

THE PREDESTINARIAN

VOLUME 1: ISSUE 12

“... to set forth in order a declaration of those things which are most surely believed among us ... that thou mightest know the certainty of those things wherein thou hast been instructed.” Luke 1:1-4.

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THE DEAD KNOW NOT ANYTHING

By Grady E. Dearman

"The dead know not anything. . ."
Eccl. 9:5.

The superstructure of man's cathedral of religion is based squarely upon the delusive hope that man is quite able to effect his own deliverance from this life into a better (by his definition) existence. The only fly in his ointment is that no one (whom he can credit) has come back from the dead bearing factual information by which he can correct his bearing. This lack of *credible* witnesses, perhaps, explains the variety of beliefs, customs and practices among the heathen as well as among the *enlightened* heathen of *Christendom*. Where there are no facts to the contrary any man's opinion is as cogent an argument as any other's.

Man simply does not believe that he lacks the ability' to order the terms of his own future. He *cannot* accept that he is so without vital ability to lay hold on eternal life as to be *as good as dead*. Proud man! He believes himself to be vibrantly alive; that God has so formed the creature that even the Creator stands back in reverential restraint so as not to violate his free-will.

Utilizing the influence of the social gospel, Satan has modified the total depravity of man into a more temperate and deceitful concept which is most readily swallowed by modern Christian man: that man IS depraved but God has given him just enough strength to make THE choice. This belief is seen in its ultimate blasphemy whenever Christendom sings "Amazing Grace." A restatement of their belief is: Man is almost (but not quite) DEAD — he has just a little life left, not much, but enough to land him safe on heaven's

shore. This is somewhat like our belief as children that snakes don't stop wriggling or die until the sun goes down.

"And you hath He quickened, who were dead in trespasses and sins;" Eph. 2:1. *"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;"* Col. 2:13. The Ephesian epistle was written *"to the saints which are at Ephesus, and to the faithful in Christ Jesus:"* and the Colossian letter *"to the saints and faithful brethren in Christ which are at Colosse:"*

It is worth noting that these letters were not written to ANY OTHER than to the saints and to the faithful in Christ Jesus. How remarkable that Paul first points out their past estate *as* being dead in sins, trespasses, and the uncircumcision of their flesh; and then to their quickening and forgiving. A quickening which is at the prerogative of God, not the creature — ". . . you hath HE quickened. . . " *"And it is "not by works of righteousness which we have done, but according to His mercy He saved us."* Titus 3:5. Also, see Galatians 2:16. Only those who, *as* Jonah, have been raised from the depths can say with true understanding that salvation is of the Lord. Paul stated it thusly: ". . . Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:13.

The London Confession of Faith of 1689, chapter VI gives a terse and reasoned statement of our belief concerning man's original status, fall, sin and its punishment. We reprint it as follows:

"1. Although God created man upright and perfect and gave him a righteous law which had been unto life had he kept it (Gen.2:16,17), and threatened death upon the breach thereof; yet he did not

long abide in this honor. (Gen.3: 12,13; 2 Cor. 11:3) Satan, using the subtlety of the serpent to seduce Eve, then by her seducing Adam, who without any compulsion did willfully transgress the law of their Creator and the command given unto them in eating the forbidden fruit, which God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.

"2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin, and wholly defiled, in all the faculties and parts of soul and body.

"3. They being the root, and, by God's appointment, standing in the room and stead of all mankind; the guilt of the sin was imputed, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

"4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

"5. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and the first motions thereof are truly and properly sin. — G.E.D.

ZION AND ZION' ADVOCATES

By Stan C. Phillips

We noted with approval a comment in the SIGNS by Elder Jim Poole (June, 1981 issue) which in part reads: "One of the peculiar things about divisions and bars among us is that very often the parties that set up bars are in some manner guilty of the very things over which they first (supposedly) raised their bars.

"We contend that churches ought not recognize ANY bar of fellowship unless and until the complaining party can clearly show that the accused party has violated the *commands of our Lord as contained in the Gospel* (emphasis ours); and further, that the complaining party has exhausted all Scriptural means to gain back the accused party . "

Elder Poole expresses the gracious views of many sound and orderly Old School Baptists. I wish I had the tact to express myself on such a subject as well as he! And, I dare say will wish I had even more so after writing this! It is my best opinion that bars of fellowship put up against sound and orderly churches are the instigation of Satan, and have as their chief design the destruction of the Cause of God and Truth in the earth.

Seldom do we see *churches* putting up bars of fellowship. Most often it is done by *associations*, (pun — assassinations!) which have no more authority over God's heritage than the Pope of Rome. In fact, such a bar of fellowship was first utilized by Rome in its *interdict* against King Henry IV to gain political control over France. This power motive still is the most often used purpose today.

At times, a *church* MUST say: "We cannot condone or fellowship this alien doctrine, practice, or deportment." But

it is the *Church*, and on one else, which has a command to do so.

The views we hold, and the beauty we have both seen and experienced, cries aloud for such silly pettiness to cease ... yet the cries of God's people seem to be heard but by few.

As I "*look upon Zion, the city of our solemnities,*" my "*eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken . . . but there the glorious Lord is unto us a place of broad rivers and streams*" where the "*Lord is our JUDGE, the Lord is our LAWGIVER, the Lord is our King,*" He has saved us, is now saving us, and shall yet save us from all our sins, self, Satan, and our enemies! (Isa. 33:20-22)

I can best present this article by quoting from Gregg Thompson, (1828 — 1889) from *The Primitive Preacher*. What he said relative to the Great Baptist Separation of 1832 — 1845, can be very appropriate today among us.

"We had been collecting dross for years, and the ancient simplicity, and beauty, and purity of the church, had become so buried under a mass of dross, of worldly institutions, societies, and systems of worldly speculation, and money-gathering, that she had almost lost the last marks of her primitive identity.

"But He who had said, "*the gates of hell shall not prevail against it,*" determined to consume this mass of dross, and to separate her from it, and restore her to her original purity, as a separate people who should dwell alone, and not be numbered with the nations.

"In effecting this, ism after ism arose among us and carried off their parties. until the little band whose garments were not stained with their unholy

things were separated from them, and could look over the sea that was between them, and sing praises to Him who had, by His power, delivered His Church, and once more purged her from the dross that was concealing her beauty, and destroying her primitive identity.

"Thank God! the war is over, and we are separated from them, so that we can no longer be held responsible for anything they may do or teach.

"It is now our lot, as the friends of God, of Truth, and of Zion the city of our solemnities, to go forward earnestly and faithfully to repair the breaches that war has made.

