

# **THE PREDESTINARIAN**

## **VOLUME 1: ISSUE 6**

**“... 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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## **PRACTICAL BENEFITS OF GOD’S SOVEREIGNTY**

**Much can and has been argued about the various aspects of the sovereignty of God. A new-born infant knows very little of this world in the first few months or years of its existence. Yet from birth the child learns of light, love, security, and trust. It also rapidly learns the many discomforts of Providence and the many disappointments and chastisements of loving parents. Prior to its birth, the child knows only darkness and the struggle to be delivered.**

**From the dawning months of existence, the child learns to implicitly trust its wellbeing to its parents. They satisfy its hunger and thirst; they embrace it or refrain from embracing. The child soon learns that it can trust the parents not to drop it or to harm it in any way. As the infant passes into childhood, it desires to be like “mama” or “daddy”, often stomping clumsily in high heel shoes as its mother; or attempting to shave as its father. The desire to be like its parents leads to the shaping of its own internal value system of right and wrong.**

**In the spiritual realm, many similarities to that of nature can be perceived. The child-of-God’s first consciousness is of total spiritual darkness. In its darkness and distress, it struggles to enter the “strait way”.. filled with obstacles and threatening fears . . . “that leads unto life everlasting.” Upon enlightenment by the gospel, the sensible sinner has “life and immortality” brought to “light”; and as a new born child it becomes extremely curious about the new life and**

principles of the kingdom of grace and glory.

The child of God learns by experience the love of God and His tender mercies in Christ Jesus. Being fully aware that it deserves nothing but death and hell, this love is magnified within the soul, creating a desire to be conformed to the image of its heavenly Father and Christ Jesus, its Saviour. Much can be written relative to these similarities, but our thoughts are upon the exceedingly practical benefits of God's sovereignty applied to the quickened child of grace.

As the Holy Spirit unerringly guides him into all truth, one such element is the faithfulness of God in both grace and Providence. It is this holy instruction that separates the true believer from the nominal professor. Where there is faith, there must by necessity be trust; and where trust is, so is faith. It is useless to speak of faith without trust, for while they are not the same in essence, yet they are twin graces.

The child of grace learns as Abraham of old that "The God of the whole earth will do right." He learns that "all things work together for good to them that love God, to those who are THE called according to His promise." And they REST upon this truth. The heir of heaven may not necessarily understand all the ramifications and secret patterns of God's sovereignty, yet he trusts God to command and to do that which is RIGHT. When adversities arise, the child of grace finds that all is right with his soul in God's tender care.

The rain falls upon the just and the unjust. The unjust complains of the weather while the redeemed say: "This is the day the Lord hath made, Let us be glad and rejoice therein." The works of Providence become exceedingly precious to God's people. One loses a small item and searches in desperation and frustration seeking it. The man of the world, even though religious, may find it later and lament the time lost searching for it; while the child of grace silently says: "Thank you, Lord" knowing that it was of Him it was found. That is the grace of trust in the sovereignty, of God as it is made manifest.

When the gospel of grace is preached in the power and demonstration of the Holy Ghost, the man of the world, even though religious, finds little comfort or good news in it. The blood bought and quickened child of grace finds it applied sweetly to his soul, and tears of joy and gladness flow abundantly in love to God.

Early on the child of grace will learn the exceeding sinfulness of sin and will abhor himself for its corruption; while the ungodly takes to sin as a very light matter. Yes, it may be "wrong", or "not right", but everyone does it, says the religious — no one can be perfect. The child of God is less concerned with what others may do .. his problem is that he finds himself too often doing what he readily condemns others for doing; and this grieves him sorely. By such experiences he grows in gospel maturity. He learns more and more of his total

dependence upon God for all His salvation. With an ever-increasing knowledge of the corruption of his vile nature, he has an ever-growing ability to contrast God's Holiness and His righteous standard of perfection. He, too, learns that he never receives the fullness of judgment he so rightly deserves from his offended Father, and thus he marvels more and more of the infinite mercies of his covenant-keeping God.

The man of the world, regardless of his religiosity, never learns this, for he never truly can see himself. By considering this, the child of grace fully knows that he EARNs none of God's blessings by carnal works; thus he is stripped of any self-righteousness in his service to his God.

Acts of Providence . . . those daily events which appear to be the random unfoldings of nature . . . are to the elect matters of thanksgiving and praise. A tornado hits his community, and he thanks God for mercy shown him and others; if it carries his home away, he finds his trust increased in his Father's tender mercies; if his loved ones are taken way, he says as Job: "Shall we not receive evil as well as good? The Lord giveth, and the Lord taketh away, Blessed be the name of the Lord." This is the language that recognizes God's sovereignty. . . whether or not one understands it.

Ah, how often the word of faith is ridiculed in this world, yet the child of faith finds sweet comfort and consolation in the phrase "what is to be will be." Many reply to him saying: "You mean you believe that what is to be will be whether or not it ever happens?" And his answer might be: "Do you believe that what is to be, will not be?" A story is told of Elder Sikes in Texas, who, while working on the railroad had one ask him: "Do you mean if I laid my head on this railroad track and a train cut it off, it was my time to go?" Elder Sikes replied: "Any fool should know if his head was cut off that it was his time to go!"

I suppose one of the most practical benefits to flow from a proper conception of God's sovereignty would be: that one is NOT to put God to the test to see if He really is sovereign; the results of tempting God MIGHT be surprising!

Jonathan Edwards wrote in His "Personal Narrative": "Sovereignty I love to ascribe to my God; but formerly it was not so." So, too, every child of God loves the pleasant contemplations of an Almighty, Sovereign, and Exalted Everlasting God. — S.C.P.

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**YE ARE THE SALT OF THE EARTH**  
By Grady E. Dearman

TEXT: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast

out, and be trodden under foot of men.” Matthew 5:13.

These words were spoken by the Lord likening His redeemed to a seasoning agent. A moment of reflection leads to two conclusions:

First, since salt is a preservative, it logically follows that the Lord reveals to us that as long as His elect are in the earth, the earth shall be preserved.

Second, salt is a seasoning. Its presence in food makes it more tasteful and therefore more appealing. And similarly reprobate society has long enjoyed the ameliorating influence of a morality based upon God’s mercy refracted through the Church. There must be, of necessity, a certain “honor” among thieves for them to carry out their nefarious schemes, but even that “honor” is the working out of God’s purpose for the elect. The protection and well being of His elect of every age has been the factor which God has ordained in making the rain to fall on the just and unjust. “Nay; lest while ye gather up the tares, ye root up also the wheat with them.” “Yea, our God is merciful.”

A less apparent truth is inferred from our Lord’s words; “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” Revelations 21:1. His elect are the salt of the EARTH (looking forward to the new earth), not the salt of the SEA. The peoples and nations of the world order are considered prophetically to be “seas”. Revelations 13:1 views the beast rising out of the sea (peoples). When all things have been gathered together in Christ there no longer will be a sea. The “salt” will be with Christ the Lord. When the Sun of Righteousness arises with healing in His wings, the sea shall burn away and the salt shall glisten pure and white, reflecting the glory of the Son.

There are yet other meanings hidden in the “salt” of such beauty and precision that one marvels at the Wisdom that ordained salvation and made its truth to shine even from the tiny grain of salt!

Sodium chloride (salt) is created as the result of a violent chemical reaction which releases a considerable amount of energy in the form of heat and light. Gaseous chlorine, an extremely reactive element, combines with the metal sodium to form an almost indestructible salt. The solid metal reacts with the gas and as a result the solid is changed from an opaque cubic form into a transparent cube. There is an indication here of spiritual truth. When a sinner is acted upon by the Holy Spirit in the work of regeneration, there is an absolute transformation of the inner man. That which was vile and impure becomes as pure and dear of sin as a gem, to whom he is likened. (Malachi 3:16-17) The Holy Spirit remains invisible to the natural man, but His sovereignty in operation and His irresistible power in action are felt by the children of God. Saul, on his never completed journey to Damascus, that is, never completed in its

original intent; bore testimony to the power of God when he was blinded by the brightness of His glory and was MADE “an apostle of Jesus Christ by the will of God.” His awesome might and infinite grace are also displayed (less strikingly, perhaps) in the regeneration and conversion of each child of grace.

