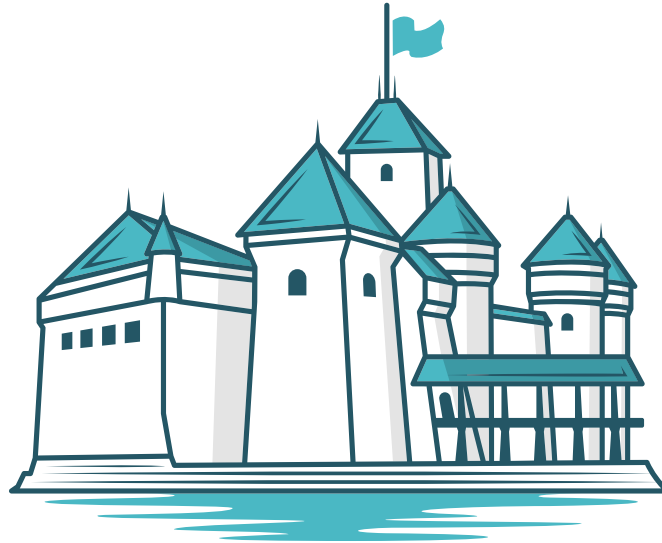




REFORMED

— 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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Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

—Philippians 1:1

The Servants of Jesus Christ to the Saints in Christ Jesus

Paul's epistle to the Philippians opens with great tenderness. Next to Paul as he writes is Timothy, his dearly beloved son in the faith. Paul's warm address to the Philippians embraces "all the saints," who had endured the reproach of the gospel alongside Paul. There is the household of Lydia, whose heart the Lord had opened to the word of God and who had opened her household to Paul and Silas and Timothy and Luke (Acts 16:14–15). There is the household of the Philippian jailor, who had been rescued from the brink of suicide by the gospel of Jesus Christ and who had taken Paul and Silas to his home to wash their wounds and provide for them (vv. 25–34). There are the other brethren, who had witnessed the violence of the magistrates against the apostle and had been comforted by Paul before he departed from Philippi (v. 40). All these saints and more are in view as the apostle pens his letter and greets his brethren. Indeed, not only the opening address but also the entire epistle breathes the warm spirit of affection. The apostle will mention love, joy, and gratitude at least two dozen times in the verses that follow.

And how the saints were in need of tenderness! Paul, as he wrote his epistle, was under house arrest in Rome, awaiting trial. In his rented house in Rome, he was chained to a soldier twenty-four hours a day. Epaphroditus, the Philippian Christian whom the church had sent to Rome with a gift for Paul, had fallen sick and had been nigh unto death. And God's people in Philippi were not at home in this world. They were *saints*, that is, they were separated from the world and consecrated to God in Christ. They lived in the world, but they were not of the world. They were not one with the

masters in Philippi who had made their living from the poor possessed, soothsaying girl (Acts 16:16). They were not one with the multitude that had risen up together against Paul and Silas (v. 22). They were not one with the magistrates who had beaten Paul and Silas and had cast them into prison (vv. 22–23). The people of God lived in the midst of death. For unto saints "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

In the midst of such suffering and death, the apostle overflows with tender affection for the saints in Philippi. What explains the apostle's tenderness? Was it the natural affection that a man might have for his fellow men? Was it the camaraderie among men that might be forged by shared experiences and hardships? No, nothing of the sort. The apostle identifies the source of the love among brethren: Jesus Christ. Paul and Timothy were "the servants of Jesus Christ" (Phil. 1:1). The Philippians were "the saints in Christ Jesus" (v. 1). Jesus Christ had delivered them from all their miserable sins. Paul had persecuted the church; the jailor had persecuted Paul; but now they were righteous together in Jesus Christ. And Jesus Christ had united them to himself by his word and Spirit. They were "in Christ Jesus" (v. 1). Belonging to Christ as their head, they belonged to each other as members of Christ's body.

What tenderness! What love! Not the empty affection of the empty heart of man but the abounding love of Christ for his elect people, who are given to him by the Father. And when the head in love nourishes and cherishes the members of his body in the fellowship of the Spirit, then the

members of the body are “likeminded, having the same love” (Phil. 2:2).

