

# THE PREDESTINARIAN

## VOLUME II : NUMBERS 1-6

“... to set forth In order a declaration of thus 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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## **UNIQUENESS OF PREDESTINARIAN BAPTISTS**

Without apology or embarrassment Predestinarian Baptists believe they are true New Testament followers. Where a teaching is found in the New Testament to be practiced, they simply do it; and if it is not to be found in the pattern set forth by Christ and the apostles, it is rejected without protestation. To them, the Scriptures are the Word of God and the only rule of faith and practice, and thus they practice. None appear ashamed of being name-called for their historic and evangelical faith in the Word of God.

They practice, as did their forefathers, the simplicity of the apostolic pattern; and doing so makes them appear to be strange, unique in this perverted generation. With the modifications of the Baptist churches beginning in the late 1790's they began to withdraw from every brother and church that walked contrary to the revealed Word of God. The first separation began in the Philadelphia Baptist Association with the first initiation of the Modern Missionary Movement, or "benevolence movement" as it was then called. To them, God did not warrant organizations of men to direct His Spirit or servants into His field to labor. Rather, they were persuaded the New Testament method of evangelism, so well proved, could not be improved upon by man's carnal and sentimentalistic inventions.

For this, nineteenth century "social reformers" branded them "anti-missionary." But these faithful were not hindered in their going everywhere preaching the Gospel of

free grace, administering the ordinances, and planting new churches as did the early church. The elders, because of their love of the truth of free grace, the cause of God, and quickened sinners; felt bound to spend much of their time preaching in places destitute of the Gospel of free and sovereign grace.

Their love for the Redeemer's cause was their only motive and chief delight. Every effort was taken to stay clear of the charge of being greedy for filthy lucre: to a man they rejected a money-based religion. They remain so to this day, traveling thousands of miles to preach the Gospel to one or to as many as God in His Providence shall call. Thus they are unique, being perhaps the only religion on earth which prohibit the sale of the gift of God and making merchandise of the glorious work of redeeming love.

When the ungodly implications of the Modern Missions, or benevolent system's social reform "gospel" were dearly seen, total separation from such was necessary. The organizing of Mite Societies to fleece poor widows and orphans; uniting the captains of industry with religion in "winning the world for Christ"; establishing Mission Boards to direct the affairs of Christ's Kingdom (as they supposed); hiring professional ministers as "missionaries" and infiltrating churches with these hirelings; reconstituting Baptist churches and associations as "home mission societies"; entertaining the carnal flesh to attract hearers with the "aesthetic" sounds of instrumental music and great trained choirs... all this (and more) marked the modernists as a "New School" of Baptists. Thus, in opposition to this new school of religion, the New Testament churches held fast to the "Old School" of their forefathers and of the

Scriptures.

Thus, the term "Old School" came into use to identify the FORM of the original churches; and the term "New School" to identify those modernizing the religious form so as to be like other modern denominations. The term "Old School" covers many different groups of Baptists, Presbyterians, and Reformed churches. Among the people called "Baptists", the Predestinarian Baptists are "Old School."

The "New School" embraces all modernized Baptists and other religious groups. New School Baptists include various parties of Missionaries, Freewill, Regular, Fundamentalists, Modernists, and Conservatives, etc. All of them attempt to stay abreast of progressive developments in religion and practice things not found in the perfect pattern of the Scriptures.

By 1817, with the introduction of Fullerism among Baptists by an Elder Reuban Ross, other differences began to crop up. Mr. Ross could not see how Calvinists could give an honest exhortation to sinners, unless Christ had died for all. Ross was a member of a church in the famous Kehukee Association, (which remains Predestinarian and Old School today) but he was traveling among the Baptists of Tennessee. He looked for a book of theology to read, but John Gill's *Body of Divinity* cost too much, so he purchased Andrew Fuller's *Gospel Worthy of All Acceptation*. He purchased the cheaper book, and got the cheaper "gospel", and his followers began to worship a cheaper god. Briefly put: he held that Christ's death was *sufficient* for all mankind; but *efficient* for the elect only. This contrivance gave the Missionary Movement an *honest invitation* to unregenerate sinners. Thus with so small

a departure did that old whore Mystery Babylon seize upon the Baptists.

This assault brought the “Old School party” to the defense of the faith of free and sovereign grace is a rush. Able elders stood obstinately in defense of the sovereignty of Christ’s precious blood; the battle lines had been drawn and the swords of Freewillism and Predestinarianism unsheathed. The battle raged from 1828 to the mid-1850’s. Never before had the Predestinarians had the doctrines of sovereign grace more clearly defined and articulated. As a result, the Missionaries, Church of God, Campbellites, Mormons, Milerites, and Pentecostals were driven out of the Predestinarian camp; and the Predestinarian Baptists had attained specific identity, uniformity of doctrine and practice, and a loving bond of fellowship. The purge was over, and peace reigned sweetly.

In the heat of the battles, the Predestinarians constantly demanded answers to the *shalls* of the Scriptures. “*he SHALL SAVE his people from their sins,*” “*and they SHALL ALL be taught of God,*” etc. Their opponents would reply: “here you come with those ‘hard shall!’” and the Predestinarians refused to yield one Scripture to them. Quickly the “hard shall” became “hardshells,” and the word “hardshell” took its place in Webster’s dictionary, meaning, “unyielding, uncompromising, stubborn.” Meant as a derogatory term by their opponents, the Predestinarians were given a way to by-pass one of their own taboos. It is taboo for a member of the church to be boastful, proud, or arrogant. Bragging was too inconsistent with grace freely bestowed and unmerited. But this hateful term, could be used as a badge of courage, and Predestinarians, as

well as other Old School groups, readily picked it up for its dictionary meaning. Sad to say, some today boast of being “hardshell” with the same degree of fervor as the pharisees who were so scathingly rebuked by our Lord for their pride. In this setting, it is boastful, for there is no such thing as one totally unyielding, uncompromising, or stubborn. They still, however, continue to use it among themselves without verbal censure, mostly in good humor. To their opponents, the word means anything to which the user wishes to apply it. Some Missionaries call each other “hardshells” when they find one getting too close to a New Testament belief or practice. The word most commonly is used for any of the several Old School groups of Baptists, such as the: Old Regulars, Old United, Primitives, Regular Primitives, Christian Baptists, Predestinarians and Old School Baptists.

The original question was whether Christ died effectually for His people, or ineffectually for all mankind. “Hardshellism,” properly used, refers to those who hold to Particular Redemption or Limited Atonement; for it was in that context that the word came into usage. With that connotation, it is certainly not a word of which to be ashamed. While it is true that none of us can attain to such a degree of absolute faithfulness, nevertheless every sovereign grace believer should strive to attain the highest degree of steadfastness.

Predestinarian Baptists, while not exclusive in holding to “a cappella” singing, are seeking to hold to the ancient tunes of the faith from England during the Colonial period; and also maintaining doctrinal soundness in the songs they sing.. To them it is as wrong to sing a lie as to preach one. Let

a man sing or preach a lie long enough, and eventually the congregation will accept it.

