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## PREDESTINATION

By Woodrow Hudson

Predestination is a wonderful doctrine, but some use it to cover their weakness, shortcomings, sins, etc. This causes the truth to be evil spoken of. *“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by **REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF.**”* (II Peter 2:1.2) Do you believe that predestination is taught in the Scriptures? Do we have false teachers among us, and is it not true that the way of truth is evil spoken of in this day and time? *“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in **UN-AWARES**, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”* (Jude 3-4)

*“And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is just.”* (Romans 3:8) Please compare this Scripture with II Peter 2:1-2 quoted above. Please keep this thought in mind: We are accused of doing evil that good may come. It is hurtful to the cause of the truth because some practice it when they attempt to hide their sins behind predestination.

What causes one to hide his sins behind

predestination? Either he has not been taught by the Lord and only has a “head knowledge” of the doctrines of grace and does not know anything about the love of God within his heart, or else he has been led by the wrong spirit into believing this false doctrine. “— *giving heed to seducing spirits, and doctrines of devils.*” (1 Tim. 4:1) Does not a seducing spirit tempt one to believe a thought, theory, view, practice, or doctrine that is not true? Did not Satan tempt Eve into eating of the “tree of the knowledge of good and evil”? (Gen 3:4-5)

May the Lord bless us to carefully consider this Scripture: “*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*” (I John 4:1) how does one try the spirits whether they are of God? It takes the Spirit of God to enable one to earnestly pray unto the Lord for guidance and direction.

What do the Scriptures tell us as to how to act towards those who are entangled in error, fault, false doctrine, etc.? “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” (II Tim. 2:24-26) The key is to manifest an humble spirit as the Lord blesses us. “*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*” (Gal. 6:1) I believe it takes the Spirit of God to enable us to restore one overtaken in a fault, error, etc., The same principle could hold true concerning both

practice, walk or order, and doctrine.

May the Lord bless us to speak the truth in love, walk in love, and be kind to one another.

(\* Brother Woodrow here uses a common well-known statement. I only add this thought: In reality, no one can hide their sins behind predestination, nor behind freewill. They are openly read in individuals’ lives by all men, the devil, and certainly the God of heaven!)

## **THE CHURCH UNDER GRACE**

By the late S.A. Bradshaw

(This article is taken from a private letter written to a friend of the Church in August, 1960. Elder Bradshaw was a faithful minister in our churches for approximately fifty years, declaring the whole counsel of God among them.)

Should I be allowed to write comforting words to the little children of God, great would be my joy; for their comfort can come only from above through the manifest presence of the Holy Spirit. It brings joy to my heart when I think he has exercised me by His Spirit.

As I have said many times, the major subject in the Old and New Testaments is Christ. The Old testifying and pointing to his coming and the New furnishing the full testimony that He has come. But there is no testament until the testator is dead. So until the coming of Christ the law was in force, but His coming fulfilled the law to a jot and a tittle.

The Church is not under the law, but under grace. Since the law has no power over

the Church it does not function in the capacity of bondage under the old law. A woman is bound to her husband so long as her husband liveth, but when he is dead, she is at liberty to marry another. Jesus told us until John the Baptist was the law and the prophets. Since that time the kingdom of God has been preached. This declaration makes plain a distinction between the old and new dispensations. Now that the distinction is clear, we can see what our Saviour meant when he told us that no man would take a piece of new garment and sew it into an old garment because it would make the hole larger; neither would a man take new wine and put into old bottles which would cause the old bottles to burst. This means, in my understanding, that we cannot take the new or Grace and apply it to the old; neither can we take the old and apply it to the new. They are separate and distinct, one being after the flesh, and the other being after the spirit; one operating in the carnal state, and the other in the spiritual. The apostles in their day had much trouble because of brethren trying to mix works and grace in some of the early churches.

The Scripture tells us that if of works it is no more of grace and if it is of grace, it is no more works. You will recall in reading the Old Testament we find that the children of Israel were required to pay tithes as God prospered them with material things. Arid the Arminians are still contending for the collection of tithes in this day of grace so that they may bring together the corruptible things as silver and gold (claiming it for the Lord); trying to put old wine into new bottles, and trying to sew a new piece into an old garment. But our hope is that God in his tender mercy has taught us that the world is his and the fulness thereof; and the Scripture declares that

should he be in want he would not let us know it.

Now, our hope is that God in His tender mercy has made known to us the way of truth; not because of any good (or evil) which we have done, but according to His will and purpose, that we through the Lord Jesus Christ might have eternal life. Too - our hope continues that we pay tithes, not with corruptible things as silver and gold, but with spiritual praise to our God and the Lord Jesus Christ, as the Lord prospers us in grace.

I don't find that a single one of the old covenants made between God and man was kept by man - from Adam to the coming of our Lord. But God, knowing the weakness of man, made known through the prophets the coming of the Christ, thus bringing in a new covenant not fashioned after the old covenants. Under the New, Jesus came, a high Priest for ever, after the order of Melchizedek. Now that the Lord has come down to earth, completed the work of His Father, and ascended to the heaven; the holy Spirit has fulfilled the promise of our Lord: *"for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."*

Having then, the assurance that God in His mercy has made the ways of life known more fully in us through the exercise of His mighty power in us and the subjection of this sinful body; we recognize His great power, to the end, that we should fear God, who rules and controls all things *"after the counsel of His own will."* We hope that Jesus is our salvation both in time and eternity, and that all for whom he died will be with Him in glory. This belief and hope has not come about by the will of man, but by the will of God, and by his work.

In conclusion I believe that God made all things, including the devil; and that all things

were not only good, but very good for the purpose for which God made them. God made them just large enough, strong enough, and sufficient in every way to fulfill his purpose. Neither can anything that He made fail in performing that for which it was made. Too, I also believe in the foreknowledge of God which covered everything that has been, is now, or ever will be, even to the end of the world. The acts and thoughts of each individual were embodied in His foreknowledge before the world was made: every thing was given its bound that nothing should go beyond that which God predetermined. This, to me, denotes the same power made manifest in His foreknowledge as in His predestination, because if He foresaw any thing it **HAD** to be there.

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**ALL THINGS WORK TOGETHER FOR  
GOOD TO THEM THAT LOVE GOD**

By Mr. J. Delves, May 16, 1949

(Mr. Delves was the late minister of the Strict Baptist Church, Ebenezer Clapham in England. We kindly express our gratitude to Miss I. Fuller for her gracious labor of love to the truth in supplying such sweet words of the Gospel to us here in the States. How rich in grace have we found such sermons as this, and others, preached there! They have been, and are yet, so well favored of God with a sound and faithful ministry.)

*“And we know that all things work together for good to them that love God, to them who*

*are the called according to His purpose.” -  
Romans 8:28*

We cannot read the Scriptures without noticing three important features. The first is the *separating*, - the dividing line that is drawn between two distinct and opposite parties. In some Scriptures particularly, the two are set forth in contrast one with the other and they are defined as being the righteous and the wicked; the righteous in the sense that they, while they are sinners in common with all mankind and fallen, yet being of the divine choice of the covenant God, are made righteous in Jesus Christ, His righteousness being imputed to them and they bringing forth the fruits of God’s grace correspondingly, in integrity and uprightness of life. The others, the wicked, and so termed, in that they, being left to the hardness of their hearts, their impenitence, unbelief and despising of God and His word, follow the course of this world and ultimately reap the fruits of their doings. It is very solemn to live!