But Paul’s tenderness toward the Philippians runs even deeper. For Paul’s affection was not even first of all the spiritual love of a brother for his brethren in Christ. Rather, Paul and Timothy’s love was the love of “the servants of Jesus Christ” (Phil. 1:1). Their affection was that of the official representatives of Christ and thus represented the love of Christ for his people. The tenderness with which the epistle to the Philippians opens is the tenderness of Christ for his beloved church.

Ah yes, the church. There are her bishops and deacons. There she is—that little assembly of God’s people in the world. Suffering much. Afflicted often. Despised always. But rejoicing in the Lord (Phil. 3:1)! Looking for the coming of the savior from heaven (v. 20)! And kept by the peace of God (4:7)! For her Lord Jesus Christ loves her and overflows with great tenderness toward her. So says the Lord’s apostle by the Lord’s Spirit to the Lord’s saints: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (1:1).

—AL

BOOK REVIEW

Reformed Theology, volume 1. David J. Engelsma. Jenison, MI: Reformed Free Publishing Association, 2026. 444 pages, hardcover, \$59.95. [Reviewed by Rev. Andrew Lanning]

Style: Lecture Notes

A few comments may be in order about the style of Prof. David J. Engelsma’s *Reformed Theology*. *Reformed Theology* is essentially Engelsma’s lecture notes from the Reformed dogmatics course that he taught in the Protestant Reformed seminary for twenty years. Although Engelsma revised and expanded his notes for publication in *Reformed Theology*, the book often reads like lecture notes. This is not a drawback, for the book is still eminently readable. I only mention it for the sake of anyone who might be put off by what sometimes comes across as choppy or even incompleteness in the book. Do not hold the style against *Reformed Theology*, but instead understand that it first came into the world as the handwritten notes that formed the basis of Engelsma’s dogmatics lectures.

This reviewer had an unexpected bolt of nostalgia in reading *Reformed Theology*. Suddenly I was a seminarian again, sitting at my table in the old assembly room in the Protestant Reformed Theological School, waiting for the appointed hour for the dogmatics class to begin. In the door walked Engelsma. Even to this seminary student

who saw the man every day, imbibed the man’s instruction every day, and was always received with friendliness by the man, Engelsma always remained larger than life. Part of it was his towering physical stature. Most of it was his towering theological stature. In his hand he carried a three-ring binder—his lecture notes for the dogmatics class, handwritten with a fountain pen in beautiful cursive. Stepping up to the podium on its low platform, Engelsma opened to the appropriate page and launched into the day’s lecture, picking up where he had previously left off. The lectures were always captivating. No words were wasted. Turning a page in his binder every now and then, Engelsma held forth with the truth. Men have their recollections of the powerful effect of sitting under the preaching of Ulrich Zwingli in Zurich, Martin Luther in Wittenberg, or Herman Hoeksema in Grand Rapids. The undersigned’s recollections are of the powerful effect of sitting under David J. Engelsma’s dogmatics lectures on seminary hill in Grandville, Michigan. Reading *Reformed Theology*, I could again hear Engelsma delivering his lecture, binder open before him, the Spirit of God carrying the message deep into a student’s heart. The words

that echoed and reechoed through the assembly room of yesteryear may have been transformed into printed pages in a book, but they are still unmistakably Engelsma's lecture notes.

The fact that *Reformed Theology* is Engelsma's lecture notes helps explain what might otherwise be considered incongruities in the book. For example, several times Engelsma randomly refers to God as *Jahweh*. The use of that name for Jehovah is not objectionable, but it comes out of nowhere in the book. Most of the time Engelsma refers to God as Jehovah or God or Lord. His use of the unusual form *Jahweh* is abrupt, and Engelsma never explains why he is using it or what its significance is. Even when he explains that the name of God in Hebrew is four letters—YHWH or JHWH—he does not connect this to the name *Jahweh*. What undoubtedly happened is that Engelsma's handwritten notes occasionally had the Hebrew name JHWH for Jehovah. That would be a signal for Engelsma in his lecture to point out its significance—for example, that Jesus is Jehovah, for Jesus is the Old Testament angel of JHWH. But somewhere in the process of the notes' being typed and edited, the angel of JHWH became "the angel of *Jahweh*" (117).

