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THE NEW CREATION

By Gilbert Beebe, 1843

We are requested by friends in Kentucky
to give our views of Psalm 102:18, Isaiah
65:17, to the end of the chapter, and Psalm
139: 15, 16.

The first passage in the order presented is
Psalm 102:18: *“This shall be written for the
generation to come; and the people which
shall be created shall praise the Lord.”* The
other passages appear also to refer to the same
subject, and shall be noticed briefly in their
order. To us it is evident that the Psalms were
prophetic as well as devotional, and hence our
Lord includes them with the law and the
prophets when He said, “All that is written in
the law, and in the Psalms, concerning Me,
must be fulfilled;” and many portions of the
Psalms have been expounded to us in the New
Testament as having a prophetic allusion to
the coming of Christ, His sufferings and
death, and also of the glory that should
follow. In this Psalm we trace, not only the
individual experience of the children of God,
the trials and straits they are sometimes called
to bear, but also the state of God’s people,
first, unto the legal dispensation withering
like the grass, and declining like the shadow.
The law under which Israel existed stopped
every mouth, and presented every man guilty
before God. But the royal prophet and sweet
singer is indulged with a prophetic view of the
declining shadows of the former “heavens,”
and the expiration of the legal covenant by its
own limitation, when the Shiloh should come,
and the sceptre depart from Judah, and the
lawgiver from between His feet; when the
enduring kingdom of Christ should be
revealed at the resurrection of Jesus Christ
from the dead. “Thou shalt rise.” His body
could not be left in the grave, nor His soul
under the vengeance of the law. He must arise
from the dead, and be exalted a Prince and a
Saviour, to give repentance to Israel and
the remissions of sins, “and have mercy upon
Zion.” The law could show no mercy; mercy
was unknown to the law; its rigid demands

were, “The soul that sinneth it shall die,” and the people of God could not be delivered from its condemnation independently of Christ’s *resurrection* for their justification. The salvation of Abel and all the Old Testament Saints was as firmly predicated upon the life, death, and resurrection of Christ, as is that of the saints of the present dispensation. Hence the mercy looked for by the Psalmist was connected with the rising of our Lord, and that at the time, yea, the *set time* to favor Zion. The time was never found in a legal covenant, but in Him who is, and was, and is to be the end of the law for righteousness to every one that believeth. Connected with the resurrection and exaltation of Christ, and the establishment of His kingdom, the Gentiles were to participate in the joys of His salvation. “So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory.” But when? At the set Lime to favor *Zion*: on the *third day* from His crucifixion, “When the Lord shall build up Zion, and appear in His glory.” The medium of intercourse with heaven, of communion with God should be developed, and God would “Regard the prayer of the destitute,” which was what the law could not do; the prayer of the destitute could receive no consideration or regard by the law; if we come to the law we must bring an offering, but the poor, destitute, perishing and despairing soul finds mercy and grace in the Gospel.

“This shall be written for *the generation* to come,” viz: the things embraced in the foregoing verses concerning the declining shadows and receding elements of the old dispensation, the resurrection of Christ from the dead, the deliverance of Zion from bondage, the medium of access to the throne of mercy, the extension of the Gospel to the Gentiles, the building up of the church and everlasting kingdom of Christ, &c. This is what should be, and what was written by an order from the God of Jacob, by the Spirit of inspiration, and written too for the generation to come; the generation of which ancient Israel was a type. “A seed shall serve Him,

and it shall be counted to the Lord for a generation” (singular). “A chosen generation, a royal priesthood, a holy nation, a peculiar people,” etc. A generation of sons; born “not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12-13) For them the records of the Old Testament were kept, and the things that were written aforetime were written for their instruction and consolation. “And the people which *shall be created* shall praise the Lord.”

