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BALANCING THE DOCTRINE IN RIGHTEOUSNESS

(Note: The carnal mind is enmity against God and is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God. (Rom. 8:7,8) Yet God has given to man the faculties of a natural mind which cannot discern the things of the Spirit of God, neither can he know them; for they are spiritually discerned only. So in the realm of religion, those things that are not revealed unto us by the Spirit of God are subjected to the opinions and conclusions of the natural mind. Thus, error is often mixed through these opinions with the truth of God to the dishonoring of the faith once delivered to the saints.

There is a people who falsely accuse us (almost daily) of believing that God is the author of sin and unrighteousness; primarily because we believe in the absolute sovereignty of God and salvation exclusively by Him according to the riches of His grace — which is free, undeserved, unmerited, and unexpected.

But there is a strange twist sometimes to these accusations. When one preaches a doctrine that the elect are chosen and predestinated to heaven and immortal glory; and conclude thereby that they do not have to be regenerated, given faith and godly sorrow, called effectually out of false religions; nor have good works wrought in them by the power of God; that all they miss in this time world is the joys of salvations and these joys and blessings are earned by obedience to the law, then it is indeed strange that such a people will be the ones most loudly crying their conclusion that we believe that God is the author of sin! For it is very apparent that they are preaching that God is the Approver of all manner of sins and wickedness.

Most of our readers know that we abhor such a wicked theory, and oppose it strongly

as a theory void of spirituality and righteousness. We are keenly aware of the corruption of the flesh and the inability, of saints to live the perfection of godliness as they desire. But we, too, as the Gospel Standard editors said of their efforts in the 1830's, will not publish anything that sets an approval of unrighteousness. It is our hope that we are ministers of righteousness rather than the "ministers of unrighteousness." Thus again, we offer a selection from their pages below with which we are in full accord. The "Extract" is doctrinally sound by our understanding; yet deficient in that it leaves the subject open to carnal logic which might condone sin. The second part is the addition to it by the editors to give it proper gospel balance. We hope you can see the justification for the G.S.'s remarks. — Ed.)

EXTRACT

From The Gospel Standard, 1849

Now, what good works does Jacob to inherit the blessing? 1. He goes about to invade another's right; for the blessing belonged to the first-born. 2. He seeks to pervert the known intention of his father, which was to bless Esau. 3. He deceives his father with counterfeit venison. 4. He takes the name of God in vain, to make his dispatch the more probable. (Gen. 27:20) 5. He seeks it by fraud and downright lying: he clothes his neck and hands with the kid's skin, and roundly affirms himself to be Esau, (very improper means to obtain a blessing!) It needs not be asked, Which of the two's deportment was the more deserving? One would easily conclude the blessing to be Esau's. But see the event! he that carries himself so unworthily, carries away the blessing; he that behaves himself dutifully to obtain it, is dismissed without it: and though his father blessed Jacob unwittingly and by mistake, yet when he came to know it, he was so far from

reversing what he had done, that he earnestly affirms it: "I have blessed him; yea, and he shall be blessed." (Gen. 27:33) Would we know, now, the reason of this strange and (according to men) irrational event? It was, "that the purpose of God according to election might stand, (the elder shall serve the younger,) riot of works, but of him that calleth." (Rom. 9:11) And it is wonderful to observe how God ordered the whole course of this transaction, as intending it a full and pregnant example of eternal election; for it holds forth plainly the Sovereignty of God over His creatures, in taking whom He will; the freeness of His grace, in choosing those that are less deserving; the sure effect of His purposes, with His wise and certain ordering of things relating to His end; as also of His using of the means and instruments therein, quite beside the natural scope of them, and contrary to their own intendment. — *Coles.*

The Additional Remarks:

[We do not feel disposed to let this "Extract" pass, the main drift of which we think incontrovertible, without appending some remarks to it, as it appears to us, that whilst the author has drawn from Jacob's case one important inference, he has omitted another, in its practical bearing, hardly less important. Whilst, then, we fully admit God's Sovereignty in this matter, we should not for a moment forget that that circumstance does **NOT** extenuate Jacob's guilt, nor that of his mother, Rebekah, by whose instigation he acted so wickedly. And it is well worthy of our deepest reflection to consider how the Lord chastised both of them for their sins! Rebekah, first, by her continual dread lest Esau should slay her darling son; and secondly, by banishing Jacob from her presence for twenty years; nor does it appear that she ever saw him again. How signally, too, did the Lord punish Jacob! He is exiled from his father's house; he is deceived by Laban more cruelly than he had himself

deceived Isaac; he worked night and day; he is oppressed by Laban, and has his wages changed (i.e., probably lowered) ten times; he is plagued every day by domestic jealousies and quarrels; he flees from his hard master, and would have been sent away stripped of all, but for special interposition; he is only saved from the sword of Esau by a miracle, after agonies of alarm and terror; his daughter Dinah is disgraced; he loses Rachel by death; and his grey hairs are brought down to the grave in sorrow, through the supposed loss of Joseph. And see how the Lord paid him off as it were in kind! Deceit was his sin; and deceit was his punishment. He deceived Isaac; Laban deceived him. He lied to Isaac about Esau; his sons lied to him about Joseph. He robbed his eldest brother of his birthright; his own eldest son robs him of his domestic peace. He defrauds his brother of the blessing, and is himself, according to his apprehensions, defrauded of Simeon, and runs the hazard of losing his darling Benjamin. What a scene of sorrow was his life, from the day he sold the mess of pottage to Esau to his meeting with Joseph in Goshen! And what a lesson have we set before us, in his case, to show us how surely chastisement follows sin! It is perfectly true that the Sovereignty of God reigns through and above all the sins of men, and that He will not cast off the objects of His eternal love and choice; but it is as much the purpose of God to chastise them for sin; and to extenuate the evil of sin by the doctrine of election is hardly less culpable, than to lower the righteousness of Christ by exalting the righteousness of man. — Eds. G.S.

THIS IS A FAITHFUL SAYING
Gilbert Beebe on I Timothy 1:15,1855

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”

That saying which declares the advent of Christ Jews, and the work which He came to perform, when made by the holy men, who spake as they were inspired by the Holy Ghost, must be faithfully and truly said, and worthy to be accepted and relied upon as the infallible truth of God.

First. The saying is an announcement of the advent of Christ Jesus, involving the consideration of His prior existence, and the place from whence He came, the definite and fixed purpose pursuant to which He came, as expressed clearly and faithfully in the declaration of the object of His coming, to save sinners, and from the consideration of His ability to execute the work, the certainty of His success, and this exemplified in the expression of Paul, who claimed to be “the chief of sinners,” and less than the least of all saints.

That Christ came into the world, is so evident that no arguments are required to establish the fact. The Jews who reject Him as the true and promised Messiah, did not dispute that He had come into the world, but they did dispute that He was the Son of God, and that He came from the bosom of the Father. They charged that in saying that He was the Son of God, He made Himself equal with God, and in so doing, they charged Him with blasphemy. But the declaration that Christ Jesus had come into the world, was in testimony that the Messiah had come, even the promised Messiah, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, on whose shoulders the government should rest; and of the increase of whose government and peace, there should be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever. (Isa. 9:6) The names and titles which He bears, express that He is the very Christ; the anointed Prince and Savior, of whom all the

prophets have testified, and to whom all the types and ceremonies of the law pointed. The names applied by the apostles in our text, signify that He is the Anointed Savior; for the name "Christ" signifies that He is the anointed One. Even as He Himself declared, when, after having read in the book of the prophet Isaiah. "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings," &c., He said to the people, "This day is this Scripture fulfilled in your ears." (Isa. 61:1, with Luke 4:16-21) When Peter and the disciples had declared their faith and knowledge of Him as the Christ, the Son of the living God, Jesus said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16,17) Thus by a direct revelation from the eternal God to the disciples, the important truth is settled forever, that He was, and is the Christ, the Son of God. Also at the baptismal waters of Jordan, God in audible words declared, "This is My beloved Son, in whom I am well pleased," and also on the mount of Transfiguration. A special message from the throne of the eternal God was sent down to pronounce His name, "And thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. 1:23) Thus by special testimony, miraculously brought down from heaven, we are assured that He is Jesus, the Savior of sinners. Furthermore, we are informed that there is salvation in no other name given under heaven among men.

