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**“YE ARE A CHOSEN GENERATION”**

By S. C. Phillips

The third week-end in May, many descendants of former members of Shiloh Church at Frisco City, Alabama attended services there. We had many questions asked regarding the peculiarity of the Old Order Baptists. These questions, many of which were asked lovingly in sincerity, are still fresh upon our mind. We will, therefore, the Lord willing, write upon a subject almost unheard of among modern religions today: the peculiar revelation of the church of Christ from eternity. It remains into this modern age a cardinal and integrative doctrine of the Old Order Baptists. To form the subject into a question: “Did God choose, or select, pick, elect, or foreordain *some* particular persons of Adam’s race to salvation; and leave, ignore, or fit others to damnation?” Now *that* is a serious question and calls for a Scriptural answer. Ignoring the question will not diminish its importance one bit. What does the Holy Scriptures say in regard to this question?

First, let us look at the different *terms* used by the Holy Spirit in speaking upon this subject: *Chosen*, Solomon said, “And Thy servant is in the midst of Thy people which *Thou hast chosen*, a great people, that *cannot be numbered* nor counted for multitude.” (I Kings 3:8) Solomon could not have had reference to national Israel, for it could be, and was, numbered by David, his father. Rather he referred to an even larger, and innumerable nation of people — the mystical body of Christ. These, he says, “Thou hast chosen.” And here our question takes on eternal weightiness: “Am I of, or in, the citizenship of this spiritual nation? does this nation have a naturalization law for aliens, or must one be born into it? Serious questions these! Theologians and trembling sinners alike have wrestled long with them! As David

said, “Remember me, O Lord, with the favour that Thou bearest unto Thy people: O visit me with Thy salvation; that I may see the good of *Thy chosen*, that I may rejoice in the gladness of *Thy nation*, that I may glory with Thine inheritance.” (Psa. 106:5)

Lest anyone conclude that these *chosen* are the children of Abraham after the flesh, or Jews, or that God would be unjust to *choose* some and not others, the Lord Himself answers by saying, “Is it not lawful for *Me to do what I will* with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for *many be called, but FEW chosen.*” (Matt. 20:15-16) Consider, if you will, that if we have property rights, should not God also possess even more rights without being charged with injustice? Has religion become so socialistic and egalitarian that one will dare upbraid the Creator for doing what He will with His own creation? Is it not the truth of God’s word that many are called outwardly to a profession while only a “few be *chosen*” to salvation? Is this not exactly what Jesus declares? Then “Let God be true and every man a liar.” There is an elect people. Again, in reference to the destruction of the Jewish state, Jesus said, “And except that the Lord had shortened those days, no flesh should be saved: but for the *elect’s sake, whom HE HATH CHOSEN*, He hath shortened the days.” (Mark 13:20). So you see, the Old Order Baptists are not wrong when they preach that God chose an elect people to serve Him before the foundation of the world, even as we shall yet prove. Now if they be correct, what shall we say of those religions which deny this sweet doctrine?

But, it too often occurs that some erroneously reason — and conclude that those who are *chosen* are called *because* they *first* chose the Lord. Surely you have heard that many times. But is this so? Also, you may have heard it said by those unskillful in the Word that the Bible says “Choose you this

day whom ye will serve”, and add, “See there, you have a choice!” Again, is this so? Well, no, not exactly. Be careful here and read what the Bible actually says: “And IF it *seem evil* unto you to serve *the Lord*, choose you this day whom ye will serve; whether (watch it!) *the gods which your fathers served* that were on the other side of the flood, *OR the gods of the Amorites*, in whose land ye dwell: but as for me and my house, *we will* (not choose) serve the Lord.” (Joshua 24:15) Clearly, then, the *choice* was given to some (who thought it evil to serve the true God) to select which false god they would serve. Surely one false god is as good (or bad) as the other! Ministers certainly are inexcusably careless to so teach the people such an obviously false rendering of this text. And their hearers are treading careless upon the truth of God to embrace it, and then religiously defend it.

With reference as to ‘who did the choosing’, Christ is quite clear. Hear ye Him: “Ye HAVE NOT *CHOSEN ME*, but *I HAVE CHOSEN YOU*, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.” Does that sound like something Jesus would say? If not, look it up in John 15:16. He surely did say it! No clearer denial can be brought forth than this! — “Ye HAVE NOT *chosen Me.*” This is obvious to the enlightened mind when one considers that God’s people were *chosen in Him* BEFORE the foundation of the world, that they should be holy and without blame before Him in love: Having *predestinated* us unto the adoption of children by Jesus Christ to Himself, according to the *good pleasure of His will*, to the praise of the glory of His grace, wherein He hath *made us accepted*” (not ‘to accept,’ but in the past tense) “in the Beloved.” (Ephesians 1:4.6) This is the only text in the Bible where the word “accept” is used in reference to salvation; and in this

case, as you can see, God was the one who MADE US ACCEPTED, — not the other way around as many blind ministers teach. Now if this is so — and it is, for God's Word declares it — then their being *chosen* rests upon God's *choice of them*, rather than their choice of Him. They had no ability to choose anything at all before the foundation of the world when this choice was made, for this was before their corporal existence. This logic does not rest alone upon the Scriptural declaration (which is numerous) for even the rational mind of the reader is forced to admit it. It is illogical for ministers, or their followers, to teach otherwise. God's choice is bound up in His immutable (unchangeable) — and eternal purpose. “But we are *bound to give thanks always to God for you, brethren beloved of the Lord*, because God hath *from the beginning chosen you to salvation* through sanctification of the Spirit and belief of the truth. (II Thess. 2:13. I admit I lifted this text out of its context, but few would dare believe the previous verses anyway unless God enables them to.)

The word *chosen* as used here occurs many times throughout both Old and New Testaments: God's witnesses are “*chosen before of God*” (Acts 10:41); Paul was a “*chosen vessel*” to God (Acts 1:24); God's people are “*a chosen generation*” (I Peter 2:9); the saints in glory are “*called, and chosen*” (Rev. 17:14); they are “*living stones chosen of God*” (I Peter 2:4); the despised Christians “*God hath chosen*” (I Cor. 1:27); for “*hath not God chosen* the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him.” (Jam.2:5)

And so, in both the Old and New Testaments, God has revealed this self-same truth: “For thou art an holy people unto the Lord thy God: the *Lord thy God hath chosen thee to be a special people unto Himself*, above all people that are upon the face of the

earth. The Lord did NOT set His love upon you, nor *choose* you, because ye were more in number than any people; for ye are the fewest of all people: but because the Lord loved you.” (Deut. 7:6-7) And, “But ye are a *chosen generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.” (I Peter 2:9). So you see now that God *chose* His people in old times and in the Gospel dispensation both before the foundation of the world. How clear must the Scriptures be for you to at least believe them historically or rationally?

The Holy Spirit very often uses the word *elect* or *election* in speaking of this subject. You have most likely heard that the Old Order Baptists believe in election and predestination of all things. If so, you have heard correctly. But of much more importance, is it the Truth of the Scriptures? If so, a Bible believer MUST believe it; so we shall see what the Bible says upon the subject.

