

# **THE PREDESTINARIAN**

## **VOLUME 1: ISSUE 5**

**“... 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.**

### **TABLE OF CONTENTS**

**Associations, By Elder F. A. Chick, 1888.**  
**Predestinarian Baptists, By Elder Stanley C. Phillips**  
**The Baptists In America, By Elder Silas Durand, 1872**  
**Absolutism, By Elder Stanley C. Phillips**  
**Why I Quit, By J.W. Fairchild, 1926**  
**That We Should Be Holy, By Hanserd Knollys, 1646**  
**Total Depravity, By Elder Woodrow W. Hudson**  
**Perils Among False Brethren, By Jack Dawsey 1980**  
**Predestination, By Christopher Ness, 1700**

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**ASSOCIATIONS**  
**By F. A. Chick, 1888**

I want to write about our associational gatherings together in the name of Jesus. It has seemed to me that they grew up out of the desire to meet for the worship of God and the mutual edification and comfort that has established all the meetings of the churches, either stated meetings or transient ones. It is easy to be seen that brethren and different churches would desire to hear from each other sometimes and to join in mutual worship. It would not, of course, be possible for whole churches to journey from place to place to see each other, or to confer or worship together, and so, messages of mutual fellowship containing statements of their affairs would be sent by messengers, either by letter or by word of mouth.

Now, this is, in substance, what associations are today in design and practice. This is good and profitable and to this they should be LIMITED. (S.C.P.) They are NOT LORDS OVER THE CHURCHES. They CANNOT legislate for the churches. God HAS CONFERED NO RIGHT upon the churches to delegate ANY POWER to one or two of their members for ANY PURPOSE WHATEVER. They can simply confer together by letter and messengers. One church may be represented by twenty of her members and

another by one; it makes no difference. It ought to make no difference how many come to the annual meeting from the churches, as the purpose is simply to hear from each other and worship God. The church from whom twenty members have come CAN NOT override the church which sends one.

If the association were a legislative body, then the delegates would have to be parceled out by rule. . . but she is NOT a legislative body. The churches are still SUPREME at home. A body of brethren and sisters met in an annual association HAVE NO AUTHORITY TO DICTATE FOR THE CHURCHES than the same brethren would have if they met upon any other occasion. It is well to keep this in mind, for there is a tendency, in ALL MEN and in ALL gatherings of men to USURP POWER OVER OTHERS. . The association is simply and ALONE a body of brethren met together at an agreed place to bear and receive messages from church to church, telling of each other's welfare. ANYTHING BEYOND this is WITHOUT BIBLE AUTHORITY and should NOT BE TOLERATED FOR A MOMENT. It is THE CHURCH that creates and CAN DROP correspondence with another, and THE CHURCH ALONE. The church is in existence always, whether met together or not. The ASSOCIATION IS ONLY a band of brethren met THIS year or NEXT year, and WHEN NOT MET DOES NOT EXIST AS A BODY. If associations be allowed the LEAST legislation or dictatorial power, then, logically, there is NO ESCAPE from the conclusion that THEY are LORDS and NOT SERVANTS of the churches. It seems very evident to me that the churches themselves make a great mistake and sin against God when they seek to bring their difficulties or their business in any way to an association for settlement. God will give HIS CHURCH wisdom if they ask of Him, but He has not told us to ask an association.

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#### **EDITOR'S COMMENTS:**

Elder F. A. Chick wrote this article in 1888. Many such articles in the same line of thought have appeared in the SIGNS, the ZION'S LANDMARK, and a host of other Old School periodicals. Annually, they go unheeded while problems continue to abound due in large degree to this very issue...associational lordship.

The concept of modern associations is totally without Scriptural authority, example, or "principle". It is a byproduct of our migratory frontier experience and the need of communication between the churches. Its usefulness has long since departed in the face of modern transportation and communication. As "tares" sown among the wheat by the enemy, associations are being "pulled up by the root" and God's people suffer in grief over the

results.

We are NOT anti-association, per se. We love to see the churches “associating together” in peace and one accord. The real issue with us and the churches with whom we are received is this: the present associational system PREVENTS the churches from “associating” and hence the associations are in reality “dis-associations”.

We hold to, and practice, a fellowship based primarily upon the internal integrity of EACH LOCAL CHURCH as THE BODY OF CHRIST. We do not recognize associational authority...not even our own...nor do we recognize the acts of an association or combination thereof as binding upon a church against her own will.

In the Little Zion Association, no church can, nor will, bring any matter of any kind before an association, nor a sister church. Each church conducts her own business unmolested. The brethren believe that if a church is left alone in her deliberations, that church will more likely make a correct decision based upon the sovereign lordship of Christ her Head.

Our association has no committees, conducts NO business, does not put up bars of fellowship nor recognize any erected by others. Our churches do not meddle into other churches’ affairs nor allow others to meddle into theirs.

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## PREDESTENARIAN AND OLD SCHOOL BAPTISTS

We have had many requests for some definitions we use in this magazine in reference to identifying terms such as “Predestinarian”, “Old School”, “New School”, and “Arminians”, from many unfamiliar with us or these terms. In the following article by Elder Silas Durand, to our Strict or Particular Baptist brethren in England, the views of the Old School Baptists are given for them and will suffice for many of our readers. However, we feel it needful to give a more comprehensive historical analysis of these terms first.

We are as a group of Baptists: “Old School”, “Predestinarian”, “Primitive” Baptists. Since there are large and different groups by these appellations in America which differ doctrinally and practically, the terms are often misleading.

The term “Old School” has reference to the CHURCH FORM. In FORM, a church is either “Old School” or “New School”. Most (but not all) Primitive Baptists and Old Regular Baptists are “Old School”, while most (but not all) Missionary Baptists are “New School”. A church which did not

modify, or change their practices from the New Testament pattern is “Old School” That is, it has no auxiliaries such as Sabbath or Sunday Schools, theological seminaries, Mite Societies, Brother-hoods, Women’s Petticoat Societies, Instrumental Music, Mission Societies, etc. . . . These are not found in the Scriptures and the church of Christ has no authority for them. Hence, it is “Old School”. Those having such things developed during the late 1780’s to 1840’s and were withdrawn from by the Church. These were “a new school of Baptists”. . . Hence the term “New School Baptists” Our churches are Old School or New Testament in form.

The term “Predestinarian” has reference to the church’s DOCTRINE. In theological terms, it is often called “Calvinistic” after the Protestant Reformer John Calvin. However, we are opposed to calling the DOCTRINES OF CHRIST after a man’s name. In addition, a Calvinist may be such historically and yet know nothing of the internal works of the Spirit within a believer. Hence, we reject the term “Calvinism” in favor of what we consider a better name. The interpretation of the term “Predestinarian” which we favor is: we hold strictly to the absolute sovereignty of God over all things, events, and individuals so that nothing occurs in nature or grace except what God Himself either works or decrees by permission; and that which is permitted is under His absolute control whereby He keeps it within the bounds of His secret will and purpose. It embraces salvation by free and sovereign grace, election, predestination, reprobation, justification, sanctification, perseverance and preservation, judgment, etc., as well as the control of nature, nations, and natural events from the smallest atoms to the largest cosmos; both natural and spiritual. In brief, God’s sovereignty embraces all things both small and great. That is the basic doctrinal distinction of our churches, and is expressed adequately (for us) in the Old London Baptist Confession of 1689.

In opposition to this doctrinal distinction, there stands Arminianism. In short, Arminianism is FREEWILLISM pure and simple. It is the natural will deified by man which (to those who subscribe to it) is sovereign over all things. . . so sovereign, that according to them, God Himself either cannot or will not defy it. They call it “freedom of choice”. We call it Mystery Babylon.

Thus, a church can be either “Old School” or “New School” in form. It can be “Predestinarian” or “Arminian freewill” in doctrine. The combinations appear almost limitless. Some Baptist churches are New School and Arminian as in the case of most modern Baptists. Such are Southern Baptists, American Baptist Association, Baptist Missionary Association, Fundamentalist Baptists, ...in general (there are exceptions) almost all Missionary Baptist groups.

On the other hand, churches can be Old School and Predestinarian.

Such as many Independent Primitives, Old School Baptists, and the various corresponding orders of these, as well as our own.

Some Primitives, as the Progressives are New School moderate Calvinists. Others, as the Eastern District Primitives and Beulah Association in north Florida are Old School and Freewill ... their doctrines are the same as the Southern Baptists.