The Baptists, as did other Puritan groups, protested the forms and rituals of the Anglican Church in England. One of those things they protested was the use of the organ in worship. It was clearly popish in origin, associated with the mass. That it is evil can be determined by almost anyone willing to make the effort. All one must do is to go to a honor movie on Saturday night and then attend an organ interlude on Sunday morning. The resulting emotions, feelings of awe, and quiet silence within the spirit of man will be similar in both situations. Colonial Baptists would have no part of it. The first instrumental music in a Baptist church in America was introduced by David Benedict in the Baptist church at Pawtucket, Rhode Island in 1820. The same year he also started the first Sabbath School in America for Samuel Slater, "The Father of the American Factory System." Something basic had to be wrong with the theology of any elder who was a party to Slater's motives; To wit, he hired (for room and board) poor children seven to twelve years of age. He worked them from before sunrise to after sunset six days a week. On Sunday they played in his factory, and by Monday morning the place was a wreck! To get them out, he had David Benedict start classes on

Sunday to occupy them to save his inventory! Thus child slavery was introduced into America and it took over a hundred years to get it outlawed by Congress. No Predestinarian Baptist could be a party to child slavery, or to such inhumanity. And this "Baptist" thought instrumental music proper with which to worship God. Predestinarian Baptists have

never endorsed the adoption of this popish instrument of the mass. As a result, they have been spared the ungodly "Gospel Music", "Christian Rock", and "Modern Dance at communion" in which some now delight. The Gospel of grace is not meant to entertain an audience. True believers prefer that such entertainment seekers stay away. The Gospel is sufficient in sermon and song, unaided by carnal innovations. While "acappella" singing is not unique among Predestinarian Baptists, the ancient tunes and the doctrinal and experiential messages therein are unique to them.

Unique among them, the lack of social formality is characteristic of them. Predestinarianism is a total way of living, rather than something "put on" for divine worship. The "meeting house" is considered nothing more than a convenient place to gather, and the private homes are also utilized for such gatherings. There is something about permanent meeting houses which tend toward carnal formalities, and the church prefers the simplicity of worship as experienced by the early saints and characteristic of churches throughout all ages. The building they meet in, nor the services are considered "the church"; rather the baptized believers as a body is the Church. This too, is unique. — **S.C.P.**

## **CHARACTERISTICS OF A BELIEVER**

In Paradoxes and Seeming

Contradictions

By Sir Francis Bacon

**Note:** Sir Francis Bacon is well known to students of history. Very little is known of his religious thoughts and experiences.

However, there can be no doubt after reading this selection that he had a good experiential knowledge of the doctrines and faith of predestinarian believers.

1. A Christian is one who believes such things as his reason cannot comprehend, hopes for things he never saw, and labors for what he knows he shall not obtain; yet in the issue his belief appears not to be false; his hope makes him not ashamed; his labor is not in vain.

2. He believes Three to be One, and One to be Three: a Father not to be older than his Son, a Son to be equal with his Father, and One proceeding from both, to be equal with both; as believing Three Persons in one nature and two natures in one person.

3. He believes a virgin to be the mother of a Son, and that very Son of hers to be her Maker, he believes Him to have been shut up in a narrow cell, whom heaven and earth could not contain. He believes Him to have been born in time who was and is from everlasting. He believes Him to have been a weak child, and carried in arms, who is the Almighty; and Him once to have died, who alone has life and immortality in Himself.

4. He believes the God of all grace to have been angry with one that never offended him; and God, who hates sin, to be reconciled to himself, though a sinner continually, and never making or being able to make him satisfaction. He believes a most just God to have punished a most just person, and to have justified the Christian, though a most ungodly sinner, he believes himself freely pardoned, and yet a sufficient satisfaction was made for him.

5. He believes himself to be precious in God's sight, and yet loathes himself in his own. He dares not justify himself, even in

those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein himself is able to find many faults.

6. He praises God for his justice, yet fears him for his mercy. He is so ashamed that he dares not open his mouth before God; and yet he comes with boldness to God, and asks him anything he needs. He is so humble as to acknowledge himself to deserve nothing but evil, yet he believes that God means him all good. He fears always, yet is as bold as a lion. He is often sorrowful, yet always rejoicing; many times complaining, yet always giving of thanks. He is the most lowly minded, yet the greatest aspirer; most contented, yet ever craving.

7. He bears a lofty spirit in a mean condition. When he is ablest he thinks meanest of himself. He is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet takes nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loses his life, and gains by it; and whilst he loses it, he saves it.

8. He lives not to himself, yet of all others he is most wise for himself. He denies himself often, yet no man loves himself better. He is most reproached, yet most honored. He has most afflictions, and most comforts.

9. The more injuries his enemies do him, the more advantages he gains by them; the more he forsakes worldly things, the more he enjoys them.

10. He is the most temperate of all men, yet fares most deliciously. He lends and gives most freely, yet he is the greatest usurer. He is meek towards all men, yet inexorable by men. He is the best child, husband, brother, friend, yet hates father and

mother, brother, and sister.

11. He desires to have more grace than any man in the world, yet is truly sorrowful when he sees any man have less than himself, he knows no man after the flesh, yet he gives all men their due respects. He knows if he please man he cannot be the servant of Christ, yet for Christ's sake he pleases all men in all things. He is a peacemaker, yet is a continual fighter and an irreconcilable enemy.

12. He believes him to be worse than an infidel that provides not for his family, yet himself lives and dies without care. He reverences all his superiors, yet stands stiffly upon authority. He is severe to his children, because he loves them; and by being favorable to his enemies, he revenges himself upon them.

13. He believes the angels to be more excellent creatures than himself, yet counts them his servants. He believes that he receives many good things by their means, and yet he never prays to them for assistance, nor offers them thanks, which he does not disdain to the meanest Christian.

14. He believes himself a king, how mean soever he be, and yet, how great soever he is, he thinks himself not too good to serve the meanest saint.

15. He is often in prison, yet always at liberty, a freeman, though a servant. He loves not honor amongst men, yet highly prizes a good name.

16. He believes that God hath bid every man who does him good to do it, yet of any man he is the most thankful to those that do for him. He would lay down his life to save the soul of his enemy, yet will he not venture upon one sin to save the life of him who saved his.

17. He believes Christ to have no need

of anything he does, yet reckons he relieves Christ in all his acts of charity. He knows he can do nothing of himself, yet he labors to work out his own salvation. He professes he can do nothing, yet as truly professes he can do all things. He knows that flesh and blood cannot inherit the kingdom of God, yet believes he shall go to heaven both body and soul.

18. He trembles at God's word, yet counts it sweeter to him than honey and the honey-comb, and dearer than thousands of gold and silver.

19. He believes that God will never damn him, and yet fears God for being able to cast him into hell. He knows he shall not be saved by or for his good works, yet does all the good works he can.