Thus it is established beyond all successful contradiction, that Christ, the Messiah, the Immanuel, has come into the world according to all the predictions of the Old Testament; and that the Father has given the most clear and positive demonstration of His identity as such. But, from whence came He into the world? If His coming into the world, and assumption of flesh, was that which constituted His Sonship, (in distinction

from His absolute and eternal Godhead) and His mediatorial Headship of the church, how are we to understand the declarations with which the Scriptures abound, that His mediatorial goings forth, were from of old, even from everlasting? He has Himself declared that He proceeded forth and came from God; "neither came I of Myself, but He sent Me." (John 8:42) And Paul has testified thus, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4,5) "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **ALL THINGS** were made by Him, and without Him was not **ANYTHING** made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-3,14) "Forasmuch then as the children are 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." (Heb. 1:14-16) We have thus briefly, but we trust effectually proven, by corroborating Scriptures, the faithfulness of the saying, that Christ came into the world; we will now endeavor to show by the same indisputable testimony, that His object in coming into the world was to save sinners.

We have already presented the testimony of the angel, that He shall save His people from their sins; and also that He took part of the same flesh and blood that His children are partakers of, that through death He might destroy him that had the power of death, and

deliver His children who were in bondage through fear of death. None but sinners stand in need of a Savior, and it is therefore evident that those who Christ came to save, were such, for He came, as we have seen, to save them from their sins; and in our text Paul presents his own case as a demonstration of the faithfulness of the saying; for he had received mercy through the salvation of Christ, though he was the chief of sinners. But in the consideration of this part of our subject, it may be proper that we attend to the question, Whether He came to save **ALL** sinners, or some particular class or portion of sinners? If He came into the world to save all sinners, He has either accomplished the work, or failed in the object of His mission. If He has accomplished the salvation of all sinners, then none will be lost; even devils are included; and the doctrine of universal salvation must be established. If He has not effected the salvation of all sinners, men and devils, then one of two positions must be true; either He did not intend to save all sinners, or He has failed to accomplish what He intended; and if He has failed, and there being salvation in no other name, all are left in their sins, and all must inevitably perish, and the doctrine of universal damnation of all sinners, must prevail.

It will not do to say that He came to bring all men into a state or condition in which they could save themselves, by performing certain **CONDITIONS**, or accepting certain overtures; for it would not be a faithful saying, that would say one thing and mean another. To say that Christ came to save sinners, when He only came to enable them to save themselves, would fall very short of a faithful presentation of the subject; and the defect in the statement might be attended with the most fatal consequences, for sinners who suppose that God really meant what He said, and said what He meant, would fall naturally into the mistake of old Jonah, and suppose

that salvation was really of the Lord, and so neglect to save themselves, and consequently be lost. But if we admit the saying of our text to be faithful and true; fairly expressing the truth, the whole truth, and nothing but the truth, by the inspiration of the Holy Ghost, we cannot resist the conclusion that Christ came to save sinners. The text also implies very clearly what kind of sinners He came to save, even the **CHIEF**, just such as was Saul of Tarsus, when breathing out slaughter against the saints, and persecuting them in strange cities, up to the hour when he was arrested by a voice from heaven, which brought him prostrate to the ground. The heavenly messenger who announced the Savior 's name to Joseph, brought information down from the throne of God, that the sinners which Jesus came to save, were His people, and His mission to our guilty world, was to save them from their sins. The Holy Ghost has testified, that in this work He shall not fail nor be discouraged; that He is "able to save to the uttermost all who come unto God by Him, seeing that He ever liveth to make intercession for them." We cannot doubt that He understood perfectly Himself, the very object of His advent, for the prophet has said of Him, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock, like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom." His work being before Him, He must have understood it perfectly, and He says, that He came to do the will of Him that sent Him, and to finish the work. Therefore if we credit His own words, we must reject the notion that He has left the work of salvation to be finished by men, by compliance with terms, or performance of conditions. He came to do His Father's will, and to finish the work. And this is the will of the Father, says Jesus, "That of all that He has given me I should lose

nothing.” And this absolute, settled, eternal and immutable will of the unchanging God, Christ came to do, and to finish the work. This is also His own will, for He says, “Father, I will that they also whom Thou hast given me be with me where I am; that they may behold my glory, which Thou hast given me; for Thou lovedst me before the foundation of the world.” (John 17:24) In the commencement of this chapter He said to His Father, “I have glorified thee on the earth: I have finished the work which Thou gavest me to do,” and in the same connection He acknowledges the Father has given Him power over all flesh, that He should give eternal life to as many as He had given Him. If then we believe the Scriptures, the very words of Jesus Himself, He came to save as many as the Father gave Him; this He understood to do, and this He has finished, completely and perfectly accomplished, and on the ground of His finished salvation He declares, “All that the Father giveth me shall come unto me, and He that cometh unto me, I will in no wise cast out.” While He also testifies, “No man came come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be **ALL** taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” (John 6:44) The conclusion is irresistible, that Christ Jesus came into the world to save a definite and exact number of sinners, and that He has succeeded in the work, and saved them with an everlasting salvation. He has given them eternal life, and they shall never perish, neither shall any pluck them out of His hand. He has saved them, and they shall come unto Him; and they shall in no case be cast out. They shall all be taught of the Father; they shall all come to Christ; they shall all behold His glory, and He will raise them all up at the last day. In this Bible view of the subject, we see that saying of our text is

faithful and true. But upon no Arminian ground could the saying of our text maintain the appearance of truth or faithfulness.

“And worthy of all acceptance.” The saying being true and faithful, is worthy to be accepted, regarded and relied on, as such. The reason why Arminians, and every other class of graceless infidels, reject this testimony, is not because of any defection in the testimony itself, but because the love of truth is not in them. It is taught only to the people of God, by the holy Comforter, whom Jesus said He would send to dwell with His people, and lead them into all truth, “Even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him.” The words of the text imply that this faithful saying is not accepted by all. Who are they that accept, and who are they that reject the saying? They who accept, are those who are taught of God, have come to Christ, have received His word, and do set to their seal that God is true. They who reject the faithful saying, are those who believe not what God has said; they are unbelievers, infidels; and this class includes the unbelieving Jews, who, though they profess to be the people of God, and to believe the Scriptures of the Old Testament, which testifies of Christ, reject Him. It also includes all those who dispute that Christ has **EFFECTUALLY** and forever saved, with an everlasting salvation, as many as the Father has given Him.

— *Editorials*, Volume 3, pages 203-209.

Written, May 15, 1855.

COMMENTS ON AN ACCUSATION

Some of our readers received the July-August, 1982 issue of *The Baptist*, and read in the “Primitive Challenge” on page 3, an article which in part said: “Elder Stanley Phillips is with those known as

“Absoluters.”... They believe that all things, both good and evil, are predestinated by God. They also reject the Bible doctrine of “*conditional time salvation*” or gospel salvation.... Elder Phillips, as well as yourself, (Elder Hatfield, the editor) does not understand the differences between the Eternal and the Time phases of salvation. All Scriptures pertaining to our eternal salvation **IN HEAVEN** are positive, with “shall” and “wills,” not “ifs” or conditions. (Matt. 1:21) “He shall save His people from their sins.” (Note: We do understand that this is so of salvation — **ALL OF IT!**)... Those Scriptures having to do with the *conduct* of the children of God **WHILE UNDER THE LAW, BEFORE GOING INTO THE GRAVE**, are *conditioned* with “ifs” and admonitions.... **WE** have the Scripture saying that we are saved by grace and not of works. Then **WE** have the Scripture saying that we must work out our own salvation. One says it is **NOT** of works and the other says it **IS** of works...” (*Emphasis mine*)

There are sixteen points of differences we have with all the writer of the above said, but have neither the mind nor space to print a series on them in the next sixteen months. The false accusation that we believe God is the author, or approver, of sin has been answered in our pages since we began publication, so we need not burden our readers with answering that folly again.