Salt crystallizes in transparent cubes which are made up of sodium and chlorine ions arranged in a cubic lattice. Within this lattice the sodium and chlorine ions maintain their identities, yet are strongly bonded to one another. Each sodium ion is surrounded by six chlorine ions spaced equal distance from each other. And each chlorine ion is likewise surrounded by six sodium ions similarly spaced. Within the cubic crystal of salt the mutual intersurrounding of the sodium and chlorine ions hints of a close communion between God and His people. Such close communion is spoken of in Revelations 22:4-5: “And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

The Holy of Holies in the Tabernacle was a cube. And in Revelation 21:16 the New Jerusalem has the measurements of a cube. Before us, then, we see three cubes:

The Holy of Holies — (law),  
The salt crystal — (Grace),  
The New Jerusalem — (All things in Christ).

The first two are shadows or types of the last. Indeed, there is a progressive unveiling of the character and purpose of God in each of the three cubes.

In the first cube, the Holy of Holies, which was made after the pattern of heavenly things; God’s Holiness and purpose are demonstrated to man through types and shadows.

Within the second cube, the salt crystal, the Holiness and purpose of God are further amplified in the Church; which is the mystery hidden until Messiah was come.

The last cube, the New Jerusalem, which is the Church, the Bride of Christ; is seen fully revealed as the center around which is accomplished the ultimate bringing together of ALL things in Christ.

Glorious things of thee are spoken,  
Zion, city of our God;  
He whose word cannot be broken,  
Formed thee for His own abode.

On the Rock of Ages founded,  
What can shake thy sure repose?

**With salvation's walls surrounded  
Thou mayest smile at all thy foes.**

**So that we may appreciate even more fully the Lord's words concerning "salt", we should look more closely at the two elements He combined to form it.**

**First in order, then, is the element Sodium:**

**Sodium is a soft, malleable, silvery metal whose natural crystalline form is a cube. Its luster is not readily noticeable because it tarnishes quickly in air. It is the SIXTH most abundant element on the earth, but never occurs in its FREE form in nature; being quickly attacked by air and water. It is usually stored in kerosene or toluene.**

**The number SIX, man's number, in connection with sodium underlines man's relationship to the earth; that is, Sodium is the SIXTH most abundant earthly element. His body is of the earth and at death returns to the earth.**

**The fact that sodium never occurs in the "free" state and is tarnished by air, points emphatically to man's wretched status on the earth — tarnished by sin and FREE only to the law of sin and death. And when we consider that the air is ruled (by God's will) by the "prince of the power of the air"; we are doubly impressed by the sin within and the sin without.**

**In the periodic table of elements, sodium has its place as number eleven; that is, sodium has an atomic number of eleven. And eleven is the SIXTH prime number. Prime numbers are numbers whose only factors are one and themselves.**

**Another way in which the number six is associated with sodium is in its crystalline cubic form: the cube has SIX sides.**

**In three ways, then, the number six emerges when we look even casually at the element sodium:**

**It is the SIXTH most abundant element;  
Its atomic number (11) is the SIXTH prime;  
Its crystalline form (cubic) has SIX sides.**

**It is no coincidence that MAN (6) is found so intimately bound up in the hidden truth relating to sodium. That SIX is man's number can be adduced by its frequency of use in association with man. Man was created by God on the SIXTH day. SIX days he was to labor. Goliath stood SIX cubits and a span; his spearhead weighed SIX hundred shekels. There were SIX cities of refuge to which a manslayer could flee from avenging kinsmen. The great golden statue which Nebuchadnezzar erected stood SIXTY cubits high and was SIX cubits wide. The image which the false prophet made is a man whose number is 666. John the Baptist was in his mother's womb SIX months before he leaped for joy.**



**The Lord Jesus Christ hung on the cross for SIX hours and washed away the sins of His elect with His blood.**

**Sodium, at normal temperatures, has a consistency very nearly that of clay. It is soft and is molded fairly easily to almost any shape. Is not this also a remarkable characteristic of man in his natural state? Man is taken captive of Satan at his will. Satan entered into Judas and molded his will to betray the Lord. But with regard to the elect, God overrules the Tempter and holds the power of discretion; otherwise error and deceit would overwhelm (if it were possible) even the elect. Peter, for example, would have been sifted by Satan had not the Lord prayed for him.**

**Next, we should examine chlorine, the other half of the salt molecule: Chlorine (Greek "chloros"= grass green) is a greenish gas very active and corrosive. The element does not occur in nature in its FREE form, (thus, both elements deny the freewill of man). It is a powerful disinfectant, bleaching agent, and poison gas; and is the 14th most abundant element on the earth.**

**Its form, a gas, is suggestive of the Holy Spirit. A gas has no specific shape or volume. As to His work, the Holy Spirit is not limited by any form or restriction. (John 3:8) Gaseous chlorine occurs as a diatomic molecule, i.e., two atoms of chlorine strongly bonded to one another. In the Scriptures, TWO is used to connote "witness". Christ sent out the seventy disciples in PAIRS to be His witnesses. Under the law of Moses and in grace a matter is to be established in the mouths of "two or three witnesses" Caleb and Joshua were the TWO faithful witnesses of the richness of the Promised Land. In Revelation 11:3 is found reference to the TWO witnesses who, like Elijah of old, shut the heavens so that rain did not fall for three and one half years. The Holy Spirit is Christ's Witness of the completed work of redemption accomplished by Christ. (John 15:26)**

**Chlorine, being the 14th most abundant element, points to the sacrifice of the Lamb without blemish: the Lord Jesus Christ. The Lord was crucified on the 14th day of the Jewish month of Nisan. [Christ is the SECOND person of the Godhead (2), He is perfect (7); He is the perfect sacrifice:  $2 \times 7 = 14!$ ]. Further, we understand that He was raised by the power of the Holy Spirit on the "third day". Adding 3 days to the 14th day gives us the number 17 which is the atomic number of chlorine! And by inference, 17 means: "The resurrection of Christ by the power of God." And in like manner the elect are resurrected in Him (Ephesians 5:14). The Holy Spirit witnesses of the crucified and risen Christ. (See I John 5:6; John 16 :13-14.)**

**Chlorine's atomic number, 17, is the eighth prime number. Eight, in Scripture signifies a new beginning. The eighth day is the first day of a new week. Christ was circumcised on the EIGHTH day to satisfy the demands of the**

Law; and He arose from the dead to “abound in grace.” Eight, when used in referring to the Holy Spirit and man, points to a new beginning, a new birth, a regeneration which is the sovereign work of the Holy Spirit; man having absolutely nothing whatsoever to do with it. (John 3:8)

Chlorine’s green color strongly points to another facet of the Holy Spirit’s work in man. Green is the color of life. Without the chlorophyll in vegetation to convert water and carbon dioxide into sugars and starches there could be no life, as now constituted by God, on the earth. In Revelation 4:3, the rainbow around the Throne of God is emerald in color, signifying a covenant of ETERNAL LIFE to the redeemed who are around the throne. The work of the Holy Spirit to man is: A NEW CREATION WHOSE LIFE IS ETERNITY WITH GOD.

Additionally, the use of chlorine as a bleaching agent is well known. Isaiah 1:8 speaks of the cleansing power of God. (See also I Cor. 6:11).

As was the case with sodium, so with chlorine we see that three numbers emerge upon consideration:

Its atomic number is the 8th prime,

—(new beginning);

It is the 14th most abundant element

—(a perfect sacrifice);

Its atomic number is 17.

—(resurrection).

In closing, it is evident that our God is WISDOM. “O the depth of the riches both of the Wisdom and Knowledge of God! How unsearchable are His judgments, and His ways past finding out!” Romans 11:33.

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## ELECTION

“Even so, then, at this present time also, there is a remnant according to the election of grace.” Romans 11:5

ELECTION of God is a truth so distinctly and positively declared in the Scriptures, that nothing but human ignorance, legal prejudice, pride, self-love, or enmity against God and His revealed will can dispute or deny it.

The Scriptures declare, first, the election of Christ as the elect Head of His church; “set up from everlasting, from the beginning, or ever the earth was.” (Prov. 8:23) And when He should appear upon earth it is thus declared of Him: “Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth.” (Isa 62:1) God the Father delighted in Christ as the chosen Redeemer of His people, to save and glorify them.