When the Holy Spirit revealed the coming of Christ to Isaiah, He presented Him as new wine in a cluster of grapes and a seed of Jacob, saying: “Thus saith the Lord, as the new wine is found in the cluster” (the lineage of David), and one saith, Destroy it not; for a blessing” (Christ) “is in it: so will I do for My servants' sakes, that I may not destroy them all. And I will bring forth a *Seed* out of Jacob, and out of Judah an inheritor of My mountains: and *Mine elect shall inherit it*, and My servants shall dwell there.” (Isa. 65:8-9) Now, it appears clear that to inherit a position with Christ, or be in Him, one must be numbered among the chosen, called here, “*Mine elect*.” Thus the Apostle says, “According as He hath *chosen us in Him before the foundation of the world*’ (Eph. 1:4). To have a right of inheritance in a family, not only must the testator be dead, but also the heirs must have been *in Him* seminally (thus

of him) or adopted into the family by his will and consent. In neither situation does one up and join the family in order to seize the inheritance. Everything must be legal and orderly. Not only are the elect *chosen*, but they are also "*chosen IN Him*" and in time shall be *born into His family*, as we will show further on.

During the Gospel dispensation "there shall arise false Christ's, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they should deceive the very *elect*." (Matt. 24:24) Again, as He said in Mark, so here Christ repeated: "And except those days should be shortened, there should no flesh be saved: but for *the elect's sake* those days shall be shortened." (Matt. 24:22) When God sends His angels to gather His people, He has promised, "And He shall send His angels with a great sound of a trumpet, and they shall gather together *His elect* from the four winds, from one end of heaven to the other." (Matt. 24:31)

Many there are today who say "The Jews are God's elect people." They say this in order to deny the personal election of the saints to salvation and glory. Christ said He left the Jews' house unto them desolate. Paul said in Romans 11:7,8: "What then? Israel hath not obtained that which he seeketh for; but the *election hath obtained it*, and *the rest were blinded* (according as it is written, *God hath given them* the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day." But what does Paul claim for the elect among the nation of Israel? "Even so then at this present time also there is a remnant according to the *election of grace*." (Romans 11:5)

The reader cannot, then, deny the doctrine of election without denying the Christian faith. One is not a Christian who denies the Christian doctrines. But does this election include some Gentiles or only some of the Jews? This is a legitimate question.

Paul made the answer clear enough when he wrote to a Gentile congregation at Thessalonica, saying, "Knowing, brethren beloved, *your election of God*. For our Gospel came not in unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (I Thess. 1:4) Paul's labor, he said, was "for the *elect's sake*". (II Tim. 2:10) And he said he was "an apostle of Jesus Christ according to the *faith of God's elect*." (Titus 1:1) And we know he was the apostle to the Gentiles. Peter addressed his epistles also to those whom he said were "*elect* according to the foreknowledge of God the Father." (I Peter 1:2) He exhorted his readers, saying, "wherefore the rather, brethren, give diligence to make your *calling and election sure*: for if ye do these things, ye shall never fail." (II Peter 1:10) How then can it be possible for one claiming to be a "Christian" to deny such strong testimony?

The great comfort of the Christian's hope and warfare is found in the sweet assurance: "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? *Who shall lay any thing to the charge of God's elect?* It is God that justifieth." (Rom. 8:31-33)

Another word the Holy Spirit uses upon this great subject is the word *called, call, or calling*. A call is something much different from a whisper, conversational tone, or invitation. It is loud, forceful, meant to be heard. Modernist ministers make a great effort to exhort people to "call upon God," (which is appropriate when the heart is made to be urging it), but seldom do you hear one of them even weakly make reference to God doing any calling! And if one does, he will imply that God calls deaf people, rather than those who are given "ears to hear." Or, he will insist that God calls righteous people who need only accept the call, thus degrading the

divine call to a mere outward invitation. ‘Tis a pity educated ministers are too ignorant to know the difference between these two words.

The *call of God* is NOT a feeble whisper, nor is it a vague indiscriminate wish that God mumbles in passing. It is a CALL! — with Kingly power!

The sinner does not call in command to God. He calls *upon* God — there is a vast difference! “Whosoever shall *call upon the name* of the Lord SHALL be saved.” — no ifs, ands, or buts about it, (Rom. 10:14) but it must never be forgotten that one cannot call upon one of whom they have not heard. Nor can one call upon God unless he first *believes* that He is and is a rewarder of them that *diligently seek Him*. Thus, *believers only* can call upon God for “without faith (which is a gift of God) it is impossible to please God.” (Heb. 11:6)

The Scriptures refer to the elect, or chosen, as *the called*. That famous hospital bed quotation actually reads: “And we know that all things work together for good to them that love God, to them *who are the CALLED* according to His PURPOSE.” (Rom. 8:28) Have you ever noticed that? And that most fearsome and awesome text in Romans 9:11 (which most “Christians” dare not even read!) says very pointedly: “(For the children (Jacob and Esau) being *not yet born*, neither have *done any good or evil*, that the purpose of God according to *election* might stand, not of works, but *of Him that CALLETH*;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau” — but Esau what? No! No! It can’t say that! No! Every preacher, every humanist, every socialist, everybody knows it can’t say that! “You misprinted it!” No, look it up. It reads, “but Esau have I hated.” Romans 9:11-13) If that text seems too hard to believe, then don’t dare read what Paul wrote in II Thess. 2:11-13, or Romans 9:15-23. While God speaks powerfully of those He *fitted* to

destruction in the above verses, he closes, saying, “And that He might make known the riches of His glory on the vessels of mercy, which He had *afore prepared* unto glory, even *us, whom He hath called*, not of the Jews only, but also of the Gentiles.” (Rom. 9:23,24 — see rest of chapter)

Not only does God *call* His people, but they, and they only, hear and obey His call. “Other sheep I have,” said Jesus “which are not of this fold: them also I must bring, and *they SHALL hear My voice*; and there shall be one fold, and one Shepherd.” (John 10:16) In fact, in this same context the Lord explains clearly *why* anyone does not believe. He said, “But ye believe not, *because ye are not of My sheep*, as I said unto you.” (John. 10:26) That certainly is plain enough. But listen again to Him in the next verse: “My sheep hear My voice, and I know them, and they follow Me; and I *give* (not offer) unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.” (John 10:27-28)

So you see, those that God *calls* are *His sheep*, and they hear and follow Him. Why? Because, “*He that is of God* heareth God’s words.” What of others? “Ye therefore *hear them not, because ye are not of God*.” (John 8:4 7) One should not really expect it to be otherwise after believing Christ’s testimony earlier when He said, “*No man can come* to Me, except the Father which hath sent Me *draw him*; and I WILL raise him up at the last day.” (John 6:44, & 65) See how simple and easy it is? The Old Order Baptists do not need to be overly bright to believe what the Bible says. It takes a great deal of education to reason away such plain truth as the foregoing.

So then, one characteristic doctrine of the “old timer” Baptists is the doctrine of unconditional election. The Bible clearly teaches it, though almost the whole world today deny, ignore, or dispute it. It is just too harsh for the sensitive hearts of humanists and

socialist today. However, it is the faith of our forefathers. The Presbyterians expressed the same in the Westminster Confession in Chapter 3 the Particular Baptists in their London Confession of 1689; the Episcopalians in their Thirty-Eight Articles of the Anglican Communion; and the Puritan (Congregationalists) in their *Savoy Confession* of 1689. And greatest of all, as you just saw, the Apostles taught it throughout the *New Testament*, and the *Old Testament* prophets believed it too.

“But ye are a chosen *generation*, a royal priesthood.”