"Let us spend but little time shooting across the river at our enemies. They are in their own territory; let them possess it in peace. But let us turn our attention to Zion, and with united effort go to work to repair the breaches, and strengthen the cords of love and fellowship; for love is the bond of union between us and our God, and love is the cord that holds us together here, and makes our communication pleasant.

"O, it makes the house of the Lord a sweet place to visit! It is a place of feasting, while we feel that His banner of love is over us."

The church of Jesus Christ is the most pleasant of all institutions on this earth. There the Gospel of peace is proclaimed; there the eternal Spirit communes with His blood-bought children; there the spiritual intercourse between the hearts of the saints is most sweet; and there our faith is strengthened and our souls renewed in the sweetness of God's tender mercy and great grace.

It is not strange that some numbered among the saints should love strife and flesh; for some creep in unawares, whose

bellies are flesh; whose hearts are unsanctified by redeeming grace; and who love the preeminence among the saints. It has ever been so; and shall ever be.

But truly the child of God finds nothing edifying in such ungodly carnality; for such flesh cannot strengthen the inner-man of the heart. Ah, the time spent in discussing such trivia which has no lasting endurance! Ah, such wasteful moments it seems at times! Needful it *is* for the purpose God has in it — that the *approved be made manifest*; but what a heavy load for those who seek those precious moments *as a* refuge from the daily storms and cares of this ungodly world!

But ah, those blissful moments when the hearts of the saints are knit together in the bundle of everlasting love! To hear *joyful* singing in Zion; to see tears of blissful joy in the Gospel of Free Grace rather than grief; and to fear no one's love to be feigned and hypocritical! Yea, no mortal tongue can express such peace, such love, such joy . . . the human language fails to express even a small measure of such an experience of heavenly manna! Yet, God's people, and

they alone, know whereof I speak; for it is hidden from the wise and prudent.

Can a fountain bring for both sweet and bitter water? Are we not given eyes to see sufficiently to be fruit inspectors? By their fruit ye shall know them that are seditious and unruly, gossipers, and tale-bearers, who love the news of strife as if it were gospel tidings. Of course, to such it is, for that is their delight. But not so the child of God! They hate the garments spotted by the flesh, and ever find sufficient mire upon their own to occupy their attention, mourn over it; and compelled by grace to mortify the

deeds of the body by the Spirit.

Is it not the experience of a heaven born soul to believe that salvation is by grace; that grace makes a recipient thereof graceful; and that this grace is always effectual? Surely it is, for it is by such grace that a good tree brings forth good fruit — and that in abundance.

Nothing we can publish can change either the nature of the ungodly, nor the decreed purpose of God. But we can at least encourage those who love peace and righteousness and admonish them as saints to walk worthy of the vocation wherein they are called, thus adorning the Gospel of free and sovereign grace before all men.

If so be you have been called unto peace, then walk in peace and speak those things that encourage peace. If you have been called by grace, then walk and speak the things that appertain to grace. If you have been given fellowship by the eternal Spirit with others of His precious family, then honor that gift by embracing them in fellowship — even in spite of the will of man. Finally, fear God, but fear no man; love the saints.

IRRESISTIBLE GRACE

By Woodrow Hudson

I believe the Scriptures teach that all power is of God (Rom. 13:1) and no man is able to resist the grace of God, and all the elect will believe and rejoice in the truth in due time.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37) Let us consider this expression: *"All that the Father giveth me . . ."* What does this mean? To whom does it refer? Does it mean those that God the Father has

given to Jesus to be His bride, His sheep, the Church of the living God? Notice it says that *all* shall come to Jesus, i.e., believe in Him.

How are they going to believe in Jesus? What causes them to believe the truth? Does man have power to resist the grace of God? If man *does* resist the grace of God, would we then have to advocate that man is more powerful than God?

It is you believe that the Lord operates upon the heart of one and reveals the truth to him, gives him wisdom and understanding, and causes him to believe in this wonderful doctrine?

When Jesus told His apostles to "follow me," did any refuse to go? Do you believe that any went against His will, or did they go willingly? "*Thy people shall be willing in the day of thy power . . .*" (Psalms 110:3)

"*Draw me, we will run after thee*" (Song of Sol. 1:4) "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44) When the Lord draws one, do you believe he that all power is of the Lord and that no man is able to stand against the Almighty God? (see Romans 13:1)

Do you believe the following Scriptures teach and describe the power of God and the weakness of man? "*The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beast of the field: they shall make thee to eat grass as oxen, and seven times*

shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers and his nails like birds' claws. And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and NONE can stay His hand, or say unto Him, 'What doest Thou?'" (Daniel 4:30-35) Dear reader, do you know anything about the power of God?

Consider the case of Jonah: "*Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to FLEE UNTO TARSHISH FROM THE PRESENCE OF THE LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them to Tarshish from the presence of the Lord.*" (Jonah 1:1-3) Please notice that Jonah's desire was to flee from the presence of the Lord. What was the Lord's purpose? This Scripture has recently come to mind: "*There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.*" (Prov.19: 21) What was Jonah's device? It did not stand.

Notice that the Lord prepared the way for Jonah to go to Nineveh and preach unto it. Why was the great fish present at the appointed time and place to swallow Jonah? Also, consider that the fish did not vomit Jonah out in the deep water, but upon dry land. Do you believe the Lord directed the entire matter?

Was it a fish or a whale that swallowed Jonah? Jonah 1:17 states that *"the Lord prepared a great fish to swallow up Jonah."* Jesus said in Matt. 12:40 *"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."* Do you believe the GREAT fish and the WHALE mean the same?

Thus, the book of Jonah tells of the Lord's dealing with Jonah in such a way that it shows man cannot resist the power of God. Notice how the Lord caused Jonah to pray: *"Then Jonah prayed unto the Lord his God out of the fish's belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me around about, the weeds were wrapped about my head. I went down to the bottom of the mountains; the earth with her bars was about me forever: yet hast thou brought up for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: my prayer came in unto thee,*

into thine holy temple."

(Jonah 2:1-7) Dear reader, does the Prayer of Jonah mean anything to you? Have you been brought down and felt the need of mercy, and did this low feeling cause you to pray unto the Lord? The Scriptures teach that true prayer is inspired by the Lord. As psalm 91:15 says: *He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."*

What caused Moses to go to Pharaoh (Exodus chapters 3 & 4) or Daniel to pray unto the Lord after the king signed the document forbidding anyone to pray to God? (Dan. 6:7-9) As you read verses 22-23 you will see that the Lord shut the mouths of the lions after Daniel was cast into the den of lions because he prayed unto the Lord.

Consider the case of Jeremiah: *"Then said I, ah Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, say not I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee saith the Lord."* (Jere. 1:6-8) Could he refuse to speak in the name of the Lord? What and who caused the word of the Lord to be as fire shut up in Jeremiah's bones? *"Then I said, I will not make mention of Him, nor speak anymore in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I COULD NOT STAY."* (Jere. 20:9) These Scriptures demonstrate that man cannot resist the Lord.