Secondly, “Elect angels” are spoken of. (1 Tim. 5:21) By God’s election they kept their first estate, and fell not with the apostate angels. Electing and preserving grace will, therefore, be the theme of their song.

Thirdly, the seed of Abraham after the flesh were elected of God to be a peculiar nation, distinct and different in character from all the nations of the earth; “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)

Fourthly, the Scriptures clearly reveal the election of God’s redeemed church and people: “According as He HATH chosen us in Him BEFORE the foundation of the world, that we should be holy and without blame before Him in love.” (Eph.1:4) “There is a remnant according to the election of grace.” (Rom. 11:5) “The election HATH obtained it, and the rest were blinded.” (Rom. 11:7) This election of God is an act of distinguishing love and of sovereignty, irrespective of any goodness whatever in the creature. It is eternal, personal, absolute, immutable, unconditional, and IN Christ. But the glories of election consist not only in the act of God’s free grace and immutable love, but in what it elects unto. It elects unto grace and glory,— all needful grace here, and eternal glory hereafter. All spiritual blessings and eternal life are, therefore, secure to the elect by the act of election. Election not only elects their PERSONS, but elects them unto ALL grace-blessings in THIS life, and eternal glory in the life to come. The Lord, therefore, “gives grace and glory” (Psa. 84:11), because He has elected the partakers of them thereto. How impossible, then, for one of the elect to come short of that grace and glory! For we must bear in mind that election is the ACT, not the man, but of God, who cannot lie, err, nor change. Election once passed must remain immutable.

But let us notice a few things unto which the elect are elected:

1. They are elected unto divine CALLING: “Who HATH saved us, and called us with an holy CALLING, not according to our works, but according to His own purpose and grace, which WAS given us in Christ Jesus BEFORE the world began.” (2 Tim. 1:9) “All things work together for good to them that love God, to them who are THE CALLED according to His purpose.” (Rom. 8:28) From this we learn that effectual calling is the FRUIT of eternal election, and the work of God the Spirit. According to this electing purpose, at the set time, Saul of Tarsus, on the road to Damascus, is suddenly CALLED to be Paul the Apostle; and the Philippian jailor called to be a saint. And every elect sinner at God’s SET TIME is called with a holy calling out of darkness into light, and from the kingdom of Satan to the kingdom of Christ. Some are called sooner, and some later, as John and Jeremiah from the womb, and the thief on the cross an hour before his death; but NOT ONE of the elect shall fail in due

time to be called, because they are **ELECTED THERETO**.

2: They are elected unto **CONFORMITY TO THE IMAGE OF CHRIST**. “He also did predestinate to be conformed to the image of His Son,” to suffer with Him that they may be glorified with Him, for it is given to them by electing love to suffer for His sake: “For unto you it is given in the behalf of Christ, not only to believe on Him, but also to **SUFFER** for His sake.” (Phil. 1:29) To suffer the persecution of enemies and endure the blows of both real and professed friends; to suffer tribulation of mind; to suffer Satanic temptations and fiery trials of faith; to suffer the motions of sin, and the carnal mind working in the flesh; to suffer soul-barrenness and divine desertion, coldness and deadness; to suffer bodily afflictions and temporal adversity. To suffer all these in a variety of ways and in different degrees, but all sent or permitted in loving-kindness and for good, is a paradox which the world can neither understand nor believe; but electing love hath predestinated every vessel of mercy unto these things for their good and God’s glory.

3. They are elected unto an experimental enjoyment of the **BLOOD** of Jesus Christ: “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ.” (1 Pet.1:2) Thus they are elected to experience, by the sanctification of the Spirit, Christ and His atoning blood.

4. They are elected to the **ADOPTION OF SONS**: “Having predestinated us to the adoption of children by Jesus Christ.” (Eph. 1:5)

5. They are elected unto **GOOD WORKS**, and to a righteous life and conversation, not as works of merit or of justification, but as **FRUITS** of the Spirit, adorning the doctrine of God our Saviour: “We are His workmanship, created in Christ Jesus **UNTO GOOD WORKS**, which God hath **BEFORE ORDAINED** that we should walk in them.” (Eph. 2:10 — let every ungodly nominal believer and dead Calvinist take note — S.C.P) “I have chosen you and **ORDAINED** you, that ye should go and bring forth fruit, and that your fruit should remain.” (John 15:16) The saints being elected unto good works, do, notwithstanding all their failings, and the sensible feeling of their utter unworthiness in self, compared with the world lying in wickedness, live a holy and righteous life, and spend the time of their sojourning here in fear. They are, therefore called the righteous nation which keepeth the truth, and shall enter into glory at last.

6. They are elected unto **SALVATION**, through sanctification of the Spirit, and belief of the truth.” (2 Thes. 2:13) “For God hath not **APPOINTED** us unto wrath, but to obtain salvation by our Lord Jesus Christ.” (1 Thes. 5:9)

7. They are elected to ETERNAL LIFE: “As many as were ordained to eternal life believed.” (Acts 13:48).

8. Christ elected from among His disciples twelve apostles, and the evangelists to write His gospel, and all the preachers He sent forth to preach it. He also elected (such men as ) Wickliffe to commence the Reformation in England against Popery; and Luther for Germany, Calvin for Geneva, Knox for Scotland, the reformers for England, Bunyon for Bedford, Huntington for London, and Gadsby for Manchester.

Thus we see the gracious act of God’s election infallibly secures ALL grace-blessings in this life, and salvation and eternal life in the life to come. Now, if election had not secured these glorious blessings, they would all have been conditional, and might all have been lost, and the possession of them too. But God’s gracious election hath eternally secured all the blessings and the blessed.

Now, God’s election is not only believed in by the children of God, but when the Spirit blesses the soul with a little hope of interest in it, and shines upon the doctrine of it with light and unction, it is received into the heart and affections as a precious and solemn truth; and it will humble the heart, and cause praise and thanksgiving to God for revealing His electing love. But Pharisaism, universal charity, and self-love, hate it, and Hart gives the reason:

“Why so offensive in their eyes  
Doth God’s election seem?  
Because they think themselves so wise  
That they have chosen Him”.

March, 1847 - — Jabez

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## PREDESTINATION

By Frederick W. Keene, 1913

I came upon these words the other day: “None should go to the University of Predestination until they have been at the grammar school of faith and repentance.” I have known one or two persons who imagined themselves to have graduated from the University, and to have attained to all knowledge upon the subject, and yet they made no profession, and gave no token that they had been taught of God one jot or tittle of the knowledge of repentance towards God and faith toward our Lord Jesus Christ.

There are many millions of Christless predestinarians in the world today. The Mohammedans are firm believers in the predestination of all things, but they do not know our precious Savior Jesus Christ. According to Josephus, the

Pharisees were predestinarians, but with the exception of a remnant of them according to the election of grace, they were enemies of God and of Christ.

Let not anyone think that I am making light of predestination, for with all my heart I believe in God's predestination of all things. It is, my soul confesses, all of the sovereign kindness of God to be taught of Him, and He gives His own elect a teachable spirit; their hearts are opened to attend to what He speaks. "Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet; everyone shall receive of Thy words."

Before I was sixteen years of age I was brought, as I hope, by divine teaching through sore exercises of soul to believe that God's decrees embraced all things in the universe; that all that has been, is or shall be, is all declaring the one eternal thought of God; and since then, though unsearchable are His judgments, and His ways past finding out, so I believe. But I do not want that Christless predestination of Mohammedans and Pharisees. I have no comfort in that without Christ, without hope predestination of "The Rubaiyat" of Omar Khaiyan. All these predestinarians are, in my view of them, only limited predestinarians. Their vision of God's predestination is so circumscribed, because having no knowledge of Jehovah's covenant of grace in Christ ordered in all things and sure, that they have no eyes to see, nor heart to perceive the vast realms of grace and glory as declared in the gospel of Christ.

Therein the mightiest and most glorious, and, shall I say, the fairest and sweetest acts of God are wrought, in the person of the Word made flesh, in the works of redemption, and regeneration, all according to the eternal purpose which He purposed in Christ Jesus our Lord. Here all the glories of the eternal God are revealed, and here we may contemplate the heights and depths, the lengths and breadths of God's absolute predestination.