We believe we have proved beyond contradiction, and rather simply, that God’s people are chosen, elected, and called by God rather than by themselves or by preachers. Therefore we move on to another aspect of the peculiarity of the Old Order Baptists. The children of God are not only a *generation*, but a *royal* seed, well qualified as a holy priesthood unto God. Now this subject may be a little deeper than the above, so if you will, follow me closely. Aaron was Israel’s first high priest, and all other high priests were his natural offspring — of the house of Aaron. But Aaron was not of *royal* blood. He was of the tribe of Levi. The royal family was ever to be found in the offspring of Judah. Jesus was of the tribe of Judah of whom nothing is said pertaining to the priesthood — but much was said of His Kingship. So consider what the apostle is alluding to in the above portion of the text:

The *generations* of Adam consists of all those who were *in him* when he was created. Even Eve is said to be of his generations (plural). “This is the book of the *generations* of Adam. In the *day that God created man*, in the likeness of God made He him; male and female created He them; and blessed them and called *their name* Adam, in the day they were created.” (Gen. 5:1) Seminally (genetically) they were in his loins: and God does indeed

consider men not yet born as one with their fathers. Did He not say that Levi — Abraham’s great-grandson — “payed tithes in Abraham; for he was yet in the loins of his father, when Melchizedec met him.” (Heb. 9:10)

The most humbling aspect of this righteous principle is “as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon *all men*, for that all have sinned.” And, “For as by one man’s disobedience (Adam’s) many were made sinners, so by the obedience of one (Christ) shall many be made righteous.” (Rom. 5:12,19) Can you grasp the far-reaching import of this principle? Adam sinned while all his offspring were yet in him; thus they sinned. He disobeyed, and they were made sinners. So too in like manner: Christ obeyed the law and His holy Father, and those in Him by divine election were made righteous. Again, “For as *in Adam* all die, even so *in Christ* shall all be made alive.” (I Cor. 15:22) This aspect of the subject might shed much light upon the peculiarity of the Old Order Baptists in many respects. Just as all the offspring of Adam die because of what he did; so all the generation of Christ live because of what He did. This is one reason the Old Order Baptist insist that our righteousness does not consist of anything at all that we do, did, or will perform — it is founded upon what Christ did two-thousand years ago and before the world began. In this latter text, three points are made: 1. God *does* impute sin to the seed yet unborn (see also John 9:2); 2. All Adam’s generations therefore are condemned with, and in him, hence, 3. His generations can never produce a *royal* seed, nor holy nation, nor a peculiar people. There is nothing peculiar about a natural man being a natural man and doing natural deeds, worshiping natural gods, etc. Religion is as common to the race of man as eating and sleeping. There is nothing holy that can come from the

Adamic seed, for he is of the earth, earthly; and to dust he shall return. And from the fall of Adam, the beasts of the fields no longer serve him. He no longer has dominion over all things. But royalty speaks of dominion!

There is another generation, and this generation is of *royal seed*, spiritually generated in the King of kings and Lord of lords. Being *in Him*, they are made a *royal priesthood* and a holy nation —and this is indeed a peculiar thing upon earth. This is not natural or common, for there are few of the royal family in the earth at any one time.

Before proceeding, there are two points we wish to note for the reader to keep in mind: 1. When the saints are said to be *in Christ*, or *with Christ*, these terms denote (in the Greek) living union in and with Him. They are not mere figures of speech. The word *with* as used in the New Testament always means “in union, or together as an integral part.” It *never* means *beside* or *in company with another*. 2. This union, before regeneration, is in the seed-substance of Christ as Levi was in Abraham. After regeneration, this union is in the life of Christ, or “everlasting” and “eternal” life, which is formed in them by spiritual begetting in the “inward man.”

Now, God’s chosen people are a *chosen generation*. Therefore they are *in and of Him* as the word “generation” implies. David prophetically speaking of Christ said, “A *seed* shall serve Him; it shall be counted to the Lord for a *generation*. They shall come, and shall declare His righteousness unto a people that *shall be born*, that He hath done this.” (Psa. 22:30-31) The text is plain. It refers to the seed in Him as a generation, and as a people not then born. When the first page of the Gospels is opened, we read, “The book of the generation (singular) of Jesus Christ.” (Matt. 1:1) Naturally speaking, a generation is those seminally in the loins of their father. Their father in begetting them planted them as

a *seed*, and in each seed resides the seed substance, really and genetically, of all future generations of offspring. The apostle makes it very clear when he says of the saints, “Being *born again*, not of *corruptible seed*, but of *incorruptible*, by the word of God (Christ) which *liveth* and abideth forever.” (I Peter 1:23)

If, then, we trace a born again child of God’s lineage, we trace him back spiritually to Christ. Paul said, “Now to Abraham and *his seed* were the promises made. He saith not, ‘And to seeds,’ as many; but as of one, ‘And to *Thy seed*, which *is Christ*.’” (Gal. 3:16) So all God’s promises are to that one Seed, Christ, and not separately to each individual of His generation. This, we believe, is why God has revealed to His people (1) the legal concept of a predestinated inheritance; (2) right of redemption by a kinsman Redeemer; (3) the death of a testator; (4) Christ’s will and testament; and (5) a family relationship between Christ and His people. The latter is referred to as the “Family of God”, and the husband-wife relationship symbolizes this same thing. [This explains why the Old Order has never allowed divorce and remarriage in the communion of the church — it destroys this symbolic union] All these things are inseparable. Anyone not of His chosen *generation*, or seed, has no right whatsoever to any of the promised blessings to His seed. [The reprobates, or non-elect, do have promises in Adam, but not to the inheritance of the saints of God in light.] To partake of any and all these glorious things, one must be first *in Christ*, the incorruptible Seed, and of His generation by regeneration.

A serious question arises at this point: “This being so, how can one *get into* that generation and inherit the promised blessings of life and immortality?” Why, the exact same way a grain of Iowa Chief corn (maize) can go back across the ages and *get into* that specific grain from an ear of wild Indian corn from

whence it was hybridized! One can't. That is one reason salvation must be by grace and not by works! Answering that question, then, is as foolish as a modernist evangelist exhorting an "aisle-walker" how to be born *from above*, when he can't tell him how he "got himself" born the first time! However, the Scriptures do not leave us in the dark. We can't tell one how to get *into this chosen generation*, but we can point out Scripture to those who are already in it which will explain their relationship to Christ and His people.

The *chosen generation* of Christ were "chosen *in Him* before the world was ever created — from everlasting. "According as He (God the Father) hath *chosen us in Him* (Christ the Son) *before* the foundation of the world." (Ephesians 1:4) And this election was "According to the good pleasure of His will, to the praise of the glory of His *GRACE*, wherein He hath *made us accepted* in the Beloved" (Verses 5,6) The word *baptizo* means "to dip, immerse, plunge under or into." Paul used this word to show the above when he wrote: "Know ye not, that so many of us as were baptized *into Christ*" (not: into water) "were baptized *into His death.*" Also notice the use of the word *with*, "Therefore we *are buried with Him by baptism* into death." (Rom. 6:3-4) As a chosen generation, before actual birth, they were chosen *in Him*; they were baptised (immersed) *with Him* when He was baptized; they were circumcised (Col. 2:11) *with Him*; buried with Him in baptism (Col. 2:12); made alive or quickened with Him (Col. 2:13) and risen *with Him*. (Col. 3:1) All of these necessitates that the saints be *in Him* when He did all these things. Being, therefore, chosen in Him before the foundation of the world, or before the world began (II Tim. 1:9; Eph. 1:4) and placed in that *Seed*, a *generation* was in Him. When Jesus was born, the prophecy of Isaiah was fulfilled which said, "Who hath heard such a

thing? who hath seen such things? Shall the earth be made to bring forth in *one day*? or shall *a nation be born at once*? for as soon as Zion travailed, she brought forth her children." (Isa. 66:8)

These that are in Him are not merely the "planting of the Lord," only, but they are also a *royal priesthood*. Who is a lord but one who has dominion over an estate? Who carries a title of royalty but one who is of noble birth? And who has dominion over all? Christ alone is "the blessed and only Potentate, the King of kings, and Lord of lords," (I Tim. 6:15) and His seed is royal, and His generation are made priests unto God.