Another incongruity in *Reformed Theology* is that entire pages are out of order. For example, on page 125 Engelsma is dealing with the fact that God is three persons and yet refers to himself in the singular as *I*. Engelsma asks, "Since the personality of his being is tri-personal, how is it that he is an *I*?" Engelsma goes on to answer the question for a couple of paragraphs, quoting from Hoeksema, and then moves to a different discussion about God's knowledge and will. But several pages later, the reader is suddenly confronted with the exact same question regarding God's calling himself *I*. "Since the personality of God's being is tri-personal (there are three distinct persons in the one being), how is it that God says *I* and not always 'We'?" (133). And Engelsma goes on to answer the question again, this time with an expanded quotation from Hoeksema. Knowing that *Reformed Theology* is lecture notes helps explain what happened. Perhaps the original loose-leaf pages got shuffled by typists or editors. Or perhaps over the course of twenty

years of lecturing on this particular topic, Engelsma wrote additional notes for his lecture but inserted the new pages in the wrong place in his binder. In fact, when one considers how many ways twenty years' worth of lecture notes could get misarranged, the mystery is not how some pages could get out of order but how any pages could have remained in order! At any rate, it is not a serious incongruity and can be easily explained.

Another incongruity in *Reformed Theology* is the seemingly random use of subheadings. A quick perusal of the table of contents demonstrates the point. For example, the name Immanuel gets its own subheading, but no other names of Jesus do. Even more confusing is that in the chapter itself, the names Jesus (343), Christ (344), and Lord (345) do not get their own sub-subheadings, but the names Son of Man (345) and Son of God (346) do. Undoubtedly Engelsma did not label his lecture notes as if they were a dogmatics book. The notes simply moved from name to name, with the lecturer knowing what topic those notes belonged to. Perhaps as he added more names to his lectures throughout the years, he labeled those new pages. Throughout twenty years of adding and refining notes, who among us could be entirely consistent in making labels? And when the lecture notes got picked up from the shelf for publication many years later, who would be able to tell that the subheadings were inconsistent? It is an incongruity, but it is easily explained.

However, there are instances where the random use of subheadings confuses the development of thought. For example, Engelsma explains three points of difference between the view that the covenant is a contract and the view that the covenant is fellowship. The second point of difference gets its own subheading—"Covenant-Breaking" (337)—but neither the first point (333) nor the third point (341) do. Even more confusing, the second point of difference does not get its own subheading right away when the point is introduced but only after a couple of paragraphs. When the poor reader, desperately trying to follow the tangled thread of thought, suddenly encounters "a third important difference" (341), he can only droop his head and go cross-eyed.

But let us judge these incongruities gently, dear reader—especially when we understand that *Reformed Theology* is lecture notes.

Style: Careless Editing

We should be less gentle in our criticism of the careless editing of the Reformed Free Publishing Association (RFPA), though. The book is riddled with misquotations, incorrect citations, typos, spelling errors, and formatting problems. When these began to surface in the book, I was not going to say anything publicly. Typos are an unavoidable part of publishing. Even a 1631 edition of the King James Version of the Bible—the infamous “Wicked Bible”—misprinted the seventh commandment as “Thou shalt commit adultery.” Happily, none of the typos in *Reformed Theology* are quite as alarming as that. And, generally, criticizing typos is about as petty as a book review can get. Early on, I messaged the RFPA privately about one of the errors, thinking to leave it at that. But as I continued reading, the sloppiness of the editing soon became overwhelming and drew considerable attention to itself, so that pointing it out became unavoidable. And perhaps a word now, if it is not too late, will spare volume 2 from the same fate.

Some mistakes are so minor that it would otherwise be ridiculous to mention them—Benjamin Warfield’s last name should be hyphenated Warfield, not “Warf-ield” (59). But some errors are jarring. An example of forbearance is a “homeowner enduing the presence of an invader in his home” (169). Concerning the reprobate, “He are not of my sheep” (196). Our first parents were “Adam and Even” (249). Some errors make navigating the book confusing. There are four main sections to the volume: introduction to dogmatics, the doctrine of God, the doctrine of man, and the doctrine of Christ. But the header on the left-hand page, which should have changed with each section, announces every section of the book as “Reformed Theology: Introduction to Dogmatics.”