We differ with the Arminian Primitives on various points. They deny God’s sovereignty over His creation; the providence of God daily throughout His vast domain; sanctification of all the elect in experience; the imputed righteousness of Christ to all His children; and they preach that God is the approver of sin in such manner that they actively maintain that the elect do not have to believe, repent, do good works, or have an experience of grace unless they choose to in order to gain the “joys of their time salvation;” and yet will

be in glory notwithstanding because they were predestinated to be there. They arrive at this conclusion because they subscribe to the Roman Catholic doctrine of limited predestination derived from the Latin word “*prae (before) destinatus*” (where one is going); not the Greek or Biblical presentation of the doctrine.

But the cardinal, or fundamental, difference is expressed in these words: “Those scriptures having to do with the conduct of the children of God *while under the law, before going into the grave*, are conditional with “ifs” and admonitions.”

We do not dispute his view that the law covenant is a conditional covenant. In fact, we insist upon it, and by experience believe that “**BEFORE** faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed,” (Gal. 3:23) and those kept bound under it throughout their days “are children of the bondwoman.” (Gal. 4:22-31)

Neither do we question his testimony that **HE**, and others like him, are under that conditional law covenant. But we do deny that the church of God is under it or its conditions. In fact, we have yet to meet any kind of “Baptist” who even makes a pretense to abide by the provisions of that law covenant as enjoined by God upon those under it.

Therefore, in an attempt to set forth what we do believe on the subject of the conditional law covenant and the unconditional grace covenant, we offer the following article by Jabez printed in 1847 in the Gospel Standard. We heartily subscribe to the views set forth herein as an adequate expression of our doctrine, experience, and hope of salvation by free and sovereign grace.

— Stanley C. Phillips

BELIEVERS ARE UNDER GRACE

By Jabez, 1847

“For sin shall not have dominion over you: for ye are not under the law, but under grace.” — Romans 6:14

In the preceding chapter, the Holy Spirit by Paul most clearly sets forth the state of all the human race in Adam as their natural head, and the state of all redeemed believers in Christ as their spiritual Head. It is there represented that sin entered the world by Adam, and death by sin; and death passed upon all men, for all sinned in Adam their natural human head, the guilt of his sin being imputed to them as his members and as being in him; and the corruption of his fallen and depraved nature imparted to them as proceeding from him in his fallen state. Thus, by *one* offence, and the offence of *one*, “judgment came upon all men to condemnation;” and all flesh is become corrupt and dead in sin, through natural generation, down from Adam’s fallen and corrupt nature; for he “begat a son in his own likeness, after his own image,” (Gen. 5:3) which was then fallen and corrupt.

The same chapter represents the rich grace and free gift of God to His elect in Christ; that after many offences, and notwithstanding their guilt and corruption in and through Adam, they are freely justified by the blood and righteousness of Jesus Christ being imputed to their account, they being His spiritual members, and elected by God the Father in Him. Thus it is that, as the whole world became sinners by one man, so by the **OBEDIENCE OF ONE** many (all believers) **ARE MADE RIGHTEOUS**; that, as sin reigned unto death through Adam, grace might also reign unto life eternal by our Lord Jesus Christ.

The rich grace being stated, it is then asked, “Shall we **CONTINUE IN SIN** that

grace may abound?” And to show that believers **SHALL NOT LIVE IN SIN**, the subject is reasoned out till it comes to the text at the head of this paper, where it is stated, “Sin shall **NOT** have dominion” over believers, because they are not under the law, but under grace.

In giving a few thoughts on these words I shall notice,

I. *The persons here intended*, who are not under the law, but under grace.

1. It can only be the false charity and self-love (which is idolatry) of Arminians, and the blind ignorance of legal bondage, which would assert that the language of this verse belongs to any person, or to all the world, indiscriminately. The pronouns *you* and *ye*, in the text, at once settle that the words are spoken to a particular class of persons, and not to any one indefinitely. Nothing is clearer than that the Epistles of the New Testament were addressed to particular persons therein named: so we read, that this Epistle is written “to all that be in Rome, *beloved of God, called to be saints.*” (Rom. 1:7) The pronouns *you* and *ye* in the text, then, relate to all the *beloved of God, called to be saints*. But who are these “beloved” and “called” ones? God’s “beloved” people are those whom He elected in Christ before the foundation of the world; and He elected them in Christ, not from any foreseen goodness in them different from the rest

of mankind, or from any other consideration belonging to them, but from the sovereignty of His mere good pleasure, and the act of His own pure and matchless love, to the praise of the glory of His grace through a never-ending eternity.

This love is everlasting; “I have loved thee with an everlasting love.” (Jer. 31:3) The dimensions of this love “passeth knowledge.” (Eph. 3:19) This love is in Christ; nor shall anything in existence separate believers from it. (Rom. 8:39) It loves believers as Christ is

loved. (John 17:23) It is beforehand with believers, and is the cause of their love to God; “We love Him, because He first loved us.” (I John 4:19)

The strength of this love is manifested and proved by the coming and sacrifice of Christ: “In this was manifested the love of God towards us, because that God sent His only’ begotten Son into the world, that we might live through Him.” (I John 4:9)

This love is immutable or unchanging: “Having loved His own which were in the world, He loved them unto the end.” (John 13:1)

This love bears with all their evil manners in this wilderness of sin and life of infirmities. It checks their presumption, reproves them for sin, reveals their transgressions, pours a spirit of contrition, confession, and supplication into their hearts, and pardons iniquity thus felt and lamented over. (Ps. 107; Hos. 14; Jer.31:18-21)

This love keeps them by power, through faith, unto eternal glory, not having spot, or wrinkle, or any such thing.” (Eph. 5:27)

But this “beloved” people are known and manifested by their *calling*, for they *are called to be saints* by the life-giving energy of the Holy Ghost; called with a holy, a high, and heavenly calling out of a life in sin, out of Satan’s kingdom of darkness into the kingdom of God’s dear Son and His marvelous light; called to the obedience of the Gospel; and obedience to the Gospel begins with a believing sense of sin felt in the conscience from the quickening power of the Spirit. The soul, thus quickened into life, truly feels he is a guilty, polluted sinner in the eye of God’s holy law. He carries about with him the inward witness that he needs pardon and reconciliation with God, and meetness for heaven; and while he feels the necessity of this, he increasingly feels his utter inability to obtain or perform these things of himself. This prepares and opens his heart for the

reception of Christ as revealed in the Gospel, when the Spirit therein discovers Him with light and power to the heart.

2. The persons in our text, “by patient continuance in well-doing, seek for glory, and honour, and immortality.” (Rom. 2:7) The tried people of God often fear they have not any real patience, and that they really do not continue in well-doing; but they certainly do. Patience is tried, and their well-doing often appears to them poor doing, notwithstanding, their patience occasionally appears. Abraham’s faith and patience were doubtless sorely tried, after the promise of Isaac was first given, though at the time it was given him he felt it imputed to him for righteousness. It was about twenty-five years from the giving of the promise to the birth of Isaac. Days, weeks, months, and years passed away; old age crept upon Abraham and Sarah, but no Isaac appeared. Ishmael, the son of the bondwoman, was born after the flesh fourteen years before Isaac; but the child of promise must be waited for, hoped for, longed for, that faith may be tried and patience exercised. And not till nature utterly fails is the promise accomplished, and the work of patience perfected in the fulfillment of the promise.