Finally, consider the experience of Paul. He was persecuting the saints, and had letters of authority to have them put in prison. When he was on the jour-

ney for this purpose, the Lord brought him down *"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"* (Acts 9:1-4) Do you believe Paul could have resisted the calling of the Almighty God? What caused Paul to go about preaching the things which once he despised? *"But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me."* (Gal. 1:23-24)

When one feels the burden of sin laid upon him, can he resist? *"Again the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations."* (Ezek.16:1-2) Do you believe that the Spirit of God teaches one to know his sinful condition and causes him to pray unto the Lord for mercy? We believe that the Lord is able to quicken and teach anyone to know the truth; that such a one will believe and walk in the pathway that leads to life when he *is* thus taught and led by the Spirit of Almighty God.

Dear reader, God's people love this doctrine and it is their meat and drink. Would you trade the riches of this world for the sweet hope with which the Lord has blessed you? Does it not cause you to rejoice that all of the elect will be taught by the Lord at that appointed time known only by the Almighty God? We believe the above Scriptures are suf-

ficient proof that man cannot resist the grace of our sovereign God. — W.W.H.

THE WORLD SAVED

Text: *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."*(John 3: 16-17.

Opposers of the doctrine of the particular and personal election of the subjects of divine grace, sometimes refer to the above expression of our Lord as authorizing the conclusion that God has endeavored to save all the world of mankind; some claiming that this effort of the Almighty has made it possible for all sinners to save themselves by complying with *conditions*, while others hold that the will of God is fulfilled in the universal salvation of all the children of men. This latter theory is in itself more consistent than the conditional system, since it does not involve the gross absurdity of the Omnipotent God being unable to accomplish His will. But the falsehood of this doctrine appears from the direct testimony of the inspired record, wherein the final and everlasting destruction of the ungodly world is definitely stated: *"The wicked shall be turned into hell, and all the nations that forget God."* (Psa. 9:17; See also II Peter 2:6; and Jude 7-13). And John the Baptists testifies of the two opposite characters in the close of the chapter in which our text is written: *"He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God*

abideth on him."

It is not necessary to argue *as to the truth of the words of Jesus under consideration, for we are not writing for the purpose of convincing infidels; believers of the inspired Scriptures accept the truth of all that our Lord taught, however it may be beyond the power of their finite minds to comprehend the mystery of His doctrine. In the text the Lord assigns the reason for His declaration immediately preceding these words.*

He must be lifted up. as Moses lifted up the serpent in the wilderness, *"that whosoever believeth in Him should not perish, but have eternal life."* In the illustration to which He refers there is the pattern of the matter in which the love of God is displayed in the lifting up of the Son of man. By considering the type we may find something of the doctrine here taught, — the literal circumstance is recorded in numbers 21:4-9. There is no account of any except Israelites being bitten by those fiery serpents which the Lord sent among the people; and not even an Israelite was in a condition to be relieved by looking upon the brazen serpent unless he had been bitten by those venomous flying serpents which the Lord and sent among the murmuring people. It was not a remedy which Moses had devised by the wisdom he had learned in Egypt, but it was by the express command of God that the serpent of brass was lifted up: *"and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived."* This was precisely what the Lord had said unto Moses should *"come to pass,"* when He directed that the serpent should be lifted up.

Now, let it be remembered in the antitype that it is just *"as Moses lifted*

up the serpent in the wilderness, even so must the Son of man be lifted up." If there was nothing left to the discretion of Moses in the type, then in the antitype all is settled by the inflexible purpose of God; as He said to His disciples after His resurrection, *"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."* (Luke 24:46-47). The object for the accomplishment of which this suffering behooved our Redeemer, who is called here the Son of man, was that the objects of the election of grace might be ransomed from the power of the grave; and there is no reason given for this provision of grace but that stated in the text. This is also by Paul assigned as the consideration for which the saints are saved. *"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)."* Ephesians 2:4-5. This declaration of the perfect work of God in the saints, whose life is in Christ, is true of all them on whom His love is fixed. If He loved every sinner with that same love then they are all saved by grace. So Paul says, *"I am persuaded that neither death, nor life, nor angels, nor principalities, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."* (Romans 8:38-39)

The love of God was fixed upon the world which is mentioned in our text in such a way that the eternal purpose of that love is accomplished in the salvation of all that world. The artful device of the tempter would mislead the

saints by caviling over the word *world*, as if it must mean that all the family of Adam were loved of God. In thus wresting the Scriptures we know of no reason for limiting the word to the race of man, for in sonic cases the word includes all things animate and inanimate. But it is not our wish to contend against those who dare to wrest the language of the Scripture so as to change the truth of God into a lie: if we could even succeed in convincing them of the truth, it is not possible that they should do more than "believe and tremble," for they could not love the truth of God without the Spirit of Christ in them to produce that divine fruit.

If the Lord will give grace to enable us to expose the sophistry by which some little child of God is robbed of his rest in the sweet assurance of the Gospel, it is all we wish to accomplish. In order to show the saints that our Lord did not seek to convert them who are not sheep, it is only necessary to refer to His own declarations. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me and believe not. All that the Father giveth me shall come to me; and him that cometh to me I shall in no wise cast out.' "No man can come to me except the Father which sent me draw him: and I will raise him up at the last day." (John 6:35-37,44). "But ye believe not, BECAUSE YE ARE NOT OF MY SHEEP, as I said unto you." (John 10:26) "I pray for them, I PRAY NOT FOR the WORLD, but for them which THOU HAST GIVEN ME; for they are thine." (John 17:9).

It is clear from the above expressions of Jesus that they who believe not the truth were not included in the world which God loved. Of that world, Paul says, "But God commendeth His love toward us, in that, while we were YET sinners, Christ died for US. Much more then, being NOW justified by His blood, we SHALL be saved from wrath through Him." (Romans 5:8-9) It is seen that there was no condition for us to fulfill in order that the love of God might embrace us; but it was the everlasting love of God which prompted the gift of His only begotten Son for the salvation of all His people, that is, "whosoever believeth in Him." As all believers in Jesus have everlasting life, so all who have everlasting life believe on Him. Well might John call attention to this wonderful revelation of divine favor, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the WORLD knoweth us not, because IT KNEW HIM NOT." (I John 3:1) It needs no argument to show that this world which knew not God, and knows not His sons, is not the same world for whose salvation God sent His Son into the world. It is easily seen by the plain record of the Scriptures that the love of God does not embrace that whole world which lieth in wickedness, (I John 5:19), and which hates the saints as it hated their Lord. (John 15:18) The world which God loves is that world to which He giveth life, which cometh down from heaven as the Bread of God. (John 6:33).