20. He knows God's Providence is in all things, yet is as diligent in all his calling and business as if he were to work out his own happiness, He believes that God beforehand has purposed what he shall be, and that nothing can make Him alter His purpose, yet prays and endeavors as if he would force God to save him for ever.

21. He prays and labors for what he is confident God means to give him, and the most assured he is, the more earnestly he prays. He *prays* for what he knows he shall never obtain, and yet gives not over, lie prays and labors for what he knows he shall be no less happy without. He prays with all his heart not to be led into temptation, yet rejoices when he has fallen into it. He believes his prayers are heard, even when they are denied, and gives thanks for that which he prays against.

22. He hath within him both flesh and spirit, and yet is not a double-minded man. He is often led captive by the law of sin, yet it never gets dominion over him. He cannot



sin, yet he can do nothing without sin. He does nothing against his will, yet maintains he does what he would not. He wavers, and doubts, yet still obtains.

23. He is often tossed and shaken, yet is as Mount Zion. He is a serpent and a dove, a lamb and a lion, a reed and a cedar. He is sometimes so troubled that he thinks nothing true in religion, yet if he did think so, he could not be troubled at all. He sometimes thinks that God has no mercy for him, yet resolves to die in the pursuit of it. He believes, like Abraham, against hope, and though he cannot answer God's logic, yet with the woman of Canaan he hopes to prevail with the rhetoric of importunity.

24. He wrestles and yet prevails; and though feeling himself unworthy of the least blessing he enjoys, yet, Jacob like, he will not let go without a new blessing. He sometimes thinks himself to have no grace at all, and yet how poor and afflicted soever he is besides, he would not change conditions with the most prosperous man under heaven who is a manifest worldling.

25. He sometimes thinks that the ordinances of God do him no good, yet he would rather part with his life than be deprived of them.

26. He was born dead, yet so that it would have been murder for any one to have taken his life away; and after he began to live he was ever dying.

27. And though he has an eternal life begun in him, yet he accounts that he has a death to pass through.

28. He counts self-murder a heinous sin, yet is ever busied in crucifying the flesh, and in puffing to death his earthly members, not doubting but there will come a time of glory, when he shall be esteemed precious in the sight of the great God of heaven and

earth, appearing with boldness at His throne, and asking anything he needs; being endued with humility, by acknowledging his great crimes and offences, and owning that he deserves nothing but severe punishment.

29. He lives invisible to those that see him, and those that know him best do but guess at him, yet those many times judge more truly of him than he does of himself.

30. The world will sometimes count him a saint, when God accounts him a hypocrite and afterwards when the world brands him for a hypocrite, God owns him for a saint.

31. His death makes not an end of him. His soul, which was put into his body, is not to be perfected without his body; yet his soul is more happy, when it is separated from his body than when it was joined to it; and his body, though torn in pieces, burnt to ashes, ground to powder, or trod to rottenness, shall be no loser.

32. His Advocate, his Surety, shall be his Judge; his mortal part shall become immortal; and what was sown in corruption and defilement shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness.

**Gospel Standard, Oct. 1857**

**The Shepherd of The Sheep  
By Gilbert Beebe**

*"But he that entereth in by the door is the Shepherd of the sheep; to him the porter openeth, and he calleth his own sheep by name and leadeth them out."— John 10: 2,3.*

In perfect harmony with predictions going before, Jesus *"Opened His mouth in parables, and uttered dark sayings;"* and

while unto His disciples it was given to know the mysteries of the kingdom, unto them that are without, all these things were uttered in parables, for without a parable he spake not to them. This course was well adapted to the execution of the design of God, whose pleasure it is to hide these things from the wise and prudent and reveal them unto babes. The wisdom and prudence of men would rather dictate the opposite course, and instead of purposely concealing the things of the Spirit from the understanding of the great and learned, the wise and the noble, it would seek by moral suasion, lucid argument, conclusive demonstration, &c., to persuade men of influence and talent to embrace the Gospel. Had our blessed Redeemer intended to court the favor or applause of those who move in the higher circles of human society, He might have used human policy, and adapted His discourse to their taste and capacity, as the worldly taught preachers of our age do; but then their faith would stand in the wisdom of this world, and not in the power of God. — I Cor. 2:5.

God's peculiar people are in various parts of the Scriptures called sheep; and this figurative appellation is given them as the children of God, in distinction from the rest of mankind, who are designated goats. "*All we like sheep have gone astray,*" says the prophet, Isa. 53: 6, "*and the Lord has laid on Him the iniquity of us all.*" Of these strayed sheep the same prophet has said, "*He shall feed His flock like a shepherd, He shall gather the lambs with His arm and carry them in His bosom.*" Isa.40:2. And the inspired psalmist says, "*The Lord is my Shepherd, I shall not want.*" (Psa. 23:1) And in connection with the parable under consideration, Christ announces Himself the

good Shepherd, that layeth down His life for the SHEEP. Hence we have the testimony of Christ Himself that the redeemed, or those for whom He died, are His sheep; that they were not only sheep, but they were *His sheep*, before they went astray, and that they were the objects for whom alone He laid down His life. Much might be said on the appropriateness of the figure, but to trace its analogy would swell our article to too great an extent. In the course of this chapter Christ speaks of two distinct sheep-folds: the one is that into which He as the Shepherd of Israel has entered by the door for the purpose of bringing out His own sheep; and the other, that into which He will fold all His redeemed when there shall be but one fold and one shepherd. The carnal tribes of the family of Abraham, under their legal covenant, were a fold in which many of the sheep which He came to redeem were in bondage. "*For this Agar is Mt. Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.*" (Gal. 4:25, 26) The son differeth nothing from the servant until the time appointed of the Father. And this was evidently the case with those "*lost sheep of the house of Israel,*" which Christ the Shepherd came to seek and to save. He for this purpose entered into the fold where they were confined, *by the door*, for the purpose of effecting their emancipation; and as the anti-type of Cyrus, of whom it was written, "*Thus saith the Lord thy Redeemer, and he that formed thee from the womb, Jam the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turn eth wise men*

*backwards, and maketh their knowledge foolish; that confirmeth the word of His servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, Be dry, and I will dry up all thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid. Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will Loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut: I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron, "etc., (Isa. 44:24-28, and 45:1,2)*

