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## GOD HATH NOT FELLOWSHIP WITH SIN

By S. C. Phillips

In our last issue we dealt with a portion of the Third Chapter of our *Confession of Faith of 1689*. In this issue we shall discuss a segment found in the same chapter.

God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever that come to pass; yet so as thereby is God neither the author of sin, *nor hath fellowship with any therein...*

I shall, the Lord willing, discuss the subject under two headings: 1. God hath not fellowship with the wicked in their sins; and, 2. God hath not fellowship with the saints in their sins.

Perhaps it has always been so, but in our day sin is taken as a very light matter both in the world at large and by professing “christians.” Thus it abounds more and more, so rapidly, that the very fabric of our culture is strained to keep revising the laws and rules of society to conform to each decade of “new morality.” Lawlessness and corruption abound in high places as well as low. It is as if Malachi were speaking from God directly to us, saying, “Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, Every one that doeth evil is good in sight of the Lord, and He delighteth in them; or, Where is the God of Judgment.” (Mal. 2:17) And is that not, actually, the doctrine both of the world of the wicked and of nominal christianity? That God loves them all? That God is so full of love He couldn’t hurt or judge anyone? And so, the Epicurean philosophy of the day is “Let us eat, drink, and be merry, for tomorrow we die.”

We hope that all of our selections are

edifying and instructive, but we would betray the gift of prophecy if we failed to rebuke sin and immorality. We would fail as a shepherd, if we lulled the sheep to sleep in the midst of wolves. And we would fail as a teacher, not “being apt to teach”, if we predicated anything upon the corrupt will and work of the flesh. May the Spirit of God call “from deep unto deep” in all our souls to shew forth His praise, majesty, and holiness. God hates sin! Know that, if you be reprobate; know that, if you be a saint; God hates sin and has no fellowship with *any* therein. For “The *Lord*, the *Lord God*, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that *will by no means clear the guilty*; visiting the iniquity of the fathers upon the children and upon the children’s children, unto the third and to the fourth generation” (Exo. 34: 6.7).

The world and the religious which serve it love sin. They preach against it, yet practice it; they give lip-service to its wrongness, yet pursue it in haste. *They play* church; *play* at being christians; they *play* with holy things; but their real life is a life of carnal pleasure in all its abominations. But, while they, in essence, say, “Where is the God of judgment?” they play at believing for they are taught that the “Lord delighteth in them” that are evil. But their play is not like children’s play at games-fun and frivolity. The pretension of their holiness is a serious business. If one dares to disagree with them they may murder him — they did the Lord.

*I. God does not have fellowship with the wicked in their sins.*

Consider, if you will, the terrible judgments of God against the wicked from the beginning of the creation of God. Cain *murdered* his brother, Abel, and heard the Lord God say to him, “And now art thou *cursed* from the earth, which bath opened her mouth to receive thy brother’s blood from thy

hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.” (Gen. 4:11-12) Lamech, (a descendent of Cain) was the first recorded to have made of three one flesh instead of the “twain” that God joined together; and we hear his complaint: “Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.” (Gen. 4:23-24)

That age closed with the rolling thunder of the judgment of God: the conclusion of the “longsuffering of God” upon the “disobedient.” (I Peter 3:20) The stated cause was: “And God saw that the *wickedness* of man was great in the earth, and that *every imagination of the thoughts of his heart was only evil and that continually.*” (Gen. 6:5) That is an accurate description of our own day as well. Only eight souls were saved. All the Lord strove with perished! We once heard Elder Mahan exclaim: “If that be the love of God (to all mankind), I’d be much obliged if He didn’t love me that way!” No, that was not an act expressing universal charity. It was the righteous judgment of God!

From the time of the deluge to the New Testament age, volumes could be written upon the judgments of God against sin. Very few pages in the Old Testament remain silent to the displeasure and judgment of God against the wicked. We read of the horrible destruction of the Sodomites (homosexuals) whom God “in flaming fire” took “vengeance on them that knew not God;” and of such Paul said, “And likewise also the men, leaving the natural use of woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet..., who knowing the judgment of God, that they which commit

such things are worthy of death, not only do the same, but have pleasure in them that do them.” (Rom. 1:19-32) No word here of civil rights! No proclamation that “you cannot legislate morality”! No hint here of one’s private *life-style*! But, on the contrary, the righteous judgment of God!

Most Arminians will assent to the above. But, the attribute of holiness in God is coupled with His absolute justice, and *this* man hates! The solemn truth expressed by Peter is seldom heard today, that such are “*made to be taken and destroyed...*, and shall *utterly perish in their own corruption.*” (II Pet. 2:12) Hear the words of Paul concerning Pharaoh, .... . Even for *this same purpose have I raised thee up*, that I might shew My power in thee, and that My name be declared throughout all the earth.” (Rom. 9:17) And what did God do with Pharaoh when He had fulfilled *His purpose in him*? He took him out and *drowned him* and his host! Neither do men agree with David, “For Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee. The foolish shall not stand in Thy sight *Thou hatest all workers of iniquity.* Thou *shalt destroy them* that speak leasing (untruth in reference to false religion): the Lord will *abhor* (hate) the bloody and deceitful man.” (Psa. 5:4-6)

Their superficial and sentimental view of God is so strong, that they can in no wise concede that God hates the *workers of iniquity*, rather than their deeds only; for they have no concept of that holy attribute of God which moved Him to declare, “As it is written, Jacob have I loved, but *Esau have I hated.*” (Rom. 9:13) And did God ever speak well of that “profane fornicator”? Did God ever grant him repentance? No. For He warns, “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no

place of repentance, *though he sought it carefully with tears.*” (Heb. 12:16-17)

Finally, while it is thought to be unbecoming to, as David, rejoice in the destruction of the enemies of God; yet may a man of God, as Elijah, properly mock the wicked: “And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked.” All these acts are those of a man-like creature rather than a god. Thus he mocked them.

The point I wish to make is this: God does not have fellowship with the wicked, nor does He have fellowship with any in sin. He is a just God — a God to be feared. He is a Holy God — a God to be revered in silent awe. He is terrible in His majesty, and when His wrath is kindled, and His longsuffering cease, woe be to the transgressor! O ye wicked! Play on! O ye “christian” play on! But, the game must come to an end. Know ye, one and all — God hates sin! Hundreds of times He plunged the wicked in Israel into the blood of vengeance and judgments! Study well His holiness!

*II. God does not have fellowship with the saints in their sins.* Although God’s holiness is as immutable as His oath, yet He does not deal with His elect as He deals with the reprobate: The punishment of the elect for their sins fell upon His only begotten Son. The magnitude of the sufferings and death of the Son of God magnifies the difference! He took the curse and bore the sins of all His elect family to purge and wash them, and make them accepted in the Beloved in full and free salvation.

Nevertheless, His correcting rod is not easy to bear, nor is it pleasant in the very least; for thereby He is pleased to make them comformable to the image of Christ. The saint *feels His hot displeasure*, and knows that his heavenly comforts can be taken totally away.

Many times the sensible sinner *experiences* the judgments of His Holy God! While natural men reason with a carnal mind that since true Predestinarians believe in the absolute sovereignty of God — even *over* sin — they then must invariably make God to be the author and approver of sin. However, the living, breathing, quickened, and sensible sinner possesses a heavenly knowledge of the “exceeding sinfulness of sin” which the natural religionist does not have. And it is this *inward witness and possession of the indwelling Spirit* which convinces of “sin, righteousness, and judgment.” Never does a quickened sinner pray:

“God have mercy on Christ for making me sin!” Never prays he, “Lord, please forgive me for sinning as You forced me too!” No, no, ten thousand times no! Let the foolish, who wink at sin — let the ungodly religionist who loves the “poor little disobedient” sons of perdition — I say, let them conclude what their blind hearts and intelligent logic please. But the saints of God know by experience that God withdraws His precious felt-presence from them in their transgression. And His presence is their very life, joy, peace, and comfort. When this is withdrawn, they are made to mourn, doubt their calling, and struggle with indwelling sin. They find misery instead of comfort; sorrow instead of joy; doubts instead of assurance; fear instead of peace; and voidness in soul instead of fulness of spirit.