The sending of the Son of God into the world, as we understand it, is not

merely the manifestation of Christ in a body of flesh as the son of Mary, although this is included in that work for which He was made flesh and dwelt among us. In every member of His body, the Church, He is come in the flesh, and dwells in them and walks in them. (II Corinthians 6:16) In this unity with the members of His body He is the very

life which inflexible justice demands of them as sinners; and lie came in compliance with that demand, not to offer a substitute for the life of the sinner, but to give Himself as that life which was justly forfeited by the sins of His own body. lie had power to lay down His life and to take it up again. (John 10:18) It was by this power that He was qualified to finish the work which by the commandment of the Father was given Him to do. (John 14:31; 17:4) No other being in earth or heaven could satisfy the requirement of divine justice; therefore, His "own arm brought salvation" unto Himself. (Isa. 63:5) It is very significant that the Deliverer says that this salvation was brought to Himself exclusively. This accords perfectly with the inspired judgment of Paul, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." (II Cor. 5:14). Since all whose sins were borne by our Redeemer were included in His body, the justice of this judgment is evident, so far as the death of all the members is necessarily involved in the death of the Head. But the glorious display of life and immortality which was brought to light through the Gospel

of His resurrection, is too wonderful for reason to comprehend. This crowning glory of the work of Christ can never be received in any other way but by the revelation which is given by the Spirit to them who are born by the Spirit.

To the finite judgment of man it would seem right that the Son should come to condemn the world whose transgressions had brought on Him the awful load of suffering by which He satisfied the demand of justice which was against His members, who are the world saved through Him. But He was not sent to condemn. Divine justice poured forth just condemnation in the law of sin and death. This is found in the experience of the saints. Before they see Jesus as their Redeemer they have painful knowledge of sin by the revelation of justice in the law. "Grace and truth came by Jesus Christ." Every believer is qualified to bear witness to this truth; having experienced the knowledge of sin by the law when the commandment came and sin revived, and death reigned by sin, until Christ was revealed as the end of the law for righteousness to every one that believes.

This revelation always carries such conviction in itself that every one to whom it is given is a believer. So all the unbelief of Thomas vanished at the appearing of the risen Jesus. It is not said in the text that the gift of the Son of God was that whoever will believe in Him should not perish. Observe the definite character specified. "Whosoever BELIEVETH in Him." Words could not be more definite in describing the people whose

salvation shows how God so loved the world. Every one who has ever felt the burden of sin, knows how utterly destitute of this belief he was until Christ was revealed in him the hope of glory.

Without the evidence of living faith he could no more believe in the Son of God as his Savior than he could see the natural sun at midnight. When he believed in Jesus as his Savior he already had everlasting life in his own personal experience. Jesus says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27-28) There is as much difference in one who believeth in Jesus and one who believeth not, as there is between light and darkness; and there is as much consistency in trying to persuade the darkness to glow with the radiance of noonday as in urging an unbeliever to believe in Jesus. On the other hand, the believer can as easily blot out the noonday sun as to cease to believe.

This assertion may startle some dear doubting child; but without belief there can be no doubt. The hypocrite does not doubt; for he knows that he is willfully pretending to be what he is not. They who are deceived are not tempted to doubt, for their deceiver would not thus expose his own devices. It is necessary for the followers of Jesus to be tried by doubts, that they may learn the strength of that faith on which their comfort rests. As our Lord was tempted by the suggestion of doubts when the devil presented those fearful proposals in the

wilderness, so all His disciples must meet the same in that measure which God gives to each one. Thus their doubts attest the genuineness of their hope in Christ Jesus. Herein the believer has the witness in himself; and indwelling darkness gives assurance to the saints that they are "the children of the day." Having experienced the power of faith in delivering them out of all their trials, they can testify from personal knowledge that "Salvation is of the Lord."

There was no need that the Son of God should come into the natural world to condemn it, since that world was already under the curse for the sake of sinful man. Paul says, "By one man sin entered the world, and death by sin: and so death passed upon all men, for that all have sinned." If it remained for condemnation to be brought upon this natural world by the coming of the Son of God in His being born in Bethlehem, then death had reigned thousands of years before that condemnation came. But it was to save that which was lost that the Son of man came. He finished the work which was given Him to do; and therefore the world for whose salvation He was sent, was saved when He gave up the ghost on the cross of Calvary. The purpose of God in sending His Son into the world was not to give the world the opportunity of choosing whether to be saved or lost. If that world is not saved then the design of God is defeated. But if in one case the will of God is not done, then there can be no certainty that it may not fail in all His designs. This would utterly destroy the hope of salvation, since no

assurance can remain that God is able to save. Such awful blasphemy against the perfection of God is not worthy of a place in the thoughts of a redeemed sinner. As it was the design of God in sending His Son into the world that the world might be saved, that design must have been fulfilled. His truth requires it, for He says, "My counsel shall stand, and I will do all my pleasure." (Isa 46: 10). "Whatsoever the Lord pleased, that did He in heaven, and in the earth, in the seas, and all deep places." (Psa. 135:6).

If it had been the will of God that the wise and prudent of this world see the things of Jesus, then they would have been qualified to receive them; but they are and ever will be hidden from the wisdom of men, and reveal unto babes. So, doubtlessly God is able to have given testimony of truth in words which could not be perverted; but He has been pleased to confound the wisdom of man by showing His truth to babes, while they who would by searching find out God are held under everlasting chains of darkness; and to them the plainest statement of divine truth is unsearchable concealed, for so it seemed good in the sight of God. Like all other points of revealed truth, this word discriminates between those who are led by the Spirit of God and such as have not that Spirit. The believer in Jesus shall not perish, but has everlasting life. The verse following our text says, "He that believeth NOT is condemned already." It is not for failing to believe that he shall be condemned; but his unbelief proves that he is already condemned, and therefore it is evident that he is not

included in that world which is saved through the Son of God.

The world which is saved through the Redeemer is that world which John includes with himself when he says, "We know that we are of God," in distinction from that "whole world which lieth in wickedness." (I John 5:19). It is very essential to a correct understanding of the letter of the Scriptures that the distinction be observed between natural and spiritual things. Otherwise the Bible will seem to present a mass of irreconcilable contradictions. But when the light of revelation shines in those who read, the sacred pages glow with celestial radiance, while every ray of their heavenly light is bright with the testimony of justification through the blood of Jesus, by the sovereign grace of 13

God, secured to all the world of His redeemed, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Author not given, editorial of the SIGNS, Nov. 1, 1885.