There is a growing number of New School Baptists who are returning to the free grace or predestinarian doctrines. Among these are those calling themselves "Sovereign Grace Baptists", "New Testament Baptists", "Reform Baptists", and "Independent Landmark Baptists". Among these groups, the basic doctrines are very near to our own; but their practices are decidedly "New School"...even those calling themselves "New Testament Baptists" in general are New School in practice rather than New Testament.

Needless to say, among all these we have listed, whether New School or Old School, many shades and hues of differences exist. The old question: "What is in a name?" is a good one here. Our own measurement of fellowship is based upon Predestinarian doctrine, New Testament or Old School faithfulness, the abiding presence of the Holy Spirit.

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## THE BAPTISTS IN AMERICA

(The following article is taken from the 1872 issue of the Gospel Standard, the publication of the Strict and Particular Baptists of England; written in defense of Old School Baptists against false reports circulated in England among our English brethren).

Dear Brother in Christ:

I have read the "Gospel Standard" for a little more than three years, and have felt a sweet fellowship for those generally whose sentiments and experiences have been presented through its pages. At my suggestion, also, a few of my brethren took it the past year, and some more are taking it this year. The doctrine it contains is precious to them, and the experiences related in it speak to their own; and they, as well as myself, acknowledge to having been comforted and profited in reading it. We cannot but feel that those who are represented by it are one with us in the dear Saviour, though separated very widely upon the earth and under different earthly Governments. The power of grace breaks down earthly distinctions and removes national prejudices.

Within the past year or two there have appeared in the "Standard" a few intimations by correspondents that the old School Baptists were not the church of God, and that the truth is not preached among them. This has very much surprised us, and we have felt grieved that such a mistaken view should appear in the "Standard", and have wondered why it should be so. I think you will allow me to write a little upon this subject through your magazine. It seems to me that the cause of truth requires that I should do so.

About forty years ago, you are aware, the Baptists in this country separated, those who held to the doctrine and order of the Scriptures coming out from among those who held Arminian (Freewill – S.C.P.) doctrine, or general atonement, and who desired to follow new and popular practices (New School). This separation took place in churches in different parts of the country a thousand miles apart at about the same time. It was the work of the Lord. In most, cases those who came out were few in comparison with the others. In derision they were at first called "Old School" by their enemies, but they accepted the name, and by it are generally known. In some places, however, they are called "Particular," in others "Primitives," and in others "Regular" Baptists; while those who hold the general atonement doctrine, and receive the popular institutions of men, are known as "New School," "General", and also "Regular" Baptists. The Old School are still few in comparison with other religious denominations, and the churches are scattered. In some parts of this large country a hundred miles separate nearest churches, though there are some of the Lord's manifested children scattered all through the country, who often go long distances to hear the word preached and to sit down in communion with their brethren. The Old School Baptist Church is the only Church that holds the doctrines of Election, Predestination, the Preservation of the Saints through Grace to Glory, and all the precious truths of the Scripture unmixed with any worldly doctrine, and which maintains the order of the gospel. True, this doctrine may be held in the letter by those who have never been made alive; but the fact that there are hypocrites who may for a long time elude detection is no reason that we should regard with suspicion those who "contend earnestly for the faith." Wherever there is a church of Christ there will necessarily be seen sound doctrine and scriptural order, and they only can "hold fast the form of sound words "in faith and love" who have been taught of the Lord.

Within forty years many have gone out from the Old School Baptist Church. Some churches are still called by the name, while they eat their own bread and wear their own apparel; but the churches of Christ remain in fellowship with each other, except in some where the personal ambition or bitterness of some preacher who is an ingenious deceiver has produced an



estrangement for a time between churches and brethren.

It has been my privilege to visit churches two thousand miles apart, and to hear in each the same precious doctrine of salvation by sovereign grace preached, the same sweet experience of salvation from the awful depths of sin by the precious blood of Christ told, to see the same living faith manifested, and the same order maintained. Here was the unity of the Spirit manifested between those unknown to each other in the flesh.

Upon the points of difference in doctrine between the Old School Baptists and those who have separated from and oppose them, I have seen with satisfaction that the views held by us have been expressly stated and taught in the "Standard", and especially in some of the "Meditations" and sermons of Mr. Philpot that I have read. Such are the eternal Sonship of Christ and the eternal, vital union between Christ and the church.

In New York City there seems to have been much trouble in past years, and some divisions that have been caused by personal bitterness between members. The church there is small, and many of the Lord's children are no doubt standing alone, or in disorderly connections. In Middletown, N.Y., where "The Signs of the Times" is published, which is a medium of correspondence between the Old School Baptists and a paper that has been a comfort to thousands of the scattered poor of the flock for the past forty years, there is a little company opposed to us, formed of some who were excluded from the old School Baptist Church and some who have joined with them. The one who was most prominent among them, T. T., an Englishman, has returned to the church, and I trust the others may yet see their error and return in true humility.

It has been very common for the popular Baptists to ignore the existence of the Old School when inquired of by any who are seeking a place of truth, and to represent themselves as the real old order of Baptists, sometimes calling themselves Old School. I conclude that John Tatley, who wrote the obituary of his wife published in the "Standard" for March, fell among these Baptists, from what he said of them. He certainly did not describe the real Old School Baptists. I do not know of any church of our order in the place he mentioned, nor in Peoria, Illinois, from where he wrote.

I have written briefly concerning these things, not wishing to occupy much space. I feel that the intimations to which I have alluded are wrong, and calculated to mislead. Many of the dear children of God have come from England to this country, and some have waited long, looking for kindred in Christ, until they have almost concluded there were none here. But when they have found the Old School Baptists (who are really so) they have felt a union of soul with them. In a country so wide, where churches of the same faith and

order are distant from each other over three thousand miles by the most direct railroad communication, and especially in a denomination where each church is independent of every other, and fellowship between them is manifested and maintained only by a friendly correspondence and corresponding and associational meetings, it is not to be wondered at that there should be found ministers and churches that have a name to live while they are dead. We do not understand exactly how it is with you in England, how many errors are held by some called Particular Baptists; but I presume it would be incorrect to say that the truth is not preached among the Particular Baptists, though there may be many erroneous men and churches among them.

In the three churches I serve, one of which is 120 miles from my home by railroad, which I visit once a month, the Lord is granting us some sweet seasons of refreshing from His presence. I feel very poor, and have many sore trials of which I have not now space to speak; yet it pleases my dear Saviour to manifest Himself to me from time to time in wonderful loving-kindness and tender mercy, delivering my soul from the power of the enemy, and granting His blessing upon my poor labours. Many with a sound, faithful, experimental ministry, are enjoying a refreshing season at this time, while some are mourning a cold and dark state. Could you visit the dear brethren here, either at their homes, or when at their meetings they sit together in heavenly places in Christ Jesus, I feel sure, from my acquaintance with you all through the "Standard," that you would feel a sweet union and fellowship with them; for truly our fellowship is with the Father and with His Son Jesus Christ; and that you would agree with us that it is a great mistake to say that the truth is not preached among us, not in word only, but in power, and in the Holy Ghost, and in much assurance.

Your Brother in a precious Redeemer,      Silas H. Durand  
Herrick, Bradford County, Pa.                      April 11, 1872.

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(It appears from the above letter, and, indeed, we know from other sources that it is so, viz., that it has been in America as it was in England. Formerly the Baptists were "one", holding the truth firmly in its integrity. Then a party of Arminians caste separated; and these were called General Baptists, those who remained being called "Particular Baptists," and holding strictly to close communion as well as to the doctrines. Subsequently general invitations and exhortations were introduced amongst these latter; and these again led to Arminianism, or a mixture of Arminianism and Calvinism; so that no one can tell what language the preacher speaks. It is these general invitations, etc., that have most to be watched against, as far as doctrines are

concerned, in “our” churches in the present day. We rejoice to know that the real Old School Baptists in America discard these general invitations, etc., as much as we do, and will not join with any who do not.)

—Gospel Standard, 1872, pages 458-461.

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## ABSOLUTISM

Predestinarian or Old School Baptists are not academicians. As a people, we oppose mixing the revealed religion of Jesus with the secular sciences of the carnal mind. Theological terms are not widely used . . . and that by willful intent. In periods of doctrinal refinement, we are often castigated by those who wish to injury the truth we love. Thus it was in the late 1890’s and early 1900’s by individuals who wished to deny the sovereignty of God. Those who believed, loved, and preached it were often charged with preaching that God was the “author of sin” The charge was spread so generally, that this strawman was set up as a good target for Arminians among the Old School Baptists with which to discredit the truth of our people. It worked well.