Another point is the particular way these people are *led in their pilgrimage* and what they are called upon to experience in this life. All those who follow the course of this world and its ways and who live to it, have, as it does often appear, much to their advantage; so at least it was felt to be, superficially viewed by Asaph in Psalm 73. They are allowed to prosper while the righteous suffer tribulation, or persecution, and bear often a weighty cross; they are shown hard things and have to prove that this is not their rest.

A third point consists in the *destiny that is waiting both parties*. There is a destiny, an end, before us all - to which we are moving, hastening, and to which we must come in the purposes of God; and this is the most important point of all. *“For the wages of sin*

*is death; but the gift of God is eternal life through Jesus Christ our Lord.*" The great point with us is to know or to be rightly assured what our destiny is. A day of final separation will assuredly come when the two parties, now separate in the purposes of God and yet living in common, more or less, in the earth, being born, living, dying, will be forever separated to a state that can never know a change - the glory of the presence of God - or the bottomless pit! The importance of this is tremendous! To be right for eternity surpasses all and if indeed we are thus being prepared by the grace of God in us, effectually wrought by the holy Spirit, the issue, the destiny, the ultimate end confirms the fact, the truth that all will work together for our good.

It will work together in this sense, that all (however painful some particular things may be) are working up, fitting us, preparing us, in this way, for that which God hath prepared for us. The salvation of the church is through the atonement of Christ; there is no other way to heaven. Yet by divine teaching in the soul, it is so appointed that all through which we pass, is a means of preparation - and it is a wonderful mercy when we can rightly view that important truth and receive teaching, even by adverse dispensations. There are indeed some Scriptures that are hard to believe and which we cannot rightly believe unless we have a divinely-given faith. We may assent to certain things being right, because there is no alternative to it; but we need something more than that - we need something more than a mere deduction or assent that this, or that, must be true because it is in the Scriptures. We need grace and faith to receive it, to fall under it, and to walk, as we may be helped, in line with it — and those Scriptures, being of such a positive nature, can be most confirming to us when faith is active in Christ

and we can view the ultimate accomplishment of the purpose of God unto this end.

The apostle Paul was disposed to speak positively; he was not a Yea and Nay man. The Gospel that he preached was "Yea and Amen in Christ," and when God dealt with him, brought him down, convinced him, wounded him, killed him, healed him, made him alive and blessed him in his soul with a revelation of Christ, he seems to have been enabled to hold fast to that testimony, as to his own case, although he did on one occasion speak of having preached to others yet fearing lest he himself might prove a castaway. He was not immune from fears - "*Without were fightings, within were fears*" - but for the most part he seems to have enjoyed a gracious confidence in the oath and promise of God, and his own standing.

"*We know*"! Not, we think, it may be possible, but we know, that all things, not some things, a few things here and there, but *we know that all things work together for good*. It is a very important truth because it incorporates and covers the whole of our lives. But as far as the apostle is concerned, with all the sufferings, and persecution and trial that he endured, it did not move him from this conviction; he says, "*I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*" Evidently it was this looking forward in his own case, which brought him into the sweet and blessed sense of the fact that all must work together for good. He does not say, I know that all things will work together for good to me, but they may not to others. No! It incorporates all the redeemed of the Lord, all that love God and are the called according to His purpose.

What things may these be, mentioned as working together for the good of His people?

Well, *all* things in the purposes of God concerning the church must assuredly work together for their good, His immutable designs, His decrees, His appointment of them, that irrevocable choice, whereby they are joined to Christ in a bond that can never fail, it is sometimes confirming to me to dwell upon divine immutability, with a hope in the mercy of God in my soul. It is most confirming! If you can feel a *good hope through grace* in your soul, divine immutability can be a wonderful strength. "*I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*" An unchanging God is our comfort. He must be that, else He could not be God. Those perfections constitute Him what He is, and, at times, those perfections shine before the view of faith, humble the spirit, give us a sense of our insignificance and nothingness, and produce worship in Christ.

"Though His majesty be great,  
Yet His mercy is no less."

We tremble and rejoice. His purposes and decrees are immutable; therefore these must work together for our good. O, you may be walking down a street and feel a little sweet hope spring up in your heart that God has shown His mercy to you; you lay hold of His promise and see immutability in it to your soul's comfort, and you can look at that, look at His decrees, His purposes, His perfections, and feel persuaded that all will work together for your good.

"*All things,*" in God, in His choice of His people; we must not quarrel with that. If we do, we quarrel to our own injury. The truth will stand. But if we can fall before God and confess our utter unworthiness of the least of His mercies, and pray for an inward witness

and testimony that we are the purchase of His blood, and get an answer to that, we shall bless Him for all His divine appointments and shall be persuaded that they will work together for our good.

Not only so, *all things* in the Person of Christ must necessarily be for His people's good. The treasury of grace is there; the work of redemption was committed to him in the covenant of grace with all that was involved in it, the sealing thereof with His most precious blood, the ransom He paid for His own people. O blessed Covenant of Grace! It may be that sometimes when you feel a little spiritually-minded you have some very sweet meditation upon that blessed covenant "*ordered in all things and sure*". If it is opened up to the soul and the Trinity is seen in it, with the wonders of divine love in each divine Person, as concerned with the salvation and glorification of the church, it will fill your soul with admiration and praise and love; it will melt you. You can look by faith at such a time at the blessings of grace in that covenant, and say and feel that all things there, all things, every blessing in it, must assuredly work for your good. They will, they must; all the blessings of the covenant are for the sheep of Christ. "*All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.*" O, if you can get hold of that and feel its sweet embrace in your soul you can say, all things will work together there for my good. You cannot doubt the blessed issue. When you get that token of His grace and love in your heart, you fall so sweetly into His hands, you are like a piece of clay in the hands of the potter; you commit yourself unto Him. "*All things*" - We know they will work together for good to them that

love God.

All things in the blessed Gospel of His grace will work together for our good. What a Gospel this is! His people will have to know something of both sides - of the law in its condemning power and of the Gospel in its delivering power. O, if we could be brought feelingly into this verse! *“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”* You look at that, a poor sinner feeling condemned *“bound in affliction and iron”* seeing nothing but your sin, guilt, ruin and death, and fearing the consequences; you look at this, then you say, O but I do not know that that belongs to me; I know I am a sinner, but I could not say there is no condemnation for me. If the blessed Spirit of God were pleased to bring Christ into your soul you would know it, and you would not doubt it; that would bring you out of the prison of the law with all its legal binding, with all its claims, and bring you to feel that you are delivered from it by the body of Christ - married to Christ. O, it is so blessed to get a view of Him, to see *“Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.”* There is no condemnation there! No condemnation in Him! *“The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.”* The law of sin and death is the law which, when it is charged home upon the conscience of a poor sinner, brings him to feel his sins and to know what he deserves; it reveals sin. *“When the commandment came,”* said Paul, *“sin revived and I died.”* There is no sin in the law, but when it is charged home on the conscience, then it brings sin under review as before God with conviction; but the law of the Spirit of life in Christ Jesus is the blessed Gospel with

its liberating power, which delivers from legal bondage and brings into the experience of the soul the sweetest liberty that can ever be known. If you could feel a little of that liberty of the Gospel in your soul, the good news of redemption through blood for you, then you would be able to say, “I know that all things work together for good for me.”