PRIDE HUMBLED

An experience of John Leland

Elder Leland traveled much over the country on preaching tours on foot, as most Old School Baptist ministers in colonial and frontier times. On one occasion he had been warmly solicited in writing by a widow lady to visit her home in old Virginia and preach, telling him to

set his time, and her home was at his service. Elder Leland replied to her by setting a day, at 10 o'clock A.M. The lady was a very wealthy planter in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been reared in the high circles of life, and knew nothing about poverty, nor had ever associated with the laboring classes. She was about 35 years of age, but knew nothing of privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Elder Leland was that she might make a display of wealth, and thus have the applause of all her associates.

So she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting. Everything was in the very best style. On the evening preceding the meeting several carriages of people had arrived to enjoy the hospitality of the hostess. About sunset Elder Leland came up to the mansion on foot. The day was quite warm and the walk had caused a free perspiration to run down his cheeks, making roads in the dust which had settled on his face during his day's walk.

His rap on the door was answered by a black servant of whom he inquired for the landlady. The servant ran down the broad carpeted hall to the door, from which proceeded the sound of talking and laughing. In a short time a lady, very richly attired, made her appearance, walking briskly and lightly towards the door where Leland was standing. He had

a fair view of her and at once read her physiognomy. His intentions had *been* to introduce himself, but before he had time to speak, she spoke in rather a harsh tone: "Old man, what do you want here? I have nothing for beggars!"

Elder Leland, in very soft and unassuming tone, said, "Please excuse me, Madam, I do not wish to beg for money; but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night." Viewing him hastily from head to feet, she very positively answered: "No, I have company now, and tomorrow the Reverend Mr. Leland is to preach at my house, so I can't take in poor stragglers." "Well," said Elder Leland, "I am too much fatigued to travel farther tonight. Will you allow me to stay in one of those cabins?" pointing to a row of slave quarters just outside the mansion yard. After a moment or two of reflection, she said, "Yes. You may stay with the Negroes if you want to." He bowed a very polite "thank you," and turned toward the row of huts. He proceeded to the farthest one from the mansion, but the neatest of all the huts, where he found seated at the door an old Negroe, who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening, aunty." His greeting was answered with "Good evening, master". "Well, aunty, I have come to ask a very uncommon favor of you." "Bless the Lord, master, what can that be? For please God, I've got nothing to give anyone." "I am very tired from walking all day. I called on your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, so I have come to see if you can allow me to shelter in your house." "Bless the Lord, master, I have no accommodation for

anyone: but before a fellow mortal shall stay outdoors, I'll let them stay in my cabin, if you can put up with my hut. Uncle Ben will be in directly, then he will keep you company, while I fix you something to eat, for ^you look as though you had not a morsel for a long time," at the same time pointing to a three-legged stool by the side of the door, saying, "Set down there and rest yourself, for you look so worn out."

Elder Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please **God**, master, Aunt Dilsey never charge an^yone yet for such accommodations as I could give them, for God knows it's poor enough at best. You say, master, you called on missus at the house there, and she can't take you in?

"Well, well, you must excuse her, for she is looking for a mighty heap of company tomorrow. There's a great man to be there tomorrow, what's going to preach in her house, and a good many folks have come already, and heap more coming tomorrow, so missus is mighty busy fixing for them. But here's Uncle Ben," she continued, as an old gray-haired Negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other Negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben

was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, etc. When he saw Elder Leland he stopped short and gave him a scrutinizing look. Aunt Dilsey spoke, saying: "Uncle Ben, don't stare your eyes out at a stranger. This gentleman was out traveling and come to stay in our cabin, because missus can't let him stay there. So she's got a heap of company now." "Well," said Uncle Ben, "We are commanded that if a stranger comes along we have to take him in and give him such as we have to set before him."

While Aunt Dilsey was preparing supper, Leland learned much about the lady of the mansion from Uncle Ben. He learned, among other things, that they were a very religious family, but the hostess had been reared in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Leland had finished a very good course supper, he told his host that he was very much fatigued from a long day's walk, and wished to retire for the night, and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke His protection through the night; that if it would annoy them he would retire to some place out of doors.

"Bless God," said both the old folks at the same time. "We always like praying in our house and never go to bed without one of us trying to pray." Leland then took an old well worn Bible out of his little bundle, and read Psalm 102. During the reading the two old blacks often said in a voice, "Amen, Bless the Lord." When the Psalm was ended, Elder Leland fell upon his knees and poured out his feelings in such an outburst of reverential eloquence as was

seldom ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his Psalm and prayer that they could do no more than fix their eyes on their guest, as though they felt he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came, he was up early. Aunt Dilsey soon had him a good plain repast, after which he seated himself to read, telling his hostess that "he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon anyway, and then, if he felt better, he would go on his way." Aunt Dilsey said: "Yes, master, stay as long as you want to; we will be glad to have to stay with us a fortnight, if you can put up with our fair."

Elder Leland seated himself under a shady tree in the cabin yard, and with his Bible, waited to see what the finality would be. About 9 o'clock everything was in a bustle about the stone mansion. All the servants were called in to dress in their best. Carriages arrived by the dozens, until the hall and every part of the large and elegant building was crowded to overflowing. But to their dismay, no preacher had made his appearance, for the last that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So, every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses driven by a servant in livery.

Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall, and no minister. The company had by this time become rest-

less, when Aunt Dilsey went to her mistress and said, "Bless the Lord, missus, why don't you get the old man who stayed in our cabin last night to come here to the door and pray before the folks go home. He prayed in our cabin last night and this morning. Before God, in all my born days, I never heard such praying before. He's setting right there now, under the tall pine tree, and as the preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have the straggler, as they called him, come and pray before the congregation broke up. So, Aunt Dilsey went to where John Leland was sitting and said: "Master, the folk are all disappointed about the preacher. He is not come, and they want you to go down and pray for them before they all brake up. Master, I want you to pray just like you did last night."

Elder Leland walked down to the front door, and standing on the steps, repeated a short hymn by memory, sang, and then engaged in prayer. By the time his prayer was ended, all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, if it would not be assuming too much he would talk to them a few minutes; and as a foundation, or starting point, he would read a short passage from the word of truth, and which they would find by referring to the 13th chapter, second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for 20 or 30 minutes, the hostess, who had refused him the hospitalities of her house the

evening before, became so deeply affected that she ran and prostrated herself at the feet of Elder Leland, and would, if he had allowed her to have done so, have washed his feet with her tears and dried them with the hair of her head.

It was said she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain Christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact, it was said, that if preference had to be given it was always to the poor and needy. — Murfreesboro (Tenn.) News, 1877.

The above article has been printed in most Old School publications at one time or another. We have edited out the Negro dialect for better readability. — Ed.