As in the execution of the word of the Lord, Cyrus acted as the Lord's chosen shepherd in delivering his captive people from their bondage, and in leading them out of Babylon, and in the reestablishment of Jerusalem, and in the building of the second temple, which was more glorious than the first, he was evidently so far a type of Christ: even so God has proclaimed His Son as His Shepherd, and the man that is His fellow. (Zech. 13:7) As God went before Cyrus to break in pieces the gates of brass, and cut in sunder the bars of iron, and, to open before him the two-leaved gates which were closed upon captive Israel, so the right hand of Christ in the deliverance of His people from the wrath and condemnation of the law, was upheld by the omnipotence of His eternal power and Godhead. Cyrus entered Babylon by the gates, and the palace of Belshazzar by

the door; for God had said unto the deep; Be dry, and the proud waters had retreated from their accustomed channel and the army of Cyrus entered the city under the walls, and the guard or porter opened the gates of the city to him; and according to the word of the Lord these gates could not be again closed against God's redeemed people. "*But he that entereth in by the door is the Shepherd of the sheep.*" Christ in entering the fold, or place of His people's captivity, may be considered as having entered by the door, in reference to the prophecies going before. He came as it was written of Him in the volume of the book, to do the will of God. "*A body,*" said He, "*hast Thou prepared me. In burnt offerings and sacrifices for sin Thou hast had no pleasure.*" "*Then said He, Lo, I come to do Thy will, O God. He taketh away the first that He may establish the second.*" (Heb. 10:5,6) Secondly, He came in by the door to the place where His sheep were folded, when lie was made of a woman, made under the law; for it was a carnal or fleshly covenant that His sheep of that fold were under; "*The children being partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren; that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.*" (Heb.2:14-17). The captivity and bondage of God's people was in the relation in which they stood to Adam. "*Therefore as by the*

*offence of one judgment came upon all men unto condemnation,*” &c. (Rom.5:18). And the Jewish covenant embraced a carnal or fleshly people, related to Abraham by being born in his house or bought with his money, and their covenant contained also carnal ordinances and a worldly sanctuary. (Heb. 9:1) To effect their deliverance from that bondage, to emancipate them from that fold and from that government, He must needs be made flesh and blood and dwell among them, He must be made like them in all points, and yet be without sin; and although like them in point of humanity, yet holy, harmless and separate from sinners.

“For He who could for sin atone,  
Must have no blemish of His own.”

Although He had no sin, He was made sin for us, that we might be made the righteousness of God through Him.

3d. He entered by the door, agreeably to His explanation of the door of *his* sheep-fold. “*I am the door,*” He says, by Himself He has fulfilled the law, cancelled its demands, borne its penalties, suffered the vials of almighty wrath, poured out His soul unto death, descended into the grave, encountered the king of terrors on his own dominions, despoiled him of his sting, and the grave of victory. “*Not by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.*” (Heb. 9:12) He had power to lay down his life, and power to take it up again, so that by Himself He was able to enter. This was a *new* way, a living way of entrance, and the Shepherd who entered by the door is Himself the way, and no man can come unto God but by Him. To Him the porter openeth. If, by the law,

His captive sheep were held in the prison-house of death, Divine Justice was the porter who kept the door. No bribe could tempt Him, no pity move Him; lie was inexorable. But to Jesus even this inflexible porter opened, and without expense, for Jesus met his full demands, and Justice asked no more. The brazen gates of death were unsealed; the massive bars of death were cut in sunder.

To Him the porter has not only opened the door of death, and the grave, but he has opened to Him the portals of immortal glory. Not only have the gates of death been opened to receive Him as the ransom of His people, but they have been opened to deliver Him up, for it was impossible that He should be holden of death. Having done and suffered all that law could demand, or justice could inflict, He has now entered into the inner court of the temple by His own blood. He has commanded, “*Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in! Who is the King of glory? The Lord, strong and mighty; the Lord in battle.*” (Psalm 24:8,9)

But again: In the testimony of the Son of God, (I John 5:6) we are informed that Christ came by water and blood; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

We have shown in the foregoing remarks, that Jesus by His own blood has entered in once into the holy place, having obtained eternal redemption for us, and by reference to Matthew 3 and last clause of the fifteenth verse, where the porter opened the door to Christ in regard to this witness. When Jesus came into the sheep-fold, or palace, (The Greek term from which in our version is translated sheep-fold, may also be

rendered palace), the Spirit, in bodily shape like a dove, designated Him as the Son of God. And lo, a voice from heaven was heard, saying, *“This is my beloved Son in whom I am well pleased.”* This Baptist porter opened the watery door to the Shepherd of the sheep, because *“Thus it became them to fulfill all righteousness”*

And the sheep hear His voice. As He had promised by the mouth of the prophet, *“I will cause my glorious voice to be heard, and will shew the letting down of my arm,”* &c. He has verified the promise not only in CAUSING His voice to be uttered, but He causeth it to be HEARD, by giving ears to the deaf, and life to the dead. *“The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.”* (John 5:22). Although dead in trespasses and sins, He GIVES unto them eternal life and they shall never perish, neither shall any pluck them out of His hand. But by the sheep hearing His voice we are to understand something MORE than to hear what He says; they give the same evidence that they hear His voice, that sheep do when they are called by their shepherd, — they follow Him. The voice of Jesus as the Shepherd and Bishop of souls is sounded in the Gospel, and all the sheep recognize the Gospel as the well-known voice of Jesus; but others believe not, because they are not His sheep, as He said unto them.

And He calleth His own sheep by name. He has their names written in His book of life from the foundation of the world, and the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. He is therefore at no loss in calling them. He knew among the Jews who were the lost sheep of the house of Israel, and He knows equally well all His sheep among

the Gentiles, which were not of the Jewish fold. He is not liable to the mistake which the Arminians charge on Him, of calling some that are not His own and endeavoring to make them His own; and of frequently failing in the enterprise. He says, *“I know my sheep and am known of mine;”* and He also knows who are not His sheep: *“For whom He did foreknow them He also did predestinate to be conformed to His image, that He might be the First-born among many brethren. Moreover, whom he did predestinate them He also called,”* (he calleth them by name, and He makes them hear and understand and obey Him) *“and whom He called them He also justified; and whom He justified them He also glorified.”* He calls them with an holy calling, not according to their works, but according to His own purpose and grace which was given them in Christ Jesus before the world began. (II Tim. 1:9). If He should call them ineffectually, that would not be a holy calling; for a calling that is holy cannot be defective— must secure the design of Him who calls. His calls are NOT GENERAL, as Arminians assert, but special and particular, addressed to His own sheep, and these He calls by name, that there may be nothing indefinite in the vocation.

*“And leadeth them out.”* Christ was not only anointed to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that were bound, but also to BRING HIS PRISONERS OUT of their prison house. The porter having opened the door to him as the Shepherd and Leader of His people, He LEADETH THEM OUT. In order to lead them out it was necessary that he should GO INTO the prison house where they were: this

He did when He was made under the law, and when He descended into the chambers of death. But His was an errand of mercy, and by death He destroyed him that had the power of death, which is the devil; and wrought deliverance for them who were all their lifetime subject to bondage. He leads in the fulfillment of all righteousness, in a perfect obedience to all the requisitions of the law of God. None had ever preceded Him in this work. But going BEFORE He leads His people after Him, in bringing them up to the utmost demands of the law, for He is the end of the law for righteousness to everyone that believeth. He leads them out from the guilt and consequence of sin: being made sin for them, and having put away sin by the sacrifice of Himself, He has brought life and immortality TO LIGHT, and leads them out of their state of sin and death, into life and immortality. This is fully demonstrated in His triumphant resurrection from the dead. He became the First Fruit of them that slept, and now holds in His hands the keys of hell and death. He giveth unto His sheep eternal life, and the assurance that they shall never perish. He leads them out from condemnation and into a state of justification — taking the lead in this also, for bearing the sins of His people lie was numbered with the transgressors, and condemned by the law; but having satisfied that law, He that was manifested in the flesh, and put to death in the flesh, was quickened and justified in the Spirit, preached unto the Gentiles, believed on in the world, and received up into glory.

