

# 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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And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he thought to do unto his people.

—Exodus 32:11–14

## The Lord Repented

**T**he Lord repented! What does it mean? It means that a moment ago, Jehovah would consume Israel. Now, a moment later, Jehovah would no longer consume Israel. The Lord repented.

Yes, but what does it mean? Does it mean that Jehovah changed? Does it mean that he must correct his course? God forbid! Jehovah changes not (Mal. 3:6). He declares the end from the beginning, and all his counsel shall stand (Isa. 46:10). He is the same yesterday, today, and forever (Heb. 13:8). There is no variableness, neither shadow of turning, with him (James 1:17). Jehovah change? Never!

Then what does it mean that the Lord repented? It means that the infinite God clothed himself with the characteristics of finite men so that we finite men might better understand the infinite God. He who changes not appeared to change his dealings with Israel so that we who are weak and dull and sluggish of mind might learn important truths.

What are the truths we must learn? First, Jehovah hates sin. He abhors it, despises it, detests it. Sin is an affront to God! It is an abomination to him! He is angry with the wicked every day, and his curse is in the house of the wicked (Ps. 7:11; Prov. 3:33). There, below the mountain,

Israel worshiped the golden calf. There, before the face of God, Israel wickedly feasted and danced. To drive home his hatred of their sin, God announced that when his wrath waxed hot he would consume and replace Israel. Instead of Israel, God would make of Moses a great nation! Now, this was not God's will and decree for Israel. His eternal purpose was never to replace Israel but to save his elect seed in Israel. Nevertheless, God announced that he would replace Israel because that was exactly what Israel deserved! Though it was not his purpose, and though he would visit his people in mercy and save them, his declaration of their destruction taught them and teaches us what dreadful punishment our sin deserves.

Second, Jehovah's covenant is gracious. The covenant of God does not and cannot depend upon the covenant people but only upon the covenant God. So firmly is it built upon the covenant God and his grace that he will keep it even with such a fallen people as Israel—and as us. When Moses beseeches the Lord his God on behalf of Israel, he does not appeal to Israel's worthiness at all. When he lists the reasons for God to turn from his fierce wrath, he does not appeal to some goodness in Israel. He appeals to God's work of bringing Israel out of Egypt; and he appeals to God's will, in which he swore a covenant oath to Abraham, Isaac, and

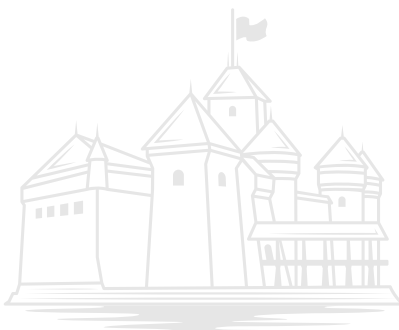
Jacob. God repented at the recitation of his work and his promise, not because he had been reminded of something he had forgotten but to show that his covenant is gracious.

And would you like to see the proof and demonstration of how firmly God maintains his gracious will to save his covenant people? Behold Jesus Christ, God's only-begotten Son. Behold our Lord in the garden of Gethsemane. Behold the great drops of blood wrung from his body as the shadow of the cross loomed over him. Hearken to his cry, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). And hearken to God's revelation to Jesus that God's will was the cross. "Behold, the hour is at hand, and the Son of man is betrayed

into the hands of sinners" (v. 45). There was no repenting of that will! There was no changing of that course! The Son of man must drink the cup of the cross as the unchangeable will of God. For in the death of Christ God maintains his gracious will that his people not be consumed. "I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

The Lord repented? Yes. In harmony with his own eternal and unchangeable will to save his people in Christ, the Lord repented of the evil which he thought to do unto his people. But not to change his course! Rather, to teach us to repent of our sins and to believe in him in whom alone there is everlasting mercy.

—AL



# REFORMED

— PAVILION —

*You are cordially invited to:*

## Two free Public Lectures

### *First Lecture:*

### **GOD'S EVERLASTING COVENANT OF GRACE**

God said to Noah, "I establish my covenant with you" (Gen. 9:9). God said to Abraham, "I will establish my covenant between me and thee and thy seed after thee" (Gen. 17:7). God said about Isaac, "My covenant will I establish with Isaac" (Gen. 17:21). God speaks about his "covenant with Jacob" (Lev. 26:42). The Bible calls the New Testament "a new covenant" (Heb. 8:13). The covenant must be very important, since God so often speaks of it. But what is God's covenant, and what does it mean for God's people?

God's covenant is the relationship of friendship that he establishes with his people in Jesus Christ. The truth of God's covenant is good news for us who are sinful and lonely and unsatisfied here on this earth. For the truth of the covenant means that God, in Jesus Christ, graciously makes his people his own children and dwells with us in blessed fellowship forever. How wonderful is God's covenant!

We cordially invite you to join us for a public lecture explaining and rejoicing in God's everlasting covenant of grace.

### *Second Lecture:*

### **GOD'S COVENANT WITH ADAM**

God's covenant with Adam is a much-discussed but little-understood truth of God's everlasting covenant of grace with his people in Christ. Was God's covenant with Adam a covenant of works? Or was it a covenant of grace? Or was it something else? Was God's covenant with Adam a covenant under the law? Or was it a covenant of promise? Could Adam merit with God? Can Christ? The questions multiply and many answers are proposed, and confusion sets in. But what is the truth of God's covenant with Adam?