Out of that period and that issue, there appeared TWO very different views of “Absolute Predestination”. One party uses the term to mean anyone who believes that “God is the Author of Sin” ... whoever these folks are suppose to be... The other uses it in the historical and Biblical context of our ancient doctrines.

Thus, in one context, we are very decidedly “Absoluters”, that is, we believe in the absolute sovereignty of God over all things; yet in no wise do we believe that God is the author of sin. We have enough of experience with sin, and mourn over it so greatly, as to full well know it is either of Satan’s fiery darts or the residue of the Adamic nature yet within us. Our experience in grace taught us well that it is hateful and deadly, and cannot issue forth by the motivation of our Holy God who certainly and often swiftly condemns us for it.

In the other context, we certainly are NOT “Absoluters” believing that God motivates, loves, and/or has any pleasure in our sin. The following article is taken from the ZION’S LANDMARK, VOL. LIX, April 15, 1926, ISSUE 11. We do not agree with the last paragraph, for if every precious truth hated by man is discarded because the blind cannot see it, then we would have to lay it all down.

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## WHY I QUIT—!

Elder Lester's editorial on Absoluters recalled to my mind my first introduction to what is called the Absolute Predestination of all things. Years ago when I was only a boy I preached on Friday at the Three Forks of Powell's River Association in Wise County, Virginia. On Saturday morning a minister came to me and began talking about brethren preaching the Absolute Predestination of all things. I listened to him a few minutes and then told him I regretted that brethren would get into such errors; that it is too bad, but I did not know how to prevent it.. "But they tell me you are preaching it," said the brother. "No, I am not. The ones who told you are mistaken. I do not believe any such stuff as that," I answered. Then the brother said, "Yes, you are Joe. You preached it on the stand yesterday. I heard you."

I was shocked I knew I had not preached that men are serving God when they are violating His laws, or that God is the author of sin, or in any way tempts or influences men to sin. I thought a moment and replied, "I may not know what the absolute predestination of all things is, but if I preached it yesterday I have been preaching it ever since I was brought to a knowledge of the truth. But one thing is certain — you are either mistaken in what I preached, or I am mistaken in what is meant by the absolute predestination of all things." He assured me that he was not mistaken, and so we parted. I thought a lot about what he had said and what I had preached, and concluded that he had misunderstood me.

On Sunday Elder James McDonald, of Tennessee, was one of the speakers. He was a stranger there and all were anxious to hear him. I don't think I ever heard the doctrine of God's Sovereignty explained more clearly than Elder McDonald explained it that day. Every point was made so plain that all who had eyes could see it. From every part of the congregation brethren and sisters were expressing their approval. It was a feast, and the hungry were filled.

When Elder McDonald had completed his words of setting up the doctrine, he paused and said, "This is what I call the absolute predestination of all things. I may give it the wrong name. I am not particular as to what you call it, but this is what I MEAN when I say I BELIEVE in the absolute predestination of all things. And it is what my brethren mean when they speak of that doctrine."

I left that association an "Absoluter" and so did practically all the rest of the brethren. And for years I told the people that I believed the absolute predestination of all things. But I find the phrase causes confusion. It causes brethren and sisters to conclude we preach things which we do not believe.

How brethren can accuse men like Elders McDonald and Beebe and Durand and Chick and Gold of preaching that God influences men to sin, is the author of sin, that men have to sin because God predestinated that they should sin, and that they are as much doing God's will when they are sinning as they are when obeying His commandments, is more than I can understand. Is it possible that men of information can be so deceived or do they willfully misrepresent? I wish I could always feel that it is the former. Then I could have more charity toward those who misrepresent our humble ministers of Christ.

But I do not want to give anyone an occasion to misunderstand me. My only reason for using words is to make myself understood, and when any word or phrase causes me to be misunderstood, I would not be true to myself nor to the cause I represent if I did not abandon it. For this reason I quit using the expression, "The Absolute Predestination of All Things," and I believe others should do likewise. It is not a phrase that I am anxious to get the children of God to receive, but the truth, and when any phrase causes them to reject the truth to which it is applied, that phrase should be discarded. We should love God's children better than any phrase of words, and when an expression causes little ones to stumble and fall we should cease to use it.

That is what I have done. What about you?

J. W. FAIRCHILD.

901 Mathewson St., Wichita, Kansas

April, 1926 Zion's Landmark

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(Editor's Note: We do not agree with the brother's last paragraph. After about 60 years, it is more evident that it was the truth under attack than mere terminologies. The carnal mind cannot discern the fullness of the truth, and the attacks work to force brethren to "tone down" the doctrine to make it more acceptable. The carnal mind follows a system of carnal logic, if God be absolutely sovereign, it reasons, then He is forced by His own sovereignty to approve of sin or else prevent man from committing it. It was upon this very subject James says "Do not err, my beloved brethren." The verse is in this context:

James 1:13 -15. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither TEMPTETH HE ANY MAN: But every man is tempted, when he is DRAWN AWAY of HIS OWN LUST, and enticed. Then when lust hath conceived, it BRINGETH FORTH SIN: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren.")

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**THAT WE SHOULD BE HOLY**  
**Ephesians 1:4**  
**By Hanserd Knollys, 1646**

(We are kindly indebted to Elder David Nisbet of Lockport, N.Y. for the following article. Doing research in the Baptist Library at Rochester, N.Y., Brother Nisbet found this ancient document titled “Christ Exalted: A Lost Sinner Sought; and Saved by Christ: God’s People are a Holy People”, and sent it to us.

Hanserd Knollys was one of the signers of the Old London Confession of 1689. He was in the New England colonies in the late 1630’s and early 1640’s in Rhode Island. He returned to England and began ministerial labors there which issued forth the cause of this publication.

Knollys was a contemporary of Benjamin Keach, another signer of the Old London Confession. An interesting account is given in the biography of B. Keach relative to Knollys. In 1698 B. Keach was seriously ill and his doctor despaired of his life. Hanserd Knollys visited him on his sick bed. Kneeling beside Keach, Knollys fervently prayed that God add to Keach’s lifetime the time He had given Hezekiah. Rising from his knees, he told Keach saying: “Brother Keach, I shall be in heaven before you.” Knollys died two years later, and Keach lived the 15 years of Hezekiah!

The front of this manuscript states the following: “Being the summe of divers sermons preached in Suffolk; by Hanserd Knollys. Who for this doctrine had the Meeting-house doors shut against him, and was stoned out of the Pulpit (as he was preaching) by a rude multitude; who were gathered together, and set on by a Malignant High-Constable. Which hath been proved by divers witnesses of good reputation, before the Honourable Committee of Examination at London.” Date printed is 1646.

The booklet is written in a mixture of Old, Middle, and Early Modern English. Since we no longer have the “s” character for the first and middle “S”—shaped somewhat as an “F”, we have used the standard “S” in this reprint. Other words and spellings are left unchanged. — SCP.)

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**EPHES. 1:4.**  
**That we Should be holy.**

**IN this Chapter you have:**

**First, the inscription of the Epistle, vers. 1, and therein is declared both**

the Pen-man Paul; and his office, an Apostle of Jesus Christ by the will of God; also the persons to whom the Epistle was written, the Saints, and to the faithfull in Christ Jesus, which are at Ephesus.

Secondly, A salutation, vers. 2, and therein is expressed the matter of the Salutation, grace and peace; the persons saluted you, to wit, the Saints; the Author from whom Grace and Peace comes to the Saints: From God our Father, and the Lord Jesus Christ.

Thirdly, a congratulation, vers. 3, for spiritual blessings in general, (Note: Knollys is not using the Greek manuscript of the K.J.V. — we are unable to transcribe this Greek quotation) etc. Who hath blessed us with all spirituall blessings, etc., or with every spiritual blessing. Whereof the Apostle mentioneth some particularly, in the following verses; to wit, Election, Predestination, Adoption. In this 4. verse Saint Paul hints at us.

First, that there is an Election.

Secondly, That the Elect are chosen in Christ.

Thirdly, That Election was before the Word was Sounded.

And fourthly, that the Elect of God should be holy, and without blame in his presence, in love.

Thus you see the occasion, and dependance of the words of the Text, which offers to your religious consideration, this plaine doctrine.

Doct. God will have his people to be an holy people. This point of doctrine needeth no explanation; And it is a truth so generally assented to by all professors, that I shall give you but one Scripture, to confirme it. I Thes. 4.3. “This is the will of God, your Sanctification.” And indeede it appears manifestly in the Scripture of truth, that this is Gods holy will.