As only the seed of Levi could be priests under the law covenant with the nation of Israel; and only the seed of Judah could be kings; so too, only the seed of Christ can be priests under Him who is of the order of Melchisedec (Heb. 7:11) for in this order God has united both the kingly and priestly offices of Spiritual Israel, making Christ our Prophet, Priest, and King.

Much more could be written upon the priestly office of believers but time will not permit. It is sufficient to say that believers, and believers only, have access to God by faith. In short, to answer our questions at the beginning of this article: Yes, the Scriptures clearly teach beyond contradiction that God *did choose, select, or elect* some of the race of man to be tabernacles of flesh for His Son's precious bride; and passed by all others, leaving them exactly where they love to be — in sin's carnal and pleasant embrace, to fill up the measure of their sins and to be justly condemned for it. These elect are "*a chosen generation, a royal priesthood, an holy nation, a peculiar people*"; that ye should shew forth the praises of Him who *hath called* you out of darkness into His marvellous light: which in times past were not a people, but are now the people of God: which had not

obtained mercy, but now have obtained mercy.” - I Peter 2:9,10

## DELIVERED FROM SENTENCE OF DEATH

By W.W. Hudson

*“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us.”* - II Corinthians 1:9-10.

Before attempting to comment upon this beautiful text, there is a prayer in my heart that the Lord may bless us to rightly divide the word of truth. Without the leadership of the Lord, all of our efforts will be in vain.

*“But we had the sentence of death in ourselves”:* How does one receive the sentence of death? What is it and what does it mean? Do all of Adam’s race know anything about the sentence of death? No! We believe in due time the Spirit of God causes all of His people to receive the sentence of death.

As we think of the sentence of death, we think of the sentence of death upon mankind, which is death for the broken law. (See Rom. 5:12-19 and Gen. 2:16-17) This goes deeper than just a natural death. We believe this means the guilty will suffer the wrath of God. Jesus suffered the wrath of God for His people upon the cross. (Isa. 53:10-11) The children of God know something about the wrath of God in their experience in this world. The following Scriptures proves this statement: “How long, Lord? wilt thou hide Thyself for ever? shall Thy wrath burn like fire?” (Psa. 89:46) Dear Reader, do you know anything about that Scripture, and have you traveled this pathway? “For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My

face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” (Isa. 54:7-8)

I believe the Scriptures sustain that the wicked will eventually suffer the wrath of God. “... to whom the midst of darkness is reserved forever.” (II Peter 2:17) “...to whom is reserved the blackness of darkness for ever.” (Jude 13) “Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: “. .And these shall go away into everlasting punishment: but the righteousness into life eternal.” (Matt. 25:41,46; see Isa. 66:24)

Those that were pricked in their hearts cried out, “Men and brethren, what shall we do?” (Acts 2:37) The Jailer cried out, “What must I do to be saved?” (Acts 16:30) We believe the Spirit of God caused their hearts to be pricked (a mortal wound). The Spirit of God caused Isaiah to cry: “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.” (Isa. 6:5) It is the work of God that causes one to know any thing about the plague of his heart. (I Kings 8:38)

It is the work of God to open the hearts of His people in time. “Lydia’s heart was opened by the Lord.” (Acts 16:14) The Lord causes a change within the hearts of His people in due time. “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” (Ezek. 36:26) That Scripture proves it is the work of the Lord to cause a change within our hearts.

God brings one from law to grace. It is written: “The law was our schoolmaster to bring us to Christ, that we might be justified by faith.” (Gal. 3:24)

The Lord opens the eyes of His people in time. As the song says, "I once was blind, but now I see." It is not pleasant to the flesh for one to see and know that he is a wretched and ruined sinner in the hands of a just and perfect God. It is the work of God to show one that he stands in need of mercy, and to know that he is helpless and cannot improve his own condition. One realizes and knows that if he would die in this condition, that hell would be his doom.

*"That we should not trust in ourselves, but in God which raiseth the dead:"*

Please think carefully upon this: Before one *feels* the sentence of death, then he cannot really trust in the Lord. Why? It is natural for the strong man to trust in the arm of flesh. Since it is the Lord who causes one to receive the sentence of death, then can not believe that it is the Lord who causes one to trust in Almighty God? Do you believe all of the children of God shall trust in the Lord in due time? What caused the dying thief to cry unto Jesus? Why did he have confidence that there is mercy in Jesus? Why did he have confidence that Jesus was his salvation? There are others who never have such confidence. "Lord remember me when Thou comest into Thy kingdom!" (Luke 23:42) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

A salesman may persuade one to buy a product. If our religion is in the head, then someone else may have influenced us into believing this doctrine. True religion is not in the head, but in the heart. The following Scripture describes those whose religion is in the head and not in the heart: "And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they WILL NOT DO them: for with their mouth they shew much love, but

their heart goeth after their covetousness." (Ezek. 33:31) Another Scripture tells us why, how, and what causes one to have the love of God in his heart: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and all thy soul, that thou mayest live." (Deut. 30:6)

Why is it that man cannot cause another to trust in the Lord? Why is it that man cannot teach others to know the Lord? Do we believe that the Scriptures are true and that they are sure? "And they shall NOT teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.' (Hebrews 8:11) This Scripture shows that all of the children of God shall know Him and that they are taught BY THE LORD. "And all Thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13)

The Lord teaches one to know that he is a sinner and cannot help his own condition, and causes him to cry and plead unto the Lord for mercy. "He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." (Psa. 91:15) "See now that I, even I, am He, and there is no god with Me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of My hand." (Deut. 32:39) It is the sign of life for one to see and feel and know that he is a sinner. The Lord teaches him to know that the arm of flesh cannot help him.

One was once high in his own feelings and he gloried in his own works of righteousness, but he was brought down low as a beggar. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah 1:4) ". . . for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke

18:14

“....All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.” (Isa. 40:6-7) We understand the flower means the self-righteousness of man. One rejoices in his own works and glories in his own righteousness before he is brought to the knowledge of the truth. What causes the flower or our own righteousness to fade away? The above Scripture proves that the Spirit of God bloweth upon it and causes our own righteousness to appear as filthy rags in the sight of the Lord. “But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” (Isa. 64:6)

In a true sense, we believe that one really trusts in the Lord after he has experienced this sweet deliverance from death to life. Notice the expression, “in God which raiseth the dead.” This may have a double meaning: Those who are dead in trespasses and sins are quickened by the Spirit of God (see Eph. 2:1-5), and also has reference to the final resurrection of the dead when the bodies of the saints will be “fashioned like His glorious body”— the body of Jesus. (Phil. 3:21; Psalm 17:15)

*“Who delivered us from so great a death.”* This shows that one is blessed by the Lord to trust in the name of the Lord after he has experienced this sweet deliverance. “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.” (Col. 1:13) After we have experienced this sweet deliverance does not it cause us to sing praises unto the Lord? What causes this good feeling of peace and joy? It is written: “If ye have tasted that the Lord is gracious.” (I Pet. 2:3) This shows that the children of God are blessed with a taste of

heaven when they dwell upon this earth.