It is quite probable that the difficulty with our inquiring friends is in relation to the “new creation.” It is certain from the positive testimony of the Scriptures, that the natural creation was *complete when God ceased from all the works thereof, and rested on the seventh day*. We cannot therefore consistently think the expression in this text can allude to any new creation in a natural sense; but rather *to the spiritual creation*, which in distinction from the natural and the typical creation, or origination (sic) of them is called “new.” The Gospel tent is in the New Testament particularly designated as a “new order.” First, It is not of this world; therefore it is not a part of the natural creation, or creation of nature. Even flesh and blood of the saints do not inherit the kingdom of God: “Except a man be born again he cannot see the kingdom of God.” Whatever we may anticipate in *the glorious resurrection of the bodies of the saints, when their mortals shall put on immortality*, certainly that will be no new or natural creation; but *it will be what it is called — a “resurrection.”* Neither could the bringing into visible existence the *Gospel church be embraced in the creation*, or origination of the “typical” heavens and earth; for the visible church is *as distinct from the typical as Christ is distinct from Aaron*.

The development of this new creation presented what John saw, (Rev. 21:1-5) “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” This new heaven and earth was no new revision of the old, for the old had passed away. The law and

the prophets were until John: at that time he came unto whom the gathering of the people should be, and whose substance was not hidden from God, and the members of whose mystical body were all written in God's book, and in *continuance were fashioned* [and are still being fashioned], when as yet there were none of them developed to us. Out of the old receding heavens, the Jewish religion, [the word *heaven* means *lofty, or lifted up, or high*] John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. The church had her origin in God: "Both He that sanctifieth and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren." Again, Jesus said, "I go to My Father and to your Father; to My God and to your God;" and also that He proceeded forth and came out from God. Certainly the setting up of the Head from everlasting, embraced the spiritual life of the whole body which that Head represented, with all its members. The church, in her vital union with Christ, who in regard to His Sonship and Headship descended from God out of the *eternal heaven* and whose body descended from God out of the *typical heaven*, (for it is evident that the Lord sprang out of Judah) must also have proceeded from God out of heaven in both of these respects; as having her origin in Christ as the beginning of the creation of God, and the First Born of every creature. "Prepared as a bride for her husband." When the "friend of the bridegroom" standing without rejoiced because of the bridegroom's voice, he was acting by divine authority in making ready a people who were prepared of the Lord; and these were the lost sheep of the house of Israel.

These came to John's baptism from Judea, Jerusalem and the regions round about Jordan; consequently they came also *out of the typical heaven* which was then dissolving. At the development of this New Jerusalem, "A great voice out of heaven" proclaimed, "Behold the tabernacle of God is with men,

and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God." The tabernacle in the wilderness was evidently a figure of the Gospel (general) church, its formation strictly according to the pattern shown to Moses in the mount; its use, its furniture, the ark, the mercy seat, the fruitful rod, the golden pot, the manna, the tables of the law, the cherubim of glory, the candlesticks (lamp-stands), the shew bread, and all in any wise pertaining to that building was emblematic of the church which God ordained to develop as the anti-type of the tabernacle. Christ's body is that true tabernacle. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building." Not of the typical tabernacle (Judaism) which was made with hands, but the real substance which the type referred to, and which was made without hands. Here the church of Christ is evidently brought to view as the tabernacle which God had pitched and not man, and emphatically called "The Tabernacle of God." This church, the general church, the body of Christ brought to view among the Gentiles was attended with the announcement that "the tabernacle of God is with men, and He will dwell with them," &c.

And He that set upon the throne. Christ, who now sits upon His holy hill Zion is intended. That King from whose presence the old heavens and earth of the law fled away, said, "Behold I make all things new." The absolute production of anything by the immediate power and wisdom of God, without the least aid from men or angels, is properly a *creation*; and hence this divine development is called by the Psalmist a creation, and those to be developed as a people that should be created, whose spiritual creation was not in Adam, but in the Lord from heaven: for they are His workmanship, created in Christ Jesus unto good works, which God hath foreordained that they shall walk in them. Henceforth, therefore, "If any man be in Christ Jesus, he is a new creature;

old things are passed away, and all things are become new.

It is not left with this new creation to say whether they will or will not praise the Lord, but it is positively decreed that they *shall* praise the Lord. Hence all the provisions of grace are made by Jehovah, that they shall be to the praise of the glory of God.