First, because God hath chosen them in Christ to this end, Ephes. 1.4. That they should be holy.

Secondly, God calls his to holinesse, I Thes. 4.7. God hath not called us to uncleannesse, but unto holinesse.

Thirdly, God hath given to every one of his the Holy Spirit to sanctifie them, Rom. 15:16. being sanctified by the Holy Spirit.

Fourthly, God affords them his holy word, which is a means of Sanctification, John 17:17. Sanctifie them through thy truth, thy Word is truth. Yea, when they sin against God he will chastise them for their profit; that they may be partakers of his hoilnesse, Heb. 10:10 So that God would have his people holy.

REASON 1. God will have his people to be holy, that he may be justified in justifying the ungodly, Rom. 3.26. That he might be just, that justifieth the ungodly, Rom. 4.5. God justifieth the ungodly, that is, He finding men and women in their blood, or in their sins, Ezek. 16.6:8. He (in the time of love)

forgives them all their sins, covers their nakednesse with the skirt of Christ's Righteousnesse, and bids them live; This is done when God enters into covenant with them, and so they become his. Now that God may be justified in so doing, though he found them ungodly, unbelievers, impenitent, prophaine, etc. He doth not onely forgive them all their sins, and so leave them ungodly, to go on in their wicked wayes; But he gives them his holy spirit of Sanctification, who changeth their hearts, renewes the spirit of their minde, sanctifies their wills, and affection, and produceth all those fruits of the spirit in them; Mentioned, Gal. 5.22:23. whereby they are made holy in all manner of conversation. I Pet. 1.15:16. And this reason the Apostle gives, Ephes 1.4:6. That we should be holy to the praise of the glory of his grace, and vers. 12 That we should be to the praise of his Glory. And herein is God justified in justifying the ungodly, in that he doth make and keep them holy, Jude 1.

**REASON 2.** God will have his people to be holy, for the honour and glory of his Son Jesus Christ to whom he hath given them. "All mine are thine" (saith Christ in his Prayer to his Father, John 17.1:10) and thine are mine, and I am glorified in them," also vers. 19. "And for their sake, I sanctifie myself, that they also might be sanctified." Christ shall be glorified in his Saints, especially in his Kingly office, Revel. 15.3:4. Just and true are thy waies; Thou King of Saints; Who shall not fear thee, O Lord, and glorifie thy Name, for thou only art holy. And albeit, now Christ, and his poor Saints are scorned, and despised of men; yet that Prophecie of Enoch, the seventh from Adam, will have its accomplishment, Jude 14. Behold, the Lord cometh with ten thousands of his saints. The Lord Jesus shall be revealed from heaven with his mighty Angels when he shall come to be glorified in his Saints, 2 Thes. 1.7:10. And in that day it will appear to all the world, that it is the great glory of Jesus Christ, that his Father hath given him so many ten thousands of Saints to be his subjects, and himself to be their King. Isa. 33.17:22.

**REASON 3.** God will have his people holy, that they may enjoy Spirituall communion with him in this life, and eternall communion with him in heaven. The Saints do enjoy spirituall communion with God in this life, 1 John 1.3. Truly our fellowship is with the Father, and with his Son Jesus Christ, and with the Spirit. Phil. 2.1. And they shall have eternal communion with God in Heaven, in that Kingdom prepared for them, which then they shall receive, Matth. 25.34. Now this communion with God, none can have without holinesse, Heb. 12.14. Therefore God will have his people to be holy.

**1. USE.** Will God have his people to be holy? Let it be usefull to us, first for enquiry, what Holinesse is? And how God makes His holy? I Thes. 4.3:7. Holinesse or Sanctification is a reall change of the whole man, from the pollution of sin, to the purity of the Image of Christ. Rom. 6.22. "But now



being made free from sinne, and become servants of God, ye have your fruits unto Holinesse". Here was a reall change in them from the pollution of sinne, 2 Cor. 3.18. But we all with open face beholding as in a glasse, the glory of the Lord, are changed into the Image. Here was the other part of that reall change in them; to wit, into the purity of the Image of Christ. For as men in their naturall estate bear the Image of the earthly first Man - Adam; so men in their spiritual estate bear the Image of the heavenly second Man Christ. 1 Cor. 15.47-49. This Holinesse or Sanctification (if you have respect to the Author and efficient cause thereof ) is called the Sanctification of the Spirit, 2 Thes. 2.13, and 1 Pet. 2. (If unto the divine act of God ) it is called Renovation or renewing of the minde, Ephes 4.23. and Rom. 12.2. (If unto the acts and fruits of holinesse in Believers) it is called Faith, Love, long suffering, gentlenesse, goodnesse, meeknesse, temperance, etc., Gal. 5.22. (If unto the root, fountain, and foundation of holinesse) the Scriptures saith; "Christ is our sanctification", 1 Cor. 1.30. Thus you hear what holinesse is. Now God maketh His holy by his Spirit and Word; Whereby he doth convince them, that they are without Christ, Ephes. 2.12. Maketh discovery to them of the worth of Christ, their need of him, and God's offer (sic) of him in a Covenant of grace upon Gospell Termes; changing their hearts into the Image of Christ, 2 Cor. 3.18. Gives them Faith in Christ, Repentance from dead workes, Love to all the Saints, etc. "And so the very God of Peace sanctifie this People," 1 Thes. 5.23. Thus much may suffice touching the inquiry.

2. USE. Will God have his people to be holy? Let us make use of this, to discover who are the people of God, and who are not. Those people, that are ungodly, unsactified, are not the people of God, such may boast of their justification, but they deceive themselves, for God hath not justified unsanctified people, 1 Cor. 6.9-11. They may talk of the free grace of God manifested to them, and bringing them Salvation, but they are deluded; for the grace of God, that bringeth Salvation, teacheth us to deny ungodlinesse, and to live godly. Titus 2. 11-12. Now there are three sorts of Professors, who would be esteemed the people of God, and yet are not sanctified by the holy Spirit, they are not holy, and therefore are not the Lord's people in Covenant.

The first Sort are all those legall professors who having beene by the Spirit, and Word of God much convinced of sin, John 16.8 Sorely wounded in their consciences, Proverbes 18.14. and somewhat reformed in their conversations, by hearing godly Preachers, as Herod was, Mark 6.20. after all this, go about to establish their owne righteousnesse, and rest upon their duties, humiliation, and legall reformation; And never have their hearts changed, and renewed, nor Christ given of the Father unto them: These are not sanctified, are not the Lords. Heare what the Apostle speakes to such

among the Galatians. “Are ye so foolish? having begun in the Spirit, are you now made perfect by the flesh? Have you suffered so many things in vaine? If it be yet in vaine.” Well such of you as God hath chosen in Christ, that you should be holy, etc. He will also by his Spirit and Word convince you of righteousnesse, to wit, that all your owne righteousnesse are as filthy rags, Isa. 64.6. That being ignorant of God’s righteousnesse, you have gone about to establish your owne righteousnesse, Rom. 3.30. and that you must be found in Christ, not having your owne righteousnesse, which is of the Law; but that which is through the Faith of Christ, the righteousnesse which is of God by Faith. Phil. 3.9.

The second Sort are all those formall professors, who seeme to be onely religious, James 1.26. “Having a forme of Godlinesse, but denying the power thereof.” 2 Tim. 3.5. These will tell you they rest not on duties, trust not to their owne righteousnesse, confide not in their Humiliation, as legall Professours do; But they (after much trouble of conscience for their sinnes) got comfort, joy, and peace, in applying some promises of the Gospell to themselves: Consider I pray you, the Parable of the stony ground hearers: They on the Rocke, are they, which when they heare receive the Word with joy, and these have no root, which for a while believe, and in time of temptation fall away, Luk. 8.13. Here was some (plowing though it went not deep enough) and some Harrowing also, to cover the good seed; after this there was some joy, but no root; Here was the Word convincing, and wounding, and comforting but no Christ, (who is called the root, Colosse 2.6-7) to quicken, renew, and sanctifie: And therefore, though they believed a while yet they fall away, in the time of Temptation. And this is the condition of formall Professours, they get comfort in promises, but they receive not Christ and his sanctifying comforting-spirit in the promises: let such hear what the Lord by his Prophets speakes to a formall professing people, Isa. 50.11. “Behold all ye that kindle a fire that compasse your selves about with sparkes, Walke in the light of your tire, and in the sparkes that ye have kindled. This shall ye have at my hand, ye shall lye downe in sorrow.”

