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Translated through Google Translate to get a general impression, not a precise understanding.

p. 46

… then they had to complete the typical element of Scripture  
to deny. Since Premillennialists actually  
to make an absolute distinction between the two  
parts of God's Revelation, it surprises us  
not that Saphir can no longer find himself in the  
ordinary names, Old Testament and New Testament,  
and would prefer to speak as one of the one  
the book of the Kingdom, and of the other, as  
the book of the Church. \* (5) And if it is true, that it is  
Old Testament only relates to the Jews,  
then we can hardly scold them, those with  
Schleiermacher and his followers to it, as  
a Jewish book, all normative authority for the Church  
to deny Jesus Christ; and then we have to  
also New Testament chants as soon as possible  
in place of our Old Testament  
psalms. Why would we rather sing  
of the temporary peace and prosperity of Israel  
then from the eternal blessings of the Church of Jesus  
Christ? Why rejoice in the future  
earthly glory of God's old people, while  
yet our own glory is much greater and  
will be heavenly in nature?  
There is another point that requires our attention here,  
that is, Premillennialism with its absolute separation  
between Israel and the Church, progressive  
character of God's work of redemption and of being  
Revelation completely loses sight of. The fact that  
God the redemption of man in an organic way  
\* Saphir, The Divine Unity or Scripture, pp. 172-174.

p. 47

brings about, naturally means that in that

work progress is from a small insignificant beginning,

through different stages of development,

until the final completion. And we find the revelation

of this progressive work in the Holy One,

Scripture. We cannot go into details here

demonstrate, however attractive the task may be;

and therefore we only point out the fact that we are

especially in the later prophets find indications

of a further development in three directions. In

the **first** place they point forward to a time,

in which the particularism of the Old Testament

will disappear in the universalism of a better

day, if not only Israel, but also the nations of it

world will share in the blessings of Abraham.

In the **second** place we already notice it in them

flash of the day in which religion no longer

will be a matter of the nation as a whole, but rather

of the single person; when the personal

responsibility will come to the foreground

steps, and the big question will no longer be that of

a person's relationship to some special one

nation, but that of the personal relationship

the soul to God. And finally they already contain

clear indications that the religion gradually

be stripped of his external ceremonial

shapes and in his true spiritual character

will come to light. Now we are turning from the

Prophets to the New Testament, we see

because these promises are fulfilled, that higher position

p. 48

reached, and the Old Testament button unfolded

to a delicious flower.

However, what is the position of the

Premillennialism? If we then turn to

the New Testament, we suddenly see ourselves

placed for a completely new phenomenon, of which

the prophets had no knowledge whatsoever,

namely the Church of Jesus Christ. Even the old

the federal people were in no way at her foundation

prepared, and we cannot blame them

to assume that they did not accept the Messiah, where

He accomplished a work of which the prophets

had not spoken, and undid what they as

had designated the special task of the Messiah.

The Church is here for us as the embodiment

of a thought that first emerged later.

She is only one to the word of Guers

kind of parenthesis (tusschenzin) - well a delicious one

parenthesis-but only a parenthesis. \*

It does not represent a further development

of the work of redemption, but a temporary deviation

of the straight line, in which God his work

position. Speaking in the language of motorists,

we would say that God is in the present

make a detour.

To the disbelief of the Jews, He thought it necessary

to leave the smooth roads on which He rode in the old dispensation;

now He does not follow without greatness

difficulty the sinful and dusty ways of the

p. 49

dispensation of the Spirit; and He will be the royal army

not reach until finally the Millennium ushered in.

We see the Premillennialists refer back to

the Judaic ideal. The prophets will be theirs

fulfillment in a restored Kingdom of

Israel and in a rebuilt temple with whole

ceremonies service. The revelation of animal fulfillment

wait for us in the future. It is true the Gentiles

can also share in the future glory

of the Kingdom, but only if she

Israel be incorporated. Is this not the error of

Judaics from Paul days? And just like that old one

false teachers, also do the Chiliasts, while they do

Israel honor high, the Christ actually-clean

perhaps unconsciously-dishonor. Gal. 5: 2 ff. (6) Not

the world but Israel, is the ultimate goal of history

of redemption; an earthly kingdom

the inception of a spiritual people, it is wonderfully ideal!