When the darling Son of the heavenly Father bowed upon the cross with the imputation of the sins of His elect upon Him, the Father refused to fellowship Him in that hour of crisis. Then surely we must *know* that He has no fellowship with sin! And if He did not forsake Him, why then that cry which rent the heavens, “My God, My God, why hast thou *forsaken Me!*” (Matt. 27:46) God has no fellowship with sin!

Sin is the actual source of a child of

God’s spiritual discomforts: disquieted spirit, distresses of mind over sin and the Saviour’s absence, tribulations, fiery trials, doubts, and anguish of soul — all of which he suffers in conjunction with feelings of sinfulness and unworthiness.

The refining work of the indwelling Spirit of God “condemns sin in the flesh” (Rom. 8:3) “For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.” (Rom. 7:5) The apostle reasons that “sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.”

No! God does not have fellowship with the saints in sin. “If *we* say that *we* have fellowship with Him, and *walk in darkness*, we lie, and do not the truth: But if *we* walk in the light, as He is in the light, *we have fellowship* one with another, and the blood of Jesus Christ His Son cleanseth us from all sin (I John 1:6)

Here too, the world’s religions will agree with the above, even though their cock-sure salvation is no deterrent to sin, but actually encourages to it. But, God is sovereign over sin. He is no servant of sin, but *sin is a servant* of His. And that, specifically, is where we differ with all other religions. Even those Primitives who accuse us of believing that God is the author of sin, do so upon the misconception that God is a *servant of sin* if He be sovereign over it. A servant is one who serves another. Sin is the *servant* — *God is the King*. Sin can go no further than His purpose, and there it must stop. For “surely the wrath of man shall *praise Thee: the remainder* of wrath shalt Thou restrain.” (Psa. 76:10) And who will dispute it but an atheist?

When Abraham lied, saying to king Abimelech, “She is my sister,” and Sarah lied, saying, “He is my brother,” thus leading Abimelech to assume he was free to marry

her, which he did — did God leave the consequence to blind chance? No! “And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for *I ALSO WITHHELD THEE FROM SINNING* against me: therefore suffered I thee NOT TO TOUCH HER.” (Gen. 20:6) If that be not sovereignty, I know not what it is! And sovereignty over what? Sin! But I must not leave it there. No! Could Abraham and Sarah have had a peaceful mind in the proceedings of that iniquitous marriage of which they were the cause? When Abraham, the cause of the grief, was required to pray for Abimelech, could there not have been embarrassment on his part?

When Sarah gave Hagar to Abraham to raise up a seed, did it turn out well with her? Again, no! It was Sarah, not Abraham, that was mocked; and it was Sarah who said, “Cast out the bond-woman and her son!” (Gen. 21:10) But, was the union of Abraham and Hagar simply chance? Was the birth of Ishmael a random event? Not according to Paul. Rather, it was for an allegory; Hagar being the covenant of the law at mount Sinai, and Sarah being the covenant of grace; Hagar representing “Jerusalem which now is, and is in bondage with her children,” and Sarah representing the “Jerusalem which is above” and “free, which is the mother of us all” And Why? “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” (Gal. 4:22-31). There can be no doubt that both Isaac and Ishmael were born according to the will and purpose of God for the end of His secret counsel, and Ishmael’s birth was of the flesh, while Isaac’s was according to the promise. But believe me, Sarah and her children suffered, and suffer to this day at the hands of Hagar and her children. Sin has a consequence, but thanks be unto God, He is still Lord God Almighty, else we perish!

Joseph dreamed and told his brothers of

“binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood around about, and made obeisance to my sheaf.” That made them hate him the more. He told them, “behold, the sun and the moon and the eleven stars made obeisance to me.” That was too much even for his father Jacob, who rebuked him! The rest you know. How they took him, conspiring to kill him; how Reuben thought to deliver him, but the other ten had sold him to the Ishmeelites (children of Hagar, no less!), who sold him as a slave to Potiphar in Egypt; how he was imprisoned for years; and how he was raised up during the dearth as a lord in the house of Pharaoh. Now, let us see the “sheaves bow” and the “moon and eleven stars” do their obeisance!

Hearing there was corn in Egypt, they came to Joseph and knew him not. “And when Joseph came home, they brought him the present which was in their hand into the house, and BOWED THEMSELVES TO HIM TO THE EARTH.” Ah, my soul! Would to God all who read this could see God’s majestic sovereignty! And dear reader, the *servant of God* ordained to bring this to pass, to fulfill the prophetic dream of many years past, was *the sin of his hate filled brothers!* No my brethren, you can’t get around this truth, no matter what freewill scheme you devise. What saith the Scripture? “And Joseph said unto them (his brothers), Fear not: for am I in the place of God? But as for you, *YE THOUGHT EVIL* against me; but *GOD MEANT IT UNTO GOOD*, to bring to pass, as it is this day, to save much people alive.” (Gen. 50:19,20). None the less, God did not have fellowship with Joseph’s brethren in their sin. See how it was Joseph who receive the double inheritance! Space will not allow us to catalog the troubles of each of his brothers, but they suffered for their sin.

Oh, we can almost hear, “See, you *say* you do not believe that God is the author of

sin; but we now have it in writing!” Do you not know that “sin” is not a created thing? Do you not know that “sin is the transgression of the law of God?” (I John 3:4) Who hated Joseph? God or his brothers? Who sold Joseph? God or his brothers? Who was the *servant* in the fulfilment of that prophecy? God or sin? Sin was the *servant of God*; God was not the servant of sin. “And whosoever committeth sin is the servant of sin.” But rest assured, sin did not dethrone the eternal God! He was sovereign every moment, from the giving of the dream to its fulfilment —yea, before time; now, and evermore shall be! And did Joseph’s brothers suffer? They became slaves in Egypt’s bondage. God does not have fellowship with the saints in their sins. Nor has He abdicated His throne before it!

We see both the sovereignty of God over the sins of His elect and the sad consequence of their transgressions displayed in the seed of our Lord. The *seed* was first revealed in the curse which God placed upon Eve for her transgression.

It is of such importance that the Holy Ghost interrupts the story of Joseph to reveal it in Genesis 38. It is from Judah that the promised Seed is to come. “The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shioh come; and unto Him shall the gathering of the people be.” (Gen. 49:10)

Judah had three sons: Er, the first born “was wicked in the sight of the Lord; and the Lord slew him.” (Gen. 38:7) His wife, Tamar, was the vessel through whom that Seed was to come, and she is now without offspring —and the promise was through Judah! Onan, the second son was commanded to “go in unto thy brother’s wife, and marry her, and *raise up seed* to thy brother.” (Gen. 38:8) Knowing the seed would not be his, he spilt the seed, “lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore He slew him also.” (Gen.

38:9, 10) How then shall God have the Seed through Tamar of the loins of Judah?

Judah told Tamar to “Remain a widow at thy father’s house till Shelah (the only son left; now very young) my son be grown: for he said, Lest peradventure he die also, as his brethren.” But this son was but a child. She waited for years. Shelah grew into manhood, but Judah broke, or forgot, his word and did not give him to her.