Tribulation, afflictions, and hope deferred, in the hands of God both try and work patience. They exercise the heart, till natural or fleshly patience gives way, when fretfulness, rebellion, fear, and despondency work, till there appears scarcely a grain of patience or a particle of good in the heart. The poor, confused and fretting sinner knows not what to do; and if he did know, he has no power to do any thing, but fall down in helplessness, sinking and desponding, groaning and sighing over his guilt and helplessness. He has looked on every side, but refuge has failed him. He feels no good in his flesh, and God far from him; and in this state he is ready to lift up his voice and weep bitterly in the grief of his soul, while his heart

is saying, "My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul." (Job. 10:1) But the end of all this is, the purging out of fleshly patience, the discovery of more sin and rebellion in the heart, the utter weakness of the creature, the sin and deceit of free-will and creature-righteousness, and the absolute necessity of supernatural religion revealed in the heart. Underneath all this there is a spark of true patience which now and then appears, saying, "Though He slay me, yet will I trust Him;" "When He hath tried me, I shall come forth as gold." Thus patience endures till the promise comes. In this state of things God speaks with more or less power to the heart; He utterly stops the mouth, then calms fear, encourages hope, strengthens faith, moves to prayer, softens the heart, brings the promise near, opens its freeness and richness, places it so near that the heart cannot get away from it, opens the bowels of mercy, and dissolves the affections with unparalleled pity and kindness. Then the soul's captivity is turned as the streams of the south. He now learns how "tribulation worketh patience," and also that he "hath *need* of patience" to "continue in well-doing." He continues in the faith once delivered to the saints. He may, and too often does, draw back and slide back, but not unto perdition. With all his sins and falls he never comes to this: "They went back and walked no more with him (*Jesus*)" No! To whom can he go? Jesus has the words of eternal life, and He keeps. by the unction that dwelleth in him, the word of Jesus, which abides in him and endures to the end. He continues in the path of tribulation, and that is well-doing, for that lies in the way to heaven. He continues, from time to time, to taste the peace of God, which passeth knowledge. He continues to enjoy the rich consolations and heart-gladdening joys of the blessed Gospel of the Lord Jesus. He continues to be favoured with the sweet bedewings and anointings of the blessed

Spirit, solemnizing his carnal and barren heart. He continues to be kept by the power of God through every snare and danger: in all his temptations and trials the Lord, by some means, makes a way for him, if it be even in a pathless wilderness and in the midst of a sea of troubles. He brings light out of darkness, sweets out of crosses, gains out of losses, food out of the devourer, ease out of pains, joy out of sorrow, the beaming of life out of the very shadow of death, and reveals His blessed presence and love to the heart, through a sense of His absence and His **DISPLEASURE OF SIN**. Bless His holy name, His ways are in the deep. He is "glorious in holiness, fearful in praises, doing wonders." He gives water in the wilderness, and rivers in the desert, to give drink to His people, His chosen. He finds His people in a barren desert, and there He clothes them with the robe of righteousness and shoes of peace, which are ever new, and wax not old, nor cause the foot to swell. He justifies the guilty, sanctifies the ungodly, pardons the condemned, saves the lost, bears with the rebellious, loves sensible sinners and kisses penitent ones with heart-melting embraces. Who then is a god like unto our God, who pardoneth iniquity and healeth diseases?

The believer continues in the well-doing of baptism and the Lord's supper, and church-fellowship; and continues, as ability and opportunity permit, to administer of his substance to the necessity of the saints. He continues in a life and conversation of righteousness, according to the Gospel.

3. The persons in the text know the plague of the heart, how that when they would do good evil is present with them; they know the distressing load of a corrupt body of sin and death, as expressed by Paul in the seventh chapter of this Epistle. They know the intercession of the Spirit "with groanings that cannot be uttered." And sooner or later they experience "the spirit of adoption" in their hearts, crying "Abba, Father," delivering them

from the spirit of bondage and fear. Such are some of the marks of the persons meant in the text.

[All the above are *some* of the things included in *Gospel salvation*. And not one part thereof is *conditional* time salvation (so-called), but all is experiential applied salvation in the soul in this time world by the Holy Spirit working mightily in them that believe. Without this, in some measure, one is yet dead in sins. — Ed.]

II. *In what sense these persons are not under the law.*

1. This law which the believer is not under, is the **LAW OF WORKS**, which gendereth to bondage, works wrath, and condemns the guilty to death. It is the killing letter and the flaming sword against the transgressor. It knows **NOTHING** of pardon, grace, forbearance, or life-giving power. It is a strict and faithful covenant of **CONDITIONS**. But the believer is asserted in the text *not to be under this law*.

He is not under it as *a covenant of works*. To be under the law is to be subject to it, bound to its requirements and conditions; and as a covenant it ties those who are under it to perform its requirements, (exactly as God commanded, without any offense in any part thereof) or be cursed if they fail to do so. Hence it is that “as **MANY** as are under the works of the law are under the curse;” for it is written, “Cursed is every one that continueth not in **ALL** things written in the book of the law to **DO** them;” “And whatsoever the law saith, it saith to **THEM** that are under the law.” Now, by nature the whole human race are under it, but believers are not under it; for they are distinctly declared to be delivered (saved) from under it by the body of Christ.

The apostle, in the seventh chapter of this Epistle, represents believers as delivered from the covenant of works, under the figure of the dissolution of the marriage tie; that as death

dissolves that union and tie, so believers are “dead to the law by the body of Christ;” their tie and union to it is dissolved by Christ. But “the law hath dominion over a man as long as *he liveth*;” that is, as long as the man is alive to the law, and thinks he can keep the law and obtain heaven or blessings thereof by his obedience and righteousness to the law. But when the law is applied to the heart by the quickening power of the Spirit, sin revives in the conscience, and the man dies to all hope of heaven by his own works, and to all hope of being able to keep the law and attain its promises. Now he is delivered from the law, *he being dead to it*, as it is written, “But now we are delivered from the law, that being dead (or, we being dead to that, marginal reading) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” (Romans 7:6) Thus the believer’s tie to the law is dissolved.

Hagar, the bondwoman (the Egyptian slave servant of Sarah) was an allegory of the covenant of works (before Moses’ law was given-S.C.P.) which generates bondage, and the children of which are to be cast out, because the servant abideth not in the house for ever; for he neither can nor does keep the law. It will therefore cast him out and curse him, **IF HE DIE UNDER IT**. But believers are NOT children of this “bondwoman, but of the free.” Believers being the sons of God in Christ Jesus, “walk in the Spirit,” “walk after the Spirit,” “are led by the Spirit of God ;” and if they are led by the Spirit of God, will He lead them under the law of works as a covenant? “But if ye be led by the Spirit, ye are *not under the law*.” (Gal. 5:18) Whoever, then, is led by the Spirit is NOT under the law of works.

2. Being delivered from the law as a covenant, they are consequently delivered from its *condemnation*; for “whatsoever the law saith, it saith to them who are under the law;” but it hath nothing to say to those who

are not under it. “There is, therefore, now no condemnation to them who are in Christ Jesus.” “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth?” “He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but IS passed from death to life.” (John 5:24) Thus believers are delivered from the guilt and condemnation of the law.

3. Being delivered from the law’s condemnation, they are delivered from its *curse*. The curse of the law is the execution of its punishment upon the guilty - to be punished with torment from the fiery wrath of God against sin, which is the transgression of His holy law. Now, all believers are forever delivered from this. O solemn and blessed thought! “Whom He raised from the dead, even Jesus, which delivered us from the wrath to come.” (I Thess. 1:10) “We shall be saved from wrath through Him.” (Rom. 5:9) “We shall be saved by His life.” “God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ.” (I Thess. 5:9) “Christ hath redeemed us from the curse of the law, being made a curse for us.” (Gal. 3:13) “God sent forth His Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” (Gal. 4:4,5) Thus believers are forever delivered from under the law as a *covenant*, from under its *condemnation*, and from under its *curse*.