It is true that there may be some circumstances in our lives that are like a dark shadow, and will remain so, possibly, for the rest of our days, or they may not - the Lord can clear them. The most adverse circumstances can so be ordered in His purpose, and will be, to work collectively for our good.

*“We know that all things...”* “It is such a great word. You hear some good (*sic*) people say, and quite rightly so too — I believe this can work for my good. You have had to walk through something dark and difficult and perhaps, have felt very dark about it in your heart, but when the Lord has lifted the veil or sanctified the dispensation to you, painful as it was, you have had to say, This has worked for my good. You have felt it because of the effect it has had upon you, in the teaching you have received in it, and you may have had to thank Him even for some painful things. But there may be some things which still remain dark and cloudy and often fill you with confusion, so that you *“Reel to and fro and stagger like a drunken man.”* How can they be cleared up? Who can lift that cloud? How can this or that circumstance, this trial, that loss, this bereavement — how can that work for good? How can it? There is no possibility of it, unbelief will say, though faith will not — faith will not say there is no possibility of it, but faith viewing it in all its darkness and difficulty, will take it to the Lord and say, “Lord, bring something good out of this for

my soul, painful and distressing as it is; cause that it shall be one of the all things that shall work together for my good.”

How much concerned are we as to whether these things shall “work together for our good”? How much concern have we about this? Do we watch and pray in them as we should? Do you look at some things and examine them as you are passing through them to see if, or how, they may be working for your good? Do you have to watch your spirit in them and how you are affected by them, whether adversely or profitably? *“We know that all things work together for good to them that love God.”* Yes, but you see, some things, material things, and some things perhaps, that cause disturbance and anxiety of mind - certain things in your life may so get hold of you, as for the time being to rob your soul. Do you ever find that to be true? Do you find on occasions that you become so surfeited with care, about this or that, that you become hardly able, as it were, to concentrate upon anything good? They rob you for the time being of that private, quiet meditation and spirituality of mind. They rob you, and it does not take much sometimes; a sentence can do it, can rob you of that inward enjoyment of the Gospel in your soul as to the sensible comfort of it. Perhaps someone will wound your feelings and all the comfort you have felt will vanish and you find old nature as alive as ever; then you feel guilty and you know you have sinned in it, in your feelings, and then you have to confess before the Lord. But if these things bring forth this confession in your heart - then they work together for your good.

“Sin for my good will work and win,

But ‘tis not good for me to sin.”

That is true! O but some of these things can be such robbers; they starve your soul, do they not? They starve your soul for the time being,

and then guilt comes. And yet it is all ordered - they loosen us, we become weary - and we find and feel that the soul has no rest but in Christ. Then you say. “O if I could get back to Him or if he would come again to me, if He would speak pardon to my soul and lift the barrier, so that we could flow together again and his sweet love fill my poor heart.” Do you feel like that? O, then wait on him, wait on him, confess and pray, and one day, or moment, you may feel the sweet inflowing of His grace and love in your soul, to melt you down before Him so that all works together for good to make us hate ourselves and our sins and to depend more and more upon Him, to cleave to Him.

*“We know that all things work together for good to them that love God.”* This is true in relation to all that we may be called upon to pass through in this life. This seems to be borne out by what the apostle refers to in the 5th chapter; we *“rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulations worketh patience; and patience experience; and experience, hope.”* It is all working together, you see. *“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us.”* They work together. We are so apt to look at one particular thing, one link in the chain, so to speak, and we are just confounded; we cannot see how it can be so ordered; but the Lord can cause all things to work together without us seeing it. It is not necessary for us to see it and yet I believe we shall be brought to know it, and to believe it and to leave it with him. We know that all things, all trials and afflictions in the Lord’s account must work together for our good!

Take too, the changes in providence that come in our lives. How wonderfully the Lord



orders those things to work together! You look at some circumstances, separate in themselves, and may remember how you fought against this and struggled against that, and for the time would not be submissive or subjective to the Lord's ways with you in certain things; and yet you had to prove that when he shut none could open, and when He opened none could shut, and he has ordered it well. He does all things well! There is no mistake on His side. This fact or truth that all things work together for good, does not mean that we shall never make a mistake, or take a wrong step, or leap into something that may bring much trouble to us - we may. Yet even so the Lord can, and He does, cause that to work for our good, to bring down our pride or fleshly confidence, to make us more cautious and careful of our ways, to confess our folly, and bring us to a closer dependence upon Himself.

Moreover, you may see the Lord's hand going before you and ordering things in a particular way surprising to you. It may be as though He took you by the hand and led you into this or that path, opened a door, made a way, wrought deliverances, so that you had just to look on while the Angel of the Lord did wondrously — and you have seen things work together for good. And they will! But we need faith to believe this; and if we can truly believe it in a right way, it will keep us steady. I believe it will save us from many floundering and from much tempest tossing, although I know that may be difficult to affirm, but there is that Scripture: *"Thou wilt keep him in perfect peace whose mind is stayed on Thee."* O, I feel more and more the need of faith, and I have thought today of what the Lord said to His disciples, *"Let not your heart be troubled; ye believe in God, believe also in Me."* O if we could come

there, what a quietness it would bring, what a sweet stillness! O it is very wonderful! Yes, but you know we have to prove that we are poor things when left to ourselves; and yet even so, there is an inward conviction that all things will work together for good.

They work together for good because they are in good hands; they are not in our keeping. They shall rejoice! Why shall they rejoice? *"They shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven.* Our times are in His hand, and when you can see all your concerns in the hand of your spiritual Zerubbabel, what a confidence you can feel in your heart, — all your times are in His hand to the moment of your decease, they are all set in His purpose.

"My life's minutest circumstance  
Is subject to His eye."

"We know." O, have you ever really been brought to such a point as that, we know that all things work together for good? The apostle here - referring to the blessed effects of God's grace in the soul, the ground of our hope and things of first importance, including sufferings and other things - yet says all these things will work together. The people of God are in good hands. But here comes the separating line. This is not a general, broadcast statement to all. It defines a people! They will "work together for good *to them that love God*, to them who *are the called* according to His purpose." This may be a test for us, because it is not much love that we feel to the Lord often; no, at best it is cold and faint; yet if we are His people it is there, it is in the heart, and sometimes when we are revived a little by His mercy, it bubbles up. It is in the heart, renewed by divine grace and the affections move after Jesus. Just at moments you may feel able to say,

"Compared with Christ, in all besides

No comeliness I see;  
The one thing needful, dearest Lord,  
Is to be one with Thee.”