The rest is a sad story of harlotry on her part. Judah’s wife died and Tamar dressed as a harlot, deceived him and he went in to her and begat a child by her. His name was Pharez. (Gen. 38:29) Now read: “And Judah begat Phares and Zara (twins) of Tamar,” (Matt. 1:3), in the genealogy of our Lord. Thus, the revealed decree respecting Judah and the Seed was fulfilled. The act of Judah was incest which carried a death sentence under the law given afterwards. God was sovereign throughout the events that preserved the Seed from Judah unto Mary! It was a never broken line, although sin interrupted, or marred, the long journey; and sufferings were exceedingly great as a consequence of sin.

We see the sovereignty of God in the life of King David, in the account of the sad consequence of sin and withdrawal of God’s fellowship from him therein. His sorrowful experience in the affair of Bathsheba, the wife of Uriah, is starkly drawn. But in the familiarity of that biography, how many realize that the promised Seed from Judah to the birth of our Lord was to come through David and Bathsheba? And how many consider the *severe judgment of God upon him for it?*

Did you not hear that word of judgment? “Now therefore the sword *shall NE VER depart* from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, *I WILL RAISE UP EVIL* against thee

out of thine own house, and *I WILL TAKE THY WIVES* before thine eyes, and *GIVE THEM UNTO THY* neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I WILL DO THIS THING BEFORE ALL ISRAEL, and before the sun.” (II Sam. 12:10-12) Now, who did the Lord say would bring this righteous judgment upon David? God or chance? Read how terrible a judgment!

That child died, and Bathsheba conceived again and brought forth another child. David named him Solomon; but to comfort David, God named him “Jedidiah” — God loves him. (II Sam. 12:24-25) We read in the genealogy of our Lord: “And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias”! (Matt. 1:6) Will one dare say God was not in the matter of preserving His own promised Seed? And what of David?

Almost immediately judgment settles on David for a long siege. Absalom, one of David’s sons had a sister, and Amnon, another son by a different wife, defiled Tamar, (David’s daughter and sister to Absalom). Following her rape, she took off the peculiar clothes worn by virgins and left weeping. And Absalom killed his brother Amnon!

Upon Absalom’s return to Jerusalem, he attempted to overthrow his father, David, and seize the throne; thus driving David and his loyalist forces into exile. As David retreats, Shimei threw stones and dust at him, cursing him, in easy distance for an arrow or lance. “Then said Abishai the son of Zeruijah unto the king, Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruijah? So *let him curse, because the Lord hath said unto him, curse David*. Who shall then say, wherefore hast thou done so?” (II Sam. 16: 9-10) “Behold, my son, which came forth of my

bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; *for the Lord hath bidden him*. It may be that the Lord will look on mine affliction, and that the Lord will requite me *good for his cursing* this day.” (vs.11)

It was in the back-drop of God’s penalty upon David for the sin of Uriah’s wife that God used this wicked man to His own purpose. God said He would bring evil upon David’s house, and David not only knew *why*, but also *who*. And we find him sanctified to the submission to the sovereign justice and judgment of his God. Was that all that God said He would bring on David for his sin in the case of Uriah’s wife? What about the wives he loved? “And Ahithopel said unto Absalom, Go in unto thy father’s concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father’s concubines in the sight of all Israel.” (II Sam. 16:21-22) Isn’t this exactly what God had said years earlier that He would do because of David’s sin regarding Uriah’s wife — the mother of Solomon — through whom our Lord came in the flesh? Again, if that be not the sovereignty of God, we know not what it is! If this isn’t judgment, specifically executed, we are at a loss to comprehend it. Now, can we see herein that God withdrew His fellowship from David in his transgression? We believe we can.

And what of that wicked son, Absalom, whom God used as an instrument to fulfil His revealed judgment upon David? By the sovereign providence of God, his long flowing hair was caught in the branches of a tree as he fled before David’s troops on his royal mule; and Joab killed him. So we see that God is sovereign over sin, and yet does not have fellowship with the wicked in their sin.

In the 51st division of the Psalms, the introduction reads: "To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba." The whole Psalm is well worth studying in this context, but we quote only the verses which establish our point. "Wash me throughly from mine iniquity, and cleanse me from my sin, for I acknowledge my transgression; and my sin is ever before me." "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." (Psa. 51:2,3,12)

Finally, we find it an indisputable testimony that God is sovereign over sin, and at the same time He is not the author *NOR* approver of sin, neither does He have fellowship with any therein. Not only so, but every sensible sinner has been taught this self same truth by the indwelling Spirit of Righteousness. He is worthy of all our praise; all of our fear and reverence; and all our devotion. He is God, and beside Him there is none other.

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## **ABLE TO STAND BUT LIABLE TO FALL**

By H. M. Curry

(**Note:** Many of our older readers in Alabama will recognize the writer of this article. Elder Curry was a very gifted minister and educator. Selected by the Peabody Institute to help lay the foundations of secondary education in the South after Reconstruction, he settled in Pike

County and taught school at Roger's School near Troy. Many of his former students are still alive, and speak with profound respect of him as a teacher and a minister. He spoke several languages, and often used different Bibles in those languages for the required "religious devotion" required by law. In this way, he harmonized his strong belief in separation of church and state (his students unable to understand the texts) and his belief in being subject to the law. His logic and knowledge of truth are blended together in this article on Adam's transgression.)

The proposition that Adam was able to stand but liable to fall came first to my ears from Methodists and New School Baptists. The expression sounded puerile and illogical to me then, and sounds so yet. To me the phrase is meaningly; but grant it a meaning, and it arrays itself against the whole tenor of Bible truth, and all facts of human experience, as exemplified in the universal history of the human race. Such saying and phrases as this become current through lack of thoughtful investigation. I invite the reader's attention to the following discussion of this trite expression; and if, after impartially considering this matter he should still be of the opinion that "Adam was able to stand, but liable to fall," his position will be more clearly defined in his own mind, and perhaps entitled to more credit from those of contrary belief.

Let us now proceed to consider some of the *a priori* arguments. First, God had a purpose in man on the earth. When faith beholds the works of God in creation it sees nothing in vain; the domestic beast of burden, the ravenous beast of prey, the wholesome grape, the deadly upas, the useful iron, the seducing gold, the wholesome food, and the destructive poison, all answer some useful end, some wise purpose, some intelligent design of the Mind that created them. Shall

we confess this, and then say that man, the climax of the natural creation, was created without purpose or design, either for time or for eternity by the God of all wisdom? Did God create man and turn him loose in the world to ruin himself and all his posterity, to thwart God's will and destroy all His pleasure?

The first purpose of God in placing man upon the earth was that he should multiply and replenish it. *God made the earth not in vain; He formed it to be inhabited.* (Isa. 45:18) If Adam was able to stand, he was able to defeat God's purpose in this; for had he stood, there is no ground to believe that the earth would ever have been inhabited; for "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24) These words of Jesus set forth a universal fact in nature, a deep and comprehensive truth. The same truth may be stated in these words: Without death there is no reproduction. In the vegetable world seed must die before they germinate and reproduce their kind. The same principle, although not so plainly exhibited, extends into the animal world. The animal organism embodies both animal and vegetable life mysteriously combined, and the power of reproduction, growth, and repair lies in the vegetable life. The multiplication of the human race did not begin until death passed upon the man; so from this it is seen that if Adam was able to stand, he was able to render the creation of the world in vain.

But grant that the multiplication would have gone on without the fall, what would have been done with the people who would have come into the world by this time? The garden of Eden would have been full to overflowing against this time. There would have been a continually increasing stream of humanity pouring into the world, and none going out. What would be done with them? Upon what would they subsist? Where would

they stay? What would be their occupation?