We come now to offer some remarks on Isaiah 65:17-25, which is the next Scripture in the order proposed for consideration. However clearly this portion of the Scripture may describe, to our more enlightened brethren, what they call “the *millennium*,” “or one thousand years’ personal reign of the Messiah, either before or after the conflagration of the earth, we are unable to perceive that these Scriptures relate to any such period.

To us, these Scriptures seem to speak of the dissolution of the *legal* (or law) or typical heavens, and the introduction, rise and progress of the kingdom of our Lord Jesus Christ. At the commencement of this chapter, Jehovah speaks of the calling of the Gentiles, a nation which were not called by His name as were the Jews, and a people that had not sought after Him. He had spread out His hands all the day, (or throughout the dispensation of the old covenant,) to a rebellious people, to national Israel; a people that provoked Him to anger continually, which remained among the graves, and lodged in the monuments. This was and is peculiarly the case with the carnal Jews. The graves where Ezekiel saw them in his vision of the dry bones, and lodged in the monuments, are the legal rites, ordinances and ceremonies which were figurative of good things to come, but which are now abolished. The day of their retribution is announced; but “As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so, saith the Lord, will I do for My servants’ sake, 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.” This language appears to us to relate to the separation which actually took place when the Redeemer set up His kingdom. As the new wine is in the cluster, so God had a spiritual people in the family of Israel; and for what that nation contained it was preserved until the execution of the word of the Lord, until His seed was brought out of Jacob, and the Inheritor (Christ) was brought out of Judah; (for it is said that our Lord sprang out of Judah) then was the name of carnal Israel left for a curse, and the spiritual people called by another name, even a name which is better than that of sons or daughters. In connection with these declarations of our God, He says, “For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.” Can a doubt remain that this new created heaven *is the church* of our Lord Jesus Christ, and that its constituent members embraced that seed which came out of Jacob, as “a remnant according to the election of grace? In this new heaven, the church, the Inheritor of God’s mountain is the Sun and Fountain of all spiritual light, whose cheering rays are reflected through all the inferior lights with which He has bespangled the new heaven which He has made. The stars which He has marshaled, and whose revolutions He governs. are such as John saw in the right hand of One like unto the Son of man. The clouds that constitute this spiritual firmament are those that the prophet Zechariah said the Lord would make “bright clouds” in the time of the latter rains, and anti-typical of that cloud which led Israel through the wilderness, and those out of which His doctrine should distill as the dew, and come down as the rain; as the small rain upon the herb, and as showers upon the “The former shall not be remembered, nor come into mind.” The Gospel church is in all respects distinct from the old Jewish order, so that those who inhabit the heavenly Jerusalem, come not unto the mount that might be touched; but unto Mount Sion. and unto the city of the living God, the heavenly Jerusalem, and to an innumerable

company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. The former shall be erased from memory, completely abrogated, rolled together and laid aside.

“But be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy.” This prediction was not applicable to that Jerusalem which was destroyed, and which was defined in the apostle’s allegory as Hagar, the bond-woman, cast out, disowned, and not permitted to participate in the divine inheritance with the children of the free woman. This spiritual heaven is not only the creation, but also the formation of our God: “This people have I formed for Myself, they shall shew forth My praise.” Time and space would fail us to notice particularly every expression in the prediction. This new heaven is the New Jerusalem, the holy city, the perfection of beauty out of which God has shined, and the inhabitants are the seed of the blessed of the Lord, and their offspring with them. By their offspring we are not, however, to understand their natural or fleshly offspring, but their spiritual children, such as Peter spake of in his discourse on the day of Pentecost, saying, “For the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call;” or in other words, “The generation to come, and the people which shall be created.”