If you could really say that, you must love Him. If you really long for Him in your soul, you love Him. If you hunger and thirst for Him and pray for Him to come and be a guest, not just a passing guest, but to dwell in your poor heart, you must love Him, else you would not want Him; but sometimes this love flows out so sweetly after Jesus, it is so beautiful to faith. He is fairer than the children of men: grace is poured into His lips. He is so attractive, He is all fair. He is as the apple tree among the trees of the wood. If you really have any religion at all, there will surely be moments when your poor heart is filled with love to Jesus, even though it is not as you would have it. It is true what a good (*sic*) old man said once to a young minister, when he shook hands with him after the first time he had preached, “The, religion of Jesus Christ is a religion of love.” And he proved it, although after preaching 50 years, he said, “I seem but half to believe it now; but it is true.” And yet how often we have to mourn and complain that our love is so cold and faith, do we not? Yet, there it is, and at times it is proved when your heart is warmed a little in the precious things of God.

Not only so, but when you feel the warmth of that love in your heart to Christ, there is such a receiving of the fact that all things work together, you just commit your ways and say, “Lord, be with me to the end, these trials, difficulties and burdensome things are in Thy hand. Help me through them, help me to forget things behind and reach forth to the things that are before.” It is wonderful to have a prospect! We are not here for long and days fly by so rapidly. O, but to

have a prospect, to be able to lay your head upon the bed and feel a good hope of heaven in your soul, it is wonderful! What peace it brings and what love in your poor heart to the Saviour, that He should have shed His precious blood for a poor unworthy sinner like you! As for circumstances in this life, it is but as a vapour compared with what lies before, the ultimate end, the reward, the destiny. “*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*” O, may He enable us to lay hold, to receive His word and be strengthened by His sacred word, and to look, at times, across the valleys and above the mountains, in humble faith, and to lay hold of Omnipotence and believe that all will be ordered well. O, have there not been times when you have revolted against some things in your spirit, and yet ultimately have had to bless the Lord for that very thing? He knows. He makes no mistakes. O, then may He keep us lively, help us to hold fast to the truth, and give us to see that all is being ordered, and will work together for our good, as we believe they will, “*to them that love God, to them who are the called according to His purpose.*” That is true of His people, but if He comes and blesses your soul, you will feel it is true of you, and you will be able to lay hold of it and bless Him for the truth. The Lord grant it to us. Amen.

## NOTICE

Many of you have written in the past relative to where books by Elder Gilbert Beebe can be had. The March issue of Signs of the Times gave notice that Volume Three ***EDITORIAL WRITINGS OF GILBERT***

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### “BAALI” — “ISHI”

By Fredrick W. Keene, 1924

*“And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali.” — Hos.2:16*

It has pleased the Lord to declare Himself in manifold characters unto His chosen people, and the most wonderful and endearing of all is that He, in the Person of the Word made flesh (I Peter 4:1), the incarnate Son of God, Emmanuel, our Lord Jesus Christ, is the Head and Husband of His people. This glorious and unspeakable union, in its heights and depths, is a great mystery. *“I speak (saith the apostle) concerning Christ and the church.”* (Eph. 5:32) In our contemplations of the Lord being the Husband of His people. He is our Lord, possessor, owner, master, friend, husband, all very expressive of our relationship in wedlock with our God, and they all are found expressed under these two names: *Baali, Ishi*. Christ and the church were chosen, He the Head (Isa. 42:1), and the church His body (Eph.1:22, 23), before the foundation of the world (Eph. 1:4), and accounted, in marriage union, His chosen ones were blessed with all spiritual blessings in heavenly places in Him. The election of the

church in our Lord Jesus Christ was unto the ultimate heights of the adoption of the children, to be *holy and with-blame*, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In the glad tidings of Christ’s Gospel it hath pleased God to show unto His chosen ones how precious, near and dear they are unto Him; that He hath, in the eternal purpose which He purposed in Christ Jesus, brought them into such union and blessedness unto Himself that He declares this union unto them that they are His in eternal wedlock. *“For thy maker is thine husband; the Lord of host is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called.”* (Isa. 54:5) Christ, the Lamb of God, gave Himself for His bride a sacrifice, and an offering of a sweet-smelling savor; gave Himself for her sins to cleanse her in His precious blood, to redeem her, to present her to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that she should be holy and without blemish. (Eph. 5:27)

But I am somewhat ahead in my subject. The church chosen, accounted in Jehovah’s eternal decree, the bride of the incarnate Son of God, and predestinated unto eternal glory, fell by transgression in Adam, and thus the elect are found transgressors under the law and under its curse; but this could not disannul Jehovah’s eternal purpose concerning Christ and the church. (The church was given unto Christ, the incarnate Son of God, for God’ election of Christ and the church **IN** Him ever embraced the purpose, that in the fulness of time God would send forth His only begotten Son, made of woman). Christ would not disown and cast away His church whom He foreknew, when by transgression she fell in Adam. He gave

Himself a ransom for her. As the offspring of Adam, the elect, even as the non-elect, are found alienated from the life of God, dead in trespasses and sins; by nature the children of wrath even as others. Can such depraved creatures be brought into union with the incarnate Son of God? Can they ever be in vital experience accounted in wedlock with Christ? Can thine Holy One, the altogether lovely Emmanuel, take to His bosom such vile beings? Oh how utterly unfit are God's elect by nature to be companions, the friends, the brethren, the bride of Christ. They are corruptible beings. (Rom. 1:23) Our Lord Jesus Christ is the incorruptible God, the Word made flesh. Then, in some wondrous and glorious way, the chosen bride of Christ must be brought unto Him as a chaste virgin (II Cor.1 1:2), she must be made meet to live in companionship, in everlasting love with Christ, in eternal wedlock with Him. To consummate this, Christ gave Himself for the church an offering and a sacrifice of a sweet-smelling savor, to satisfy all the claims of the law, to redeem His people from all iniquity, and wash them from their sins, and to clothe them in His righteousness. *"For this is the name whereby He shall be called, The Lord our Righteousness."* (Jer. 32:6) And the church in union with Him shall be called, *"The Lord our righteousness."* (Jer. 33:16) The Holy Ghost also in covenant, in wondrous transforming works of grace in the souls of the elect, sanctifies them, regenerates them, gives them a new heart and a right spirit, and puts forth in them spiritual and heavenly graces, and makes them all glorious within, meet to dwell with Christ in heaven; and all this blessedness of meetness to be the companions and wife of Emmanuel shall have its consummation in the day of Christ, when He shall descend from heaven, and the bodies

of the elect shall be raised from the dead immortal, incorruptible, changed, fashioned like unto the glorious body of our Lord Jesus Christ, our glorified Husband and Redeemer. Therefore, in the times decreed of God, the elect are called by God's grace, taught of the Lord, called unto the fellowship of the Son of God our Saviour.

Now I desire to trace these matters as known experimentally by the chosen of God, and under this relationship that Christ is the Head and Husband, and therefore the Redeemer of His church. The two-fold aspect in which the Holy One of Israel is the husband of His people is in their relations to Him in the old and new covenant, and under these two names, *Baali* and *Ishi*, the subject is before us.