Again, suppose Adam had stood, then each of his posterity would have been subjected to the same probation; each one able to stand, but liable to fall. Some, doubtless, would have succumbed to this liability of fall, and would have fallen, while some would have demonstrated their ability to stand by standing. The human race would then be divided by death, some dying, and some living here forever. What a state of confusion this would be! Instead of the wisdom of the Creator being exemplified in the harmony of His creation, it would be impeached by this monstrous, unnatural, impossible discord.

It was doubtless God's purpose that the earth's resources should be developed, as exemplified in the various lines of human industry, enterprise and progress. The one essential element of human character upon which all industrial enterprise depends is the love of money. This is declared in the Scriptures to be the root of all evil. This root of all evil, then, is the prime impetus in all human progress, advancement, and improvement. Without it new countries never would have been discovered, explored and settled; cities would never have been built; civilization would never have developed; the arts and sciences would have remained unknown; there would be no such thing as social or political society, no commerce, no trade, no improvements, no progress, no luxuries, no conveniences; in fact, men would all be savages. The fall of Adam enters into the very foundation of all the essential elements of the qualification of men to inhabit the earth. All the lust of the eye and pride of life are essentially necessary to building up human society, either social, political or religious.

Again, the world in its present condition is either as God intended it should be, or it is not. If it is not as God intended, then God's

intention has been defeated, and everything has gotten from under His control. There are only three positions to be taken with regard to the first man: God either purposed that he should fall, or purposed that he should not fall, or else had no purpose at all in the matter. If He purposed that He should not fall, but remain sinless forever, then the earth is peopled with an entirely different race of beings from what God intended; everything has gone contrary to God's purpose. If *one man* could reverse the purpose of God, and change the whole world, both for time and eternity, of what account is God's purpose? Where is any ground of hope of salvation either for time or eternity through the purpose of the same God? Where are our obligations to call Him God, or worship Him as such? Where is His right to call Himself God, and claim our confidence, reverence and praise? To say that God purposed him to stand, but that man fell, is to plunge into the darkest, blankest, most hopeless fatalism. If we say that God had no purpose one way or the other, then what do we mean by talking of God's purposes, and calling Him a God of purpose? If we say that God purposed the fall, then there is no conflict between God's purpose and the existing state of affairs. We can then look upon the word "purpose" as meaning something; and when we talk of God being a God of purpose our speech harmonizes; and when we speak of His purpose of grace we can do so with just reverence and holy confidence.

Again, God purposed that man should be removed from the earth by death. "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) One may say these words were spoken after man sinned. True enough; but did they come into the mind of God after man sinned? This is the utterance of a decree; but is the decree no older than its utterance? If God did not intend in the creation that man should return to dust, why did He create him from

dust? Why did He not make him of some other material? But the very fact that He made him of dust shows that the decree, "Unto dust shalt thou return," was in the mind of the Creator when He made him. "It is appointed unto men once to die." (Heb. 9:27) Death, then, is an *appointment*. Who made the appointment? God made it. Has God any appointments now that He did not have from eternity?

Let us now turn to God's purpose of grace in Christ. All the provisions of grace for the salvation of the people were made in Christ *before the foundation of the world*. If Adam had stood, what would have become of the purpose of grace? When we say he was able to stand, we say that he was able to defeat God's purpose in Christ. It is declared in the Scriptures that Christ was foreordained before the foundation of the world. Foreordained to what? To die. To die for whom? For men who might not need it — for a man who was able to stand? If Christ was foreordained to die, and Adam was the figure of Christ, (I Cor. 15:45) is it not plain that Adam was included in the same decree of death? When Christ died He was delivered to death by the determinate counsel and foreknowledge of God (Acts 2:23); not by the *provisional counsel*, as a remedy provided to meet an emergency; not by His *permissive counsel*, as one permitted to be slain for the sins of others. There is no mention in the Scriptures of a *permissive counsel*, but *determinate counsel*. Then, if Adam was included in God's counsel at all, he was in His *determinate counsel*. The creation of Adam was in God's counsel, for He said, "Let US make man." (Gen. 1:26) God's dealings with the man after he was made were in His counsel, for He placed him in a certain environment, with certain restrictions upon his liberties.

One may say that God knew that Adam would fall, and provided the remedy before

the calamity came. To admit God's foreknowledge of the event is to yield the point that he was made to stand, for how was he able to stand if God knew that he would fall? The proposition is incompatible with foreknowledge. It is argued by some that God knew that he would, but he did not fall by God's decree. By whose decree did he fall? If God foreknew the man would fall, the event was *certain, inevitable*, and could in no wise fail to come to pass. Now, what made the event certain? What rendered it inevitable? What brought it to pass? One says that God's foreknowledge of an event does not necessitate its coming to pass. If God's knowledge does not, what does? "Who is he that bringeth to pass when the Lord commands it not." (Lam. 3:27) Either God's decree makes the event certain, as foreknown, or it is purely a matter of total necessity.

If Adam was able to stand, how long was he able to stand, against what was he able to stand? Was he able to stand forever? Was he able to stand under all circumstances? If we answer yes to these questions, then his ability to stand consisted in his infinite perfection, for nothing short of infinite perfection could stand forever under all circumstances. If he was infinitely perfect, to enable him thus to stand, wherein lay his ability to fall? How did it come that he did fall? Ability to stand and liability to fall cannot exist at the same time in the same creature; for where liability to fall sets in, absolute ability to stand ends. Ability to stand, in this expression, must be absolute, or it cannot be considered, for if it is *not absolute* it must be *relative*, and relative ability to stand is entirely swallowed up in liability to fall.

Let us now pass to the *posteriori* arguments. The fall itself is evidence that the man could not stand. Had he not fallen he would thereby have demonstrated his ability to stand; but he fell, and consequently he demonstrated his inability to stand.

The transmission of his sin to his posterity is conclusive argument against his ability to stand. The total, inherent, hereditary depravity of the human race is essentially and inseparably connected with this subject. Cavil as we may about predestination in Adam's case, it shows itself in all his progeny. They are all born sinners, grow up sinners, and die sinners, without exception or remedy. What then has fixed the universal, unalterable, irrevocable reign of sin and death? Is it fixed by God, or does it come by Fate? Is it the provision of infinite wisdom, or is it through the lucky intervention of some work of chance? Did God, either in ignorance or knowingly, leave the issues of life and death of unborn millions to the uncertain will of *one man*? If God did not know the consequence when He created man, then He is ignorant and stupid, and is no god. If He knew the consequence, and yet created the man, and gave him power to ruin his unborn progeny in sin, death, and eternal destruction, knowing certainly that he would do it, is He not a strange kind of god? Is not such a course like that of a man than like that of an all-wise God? Which is the greater display of wisdom, righteousness, justice and judgment, for God to leave the issues of life and death of an unborn world to the caprices of one man's will, or to fix all by His own infinite will and wisdom? Which would faith choose as a source of consolation, that the well-being of a world was left to one man, and he ruined it, or that God held the issues in His own eternal grasp?