The third Sort are all those carnall Professors, who say they are the people of God, and hold the common Faith, Titus 1.4, which is the faith of God’s Elect, Titus 1.1, And believe the common Salvation: Jude 3. That is to say, common to every one that believeth, both Jew and Gentile: Rom. 1.16. But notwithstanding all this profession of generall redemption, they themselves are the servants of corruption: 2 Pet.2:19. For they take liberty to live in sin, and walk after the flesh, fulfilling the lusts thereof; turning the grace of God into lasciviousnesse, and denying the onely Lord God, and our Lord Jesus Christ: Jude 4. They are so far departed the Faith, which they

sometime professed, and seemed to have, 1 Tim. 4.1, that they question whether the Scripture of truth be the word of God? Whether Christ be the Son of God? Whether the first day of the week be the Sabbath of God? And they are so farre from living godly, and walking in the way of holinesse; that they totally omit all holy duties, they refrain prayer, they speak not the word of God when they rise up, nor when they lye downe, nor as they sit at the house together with their familie: They do not partake of any Ordinances, nor performe any worship to God. And as for sin, they make a mock at it; some of them say God takes no knowledge of their sins, he sees no iniquitie in them; others affirm, that they have no sin, they are borne of God, and they cannot sin. And some others are bold, to say, they are justified persons, and therefore all their words and actions are alike acceptable to God, and well-pleasing in his sight, etc. But these carnall Professors are not holy, are not the people of God. This may make some discoverie of those, whose hearts are not right with God; to whom I would give the Apostles exhortation, Acts 8.22. (Not much has really changed between 1646 and 1980. The same “Sorts” are still with us! — SC.P. ).

3. USE, Will God have His people to be holy? Then may this doctrine occasion a deep Humiliation, and godly sorrow in believers for their unholinesse, carnalnesse, and sinfulness in heart or life. O beloved, let you and I commune with our owne hearts, how much unbelief, hypocrisie self-filthinesse, formality and wickednesse, shall we upon diligent examination finde still remaining in us? What vanity of minde and carnality is in our heart? How many hard thoughts of God have we still? Notwithstanding all the experiences God hath given us of his unchangeablenesse, his faithfulness, and his everlasting loving kindnesse in Jesus Christ: How apt are we by an evill heart of unbeliefe, to depart from God? Alas what sinfull contemplations have we in our spirits? What evill concupiscence? How do our hearts run out after the creature-comforts of this world, and how are our affections still set upon the things below Christ and God? How many Idols are set up in our hearts? How great is our self-love, self-seeking, self-confidence, self-dependence, and self-sufficiency! O what high thoughts have we sometimes of ourselves, our gifts, our graces, our experiences, our performances? Surely we have just cause (if God will in mercy work in us godly sorrow) to be ashamed to mourn after a godly manner, and to loath ourselves for the abominations of our owne hearts. But my brethren, let us examine our lives, and search and try our wayes, as well as commune with our hearts, for the eye of the world is open upon us; God, and Angels, men and devils, all observe us (who are believers) they hear what we say, and take knowledge what we do. O beloved, how much vain, carnall, and sinfull communication comes out of our mouthes, that

ministers no grace to the hearers? How many idle words do we speak? What unprofitable talke have we among ourselves and with others; not gracious, not seasoned with the salt of truth, and holinesse, but very unsavory speeches. And when we meet together, and speak one to another of religion, we are apt to speak slightly, rashly, formally, inconsiderately, and not soberly, humbly, and graciously, as becomes the Saints. Yea, our conferences sometimes turns to vain janglings, and un-edifying disputes, wherein we strive for victory, or to maintaine our owne opinion, more than truth; But besides all this, How much ungodlinesse is there in our actions? Albeit God preventeth us by his grace, from doing actions simply and grossely evill and ungodly, as drunkennesse, uncleannesse, etc. Yet in doing lawful things, we often mis-carry; the Messengers of Christ do sometimes preach themselves, Fathers of families do correct their children sometimes after their pleasure, provoking their children, being bitter to their Wives sometimes. Oh how uneven do we walke in our callings and relations, wherein we should especially shew forth the power of godlinesse! Oh had we tender hearts, and were we truly sensible of our sinfull miscarriages, we could not speak of those particulars without teares of godly sorrow. Can we consider how many yeares we have possessed the Gospel!, how long we have enjoyed the word preached in season and out of season unto us, and yet how little our conversation is as becomes the Gospell, how little we have profited, how little we have grown in Grace, and in the knowledge of Jesus Christ, and not be affected to mourne under the feeling of our unprofitablenesse, and great barrennesse. But I hope God will give us repentance unto Salvation, not to be repented of for all our unrighteousnesse.

4. USE, Will God have his people to be holy? Let it be useful for the consolation of every true Believer; especially such as at present groane under the tyrannicall power, or captivating bondage of any corruption; And sigh to God for supply from Christ of any grace wanting, or weake in their apprehension, sence, and feeling. Hearken poore mourning soule, and consider what may be said for thy comfort, and search the Scriptures, whether it be so or not.

Know first, That Gods eternall purpose toward thee (who art a true Believer) in chusing thee in Christ, was, that thou shouldest be holy, Ephes. 1.4. and Rom. 8.30. "I have purposed it (saith God) I will also do it," Isa. 46.11.

Secondly, That God hath made with thee an everlasting Covenant of Grace and Holinesse, wherein he hath given thee many great and precious promises, to pardon sin, to subdue iniquity, and to put his Law in thy minde, and write it in thy heart. Jer. 3.31-34 and 32.40; with Heb. 8.10-12; Micah 7.18-20; with 2 Pet. 2.3-4, to the 11 verse.

**Thirdly, that Christ hath prayed to his Father for thee, that hee would sanctifie thee, John 17.1 and 17.20.**

**Fourthly, that Christ sanctified himself for thy sake, that thou also might be sanctified, John 17.19-20.**

**Fifthly, that God hath given thee the Spirit of his Son, Gal. 4.6. who is a comforting sanctifying Spirit, yea the Comforter, John 14.16-18, And he that sanctifieth all the people of God, 1 Thes.5.23.**

**Sixthly, That faithfull is God who called thee, who also will do it, 1 Thes. 5.24. He called thee unto Holinesse, 1 Thes. 4.7. and he will both make thee holy. (He hath said thou shalt be holy, Levit. 11.44-45, and 19.2. That is such a command, as hath the force of a pro-promise in it; and though that place, Levit. 20.7. is,...Sanctifie your selves therefore and bee ye holy; yet the 70 Interpreters (Greek and Hebrew quotes omitted) and... Chaldee Paraphrast render it, and Hierome translates that place, in 1 Pet.1.16 “Be ye holy” same as “Ye shall be holy”....) And therefore be of good comfort, thy sinnes are forgiven thee, Matth. 9.2 And sinne shall not have dominion over thee, Rom. 16.14. The Grace of Christ is sufficient for thee, 2 Cor.12.9. He is full of grace, John 1.16. According as his divine power hath given us all things, that pertain unto life and godlinesse, 2 Pet. 1.3.**

**5. USE, will God have his people to be holy? Let me conclude with an use of exhortation to holinesse; “As he that called you is holy, so be ye holy in all manner of conversation,” 1 Pet. 1.15. God will have his people holy at all times, in all relations, and in every condition.**

**Therefore I beseech your brethren, and exhort you in the Lord, and for his sake, to be holy in all manner of Conversation, holy in your callings, for godlinesse is great gaine: holy in your Families, in your shops, in your journeyes in all your wayes, and in all your relations Godlinesse hath the promise both of this life, and that which is to come. Piety hath a majesty in it, it will give you a throne in the Consciences of others, that they dare not sin in your presence. Holinesse is an ornament to your callings, to your persons, to your Families, and to the place where you live. The more holy the more like your Heavenly Father, and the more you glorifie your Heavenly Father, and the more you adorn the Doctrine of Christ; yea, the more communion you have with the Father and with Christ. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthinesse of the Flesh and Spirit. “Perfecting holinesse in the fear of God,” 2 Cor 7.1-4. great is my boldnesse or speech toward you in this exhortation, because I desire fruit that may abound to your account: and give me leave to presse this exhortation upon such believers present who have carnall parents, yoke-fellows, or other carnall friends You would have your naturall friends converted, and to that end you**

pray for them, mourn over them, many a sigh, and many a tear, it may be, they have cost you; but they live in the flesh still, are carnall still.