It is inconceivable that the all-wise, almighty God created and made anything purposeless, or that anything should fail to fulfill or exceed that purpose. Who can point to the things or creatures, or anything done by anything animate or inanimate that were created, that are in heaven and that are in earth, visible or invisible, whether they be thrones or dominions or principalities or powers, and say of Him whose understanding is infinite, and for whose pleasure they are and were created, that He hath no purpose therein? There is not an atom in the universe that God hath no purpose in, and it shall fulfill the purpose, and nothing else, of the all-wise, omnipotent Creator.

I am comforted and strengthened in my contemplations of the eternal counsel of Jehovah's will, so comprehensive, so limitless and so clearly testified of in the Scriptures, and though "the glories of thy mind leave all our soaring thoughts behind", though the heights and depths of the decrees and government of Him "who worketh all things after the counsel of His own will" are beyond

our finite understanding, yet let me bow at His footstool, believing that “all His ways are judgment, a God of truth, and without iniquity, just and right is He.”

We, it may be, purposed things a year ago, a month ago, yesterday, today we have other intentions; our purposes, whether new or old, we cannot bring to the desired end. “There are many devices in a man’s heart; nevertheless, the counsel of the Lord, that shall stand.” (Proverbs 19:21)

God’s purposes are all eternal, and He is without variableness or shadow of turning. “I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end.” His thoughts are not frustrated, they are not as man’s that perish, but the counsel of the Lord standeth forever, the thoughts of His heart to all generations. (Psalm 33:11) God’s unalterable decrees and His foreknowledge are in absolute agreement. Shall we acknowledge God’s understanding to be limitless? So the counsel of His will in absolute oneness with His understanding hath no bounds. “Great is our Lord, and of great power: His understanding is infinite.” (Psalm 147:5) “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)

It is painful that brethren should be opponents of Jehovah’s unlimited predestination, and that in their representations of the attributes of God they should reveal a lamentable lack of the Bible knowledge of the eternal God. The most of them admit His foreknowledge (which is seldom mentioned—Ed.) to be infinite, but imagine His determinate counsel to be circumscribed. If anything is, or transpires, how hath it being? How does it come to pass? If beyond the bounds of God’s determinate counsel, then the things done would be acts of self-determinate beings. But there are no such beings, save One, the eternal God, who inhabiteth eternity. Eternity past and to come He inhabiteth. Jehovah’s omniscience, omnipresence and omnipotence possesses eternity. “0, from everlasting to everlasting Thou art God” (Psalms 92) in all thy perfections infinite.

The language of the Bible declares our God is very sacred. “The determinate counsel and foreknowledge of God” (Acts 2:23); “The good pleasure of His (His good pleasure which He hath purposed in Himself) being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.” (Eph. 1:5, 9, 11). The counsel of His will does not vary, for our God is in “one mind, and who can turn Him? And what His soul desireth, even that He doeth. For He performeth the thing that is appointed for me, and many such things are with Him.” (Job 23:13-14.) Thus spake Job when he was in the furnace of affliction.

God’s will is SELF-DETERMINED; in this He has no peer. He saith, “I change not.” He is without variableness or shadow of turning, and the highest, most glorious revelation of this is in that of which the apostle speaks in Hebrews

**6:17-20: “Wherein. God, willing more abundantly to shew unto the heirs of promise the immutability (changeless-ness) of His counsel, confirmed it by an oath,” etc. How common are the utterances, “We must trust in providence,” or when events have been in some unforeseen way in our favor, “How providential,” or when plans are frustrated, when our prospects are wrecked, when adversities and painful affliction befall us, are they any less providential? And who is the Provider, the Governor of all providences? The Lord God omnipotent reigneth. “Job’s wife said unto him, Doest thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! Shall we receive good at the hand of God, and shall we not receive evil?”**

Perhaps we have known, or it may be simply read of some dreadful event, and the thought of it has had a dreadful effect upon us; we have been staggered at the enormity of the cruelty, the crime, the affliction, our heart has been depressed, sick, as if it were bruised. Did it happen by chance, or is there an omnipotent Jehovah who “Hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby is God neither the author of sin, nor hath pleasure therein?” (London Baptist Confession of 1689, Chapter 3, Para. 1). I firmly believe the latter, and though we cannot see why God hath ordained it so, yet He is just and true in all His ways.

**“There’s not a sparrow or a worm  
But’s found in His decrees;  
He raises monarchs to their thrones,  
And sinks them as He please.**

**If light attends the course I run,  
‘Tis He provides those rays;  
And ‘tis His hand that hides my sun  
If darkness cloud my days.”**

Are you always in acquiescence to God’s dark, distressing providences? No, I have been unreconciled, fretful; I have murmured. This has been my shame. But the Lord has in mercy subdued my heart and though His providences I could not fathom, yet I have said in my spirit, “Thy will be done.” I have loathed myself because of my hard thoughts of God, and have prayed for forgiveness, and have felt through Jesus’ precious blood that sweet pardon was mine. But some have not submitted to God, but have raged and cursed God, and have died in their sins? Dreadfully so! The thought of this has humbled me



before the Lord. Amazing grace, so sovereign, free, bestowed upon a worm like me!

**“Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.” — Isaiah 10:1. This can NEVER be said of Jehovah’s eternal decrees. Read the entire chapter of Isaiah 10 and know that in all the wickedness in men in seeking to carry out their wicked decrees it was all to the fulfillment of God’s decree, and “the consumption DECREED [according to the most wise and holy counsel of His will] shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even DETERMINED, in the midst of the land.” (Isa. 10:22-23.)**

The Assyrians in their pillage and slaughter of the people, in the havoc and desolation that they spread over the lands, had no thought therein to fulfill the purpose of God. **“Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.”** 0, he was proud, he esteemed himself wise and prudent, glorying in his robberies and in his supposed strength, a valiant man. Yet he was but God’s **“axe”** and **“saw”** and **“rod”** and **“staff”** to EXECUTE HIS counsel, and his damnation slumbered not, for thus saith the Lord, **“Wherefore it shall come to pass, that, when the Lord hath performed HIS WHOLE WORK upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”**

Behold in this chapter the partial execution of man’s unrighteous decrees, and therein the complete fulfillment of God’s holy decrees. Behold judgment and mercy, the goodness and severity of God, and believe that not only in the providences, such as are portrayed in this chapter, but also

**“In heaven, and earth, and air, and seas  
He executes His firm decrees;  
And by His saints it stands confessed  
That what He does is ever best.”**

He is God in heaven above and in the earth beneath. 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 4:11. **“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for He is strong in power: not one faileth.”** (Isa. 40:26.) **“Fear ye not me? Saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual DECREE, that it CANNOT pass it; and though the waves thereof toss themselves, yet can they not prevail; though they**

roar, yet can they not pass over it.” (Jeremiah 5:22). “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” (Isaiah 40:15-17.) He “giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath DETERMINED THE TIMES BEFORE APPOINTED, and the bounds of their habitation.” (Acts 17:25-26). “Are not two sparrows sold for a farthing? and one of them shall NOT fall on the ground without your Father. But the very hairs of your head are ALL numbered. Fear not therefore: ye are of more value than many sparrows.” (Matt. 10:29-31).

God saith to the church in Smyrna, “Ye SHALL have tribulation TEN days.” If He has appointed the number of ten they cannot be diminished, and we never shall have eleven. “There is a time to be born and a time to die.” “Man’s days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.” (Job 14:5). Not a step, not a breath beyond the bounds that God has decreed! We may obtain glimpses of our God in creation and providence. O how limited is our vision, and how imperfect our understanding. He hath His way in the sea, His path in great waters, His footsteps are not known. Read the twentieth chapter of Job and this is the conclusion “Lo, these are parts of His ways; but how little a portion is heard of Him; but the thunder of His power who can understand?” And if in our understanding of His wisdom and omnipotence declared in creation and providence we are so finite, what shall we say of those larger and more glorious realms of the everlasting kingdom of our Lord and Savior Jesus Christ? “Except a man be born again he cannot see”, he “cannot enter the kingdom of God.” (John 3:3-5). And it is altogether essential to the children of our God that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.” (Eph. 1:17-18.) Now we see through a glass darkly, but then face to face: now I know in part; but then shall I know, even as also I am known.” (I Cor. 13:12-13).