The great stumbling stone in the way of most minds is the trite, meaningless expression that this would have made God the author of sin. But is it not taught in the Scriptures that God visits the iniquities of the fathers upon the children? Where is there any human code of practice or standard of justice but what would pronounce that unjust, wicked, and cruel? "Visit the iniquities of the

fathers upon the children of the third and fourth generations.” (Deut. 5:9) Punish the child for the crime of its grandfather, a crime committed before the child was born, or even before its parents were born? If we are going to impeach God by human standards we must impeach Him here, and declare Him wicked, unjust and cruel; and renounce His name, and abandon His worship. But again, Jesus said that the blood of all the prophets, from the blood of Abel to the blood of Zacharias, that perished between the temple and the altar, shall be required of this generation. (Matt. 23:35) Where is the justice, *from a human standpoint*, in requiring that the righteous blood that had been shed for four thousand years, of that generation? Such destruction as had not been seen since the world began was sent upon that generation of men, women, and helpless children, and God did it. Then, upon this point of God being unjust if He does so and so, let the words of inspiration stop every mouth, and silence every tongue.

The law in its nature, design, and effect enters into this discussion. Many minds are misled by their wrong notion of the law. The law was not given for men to keep. It “entered that the offense might abound.” (Rom. 5:20) They say that God would not have commanded Adam not to eat if He intended that he should eat. How do they know what God would have done? By what or by whom do they judge? How could man transgress without a commandment? It required the commandment to answer the purpose. It is argued that God’s decreeing the fall of Adam would destroy man’s accountability. Would it be any worse, from their own standards of judging, to hold Adam responsible for what he was purposed to do, than to hold a babe born in the nineteenth century responsible for Adam’s transgression by fixing upon it the sin committed by another six thousands years before it was born? The doctrine of hereditary total depravity will not harmonize with the

proposition that Adam was able to stand.

Lastly, I shall call in the testimony of christian experience. Can a Christian live without sin? We regard those persons who hold and teach that a man can live without sin as deluded, fanatical heretics. If the Christian, who is born of God, washed in the blood of Christ, justified, sanctified, and led by the Spirit of God, cannot live without sin, how can the natural man live without sin? Adam in his creation was a natural man, of the earth, earthy. (I Cor. 15:47) He had natural capacities, fleshly qualifications, propensities and desires; Then how could this man in nature be expected to do what the most gifted saint cannot do?

#### FEET WASHING — AN EXAMPLE

We have selected the following article by Frederick W. Keene because of several requests we have had upon this subject, and to renew attention among our people to the importance of the spiritual meaning of the example.

Those who practice Communion and Feet Washing are very keenly aware that when the Holy Spirit does not attend our service, it becomes a dry form to us. But we have also experienced the solemn and blissful attendance of His Spirit in the service upon the church. When our Lord said, “If ye know these things, happy are ye if ye do them” (John 13:17), He testified to the spiritual effects of His great example upon His people.

There are those who ask, By what authority do you do it? It is done upon the command of Christ, “If I then, your Lord and Master, have washed your feet; *ye also ought to wash one another’s feet.*” (John 13:14. There can be no greater authority than this for doing anything. The argument whether it is an ordinance or an example is immaterial. The

Lord said do it, and that is sufficient for doing so; although it is not sufficient for our blessedness in the absence of His presence.

Most of those who oppose the practice say that it is given as an example of humility. We agree. But if it is not practiced, it is an example of nothing. The doing of it is the example of humility, setting it forth visually, and when it is attended powerfully by the Spirit's manifestation the humility produced is also manifested both visibly and feelingly.

Finally, some object, saying, it cannot be found in the historical records of the past. That all depends upon what records one studies. The Roman Papists observe the Lord's Supper; but have corrupted it in many ways. We do not observe the ordinance because they do. But none will dispute that they copied the early church in adopting it. So too, the Papists priests wash each other's feet, and have done so for 1800 years. They withhold the example from the people, as they do the wine, in order to elevate the clergy as a higher order or class of servants. We believe that both the ordinance and the example are given to the church as a body, for all the members are the servants of God.

The history of the Dutch Anabaptists, now called Mennonites, shows the example is of ancient origin among them; and its origin among us came from the ancient Scottish Baptists and Separates who wished to follow the New Testament as closely as possible. But regardless of who others may have observed it, we practice it because we believe it has been blessed to our enjoyment in following Christ's example.

**“WHAT I DO THOU KNOWEST NOT  
NOW; BUT THOU SHALT KNOW  
HEREAFTER”**

By Frederick W. Keene

The full significance of what Jesus was

doing while washing His disciples' feet, was hidden from them, the lesson taught in His example, and which is ever to be the rule of our behavior one to another as disciples of the Son of God, was veiled from their understanding.

After Jesus *“had washed their feet, and had taken His garments and was set down again He said unto them, Know ye what I have done to you?”* (John 13:7) They might have readily replied, “Why, Thou hast washed our feet!” Jesus had certainly done this, but in this act there was that done by Him which far transcended in signification the mere *outward act*. The washing of their feet was the external form, of that in and by which Christ was pleased to illustrate that which He did for an *example that we should follow*. O, the graciousness, the condescension, the willing ministry of the Incarnate Son of God, who verily is meek and lowly at heart! O, what amazing grace, the surpassing condescension seen in Jesus, our dear Savior! What was it then Jesus did while washing the feet of the disciples which caused Him to say, “What I do thou knowest not now, but thou shalt know hereafter”?

While at Capernaum on a certain occasion, the disciples came to Jesus saying, “Who is greatest in the kingdom of heaven?” (Matt. 18:1) The subject seems to have been one that caused trouble in the hearts of the disciples. The teaching of the grace of God in the hearts of poor sinners, is that which humbles them in their own sight, and according to the motions of this grace given them, they will be found fulfilling the royal law of King Emmanuel written in their hearts. (James 2:8; Jer. 31:32) “In honor preferring one another.” (Rom. 12:10) And the longings of their very souls will be found giving heed to the words of our Lord by His apostle Paul: “Let nothing be done through strife and vain glory, but in lowliness of mind let each esteem another better than themselves.”

But the true disciples of the Son of God find another law in their members warring against the law of their minds, and bringing them into captivity to the law of sin which is in their members. This captivity often casts the dear child of God into the depths of wretchedness, so that in his pangs he will cry out, "O wretched man that I am, who shall deliver me from the body of this death?"

He finds he cannot extricate himself, creatures and creature appliances, all fail, but when God shines, though it be but a ray of light in his heart piercing the terrible gloom of his soul, the light of the knowledge of Jehovah's glory that shines forth in the face of the Mediator of the New Covenant, hope revives, our mourning is turned into joy and being thus cheered, in a song of triumphant praise, we sing in melodious strains, "I thank God through Jesus Christ our Lord." (Rom. 7:25)

How precious was the answer of Jesus to the question of the disciples. "Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

We should think that such explicit teaching would quiet and set at rest any questionings as to "who is the greatest." We journey on with Jesus and His disciples, and come to the memorable night in which the Son of God was betrayed, and in that upper room, where He partook of the Passover with the twelve disciples, it is recorded, "There was also a strife among them, which should be accounted the greatest." (Luke 21:24) What! at it again? Had not the example of the little child, and Jesus decision to whom they had appealed already settled the point. Is it now again in dispute? Had each one been so humbling himself as a little child, and were all

so abased, so insignificant in their own sight; had they been thus, why this strife? O, that hateful spirit of Lucifer! (Isa. 14:12) That spirit of Diotrephes, "Which loveth to have the pre-eminence." (III John 9) Are we tinctured with his spirit? I confess with shame that I am not exempt. There have been times when to others there may have been no manifestation of such a thing, but in secret I have found it was there, known only to my soul, and to my God. We have seen how Jesus, in teaching His disciples who is the greatest in the kingdom of heaven, illustrates His teaching by putting a little child in the midst of them. The little child thus in the midst of them would see them all above him, and to see their faces he would have to look up. These full grown men would all have the preeminence. The Son of God also at another time had taught them,- saying, the scribes and Pharisees "love the uppermost rooms at feasts, and the chief seats in the synagogues, and the greetings in the markets, and to be called of men, Rabbi, Rabbi, be ye not called Rabbi: for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ, but he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted." (Matt. 23:6-12)