When God quickeneth a sinner into divine life it is that he shall be brought to know he is a lost sinner, and be brought into fellowship with Christ; and unto this sacred fellowship the called of God are made to know their relations unto God in the ties of the old covenant to Him in wedlock. This is clearly declared in Jer. 31:31,32: *"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with the fathers in the day I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord."* Here God, as husband, is *Baali*, is Lord, Master; but in the development of Jehovah's eternal purpose in His people let us hear His voice in the new covenant: *"But this is the covenant I will make with the house of Israel. After those days saith the Lord, 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.*

*And they shall teach no more every man his neighbor, and every man his brother, saying. Know the Lord. For they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I WILL forgive their iniquity, and I will remember their sin NO MORE.*” Oh, this is Ishi, my Husband’s voice! In the former statement, “Which my covenant they brake, although I was an husband unto them,” the marginal rendering reads, “Should I have continued an husband unto them?” As though she had forfeited all claim, all right to me as an husband, having so sinned against me to the deserving of death. Did he surrender her to her damnation, as women that break wedlock are judged? Oh no. But Christ Himself gave Himself; her Surety, Husband, Redeemer, was her Ransomer, and He gave Himself a sacrifice for her sins. Wherefore we are become dead to the law by the body of Christ, that we should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. (Rom. 7:4)

There is a transition into the “better covenant” relationship unto God. And this new covenant aspect of our union to Christ is very blessed, for therein it is shown that Christ hath redeemed us from all iniquity, from all dishonor, from the curse of the law. O blessed Saviour, thou art wondrously, so sweetly our Ishi. I mention it again, it is as signified under these two names, Baali, Ishi, we are made to know our relationship to our God and Saviour Jesus Christ. The fulness of the unspeakable bliss contained in the name Ishi can only be fully known when the bride, the Lamb’s wife, shall be with Christ, both crowned and seated by His side, and thus be with Christ forever in immortal glory. While here below we can only taste some moments of this blessedness by faith; sacred, blissful

earnests of our predestined “far more exceeding and eternal weight of glory.”

The called of God are called unto the fellowship of the Son of His love, and in the beginning of our knowledge of Him it is as Baali He is known. To rule, possess, to have, to chasten, to bring us to be subject to Him. (Eph. 5:24) Some dear children of God appear to spend all the days of their sojourn in the world and only know Christ as Baali, and have only known a few rare and precious moments when they could feel their dear Saviour was Ishi.

There is with many who are not vitally, experimentally established in Christ such frequent relapsings from the grace of Christ, from the Gospel to the covenant of works; and though with their lips they confess that in Christ’s Gospel they began in the Spirit (Gal. 3:3), yet conclude that to be acceptable, to be happy, to get Christ’s blessings, they must be made perfect by the flesh by bodily exercise. They are so foolish, bewitched, that they confound and attempt to mix the old and new covenants.

But the children of promise, of Sarah, the free woman, will always find that a covenant of works, a conditional covenant “*gendereth to bondage.*” There were in the days of the apostles men who did not know the distinction between the law and the Gospel, and as they themselves did not know the liberty of the Gospel, of being under the law to Christ, they preached another gospel, and perverted the Gospel of Christ (Gal. 1:6, 7), and with their mischievous, bewitching teachings entangled some of the dear saints in a yoke of bondage. So today there are teachers who lay heavy burdens upon others that they do not touch themselves. But Christ’s yoke is easy, His burden is light; His commandments are not grievous, but joyous, and He puts

them in their hearts, and “*works in them both to will and to do of His good pleasure.*” (Phil. 2:13)

Perhaps, dear child of God, you have been jealous, envious of what you esteemed to be the deeper, richer experiences of other children of God; you would like to have their joys and consolations, their times of sacred intimacy with Christ their Husband and King in His house of wine. You long for their blessedness, but would you choose their trials, afflictions and conflicts that are ever in association with all our consolations in Christ? “*For as the sufferings of Christ abound in us; so our consolation also aboundeth by Christ.*” (II Cor. 1:5) It is declared that through much tribulation we must enter the kingdom, and if you will find the spouse leaning upon her Beloved, you will learn from her that this intimacy with Christ is the **FRUIT** of her experiences with Him in the wilderness, in the weary land, where her strength gave out, where she fell down, and there was none but Christ could help her; where she was hungry and faint and none could nourish and cherish her but Jesus, whose flesh is meat indeed and whose blood is drink indeed. Here in the wilderness were conflicts, storms and beast of prey, a howling wilderness, and she was ready to perish. Emmanuel found her, led her about, here and there, instructed her, humbled her, showed to her her follies; He was her Lord, her Baali, and He taught her, and drew her to Himself in everlasting, redeeming love, and while she leans upon Him as she treads the wilderness under her feet her throbbing, trustful heart is saying, “My Ishi.” “*I am my Beloved’s, and His desire is toward me*”(S.S. 7:10)

The knowledge of Christ so as to call Him Ishi is that we grow up into Him in all things; it is to know Christ in the fullness of

the blessings of His glorious Gospel. The communion of the Holy Ghost wherein He, the Comforter, so takes of the things of Christ and shows them unto our souls, so glorifies Christ in our hearts in this communion that we are made to feel the exceeding blissful preciousness of Christ our Redeemer, our Head, our Husband. Our souls are so wrought beneath these ministrations of the Holy Ghost, the Comforter, that we are saying, “Jesus is mine, and I am His.” To call Christ Ishi is that we have entered into the palace (Psalms 45:15), that He sups with us, and we with Him (Rev. 3:20), in His banqueting-house, and His banner over us is love. (S.S. 2:4)

We have known, as Queen Esther, to come and fall before His throne as a perishing suppliant; He has held out to us the golden scepter, and He has with His own kind hand seated us at His side upon His throne, and the marriage song, the forty-fifth Psalm, is sung. How fair, what glory and majesty are His; He is altogether lovely. And she, the queen, happy wife of Christ, the Lamb, all radiant, and blushing beneath the smiles of her Lord, who greatly desireth her beauty which He hath put upon her. (Ezek. 16:14) For she now, in everlasting love, in immortal beauty, by redemption, by Christ’s precious blood and righteousness, by all the graces of regeneration she thus shall dwell with, and is at home in the palace of Christ, the Lord of glory, her Beloved, her Friend and Saviour and worshipped Ishi.

The elect in their fallen, lost estate, as vile transgressors under the curse of the law, have need of much to be done to bring them to a spiritual heartfelt knowledge of all this; to bring us to confide in the blood, the atonement and the righteousness of Christ, which alone can cleanse and beautify us and make us as a chaste virgin unto Christ. (II

Cor.1 1:2) In our vain notions of matters we think that our preparedness for Christ, our wedding apparel, we surely, at least in part, must furnish ourselves, that we may be meet and ready for our Saviour and King; and so, going about in this conditional way to establish our own righteousness, we are made to feel a severity in the gracious dealings of Christ, our Baali, our Lord. It is in humbling lessons that we learn that we cannot flourish by our own doings, that we are as the fading, dying leaf, and our own iniquities like the wind carry us away, all our righteousness are as filthy rags. (Isa. 64:6) Carnal professors of Christ's name, out of mere theories of matters pertaining to Christ and the church, talk, but show by their very talk that in vital knowledge they have never known the Saviour. But if we are the called of God, then under the tuition of the Holy Spirit we are shown what is in our hearts.