More serious are the misquotations and incorrect citations in the book, which make Engelsma—and at times Hoeksema—look amateurish. Hoeksema and Engelsma are anything but amateurish,

but there are those in the broader church world who are foolishly disinclined to take either of them seriously. Well, when the RFPA publishes Engelsma’s crowning work with misquotations of Hoeksema—cited out of the wrong edition besides—the RFPA only helps men dismiss Hoeksema and Engelsma both. For example, on page 70 of *Reformed Theology*, Engelsma quotes Hoeksema out of Hoeksema’s 1966 *Reformed Dogmatics*. That portion of Hoeksema’s dogmatics was slightly revised for the 2004 edition of *Reformed Dogmatics*. In Engelsma’s *Reformed Theology* the RFPA first misquotes the 1966 edition and then mis-cites it as the 2004 edition. “The correct method in all dogmatics must necessarily be that which finds its source of knowledge of God in the Scripture, acknowledging the latter the complete, infallible revelation of God to his people” (70). The misquotation makes Hoeksema sound strange at best and unintelligible at worst. And anyone who tries to follow the citation to its source will not be able to find the correct reference.

This is not the only instance of misquotation and incorrect citation in *Reformed Theology*. Just two more examples out of many: the Heidelberg Catechism in question and answer 81 tells us that “faith holds for truth all that God as revealed in his word” (81). And Hoeksema tells us that “there is affinity and similarity between God and whole creation” (144).

Picky? Perhaps. And the undersigned will undoubtedly have to eat these words, for one would not have to look very hard in my speaking and writing to find an all-you-can-eat buffet of infelicities. So I will eat my plate of crow when it is served. But could not the RFPA have labored more carefully with Engelsma’s *Reformed Theology*? The RFPA certainly knows how to do professional work, as their many other books attest. Perhaps the editors for this project were inexperienced? Perhaps the project was on a tight publishing deadline? Perhaps there was need of some who are well-versed in theology to look things over? All understandable obstacles, but the RFPA has an abundance of resources to address all these obstacles and more.

Engelsma's *Reformed Theology* should have been a flagship publication for the RFPA. If the association was going to expend itself for a clean copy of any book in its catalog, this was the one. The Protestant Reformed Churches (PRC) have had two great theologians in their more than one hundred year history: Herman Hoeksema and David J. Engelsma. This is not due to Hoeksema or Engelsma but to God, who fills earthen vessels with his gospel where and when he pleases. God raised a Herman Hoeksema, and God raised a David Engelsma. Hoeksema published the sum and substance of his doctrine in his *Reformed Dogmatics* in 1966. "This is undoubtedly the author's major work because it is the clearest, the most systematic, and the most complete statement of his theology."¹ Hoeksema's *Reformed Dogmatics* was probably the most highly-anticipated and long-awaited book ever published in the Protestant Reformed Churches. Now, in 2026, Engelsma has published the sum and substance of his doctrine in his *Reformed Theology*. It is undoubtedly the next most highly-anticipated and long-awaited book ever published in the PRC, second only to Hoeksema's. If Hoeksema's *Reformed Dogmatics* was "the major work of his many-sided and busy ministry of almost fifty years,"² then Engelsma's *Reformed Theology* is the major work of his many-sided and busy ministry of sixty-three years and counting. *Reformed Theology* should have been published to the highest academic and scholarly standards—not for its own sake but for the sake of a witness to the truth of God's sovereign grace and unconditional covenant in Christ.

Let us hope better things for volume 2.

Missing Content: The Fatal Flaw

We have disagreed with some things in Engelsma's *Reformed Theology*. We have also seen much that is sound. It is a mix; it is untempered mortar. Let the theologian who tries to build with it beware. Let the believer who tries to live by it be warned.

Yet the last analysis must be that Engelsma's *Reformed Theology* suffers from a fatal flaw. The

fatal flaw is not so much what is in the book but what is not. In all the many hundreds of pages, Engelsma never once criticizes the false doctrine of his own Protestant Reformed Churches.

Engelsma's failure to condemn the errors of the PRC is glaring in view of his determination to criticize the errors of other Reformed churches. For example, Engelsma rightly criticizes the doctrine of the well-meant offer of the gospel for its teaching that there are two contradictory wills in God. Engelsma is appropriately sharp: "Teaching two contradictory wills in God is gross heresy" (131). Gross heresy! As Engelsma well knows and certainly intends, this is a sweeping condemnation of many Reformed Churches—the Christian Reformed Church, the United Reformed Churches, the Orthodox Presbyterian Church, and more—who have adopted and who cherish the error of the well-meant offer of the gospel.