In Bible times to provide water to wash one's feet was an act of hospitality; and the guest washed his own feet or some one of the household, a servant, a slave washed his feet. Let us read together, "And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping,

and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed him five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him the most? Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gayest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gayest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins which are many, are forgiven; for she loved much: but to whom little is forgiven the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace.” (Luke 7:36-50)

When the servants of David were come to Abigail to Carmel, they spake unto her saying, David sent us unto thee, to take thee to him to wife. And she arose and bowed herself on her face to the earth, and said, Behold, let thine handmaid be as a *servant to wash the feet of the servants of my lord.*”(I Sam. 25:40-41) The apostle speaking of the widow says, “Let not a widow be taken under the number of

three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have *washed the saint’s feet*, if she have relieved the afflicted, if she have diligently followed every good work.” (I Tim. 5:9-10)

The feet of the disciples were defiled, as you see in John 13:6-10, “Then cometh He to Simon Peter: and Peter saith unto Him, Lord dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit.”

[**Ed. Note:** Elder Keene did not finish the quotation. The rest of the passage and the following verse has significance to the practice in the church. That is, “*and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean.*” It is very evident by this that Jesus is not speaking to Peter alone, but to the group. All of them were clean — as viewing the forthcoming death of Christ for their cleansing — except Judas, of whom He speaks being not clean every whit. The same act whereby Christ cleansed the eleven disciples also cleanses “us from all sin.” Thus, the cleansing referred to by Jesus is far more than the mere washing of the defilement of the way. We concur with A.W. Pink’s observation in *Gleanings In Exodus*, when he alludes to this example as an antitype of the font of washing which stood between the brazen altar of sacrificial judgment, and the golden altar of intercession. The sacrifice, he points out, was made first, yet there was still a need for washing the blood of defilement from the priests’ hands during the daily

administration.]

Peter's hands and head were clean. Christ was not going through the motion of washing their feet, as though they were unclean; it is unthinkable that He would do such a thing (sic). Our precious Lord Jesus Christ, the Lord of Glory was doing His disciples real service. The disciples' feet were dirty, He was their very Servant; did them an actual service. Had their feet been clean Jesus could not have washed them (sic); for to wash is to cleanse.

While washing their feet Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." They knew He was washing their feet; but what He did far exceeded, was of far deeper meaning than the external act of washing their feet. This they knew He had done, but that which He taught them in this act, and which teaching they were ever to follow, they knew not. "Thou knowest not now." "Ye call Me Lord and Master, and ye say well, for so I am." They had ever been ready to give Jesus the pre-eminence. They had no thought of questioning His authority for they readily submitted themselves unto Him as willing servants. (Psa. 110:3) Christ Jesus is the greatest, the chiefest among ten thousand. He is the Head of the Church and in all things has the preeminence. (Col. 1:18) That, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth. This same Jesus, the Word made flesh, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, but took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.

That pre-eminence, for the possession of which there was such unseemly strife at the Passover table, was that in which the greatest, the pre-eminent one would be able to lord it over his fellows, over God's heritage; but the

dear Savior had His doctrine told them, "Ye know that the princes of the Gentiles exercise authority upon them, but it shall not be so among you, but whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." This pathway to honor and greatness in Christ's kingdom, does not accord with our carnal thoughts and ways of becoming great. Jesus, therefore, our Lord and Master, humbled Himself for our example, and took upon Him the form of a servant. (I Sam. 25:41) "Know ye what I have done? Ye call me Master and Lord, and ye say well, for so I am. If I then, *your Lord and Master have washed your feet, YE ALSO OUGHT TO wash one another's feet*, for I have given you an example that ye *SHOULD DO AS I HAVE DONE TO YOU*. Verily, verily I say unto you, the servant is NOT GREATER THAN HIS LORD, neither is he that is *sent greater than He that sent him*. If ye KNOW these things, HAPPY are ye IF YOU DO THEM." Jesus abased Himself; He ministered to these striving disciples; He washed the feet of these unworthy worms. He was their servant and served them. "Whosoever will be greatest among you?" Is that what we are aspiring to? Then let him be servant of all. Let him be one to minister to others. Does some one say that would be too humiliating, that is not the pathway to greatness that I have mapped out for myself. I want to be looked up to, to be in high reputation, to have some authority, to have some one under me. If this be our mind, we need not deceive ourselves; we can never attain to greatness in the kingdom of God. "Whosoever will be great among you, let him be your minister." "If ye know these things happy are ye if ye do them." "Ministering to the saints" — this is indeed happy service; the sweetest pleasure is felt when we are found

serving one another in love. When our Saviour was washing the feet of these disciples, it was as though He had said: "Let My mind be in you, learn of Me, for I am meek and lowly in heart, instead of striving for dominion over one another, the ascendancy, the preeminence.

"Whosoever among you will be greatest, let him be your minister." I am your Lord. I am your Master. I am the greatest. I am the Pre-eminent One, yet I am among you not to be ministered unto, but to minister. I am among you as one that serveth. (Luke 22:27) "I have given you an example, that ye should DO as I have done to you." The glorious Gospel of Christ makes known to believers in our Lord Jesus Christ the many channels in which they can "serve one another in love." How precious is the record in Romans 16:1-4. "I commend unto you Phebe, our sister, which is a servant of the church at Cencrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquilla, my helpers in Christ Jesus: who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles."

The apostle Paul says, "Ourselves your servants for Christ sake." (II Cor. 4:5) Does thy brother need a cup of cold water? Give it to him. Is he in need? Shut not up the bowels of thy compassion from him. If ye say unto him, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Bear ye one another's burdens, and so fulfill the law of Christ." "Warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." The Scriptures are full of heavenly precepts, that we may be perfect, throughly furnished unto all good works. The feet of the disciples were defiled, Jesus the Pre-eminent One, the

Lord and Master riseth from supper, and laid aside His garments, took a towel and girded Himself; after that He poureth water into a basin and washed and wiped His disciples' feet. Jesus did not merely go through the form of serving them; He washed their feet, He really served them. Washing another's feet was the occupation of the lowly — of servants. "Behold, let thine handmaid be a *servant* (ebed —a slave) to wash the feet of the servant of my lord." (I Sam. 25:41)

Jesus said, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well: for so I am. If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." "By love serve one another." (Gal. 5:13) If I can serve my brother by washing his feet, it is my blessing to do it. To merely assume the attitude of a servant will not suffice. To say with my lips, I am your humble servant, is of no account. Our Saviour's instruction is that in humbleness of mind, and in love, serve and minister to one another. It is that we are truly servants of the saints in all the channels of service required of us one toward another in the blessed Gospel of Christ.

It is our sacred right to be found serving one another in love. "If ye know these things, happy are ye if ye do them." While we are thus servants of each other in the Gospel, there will be none of that bitter, fleshly strife among us, as to which of us shall be accounted the greatest

May the Lord graciously bless us with the mind of Christ. Phil. 2:5-8.

- Frederick W. Keene Selected, *Zion's Landmark*, Feb. 1933

## INSPIRATION

By I.K. of Abingdon, Eng., 1838

[**Note:** When this was written, less than fifty years had passed since Andrew Fuller, a “Calvinist”, had introduced humanism among the Particular Baptists in England and America, and thereby inaugurated the modern missionary movement. Within these short decades, the “Haystack Youths” had successfully led the idealistic youths of their day to enter the ministry by academic education. The cold, dead orthodoxy of the natural mind, unsanctified by the personal indwelling of the Spirit and breath of God had fruited and filled the land. As had William Huntington, Warburton, Philpot, Gadsby, Beebe, and others, so I.K. raised a cry warning Zion’s children.]