The most notable instance on record declaring the foreknowledge and predestnation of God, and wherein man’s wickedness and God’s love-deeds were enacted; where darkness and light, man’s shame and God’s glory are exhibited, is in Acts 2:23-24: “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was NOT

**POSSIBLE that He should be holden of it.”**

**The second instance is the life of Joseph. These two records have been the most frequently quoted by brethren in declaring their belief in God’s predestination of all things, and rightly so, too. Many other accounts are narrated in the Scriptures in which God’s predestination is clearly seen. As in the matter of Shimei cursing David (II Sam.16:5-13), and David numbering the people. II Samuel 24)**

**Look at the case of Peter’s denial of Christ. “Thou shalt deny me thrice.” Is it only Peter’s wickedness foretold? Is that the only thing to be? No, indeed! Peter was weak, cowardly, sinful enough to have denied Christ many more times that night; but he could ONLY deny Jesus THREE times. God’s holy power restrained him. That look of injured love from Jesus’ eyes put a stop to his denials, cursing and swearing, and Peter went out and wept bitterly. What else was foretold by Jesus to Peter? Many things. Before the cock crow TWICE, thou shalt deny me THRICE. (Mark 14:30.) This denotes the TIME when the third denial would be consummated. Immediately, while yet he spake, the cock crew. This was told, “Satan hath desired to have thee that he may sift thee as wheat.” This is a scene of invisible wickedness of the adversary, the devil. “But I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren.” This is beautiful! Scenes of love, compassion, grace, covenant faithfulness, a broken heart, of divine healing, holy fortitude and willing service. It says, I love thee, Peter, I have prayed for thee, thy faith in me shall not fail, I will not give thee up, thou shalt not be plucked out of my hand, I am thy Friend and Intercessor before the Majesty in the heavens. “When thou are convened.” Notwithstanding your sinful, shameful denials of me thou shalt be convened, I will heal thy backslidings, I will love thee freely. Jesus knows how He will accomplish Peter’s conversion. O that look from Jesus’ eyes! “When thou are converted, strengthen thy brethren.” Peter did, declaring, “We are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” (I Pet.1:5.) “Thy brethren.” The household of God. I will not cast thee out of the family, I will not disown thee. During all the time of thy shameful sinning against me mine eyes and my heart shall be ever toward thee. (I Kings 9:3). I shall earnestly remember thee, I will surely have mercy upon thee (Jer. 31:20) O God, O Jesus, who is like unto thee? It was ALL in God’s foreknowledge and predestination. . . the whole chain.**

**It is not the Scriptural way of declaring God’s predestination to hold up an item, and contend that it was predestinated and forget all other things in the account. This is an error of the opponents of God’s predestination who hold up some awful sinful act, and exclaim, “Was that predestinated?”, If so, etc. Trace the streams of love and mercy up to their fountain, God, and in His sacred**

bosom see eternal thoughts of love to His people whom He hath chosen in Christ Jesus, that they should be holy and without blame before Him in love. (Eph. 1:4-5) He hath blessed them with all spiritual blessings in heavenly places IN Christ. He hath predestinated them unto the adoption of children by Jesus Christ unto Himself. He hath predestinated them unto an inheritance incorruptible, and undefiled, and that fadeth not away. He hath ordained them unto eternal life, He chose them unto salvation, to redemption by the blood of the Lamb of God, who verily was foreordained before the foundation of the world. He hath chosen them to be holy and without blame before Him in love, He hath predestinated them to be conformed to the image of His dear Son, He hath called them unto His eternal glory by Christ Jesus. “Moreover, 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 then say to these things?” (Romans 8:28-31). Read on to the end of the chapter, and all that can be said is said. Truly all this is that wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory.

In the everlasting covenant God speaks, “I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.” (Jer. 31:33) “They shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.” (Zech 13:9). And when the end cometh, the redemption of the purchased possession is accomplished by the resurrection of those that are Christ’s at His coming. “Behold, I show you a mystery, (saith the apostle Paul) we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written ‘Death is swallowed up in victory’. This shall be the crowning act to our adoption, “to wit, the redemption of our body”; the creature shall then in spirit and soul and body be delivered from the bondage of corruption into the glorious liberty of the children of God, then we shall be conformed to the image of God’s dear Son, we shall bear the image of the Heavenly. We shall be like Him, for we shall see Him as He is, and we shall ever be with the Lord in eternal glory. And we shall then indeed know that it all from eternity was the determinate counsel of God our heavenly Father; the eternal purpose which He purposed in Christ Jesus our Lord.

—SIGNS OF THE TIMES, 1913

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## PERSEVERANCE AND PRESERVATION OF THE SAINTS

Among the peoples called “Baptists” many issues conflict in a manner to produce great diversity. Obviously, there is an unbridgeable gap between the doctrinal views of the Predestinarians and the theory of absolute freewillism held by most modern Baptists. Since the entirety of this magazine is predestinarian in contrast to that general theory, there is no need for a specific article refuting the whole scheme of freewillism.

Predestinarian Baptists hold to both the perseverance and preservation of the saints of God. This is the historic and Biblical position of the Christian faith, and the doctrinal foundation of the old Baptist Church. Concisely stated, We believe that all the elect of God are “preserved in Christ Jesus, and called Saints” (Jude 1). This preservation is IN Christ, in His Person and Representation from all eternity so the apostle could declare: “Who hath saved us, and called us with a holy calling” — putting the “saving” prior to the “calling” — and this “according to His purpose and grace, which was given us in Christ Jesus BEFORE the world began.” (II Timothy 1:9)

Not only are they PRESERVED in the Covenant of Grace in Christ before the foundation of the world, but they are also “KEPT by the power of God through faith unto salvation ready to be revealed in the last day” (I Pet. 1:5) and as such the elect are “ordained unto eternal life” (Acts 13:48); are “ordained to good works”, (Eph. 2:10) and God Himself “works mightily in them that believe” (Eph. 1:19). To assure this sanctification, God “works in them both to will and to do of His own good pleasure” (Phil. 2:13) and it is His good pleasure to sanctify them (1 Thess. 4:3) and “present them holy” to His heavenly Father.

Thus, in accord with the London Baptist Confession, or faith today echoes the same as those early Baptists who express the same experience of this internal instruction and holiness by their sovereign God.

Herein lies the difference upon this subject between Predestinarian Baptists and other kinds of Baptists. In general, most Missionary Baptists hold with us the doctrine of the Eternal Security of the believer. As often stated by others, they believe, as we, that “once in grace, always in grace” or “once saved, always saved”. But there is a difference between the two positions held by each of us. Our faith is founded upon the Sovereignty of God, the quickening of the Holy Spirit, the effectual active obedience of Christ, and His finished atonement for our sins as the solid foundation for the doctrine of eternal security. On the other hand, others often base the eternal security of members upon mere nominal decisionism, and then such actively oppose the golden foundation of all the precious doctrines of grace which rationally support the hope of eternal salvation. To put it briefly, they deny the preservation of the saints, in prefer-

ence for the perseverance of the believer. That is, they deny that God Himself **KEEPS** the saints, or works **WITHIN** them of His own good pleasure. As they express it, the saints keep themselves, or indeed, may never walk in good works at all and yet be saved. In a word, they do not need be concerned with persevering in the faith. The decision alone is all-sufficient for their eternal security.

To predestinarian believers, this view is indeed a dangerous and complacent doctrine. In effect, a person may join a church for whatever carnal, familial, or prestigious motive, and once he has made this “decision for Christ” can never be lost regardless of all his rebellion, faithlessness, and sinfulness notwithstanding. “Once saved, always saved” in this connotation of decisionism would appear to lead to a life of careless indifference and result in dangerous delusion. Evidence seems to support this assumption, for while Baptists outnumber any other single denomination in America, in general, their lives give no God-honoring evidence of a transformation of life and morality greater than that of the “scribes and Pharisees” The large number of Baptists in America has not significantly altered the foundations of the American culture toward godliness and morality. Sadly, it appears the world has merely joined the Baptists as readily as the Baptists have joined the world. Preservation in the **ABSENCE** of God’s persevering and effectual grace is indeed a dangerous half-truth.

One could expect that if a part of Baptists held to preservation and denied perseverance, then some Baptists must take the other dilemma and hold to perseverance and deny preservation! And, indeed, it is correct.