PARTICULAR REDEMPTION

By S. C. Phillips

Note: The following is edited from a personal letter written to a young believer on March 4, 1969, and drafted into an article format.

By particular redemption we mean that Christ's death was to redeem the elect in particular; or, that Christ's atonement was limited to the elect only. It makes sense, too. Notice these three alternative positions advanced by John Owens:

We know that only sin carries a man to hell, and deliverance from sin is by Christ's death, or redemption . . . Christ dying for sinners. Now there are but three positions possible if we are consistent. (1) Christ died for all the sins of all mankind . . . and if this is so, then all mankind **MUST** be saved, for they have then no sins left for which to answer; or, (2) Christ died for some of the sins of all mankind . . . and if this is so, then all mankind still have some sins yet for which they must answer and therefore all mankind are eternally lost; or, (3) Christ died for all the sins of some men¹⁷

. . . which position we hold; i.e, that Christ died for **ALL** the sins of all His people, and they, therefore, cannot be condemned for sin, seeing that Christ bore their sins for them, and hence they are free from condemnation due them for these sins. That is a reason the apostle Paul says in Romans 8:1. "There is therefore **NOW** no condemnation to them which are **IN CHRIST JESUS**, who walk not after the flesh, but after the Spirit." And again he says in Romans 8:33, "Who shall lay any thing to the charge of God's **ELECT**? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for **US**."

In particular, look at Isaiah 53, which is a chapter concerning Christ's death and suffering. Read the whole chapter, but notice these verses closely: "Surely He hath borne **OUR** griefs, and carried **OUR** sorrows: yet we did esteem Him stricken, smitten of God and afflicted." (Verse 4).

"But He was wounded for **OUR** transgressions, He was bruised for **OUR** iniquities: the chastisement of **OUR**

peace was upon Him; and with His stripes WE are healed." (Verse 5)

Notice all these personal pronouns. Christ's suffering is for those enabled by free grace to identify spiritually with those for whom He died. It does not say "Their" griefs or "their" sorrows, but it is limited in each and every case. Watch this in verse 6: "All WE like SHEEP have gone astray; WE have turned every one to his own way; and the Lord hath laid on Him the iniquity of US all;" that is, "all of us" rather than "everybody."

Take time now to read that whole chapter and see just how limited each pronoun is. The whole chapter shows Christ dying only for those termed "us".

Notice the Angel's message to Joseph at the time of Mary's conception of Christ. Who is Christ to save? Everyone, or "His people"? "And she SHALL bring forth a son, and thou SHALT call His name Jesus: for He Shall save HIS PEOPLE from THEIR sins." (Matt.' 1: 21).

When Christ sent out the seventy evangelists, He did not tell them to "win the world for Christ" but, rather, notice the limitation: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the LOST SHEEP of the house of Israel." (Matt. 10:5-6)

Even Christ' command to sinners is limited: Notice in Matt. 11:28, "Come unto me, all ye that LABOR and are HEAVY LADEN, and I will give YOU rest." Only those who are laboring under the Spirit's application of the mortifying law; or such as are heavy laden with the guilt of sin and condemnation are intended here. There

is no invitation to all to come to Jesus.

Consider two passages of Scripture, the first of which Predestinarian Baptists quote a good bit; and the second on which the Arminians harp on a great deal. Compare them with Matthew 20: 28. "Even as the Son of man came not to be ministered unto, but to minister, and give His life a RANSOM FOR MANY" (not everyone); and, "Who gave Himself a RANSOM FOR ALL, to be testified in due time." (I Tim. 2:6).

Now, one passage says Christ gave His life a ransom for many, while the other says He gave it a ransom for all.

These passages, if understood as the world presents them, are a contradiction. Yet we know they cannot be. There are two ways to view these texts consistently. First, consider the "ransom". We know in nature what the word means. If someone kidnapped your baby sister, and told the family to leave \$5,000 as a ransom, then IF the kidnapper were honest, when the ransom was paid the child would go free. Therefore, if Christ gave His life a ransom for all mankind, then Divine Justice would require the universal salvation of all men, and none could be lost.

On the other hand, if He gave His life as a ransom for many, then many are set free ... hence, limited atonement.

The other way to answer this is to believe both Scriptures in harmony. They are both true; all is an INDEFINITE pronoun and limited to those ransomed. So we read the passages "Christ gave His life a ransom for many" of all mankind; or Christ gave His life a ransom for all of the many for whom He died. In both cases, His death is limited for the elect only.

We say that Christ died for those

whom He characterizes as "sheep". Those for whom He did not die He characterizes as "goats." In Matthew 25:32-34, Christ said: "When the Son of man shall come in His glory, and all the holy angels with Him, then He shall sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another as a SHEPHERD divides His SHEEP from GOATS: And He shall set the SHEEP on His right hand, but the GOATS on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you FROM THE FOUNDATION OF THE WORLD." This was the same "time" they were "chosen in Him from the foundation of the world ..." (Eph. 1:4)

For His own purpose in His death, Christ said: "For this is my blood of the New Testament, which is shed FOR MANY for the remission of sins." (Matt. 26:28). Again, "For even the Son of man came not to be ministered unto, but to minister, and give His life a ransom for MANY."

In the tenth chapter of John, Christ is very specific in stating for whom He would die. "I am the good Shepherd: the good Shepherd giveth His life for the SHEEP." (verse 11) "I am the good Shepherd, and I KNOW MY SHEEP, and AM KNOWN of mine. As the Father knoweth me, even so I the Father and I lay down my life FOR THE SHEEP." (verses 14,15). That He does not consider all men to be His sheep, the same chapter proves by Christ declaring: "But ye believe not, BECAUSE ye are NOT of MY SHEEP, as I said unto you, MY SHEEP hear my voice, and I know them, and they follow me. I give UNTO THEM ETERNAL LIFE; and THEY shall never perish,

neither shall any man pluck THEM out of my hand." (Verses 26-28).

This is the reason that multitudes do not hear Christ. They are NOT His by electing grace, and He doesn't give them spiritual ears with which to hear His voice.

"Why do ye NOT understand my speech? Even BECAUSE ye CANNOT HEAR my word." (John 8:43) "He that IS OF GOD HEARETH God's words: ye therefore hear them not, BECAUSE YE ARE NOT OF GOD." (John 8:43. and 47).

These are plain English words, sufficient that all men with an elementary knowledge of English should be able to clearly see. And in this we marvel, that such simply stated sentences are hid from the best and most educated minds in the world. If such things were written in a daily newspaper applied to natural things, all would understand them. Yet, when the wise, prudent, and educated gentleman stands in a pulpit, he takes complete leave of his senses and goes absolutely berserk! What a wonder!