And this kingdom will not be established by

moral agents, as e.g. the preaching of it

Gospel, nor by such workings of the Holy

Spirit in the hearts of men as we are

to experience the present dispensation-those means

are completely inadequate; but by great judgment

at the end of the world, by an external

supernatural power. \* The emphasis is shifted

in the work of redemption from the first on the

second coming of Jesus Christ; and the spiritual one

p.50

(?) he work of the Savior in the dispensation of the

Gospel is being reduced. Once again, the Chiliasm

is blind to the progressive nature of the work

of redemption and of corresponding thereto

Revelation. It despairs the present

world, and finds its only comfort in it

view of the Millennium.

My **fourth** and final point of criticism is focused

against the distinction, which the Premillennialists

make between the Kingdom and the Church in the

New Testament; and against the resulting

denial of the present kingship of

Christ. We are told that the Messiah, then

He came, really had the plan, for his Kingdom

to be founded, but was retained

the unbelief of the Jews. It will still be erected,

but not until the Christ returns. Instee

of the Kingdom, Christ has founded his Church,

those in distinction from the Kingdom one

spiritual organization. And He is not of this Church

the King, but the divine Head. Possibly possible

He also now be considered a King, but

then only as a King without a Kingdom.

Gray says: Christ considered his human

nature, Christ the God-Mench, reigns on this

moment nowhere. As God, He rules Himself

about the universe, just as He always did

has, since He created it; but as the resurrected

p. 51

and glorified man He is "seated on the right hand

God, further expecting, until his

enemies are made into a foot bank

feet. "(Heb 10: 12-13) In that day, however, when

his enemies are made into his footstool,

He will come again, and "the Lord will give him

the throne of David his father. And He will pass over

to be the house of Jacob's King forever. "

(Luke 1: 32, 33). \*

But what teaches us about the New Testament

these businesses? To clear education,

that it gives us, is the Kingdom of God both

present and future. It is nowadays

as a spiritual reality, visible only before

the eye of the born again, as an organic one

planting, and as an all-pervading force,

Matt. 6: 33; 13: 31-33; 16: 28; 24: 34; Luke 17: 20,

21; Joh. 3: 5; Rev. 1: 6. Until the time of

John the Baptist was the subject of the

prophecy; from his days on, however, it is it

theme of Gospel preaching, Matt. 11: 11-13;

Luke 16: 16.f And this Kingdom is, though not entirely,

but still be identical to a certain extent

with the Church. In the Church the Kingdom obtains

a visible shape; the believers are at the same time

time members of one person and citizens of the other.

p. 52

Dr. Vos says: "The Church is a form that the Kingdom

assuming as a result of the new

stage, which is the Messiahship of Christ

with his death and resurrection. As much as the

expansiveness of the membership, Jesus teaches

clear to us, the invisible Church and the Kingdom

to identify. "\* That these two to

a certain height are identical, we also see from it

next: (1) In Matth. 16:18, 19 are the names

"Church" and "Kingdom of God" apparently synonymous.

The intimate connection, in which these verses come to each other

standing, the image of a house that underlies both

lies, and the fact that Peter was appointed to

home carer in the Kingdom (so it is

nowadays was in his time), ensuring it

conclusion.f (2) At the convent in Jerusalem says

James, the brother of the Lord: "Men brothers

! hear me! Simeon has told how God

first visited the Gentiles, to get from them one

to accept people for his name; and with this

agree with the words of the prophets

It is written: After this I will return, and

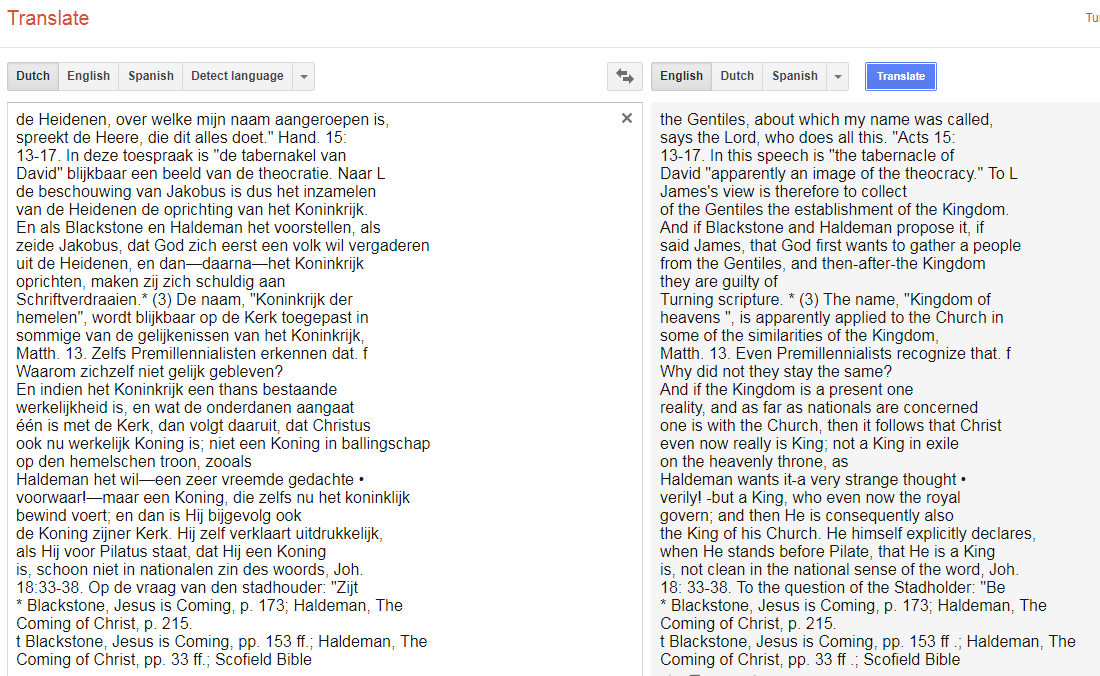
rebuild the tabernacle of David, which is decayed