As we think of this sweet deliverance, we think of the Scripture that shows the Lord blesses His people to sit together in heavenly places: “And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” (Eph. 2:6) What a wonderful feeling to be lifted up by the Spirit of God, and during these precious seasons we cannot help but to sing praises unto the Lord!

I believe the Scripture is in sweet harmony with our text which reads: “I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto my God: many shall see it, and fear, and shall trust in the Lord.” (Psalms 40:1-3) That Scripture shows that one cries unto the Lord because of his condition, then the Lord hears and delivers him and causes him to praise the name of the Lord. It is not left up to him in the flesh whether he will or will not praise Him. All of this is the work of the Lord. This Scripture has come to mind: “...that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.” (I Peter 2:9) Please notice this Scripture says: “who hath *called* you *out* of darkness” and Colossians 1:13 states “Who hath *delivered us from* the power of darkness.” The children of God were in darkness, and the Lord both called and delivered them, and causes them to praise the name of the Lord. Salvation is of the Lord and man does not have any part in the matter, other than as a recipient.

*“And doth deliver.”* We believe this means that the Lord delivers His people from their present distresses, trials, tribulations and temptations.

*“In whom we trust that He will yet deliver us.”* We believe that the Lord will deliver His people in their future trials, and

also could have reference to the final deliverance — the resurrection of the dead. (Rom. 8:11; I Cor. 15:49-58) This shows confidence and sweet assurance that the Lord is faithful and will deliver us in due time. "Thou, which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth." - Psalm 71:20

### **CONCERNING THE SUBJECT OF DIVORCE: A Personal Experience**

By John Palazo, Niagara Falls, N.Y.

[It is difficult to print this article knowing that it will expose the sufferings of this dear saint to some careless strangers. Yet, it is so much needful, and we hope profitable, for individuals whose lot in providence has become a burden on this subject that each should be careful to maintain the proper posture before the Great I Am.

We know the author, and love him dearly, esteeming him far higher than he can esteem himself, being as we believe a marvel of grace.

He was brought from Romanism to another legalistic system, and in his new found zeal made his relationship with his family an impasse. Today, he has been burned as straw in a kiln, and brought to submission to our sovereign God and Lord Jesus Christ. His lot is cast with the suffering saints who meet together there in Wilson, N.Y. His experience is as follows.]

There are some brethren who are persuaded that for certain cases, the Scriptures allow for a divorce. I will not say whether they are right or wrong and dive into a lengthy, dry proof one way or the other. My hope is to show those brethren on the verge of a divorce through strong experimental reasons

not to go through with it. I also hope this is written with God's approbation, so that not only will it be edifying to His people if blessed by Him but that it will also glorify His Name.

God's word is not to be taken lightly. We are warned to watch and pray lest we fall into temptation. The Scriptures tell of those saints, and bright ones too, who fell through the hedge of God's protecting love and were bitten by the serpent, the Devil, and sinned. I went this way. Once sin began to gain ground I became hardened in conscience and finally fell into a divorce. Oh! the depths of the bottomless pit of our hearts — it is unfathomable! But the experimental proof of my divorce being sinful came as follows:

One day — that great and terrible day of the Lord came — and He shook terribly the earth — me! Paleness covered my face, my hands on my loins like a woman in travail. The Lord put me in the balance and I was found wanting! Brethren, I can say without a doubt that the Lord God Almighty set up a trial in the court of my conscience, in which, as a Judge, He was arrayed in the majesty of His spotless righteousness, piercing me with eyes that are too pure than to behold iniquity! The witness against me were the Word of God and God the Holy Spirit, who convinces the world of elect of sin (because we believe not), of righteousness, and of judgment. My own conscience cast its lot against me, while Satan stood accusing me at my right hand. That enemy came in like a flood. I sank in the mire of guilt wherein is no standing! Restless nights followed, slavish fear of God, no peace, Scripture condemning me — especially chapter five of Proverbs. My wife gone, children gone, house and property gone, but especially His smiles — in His favor is life, out of that favor we are as dead men. "Fear hath taken hold of the hypocrite in Zion." Oh! that the rocks would hide me from the face of

Him for our God is the consuming fire to His people. (Hebrews 10:30)

The Lord was leading me through the temple of my heart illuminating it with the candle of His word and discovered to my horror a measure of the mystery of iniquity. I had given cause for the enemies of God to blaspheme; I had sacrificed my children to demons (Psalm 106:37); and put asunder what God had joined. Ever since, my conscience has been at a continual battle, laboring to know my interest in Christ Jesus, burdened by an accusing devil, flooded with guilt and harassed by the law. I am living proof that it is a bitter thing and evil to sin against the living God. David too, because he gave cause for the enemies of God to blaspheme, would always have war in his house (including heart and conscience) because God, although He forgave him (II Sam. 12:14) would have vengeance on his inventions (II Sam. 12:10), as He has on mine.

I believe what I affirm is correct, for one needs two witnesses in order to establish a matter (Matt. 18:16). The two witnesses in my case are the word of God and the witness of the Spirit in my conscience. The witness of the Spirit convincing me of the sin of my divorce cannot be argued away by man's reasonings. That witness is unmovable and was explained above. The second, the word of God, is this word in particular — *love*. Yes, *love*, brethren: "Husbands love your wives as Christ loves the church." (Eph. 5:25) It is the law of Christ (Gal. 6:20)! Love *suffers long*, is kind, envies not, vaunts not itself, is not puffed up, doth not *behave itself unseemly*, seeks not *its own*, is *not easily provoked*, thinks no evil, rejoices not in iniquity but rejoices in the truth, *bears all things* and never fails — mark that: *never fails* — so love your wives even if she goads you on to obtain a divorce, because love *never fails*. Overcome evil with good!

If God, against whom we have sinned in

an infinite degree, forgives us our trespasses, shouldn't we forgive those who trespass against us — including our wives; be she unregenerate, adulterous, or whatever. The Lord in great mercy, yea, infinite mercy, forgives *all our sins* without exception. And if He in that mercy shows you the bottomless pit of your heart seething with filth, blasphemies and all manner of uncleanness; if you experimentally know that from the top of your head to the sole of your foot you are full of wounds, bruises and putrefying sores, are humbled as a poor wretch covered with hideous leprosy, crying about with your hand over your upper lip, "unclean, unclean!"; if you have been made to see your blindness, wickedness, lameness, nakedness, dumbness and deafness, been shown that all your righteousness is as filthy rags and that such works are offensive as smoke in His nostrils; if you are manifestly upon the dunghill with your mouth in the dust, then, I say, What fault can you find in your wife greater than yours before the Almighty! especially if she is unregenerate not having eyes to see whereas we sin with open eyes! Brethren, husbands are the heads of their wives — they are *responsible for them*, not vice versa.

God's people are His ambassadors on earth, a city upon a hill, the salt of the earth. An ambassador represents his country. Since God is *love* we are suppose to *represent love*. How can we do this on the one hand if on the other, a public divorce loudly exclaims our *lack of love*? Should we love at the Lord's table and hate at our own? May God burn away this hypocrisy as I trust He has mercifully burned away mine; but oh what a fire is needed! Let not the way of truth be evil spoken of, brethren. As Brother Berry explained to me, we are set as a city upon a hill — even when we are wicked — so let my terrible fall be a warning to others to cleanse their way by taking heed to the word of God and to God the Word — who is *LOVE*!