For another example, Engelsma rightly implies that those churches that allow the teaching of theistic evolution are false churches. Engelsma puts it positively in terms of the true church: "The church—the true church—therefore confesses creation as an article of her God-given faith" (210). As Engelsma well knows and certainly intends, this is a sweeping condemnation of many Reformed churches as being something other than "the true church" for their scripture-destroying tolerance of theistic evolution.

For another example, Engelsma rightly criticizes "conservative Reformed and Presbyterian churches" for their "teaching of justification by faith and works" on the basis of "the doctrine of a conditional covenant" (329). Engelsma is referring to the heresy of the federal vision that has infiltrated Reformed churches, and Engelsma is correct in his assessment that these churches deny justification by faith alone because of their Arminian doctrine of a conditional covenant. As Engelsma well knows and certainly intends, this is a sweeping condemnation of all "conservative

¹ Homer C. Hoeksema, editor's preface to Herman Hoeksema, *Reformed Dogmatics* (Grand Rapids, MI: Reformed Free Publishing Association, 1966), v. Although Herman Hoeksema did not live to see his book in print, "publication plans had been completed and partially executed more than a year before his decease" (v).

² Hoeksema, *Reformed Dogmatics*, v.

Reformed and Presbyterian churches,” who all hold some version of a conditional covenant. Except the Protestant Reformed Churches and her sisters, of course! Although he does not cite the PRC by name here, Engelsma nevertheless makes it clear that the PRC are not to be considered among the unfaithful conservative Reformed and Presbyterian churches. Rather, the PRC are “vindicated” (329).

Even when Engelsma criticizes Herman Hoeksema—sometimes fairly, sometimes not—the reader understands that Engelsma is criticizing Hoeksema as an individual theologian, but he is not criticizing the denomination that counts Hoeksema as her father.

Engelsma had ample opportunity in *Reformed Theology* to criticize the doctrine of the Protestant Reformed Churches. For example, Engelsma treats the doctrine of God’s unconditional covenant of grace in the third locus, the doctrine of Christ. There Engelsma rightly rejects the concept of the covenant as a conditional pact and promotes the concept of the covenant as unconditional friendship. Engelsma teaches the grand truth of God’s covenant as “unilaterally established and perfected; it is not bilateral” (333). But in all Engelsma’s good instruction on the covenant, the reader would have no idea that the Protestant Reformed Churches were just shaken to their foundations by a controversy about the covenant. Ministers and elders in Engelsma’s Protestant Reformed Churches taught and defended the doctrine of bilateral covenant fellowship. According to them, the covenant may be unilateral in its establishment, maintenance, and perfection; but it is bilateral in its experience. The believer enjoys covenant fellowship with God by means of his obedient life of good works. The way to the experience of the Father’s blessing is not only Christ’s finished work but also the believer’s godly life. Reading Engelsma’s *Reformed Theology*, it is as if none of this happened or has any bearing on the doctrine of the covenant.

For another example of opportunity to criticize the doctrine of the Protestant Reformed Churches, Engelsma rightly condemns the federal vision for

its denial of justification by faith alone—the heart of the gospel! And Engelsma rightly identifies the root of the federal vision heresy as its doctrine of a conditional covenant. But Engelsma never mentions that his own Protestant Reformed synod—two years in a row—approved this statement for use in the Protestant Reformed Churches: “Hence, I conclude that sanctification and its effects are by no means to be slighted, when we treat of assuring the soul as to its justification.”³ That statement is a crystal-clear denial of justification by faith alone, but it is settled and binding Protestant Reformed dogma. Why does Engelsma criticize all the other Reformed and Presbyterian churches for their failure to uproot the federal vision when the Protestant Reformed Churches are busy planting it?

What is so strange is that Engelsma takes no notice of the doctrinal controversy—either for or against—that just shook his own churches. In the pages of *Reformed Theology*, it is as if that controversy had never happened. If Engelsma disagrees with what his denomination said in the controversy about the covenant and justification, he does not say so. But if Engelsma agrees with what his denomination said in the controversy and disagrees with those who were cast out, he does not say that either.

Perhaps the absence of comment is due to the fact that Engelsma is waiting until volume 2 to mention the controversy in the PRC. After all, volume 2 will treat the doctrine of justification by faith alone in the locus on the doctrine of salvation. Perhaps it is there that Engelsma will address the binding synodical decisions of the PRC on justification by sanctification. Fair enough. We shall stay tuned.