We cordially invite you to join us for a public lecture in which we seek to bring the clarity of the gospel to bear on the truth of God's covenant with Adam.

*Speaker:* Rev Andrew Lanning  
*Date:* 20 June 2026 (Saturday)  
*Time:* 10 a.m.

*Speaker:* Rev Andrew Lanning  
*Date:* 27 June 2026 (Saturday)  
*Time:* 10 a.m.

**Programme:** Each lecture will be followed by Q&A, fellowship and refreshments.

**Venue:** 51 Cuppage Road, #03-03, S(229469). Room: **Valor**.

**Directions:** **Somerset MRT station**, Exit D; and it is behind The Centrepoint.

**Buses** to **Concorde Hotel**: 7, 14, 16, 65, 77, 106, 111, 174, 175, 190, 972. Walk to Koek Road, keep left through to the end (total distance, approx. 330m).

**Organisers:** Remnant Reformed Church (USA), with Remnant Reformed Fellowship of Singapore.

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**Website:** <https://www.remnantreformedchurch.org/>

### Article CLXIV: The Seven Churches of Asia: The Church That Lost Its First Love (continued)

**T**he same inference may be drawn from the statement in the latter part of the letter: "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate." We will meet with these Nicolaitans in some other connection. Let it be sufficient now to remark that they evidently made propaganda in the first place for false doctrine and tried to deceive the church. Plain this is from verses 14 and 15 of this same chapter, where we read: "But I have a few things against thee (the church of Pergamum), because thou hast there some that hold the **teaching** of Balaam, who **taught** Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols and to commit fornication. So hast thou also some that hold **the teachings of the Nicolaitans** in like manner." Evidently these Nicolaitans were false teachers that disseminated a false doctrine and thus propagated spiritual fornication and apostasy. And in regard to their works we are told that they were hated by the church in Ephesus, implying at the same time that their false teachings were rejected. And, therefore, also this expression leads to the same conclusion: the church of Ephesus was strong in doctrine, well-founded in the truth, could clearly and definitely make a distinction between truth and error. And it is but sad to say that in this respect the church of today in general cannot for a moment be compared with the Ephesian congregation. There may be other features of this church that are applicable to the church of our own time, but surely, not this praise is due to her, that she is sound in doctrine, able to draw the lines sharply between truth and falsehood. And yet, soundness in doctrine is such an important prerequisite for the well-being of the church in this world!

But this is not all. The commendable features of the church in Ephesus are by no means limited to this soundness in doctrine. On the contrary, they were also abounding in the work of the Lord. It was no congregation that knew the truth intellectually, but was loath to apply it in life; she was not characterized by dead orthodoxy, at least not at the time this letter was addressed to her. On the contrary, the Lord is able to say of her: "I know thy works and thy toil and patience \* \* \* \* and thou hast patience and didst bear for my name's sake, and hast not grown weary."

That is a beautiful testimony, indeed, especially if taken in connection with their persevering in the truth of the gospel. In our day there are many that clamor for a so-called practical Christianity and would have the church do nothing but labor and toil in the world, but who are absolutely careless in regard to doctrine. What one knows and believes matters not, so they feign would have us believe, if only he is doing something for the kingdom. This was not the case in Ephesus. They also kept the truth of the gospel that was delivered unto them.

On the other hand, there are churches that are characterized by a cold and dead intellectualism and orthodoxy, who emphasize principles and soundness in doctrine, but who are unscrupulous with regard to Christian life and walk. But also this could not be said of the Ephesian congregation. She did not take it easy in the kingdom of God. She was not satisfied to know that she was saved in Christ. She labored, yea she toiled, she worked till her strength would allow no more. In their own midst the members of that congregation labored, no doubt, for the maintenance of the knowledge

of the truth and the purity of the body of Christ. And without they bore faithful testimony of the name of Jesus. And even if the work in the kingdom caused them inconveniences, demanded cross-bearing on their part, even if the mockery and contempt of the world was their share, they remained faithful, for in it all they had revealed true patience, they had manifested willingness and strength to bear the cross for Christ's sake. And do not say now that all these features perhaps belonged to the past and that they could be ascribed to the church of Ephesus no more at the time the letter was written, for that would be contrary to the text. To all that has been said the Lord also adds this statement, that they have not grown weary. They still were strong in doctrine, they still were laboring and toiling faithfully, they still were patient and willing to bear for Christ's name's sake, for they had not grown weary.

And lastly, in close connection with the features already discussed, we may also mention separately that the congregation was faithful in regard to discipline. Already the fact that they had tried those that called themselves apostles and were not gave us reason to believe this. Nothing can be urged against the view that they tried these false teachers officially and finally excommunicated them from the church. But besides, the Lord writes to her: "Thou canst not bear evil men," evidently indicating that they would not tolerate them in their midst. They had an eye for the glory of Christ as manifested in his body, the church, and they made it their effort to preserve the purity and sanctity of that body.

(To be continued)