4. They are also delivered from under it *as a rule of life and obedience*. Some, from ignorance and prejudice, assert that the law in the hands of Christ is a rule **OF LIFE TO BELIEVERS**; but “the law in the hands of Christ” is a mere human distinction. There is **NO** such statement or distinction to be found in the New Testament. The law in the hands of Christ can only be there as He is the eternal God and Judge of the quick and the dead, as a

rule of judgment to try and condemn the wicked. This would indeed be a strange rule of life for the redeemed, quickened, and saved people of God. It dishonours both the law and Gospel, to say the law is the believer’s rule of life and conduct. It dishonours the law’s inflexible and rigorous justice and holiness. It dishonours the Gospel as a perfect and sufficient rule for believers; and it is placing believers under the yoke of bondage, when God has declared they are not to be entangled with it again. It is sending them to Hagar, the mother of bondage, for instruction and a rule of liberty and freedom, when they are already children of the free woman. It is sending them to the fiery Mount of blackness and darkness, and to the killing letter, for a rule of direction and power to walk in that rule. Can that which makes transgression to be sin, which kills for sin, which works bondage and wrath, which condemns and curses for every disobedience, which will by no means clear the guilty, which cannot pardon the least offense, and gives no power to obey — can such a law, I say, be a rule of **OBEDIENCE** to the **LIVING** children of the free woman? Let the children of the bond-woman, — who talk without doing, and reason and theorize without acting, — take it for **THEIR** rule if they choose, until it harden their hearts and blinds their eyes, as it did the Pharisees in Christ’s day, who were utterly ignorant of its spirituality. But let the children of God, who make a conscience of sin, take the **LAW OF LIBERTY** for their rule; let them look into **THAT** rule, and they shall be blessed in their deed; (James 1:25) let them take “the law of the Spirit of life” for their rule of life; for God has declared, that as many as walk according to this rule peace shall be on them. (Gal. 6:16) Believers are led by the Spirit; (Rom. 8:14) and if they are led by the Spirit, they are not under the law. Gal. 5:18) No, **NOT IN ANY SENSE**, for they are translated out of the kingdom of both Satan, and of Moses, into the

kingdom of God's dear Son, and of course are under His law, in His Gospel, as a rule of life in all things.

But why so anxious for the law as a rule of life for Christians? Is it because they are **AFRAID IF THEY DO NOT TAKE IT FOR A RULE THEY SHALL NOT LEAD A HOLY AND RIGHTEOUS LIFE?** Why, what holy commandment or prohibition does the law contain that the GOSPEL does not contain? Does the first commandment forbid all gods but the one true God? The Gospel says, "To us there is but one God." Does the second forbid idolatry? The Gospel says, "Neither be idolaters, as were some of them." Does the third forbid profane swearing? The Gospel says, "swear not at all." Does the fourth command the sabbath day to be kept holy? The Gospel says, the Lord rose on "the first day of the week," [Note: this is the only portion in the whole article with which we disagree; because the record of the four Gospels prove that on the first day of the week, early in the morning, as it was breaking day, He had already arisen — thus, on the sabbath. We believe He fulfilled the typical sabbath that we should find Him our own Sabbath, and rest in Him — thus keeping it in its perfection. However, we make no issue here, for our churches do worship on the first day, as well as often on the seventh. Ed.] Does the fifth command to honour father and mother? The Gospel says, "Children, obey your parents in the Lord." Does the sixth forbid murder? The Gospel says, "Let none of you suffer as a murderer." Does the seventh forbid adultery? The Gospel says, "Flee fornication; whoremongers and adulterers God will judge." Does the eighth forbid stealing? The Gospel says, "Let him that stole steal no more." Does the ninth forbid to bear false witness against a man's neighbor? The Gospel says, "Putting away lying, speak every man truth with his neighbor;" "Lie not one to another." Does the tenth forbid

covetousness? "The Gospel says, "But covetousness, let it not be once named among you;" "Let your conversation be without covetousness." Thus, there is not a moral precept commanded or forbidden by the law but we have it in the Gospel, and more explicitly and repeatedly too. Besides this, the Gospel names many things which the letter of the law does not; such as, avoiding "filthiness, foolish talking, or jesting;" "Abstain from all appearance of evil;" "Let your conversation be -honest among the Gentiles," &c.

The glorious Gospel is the believer's entire and perfect rule. It is the law of King Jesus as King in Zion, by which He governs His people. It is a perfect rule of moral life for master and servant, for husband and wife, parents and children, for public and private life, for church discipline and order, for ministers, deacons, and people, for the conduct of one brother towards another, for church communion amid worship, for baptism and the Lord's Supper. Thus the Gospel is a most blessed and perfect rule in **ALL THINGS** for the people of God, entire, wanting nothing. And blessed is the man that looketh into it, and continueth therein, for he shall surely be blessed **IN** (not FOR-Ed) his deed. "Blessed is the man whose delight is in the **LAW OF THE LORD**, and who doth meditate in it day and night: he shall be like a tree planted by the rivers of water, that **BRINGETH FORTH HIS FRUIT** in his season." (Psa. 1) Show me a meek and humble believer walking under the blessed Spirit's leading and teaching in the Gospel as a rule, and I will show you one that far outshines in true righteousness the legal Pharisee, strutting in his peacock-righteousness under the law of works as a rule. I am quite sure those who believe the law to be the believer's rule, have never seen the glory and beauty that shine in the glorious Gospel of Jesus, as the perfection of beauty and holiness; nor can they properly

understand the glorious relationship there exist in the covenant of grace between Christ and His church.

[In all the above, we subscribe with the single exception noted. We believe it and preach it, and our members rejoice and find comfort in it. We therefore deny that the church is under a conditional law “until they go into the grave,” for such as is under it are already as one that is in the grave – dead to righteousness which is of faith. Next we consider what we mean by being under grace. Ed.]

III. The persons in the text are said to be *under grace*.

1. Grace is the free, sovereign, and **UNMERITED** favour of God. To be under this is to be savingly interested in it, a vital **PARTAKER** of it, related to God by it, and invested with **ALL** the inestimable and immortal **BLESSINGS** of promises, gifts, matchless love, and kindnesses, which its covenant contains.

Believers, then, are under grace as a *covenant*. The covenant of grace is the free favour of God the Father, God the Son, and God the Holy Ghost, entering into agreement to save and glorify elect sinners on the ground of free, unmerited and **UNCONDITIONAL** electing, redeeming, regenerating, and glorifying favour. To be under this covenant is diametrically opposite to being under the covenant of works. The law of works is purely **CONDITIONAL**; the covenant of grace is purely of **FREE** favour, absolute and immutable promises, and **UNCONDITIONAL** gifts and **BLESSINGS**, wholly independent of **ANY** conditions whatever on the creature’s part: this is what makes the Gospel excel the law in glory. It saves the lost, the ruined, the guilty, the filthy, the utterly unworthy, and the helpless, sovereignly, freely, absolutely, unconditionally, and for ever. It is this free and invincible grace of “the kingdom which cannot be moved,” which makes the sensible perishing

sinner’s heart sing for joy, when the Spirit confers upon him its glory and riches.

The Scriptures always represent grace and free mercy independent of **WORKS**. How clearly is this set forth in the following verses! “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh **NOT**, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” (Rom. 4:4,5) “Even so, then, at this present **TIME** also there is a remnant according to the election of grace. And if by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.” (Rom. 11:5,6)

2. The loving-kindness of grace betroths and marries elect sinners to Christ, as their spiritual grace-covenant Head. Under the ministration of this grace, the blessed Spirit gives the elect sinner divine life and feeling to know his pollution and guilt by nature. In that day he is in faith and feeling “cast out in the open field to the loathing of his person,” polluted in his blood; and when no eye pities, and when no hand washes and swaddles him, the God of all grace passes by, and says to his heart, “Live!” and **GIVES** faith to hear it, believe it, and receive it; and under the nurture and alluring kindness of grace the sinner grows, buds, waxes great, is adorned with excellent ornaments, and fashioned in beautiful form, when Jesus spreads **HIS** skirt of righteousness over the sinner, hides his nakedness, and enters into the marriage covenant with him. (Ezek. 16:4-8)

This marriage betrothed in the day of the sinners’s espousals is done in righteousness, in judgment, in loving-kindness, in faithfulness, and for ever. And the beasts and creeping things of sin in his flesh are quiet; the flying fowls of temptations are still; the bow, and sword, and battle of a broken and fiery law are at peace, and the disquieted and

troubled conscience lies down safely, and the precious Gospel yields corn, and wine, and oil, while the Spirit secretly whispers, "Thou art My people!" and the believing heart responds, "Thou art my God!" (Hosea 2:18-23)

3. Grace **CONSTANTLY** watches over believers through **LIFE**, preserves them when they know it not, keeps them **FROM LIVING IN THE SINKS OF INIQUITY IN THE WORLD**, and if they fall, restores them to a sense of their sin, the pardon of it, and the joys of **GOD'S SALVATION**. "He keepeth the feet of His saints;" keeps them from swallowing the deadly deceiving heresies amongst professors of religion. He keeps them from being **CONTENT** under a dead and letter-ministry, and from being **SATISFIED** with a natural religion and a mere head-knowledge of the Gospel; keeps them sensible of their utter ruin, of their **DAILY** need of the Lord Jesus as **ALL IN ALL** to them; of their perfect helplessness in divine things without the Spirit. Thus **GRACE WORKS IN THEM** a necessity and cry for the Lord **TO WORK IN THEM TO WILL AND TO DO OF HIS GOOD PLEASURE**.