When Robert Randall was excluded from Welsh Tract Church for Arminianism (freewillism), he migrated to New Hampshire. There he laid the foundation of that body of Baptists known as Freewill Baptists. He greatly influenced the Baptists of New Hampshire to such an extent they were forced to revise the London Baptist Confession (Philadelphia Baptist Confession) which produced the hybrid confession known as the New Hampshire Baptist Confession. This revised confession coincided with the rise of the Modern Missionary Movement among Baptist innovators. This in part, explains the reason many Freewill Baptists (as in Georgia), along with most Missionary Baptist groups, subscribe to the New Hampshire Confession of 1833.

The Freewill Baptists and many Northern Baptists, along with the new Charismatic Baptists, insist upon the “perseverance” of the saints. “He that endureth unto the end shall be saved” is theft motto. One must “accept” Christ, believe, repent, and hold on for dear life unto the end. Sounds O.K. to most — but this “accepting Christ”, believing, repenting, and holding on, is left to the volition of the man’s natural will and ability. All that God has to do, according

to this view, is to honor the continued obedience of the decider at the end of a faithful, falterless life. Thus, they insist that the saints can “fall from grace” and eventually perish. Whether he stands or falls is left sovereignly to the freewill of man.

To be consistent with the Scriptures and experience of grace, balance must be maintained in Biblical doctrine. God does NOT begin a good work, and then wait to see how it will turn out in the end. He is not a mere spectator to the events of His creation. Neither does He allow man to begin the good work, and then rush in at the end and claim credit for it. Rather, “He that hath BEGUN a good work in you WILL PERFORM it” so that it redounds faithfully to His honor and glory, excluding boastfulness. (Phil. 1:6)

The greatest display of the sovereign power of God is that gracious work whereby HE radically changes the heart, mind, and affections of corrupt man. This He does by quickening them to spiritual life while they are DEAD in trespasses and sins” (Eph.2:1) by the sovereign and independent operation of the Holy Spirit “who quickeneth whom He will”. Thus, it is God Himself who BEGINS the work of grace in a poor sinner’s life. The greatest display of man’s submission to the Lord as His Sovereign God is a life, of obedience to that sovereign. God surely will not allow His own glorious work to be subverted by the acts of the creature. Rather, He will display His “workmanship” in directing the life and work of His saints to fulfill His ordination to good works. (Eph. 2:10). But it WILL BE GOD who does this in that man — NOT the man “lest he have whereof to boast”.

There is found in the doctrine of God’s sovereign grace an apparent (but not real) paradox. To any true believer, God is and must be absolutely sovereign. His will must invariably be fulfilled or else He either lacks the POWER or else the WISDOM to bring to pass His own good pleasure. Evangelical faith CANNOT lay hold upon those two attributes as being faulty characteristics in the God who is the object of such faith. Yet, it is a fact of nature and observation that Man, too, has a will. Man’s will by nature is in opposition to God’s will. Indeed, the “carnal mind is enmity against God, it is NOT subject to the law of God, neither indeed can be; so then they that are in the flesh CANNOT please God” (Romans 7:8). It stands to reason that if God and man wills mutually exclusive things (which they must), then one or the other must fail to accomplish his will. To a true believer then, man’s corrupt will must always yield to the secret and/or determinate counsel of God’s will, “for who hast resisted His will?”. Otherwise, man is the sovereign and God is the beggar! God’s will must over-ride, or over-power, the will of man in all conflicting desires. How does God do this? The everlasting covenant with Christ promised “Thy people SHALL BE WILLING in the day of THY power” (Psa. 110:3).

It is in the balanced doctrine of the perseverance and preservation of the saints that this harmony is gloriously displayed to the glory and honor of our sovereign God. In preservation, the Wisdom and purpose of God to glorify the riches of His grace in the election of grace shines in excellency. In perseverance, God's POWER over sin and loving protection of His precious people in keeping them as living demonstrators or witnesses of grace before this ungodly and corrupt world is magnified. The "vessells of mercy afore prepared unto glory" (Romans 9:23) are "lights that cannot be put under a bushel" and as "cities that cannot be hid". The entire work of God in their behalf, and within them personally, is "to the praise of the glory of His grace." (Eph.1:6) Thus, it behooves all saints to walk as saints; and if they do not, where then is any evidence that their works "are wrought in God"? (John 3:21)

This is one reason Predestinarian Old School Baptists vigorously deny any false accusation that they believe that "God is the author of sin". It is not true to our experience, for we believe and experience the truth of both preservation and perseverance of the saints. It is God who has begun the good work in them; and it is GOD who continues to work IN them both to will and to do of His own good pleasure" which is "even their sanctification".

Occasionally we run up with those who boast and brag of their ungodliness, saying they are "Can't-Help-It-Baptists". Meaning, we assume, that they cannot help sinning; that some way God makes them do it against their will. We too, in a rather sharp different way, are Can'tHelp-It-Baptists — we can't help doing good works ordained of God.— S.C.P.

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**REDEMPTION**  
Mr. Gadsby, May, 1847

I have felt the power of those blessed truths in my soul of which you have written from time to time in the Gospel Standard, particularly the short scrap last month on "Election". O! that blessed truth has been and still is dearer to me than life; and the way and manner of its revelation and application to my soul in deep bondage and distress, has been marvellous indeed.

"Though God's election is a truth  
Small comfort there I see,  
Till I am told by God's own mouth,  
That He has chosen me.

I trust I can say that He has chosen me; for when I was under the law crying to the dear Lord for mercy, He spoke these words to my soul: "I have redeemed thee; thou art mine."



This precious election is made known in redemption, so that we have electing love and redeeming blood. Peter calls the Lord's family, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (I Pet.1:2) Hence, then, it is certain that election is known only by the Spirit, where there is no condemnation. (Rom. 8:1) Then follows the ratification of this solemn matter in the blood of sprinkling, which the Holy Ghost so blessedly reveals through the Apostle Paul in Hebrews 9; "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people saying, This is the blood of the testament which God hath enjoined unto you." (Heb .9:19,20)

Redemption appears to follow close after election, and therefore must lie foursquare with that precious stone.

The ransom and the testification of it are to the elect only, and that always in "due time". (I Tim. 2:6) So that there is no such thing as being too late in these eternal matters.

Now, as to the Redeemer, He is altogether fitted for the great work, as He must needs be, for His people had sold themselves for nought, (Isa. 52:3; Rom. 7:14) and could not by any means redeem their souls or give to God a ransom (Psa. 49:7). No, nor all the angels in heaven; none but God could redeem to God; therefore God's eternal Son undertook to accomplish this great work. (Isa. 63:1-6). He came out of the bosom of the Father, who sent Him into the world. (John 1:18) He is the image of the invisible God. (Col. 1:15) and the brightness of His glory, upholding all things by the word of His power; who purged our sin before He sat down at the right hand of the Father. (Heb.1:3). He is the "Child born" unto us, and the "Son given", for this very purpose, (Isa. 9:6) whose name is to be called Immanuel, "God with us" (Matt. 1:23). Hence we behold Him in our nature, born of a woman, made under the law to redeem us therefrom; and yet at the same time He is the "mighty God", the "everlasting Father", and the "Prince of peace". He is the most high God, and yet was made lower than the angels! (Heb. 2:9) He, the mighty, the strong, (Prov. 23:11) and yet He was crucified through weakness! (2 Cor. 13:4) He is indeed the near Kinsman, in whom is the right to redeem, (Ruth 3:13)—so near that He is the Head of the body, (Eph. 5:23), the Husband of the church, (Isa. 54:5) and the Brother born for adversity, (Prov. 17:17) And bless His dear name, He is not ashamed to call His people brethren, (Heb. 2:11) for we are members of His body, of His flesh and of His bones. (Eph. 5:30). And this near Kinsman has redeemed us.

1. He has redeemed us *out of the hands of justice*, by laying down His life for us. "God commendeth His love toward us, in that, while we were

yet sinners, Christ died for us.” (Rom. 5:8). That is, for His sheep, (John 10:11) whom He redeemed from under the law and the curse, by being made a curse for them. (Gal. 3:13; 4:5).