*“And the inspiration of the Almighty giveth them understanding.”*

Job 32:8

To see the vast quantity of religious magazines, books, etc., on religion in the present day is, what I shall say, disgusting! Yes, disgusting in the highest sense of the word. Correct doctrine, without one mite or drop of divine influences, is the character of magazines, book, and preachers innumerable and combined in the league of mere paltry and flimsy words. *“O thou man of God; there is death in the pot!”* (II Kings 4:40) There are Particular Baptist magazines, books, and preachers of mere correct dry doctrine, as well as those among other denominations. “So that”, as Mr. Hardy, of Leicester, said, (and I sometimes believe it to be true) “the best Christians one meets with are those who go by the name of Huntingtonians, that is, the co-experienced followers of the late and great Mr. Huntington.” That great man, as Amos from being a herdman, was taken from carrying a coal sack, in order to show the elect race the difference of faith, which is of the

operation of God, as contradistinguished from the faith standing in the wisdom of men.

Indeed, to see the deplorable mass of dry doctrine in magazines, books, and preachers in the present day, makes me so sick of them all as if I had taken, as it were, the most violent emetic in my soul. The very sight of all the mingled multitude described above, breeds a nausea of disgust even to hear their names or see the least memento of any one of them.

Inspiration is the word and doctrine which cuts off the whole herd of this unclean tribe which is infesting the land with dry doctrine. There are very few chapels in London where inspired preachers prophecy according as the Spirit gives them utterance. Self-sufficiency, self-made gifts, academy-made preachers, and the vast swarm of earthborn praters concerning Christ, fill up the rest of the places of worship in the huge metropolis. And just in the same manner is it with the places of worship in all England. And just so is it, too, with nearly every magazine and book that is printed.

The poor things that can fluently preach, pray, and write in mere correct doctrine concerning Christ, do not consider that the devil knows as much as, yea, very much more than any one of them. (Acts 19:15)

Thus, Huntington used to cut all these men off, and would never have anything to do with them. He called them “non-inspired preachers.” And, blessed by God, there are a few in the present day who will have nothing to do with the vast troop of those varnished wasps that buzz around the hive of Christ.

The honey and the inspiration are the sacred dew, anointing, and unction which alone do the least good to the broken-hearted, mourning family of God. This is the oil in the lamps of the wise despised virgins. The want of this oil is the want of the inspiration of God the Holy Ghost. Non-inspired men have the lamp of correct doctrine, but it is dry. (Ed.

note: This can no longer be said, since the vast number of professing “ministers” have been carried away from the doctrines of Christ altogether. I.K. is writing as academic Calvinism was first rising. This, in time, led to Arminianism, which resulted in today’s Pelagianism — or outright freewill deification.] Non-inspiration is the secret stamp of damnation on swarms of preachers, writers, and talkers about correct doctrines. “Thus”, as Huntington says, “when the cry was up, ‘Behold, the Bridegroom cometh: go ye out to meet Him!’ the foolish virgins quickly cry then to the wise, ‘Give us of your oil, our lamps are gone out!’ Gone out! How could it be else? There was no oil in them.” The wick and the lamp are nothing. If you set fire to the wick when there is no oil in it, it will be only like a flash in the pan, or like a candle in the socket just ready to go out. “Our lamps are going out!” “Going out! How could it be otherwise?” Thus, there will be millions at the last day, who will then find that their non-inspiration is the oilless manifestation of their carnal reprobation. Thus, all our correct doctrinalists will, as properly dried fuel, occupy a prominent place on the blazing pile of an eternal, inextinguishable, and awful hell, if grace prevent not. “Give us of your oil!” What! you begin then to see that the oil is all, and that the lamp and the wick of correct doctrine merely leave you no better off than the devil in hell. Eh! do you? On earth, people laugh at inspiration, that sacred, mystic oil. But the dry doctrinalists, when they get into hell, will find that inspiration is the sole and turning point between the elect and reprobate. The devil dresses up countless swarms of goats as preachers, writers, and talkers, with the lamp and wick of correct doctrine. Not a drop of oil. No! “Give us of your oil”, said they. “Not so, lest we have not sufficient”. For the true elect are scarcely saved. And, moreover, the oil of inspiration is incommunicable, except alone where God

Himself gives it. Not a drop of that must ever moisten the wick in the lamp of a goatish dry doctrinalists. No; never!

The great mystery of divine influences, like a cloud skirting along, bordering and adorning true religion, is thus far far away out of the reach except of those who are highly favoured of God Most High. And all the elect are highly favoured alone. To see the horizon of the sky, bordered on an evening with a beautiful azure rim, long and alabaster-like, just before complete sun set, a token of farewell of the golden orb of day to the world, till the coming morn; this, I say, is an emblem of the fringe of glory bordering the divine vest of an elect man’s feelings through divine influences on his religion. Thus does inspiration, as a canopy, overcloud with beams of light, glory, and excellence, a divine man’s religion. Thus, as the harbinger of eternal day, and of a farewell to the fading scenes of this natural globe whereon we live, Divine influences stretch the mind, through inspiration, to be fixed on the Great Font of divine life and light alone; even to that city of God where there is a river, the streams whereof make glad indeed. Which gladness is the oil of joy, inspiration, and divine influences, flowing from the ever-living spring thereof, “Where”, as Huntington expresses it, “the Eternal Solomon, the Lord Jesus Christ, sits enthroned and crowned, as He in whom all fulness dwells.” Inspiration, the sevenfold gifts and grace of His Most Holy Spirit, the cleansing, renewing, reviving, cooking, and sanctifying operations on those parched by the fires of guilt and sin, are a part of the mystic fountain, opened thus for sin and for uncleanness in the city of the spiritual David. This inspiration, then, is in word, thought, and deed, what no dead-hearted doctrinalist knows any thing of. The lips of an inspired man are health. The mouth or pen of a dry, merely correct doctrinalist, swallow up much good, and mock the expectations of all

but bastards, hypocrites, and fools. Prov. 25:14.

For, the grand character of all non-inspired writers, preachers, and prayers is, that they never do the slightest good to sensible sinners and quickened souls, who have circumcised ears, and the festering sores of sin in their hearts. No big sounds of ready talkers will ever have any weight, except to such as "Doeg the Edomite, the Zephites, and the friends of professing Saul." And as "Saul had more love to the witch of Endor than to David", so dead Calvinists hate an inspired Christian, who can draw the line between bastard Calvinists, and those who are broken-hearted, mourning, and sin-destroyed penitents, stricken by the hand of God. "Have pity on me, have pity upon me, oh, ye my friends, for the hand of God hath touched me!" said Job to his three friends (19:21). And I feel I had rather go a mile out of the way any time, than hear any one preach, howsoever gifted he might be, who had not the tongue of the learned from Divine inspiration alone.