There are indeed dreadful bitter things for a poor sinner to learn. Even after the quickened sinner has tasted that the Lord is gracious, and has had sacred times of rejoicing in Christ Jesus, having no confidence in the flesh, there are relapsings from this implicit faith in our Beloved. We are plagued with an evil heart of unbelief, misgivings arise, thoughts exalt themselves against the knowledge of Christ, and our ignorance of his purposes in His trying providences, in our trials, and when the pilgrimage is wearying, and tribulations are our every day portion, and perhaps we are attempting to get along unhelped, we fail to lean upon Him, then we fall down, not only in sheer weakness, but in the humbling knowledge that it is a vile sinner that has sunk to the earth. Do thoughts arise that Christ does not care for me as formerly? And do we petulantly cry out, "Where are Thy former

loving-kindnesses, are they restrained?" Are we saying "Ishi" now? Rather in our thoughts we have gone back to Baali, my Lord. Ishi, my husband, is too sweet, too endearing, we can hardly frame our tongues to call Christ Jesus, "my Husband." In our first love (Rev. 2:4), the love of our espousal to Christ (Jer. 2:2), such a thing as straying away from our beloved Saviour would have been in our thoughts, a thing incredible. But it is through painful, humbling experiences of our weaknesses, of the dreadful things found in our flesh, the lusts still there to be continually crucified, and then to find a barrenness, a backsliding in heart. It is out of bitter knowledge of this that we are made to say,

Prone to wander, Lord, I feel it;  
Prone to leave the God I love.

The backslidings of Israel recorded in the Scriptures are a painful narrative to read; and when we are made to compare our own lives with what is recorded we, too, can trace how here and there we have wandered away. We do well to be mindful of the instruction in Heb. 3:12: "*Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.*" There may have been from the first day that we knew Christ, or rather were known of Him, all the outward form of godliness, such as our assent to the doctrine of Christ, reading the Scriptures, engaging in prayer, singing hymns, assembling with the church for worship, hearing preaching, and many other external matters, and yet all so formal, cold, lifeless, mere outward religion. Ah, I, too, well know how wretched is all this mere outward, physical, tongue religion, and how I have been made to sigh over it all, and how powerless I have been made to feel I was to get out of it,

to refresh, renew, to quicken my soul into the verities of the blessed Gospel of Christ.

“In vain we tune our formal songs,  
In vain we strive to rise;  
Hosannas languish on our tongues,  
and our devotion dies.”

Ishi, My Husband, can hardly be our heart's language while we are so inconstant, and so barren in the life of the graces of the new man. Oh, how blessed is that man that is of a humbling and contrite heart before the Lord. Thus meek, and beautified with salvation, sweetened by the Lord's loving-kindnesses, by the riches of His mercy, who is love sweetened, loving, trustful, believing in our sweet Lord Jesus, the Lamb of God, “*with all thine heart.*” (Acts 7:37). No heart whatever for any other. “*So the Lord did lead him, and there was no strange god with him.*” (Deut. 32:12) They two, no other one there.

“*And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali.*” (Hos. :16) Read the chapter and see what preceded all this, and brought her to this day. There her waywardness, her treacherous dealings are told, how He brought her to know her inconstancy, how He made her to feel her shame and abject poverty and wretchedness, how He healed her backslidings and drew her back to Himself; this is all divinely told. “*Behold I will allure her, and bring her unto the wilderness, and speak comfortably unto her. I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the day when she came up out of the land of Egypt.*” Oh, it is while thus banqueting with Him, and her comforted heart in blissful hope is singing, her Lord, her Husband, has made this

delightful oasis; He has made the wildness to rejoice and to blossom as the rose. What a happy time! This is “*that day,*” saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. And He still goes on to speak to her heart of the covenant of eternal wedlock in which Christ and the church are one, saying, “*I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.*”

Selected from *The Lone Pilgrim, 1924*

## **ADULTERY - FORNICATION**

By Waddell Moore

After reading several preachers' views on divorce and remarriage - their trying to justify receiving adulterous people into the fellowship of, and retaining them, in the church - I feel led to write about what constitutes marriage, and the difference between adultery and fornication. And to see if the church can Scripturally receive and retain adultery in her fellowship. It is appalling when the majority of elders, deacons, and members of Primitive Baptist churches do not know the difference, and worse, if they deceitfully misinterpret the Scriptures. Some want to call unlawful sex between married persons *fornication* to justify receiving and retaining *adultery* in the church. The Great head and Saviour of the Church, and the chief apostle to the Gentiles certainly made a difference between the two.

Of course the *act* is the same, but the application is not the same, and we hope to show the difference by the Scriptures and language. Jesus in reprimanding the Pharisees



said, “*For out of the heart proceed evil thoughts, murders, ADULTERIES (moicheia), FORNI (porneia), thefts, false witness, blasphemies:*” (Matt. 15:19). The apostle Paul writing to the church at Corinth says, “*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither FORNICATORS, nor ADULTERERS, nor effeminate, nor abusers of themselves with mankind, nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*” (I Cor. 6: 9,10.) Also, in admonishing the Galatian brethren, he said, “*Now the works of the flesh are manifest, which are these; ADULTERY, FORNICATION, uncleanness, lasciviousness, etc.,*” (Gal. 5:19). None of these things ought to be harbored in the church, when known, for the church is neither a harbor for criminals, nor a penitentiary (for reform). When the decorum of Scriptural faith and practice is followed, it is the House of God.

The meaning of words never really change from their original coining, but evil men, to suit their case often add, modify, or alter the original meaning. One of the axioms that I was taught in accounting was that “figures do not lie, hut liars will figure,” that is, in order to arrive at the answer they desire.

Merriam Webster’s *Collegiate Dictionary*, 3rd Ed., and the same *International Unabridged Dictionary*, 2nd Ed. give the following definitions: “*Adultery, voluntary sexual intercourse by a married man with another than his wife, or by a married woman with another than her husband.*” If it had not been voluntary it would have been rape. “*Fornication, sexual intercourse on the part of an unmarried person.*” This was the only definition of the two for fornication. However, the Greek and Scriptural use of

adultery is the same as above; while that of fornication is inclusive of all sexual uncleanness or pollution.

Many elders and churches in trying to justify adultery in the church misinterpret fornication in Matthew 5:32 and 19:9 to mean adultery. But to do this is to err, as there is a time element involved. Married persons cannot commit fornication in this act, but adultery. Single persons cannot commit adultery, but can commit fornication.

The Scriptural example of adultery is, “*For the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbor’s wife, the adulterer and adulteress shall surely be put to death.*” (Thus, no divorce and remarriage possible on the grounds of adultery.) The Scripture is plain that each of these persons were married to another person. (Lev. 20:10) Now, for an example of fornication: and “*If a man entice (persuade) a maid (an unmarried woman, a virgin) that is not betrothed (engaged to be married) and lie with her (for sexual gratification), he shall surely endow her to be his wife.*” (Ex. 22:16) In this case, it is specifically stated that he may never put her away. The maid is an unmarried virgin, for a married woman is no more a maid or virgin, but a wife. In this situation, the two persons had committed fornication.