We have observed that Christ is coming into the Jewish fold, where He was sent unto the lost sheep of the house of Israel, was made flesh, made under the law, of the stock of Abraham, of the tribe of Judah, and of the

lineage of David; was circumcised, and became a debtor to do the whole law, and in this body which was made of a woman He was put to death. The law could pursue Him no farther. When, therefore, He arose from the dead, instead of returning to that same relation to the legal covenant, to the carnal family of Abraham, tribe of Judah, &c., he was in his resurrection manifested as the Son of God with power. And although he had been known, in these respects, after the flesh, yet we shall know Him no more after the flesh.

“No more the cruel spear,  
The cross and nails no more;  
For death itself shakes at his name,  
And all the heavens adore.”

As the Forerunner of His people He has passed into the most holy place: *“For Christ has not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.”* (Heb. 9:24). In all this transition from death to life, from legal bondage to liberty, Christ is the Leader of His people and must be followed by them. Having removed the old tabernacle which was made with hands, and set up the true tabernacle which God has pitched and not man, and having abolished death, and nailed the handwriting of ordinances which were against us to His cross, abolished the enmity, even the law of commandments, He has taken His seat upon the throne of His glory, and led the way for all His redeemed to follow him, and they shall all return and come with singing unto Zion, and sorrowing and sighing shall flee away.

*“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh, and having an High*

*Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful that promised; and let us consider one another, to provoke unto love and to good works.” (Hebrews 10:19-24) — Editorials, 1843*

### **END OF VOLUME ONE**

This issue ends our first year of publication and begins another. We wish to express our grateful appreciation for the many letters of support, corrections, and advice from you our readers. We cannot claim perfection in and of ourselves, and trust our God to lead us into more revelation with each passing day. We did not, nor can, expect to fully satisfy everyone in everything, for our feet are of clay. Yet we do hope we have from time to time sent to you something of edification and spiritual value.

Many have sent us names and addresses, as well as gift subscriptions. This has been a great help to us. Those of you who have been receiving it as a gift, we hope you have enjoyed it enough to renew your subscription. Please check your label for August, 1981.

### **THROUGH A VAIL DARKLY BUT IN HOPE OF A BETTER RESURRECTION By W. W. Hudson**

*“For we know in part, and we*

*prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For 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. 13:9-12)*

All of our revelations upon this earth are but in part, no matter how sweet they are and whatever comfort they give us. We receive a foretaste of our eternal home here, but in the future we trust that we shall receive the fullness of it. *“I am come that they might have life, and that they might have it more abundantly.” (John 10:10)*

God reveals only a part of His wisdom to His people here upon this earth. *“The secret things belong to the Lord our God, but those things which are revealed belong unto us.” (Deut. 29:29)* Even though this wisdom is in part, it is wonderful, isn't it? *“O the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!” (Romans 11:33)*

God's people are the only ones who know in part here. The wicked do not know anything about spiritual things. Before God revealed Himself to you, you did not know anything about spiritual things; and did not know anything about the plague of your heart, nor anything about your wretched condition, and that you were helpless to help yourself.

As we consider this “part knowledge,” we discover that one is blessed with wisdom from above to see that he stands in need of a Saviour. These things are hidden from the wise and prudent, and are revealed unto babes. (Matt. 11:24)

We read: “*Son of man, cause Israel to know her abominations.*” (Ezek. 16:2). This Scripture tells us that it is necessary for a child of God to know within his heart that he is a wretched sinner. Before one can sing the sweet songs of Zion it is necessary that he know something about his lost and ruined condition. When he experiences a sweet deliverance from the bondage of darkness, this causes him to rejoice and praise almighty God for His wonderful mercy that endures forever.

As we think upon this “part knowledge”, we think of the expression; “*for now we see through a glass darkly.*” We cannot see the matter clearly here, and we can go only so far in our meditations. We are blessed with the light to see the truths of doctrine to a point, but after that it is not clear to us. Satan may tempt us to enter into speculation. .... *Intruding into those things which he hath not seen...*” (Col.2:18) All of the knowledge about predestination, resurrection of the dead, priesthood, and other points of doctrine, etc; are but in part here upon this earth. “*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.*” (I Pet. 5:8) The sweetness of the matter is that all of the sheep are kept by the power of God, and no one is able to pluck them from the Father’s hand. (John 10:29)

We cannot read our title clearly here upon this earth. So many things hinder us from sweet communion with God. “I sigh

from this body of sin to be free, which hinders my joy and communion with Thee.”

If not deceived, I do believe in the resurrection of the dead. “*If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.*” (Job 14:14) “*And though after my skin worms destroy this body, yet in my flesh shall I see God.*” (Job 19:26) There shall be a resurrection of the dead, both of the just and the unjust. (Acts 24:15)

As the Lord blesses us, let us compare Ephesians 2:1-3 with Romans 8:11 and keep in mind the word “quicken”. First, we will quote Ephesians 2:1-3 and consider connecting Scriptures, and then examine Romans 8:11: *And you hath He quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversations in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*”

Before regeneration there is not any difference between the children of God and the world. The difference is manifested at the appointed time when one is quickened by the Spirit of God; and then the world can see the difference. “*For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelling, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.*” (I Peter 4:3A) They think it strange that one does not continue to run with the according to the



course of this world as he once did.

*“But call to remembrance the former days, in which, after ye were illuminated ye endured a great fight of affliction;”* (Hebrews 10:32) Please note the expression “after ye were illuminated.” What does illuminated mean and what caused it? Briefly, it means “to enlighten”. It is the Lord who gives light or enlightens one: *“For God, who commanded the light to shine out of darkness, hath hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”* (II Corinthians 4:6) In connection with this train of thought concerning “light”, we think of when God caused Moses face to shine: *“... the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance? which glory was to be done away.”* (II Corinthians 3:7) *“And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wast not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him.”* (Exodus 34:29-30) Please read the rest of the chapter and you will observe that Moses put a veil upon his face when he talked with the children of Israel and took the veil off when he spoke with God.