There is a set of as dead Calvinists among Particular Baptist preachers, and church members, and writers, as need be found. In several of the counties of England, and in London, they swarm! Gifted men, there are, (to mention names is invidious) but their gifts are only natural, not inspired. Eloquent natural orators, like Tertullus. (Acts 24:1)

No; the doctrine of inspiration cuts off all these natural orators. Stage-players, mountebanks, and worshippers of self-display, are all the greatest preachers who are not inspired. "Sensual are they, not having the Spirit." The most accomplished, the most naturally amiable men, the most docile, soft, and pleasing disposition, gifts and abilities, are not worth one straw in the market of Zion, if not scented with the living water of regeneration running about the roots, and making all things new. For through the scent

of the washing of the Spirit's regeneration and renewings, a man is alone enabled to "bud and bring forth boughs like a plant." But a mere natural, highly-gifted minister dieth and wasteth away; yea, a minister of this kind, I say, giveth up the ghost, and where is he? "As the waters fail from the sea, and the flood decayeth and drieth up, so he lieth down and riseth not." (Job 14) A non-inspired minister "kindles death on living souls," and pleaseth well all oilless professors. "Our lamp is gone out!" said the foolish virgins. "Lo, their good is not in their hand: may the counsel of such wicked men, as dry trees, be far from me."

A fountain sealed up, a spring enclosed, wells out of which the waters of salvation (and not mere head-knowledge) are to be drawn: a well, springing up unto everlasting life, and (speaking of the Spirit) rivers of living water flowing, satiating, replenishing; spreading fertility, health, and gladness wherever they come; these are the Scripture similitudes, conveying to the renewed mind the imagery, as it were, of that ennobling, glowing, and delight beaming inspiration of the Holy Spirit of God, secretly, on the heaven-born race. "The secret of the Lord is with them that fear Him." (Psa. 25:14)

Tipped with divine dew, and edged with the living breath of God, a divine, inspired, and humble soul scatters the arrows and wields the sword of death among dry doctrinalists, to their sore dislike and hatred. For, like Laban's images, their dry doctrine being stolen from them by the thief in the night, they then have nothing left. Anguish takes hold of them as a woman in travail. Thus do dry doctrinalists, as the ancient pharisees on Christ, gnash their teeth against an inspired man. Then they begin to abuse what they cannot understand. Then they begin, more or less, to sit on the seat of the scorner, and to say that there is no such a thing as inspiration. Then they say that correct doctrine and practice are enough. Then they

blaspheme the secret golden oil, in which alone, as in the body's blood, there is life. "For the blood is the life." (Deut. 12:23) Thus, dry doctrinalists and the openly profane, dying so, meet at last in hell, "whereunto, also, they are appointed." For, if exalting the wick and lamp, making these to be the light-givers; if being "as blind as bats, and rebellious as devils" against the light-sustaining eternal doctrine of the oil of inspiration; if rebellion and ignorance like this is not a mark of reprobates, I know not what is. Indeed, the parable of the foolish virgins, as true as the echo to the voice, is the very facsimile and the emblazoned death-warrant of the whole army of mere sound doctrinalists, who have not the oil of the perpetual, sensible, sustaining, illuminating, and all-in-all influences, inspirations, and fire of the ever-blessed and most denign and fountain-like Spirit of God, the alone Giver and Sustainer of life. As, in the natural world, we live, move, and have our being in God; so, regenerate and renewed souls walk, live, and have their elements, from first to last, from the Grand Font, whence all unction, anointing, inspiration, and dew descend. As Nebuchadnezzar was turned among the beast until he knew, by experience, that the heavens reigned; (Dan. 4:26) so dry doctrinalists shall know that there is a secret they never knew. So shall they know that mere correct doctrine and morality damn a man, as well as profaneness. So shall they know that to have eternal life abiding IN US is the secret, blessing, and mysterious anointing of God, breathed from the living breath of an inspiring and living God, on His own chosen friends, and on none else.

Further. Divine and inspired writing is, like Gideon's fleece, full of dew, more or less. "And it was so: for he arose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water." (Judges 6:38) O sacred water of

life! O bliss-replenishing moisture, drawn from the well of Bethlehem! (I Chron. 11:17) O soul delighting, balmy, and crystal fount, whence these living, slakeing waters descend on the soul that is divinely made to thirst after Christ! Of this water of the Holy Spirit's most sacred influences on the elect regenerated soul, Christ spake when He said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water." (John 4:10) Of these sacred dews of inspiration, imparting life and light to the chosen seed, nearly all writers on religion in magazines and books are as destitute as the devil himself.

Selected from the *Gospel Standard*.

### **"TASTED DEATH FOR EVERY MAN"**

By M.L. Gilbert, 1938

To believe that Jesus Christ died, or tasted death, for the entire race of Adam is very natural to the Universalists, or Arminians.

In fact such a theory is in all men's nature; for I often find myself trying to ride the "do better horse," but he invariably throws me. If I possess a new nature, the Lord created it in me in 1883; and since, if I have one vestige of Arminianism respecting the Saviour's death and atonement in the renewed mind, I have not discovered it. To taste death, or to die, for any other than His elect, inspiration has failed to record it. Most assuredly if there had been one Scripture that said that He died for all the race of Adam, it would have been repeated so often from certain pulpits and press that all who read the Scripture would know of it. Now that it is only a vain supposition, such Scriptures as "tasted death for every man," is boosted. Luke says, "The law and the prophets were unto John; since that time the kingdom of God is

preached, and every man presseth into it.” Who is there that thinks that this means the entire race of men? The natural man who cannot discern spiritual things, and cannot rightly divide the word of truth may think “every man” means all mankind.

Now, that Saul of Tarsus was an educated man, and converted from law-error to Gospel truth, he could speak comfortingly and understandingly to the Hebrews, who had been made to believe in Jesus as the only Saviour of sinners. Thus he addressed them: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.” (Heb. 2:9)

The proportional faith couched in the context is a chain of divine truth, including every line of salvation purchased by Christ’s death and atonement. “For if when we were enemies we were reconciled to God by the death of His Son” - for His tasting the death of His Son for His chosen ones, not by His obedience, resurrection, life, or intercession, but by His death. This tasting of death was not in order to give any rain and sunshine, bread and meat, or any temporal blessings. But for thus suffering, tasting death, the Father rewarded Him for thus redeeming the purchased possession. (Phil. 2:8-9) Hence, all for whom He tasted death are reconciled to God by His Son’s death and atonement; and thereby all, “every man,” that Jesus by the grace of God should taste death, shall be saved from all their sins; “for it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both He that sanctifieth and they who are sanctified are all of one (the Father); for which cause He is not ashamed to call them brethren, saying, I will declare My name unto My brethren; in the midst of the church I will sing praises unto Thee.” And

again, “Behold, I, and the children which God hath given Me.” With the faith of Paul and of those to whom He spake, evidently must have believed the “every man,” the “many sons,” “they who are sanctified,” “My brethren,” and “the children which God hath given Me,” embraced those who were chosen in the Son before the world out of the fallen race of Adam, just that many, no more or less. If “every man” should mean all of Adam’s posterity, so would each of those in the context.

If all would read the word of truth for instruction, they would see that only those who are called with a holy calling of Jews and Gentiles will be saved; and only those who are ordained to eternal life will ever believe in Jesus Christ. (Acts 13:48) Even from the mouths of babes and sucklings God has ordained praise and strength. (Matt. 21:16) It is often said by unbelievers that the Lord cannot save unless the subject will let Him. Such have never been under the hand of God or had the sentence of death in themselves, else they would believe He doeth His will in heaven and among the inhabitants of the earth, and none can stay His hand. It is by grace they are saved. Who is there that cannot see how Paul triumphantly gathers those expressions in the context, as sentinels, to prove that every one that Jesus Christ tasted death for shall be saved. As all His people are taught of the Lord, it seems strange that any should believe that some that He saved are not saved, and will never be raised to eternal glory, unless it is one who has been led to deny the gods of this world.

The Little Zion Association of Predestinarian Baptist churches will meet together the SECOND WEEK-END in SEPTEMBER at New Home Church, on Highway 18, east of Quitman, Miss. We wish you a safe trip to visit then.