The third and last passage on which we are requested to remark is Psalm 139:15,16: “My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see My substance, yet being unperfect; and in Thy book all My members were written, which in continuance were fashioned, when as yet there was none of them.” In this psalm we

understand David to be a lively figure of our Lord Jesus Christ, and to personate Him in connection with His mystical body, the general church, particularly in the text under consideration. “My substance was not hid from Thee.” The substance of which David’s natural body was composed, and all the members of his body were undoubtedly present to the omniscient eye of His Creator, before they were brought into development. But understanding, as we do, this figure to relate to the body of Christ, we derive still greater beauty and instruction from the passage. “Substance” is frequently spoken of in the Scriptures meaning property, and certainly the seed of the blessed were His property. “The Lord’s portion (or tithe) is His people, and Jacob is the lot of His inheritance.” But in this case, by substance we are to understand that of which His body is composed; and it is expressly declared in the record of truth that the “church is His body”, and “members in particular.” In its application to the church of the Redeemer, this subject harmonizes with the general tenor of the word; for as it is here declared that His substance was not hid from God, when He was curiously wrought in the lowest parts of the earth, so it is declared that “The foundation of God standeth sure, having this seal, The Lord knoweth them that are His.” And if He knows them now, He always knew them, for there is no mutability in Him. He knew them well when He created them “IN Christ Jesus before the world was made.” He knew them when He chose them “IN Him before the foundation of the world, that they should be holy and without blame before Him in love.” (Eph. 1:4) He also knew them when He curiously wrought them, in their existence IN Adam, or in the lowest parts of the earth. He knew them well when in their embryo state He saw them embodied in the family of ancient Israel, as the new wine in the cluster. Before this nation was “born in one day;” before John the Baptist came preaching in the wilderness; before the Gospel kingdom was set up, “yet being unperfect.” It was in

embryo, but destined to perfection. Viewed as existing in the Adamic nature and under the law, degraded with pollution and sin, in the lowest parts of the earth; even in this state the eyes of God were upon His people.

“He saw them ruined in the fall, Yet loved them notwithstanding all; He saved them from their lost estate; His lovingkindness, O how great!” “But God who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins hath quickened *us together WITH Christ*, (by grace ye are saved,) and *hath raised us up TOGETHER*, and made us sit together in heavenly places IN Christ Jesus; that in the ages TO COME He might shew the exceeding riches of His grace, in His kindness towards us through Christ Jesus.” (Eph. 2:4-7)

“And in Thy book all My *members* were written.” In the Book of Life, in the Volume of God’s Decrees, in that book that was sealed, and of which there were none found worthy to look or able to open, until the Lion of the Tribe of Judah appeared, who has broken the seals and disclosed the contents. “Sacrifice and offering Thou wouldest not, but a body hast Thou prepare Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of Me,) to do Thy will, O God.” (Hebrews 10:5-7) What was written concerning Christ in God’s book, was written in reference *to His body*, and that body was known in all its members, and all were written there. Nothing was left upon uncertainty, nothing was left to depend on contingencies or fortuitous events; all the members being definitely known, were accurately defined in the record of eternity.

“Which in continuance were fashioned, when as yet there was none of them.” Not only did the fixed purpose and recorded decrees of God embrace all the election of grace as members of Christ’s body, of His flesh and of His bones, but the precise fashion of that body was determined, the precise place which every member should occupy in the body. This was necessary to prevent

confusion. “If all the members were an eye, where would be the hearing? and if all were an ear, where would be the seeing?”

In the vision of the prophet, bone came to its bone, and in the development of that perfect body described in the eternal promise of Jehovah, the building is fitly framed together: “Holding the Head, from which ALL the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God.” (Col. 2:19) As the pattern of the tabernacle was with God in the Mount, even so the form, connection, symmetry, and fashion of the church as the body of our Lord Jesus was in continuance with the Lord, when as yet no part of that church or body was brought forth into distinct church order. The harmony of such a body as that of the church of Christ required that its curiously wrought workmanship should be the result of infinite wisdom, and almighty power and grace. Were the members of the church of God thrown together, as the Arminian doctrine of this world would represent, leaving men to put their power in requisition, and by force or fraud to huddle together as many as they have power or art sufficient for, how confused would be the body, made up of such “chance materials.” But not so the perfect body of our adorable Redeemer. In continuance it was fashioned, and of that fashion, form and pattern, it must be, or it cannot answer the design of God.