Perhaps the absence of criticism of the PRC is due to the fact that *Reformed Theology* is lecture notes, and those lectures were last given some twenty years ago. They are simply out of date by two decades and cannot be expected to take note of developments in the last ten years. Well, perhaps. But *Reformed Theology* certainly kept abreast of the development of the federal vision in other

³ *Acts of Synod and Yearbook of the Protestant Reformed Churches in America* 2025, 64–67.

denominations. It would not have been that great a leap for Engelsma at least to mention that the PRC have not been vindicated but have also been infiltrated.

The fact is, Engelsma may not publicly criticize the doctrine of the Protestant Reformed Churches. If he does, he will have to indict himself for schism, as he has indicted others. Even worse, Engelsma cannot publicly criticize the doctrine of the Protestant Reformed Churches, for in recent years he has led them in their error. Engelsma has written publicly and forcefully that in the specific arena of man's *experience* of salvation, man's activity precedes God's activity. This is as bad a denial of the gospel as the federal vision ever invented.

Whatever the reason for Engelsma's silence on the errors of the PRC, it is the fatal flaw of *Reformed Theology*. More than anything else that they need from Engelsma, the PRC need to be rebuked by him for their apostasy. To this day the churches have no idea how badly they have compromised the gospel. They think that they have the gospel today as they had it yesterday and as they shall have it tomorrow. They do not know that the heart of the gospel has been cut out of them and is gone. But the rebuke

that the churches need from Engelsma, they will not get. Instead, Engelsma sits as a chieftain in his stronghold, marking for his people how the strongholds of all the other tribes are crumbling. Meanwhile, the stones—the sound doctrines of the gospel—of his own walls are being carried away by the foe, but he will not raise the alarm.

Conclusion

Is *Reformed Theology* the crowning work of Engelsma's ministry? Let us hope better things than that. Volume 2 is coming, and who knows but that the Lord may be merciful yet. For it is of the Lord's mercies that we are not consumed; and let him that thinketh he standeth take heed lest he fall. In the meantime, may God preserve us from the untempered mortar of Engelsma's *Reformed Theology*; rather, may our Lord build Zion's walls of the pure doctrine of the gospel, which alone can give us safety and comfort. And may God cause the true gospel to sound and resound above all the obfuscation of man, that we poor publicans and harlots and sinners might hear the glad tidings that Jesus alone is the salvation of sinners.

—AL



REFORMATION DAY LECTURE

MARTIN LUTHER'S "Theology of the Cross"

Friday, October 30, 2026 · 7:00 p.m.

Martin Luther is most remembered for his 95 Theses, nailed to the church door in Wittenberg on October 31, 1517. But though his 95 Theses may be Luther's most famous contribution to the Reformation, he made his most profound contribution six months later at the Heidelberg Disputation on April 26, 1518. With the eyes of Europe and the church upon him to see if he would soften his 95 Theses, Luther ran even further into the Reformation with his "Theology of the Cross." It electrified the audience. Not only did Luther not soften his 95 Theses, but he advanced beyond them by leaps and bounds. Luther's "Theology of the Cross" was unlike anything the wisdom of man had heard before. Europe staggered; the church was scandalized; the best and brightest men mobilized against it. Still today, Luther's "Theology of the Cross" appears to be great folly to the wisdom of man. Ah, yes—it appears to be great folly to the wisdom of man; but the "Theology of the Cross" is a sweet comfort to the mind of faith. For the "Theology of the Cross" is simply the gospel of our Savior applied to the doctrine and life of his church.

What is Luther's "Theology of the Cross"? It is not so much a doctrine to be set alongside other doctrines. Rather, the "Theology of the Cross" is a way of thinking. It is the way for faith to think like God and not like man. For God did not glorify himself in the palace of a king but in the sweat and blood and death and curse and scandal of the cross. When the church grasps this by faith, then she understands all of theology and all of life.

This Reformation Day weekend, we would be very pleased if you would join us for a lecture on Martin Luther's "Theology of the Cross."

DATE	Friday, October 30, 2026
TIME	7:00 p.m.
SPEAKER	Rev. Andrew Lanning
TOPIC	Martin Luther's "Theology of the Cross"
PROGRAM	Lecture, followed by Q&A and refreshments
VENUE	Pavilion Christian School 9181 Kenowa Ave. SW, Grand Rapids, MI 49534
HOST	Remnant Reformed Church

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