## THE POWER OF CHRIST TO SAVE

By John Rusk,

*"Wherefore He is able also to save to the uttermost them that come unto God by Him."* - Hebrews 7:25.

The apostle in the first chapter of this epistle shows us the superiority of Christ Jesus above the angels. In the third chapter he exalts Him above Moses, and in the fifth and seventh chapters we find Jesus set forth after the order of Melchisedec. In Genesis 14, we have an account of Melchisedec and his blessing of Abraham. He and Christ differed from all priests who died; as the Word says: "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because He continueth ever, hath an unchangeable priesthood." Then follow the words that I am about to notice: "Wherefore He is able to save them to the uttermost that come unto God by Him." By the help of God the Holy Ghost I intend to take up the words in the following order:

I. The *ability* of the Lord Jesus Christ to save.

II. The *characters* of which the text speaks; namely, *them*.

III. What may be understood by the word *uttermost*.

IV. Notice in what sense they are *to come*.

V. Show the safety of every soul that is interested in the covenant love of a covenant God in Christ Jesus.

I. The *ability* of Christ Jesus to save. In order to show the ability of Christ, we will consider the *inability* of several other things that might be introduced; namely, all those sacrifices under the law which were insufficient to take away sin. We find it recorded in Hebrews 10: "For it is not possible that the blood of bulls and of goats should take away sins." If the blood of all the

beasts slain from the fall of Adam to the present hour were shed on purpose to save one sinner, he would be just as bad as if they had not been slain at all. Man in his fallen state is wedded to the law as a covenant of works; though all may not profess that they expect to be saved by their own works, yet they think that there is a certain power in man that he might exert if he only would. This is the opinion of an Arminian (freewiller), or in other words, of a natural man.

Some are of another way of thinking, as for instance, the Antinomian. He takes a delight in all manner of evil, and says Christ came to save all men. So his doctrine leads to licentiousness. But, adored be the Name of Christ, He is able to save. We read in Revelation of the inability of all that were in heaven, or on earth, or under the earth, to open the book. Christ alone was able to loose the seven seals thereof. I would remark that Jesus Christ was appointed by the Father for the very purpose of saving the church. I mean, as God-Man Mediator. He not only was ordained by the Father for this purpose, but He was equally as willing Himself. He was not forced to the work; He says, "I have power (or ability) to lay down My life, and I have power to take it again." This shows us His God-head.

Let the blasphemous Arian dogs say as their corrupt principle prompts them to say (Arians denied the eternal Son-ship of Christ, and believed he was a created agent for man's redemption—not one with the Godhead from eternity), but we rejoice in hearing Christ exalted as the essential and true God, equal with the Father and Spirit. This proves his ability, for none but God could have borne what He did, for He had *all* the sins, past, present, and to come, of every elect soul laid on Him. He had also to endure the opposition of wicked men and devils and all that could be brought to try our blessed Jesus. But glory and honour, praise and power be ascribed to

His Divine Name, for it stands good yet, "He is *able*." All the vengeance and curse of an angry God was against Him when He stood in our law place in all the willingness of His heart. What would all the power that He had have availed if He had not been willing also? Hear what He says: "Lo, I come." "What, are you willing," as though the Father had said, "to bear the sins of the elect and let the go free?" Christ could say, "I am willing. I long for the accomplishment of that baptism that I am to be baptized with." Had some good sort of folk been there, they would have been for assisting Him a little in the work! Peter thought to have helped Christ a little when he cut off the ear of Malchus, but Jesus healed it. As though He had said, "I am able to conquer all My enemies and yours without your help." His own arm brought salvation to Him. All His disciples forsook Him and fled. I might name the miracles that He did, for He healed all manner of diseases. There were none that He took in hand but what He was able to cure. Having showed in my feeble way a little of His ability, I come to consider:

II. The *characters* that Christ came to save; or, as the text expresses, *them*. These are the *elect of God* who were in the eternal counsels appointed unto eternal life. I know this doctrine sounds harsh in the uncircumcised ears of men, but those that are brought by experience to know and enjoy the truth of God will join with me upon this ground. Some may say, "Did not Jesus die for all?" I answer, He only died for the elect. (All is an indirect pronoun. It is limited to all of whatever class makes up the subject. So, He died for all He would save; but none other is in that "all.") Others may say, "If He bore all their sins, then may they not live as they like?" I answer, No; that is just what they want to do, for then they would never sin any more. They would be entirely devoted to God, and have no tempting devil, no corrupt nature left, no wandering affections. So you see they

cannot do as they like. We would ever adore the sovereignty (absolute rule] of our God in devising a way to save *any* when He might have suffered *all* to have been damned. "But," you will say, "there are many parts of Scripture that say He died for all." I answer, Yes, there are; but they do not refer to men in general, but to those that make up the church of God.

It is clear in the words we are noticing that the apostle means the elect of God, for if Christ died for all men how came Judas and Dives (?) to be in hell? For it would be unjust of God to damn them if they were purchased with Christ's blood. Thus it is plain that the word *them* in our text means a certain number for whom Christ undertook to be Surety. As Man Christ wept over Jerusalem that was about to be destroyed for her sins, and the tears ran down His blessed cheeks. But, notwithstanding this, He was faithful to the decrees of His heavenly Father. Perhaps you may ask, "What was the cause of His dying for *some* and not for all mankind?" Suffice it to say His love was the cause of the elect being saved, and nothing else. It was only because He would love some and *leave others* to perish in their sins. (See Malachi 1:2-3; Romans 9:13; Psalm 5:5; Proverbs 22:14, for Bible proof that God does hate some) "Then" you will say, "there is partiality with God." No, I answer; for there was and is nothing whatever to recommend them to God, for "they are by nature the children of wrath even as other." This I have showed you very briefly (though I might have brought many passages of Scripture to prove what I have been asserting) that it is *them*, or the *elect only*, for whom Christ came to die. As He said: "I am the good shepherd: the good shepherd giveth His life for the sheep," and "But ye believe not, because ye are not OF MY sheep, as I said unto you." (John 10:11,26).

III. What may be understood by the word *uttermost*. Here I must dwell a little, though,

comparatively, it is but little that I can say of the depraved nature of man. Man is entirely dead to God in his natural state. He is very far gone from original righteousness; I mean righteousness in the strictest sense of the word. Hence the Scripture says: "The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." (Isa. 1:5,6) Hence the will is perverse, and man by nature has not a will to come to God, but he has a will to reject God. "Ye will not come unto Me that ye may have life." His affections are glued to everything but God, and in this sense, we are by nature far off from loving the Lord our God with all our heart, soul, and mind, and our neighbor as ourself.

In Romans 3, the Holy Ghost has given by Paul a catalogue of man's wretched condition. He begins with the understanding: "There in *none* that understandeth, there is *none* that seeketh after God." From that to the throat: "Their throat is an open sepulchre." From that to the tongue: "With their tongues they have used deceit." Next the lips: "The poison of asps is under their lips." Next the mouth: "Whose mouth is full of cursing and bitterness." Then comes the feet: "Their feet are swift to shed blood." And he concludes with the eyes: "There is no fear of God before their eyes." Our blessed Lord says: "Out of the heart proceed evil thoughts, murders, adulteries, fornications [a great deal of it today! — Ed.1, thefts, false witness, blasphemies; these are the things which defile a man.] (Matt. 20:19,20) Then comes the Word of God against the man in this state: *CURSED* is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10) Now as man is in this sad condition, what is the poor wretch to do? (Don't be so naive as to foolishly think a simple "decision" or commitment to join a religious organization can undo such a radical

condition!] Would you not laugh at me if I told such a sinner as this to pray, and exhort him to such an exercise? You would say, "The man is *dead*; what is the fool about, exhorting a *dead man*?" And well you might so say, for I think I should be as much in the dark as himself! But I will tell you what he is to do; and that is, *absolutely nothing at all*.