4. Grace at times sweetly weans them from self, sin, and this life, by afflictions. It stamps upon the heart a believing sense of the utter vanity and worthlessness of all short of God and glory; and inspires the heart to long for and hope for the glorious appearing of our Lord Jesus Christ. There is a desire in the heart to **LIVE ACCORDING TO THE WILL OF GOD HERE BELOW**, and that when he hath done the will of God he may receive the promises.

[The above statement, again, is what we as Predestinarians preach and believe. As set forth, it is not a doctrine which encourages or condones sinful living, nor one which credits godly works to the freewill of regenerate believers. for such are under the effectual and

active grace of God. — Ed.]

IV. *How sin has not dominion over believers.*

Now, I say, (and we also — Ed) that over believers thus living under the reign of grace, sin **SHALL NOT HAVE DOMINION**, or lordly authority, or reigning power.

1. The text does not say sin shall not exist in you, or sin shall not riot and rage in you, or sin shall not overtake, and at times overcome you. No; such an assertion might suit an Arminian Pharisee, who dreams of fleshly perfection; but it would neither agree with the Scriptures, nor with a gracious experience. When the blessed Spirit by Paul penned the text, He well knew the nature of sin, the sinner, and the saint, and the meaning of His own truth. The word *dominion* was, therefore, not put down unthinkingly or without design: it was used purposely, to express accurately a certain truth. The Scriptures declare sin to be the transgression of the law, and man to be a sinner, for "all have sinned, and come short of the glory of God." The whole human race is guilty, and utterly corrupted and depraved before God. "The whole world lieth in wickedness," dead in sin, bound up in the bond of iniquity, under the power of Satan, and entire *dominion* of sin. Sin, therefore, reigns or has dominion in the heart, and over the affections and lives of men in their natural, unregenerated state; but *grace*, when it enters the heart of redeemed sinners, dethrones the reigning *dominion* of sin; yet it does not destroy the in-being, rebellious, and opposing motions of sin. The entrance of grace into the heart *subdues* the kingly power and **GOVERNING** authority of sin, but it stirs up the enmity and conflicting opposition of sin to the reign of grace. Hence there are in every believer, to the end of his earthly days, two natures — grace and sin, the new man and the old; and these are in nature and operation utterly opposed to each other: "The flesh lusteth against the Spirit, and the Spirit

against the flesh;” “The company of two armies in the Shulamite.” But sin, though it riots and rages, and, like the Canaanite with iron chariots, still remain in the land, shall not hold the reigns of government in absolute power over the believer. “The elder shall serve the younger;” and though the elder may at times appear to be the stronger, and have the ruling power, and cause great fear, guilt, and distress, yet the younger shall prevail. God may be overcome, but he shall overcome at last. Sin **SHALL NOT** have dominion, because **GRACE SHALL REIGN**.

2. The word *dominion* implies lordly and governing authority, as a lordly master rules and compels his servant to do as he pleases so long as his servant is under him. Sin **DWELLS** in believers as a tormenting and plaguing, but *subdued* enemy; it shall not have dominion over believers, for they are not under it as their lord and master. And this

1. Because Christ by His death crucified the entire body of sin, (the sins of the whole church), and destroyed it; “Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we **SHOULD NOT SERVE SIN**.” “Sin” is, therefore “condemned in the flesh,” “nailed to His cross,” “crucified,” “slain,” “destroyed,” “made an end of,” removed “as far as the east is from the west,” and “cast into the depths of the sea,” to be remembered no more for ever. And this blessed Gospel truth, when in any little measure believed in under the anointing of the Spirit, frees the mind and affections from the lording dominion of sin, and the terror of its guilt. And because God has crucified sin by the death of Christ in His own sight, He has ordained that it **SHALL NOT** be lord and master of **HIS ELECT**. 2. Because “he that is dead is freed from sin.” Sin is not only crucified by Christ’s death, but believers are also crucified and dead: “Ye are dead, and your life is hid with Christ in God.” The law, in the hand of the Spirit, is the

killing letter in a quickened conscience. When the commandment convicts with power, usually the sinner runs to it (the law) to endeavour to satisfy and keep it, and strives by prayer and watchfulness to be holy, working up holy meditations, heavenly affections, and a spiritual frame of mind, watching thought, word, and deed, using every effort to become perfectly holy and fit for heaven: thus aiming at peace of conscience, and **SATISFACTION TO THE LAW**. But law or conscience is not thus to be satisfied, for in all these holy doings there are short-comings, infirmities, and sins, which renew guilt, pierce with remorse, and work despondency, until the poor sinner at length dies to all hope of heaven and holiness by the works of the law. Thus through the law the quickened sinner becomes dead to the law. Sin in him and the commandment against him kill him, and he dies. Christ, after this, is revealed to him as the end of the law for righteousness and the atonement for sin, and on Him his desires are now fixed. Thus, being dead by the guilt of sin and condemnation of the law, and alive to Christ in desire and affections, sin loses its commanding power and authority over the heart and affections.

3. But as the entrance of grace into the heart in life and light, manifests and gives a sensible feeling of guilt and sin, the poor sinner for some time feels as if sin really does reign, and fears there is no grace in his heart. But grace discovers sin, and grace gives the feeling want of grace, and the real need of grace, and the sincere desire of grace; and grace works the grace of prayer crying for grace, and grace conquering the dominion of sin gives a sense of the inbeing and rebellious motions of sin. When sin reigns, the man is led captive by the devil at his will; but when grace commences its reign, there is a struggle and a conflict, and the wounds of guilt, the gnawing of want, and sinking of fears and doubts, are painfully felt; but these **ARE**

MARKS OF LIFE, and evidences of the commencing reign of grace in the soul.

But if grace always reigns in the believer, how is it sin sometimes overcomes him so that he falls a prey to it for a season? When sin overcomes him does it not reign? No. The poor guilty backslider feels as if sin really reigned, and fears it will do so; and when he reads, "Sin shall not have dominion over you," his heart sinks within him, because he feels the power of sin so strong that he cannot believe grace reigns in him. He therefore feels the power of sin a mark against him; but still sin does **NOT** reign; grace ultimately overcomes sin, subdues it, pardons it, and glorifies God. Noah was a righteous man, and "found grace in the eyes of the Lord." He was overtaken with wine; but this sin did not reign — grace pardoned it, nor did he live in habit of it. Sarah was a holy woman who trusted in God, but when the Lord promised the birth of Isaac, unbelief within her laughed, and when accused of it she denied it, thus adding lying to unbelief⁴ but these sins did not reign; grace reproved them with "Nay, but thou didst laugh." But sin, though it does not reign, must be chastened; and as unbelief within mocked the promise of God, the bond child without must mock the child of promise, and provoke Sarah to grief. Moses, the servant of God, sinned in unbelief and free-will in smiting the rock in the wilderness, but the fear of the Lord 'was still in his heart, and in prayer to God he prevailed, grace pardoned sin and took him to glory, for he appears in glory on the mount with Christ. But because of this sin he could not lead the children of Israel into Canaan. David was a man after God's own heart, but David had the law of sin still dwelling in his members, which more than once grievously overtook him. In the matter of Uriah's wife, he commits the fourfold sin of adultery, deceit, making Uriah drunk, and murdering him in battle. Here sin would appear to reign; still it does not. Heinous and displeasing to