The truth that Christ died only for the elect, motivates us to a higher level of worship than that of the world. The Arminians (those that believe salvation is by works of various kinds, chance, luck, and or cooperative endeavors with God) believe that Christ died for all, and would have us "win the world for Christ." Therefore they are compelled to work; whereas we are compelled to worship. We know that our salvation is wholly the work of God and therefore we are motivated to fall at His feet and worship Him for His infinite kindness and mercy in saving whom He will. On the other hand, workers have no motive to worship, nor time to do so; but only to continue their struggle to earn salvation and blessings in absolute futility.

That Christ did not die for the whole world is evident from the above Scriptures (and many other). That He, therefore, does not require us to "win the world for Christ" is consistent with the above, and also Scriptural. Notice:

Christ said "My Father heareth me always." Therefore if He willed the salvation of all, He merely has to pray or intercede for the world as He did for His people. Yet hear Him in John 17:9 "I pray for THEM: I pray NOT for the WORLD, but for THEM which Thou hast GIVEN me: for they are thine." Who then is it for whom lie intercedes? He said for "them". So let's go back to the earlier Scripture in John 17, and see who they are. "As Thou hast given Him power over ALL FLESH, that He should give eternal life TO AS MANY as Thou hast GIVEN HIM." (verse 2). And again, in verse 6: "I have manifested Thy name unto the men which Thou GAVEST ME (election) OUT of the WORLD. Thine they were, and Thou GA VEST THEM ME; and they have kept Thy word." If Christ "wanted" to save the world as modern religionists preach, this is indeed a strange way of doing it. His Father gave Him "power over all flesh", yet it was for the salvation of those His Father gave Him "out of the world"; which expression proves some were left "in the world."

In fact, if the object of Christ's death was to "give all men a chance" to be saved, then again lie goes about it in a very contradictory fashion which would defeat His own design, by the way He acts upon the world with this power over all flesh. "But though He had done so many miracles before them, yet they BELIEVED NOT on Him: that the saying of Esaias the prophet might be FUL-FILLED, which he spake, 'Lord, who

hath believed our report? And TO WHOM hath the arm of the Lord been REVEALED? Therefore, they COULD NOT BELIEVE BECAUSE that Esaias said again, 'He (God) hath BLINDED their eyes, and HARDENED their hearts; that they SHOULD NOT SEE with their eyes, nor UNDERSTAND with their heart, and be CONVERTED, and I should heal them.'" (John 12:37)

Can you see the glaring contradiction? As the world concludes, He will have all men see, yet blind them; have all men believe, yet harden their hearts; have all men converted, yet prevent it Himself by such powerful actions upon them. And this is done by Him who has "power over all flesh!" So how can we say that God "wants" all men to be saved in the face of such preventive measures actively worked upon them by God Himself? Many will contradict the above with John 3:16 (see preceding article in this issue).

Briefly, let us look at it again. "For God so loved the world that He GAVE (not "offered") His only begotten Son, that whosoever BELIEVET!! (and no one else) in him should not perish, but have everlasting life." That text does not teach either a universal salvation, nor a universal chance system. God actually GAVE, not offered, His Son that BELIEVERS only should not perish but have everlasting life. It offers no hope to unbelievers at all!

Again, plain English words are found in the text before us. Consider, if you will, that if one "offers" you something, you may "accept" or "reject" it; but if someone "gave" you something, then you "received" it. It is a gift. This text says that God "gave" His only begotten Son. Thus, for Him to be "given", He must have been "received" as a gift!

The only sense in which Christ is offered is when "He gave Himself an offering unto God" as a sacrifice for our sins; and His Father accepted the sacrifice of Him-

In this article, we will not deal at any length with the word "world" seeing it is well covered in the preceding article. It is sufficient to point out that the word is translated from "Cosmos", an orderly arrangement; and this all the ministers who go through theological training know. They willfully preach the contrary, for that is what they are hired to do. But Old Baptists are not hirlings — we accept no man's salary so we can speak without fear or favor of man. The Jews often used the word "world" for the Gentiles, for themselves exclusive of others, and for the creation. "He was in the world (universe), and the world was made by Him (all things), and the world KNEW (rational creatures) Him not" (John 1:10). John 3:16 is the same world found in Romans 1:8 " First, I thank God through Jesus Christ for you all that your faith is spoken of throughout the **WHOLE WORLD.**" Surely none should be so bold as to affirm that the world mentioned in John 3:16; or the "whole world" mentioned in Romans 1: 8, is the same found in Revelations 12:9: "And the Great Dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the **WHOLE WORLD.**" Or found in I John 5:19: And we know that **WE** are of God, and the **WHOLE WORLD** lieth in wickedness." How plainly, the we are of God is one group separate and apart from the whole world!

Always take Scriptures in their context. If someone throws a half-Scripture at

you, the safest place to start is in the preceding verses. Arminians cannot help misquoting and misapplying Scriptures and taking them out of their contexts. In almost all Scripture the truth is found in what that particular Scripture teaches. Notice these three things about Scriptures:

1. Who is speaking.
2. To whom is the writer speaking.
3. Then, what is he actually saying?

If you miss the first two, it will change the third one, usually into error or confusion. Here is an example of such:

"Judas went out and hanged himself . . . Go ye out and do likewise . . . and whatsoever ye do, do quickly."

All three segments of that sentence are Scriptures. They have one thing in common: They are taken out of context. Thus, every single passages used by the world to set forth Christ as wanting to save all mankind, are done in this fashion. Behold!

"God is not willing that any should perish, but all come to repentance." This is NOT what the Scripture teaches, though most assume it does! The text: "God is longsuffering to USWARD, not willing that any (of us, of course) should perish, but all come to repentance."

Now we hold that the death of Christ **ACTUALLY** took **ALL** the **SINS** of **ALL** the **ELECT** away from them, and Christ actually bore the real and legal penalty for these sins, so that God will not charge the elect with them.

Otherwise, there is no meaning at all to "Christ died for our sins." If He bore them, and died for them, how can we also die for them? If we have to die for the same sins for which Christ died, then the debt is doubly paid! God is just as well as merciful, and He will not punish His only begotten Son meaninglessly. This then is what we mean by **LIMITED**

ATONEMENT or PARTICULAR
REDEMPTION. — S. C. P.

UNION OF THE LORD'S PEOPLE
By Silas H. Durand, 1895

I have many questions in my mind, and some thoughts about the union of the Lord' people with each other, and with Christ. "How good and how pleasant it is for brethren to dwell together in unity." This is a unity that exists only in spiritual life. "Keep the unity of the spirit," the apostle says. The fellowship of the Lord's people is where the oneness or unity is, in the spirit, and not in the flesh. In order that the unity of the Spirit shall be manifested, and that brethren shall dwell together in it, there must be a good deal of yielding of fleshly differences, and of mortifying "our members which are on the earth," and crucifying the flesh, and forbearing one another in love, and forgiving one another, and covering the faults of others with the mantle of charity.