I have laid man out in this miserable state as the Bible presents him, but not half so miserable as he is; yet he is still unfit for the Gospel. Say you, "I should think he is, for who would have to do with such a filthy, vile sinner? He certainly must be better before ever the Gospel will have anything to do with him." No, he must be worse! Let this 'man be brought to the bar of God and questioned; then hear what he has to say for himself. In the first place ask him if he is the subject of those things I have been relating concerning his depravity. Ask him what he thinks of himself and whether he is in the condition the Bible declares him to be. He will reply, "What I! No, thank God. I pay every one his own. I give to the poor at times, and there are many characters worse than I. I go to church twice on Sunday and repeat the church service and the creed, say my prayers every night, and I think there is not the least fear about my going to heaven." Such a man as this does not require the *uttermost*, for there are several things he can do. But when God the Holy Ghost applies the law to his heart he begins to see things very differently. He is brought down, and feels himself a lost sinner, and cries out, "O wretched man that I am! Who shall deliver me from the body of this death? Paul knew something of this, and could say, "Of sinners I am the chief." "Well, Paul, though you are the chief, there is the word *uttermost* yet."

There is no sinner too bad for Jesus Christ to take in hand. Though he may have been ninety-nine years a slave to sin, and dragged about in the drudgery of Satan; in

short, as bad as millions of devils can make him, yet in the hundredth year of his life, if Jesus Christ takes the management of him, he will convince him by the Holy Spirit of his dreadful state, and take him to Himself, for there is still the word *uttermost*. There is such an extraordinary meaning and extent in this word *uttermost* that cannot be expressed. Blood, blood, blood! O the precious, precious blood of Christ Jesus. There is such a divine power in it that no sinner is too great a sinner for Him to save.

IV. Notice in what sense they are *to come*. Christ says, "All that the Father giveth Me SHALL come to Me; and him that cometh to Me I will in no wise cast out;" (John 6:37) and the text says, "All that come unto God by Him." Now in the depraved state I have, agreeable with the Word of God and Christian experience, laid out man, pray what way can a man come to God the Father? For that is the Person spoken of in the words I have just quoted. The Holy Ghost does not apply the law of God in its spirituality to all the elect of God exactly alike, for we find many in Scripture that were truly children of God who were wrought upon differently, though it comes to the same in the issue. There was a difference between Lydia and the jailor. We read of Lydia that the Lord *opened her heart*, but of the jailor we read that he *came trembling* and cried out, "What must I do to be saved?" God brings all His people to this one place to see that they are sinners, and this cannot be done without the spirituality of the law being applied by the Holy Spirit to the sinner's heart, and then in course of time he will be brought to see himself in the condition I have traced out in the former part of this subject. This is the *work of God* on the souls of His *elect*, and the man himself has nothing to do, neither to begin, carry on, nor to finish it. No! Glory to God, He does it all Himself. Well, then, I have showed you the beginning.

I proceed now to the carrying on, or as

the Word says: "Him that cometh to Me I will in no wise cast out." When a man's eyes are opened, the Spirit of God is pleased to apply the blood of atonement to his polluted guilty conscience, then he rejoices and cries out, "Why me? Why such a devil as I? Such an infernal sinner as I? O precious, precious Christ!" Thus the man is astonished that God should take him and leave others that were apparently very good. This is coming to the Father, and the Father is pleased because this is the work of the Holy Spirit enabling the poor sinner to come to God in His own appointed way; that is, through Jesus Christ. But unbelief will at times start up again, and again, and say, "All this signifies nothing. You cannot be coming to Christ, for if you were coming to Him you would have a universal love to all mankind, and you would be charitable to the poor, and fight more against sin. In short, you would be everything that is good." Now this is the devil and unbelief, for God's Word declares that man is corrupt throughout. "But," says the poor soul, "I thought God would do this for me and make me perfect." If God did all things for thee here, thou wouldest not wish to go to heaven, but cry out with Peter, "It is good for us to be here." Thus you see God's shining on the soul discovers the filth that is there, and then the soul by the help of the blessed Spirit sees that he is thoroughly corrupt and that if ever he is saved it must be through the mercy of God in Christ Jesus. This brings glory to God. Thus I have showed you the way in which the elect soul comes to the Father.

V. We will consider the safety of every soul that is interested in the covenant love of a covenant God in Christ. And here it is proper, not only to consider the church safe when in her fallen state, but to take some little notice of the great love the Father had to the church *prior to the state that she was involved in through sin*. It is a *mistaken* notion among men that God the Father loved all men in

Adam before the fall, and I would contradict it, and observe that God the Father loved none but the elect, and never will love any others. Jesus Christ came in the fulness of time to remove those impediments that were in the way of the elect through sin. The reprobates (non-elect) He never did love, and in consequence of His not loving them Jesus never died to save them. Thus you see it is not Christ's death that makes the Father love the elect, but the Father's love that was the occasion of Christ's dying, on purpose to blot out the handwriting of ordinances that was against us.

Then you will say, "What was the *cause* of His loving the elect?" I answer, As much cause in the elect to occasion His love as there was in the reprobate; and that is none at all. It was only because he *would* love us. Hear what John says: "For God so loved the world (of believers) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Thus we are in a safe condition, for it is impossible that all the sins that ever we committed, past, present, and to come, can ever disunite us from God in Christ Jesus. I would speak this as an encouragement to the tried, and tempted, that not all the power of devils, nor the malice of men, nor the sins of God's people to the end of the world can possibly separate the elect of God from His blessed Self. They are safe, for ever safe. "Then," say you, "it does not signify how we go on." I answer, If a person says it does not signify how he goes on, it is a clear proof that *grace* has never taken possession of his heart, for *grace* gives a hatred to sin.

## LAW BONDAGE, GOSPEL REST, AND SANCTIFICATION

By William Huntington

Christian Reader, — Thou art here

presented with another discourse on the old subject, which I believe will ever be the controversy of Zion as long as freeborn sons and bond children are together. It began between Cain and Abel; it appeared in Noah's family; in Sarah and Hagar, Ishmael and Isaac; between Esau and Jacob; between the apostle and the Jewish scribes; and it will be ended when the lamp of the law affords no oil to the foolish virgins and when the lamp of salvation will burn to eternity in the hearts of the wise.

If my reader be one of Paul's living epistles, known and read of all men; on the fleshly tables of whose heart the Spirit of the living God has written the law of faith, truth, love, and liberty, he will know by happy experience what Paul means by the law being abolished. (II Cor. 3:13) He will feel and enjoy the blessed effects of it in his own experience, by finding revealed wrath and his carnal enmity, legal bondage and servile fear, the dread of damnation and a train of torments; the gaffing yoke of precept and the terrifying sentence abolished from his heart, blotted out in the Saviour's atonement, and banished from his soul by the wonderful operation of the Spirit of love, which castest out all fear and which is the fulfilling of the law.

