely man. He was not in his own nature the combination of Jew and Greek and Roman or the abstraction of all these. Jesus assumed a very specific human nature. He took upon himself our nature as it was in the virgin Mary. And Mary was an Israelite. The Son of God assumed a very particular form of our nature. Scripture emphasizes that he was out of the house of David according to the flesh, that he was of the tribe of Judah, of the seed of Abraham. Surely, Jesus was the Son of Adam, according to the flesh, the seed of the woman. But he took upon himself our nature as it had developed in the line of Seth, of Shem, of Abraham, of Israel, of Judah, of David, and as that line culminated in Mary, or rather through Mary in himself.

And therefore, rather than saying that Jesus assumed a general human nature, which is both an abstraction and contrary to fact as revealed in Scripture, we maintain that the Son of God entered into the very center of the human nature as developed in the fulness of time and that from that center he entered as a quickening Spirit into the whole of the organism of the race.

The fulness of time is the moment when that center was still there, yet almost disappearing, and when for that center a central place was prepared in the life and history of the world.

—Grand Rapids, Mich.