We said there was a time element that distinguished between adultery and fornication. Here is the Scripture, “*When a man hath taken a wife, and married her and it come to pass that she find no favor in his eyes, because he hath found SOME UNCLEANNESS in her: then let him write her a bill of divorcement, and give it into her hand, and send her out of his house...*” (Deut. 24:1) The phrase, “When a man hath taken a wife,” means, when he has wooed her and

asks her to be his wife, and she agrees. They then perform the marriage rite, and vow before God and man to live together until death parts them. They are now bride and bridegroom, but not man and wife. The phrase, "and married her," tells us *when* they become man and wife. That, when the marriage is consummated by their first intimate union, she is no more a bride, but a wife, and he is no more a bridegroom, but a husband.

For him to put her away according to the sufferance of Moses, *what* must she be guilty of, and *when*? The cause is "*some uncleanness*," but in our English translation this is too vague. (Editor's note: In a future issue, we shall deal very thoroughly on the Hebrew text of Deut. 24:1, for in that very phrase, is the key to understanding Matthew 19 where Christ is answering it for the adulterous Pharisees who taught a man could put away his wife "*for every cause*.") If we examine the words *some* and *uncleanness* in the Hebrew, we find *what* the *cause* is. *Then if we refer to Deut. 22:13,14*, we find *when* the uncleanness was contracted. Translating our word *some* from the Hebrew, we find the word to be *dabar*, with its meaning to be "act, affair, matter or thing" and translated over a thousand times as "words about, spoke, commanded, reported, etc." The word *uncleanness* is *ervah* which means nudity, or nakedness, and used forty-nine times as "uncovered the nakedness" of someone. So we find that the cause of "some uncleanness" to be the report, words of, or the matter of exposing her nakedness. And this exposure is for the act of *fornication* before marriage, which act is a specific form of fornication, or *pornea*, and the only form which does not carry the death penalty under the law except that which may legally be redeemed by

marriage as given above. That this is so, Moses says: "*If any man take a wife, and go into her* (first intimate union), *and hate her, and bring an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid* (virgin)." (Deut. 22:13,14). If the charge is true, she had intimate union with another before her marriage, and was guilty of fornication, and she was stoned to death. Again, in this situation, divorce and remarriage is not possible under the law. But, if the charge was untrue, he must live with her until death. If he were a good (*sic*) man like Joseph, when he found Mary, the mother of Jesus, pregnant with him; he could have written her a bill of divorcement, and sent her out of his house, and not have her stoned to death. "*And Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.*" (Matt. 1:19) He could, as a *justified* man, have only done so according to Deut. 24:1.

Many professed Christians think that if their spouse is unfaithful, that Matt. 19:9 gives them the right to divorce them and remarry, without themselves committing and living in adultery, and thereby retain fellowship in the church. But, how deceived they are. Unfaithfulness does not void the contract, and marriage is a contract, one that cannot ever be broken. God speaking through Adam said, "*Therefore shall a man leave his father and mother, and shall cleave (be glued, welded, and united into one) unto his wife: and they twain shall be one flesh.*" Jesus says that Scripture cannot be broken, (John 10:35) and, "Wherefore they are no more twain, but *one flesh*. *What therefore God hath joined together, let not man put asunder*" (divorced. Matt. 19:6). The apostle Paul said, "*The woman is bound to her husband as long as he*

*lives.*” (Rom. 7:2,3, and I Cor. 7:13) He gives **NO** grounds for putting away, for this is one thing God says he hateth, “*For the Lord, the God of Israel saith that He hateth putting away...*” (Mal. 2:16) and this in the context rebuking Israel who dealt treacherously against “thy companion, and the wife of thy covenant.” Certainly Paul does not contradict His Master and Teacher. The contract can be violated, but not broken or made null and void. “*Brethren, I speak after the manner of men; Though it be but a man covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.*” The marriage covenant or contract is formalized when there is a meeting or unity of minds and vows are taken, and the covenant or contract is consummated by the *harmonious* union of the man and woman in the flesh. Consider commercial contracts. Neither buyer nor seller is free from their promises until every stipulation is fulfilled by both parties. “*Unto death*” is the last stipulation, and with its occurrence the marriage is finally dissolved.

Jesus was answering the hypocritical Pharisees and their question in Matt. 19:3 and Mark 10:2 “*Is it **LAWFUL** for a man to put away his wife? tempting him.*” And in the house His disciples asked Him again. To them Jesus said, “*Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.*” (Mark 10: 10,11, 12) “*Whosoever putteth away his wife committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.*” (Luke 16:18)

Can a true disciple of our Lord put away his or her spouse for any cause and marry another, and retain fellowship with Christ Jesus and his family? The answer is an

emphatic no! One might ask, “What am I to **DO** if my spouse is unfaithful, or puts me away? What must I do to retain fellowship with the church?” Jesus gave the answer to His disciples when they said, “*If the case of the man be so with his wife, it is good not to marry. But Jesus said unto them, All men cannot receive this saying, save they to whom **IT IS GIVEN**. For there are some eunuchs, which were so born from their mother’s womb; and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have **MADE THEMSELVES** eunuchs for the kingdom of heaven’s sake. (as Paul) he that is able to receive it, let **HIM** receive it.*” (Matt. 19:10, 12). If the above case should be our lot, and if we love the church and righteousness, we must remain unmarried and pure.

Shall we follow Moses and the Pharisees and their carnal traditions, or shall we follow and serve Christ? If our god is self and self gratification of the flesh, then we must go with the Pharisees, but if God is our God, we must say with every true child of God, and Joshua of old, “*But as for me and my house, we will serve the Lord,*” (Jos. 24:15), by following Christ and His teaching. Marriage is a type of union between Christ and His church. The union of a marriage is for life and can only be broken by death, when time no longer exist for us. The union with our spiritual Husband cannot be broken in time or eternity, for God is eternal.

## **IT IS FINISHED**

By Gilbert Beebe, 1837

When the beloved Son of God hung on the accursed tree, — when His soul was poured out unto death, when frightened rocks

were burst asunder, the heavens in sackcloth were veiled, when the rugged bars of death were loosed, and tombs of marble resigned their sleeping tenants, when by the rending of the veil of the temple the ark, and cherubims, and mercy seat were all disclosed, while, nerved with malice, Jews and Romans mocked, while racking pains and most tormenting smarts were inflicted on that blessed Lamb who bore our sins, when justice drew its flaming sword, and vengeance struck the dreadful blow, when hell exulting in her hour of darkness, amidst the awful grandeur of that dreadful scene, the voice of triumph, from the expiring Saviour's lips shook the creation to its very centre; stern death, in dreadful terror clad, affrighted, paused and felt the thunder of that voice which in all the power and majesty of the Eternal God-head shouted, "***It is finished.***"

With due humility and that reverence which becomes the ransomed of the Lord, let us inquire what was finished? From the sacred record of eternal truth we learn that all was finished that the glorious Mediator had begun; love was not finished, for the love of God had no beginning. Election and predestination, with all the perfections of Jehovah which shine forth in the economy of salvation were not finished, for these were without beginning, and can never, never end.