Such a soul, once shut up in unbelief and now enlarged by the Spirit of liberty, will prize the Saviour's yoke and understand the apostle's meaning, and none else. Such a soul is delivered from the destroying power of the law of sin and death and from the penal power of the law of death: "Sin shall not have dominion over you; for ye are not under the law, but under grace." Nevertheless, we being born under the law and shut up under it, and being habituated to a legal way of working for life and blessings, we are prone to lean this way when we lose sight of our interest in Christ. This Satan is aware of. Hence it is that he has furnished the world and pestered the

church from age to age with ministers to revile the Gospel and cry up the law; traducing the former as a licentious doctrine and extolling the works of he latter as consummate holiness; whose work is to beguile the unstable, entangle the unwary, deceive the simple, and call passengers back to the law, who go right on their way.

For my own part, I never knew a child of God yet who stood so fast in his liberty as never to take a single trip to Horeb (the mountain of the law). Let any one simple soul, in his first love or in the sweetest liberty, attend a legal orator, a man of much Scripture, parts, abilities, and fiery zeal, but one month, he shall find himself zealously affected; and soon after a strong confidence shall spring up and stand in the wisdom of man; a fiery zeal shall influence him; to work in his own strength he goes; pride and self-sufficiency follow upon it; the Spirit is grieved and ceases to operate as a Comforter; narrowness of heart ensues and sensible bondage follows; although, all this time, the poor soul may be ignorant and never once suspect the person that communicated his legal fetters to him! The law *genders to bondage*, and we are prone to lean that way; and the effects of it are a straitened spirit and a gloomy countenance, flaming jealousy, and inward anger and hatred at the happiness of those who abide in the simplicity of Christ, humble at His feet, and in comfortable union with Him. A young Christian, just crawled out of the shell, will not credit this; for sometimes such are wiser than the ancient! The foolish Galatians were wiser in this point than Paul the aged. But before he has been twenty years in the school of Christ, it is ten to one but he agrees with me.

Furthermore, that my reader may not be blindfolded, confused, and misled, by every person who in a pulpit pronounces the word sanctification, I will endeavour to drop a few hints upon it.

When God appointed the seventh day (not the first day, or “Sunday”) to be a day of rest for His creatures, — not only man, but beasts of burden as well —and appropriated it to His service, it was called *sanctifying* of it: “And God blessed the seventh day, and sanctified it.”

God’s taking of the first-born of Israel to Himself, both of man and beast, when He slew the first-born of Egypt, and afterwards taking the Levites into His service, instead of all the first-born of Israel, is called *sanctifying* them: “For all the first-born of the children of Israel are Mine, both man and beast; on the day that I smote every first-born in the land of Egypt, I sanctified them for Myself; and I have taken the Levites for all the first-born of the children of Israel.” (Numbers 8:17,18).

The *day of rest* above mentioned *PREFIGURED THE GOSPEL DAY*, in which the believer rests from impious rebellion and war with his Maker, from legal labour for life, and from the intolerable burden of sin; as well as an *eternal rest* from the indwelling of sin in heaven; as it is written: “Come unto Me all ye that labour, and are heavy laden, and I will give you rest.” “We that believe do enter into rest.” (Heb.4:6-11). And, with respect to the heavenly glory, Paul says, “There remaineth therefore a rest to the people of God.”

The first-born of beast being sanctified, was intended to point out the grand sacrifice of Christ, who is the first-born of every creature, that in all things He might have the pre-eminence. The first-born of Israel typified God’s elect, called the *first-born*, whose names are written in heaven. These being exchanged for the Levites, was to show that, in the days of Christ, every believer, Jew or Gentile, should be a priest, or a Levite (see Isa. 66:21); yea, the whole church a royal priesthood, made kings and priests to God, to offer up spiritual sacrifices.

Again. Sanctifying, under the law,

consisted in abstaining from wives, washing the flesh, washing the clothes, and having a sacrifice offered for sins, which sacrifice pointed to the sacrifice of Christ; and the washing pointed to regeneration, that believers in Christ's days should be saved by the washing of regeneration, and the renewing of the Holy Ghost. Washing the clothes typified the clean linen garments of praise, of humility, and of imputed righteousness, in which the believer should approach a mercy-seat, and minister to God in private, in his family, and at the house of God. Abstaining from wives, was to show that the lawful embraces of a wife should be kept in their proper place; and that she should be loved with a moderate and not with an inordinate affection when the soul is espoused to Christ; and this is to be given up, wife and all, when the worship, service, or cause of God require it: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke 14:26); and he that said, "I have married a wife, and therefore cannot come," was excluded from the supper.

Sanctification, as it respects us, is, in the highest sense, God's act of predestinating us to the adoption of sons by Jesus Christ, His choosing us in Him, appointing our redemption by Him, and our meetness for glory by the Spirit through Him; all which was complete in God's secret purpose, and as sure to be done as He willed it to be done; on which account we are said to be sanctified by God the Father, in His purpose; preserved in Jesus Christ, in whom we were chosen; and called by God, to the fellowship of Christ, as our covenant Head; (Jude 1) as it is written: "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

Such were the fowls, four-footed beasts, and creeping things, in Peter's sheet; which he

refused to kill and eat, calling them things common and unclean, till the voice told him, "What God hath cleansed, that call not thou common."

Again. Sanctification is by the death of Christ, who by His death blotted out the penal sum of our sins, magnified the law, and appeased the offended Majesty of heaven; in whose death God viewed the whole mystical body of Christ redeemed and cleansed in their Head, who is one with the elect; who, by His one offering hath for ever perfected them that are sanctified. [Notice, the Scripture cited says that Christ *perfected forever* them that are sanctified. And *when* did He perfect forever these happy souls? When they believed? When they turned to Him? When they were born from above? No! "By the *one sacrifice* He hath perfected forever them that are sanctified", i.e., He did it *when He died!* And salvation applied to the soul is in *consequence* of this great and gracious expression of Almighty love; — not the *cause* of it. This is very important to keep in mind.

— Ed.] This was according to the *predeterminate counsel*, purpose, and will of God: "By the which will we are sanctified through the offering of the body of Jesus Christ *once for all.*" (Hebrew 10:10 — see context)

Once more. Sanctification is by the Holy Ghost; who subdues the will, renews the mind, enlightens the understanding, and sheds abroad the love of God in the heart: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Romans 15:16) All this is willed and determined by the secret counsel of God; as it is written: "For this is the will of God, even your sanctification."

Lastly. That such a highly-favoured soul should live, walk, and act, becoming as object of God's choice, the purchase of a Saviour's blood, and as a living temple of the Holy Ghost, redeemed from among men, set apart

by the Spirit, and ordained for heaven, is called walking in sanctification: “That every one of you should know how to possess his vessel in sanctification and honour.”

(Written about 1800, Win. Huntington)

## EXHORTATION

Reader, — Consider these things. Are they indeed true? Did God choose, elect, or select us in Christ, and this before He created the world? (Eph. 1:1-11) Is it not He who sanctifies His people, and not they who make themselves “holy”? May God grant you to see the beauty and love of God in His wonderful work, and bring you sweetly to feel this great power in its truth within your soul— Ed.

## OF MARRIAGE

Chapter 25, Old London Confession Of Faith of 1689

1. Marriage is to be between *one* man and *one* woman; neither is it *lawful* for any man to have more than *one* wife, nor for any woman to have more than *one* husband at the same time.

Gen. 2:24; Mal. 2:15; Matt. 19:5,6.

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and for *preventing uncleanness*.

Gen. 2:18; Gen. 1:28; ICor. 7:2,9.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians to marry *in the Lord*; and therefore such as profess the true religion, should not marry with infidels, or idolators; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

Heb. 13:4; ITim. 4:3; ICor. 7:39; Neh. 13:25-27.