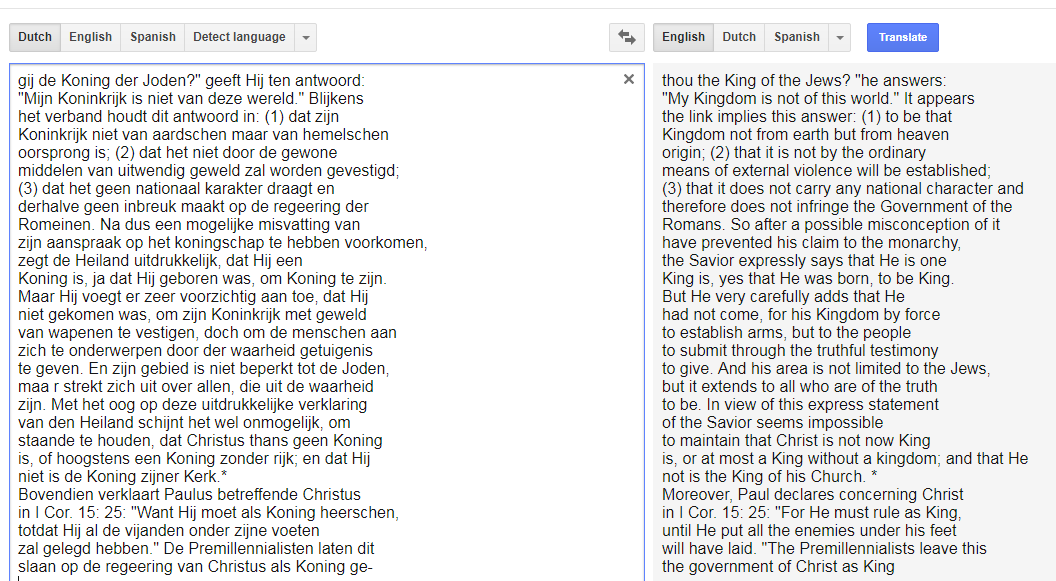
is, and rebuilt that which is broken,

and I will rebuild it, that the

peoples seek the Lord, and all

p. 53





\* See the comments of Godet, Zahn and Van Andel (and W. Blackstone was also cited above)

skipping down to the end of his appendices for his mention of Van Andel:

(7) It may be useful to point here

at the position of Rev. J. Van Andel, a man who is as general

known, had Chiliastic tendencies, and which nevertheless

Writer in high esteem was in Gereformeerde [Reformed]

circles, both in the Netherlands and in our own country. His predilection

for Chiliasm clearly appears to be Sacred

History, p. 488. But we must not think that he

would also endorse such Chiliastic strangeness,

like that Israel and the Church of the Lords of the New Testament

not together formed the one people of God; that it

Kingdom and the Church are absolutely distinct; and that

Christ is not the great King of his Church. Just it

contrary! Thus we read in his, Paul’s Epistle to the Romans,

p. 220: "They are not a tree (the believers of the

New Testament) planted next to Israel's tree, but in

these branches included, they are the continuation of the

tribe, connected to the root, fed by the spirit of life

from the tree, and sharing in the tree given to the tree

blessing. "See also, Paul's Gospel, p.