But something was certainly finished by the Saviour when he in triumph gave the victorious shout; nor has our Lord left this important subject in the dark. "*He who runs may read.*" "*He finished transgression, made an end of sin, & He Himself has declared that he has finished the work that his Father gave Him to do. We eagerly inquire, what then was the work that his father gave Him to do? The Son of God responds, "I come to do Thy will, O God." I am come to do the will of My*

Father who sent me, and to finish the work. "*And this is the will of Him that sent he, that of all that he has given me I should lose nothing; but should raise them up at the last day.*" And the Father has given Him power over all flesh, that He should give eternal life to as many as the Father has given him. A shining messenger from the world of glory came down from heaven to earth, to announce the work that Jesus was to perform, viz: "*His name shall be Jesus, for he shall save his people from their sins.*" He finished the redemption of this people agreeably to the prediction of the Psalmist: "*The redemption of the soul is precious, and it **CEASETH forever.***"

***First.*** He has finished the redemption of His people, and it ceaseth forever.

***Second.*** He has finished, or made an end of sin, as far as it relates to those He represented -

***Third.*** He finished the *law* as far as it relates to its demands in reference to the election of grace and the fulfillment of its divine requisitions. "*Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. Heaven and earth shall pass away, but one jot or tittle of the law shall not pass until all is fulfilled.*" He is the end of the law for righteousness unto everyone that believes.

***Fourth.*** He has finished transgressions; (or his blood cleanseth from all sin, he has given himself for his church, that he might redeem it from all iniquity and purify unto himself a peculiar people zealous of good works.

***Fifth.*** He has finished the curse, having borne our sins in His own body on the tree; and being made a curse for us, as it is written, "*Cursed is every one that hangeth on a tree.*"

***Sixth.*** He has finished the covenant of

works, having blotted out the handwriting of ordinances which are against us nailing them to time cross.

**Seventh.** He has finished the work of making sacrifices for sin. "*There remaineth no more sacrifice for sin.*"

**Eighth.** He has given a finishing stroke to the perfection of his people, for by one offering he has perfected *forever* them that are sanctified.

**Ninth.** He has finished death, having destroyed death and him that had the power of death, which is the devil.

**Tenth.** He finished the work of his sufferings, being now baptized with that baptism for which He was straitened until it was accomplished. When deep called unto deep, and the billows of divine wrath went over Him; deep waters came into his soul.

**Eleventh.** He finished the complete pattern which he set for his children to walk in. Let no presumptuous wretch dare attempt to change the pattern of the things in heaven.

**Finally.** He has completely finished all that was written of Him in the law, in the prophets, and in the Psalms; and all that was necessary to secure the eternal salvation and justification of His people, and left them to challenge wicked men and devils, to declare, "*Who shall lay anything to the charge of God's elect? It is God that justifieth; It is Christ that died.*" He was wounded for their transgressions; He was bruised for their iniquities, and the chastisement of their peace was upon him; and with His stripes they are healed. He sees of the travail of His soul, and is satisfied.

**Reflection.** Is it finished? Or, is something remaining to be done by the redeemed, in order to secure the blessed objects of the death of Christ? If something remains to be done, whether it be *using*

*means*, or giving our hearts to God, or our money to modern institutions, or sitting on anxious benches, or anything else, much or little, then is the work not finished, and the words of the expiring Lamb of God are contradicted. But be assured, dying reader, whatever relative duties are enjoined on the disciples of Christ, there is among them nothing to *be* added to the finished work of the Redeemer — nothing to render His redemption efficient, or effectual, or to extend its benefits to any for whom God did not eternally intend it; so far indeed from it, all the good works of the people of God are the immediate results of the blood and righteousness of our Lord Jesus Christ. Nothing can be added to or taken from the work which Christ finished when He yielded up the ghost and bowed His head unto death. "*It ceaseth forever.*"

Here then the Old School Baptists find a sure foundation to build upon, and hence we preach Christ crucified, and proclaim a *finished salvation* in His worthy name - a salvation completely

suited to the case of the poor, the needy, the halt, the lame and the blind; a salvation suited to the condition of every hungry, starving soul, who by grace is made to feel his wretchedness, and mourn his sins; but by no means suited to the case of the whole, who need no physician. The Pharisees of eighteen hundred years ago, rejected this finished work, and from that day to the present it stands rejected, despised, opposed and slandered by all the workmongers who have flourished in our sinful world. But tell us, reader, how do you view the perfect work and finished salvation of our Lord Jesus Christ, for be assured if you despise this doctrine you are yet in your sins; but if you love the doctrine arid can feed on it, you are not far

from the kingdom.

—Selected from *Editorials*, Vol. 1

### ADVICE TO BOYS

By Gilbert Beebe

Brother Boulware, in his communication complains that there are some “carnal, lazy and disorderly boys” in the ministry in Missouri, who attempt to recommend themselves by their ignorance, and talent for abusing intelligence, &c., and calls on us to advise them to do better.

We regret to learn that the churches of our order are in any part of the land annoyed by such preachers as our brother has described. We do advise all carnal preachers to leave the ranks of the Old School Baptists forthwith; for we have no idea that carnal preachers can do any better. Ignorance and laziness are also serious detriments in the character of ministers among Old School Baptists. But our churches should endeavor to discriminate between ignorance of the *Gospel of Christ* and ignorance in the more *general acceptance of the word*. A minister of Jesus may be very deficient with regard to the sciences of this world and destitute of that knowledge which is acquired in the schools, and yet be an able minister of the Lord Jesus. As Old School Baptists we do not hold that scholastic knowledge has anything to do with qualifying a man to preach the Gospel, the requisite qualifications for that work being altogether spiritual. Neither do we hold, as some have slanderously reported, that ignorance of the sciences, or a disposition to denounce literature belong to the qualification of a Gospel minister.

Education is good, and should be regarded with esteem and respect in its place, and

young men or boys in the ministry, instead of abusing intelligence would render better service to the cause of religion by pursuing their leisure moments in the pursuit of general information, than by affecting a contempt for intelligence. God has evidently called some learned men into the ministry, and in other cases He has called men unlearned, and has often displayed His power and wisdom in making the latter more eminently useful than many of the learned.

It has sometimes been the case when our ministers have protested against the *substitution* of human learning in place of *divine calling and qualification*; when they have borne a faithful testimony against colleges and *theological* schools for increasing the number of the ministry, and for embellishing the gifts of the holy Ghost with the rules of scientific divinity, that they have been *accused* of abusing intelligence when such was not their motive, and to charge them with a want of regard for education, was to do them great injustice.

It is possible that some of the boys may let their zeal outstrip their judgment in expressing their dissent from the popular doctrine on this subject: the elders should in such cases teach them the way of the Lord more perfectly.

If any through covetousness or carnal indulgence have attached themselves to the Old School, they should be put away when they give evidence that such is the case.

— Selected from *Editorials*, Vol.2, 1843

### COMMENTS

We selected the above two articles by Gilbert Beebe to give the reader a sample of

two different styles of writings from his pen.

Again, we wish to mention the republishing of his works by the SIGNS OF THE TIMES, INC., and urge all our readers to take this opportunity to order Volume Three, *EDITORIAL WRITINGS OF GILBERT BEEBE* from:

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Editors