the Lord as this really was, grace reigns — grace sends Nathan to David with the message of conviction; grace gives him an ear to hear it and a heart to feel it; grace works true penitence and godly sorrow for it, and causes his heart to flow out in the most sweet and pathetic strains of grief, confession, and prayer for pardon and the joys of salvation. It is to be seen in the fifty-first Psalm. Ephraim was so guilty of idolatry that God said of him, "Ephraim is joined to idols; let him alone." But sin had not dominion: grace chastened him, and gave him sense to know he was chastened, (for he was once like a silly dove without heart,) and caused him to bemoan himself, to repent and pray; grace called him a dear and pleasant child, and in mercy remembered him. The sin of free-will and the denial of his Lord and Master with oaths, overtakes Peter, and threatens to reign, and for a while appears to have dominion; but Christ prayed that his faith should not *fail*; and though it was overpowered it never *failed*. Grace convinced him of his sin, pardoned it, taught him the power of sin and Satan, and that he was delivered and kept from them both by the power of God. Thus in the best saints in all ages sin has made desperate attempts to have the dominion; but sin shall not have the dominion in saints, for they are under grace. How clear is the contrast in those where sin really reigned! Korah and his company persisted in their sin till the earth opened her mouth and swallowed them up. Balaam, against light and warning, follows the covetousness of his heart till he is slain by the sword. Saul, notwithstanding his great gifts as a prophet, and profession of religion as a Hebrew, at last commits suicide. Sin reigns in the heart of Judas, though an apostle, till he goes out and hangs himself. Thus we see it is one thing for sin to exist and riot in a person, and altogether another thing for sin really to reign and have dominion. The grand difference is this: where sin reigns, the person

follows it, and is therefore led by it. But where sin exists and does not reign, the person follows the Spirit and the things of the Spirit, and is therefore led by the Spirit — sin will follow him, though he does not follow it. A person led by the Spirit will feel the law of sin in his members, and its motions and opposition to that which is good, as a plague and source of grief to him; but that which sin does he allows not; he **DOES NOT VIEW IT LIGHTLY** either in **HIMSELF OR IN OTHERS**. Though it dwells and moves in him, it is **NOT** his **DELIGHT**, but his grief and trouble; and this very grief on account of the motions of sin, is an evidence that **SIN DOES NOT REIGN**. Where sin goes on unopposed, there it reigns; but where there is a godly sorrow for it, hatred of it as a filthy thing, and in the affections a disallowing of its motions, then it does not reign, nor shall it have dominion over the life and affections.

May the Lord the Spirit favour believing souls with believing and feeling views that they are not under the law, but under grace, — free, loving, pardoning, sovereign, saving, and reigning grace!
— Jabez, January, 1847.

[We hope this suffice to give the readers a view of our belief in the effectualness of the covenant of grace to believers by the work of the Spirit of God who works in us both to will and to do according to His own good pleasure. “For this is the will of God, even your sanctification.”— S.C. Phillips]

“ALL THINGS WORK TOGETHER”

By Elder C. W. Bond, 1946

“All things work together for good to them that love God, to them who are the called according to His purpose.”—Romans 8:28

This is a Scriptural quotation which is often hard to understand. I remember a

conversation, when I was a boy, of one man consoling another who was passing through some trying ordeal, that “all things work together for good.” “Yes,” said the afflicted man, “but did you ever notice how that was limited in its application?” Neither of these men were Baptists, and I was not at that time. It has been over sixty years but it is as fresh in my memory as if it were yesterday. The whole question sets forth a precious truth, but part of it is very misleading and of doubtful application.

Does any one who has been led to know the wonderful dispensations of the God of heaven have doubts as to the final results of the events transpiring in their lives? Every part fills a place and the whole of it makes up the complete purpose of God that their lives must fill in the development of His eternal purposes.

Good and evil are two opposing forces and they are always operating influences in the lives of us poor mortals, and more broadly speaking operating in everything; but concerning our faith and spiritual relation to God we shall try to show the Scriptural application of it. In the transgression man died to all previous relations to God, yet lived on in his natural faculties separated from God by sin; being “dead in trespasses and sins,” and without ability to produce any works of righteousness, and even without mind or desire to do so, really dead to all such needs or attainments. God in His wisdom ordained a better and higher calling for a family of redeemed saints out of this lost and sinful generation, and this too, even before man had fallen under this condemnation; but it was made known to man after his transgression and that has been the hope of the saints in every generation since.

This redemption was made by the death and resurrection of Jesus Christ and is revealed to all the heirs of promise by their being quickened into a new life by the Spirit

of God. "You hath He quickened, who were dead in trespasses and sins." (Eph. 2:1) This is also the new birth. This is done by the sovereign grace of God and independent of any act of the creature in whom it is wrought.

When the Gospel is proclaimed in its strength and purity, there are usually two classes of hearers; one to whom it is good news, supplying to them the evidences of a spiritual life and a quickened conscience; and the other hearing it with indifference and as foolishness. In the first class are the quickened saints, in the second are those still dead in trespasses and sins, not yet having the mind or life to receive it. We cannot tell how or when this quickening takes place. The Scriptures says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8) We do not even know ourselves when this change is wrought in us, but afterward we are seeking the things of the divine life, while before we were unconcerned about such things. It is still a greater mystery to know just who the saints of God are. The self-righteous ministers of the religious world today are continually judging, commending and condemning the lives and activities of their fellow men, yet they know nothing about who the children of God are. God alone "knoweth them that are His." Would any of the zealous religious teachers of this day have judged the dying thief who asked to be remembered in the heavenly kingdom, one of the redeemed family of God? Or when Saul of Tarsus was consenting and assisting in the stoning of Stephen? Where is the man who could have pointed him out to be a chosen vessel unto God to carry the very Gospel he was then trying to destroy to the Gentiles and to endure all the trials and persecutions he afterward endured and rejoiced in? These are two noted instances where the saving grace of God wrought His life in quickening powers so

effectively where all the powers of evil were so arrayed against it. Now when we have ministers pleading with sinners to give their hearts to God and accept the salvation of Jesus Christ, we are sure they are thinking of a different God than the one Paul knew, and the "offered salvation" is not the salvation wrought on Calvary's cross, and the Christ they are pleading for is not the One who said before His ascension, "All power is given unto me in heaven and in earth," "Lo, I am with you always." We hope these scattering remarks will convey our understanding of the two classes of the Scripture quoted at the beginning, namely: those who love God and are the called according to His purpose, and those not thus called and are dead in trespasses and sins, but still subject to the work of grace which in God's time may be wrought in them.

Now coming more particularly to the application of the subject we shall try to give Scriptural proof that it applies to God's called and chosen people outside of that it is often hard to apply the dispensations of God in a way to call it "good" from their standpoint, unless it is God's purpose in the manifest destruction we see to grant repentance unto life at the last moment of their existence. This is a sovereign attribute of God which is hidden and we need not try to search it out.

The "all things" is every act and event, both good and evil, favorable and unfavorable, transpiring in the lives of God's saints. It is easy for people generally to believe that all good things work for their good, but the evil comes of the Devil and must be resisted or they stand to lose in the warfare. This is all made plain in the book of Job. When the sons of God came together to present themselves, Satan came also. This shows the Devil, or Satan, must show allegiance to God, although different to the other worshippers. God talked with them there concerning the righteousness of Job, that

there was none like him in all the earth, a righteous man who feared God and eschewed evil. Satan answered that Job did not fear God for naught for God had surrounded him with all things necessary for his peace and comfort, and if that was taken away, Job would curse God to His face. God answered this by giving into Satan's hands all Job's possessions, but he could not harm him bodily. We read of how thoroughly Satan carried out his commission, taking everything, even Job's servants and children. When he was informed of all these losses, one after the other in quick succession, he exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A second time the sons of God came together to present themselves, and Satan again was with them. Read carefully the conversation at that time between God and Satan. In that conversation Satan ascribed his failure to be in not having done enough to Job and that if his body was touched he would curse God; to this God replied by giving to Satan Job's bodily faculties, his health and everything except he could not take Job's life. It will do any trembling or doubting child of God good to read this account of Job's afflictions while under the supreme test Satan made to overthrow Job's integrity and faith in God.