2. He redeemed us also *from the house of bondage*, that awful place in which we were by nature, symbolized by Israel’s being in bondage in Egypt, whence the Lord redeemed them, (Exo. 13:3) and called them to remember that redemption. (Deut. 24:18).

3. He redeemed us *from the grave and the prison-house*. “God will redeem my soul from the power of the grave.” (Psa 49:15.) “As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” (Zech. 9:11).

4. He redeemed us *from the power of darkness*. “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.” (Col. 1:13).

5. We are redeemed *from the hand of the terrible*. “And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.” (Jer. 15:21.) “I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction!” (Hosea 13:14).

6. We are also redeemed *from all iniquity*. “He shall redeem Israel from all his iniquities.” (Psa 133:8). “Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” (Titus 2:14)

7. And lastly, we are redeemed *from all evil*, as was our father Jacob of old. “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God;” “Waiting for the adoption, to wit, the redemption of our bodies.” (Rom. 8:21-23).

Observe also the *price* of our redemption, and how that endears the Person of the Redeemer when it is made known by the power of the Holy Spirit. It was in His love and in His pity He redeemed us, (Isa. 63:9) and that “not with corruptible things,” as silver and gold, “but with the precious blood of Christ,” (I Peter 1:18-19,) “in whom we have redemption through His blood, the forgiveness of sins.” (Eph. 1:7). And so the four and twenty elders sang a new song, saying, “Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.” (Rev. 5:9.)

Once more, as to the *extent* of this atonement. It reaches to the “ends of the earth” (Isa 65:22) to “every kindred, and tongue, and people, and nation.” (Rev. 5:9). It reached Jonah in the belly of hell (Jonah 2:2), Mary Magdalene in all her filth, David in his twofold iniquity, Paul in his bloody persecutions of the saints, and the thief on the cross in the last hour of his life. In a word, it extends to all

the elect, all the adopted, all the sheep, all the effectually called; and so wonderful is its efficacy that it washes them, purges them, pardons them, brings them nigh; makes peace; covers, blots out, and forever puts away all the sin, filth, transgression, and impurity of all the predestinated family of the Prince of Peace.

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**THE SPARK OF DIVINE LIFE UNQUENCHED**  
From the Gospel Standard, 1841

**Note:** Many of our readers, as ourselves, have sojourned many years in Arminian or freewill captivity. To us, we feel that freewillism has “wounded us” with misapplied concepts which deny the internal operation of the Holy Spirit. Having been reared on a steady diet of “know-so salvation”, the interrelationship of the three cardinal gifts of “faith, hope, and charity” were for years unknown to us. The conversion from freewillism to free grace by the Holy Spirit has greatly endeared many doctrinal subjects once so badly neglected or misunderstood; such as: sanctification, grace-wrought good works, living faith, active hope, and brotherly love, providence, and specifically the daily internal operations of the Holy Spirit.

We offer this good article from the 1840’s by an English Strict Baptist for its beautiful emphasis upon this often neglected subject. We trust the Spirit will bless it to such who have shared in the common salvation of the quickened children of grace. — Editors.

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I still keep groping for the great wall of salvation, not that I have not at all found it, but I find that there are heights and depths, and lengths, and breadths that never can be fully fathomed. My mind is agitated by the constant searching. The dear Lord continually keeps plunging me beneath the waters of tribulation; and although I never come up empty-handed, yet I often wonder where the scene will end. I am now all in a tremor, and it is with difficulty I can hold my pen; but God’s providences are like Himself, not to be comprehended. I find that I am not alone; many Scripture witnesses, many saints both ancient and modern, like Job and Jeremiah, have cursed the days of their birth; and were it not for the power and presence of the Almighty, I am confident I should sink into black despair, or break out into open rebellion; but being held fast by His mighty hand, I continue to this day. As to what some talk about creature excellency and fleshly holiness, I am confident that the flesh, yea the whole man, all that belongs to human nature, both soul and body, has become so entirely corrupt, that all it ever did

since the fall, or all it ever will do, or all it ever can do, is to maintain continual enmity against the free and sovereign grace of God. I feel that my deep afflictions work enmity and rebellion, impatience, ingratitude, yea, even blasphemy; and these things are all the produce that afflictions bring from nature. "Most certainly you are given up of God," some one would say; sometimes I say so too. "You are not in a capacity to perform good works, you have sinned against the Holy Ghost" says Satan; sometimes I say so too; yea, at times I entreat the Lord to damn me, to close the scene, and let me know the worst of it. Now, I would have you know that these conclusions are not merely speculative. I have striven with all my powers with the human arm of free will, in all its diversity of colors; I have labored to pay the demands of Moses until I thought I should lift up my eyes in hell. I have labored to conform my conduct to gospel precepts until I became, in my feelings, an infidel; and this not merely when dead in sin, but since I knew what divine life was.

Again, from the purest motives of love to Christ, I have striven to maintain a holy walk and conversation in the world, but I find the truth of the Saviour's words exemplified throughout the whole, that "the flesh profiteth nothing" No, as I said before, it is an enemy; and without the immediate power and presence of the Lord of life and glory working IN me that which is well pleasing in His sight, there is no solid foundation to the new man, which is of God, having come down from heaven at the moment of regeneration, and which can only be fed and nourished by heavenly food, even that bread whereof if a man eat he shall live forever. This is the fruit of my deep, my manifold afflictions; the wrath, the anguish of which divides between the flesh and the spirit.

If these things are not true, and if there is no continual resurrection of the dead, then let us eat and drink, yea let us revel and drink, and drive dull care away, rather than be duped by the parsons and the parson's text book, the Bible, for tomorrow we shall die, and be like the beasts that perish. But, saith Christ, "I am the resurrection and the life. Whosoever liveth and believeth in me, though he were dead, yet shall he live." This life will at times rise superior to every mountain that stands in the way, and pluck up every sycamore tree that stands in the path; yea, though men and devils combine, though the angel of the Lord stand in the way, though the providence of God frown continually, as it does upon me, yea though the soul has to strive at times (to appearance) even against God Himself, yet will this life rise through all, and discover behind the darkest clouds a smile, and in the harshest look, love. Thus faith is omnipotent, has to do with impossibilities, and counts the things of earth too low for it to traffic in.

This is my religion, and I have no more will or power in any other than Satan has. At times this is most blessedly revealed from heaven to my soul by

Him who said, “Lo, I am with you always, even to the end of the world.” The absence of these things makes me thirst, long, pant, and wish for His free gift to supply my wants; for I feel that, if left to myself, I should after all be as unconcerned as if I had never known them.

Well, then, with such divine teaching as this, I read old authors, and some of the Scripture commentators. But I generally find that the work of men has been in all ages to obscure the glory of the Redeemer’s kingdom, and that even good men have contributed not a little towards this.

May the dear Lord encourage every faithful soldier of the cross to unfurl and display the full banner of truth in all its blessed bearings, combining the whole body of elect to the Head and to each other in that one glorious Head. No doubt the letter-men have their work in circulating the Scriptures; but what one sows another reaps. What shall we say to these things? May we contend earnestly for the living faith. — G.M.

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## THE ONLY BALM FOR SINNERS

By Frederick W. Keenes

It is good to trace the dealings of God with His people as portrayed in the Holy Scriptures, and it is also profitable to contemplate those things which we ourselves have been taught while in our pilgrimage to the better country; for it is only as we are taught of the Lord that the things written in the Word concerning His elect, His saints, becomes intelligible and of comfort to our souls.

Now, while there ever remains grounds for our abasement, and contrition of heart before our God, yet it is in our low estate that our beloved Christ becomes more and more endeared, and He is extolled in our hearts as the chiefest among ten thousand and altogether lovely. So needful is He, so precious I find it is a frequent grief to my spirit that I remain a sinful being. Often I am “weary of earth, myself, and sin”, and the only balm of my wounded spirit is Jesus’s atoning blood. The blood of the Lamb cleanseth us from all sin.

The apostle said, “Ye are come unto Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel” (Heb. 12:14) Ah! I am not always so sensible of my sinnership; there are times when this tenderness of heart is not felt. I am as if my heart were asleep, as if I had no heart; as if it had died within me. I am so dull, insensible of the depravities of my nature; I am hard-conscience dull. Then how heartless are all exercises of worship, how cold, formal, heartless are all my prayers, and the more the utterance of the lips the more manifest is my lifeless estate. All acts of supposed worship appear as a sham — mere machine work — mere bodily

exercise.