He explicitly teaches that the Kingdom of God is a present

reality is in the hearts of believers. Listen

to what he says on p. 90, 91 of his, Jesus' doctrine: "Asked

being of the Pharisees, when the Kingdom of God

come, he says, that it does not come with outward appearance,

actually, under observation, Luke 17: 20, that is, through sensual

signs, which were observed with the eyes of the flesh

become, it does not announce its arrival. Honor one

it knows it is in our midst, as an unseen force,

carried by persons whose appearance does not betray them,

and seated wherever, on the basis of personal

reconciliation the divine government has been restored

Before all He directs, by spiritual means only, with

rejection of oak-flesh stimulus, his dominion

in the secret of the heart; only later he gives his

rich the appropriate figure of the empire, which it in its full glory

appear before all eyes. To have

that we should thus take the realm as a spiritual one

power, yet we must not think that it is without intervention

of human means, or

that it would all take shape before his revelation in glory

to miss. On the contrary, his appearance presupposes labor

his servants, the preaching of the word, the service of the

sacraments, the presence of churches, all of them

things that belong to the visible. "

Read on, what he says concerning the testimony of

Jesus before Pilate: "Jesus recognizes that He is one

Kingdom has, and servants who are in his service.

But with recoil on the question whether he is the King of the Jews,

He says that his kingdom is not of this world, that

Pilate was not allowed to think, that are accused pregnant

went from the plan, to the Emperor as a Jew

to let the king proclaim. His Kingdom is in this

world, but it is not of this world, neither now nor

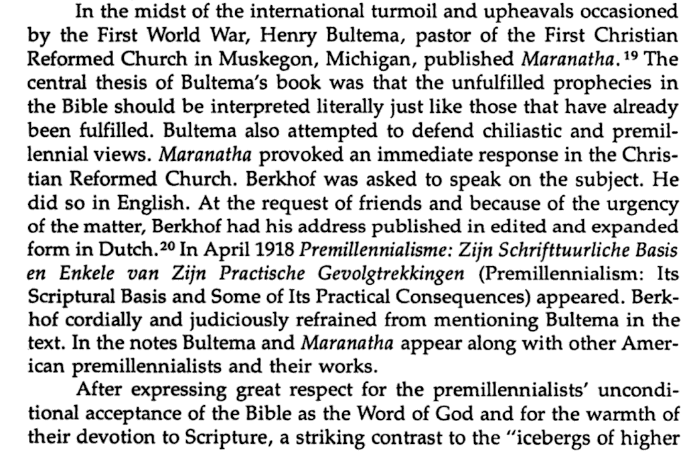
later on. " Gospel of John, p.361. [see **[John 18:36](https://biblehub.com/john/18-36.htm)** []](https://biblehub.com/john/18-36.htm)

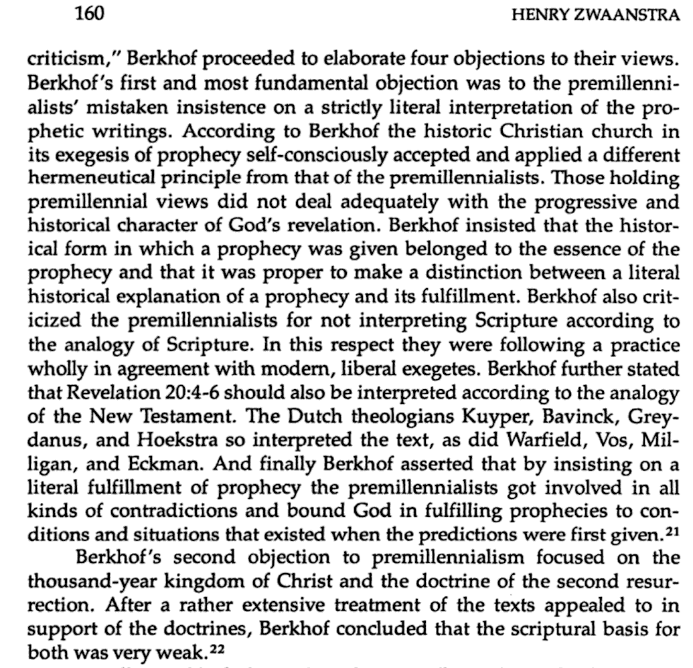
Here are some cut and paste of image screenshots, they could be run through an OCR to generate text.