Oh let not an holy conversation be wanting, that may further their conversion, 1 Cor. 7.16-17. And if any obey not the word; they also may be wonne, without the Word, by your godly conservation, 1 Peter 3.1. And if they be not drawne thereby to a love of the Truth, yet their mouthes will be stopped that they cannot speake against it. Would it not be a comfortable thing, to have a carnall Father speake thus of his godly Sonne, or Daughter; to wit, I was unwilling my Children should go so often to hear Sermons, and be so often at Conferences, and private fasts, and the like; But I have observed, that since they professed Religion, and gave themselves to pray, and read the Scriptures, they have been much more dutiful to us their parents then before, and they are more diligent in their callings. If this be the worst, they shall have liberty to professe the Gospell still. The like I might speake of other relations. But should carnall parents or friends have cause by your loose or uneven walking to speake evill of the wayes of God, it would be very uncomfortable to you, and dishonourable to the Gospell. I shall conclude in the words of the Apostle, Phil. 48. “Finally, Brethren, Whatsoever things are truth; Whatsoever things are honest, just, pure, lovely, or of good report, if there be any vertue, and if there be any praise, thinke on these things, and the God of peace shall be with you, verse 9.

One objection had need to be answered, before I end, and that is this: May some say, you have exhorted us to holinesse, and the Apostle tells us, 2 Tim. 3.12. “All that will live godly in Christ Jesus, shall suffer persecution.”

**OBJECT.** How may we be encouraged and strengthened against the feares of persecution?

**SOLU.** I answer, First pray to God, that he will furnish you with suffering graces, against persecuting times, Col. 1.9-11. Secondly improve your interest through Christ in the promises, and believe, that the more sufferings for Christ, the more comfort by Christ, 2 Cor 1.5. The more sufferings the more holinesse, Heb. 12.10. The more sufferings the more happnesse 1 Pet. 4.14. Onely take heede of sufferings as an evill doer, verses 15-16. And if any suffer as a Christian, Christ will suffer with him, Isa. 63.9. Christ will share with you in your suffering persecution. Acts 9.4-5. And you shall share with Christ in glory, Rom. 8.17. But you must be holy in sufferings, also praying for them that persecute you, as Christ taught and practiced: and so did his Martyr Steven, Acts 7.60. “Lord lay not this to their charge:” And so let us pray for them that now disturbed us. **FINIS.**

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## TOTAL DEPRAVITY OF MAN

By: Woodrow W. Hudson

Does unregenerated man have the ability to seek after God and to do that which is acceptable and well pleasing in the sight of the Lord? By nature, does man desire to seek after righteousness or does he desire to travel in the ways of the world?

What caused Moses to desire to suffer affliction with the children of God rather than to enjoy the pleasures of sin for a season? “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.” (Hebrews 11:24-26). Do you believe that God gave Moses that faith? Faith is the gift of God. “For by grace are ye saved through faith; and that NOT OF YOURSELVES: it is the GIFT of God.” (Ephesians 2:8).

We believe that the Scriptures teach man is totally depraved: that man by nature will not seek after God. “The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.” (Psalm 14:2-3). Paul was inspired to write these words: “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.” (Romans 3:10-12).

Please keep in mind that the Lord inspired the writing of the Scriptures which are the revealed word of God. “All Scripture is given by inspiration of God, and is profitable for DOCTRINE, for REPROOF, for CORRECTION, for INSTRUCTION in RIGHTEOUSNESS” II Tim. 3:16) “Knowing this first, that no prophesy of the Scripture is of any private interpretation. For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (II Peter 1: 20-21).

Consider this Scripture which shows the condition of man in the creation: “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” (Romans 8:20) Who are we to question God? Why was man made subject to vanity? “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” (Romans 9:20).

Again, notice that this Scripture proves man’s nature is to run after

evil: “Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.” (Jeremiah 13:23)

The hog’s hide may be cleaned by being washed, but his nature is to go back to the mire. “. . . according to the proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” (II Pet 2:22)

Man may reform himself outwardly, but he cannot change his heart. “The heart is deceitful above all things, and desperately wicked: who can know it? (Jeremiah 17:9)

Scripture teach that God changes the hearts of His people: “A new heart also will I GIVE YOU, and a new spirit will I PUT within you: and I WILL take away the stony heart OUT OF YOUR FLESH, and I WILL GIVE you a heart of flesh.” (Ezekiel 36:26) We believe this means the Lord gives to His people a tender heart.

Jesus said, “Ye WILL NOT COME to me, that ye might have life.” John 5:40. Jesus knew those who did not believe in Him and this Scripture shows that man by nature CANNOT BELIEVE in God: “No man CAN COME TO ME, except the Father which hath sent me DRAW (Greek (?????) — to drag. S.C.P.) him: and I will raise him up at the last day.” (John 6:44) Let us quote the 65th verse “And He said, Therefore said I unto you, that NO MAN CAN COME UNTO ME, except it WERE GIVEN unto him of my Father.” Do you really think that the expression, “Come unto me” means to believe in Jesus?

Peter told Jesus that he would not deny Him. Why and what caused Peter to do the very thing that he said that he would not do? Dear reader, do you believe that you could do a better job than Peter? Do you believe that you could endure and not yield to the temptation that Eve did, and not fall? “And Adam was not deceived, but the woman being deceived was in the transgression.” (I Timothy 2:14)

As for the case of Peter, We believe that the Lord withheld His Spirit from Peter and left him to himself in the flesh. This shows that by nature man is not able to keep himself by his own strength. We would all fall unless the Lord upheld us by His hand. The Lord taught Peter that man is not his own keeper. “WHO ARE KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time.” (I Peter 1:5). “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.” (Psalm 32:8)

These Scriptures show that the Lord orders and directs the steps of His people “The steps of a good man are ordered by the Lord: and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord up-



holdeth him with His hand.” (Psalm 37: 23-24) “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” (Jeremiah 10:23) What a comfort it is to know that the Lord upholds His people by His Mighty Power!

What caused Joseph to refuse to yield to the temptation of Potiphar’s wife? (see Gen. 30:7-9) The blessing and guiding Spirit of the Lord is what kept Joseph from falling. By nature Joseph was not better than David, who was a man after God’s own heart. (Acts 13:22) Why did David yield to that temptation which caused him so much grief the rest of his life? The 51st chapter of Psalms shows that the Lord blessed David with repentance for his evil. We quote the 4th verse: “Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.” The Lord left David to himself, and Almighty God supported Joseph by His Spirit. Man yields to any temptation when he is left to himself in the flesh. “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and when sin is finished, bringeth forth death.” (James 1:13-15) The expression “when he is drawn away of his own lust” means that God withdraws His Spirit from one and he is left in the flesh as in the case of David and Peter (discussed earlier).

We trust the Lord has blessed us to prove by the Scriptures, that man by nature will not seek after God; he will not do anything that is acceptable in the sight of the Lord, and will run after evil, unless the Spirit of the Lord quickens and enlightens him, directs and guides him into the pathway of the redeemed of the Lord.

Dear reader, had you rather do that which is acceptable in the sight of the Lord rather than enjoy the pleasures of this world? Do you desire to meet with those of like precious faith which causes you to rejoice and sing praises unto the Lord? If you have this desire, it is some sweet evidence that the Lord has sanctified your heart in obeying the truth. What a wonderful blessing!

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## **PERILS AMONG FALSE BRETHREN**

**By Jack Dawsey**

First, I would impress upon the reader of this article to read and ponder all of the eleventh chapter of II Corinthians. This is very important because God has endowed His people with a mind that can more appreciate a TEXT when made familiar with its CONTEXT. Accordingly, I suggest the reader to

measure the context and background for the following text: “Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck, a night and a day I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, **IN PERILS BY MINE OWN COUNTRYMEN**, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in **PERILS AMONG FALSE BRETHREN.**” (Vs. 24-26).

The language of the apostle, “In perils by mine own countrymen, and in perils among false brethren” are impressed with some force upon me for consideration.

You will note from the context that Paul makes mention of his apostleship and calling and that he was more than an ordinary, or nominal minister. (vs. 23).

God had ordained him and **PUT** him into the ministry. Now that is very important also. God **PUT** him into the ministry. Paul did not volunteer of his own volition and power, nor did he engage in this Holy work for self-serving gain and honor; but rather, this was a labor of love. Called of God as was Moses and Aaron. He was **PUT**.