The Psalmist compares this dwelling together of brethren in unity to the precious ointment poured upon the head of the high priest which descended to the skirts of his garments; and he compares that anointing to "the blessing which was commanded upon the mountains of Zion, even life forever more." Thus he refers to Christ as the one in whom we have life, and in whom we walk as our Highway of Holiness, and in whom we sit together in peace and blessedness.

The apostle refers to this unity under the figure of a body, in which there be many members but only one life or spirit, and says we are "all baptized by one spirit into one body." This figure Paul dwells upon in a great variety of ways. When we sit about obeying the

command or exhortation to "keep the unity of the Spirit in the bond of peace,' how shall we begin, and upon what principle shall we proceed? Is it my duty to watch out for errors among the brethren in your vicinity, and see if there are not some among you using different forms of expression from what I have been accustomed to regard as correct, and following some practices in order of your public services in the worship of God which I have not seen among the churches I am acquainted with? Suppose I may regard myself as a little finger in the body; when the head gives the order for the hand to take hold of the spade, or strike the strings of the harp, shall not this little finger, before closing down upon the handle of the spade itself, or touching the note assigned to it, look around and make sure that all the other fingers of the hand are doing their part correctly; or when an order comes down to the feet to run in a certain direction shall not the smallest toe raise a controversy with the other foot as to the direction we are to take, or complain because it occupies such an insignificant place, and get one in which it is so liable to be hurt?

In all the movements of the body every member of the body is to some extent involved, and there is never any disagreement or schism in a natural body, for one life moves and directs the whole. In the church, which is the body of Christ, there is no disagreement between the members, where the life of Christ is manifest in them, because one Spirit directs in all the diverse operations, and moves in the exercise of every gift. Whenever there is any conflict between the members it arises from the flesh.

Where there is conflict, what shall we do? Is any one member appointed to supervise and correct the others? All control and correction comes from the Head. When there is any interference of one member with another we may know by the spirit and manner of the interfering member whether it has been directed by the Head, for then there will be the same anxiety on its part for the welfare and comfort of its fellow member as for its own.

"As the days of a tree are the days of my people." No two leaves upon the great tree are alike in form or size, nor any two branches, even to the smallest twigs. Some of the branches interfere with each other as they swing in the wind. But there is unity here. There is one life in all the multitude and variety and apparent diverseness of branches, twigs and leaves, and all are growing by that one life. If the branch of another tree should crowd itself in among these branches in the most loving manner, and with the strongest expressions of fraternal kindness, yet it could never become a part of this tree.

What we want to make sure of when we come across any twig or leaf is whether the life of this tree is in it. We have no call to question about its difference of shape or position from another, and I am sure the leaves and twigs will not quarrel as they mingle together, and even brush against each other in the wind, for they have one and the same life. Each is doing its own part of the work of this tree.

Its growth in the life of the tree, and the work of that life in its development, is the true joy of every leaf and branch of every church and every member; for as the days of a tree are the days of my people, and mine elect shall long enjoy

the work of their hands."

You may use the term "eternal vital union" to express the union now experienced by the saints with each other and with Christ, as their Head, in eternal life. I may use the term, "eternal vital unity." Another may say, "Absolute predestination of all things" referring to the eternal purpose of God, "who worketh all things after the counsel of His own will." I may object to that phrase, but may be willing to "acknowledge that nothing ever could or can transpire which is contrary to God's eternal purpose." There are some forms and customs in our public worship in which we do not see alike, though having no difference in our understanding of what is the spiritual significance of that about whose literal observance we differ. These are the interference of branches with each other; apparent differences. Possibly they might be regarded as "diversities of operations." What shall we do? Separate? All right. Do so if you can. Stay apart if you can. But you cannot. It is one tree, one body. One spirit is in all the members, and directs the "diversities of operations". The one thing needful to know is whether each has the one life. You cannot be assured of this by finding that all use the same terms, and the same forms, for all that can be learned from earthly leaders. The leaves on an artificial tree can be made alike from a pattern. Where there is life and growth there is in a certain sense variety. The living soul cannot be hampered and confined by any set forms of expression given by someone else, except those of inspiration. There is a rigid quality about all language, except that of Scriptures, that will not suit spiritual growth. The living soul cries and laughs from the power of life within. Each has his own way of

expressing what he feels, and there will appear to be a difference where there is true growth, so that the one age and one country cannot find its form of expression, its manner of crying and rejoicing, upon another. There is this unspeakable wonder, this divine quality and power, about the language of inspiration, that it furnishes what is needed to express the experience of the saints in all ages, and throughout all lands. The same spirit that inspired the holy men of old who wrote, is in the saint today, causing him to feel what they felt, and to receive their language as his own.

There is something that distinguishes a church of God in all countries and all ages, notwithstanding any difference of local customs and forms and any degree of error in which a church may have fallen, so that it can be known by a spiritual man from any other body of people. Christ will be acknowledged in such a church as its Lord and Ruler and Head. Its doctrine will be the doctrine of grace, and the order will be what is understood by its members to be that set forth in the New Testament; and there will be seen evidences of life, a daily exercise in the several members, in greater or less degree, by which they are kept in the doctrine and order of the gospel, as the branches and leaves of a tree are kept together by the daily felt power of the life of the tree in them. So far as the rule and authority of men, preachers, bishops, councils are required to keep the members in order, so far they show departure from the character of a church of God. The authority of those whom the Lord gives to rule over the church is in the word they minister.

Churches may be far gone in error and still be churches, as were five of the

seven churches of Asia. If it is my lot to visit such a church by the direction of the Spirit, I will be directed by the same Spirit in my ministry of the Word to that church, whether I know of all their disorder or not. Unless called by them in council, or advised by the church (not individuals) as to their troubles, it would not become me to search and scrutinize, and try to find out their errors. So far as my personal experience has gone, it has been better — my services have been more profitable in such cases when I did not know of the particular errors and troubles of the distant church I was visiting. The Lord has sometimes given a very effectual message to His servant for such a church when he knew nothing or little of their peculiar trials; and he was free from the liability to exhibit a fleshly spirit. I believe the Lord as generally furnished each church or neighborhood of churches, with the necessary gifts within themselves for correction and reproof and instruction in righteousness. I am sure that if the Lord ever does send one from a distance to rebuke error and correct disorder in churches, that one who has been so sent by the Lord would be the last to think so, or to make such a claim for himself; and his work would be done without any appearance of evil, and before he or anyone else knew that he had been finding any fault.

* Messenger of Peace, 1948.