Even when his wife, who here represents the ties of this fleshly existence, told him to curse God and die, Job replied, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" In all these trials Job sinned not. Even Job's comforters found the cause of his afflictions to be his unrighteousness. How many such comforters today are ready to judge God's chastened and afflicted saints the same way? But when they have endured the chastening as a good soldier, and the "Well done, my good and faithful servant," "Enter thou into the joy of thy Lord," shall commend them, like Job

they receive double for all their former losses. All the mysteries of this subject can never be told and we shall not try to extend the discussion further than to point briefly to some of the great truths set forth in the trials and afflictions of Job. First and foremost is the absolute sovereignty of God in controlling all things. Even Satan, the greatest adversary of righteousness, must present himself before the great Majesty along with the righteous, and receive his commission of activity according to the decrees and purposes of Jehovah. And when a certain commission is given he is limited to that authority and cannot vary the least bit in fulfilling it all. Note the first commission to try Job, then note also the second, both just as God permitted. This is so different from the general idea that God is waiting to see what Satan and man will do before He decides His plans for meeting the results. It is almost universally believed that God has overruling power which He exercises to develop His external purposes, but it is the wisdom and foreknowledge of God being exercised with His ruling power which exalts Him in His supremacy and which His saints are glad to ascribe to Him.

We cannot conceive of any anxiety existing in the mind of God as to what Satan would do to Job. His word had set the bounds of activity in each case and Satan could not change it. Christ said, "All power is given unto Me in heaven and **IN EARTH.**" If so, where is the possibility of the least of the saints being plucked out of His hand by the cunningness of Satan? Does not this insure complete redemption, and that all things must work together for their good?

Another truth set forth here is the power by which Job endured these supreme tests. If God is for us, who can be against us? The faith which God gives is a binding tie which shall never be broken. That is the victory by which we shall overcome the world. This is not the sort of faith which the religious

teachers of our day admonish us to exercise, which may be educated in us or produced by some man-made activity. That sort of faith is dead faith and is no more lasting than the means by which it is produced. That faith which is the gift of God is a **LIVING** faith, and there is no power which can destroy it. This is shown by the tests Satan made on Job, and was continued by Job's comforters in admonishing him in the various things he was thought at fault in which they were sure was the cause of Job's afflictions. Satan showed the spirit of modern religion when he said, "Doth Job fear God for naught?" Job's comforters had much of this, it is everywhere in the world the standard by which men judge the relationship between God and man. The afflicted ones are always thought to be out of harmony with God, yet we are told if we be without chastisement we are bastards and not sons, for He chasteneth every son He receiveth. Great is the mystery of godliness — who can know it? The foregoing comments set forth precious truths to me. During my life I have passed through many trials and have been given many seasons of rejoicing, and as I now look back over it all there seems to have been a need for everything. Often certain courses I took seemed soon after to be mistakes, but later proved to be the beginning of a new and better course of action, and they all have worked together to develop my life and hope what it is. If I am one of the called and chosen of God, an heir to eternal glory, which these evidences confirm more and more as I approach the end of life's journey, I must say that all things in my life have worked together for my good, and the Lord has led me all the way. Even though Satan may have wrought in those great trials, God limited his temptations to what I was given strength to endure.

You tried and troubled saints, remember your God knows your weakness and your

needs, and has promised that His grace will be sufficient at all times. Let us give Him all the praise. Yours in tribulation and hope,(From the SIGNS) — C. W. Bond, Island City, Ore.

BACKUS'S REPORT ON REVIVALS

History of N. Eng. Baptists, 1772

[This sketch is taken from pages 475-474, relative to the establishment of a Baptist Church at the site near the defeat of General Burgoyne's army in New York. We select it, because it gives an account of GOD'S revival, which is so far removed from modern things of that name, that similarities do not exist.]

The place now called Hancock, upon the New York line, was first called Jericho, into which a number of Baptists moved in 1768. Therefore in June, 1772, fifteen persons in Hancock joined in covenant as a church of Christ, and elder Clarke Rogers became their minister. In the fall and winter after this church was formed, a powerful work came on among them. They say:

"There seemed to be a remarkable outpouring of God's Spirit on the people, and the saints were much engaged in His cause, while the word, like arrows, pierced the hearts of sinners, who were crying out under the guilt of sin; and when some obtained deliverance, they Were expressing the joy of their hearts, visiting their neighbors, warning them to flee from the wrath to come, and to lay hold on the hope of eternal life. Old and young were bowing to the sceptre of King Jesus, and with one united voice saying, Blessed is He that cometh in the name of the Lord; hosanna in the highest. There were open conferences held once a fortnight, to hear the declarations of any who wished to join the church; and there was not a conference for many months, but that some were added to our number. Twenty were baptized in one day, and fifteen more in about a fortnight. Our number increased in

one year from fifteen to one hundred and eleven, and other churches were gathered round us, and some were given up to them for conveniency, and some few were disciplined and have gone off from us, so that our present number is ninety-six.” Signed August 13, 1774, by Clark Rogers, elder, David Vaughan, Caleb Carr, William Douglass, Jesse Southwick and Ichabod Southwick.

But a particular account of the change which was wrought in one person may give a more dear idea of the nature of the work... .A poor woman who was brought up in the wilderness, in such a manner as not to have learned to read, gave the following relation of her experience. She said: —“I lived in Little Hoosac, and I learned of a wonderful work of God in Jericho, how many were converted, which caused me to reflect on my past life, which terrified me much. One night I dreamed that the devil was come for me; I thought he came in a flash of fire, which struck me down to hell, into great torment; then I lamented my condition, how I had neglected my salvation, and now my day was over. Thus I awoke in great surprise, and told my husband, who told me not to regard it, for dreams were nothing. But my guilty conscience terrified me so that I could have no rest, day or night; my sins appeared very heinous, until I thought I could not live long under such horror. I went one day to meeting at Jericho, and thought I would never return till I had found some relief, for I could not live so; and I went and heard the number of fifteen tell the dealings of God with them; and they would tell my heart, only they had found deliverance, and I had not, which made me think there was no mercy for me: I was an undone creature, and my sins appeared more heinous than before. There was a lecture in the evening, and I went to hear it, and the minister preached very powerfully, and instead of yielding me any relief, it added to my torment. I thought I had one more sermon to account with God for,

unless I obtained pardon through Jesus Christ, which I thought was not for me, I had been such a great sinner. My load was so heavy that I thought I could not bear up under it. I called my sister out of meeting, and told her that I felt so that it seemed as though I could not live. She gave me but little answer, and meeting being over, I went to a house to lodge, and the people were talking of religion, but I was no company for them. I felt like a lonesome monument of God’s displeasure. I got but a little sleep that night. Next morning I set out to go home, and these words were ushered into my mind, Turn, O sinner, why will you die? But I thought that I had done all that I could, and there was no mercy for me; then these thoughts came into my mind, have not given up your heart to God; and I found my whole heart to be a sink of sin, and that I had been at enmity against a just and holy God all my life long, and that God was angry with the wicked every day; and I saw myself to be such a creature that I wondered that He would suffer me to walk on His footstool... At length I was brought to view the justice of God, and that I was a rebel justly condemned, and had been provoking God to anger all my life long, and was now about to receive the just reward of my deeds, and could only plead guilty before God, and with this repeated cry, Mercy, Lord, mercy, if possible; though I could see no way. While I was, as it were, sinking with these melancholy thoughts, those words were ushered into my mind, “Ye believe in God, believe also in me.”.. .My tongue broke out in raptures of praise!”