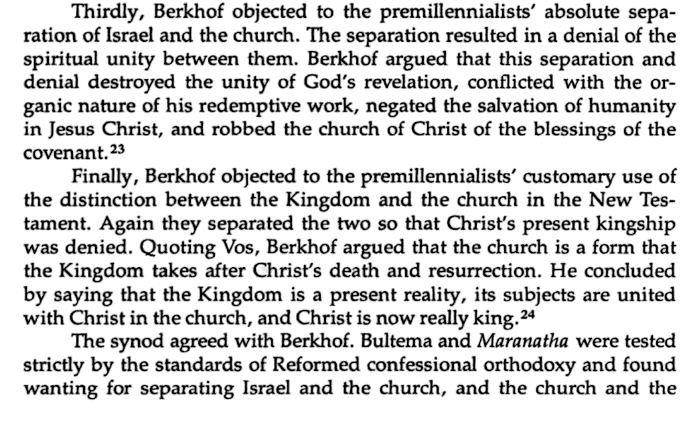
Henry Zwaanstra, “Louis Berkhof,” in David F. Wells, ed., Reformed Theology in America

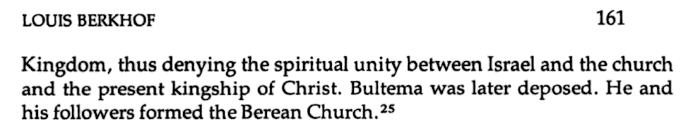
(Grand Rapids: Eerdmans, 1985), p. 159-161.

<https://books.google.com/books?id=S_ja7y27VYsC&pg=PA170&dq=Henry+Zwaanstra,+%E2%80%9CLouis+Berkhof,%E2%80%9D+in+David+F.+Wells,+ed.,+Reformed+Theology+in+America&hl=en&sa=X&ved=0ahUKEwjJ2dS63qTeAhVF5awKHdWiDXcQ6AEIPDAE#v=onepage&q&f=false>









The end notes were not included within this Google Books excerpt.

Here is a 2009 paper by Geoffrey Randall Kirkland on Berkhof; <http://vassaloftheking.com/home/180007755/180007755/Images/Paper%20-%20Berkhof%20-%20Theologian%20and%20Theology%20by%20Geoffrey%20Kirkland.pdf>

It cites Zwaanstra and another source on the topic (p. 20) was Berkhof’s *Second Coming*, p. 93.

“In view of all this it is a conundrum to me how they who belong to the Church, for whom the promises given to Israel do NOT at all apply, can derive special comfort from the fact that Jesus at his return will establish a temporal Jewish kingdom on earth; how they can find it a specially consoling thought that Jesus, who after his resurrection was already endowed as Mediator with an endless life and as such could not remain in this sinful world, but had to ascend to heaven, will after his return again dwell on earth for a thousand years in a world in which sin and death still hold sway; and how they can find it a cause for special rejoicing that Christ will again have to descend from his heavenly throne for a prolonged stay on earth, which is still under the curse of sin and death and still a scene of wickedness and lawlessness, of sickness and sorrows; and that with him his saints will also for a thousand years have to exchange their heavenly bliss and glory for an environment that is not at all suited to their glorified conditions. In the light of all these considerations it becomes very difficult to explain the supposedly unique comfort of the dispensationalists.” From the next sentence; “Berkhof says that ‘the New Testament never says anything about the restoration to that ancient covenant people.’”

But to really see what Berkhof said on Premillennialism, go to his Systematic Theology section about it.

<https://archive.org/stream/SystematicTheology/93884037-Louis-Berkhof--Systematic-Theology_djvu.txt>

I. Millennial Views

There are some who connect with the advent of Christ the idea of a millennium,

either immediately before or immediately following the second coming. While this idea is

not an integral part of Reformed theology, it nevertheless deserves consideration here,

since it has become rather popular in many circles. Reformed theology cannot afford to

ignore the wide-spread millenarian views of the present day, but should define its position

with respect to these. Some of those who expect a millennium in the future hold that the …

Searching for the word ‘spiritualize’ there gives an example of what Berkhof meant; “This national idea [of Israel] is naturally very prominent in the Old Testament, but the striking thing is that it did not disappear when the nation of Israel had served its purpose. It was **spiritualized** and thus carried over into the New Testament, so that the New Testament people of God are also represented as a nation, Matt. 21:43; Rom. 9:25.26,” etc. So in this example the Church does inherit from Israel certain shared characteristics.

This example probably doesn’t answer the question of what does the CRC mean when it spiritualizes the promises made to Israel, but in general it is clear the promises are fulfilled through the Church.

Another biographer said of him, “Berkhof believed from Vos that the church is the form the Kingdom took …” (Thomas, Geoff -Banner of Truth [Article](https://banneroftruth.org/us/resources/articles/2008/louis-berkhof-1873-1957/), March 28, 2008).