Paul proves himself as an extraordinary minister, endowed with an extraordinary love, by his extraordinary suffering. (vs. 23-28). He gives a large account of his qualifications, labors, and sufferings in which he exceeded the false apostles. His love for the brethren enabled him to rise above the physical pain and sorrow inflicted upon him by his own countrymen as well as the false brethren. “Charity covers a multitude of sins.”

Now our text (Vs. 24-26), Paul gives a summary of his sufferings and I want to bring to your attention the **ROOT CAUSE** or causes of this hatred and wicked malice manifested toward him by his countrymen and the false brethren. I assert, and I shall attempt to prove, that the source of this malicious treatment to our brother Paul was rooted in jealousy and contempt toward the Lord Jesus Christ whom he preached.

Paul freely and without hire preached unto the Corinthians (Vs. 7-10), and therefore was chargeable to no man. He was neither burdensome to them nor they obligated to him and under this Gospel order avoided offense and cut off occasion from those that desired occasion. I marvel in the wisdom of Gospel order. Paul, in love, was given a willing mind to preach without hire that he might “stop the mouths” of “fault-finders” and “nit-pickers”.

While he proved the lawfulness of ministers to receive gifts and maintenance in his former epistle, he waived that right in this contentious and quarreling church. Like Moses before him, he chose to suffer the afflictions with God’s people. He abased himself by working with his hands in the trade

of tent-making to maintain himself. A true Gospel minister will not burden the Lord's people, nor will a people under the influence of true Charity burden and bind the minister with a grievous yoke. Where the Spirit of God is there will be liberty and freedom.

I fear however, that in this Day of Apostasy we have erred and departed from this Gospel precept as outlined by the great apostle. The apostate church expects and demands a salaried minister. One whom they can manipulate by a "pull of the purse-strings." And ministers who are vulnerable to this filthy-lucre will inevitably be ensnared. Whenever a minister, (in weakness) allows himself to be controlled and exploited in order to maintain status-quo, or for other personal gain, he will (when circumstances prevail), sacrifice Truth in the street. Yes, he will even turn against his own brethren and fellow yoke ministers and manifest the works of "false brethren." Such examples as this have caused much hurt and shame among the children of God.

Paul's refusal to be the hired servant of man accomplished two things: (1) His enemies could not accuse him of worldly design, or preaching for individual gain. To wit, they could not in this respect gain an advantage against him. (2) His resolve proved his love for the church of God at Corinth to be real and genuine, and exposed the deceitful and wicked motives of the false brethren and showed indisputably that they were not willing to be found "even as he"- (Vs. 12), but rather were imposters.

Contrast Paul's love for the church at Corinth to that of his enemies whose motives were ulterior. False charity knows no bounds or limitations, other than what God restrains. And in its endeavor to deceive God's elect people, it will suffer hardship, sever the friendly ties with loved ones and family, bestow all its goods to feed the poor, and in some cases give the body to be burned. Ostensibly, it will deprive itself, (provided certain laudable and public honors be conferred), of other privileges and powers granted. Now in matters relative to the Church, superiority and preeminence is usually demanded, as evidenced in Diotrephes. (III John. 9). And if allowed unchecked, it will culminate in Papal Authority.

Paul however, abased himself. His sincerity contrasted with the insincerity and subterfuge of his enemies, and showed that they were but agents of a Satanic transformation. (vs. 14-15).

Now brethren, if God by providence and grace places you in a situation or circumstance, (similar to that of Paul's) in which the enemy is exposed and manifested because of your sincerity and truth; because of your constancy in application of doctrine and practice; because you play no favorites or show partiality; because you identify error even when the error is among your own kind; — then, rest assured, my friend, that persecution, slander, and malice

will inevitably arise from within the camp. Jealousies, hatred, back-biting, political manipulation, innuendo, and other derogatory remarks will come from those who profess to love you the most. As a matter of fact, while they speak well of you (to your face) they may lay a trap to your back. However, let us not be unduly filled with weariness and worry, their end shall be according to their works. (Vs.15) As the Psalmist declared, “thou renderest to every man according to his work.” (Psa. 62:12).

Knowing this, let us pass the time of our sojourning here in fear. (I Pet. 1:17) And with the confidence that if God be for us, who can be against us?

In hope of the Gospel,

Jack Dawsey, 1980

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**The Doctrine Of  
PREDESTINATION  
By Christopher Ness, 1700**

Predestination is the decree of God, whereby (according to the counsel of His own will) He fore-ordained some of mankind to eternal life, and refused or passed by others; for the praise of His glorious mercy and justice. Some are vessels of mercy, others are vessels of wrath. “Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had AFORE prepared unto glory?” (Rom. 9:21-23).

In a great house are various vessels both for use and ornament; vessels of honour, and vessels of dishonour. (2 Tim. 2:20); and the master of the house hath a right to, and can wisely use, all his vessels, even as he shall think proper. God hath His use even of Pharaoh and of the Church’s greatest enemies; if it be but scullion work, to brighten vessels of mercy by them. God hath appointed the Elect unto Glory; and He hath by the eternal and most free purpose of His will fore-ordained all the means thereunto; SUCH AS redemption by Christ, regeneration by the Holy Ghost, effectual calling and conversion, justification in the court of conscience by saving faith in Jesus’ merits, sanctification in the heart by the Spirit, producing holy living and holy walking with God and man. And these blessed participators are “Kept by the power of God through faith (NOT by faith – SC.P.) unto salvation” (1 Pet.1 :5). “Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What

shall we say then to these things?” (Rom. 8:30-31). We will say with the apostle, “God hath not appointed us to wrath, but to obtain salvation.” (I Thess. 5:9)

It is called destination, as it comprehends a determined order of means to the end; and pre-destination, because God appointed this order in and with Himself before the actual existence of those things so ordered. The Greek word signifies a fore-separating for God’s special use; as Israel was separated from among all the nations of the world to be God’s peculiar inheritance. “I am the Lord your God, which separated you from other people.” (Lev. 20:24) “The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.” (Deut. 7:6) I have separated you to become vessels of mercy, members of Christ, and temples of the Holy Ghost, before all time, even from all eternity. As Divine prescience is sometimes largely taken for predestination, “God hath not cast away His people which He fore-knew” (Rom. 11:2), that is, whom He did predestinate; so, in like manner, predestination is taken strictly and in part for election itself (Rom. 8:30; Eph. 1:5). I shall handle it accordingly in this following treatise, using the words Election and Predestination promiscuously.

Predestination is also called a Divine decree, for in it is the determinate counsel of God, and the counsel of His own will, in bringing to pass such ends by such and such means. “For a truth against Thy holy child Jesus . . . Herod were gathered together, for to do WHATSOEVER Thy hand and Thy counsel determined BEFORE TO BE DONE.” (Acts 4:27-28) “Having predestinated us. . . according to the good pleasure of HIS WILL.” (Eph.1:5) “Being predestinated according to the PURPOSE of HIM who WORKETH ALL THINGS after the COUNSEL OF HIS WILL.” (ver. 11) The election and pre-destination of the Lord is, in Scripture phrase, termed the “hand”, the “determinate counsel,” the “purpose,” the “good pleasure” of God. (Acts 2:23; Eph. 1:9) The Divine decree of Predestination hath various properties; it is eternal, unchangeable, absolute, free, discriminating, and extensive.

### **Predestination is Eternal**

This is proved from the following reasons:

(1). God’s internal and immanent acts are the same with His essence: such an act is the Divine decree; and, therefore, as God’s essence is eternal, so His decree must be eternal also. Now the decree is God’s decreeing, because whatever is in God is God; it is God Himself by one eternal act, decreeing and determining whatsoever should come to pass unto the praise of His own glory.

(2). The second reason is deduced from the simplicity of God,

which is, God considered as one mere and perfect act, without any composition or succession. There can be no more a new thought, a new intent, or a new purpose in God, than there can be a new God. Whatever God thinks He ever thought, and always doth and will think. Whatever God purposes He always purposed, and ever doth and will purpose. He saith, "I know the thoughts I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." (Jer. 29:11) As He cannot know anything new, neither can He intend anything new, for His name is, I AM. He takes not new counsels, as man, neither draws up new determinations.

(3). The third reason is taken from Christ. If Christ was the "Lamb slain from the foundation of the world" as He is called (Rev. 13:8), then predestination to life must needs be before time, because Christ is the Foundation of election. We are elect in Him. "According as He hath chosen us in Him before the foundation of the world" (Eph. 1:4); and predestinated by Him, "Having predestinated us unto the adoption of children by Jesus Christ to Himself." (Eph. 1:5) Christ is THE MEANS. Now the end cannot be of a later date and determination than the means to that end; they have relations to each other. And if Christ be the eternal purpose of the Father, the ACT of electing in Christ must needs be His eternal purpose also.