When one is quickened from his dead state, he is enlightened and brought to light. Then, and only then, he experiences the warfare within. (Romans 7:25) *“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.”* Now, compare these Scriptures with Galatians 5:16-18: *“This I say then, walk in the Spirit, and ye shall not fulfil the lust of*

*the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.” “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”* (Romans 8:10)

The Spirit of Jesus dwells within the hearts of the children of God, and they have been given the desire to walk in the footsteps of Jesus. What does this expression mean: “the spirit is life because of righteousness”? We know that we do not have any righteousness of our own because they are as filthy rags in the sight of God. *“But we are all as an unclean thing, and all our righteousness is as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away.”* (Isaiah 64:6)

The righteousness in Romans 8:10 has reference to the IMPUTED righteousness of Jesus Christ. *“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”* (Romans 8:3-4) Now in Isaiah 61:10, *“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”* The robe of righteousness is given by imputation to the children of God. What a wonderful gift! *“...This is the heritage of the servants of the Lord, and their righteousness is OF me, saith the Lord.”* (Isaiah 54:17) *“For the wages of sin is*

*death, but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23)*

Remember we had earlier said that as the Lord blessed us, we would compare Ephesians 2:1-3 with Romans 8:11. This we will now do. *“But if the Spirit of Him that raised -up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”* Notice this Scripture shows that one is blessed with the Spirit of Jesus within his heart. He has been quickened or made alive by the Spirit of God, blessed with a sweet hope, walks in newness of life, etc. Yet, if not deceived, we are looking for something sweet and precious in the future: *“Shall ALSO quicken your MORTAL BODIES by His Spirit that dwelleth in you.*

*“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Romans 8:21-23)* This Scripture means the final deliverance of the saints of God.

Earthly people bear the earthly image, but heavenly people bear the heavenly image which we cannot describe because we know not how to do so. We know something about this earthly image because we are living upon this earth. *“And we have borne the image of the earthly, we shall also bear the image of the heavenly.” (I Corinthians 15:49) ‘... doth not yet appear what we shall be: but we know that, when He shall appear,*

*we shall be like Him; for we shall see Him as He is.” (I John 3:2)* Note carefully the expression, “it doth not yet appear what we shall be.” John did not know. Therefore we are looking through a “glass darkly”. We do know that the children of God shall be fashioned like unto the glorious BODY of Jesus. *“As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.” (Psalms 17:15)*

At this point, compare I Thess. 4:14-18 with I Cor. 15:51-52) *“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”* This Scripture proves there will be some who will be alive here upon this earth at the second coming of Jesus. *“The dead in Christ shall rise first.”* This shows the future resurrection of the dead. What type of bodies will the dead in Christ have when they rise from the graves? I Corinthians 15:42A4 gives the answer: *“So also is the resurrection of the dead. It is sown in corruption; it is RAISED in incorruption: IT is sown in dishonor; IT is RAISED in glory; IT is sown in weakness; IT is RAISED in power: it is sown a NATURAL BODY; it is raised a SPIRITUAL BODY. There is a natural body, and there is a spiritual body.”*

*“For our conversation is in heaven; from whence also we look for the Savior the Lord Jesus Christ: who shall change our VILE BODY, that IT may be fashioned like unto HIS GLORIOUS BODY, according to the working whereby He is able even to subdue all things unto Himself.”* (Philippians 3:21) This change is in the future tense.

*“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.”* May the Lord bless us to rightly divide the word of truth. Those who are alive at the second coming of Jesus are not caught up into the air with the SAME type of bodies that we now possess.

*“Flesh and blood cannot inherit the kingdom of God... “(I Corinthians 15:50) “Behold, I shew you a mystery; We shall not all sleep, but we shall all be CHANGED,” (I Corinthians 15:51) This means that we shall not all die, but both the dead and living will 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 incorruptible, 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. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” (I Corinthians 15:52-57)*

We are looking through a “glass

darkly or looking through a veil, and we cannot see spiritual things clearly. The veil is the flesh.

We see through a glass darkly here upon this earth, but in the future we shall see Him face to face. *“I will behold Thy face in righteousness.” “And they shall see His face, and His name shall be in their foreheads.”* (Revelations 22:4)

**NOTICE:** IF YOUR ADDRESS LABEL HAS 8/81 IN THE UPPER RIGHT SIDE, YOUR SUBSCRIPTION ENDS WITH THE AUGUST ISSUE. WHEN RENEWING, PLEASE SEND US ANY NAMES AND ADDRESSES OF THOSE YOU FEEL SHOW SOME EVIDENCES OF THE INWARD WORK OF GRACE. WE WOULD APPRECIATE THIS VERY MUCH.

It is not necessary that such individuals fully embrace the doctrines of free grace, for some are only babes in Christ. Many have never heard the Gospel. Ed..

#### **A QUESTION PROPOUNDED To William Huntington,S.S.**

**NOTE:**Many readers today are not aware of the rise of the Methodist movement during the Great Awakening. Two leaders among them were brothers, Charles and John Wesley. Charles was a predestinarian, whereas John was an Arminian (freewiller). John’s influence was greater in America than Charles’; whereas Charles’ was great in England. Thus, free grace Methodists are found mostly today in England.

William Huntington was a free grace Methodist, highly esteemed among our Strict and Particular Baptist brethren in England. Most of his articles printed today are found in the Gospel Standard, Signs of the Times, and other Predestinarian magazines. Since we have many subscribers now among the ranks of the Methodists coming to the doctrines of free grace, we hope this article will encourage such to be more confirmed in the faith of God's elect; and our own people be made aware of this writer's great degree of knowledge in the precious inward work of the Holy Spirit.

Sir, Knowing that the Lord hath made you instrumental in establishing and refreshing the bowels of His saints, and has given you good understanding in the Scriptures of Truth; I have taken upon me to write to you, to beg your thoughts on Hebrews 6: 4-6. The words are these: "*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance? seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*" Pray send me word how far, and in what manner, a person may be enlightened; in what sense he may taste the heavenly gift; and in what sense he may be partaker of the Holy Ghost, and tasted the good word of God, and the powers of the world to come? and yet fall away, so as never to be renewed again to repentance.

I know a person who says, that the word *if*, implies, that it is impossible for any one to be partaker of the above-mentioned privileges, and yet fall away, and perish for ever; but that assertion does not give me, nor

several more who are desirous of knowing, satisfaction.

I rather think it is something similar to Luke 8:13, "*They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*" Pray, explain to me the difference between the joy of the elect, and the joy of apostates, which is false joy; and the difference of their faith, for it is said they for a while believe; and how true faith operates on the elect, in distinction from false faith on hypocrites: for I want to know which of these I belong to; for I believe the end of the one to be glorious, and the end of the other to be miserable beyond conception; and so I think every one will find it that dies in such a state.

I have seen your writings, though I never heard you preach and I find the Lord uses you as an instrument in his hand of bringing many to the knowledge of the truth, and of building up others already called; and I hope he will continue your usefulness. I assure you, sir, that I ask not this favour to gratify a vain curiosity; for there are several, as well as myself, who desire to know whether their experience be genuine or not. And, if you should think proper to send your thoughts upon the above mentioned passage, may the Lord be with you, and guide your thoughts and pen, and ~'bless it to the comfort of our souls, that we may find it a word in due season. This is the desire and prayer of,

Your willing Servant to obey,  
George Chapman, June 30, 1790.