I am in confusion, for all appears a mere pretense. I am then a wretched man, a form of godliness does not suffice. What does all external observances, all lip worship amount to if faith and love, sighs and cries and ardent longings, holy delight and peace and gratitude are absent? What a wretched state to be in! Ah, I sometimes see the state I am in and find myself unmoved — hardened, as one destitute of heart toward the Lord. Truly, I am a base, worthless, lifeless thing without the ministering of the Holy Spirit. But a crumb of mercy, a sip of the water of life, one kind glance from the Saviour, one word from His mouth most sweet, and how changed is my estate. I sigh, I moan, I confess before Him my dismal, sinful case; “He smiles and my comforts abound,” and my heart, melted with gratitude, is favored for a few moments to hold communion with our fairest, sweetest, dearest, Friend — Jesus, the Friend of sinners.

To many, the advent of Christ Jesus into the world, His life, miracles, sufferings, death, resurrection and ascension into heaven, are no more in their view than acts and scenes of moving pictures. The hearts of such professors are as dead to Jesus Christ as to a character in a moving picture. He has no gracious effect upon their hearts and lives; they walk according to the course of this world, and they love the world and the things of the world, and their hearts are far off from God. But, oh, poor sinner, of a humble and contrite heart before the Lord, a mere historic Christ, a sort of moving picture Saviour cannot suffice us. Sin-burdened sinners, contrite hearts, need and must have experimental knowledge of the Lamb of God. We seek Him in our wounds and griefs, broken and contrite heart, with sighs and cries for the pardon of our sins. And the Spirit of truth moves us with faith and love to cleave to His sacrifice and justifying righteousness. His blessing is our blessedness, for we have redemption through His blood, even the forgiveness of our sins. We are justified by His grace and saved from wrath through Him; we are made nigh unto God by the blood of His cross, and have peace with God and have hope of eternal life and glory in our beloved Redeemer.

Oh, how refreshed, encouraged is a poor sinner when the Comforter, the Holy Ghost reveals with power the things of Christ in our hearts. We then contemplate the deeds, the sufferings, the atonement, Christ’s triumph over sin and death and hell, Satan and the grave; and we are saying, we are making melody in our hearts to the Lord and singing, “Who shall lay anything 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.” Surely He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. How many times have I been able to say, to verily feel, “Thy

visitation hath preserved my spirit.”(Job 10:11). Trials, afflictions, sin and temptations, and the powers of darkness, I have often encountered, but in all these things is the life of my spirit.(Isa. 38:16) We endure through it all; we are upheld by Jehovah’s sovereign mercy, our faith and hope yet live, for God’s grace nourishes us. The inward man is renewed day by day. In all these things we are more than conquerors through Him that loved us.

Yes, there is, in due season, a coming up again out of the wilderness, leaning on our beloved (Solomon’s Song 8:5). Many a desert land we have wandered into, and we could not find the way out. My soul has been wearied with cares and vexations, and I could see only perpetual desolations. It is written, “I did know thee in the wilderness, in the land of great drought.” (Hosea 13:5) Who would know a vile transgressor, a famished, sick and wounded wretch, a worthless, filthy, stinking, fretful rebel? This description is none too black for me. David, when he was in the cave, said, “I looked on my right hand, and behold, but there was no man that would know me; refuge failed me; no man cared for my soul.” (Psa. 142:4). “I did know thee in the wilderness.” Yes, the Lord, our covenant-loving God, seeks us, finds us, binds up our wounds, speaks comfortably to us, speaks forgiveness, speaks of His love, His mercy, of His faithfulness. Then we are smitten; we chide and loathe ourselves, we are broken and contrite in heart; we are meek over our past sinfulness, ingratitude, unbelief. We, in our heart, confess it all unto the Lord. Oh! it is wonderful, we find He will abundantly pardon, and we trust in Him, believing in His grace; we lean upon our God, we embrace His promises. And leaning upon our dear Saviour, we come up out of our straits, upheld by His gracious, omnipotent hand. Let me tell you dear fellow pilgrim, that in those sacred moments when Jesus restoreth my soul, quiets my fears, shames away my mournings, and tells my heart that He is mine, my Saviour, my unfailing Friend, then my heart is saying, I love Him, I rejoice in Him. My heart sings His praises, and I am saying half aloud, “How lovely Jesus is, Oh how dear is my Saviour!” He satiates the weary and replenishes every sorrowful soul. Oh, does not such pitying love to sinners, so vile, so unworthy, pass all telling? I sing:

“Up to His throne I soon shall go,  
More of His loveliness to know,  
Where ransomed millions shall declare  
He’s altogether lovely there.”

Some seek and have their portion in this life; in the world. Mine is not in the earth, and I do not want to seek an inheritance in this tinselled world; but I would be more and more drawn to seek those things which are above, where Christ sitteth on the right hand of God. These are all my happiness, everlasting

joy, my all.

Now it is but the earnest of the inheritance that I am casting, just now and then a crumb, a sip by the way; but when, as I hope, God shall receive me to glory, “then face to face,” redeemed from corruption, conformed to the image of the glorified Saviour I shall be satisfied.

“Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.” (Ephesians 6:24).

—Selected from *Old Faith Contender*, Jan., 1954

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## NOMASS By Stan Phillips

The kingdom of Mystery Babylon stirs awake, the time of merriment is at hand! The votaries are being put into place to handle the prayers of the faithful; the holy trees are cut, fastened into place, and decked in splendor. The pagan Gaulic mistletoe is being packaged, and ten thousands of voices are being tuned to praise the mysteries of the sacraments of the priests.

Around the world, the drinks are being stored for the occasion, and the merchants of the “city that sits on seven hills” are displaying and hawking their holy Wares; while the poor of the earth are attempting to squeeze sufficient funds to join the holy throngs, and the less restrained are planning their mugging activities, purse-snatching, and bank or store robberies — all in the name of “another Jesus” The time of Tammuz is here once again.

Shall we be able to answer it all, or even expose a minor part of the mystery of iniquity? No, it is too deep and too widely accepted in the Western culture. But we shall not remain totally silent and refuse to even cry against it.

The “hail, Mary’s” are ringing the gilded domes of temples, and the “Holy Virgin” is assaulted with petitions as the mediatrix between her son and the people, and the mass is being blessed. Where shall we begin? What shall we say? And “who hath believed our report?”

We shall begin, briefly at the very foundation of the mysteries: The Holy Virgin, the Mother of God, the Mediatress between God and Man, the Immaculate and sinless one who can best plead the cause before her son. Here is beginning of the fallacies!

What shall we say of the REAL mother of our Lord Jesus Christ? She was indeed “highly favored among women” for she conceived by the Holy Ghost the promised Seed, which is Christ Jesus. “Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women” (Luke 1:28). To us, she is still so respected, but in her proper role.



**But she too, needed a Saviour, for she proclaimed “My spirit hath rejoiced in God MY SAVIOUR.” (Luke 1:47)**

**She too, as all the elect of God, stood in need of a “sin-bearer” for we find her making such offering as required of the law of God when she went to the temple to “offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.” (Luke 2:22-24).**

**She needed to be provided for in her earthly state, so unlike her Blessed Son, for we hear Him saying on the cross: “Behold thy mother,” to John; and to Mary, “Woman, behold thy son.” (John 19: 26,27).**

**She needed a home, and it is written “from that hour that disciple took her unto his own home.” (John 19:27).**

**Surely, one must not address prayers to another who also stood in need of such. Yet it was so of Mary, for we find in the upper room where the disciples were praying, this record: “These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus.” (Acts 1:14).**

**So too, she needed the gift of the Holy Ghost, for when while they waited for the promise, it is recorded: “They were all (the same ones as above) in one place — and “they were all filled with the Holy Ghost.” (Acts 2:1,4).**

**It has well been pointed out that she left one unusual comment to the people at the marriage of Cana: “Whatsoever He saith unto you, do it.” (John 2:5).**

**Dear believers in Christ, “flee from idolatry”. “For the customs of the people are VAIN: for one cutteth a tree out of the forest, the work of the HANDS of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but they speak not: they must needs be borne, because they cannot go.” Jeremiah 10:3-5.**