(4) Scripture expressly proves the ETERNITY of the decree, saying, it was "BEFORE the world began" (2 Tim. 1:9; Titus 1:2); and "before the foundation of the world" (Eph. 1:4); and it was an "eternal purpose which He purposed in Christ Jesus our Lord." (Eph. 3:11)

(5) It is the royal prerogative of the great Jehovah to order as well as appoint things that are coming and that shall come: "I appointed the ancient people, and the things that are coming and shall come." (Isa 44:7) None can appoint God the time. He saith, "Who is like me? and who will appoint Me the time?" Jer. 50:44). Hence time is said to travail with those eternal decrees of God, and brings forth the accomplishment of them in their proper season; and the decree will bring forth ("Before the decree bring forth," Zeph. 2:22). Every thing hath its accomplishment in time, which was decreed to fall out from eternity.

(6) If human concerns have this encomium that "these are ancient things" (1 Chron. 4:22), how much more the Divine decree, which is not the work of yesterday! If the negative part of predestination (the ungodly) were "before of old ordained" (Jude 4), then much more the positive, God's purpose of loving Jacob, as well as hating Esau, was

before they had done “either good or evil” (Rom. 9:11)

**OBJECTIONS.** Some may object, saying, We grant God’s prescience or foreknowledge to be eternal, but not His predestination; that choice or election mentioned in 1 Cor. 1:27-29 must be a temporal, not an eternal, election.

**ANSWER.**

(1) With God, the knowledge of things that shall come to pass must follow the decree thereof; for things must first be decreed, and then foreseen in that being which they have in the decree; in this sense prescience presupposes predestination. “Known unto God are all His works from the beginning of the world.” (Acts 15:18) God hath not an imperfect, but a thorough foreknowledge of all future things; the means and the end; not only as they may be, but also as they shall be, by His Divine determination.

(2) Prescience (seeing in advance – S.C.P.), or fore-knowledge, is taken for God’s love from eternity. “Whom He did foreknow He also did predestinate” (Rom. 8:29); that is, “Whom He fore-loved” so Zanchius (an early Reformation writer) reads it. Whom He foreknew, not only with the knowledge of observation, but with the knowledge of approbation (love and approval) also; He foreknew them to be His. So it is predestination itself; and to grant an eternal prescience without an eternal predestination, is to break the link of the golden chain in Romans 8: 29-30. “God hath not”, and God will not, “cast away His people which He foreknew.” (Rom. 11:2)

(3) Some grant a predestination eternal to the elect only, but to the non-elect only a prescience or naked foresight (without any pre-ordination), lest they should make God the author of the creature’s sin and ruin. But these men fear where no fear is; for the worst evil that ever was committed in the world, to wit, the crucifying of the Prince of glory, Jesus Christ, did not only fall under the foreknowledge of God, but ALSO under His determinate counsel, “Him being delivered by the determinate counsel AND foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts 2:23; 4:28); the taking and apprehension of Christ was not barely foreknown but unchangeably determined.

(4) Even suppose it be granted that the apostle speaks of a temporal election, or choice, in I Cor. 1:27, etc., yet that signifies no more than our vocation or calling; and temporal reprobation intimates no more than man’s obduration. The accomplishment of both these is granted to be in time, so may not be confounded with this eternal decree of God; these are but fruits and effects of that eternal decree.

**Inferences drawn from the foregoing:**

**1. Is God's love eternal? Then Satan cannot get beyond or between this love and us; for it was before the world was, and so before Satan was.**

**2. Augustine told of a curious fool that asked what God did before the world was made, - "that He made hell for such as him"; but this teaches us that God was choosing us to Himself before the world began. O wonderful!**

**3. If so, believer, then thy saintship and sufferings have eternal glory wrapped up in them. All this comfort is lost in the contrary doctrine.**

**Predestination is Unchangeable**

Hence it is compared to "mountains of brass" (Zech. 6:1), and it is called, "immutability of His counsel." (Heb. 6:17) This is made evident by sundry reasons, as:

**1. The Divine decree hath an unchangeable fountain, to wit, the unchangeableness of God. "He is of one mind, and who can turn Him?" (Job 23:13). He desires and He doth it: no created being can interpose between the desire and the doing, to hinder their meeting together. "God is not man, that He should lie; neither the son of man that He should repent" (Num. 23:19). "I am the Lord, I change not" (Mal. 3:6); with Him is no "variableness, neither shadow of turning (James 1:17). "The counsel of the Lord standeth forever, the thoughts of His heart to all generations" (Psa. 33:11). "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." (Prov. 19:21) Man is a poor changeable creature and changes his mind oftener than his garment, both from the darkness of his understanding and the perverseness of his will; he frequently sees something that he saw not before; but there is no such imperfection in God. All things are "are naked" before Him, dissected, or with theft faces upward. "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." (Heb. 4:13) He knows all His works (their nature and circumstances) as perfectly in the beginning of the world as He will do at the end thereof. And He abides still in one mind when His dispensations are changed, for He decreed the change of them from all eternity.**

**2. The decree of Election stands upon an unchangeable foundation, to wit, that Rock of ages, Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8). As the first Adam was the foundation stone in the decree of creation, so the last Adam, even Jesus, is the foundation stone in the decree of election. God hath blessed us in Him, yea, and we shall be blessed; He hath**



chosen us in Him; pardoned us in Him; sealed us in Him; built us up and completed us in Him; “According to His own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9); All those acts of grace are said to be in Christ, who hath blest us in Christ (Eph. 1:3); chosen us in Him (v. 4); pardoned us; “in whom we have redemption through His blood, the forgiveness of sins” (v. 7); “in whom also after that ye believed, ye were sealed” (v.13); “rooted and built up in Him” (Col. 2:7): and ye are “complete in Him” (v. 10).

Indeed, Christ Himself was under Divine ordination; He “verily was foreordained before the foundation of the world” (1 Pet. 1:20), and is called the elect stone (1 Pet. 2:6). Christ is the first person elected. “Behold My servant whom I uphold, Mine Elect” (Isa 42:1; Matt. 12:18). Christ was chosen as the Head, and we as His members: therefore are we said to be given to Christ. “Thine they were, and Thou gayest them Me” (John 17:6). Now, so long as this foundation standeth sure, so long doth the superstructure remain unchangeable. The temple stood firmly upon those two pillars, Jachin and Boaz, i.e., stability and strength; so the decree of election standeth sure upon Christ the Foundation; and none can pluck an elect soul from off this Foundation. None can pluck any of Christ’s out of His hands. Christ will lose none that are given to Him; He will fulfill His Father’s will by taking care of them all. “And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.” (John 6:39). “They shall never perish” (John 10:28). .

4. (no. 3 omitted for brevity — SCP) ‘Tis unchangeable, for the decree concerning the end includes the means to that end, and binds them together with an irrefragable chain, which cannot be broken. The predestinated, called, justified, glorified ones, are the same (Rom. 8:30). Therefore the purpose of God according to election must stand (Rom. 9:11). God doth not decree the end without the means, nor the means without the end, but both together. As a purpose for building includes the hewing of stone, and squaring of timber, and all other materials for building-work; and as a decree for war implies arms, horses, ammunition, and all warlike provisions; so here, all that are elected to salvation, are elected to SANCTIFICATION also. God ordains to the means as well as to the end. “As many as were ordained to eternal life believed.” (Acts 13:48). God hath ordained that we should walk in GOOD WORKS (Eph. 2:10). We are elected UNTO OBEDIENCE, through the “Sanctification of the Spirit” (1 Pet. 1:2); therefore God hath promised to sanctify those whom He purposed to save. . . “Election is an ordaining to grace and glory.” In predestination, therefore, the means of salvation are no less absolutely decreed than salvation itself. We may not conceive that God’s

**decree runs after this form, “I will predestinate Peter to salvation, IF it should so happen that he doth believe and persevere”; but rather thus, “I do predestinate Peter to salvation, which, that he may infallibly obtain, I will GIVE him both faith and perseverance.” Were it otherwise, the foundation would not stand sure; yea, and God’s gifts would not be without repentance, if God did not absolutely decree to give and bestow faith and perseverance to His elected ones. The covenant of grace runs in this tenure: “I will be a God to you, and ye shall be a people unto Me”, that is, I WILL MAKE YOU SO.**

**Christopher Ness, 1621 - 1705**