## THE ANSWER EXPOUNDED

By William Huntington, 1790

Sir,

I received yours; and, in compliance with your request, I send you my thoughts on the subject; but at the same time, I must inform you, that none but God can give you an answer of peace. The priest's lips are to keep knowledge; and we are to require the law at his mouth, for he is the messenger of the Lord of hosts, Mal. 2:7. Which great high-priest, prophet, and apostle of our profession, is the Lord Jesus Christ to whom we are to go, and of whom we are to seek wisdom; who giveth liberally, and upbraideth not; and there is none that teacheth like him. Now for the words: "*For it is impossible for those who were once enlightened*" A man may be enlightened, as Balaam was, who saw the vision of the Almighty, fallen into a trance, but having his eyes open. The Lord came to him first at Pethor; and he afterwards saw the angel of the Lord standing in the way, with his drawn sword in his hand. He saw likewise the safety of Israel, under the blessing of God; the immutability of God and his counsel, that he is not a changeable being. He saw that Israel should never be reckoned among the nations, but remain a distinct people, even when dispersed throughout the world. He saw the destruction of Amalek, &c. and the blessed death of the righteous, and wished that his last end might be like his. The eye of a man's understanding is one thing, the eye of faith is another. By the former, the rich man in hell saw Abraham afar off, and Lazarus in his bosom; by the latter, the patriarchs saw the promises afar off, and embraced them, and, applied them. By the former, a man sees the blessed state

of others; by the latter, he sees his own state. Balaam saw God for others, but not for himself. Job says, "*I shall see him for myself, and not for another.*" Balaam never saw the desperate evil that there is in sin; nor the spirituality of the law; nor the Lord as a Saviour, but as an angry judge with a drawn sword, in which character every eye shall see him in the great day. The Lord shone into Balaam's head; he shone into Paul's heart: he opened the eyes of Balaam, but he opened the heart of Lydia. Balaam saw a sword; Paul saw an atonement. Balaam saw a judge; Paul saw a Saviour. Balaam and the Egyptians saw God for Israel; Job saw him for himself.

If thou art enlightened, thou hast seen sin; but hast thou ever seen and felt the killing evil of sin? Thou hast been enlightened to see the word, which is a light shining in a dark place; but has the day-dawn arid day-star arisen in thy heart. If enlightened, thou hast seen the spirituality of the law; but hast thou seen and felt the dreadful havock it makes, by working wrath in the conscience? and has the sight and sense of this made thee fly to Christ for refuge, in whose face we see the light of the knowledge of the glory of God. If the light of faith shines into a man's heart, whatever that man sees, he applies sooner or later. By faith he sees the promise, and by faith he applies it. By faith he comes to Christ, and by faith he receives him. He views the atonement, and pardon is the effect of the vision. Imputed righteousness is revealed, and peace is the fruit of it, as soon as applied. Eternal life is the gift of God, and by the gospel it is brought to light. God was, in Christ, reconciling the world to himself; faith applies the word of reconciliation; while friendship, and fellowship, are felt and

enjoyed.

*“And have tasted the heavenly gift:”*

By which is meant, not Christ, nor eternal life, nor the gift of faith, nor repentance, for these gifts and calls of God are without repentance; but I think a spiritual gift, such as the Corinthians were zealous of, I Cor. 14:12; is chiefly intended; a gift of prophecy, or a ministerial gift to preach, attended with a reformation, zeal, and a gift of utterance: which things have a relish in them to a carnal heart; yea, they taste a sweetness in them, because they procure much applause from men, which is the sweetest morsel that can be given to an unrenewed, unhumbled man. He delights in his gift, because it procures him the praise of men; he tastes the former, and fills his belly with the latter, for he loves the praise of men more than the praise of God; but this tasting differs widely from what is called eating the flesh and drinking the blood of Christ, which is peculiar to believers, and by which they live forever.

*“And were made partakers of the holy Ghost.”* Not that the Holy Ghost ever took the possession of their hearts, so as to become a spring of living water there: for the above-mentioned persons were not partakers of eternal life; nor had they received the first-fruits of the Spirit; nor his testimony in their conscience; nor his grace in their heart; nor the impression of his ratifying, confirming, sealing power, by which the saints are assured of their interest; and which things accompany salvation; and are so many foretastes, pledges, and earnest, of future glory. They are made partakers of the holy Ghost in no other sense than Balaam or Saul was; the Spirit of God came upon both, and they both prophesied. This is a spiritual gift; and there are divers

gifts, but all of the Holy Spirit. It is he that divides them to every man severally as he will; he gave utterance both to Saul and Balaam, and it was by him they spoke, or prophesied, I Cor. 12.

*“And have tasted the good word of God.”* As Herod, who heard John gladly; and the Jews, who rejoiced in his light for a season; and the way-side hearers, who heard the word, and anon with joy received it. They were pleased with the sound, amazed at the light and understanding of the preachers admired the fluency of his speech, and were charmed with the heavenly tidings that were brought forth; and all this time they found no opposition, either from the law, conscience, Satan, or the carnal enmity of their own hearts against these things: therefore they received the word with joy, and sprung up into a warm, zealous, joyful profession; but, when temptation and persecution came because of the word, they withered away as suddenly as they sprung up; which fulfils the saying of the wise man, *“An inheritance may be gotten hastily at the beginning. but the end thereof shall not be blessed.”* It is not enough to taste the good word of God, Ezekiel ate the roll; John ate the little book; Jeremiah found the word and ate it, and it was to him the rejoicing of his heart. *“My word,”* says Christ, *“is spirit, and my word is life;”* but he says of the Jews, *“I know you that my word hath no place in you;”* it is not in your heart, affections, or conscience. They did not receive the truth in the love of it, nor the love of the truth, and therefore it is no wonder if strong delusions were sent, and they were given up to believe a lie. In short, these persons could have no more than a natural faith; and as to their joy, it sprang from natural affections; for as to the love of

God, the root of the matter, they had not: it was for want of this root that they withered away.

*“And the powers of the world to come.”* By which I understand the power of working miracles. There were in those days numbers of persons who had spiritual gifts; such as gifts of healing, working miracles, speaking with tongues, &c. And the Saviour owns, that many will say to him in that day, *“We have prophesied in thy name, and in thy name have cast out devils, and done many wonderful works,”* whom He will never own for His people: for it is not what the man DOES for God that saves him, but what GOD DOES for the man; not MAN’S wonderful works, but GOD’S FREE GRACE. This power of working miracles may be called the powers of the world to come, because it is a divine power (all power is of God) sent from heaven, and that from God Himself, who displays his power and glory there; and by these wonderful works lie displays the same, in a measure, on earth. These miracles produce amazement, astonishment, and wonder, in the beholders that see them performed; on which account they may be called the powers of the world to come; for in that world everything will appear miraculous, wonderful, and astonishing, beyond all conception. Moreover, it was common among the Jews in days of old to call the days of the Messiah the world to come; and Isaiah foretelling many wonderful things of a miraculous nature that were to be performed by him, such as making the lame leap like an hart, and the tongue of the dumb to sing, &c. These miraculous operations were by the Jews, called the powers of the world to come; and these miracles were wrought by many that will not be saved, as

hath been shewn.

True joy springs from the manifestation of Christ to the heart: *“I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”* This manifestation produces pardon and peace, the experience of which worketh hope; and such a soul rejoices in hope of the glory of God. *“And hope maketh not ashamed because the love of God is shed abroad in the heart;”* which is the root of all real joy. Did you ever know what it is to abhor yourself in dust and ashes? Did you ever mourn in private under a sense of your lost estate, and the wrath to which sin hath exposed you? And were you ever bowed down under the intolerable burden of guilt, and the fear of death? if this ever were your case, to whom did you apply? how did you get rid of your troubles, or where did you leave your burden? Christ says. *“I will give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.”* If this is your experience, your joy is the joy of Lord.

The faith of those who for a while believed sprang from a conviction in the mind of the supernatural power of Christ displayed in his miracles: *“When they saw the miracles that he did, many believed on him;”* but, when these performances were over, their natural convictions sunk; and, as persecution attended their profession, their natural confidence failed, and they fell away’. The faith of God’s elect purifies the heart, by bringing the atonement home: it lays hold of the righteousness of Christ, and puts it on; it leads the soul to Jesus, and works by love to him; it attends prayer. and brings answers from God; it is very busy under a sermon; it mixes faith with the word; and applies the promises; while God

fills the soul with joy and peace in believing, in short, if thou art a real believer, thou hast had a share of persecutions and temptations to try thy faith as well as they; and if these have not withered thy profession, it is a plain proof that thy faith is not natural. Farewell,  
W. Huntington

**OF PARTICULAR ELECTION**  
**by John Sladen, (1687-1733)**

It is objected against our doctrine, that it makes ordinances vain and useless; for if God has absolutely, from eternity determined the salvation of a particular number of mankind only, to what purpose are ordinances instituted? The elect may be saved without them, and the reprobate cannot be saved by them. To this I reply:

1. Ordinances are not essential to salvation: If they were, then all who attend them would be saved; and such as had not the opportunity of so doing would infallibly be lost: but no one will assert that a bare attendance on ordinances will insure salvation; and we dare not affirm that all who have not the opportunity of attending ordinances will be damned. Faith in Jesus Christ is essential to salvation, because the scriptures tell us that "*he who believes shall be saved; but he who believes not shall be damned*" (Mark 16:16). But the scriptures have nowhere, as I remember, asserted that he who attends ordinances shall be saved; but that he does not attend them shall be condemned. Ordinances are the usual means of salvation, but not essential to it. God has obliged us, in a way of duty, to attend them; and has, for our encouragement, promised to own them for good to His people: but He has not obliged Himself by them, or confined the communications of His grace to

them. This is evident from various instances of conversion where ordinances have not been made use of.

2. Because the gospel is preached to all men where its sound has reached, it will not from hence follow that all may or will be converted by it. In the apostles' time, some believed it, and some gainsaid and blasphemed. Just so it is in our day; many are called, but few appear to be chosen, because few believe; the gospel is proclaimed to all, not that all, but that some may be saved (*SIC-converted, Ed.*).

3. The gospel is preached to all, because some of all ranks and characters are to be brought home to Christ by it; and because ministers are to hope well, and to shew their charity to all. All that we preach to may be elect, for anything we know to the contrary. However, in every congregation, where the faithful word is preached, there are some who belong to the election of grace: and though the same statements are made to all who hear the gospel, yet none will believe and be saved but the elect, whom God makes willing in the day of His power.

4. The preaching of the gospel is promiscuous to all, because ministers cannot distinguish between the elect and the reprobate: God does not see fit to tell preachers what number He has chosen to salvation, of those they minister to, and what number He has refused; nor has He sent any particular mark upon the persons of the one denomination or the other: wherefore they are commanded and obliged to declare the way of salvation by Jesus Christ to all who come under their ministrations.

5. Ordinances, properly speaking, were primarily and chiefly designed for the elect only, as the usual and ordinary means, whereby the purpose of God, in their



salvation, shall be accomplished. God could save His elect without the use of ordinances; but He has been pleased to appoint them as the common means of showing His saving grace in their hearts, in order to their enjoying that everlasting life which He from eternity designed them to. Therefore He directed His apostles to go and preach in some places, and not in other, because He had chosen people in those places, and the Lord by their ministry “added to the church such as should be saved,” or such as He had determined to save. (Acts 2:47)

6. If God, by the dispensation of the Gospel of grace, designed to save all that come under it, how comes it to pass that all who attend it are not saved? God can as easily save all, as some, if He has designed; for “who hath resisted His will?” If it is given to persons, under ordinances to believe, God can as easily give faith to all as to some: If faith is of OUR own operation, then the purpose of God is limited to and determined by the will of man.

7. In administering ordinances, especially in the preaching of the Gospel, ministers are not to regard persons as elect or reprobate, but as sinners and saints. It is true, if they did not hope that among the unconverted there might be a chosen people, who should be called in due time, they would have no encouragement to preach to sinners, but would separate the saints and preach only to them. In our ministry, we preach the Gospel to all without distinction; we tell sinners of their lost and miserable state, by reason of sin; set Christ before them, as the only Savior of sinners; and while we are thus preaching to all, God lays hold of the heart of one and another, calls them by His efficacious grace, makes them repentant and obedient; and “*as many as are*

*ordained to eternal life, believe.*” (Acts 13:48)

8. Though the reprobate cannot be saved (converted) by the preaching of the gospel, unless we suppose that God reverses His decrees towards them; yet it is necessary that it should be preached to them, and on several accounts — viz., that they may, under the ministry of the Word, be restrained from some gross enormous vices; have their manners some what cultivated, and so be made useful to society, less injurious to the pious, and prevent a severer punishment. In fine, it is necessary that the Gospel be preached even to the reprobate, that their mouths should be stopped, and they may be left without excuse; “*If I had not come,*” says Christ of the Jews, “*and spoken to them, they had not had sin; but now they have no cloak (excuse) for their sin.*” (John 15:22) The primary design of God, in sending His Gospel to any people, is that the elect thereby may be brought home to Himself, and His purpose in their salvation be accomplished; that the reprobate are hereby left without excuse.

Thus we see that the promiscuous preaching of the Gospel to all does not imply that all will or may be saved; but that it is the usual design, whereby the chosen people of God are CONVERTED, edified, and comforted; and necessary to the reprobate, even though they cannot be saved by it. But if the general preaching of the Gospel is supposed, after all, to carry any argument in it against the doctrine of special election, it stands with equal force as an argument against the Divine Foreknowledge of God.—  
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