We do not read that the fashion was commenced, but continued — implying that although in God’s immutable mind there is no beginning; yet all His thoughts are firmly settled and unchangeably fixed, so that whatever is the result of His will, is and ever must be in continuance. No unforeseen events can possibly alter the purpose, or cause the Lord to forego His purpose, or in the very smallest degree to alter the arrangement of the plan (sic) or fashion of the body. Not even so much alteration can be admitted as to place one sinner in the situation which God designed for another, any more than we could

have an eye placed in a perfect body, where a nose should be, or a hand where a foot should be.

When the mother of Zebedee's children requested that her two sons should occupy some particular places in the body, she was informed that the arrangement was already and unchangeably made. It is not Mine to give, said Jesus, but it shall be given to those for whom it is prepared of My Father. "For as the body is one, and hath many members, and all the members of that one body, being many, are ONE body, so also is Christ; for by one Spirit are we all baptized into ONE body, whether we be Jews or Gentiles; whether we be bond or free; and have been ALL made to drink into one Spirit; for the body is NOT ONE MEMBER, BUT MANY; if the foot shall say, because I am not the head, I am not of the body, is it therefore not of the body? But now hath God set the members, EVERY ONE OF THEM in the body AS IT HATH PLEASSED HIM." (I Cor. 12:12-16 & 18) If, therefore, every member of the church of God is set in the body of Christ, precisely as it hath (in the past tense, for in continuance this body was fashioned when as yet there was none of the members developed) pleased Him, then nothing has been left for the members, the world, nor the devil to arrange; nor shall they be suffered to derange this body, by disposing of the gifts of God for Him differently from His eternal design. It is His province, not ours, to set them. He does not require of us to make an ear of a hand, nor an arm of a leg, nor a foot of an eye, nor a minister of a deacon, nor a deacon of an apostle, nor an apostle of an elder, for He has set the members every one of them in the body as it hath pleased Him.

Whether it has pleased us or not, is not the important thing; God's own pleasure has been consulted, and His counsel shall stand and He will do ALL His pleasure. "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *for the perfecting of the*

saints [not making saints], for the work of the ministry, for the edifying of the body of Christ, *till we all* come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure *of the stature of the fulness of Christ.*" - Ephesians 4:8-13.

Selected from *Editorials*, Vol. 2.

The above, particularly the last passages Beebe covered, presents the view of *The Church* as held by our churches in Mississippi. There are about three main views of the subject. The Protestant view is referred to as the "universal invisible church" which sets forth a "church" composed of all the major sects of so-called Christianity together as "The Church." This view holds to denominationalism — each separate organization being a component of the whole church. A second view is that there is no "invisible" aspect of the church. That only local visible Missionary Baptists churches is the "church." Even composing a correct sentence with the concept is difficult, for it is said by them to be 'The Church', and "one church" at the same time it includes many "churches." In some way, they must make the many one, while disputing with the Protestants that the many cannot be one! A third view, is that of the Old Order Baptists. That there is a mystical, or general, body of Christ which is made up of all the elect of God of all ages and nations, rather than all or many religious denominations of "Christendom." That these elect, and such of them as are gathered together in one place, are to congregate to maintain the order of Christ's house, and thus are formed, by the Holy Spirit, into a local body of inspired worshippers. "Neither in Jerusalem nor in these mountains shall men worship God, but they shall worship Him in Spirit and in truth; for such God seeketh to worship Him."

Although the Romans had long before Christ conquered the remnant of the old

Alexanderian Empire of Greece, and the Roman way, law, and language were institutionalized in Israel during the apostolic age, nevertheless the New Testament was written in the Greek language rather than Latin. Thus, Greek words are used to express New Testament doctrine and concepts.

Our Landmark friends are very familiar with the Greek word "*Ekklesia*" meaning "a called out assembly." But I fear they are not very good historians. They fail utterly to realize how the Greeks used the word as it was applied in their city-states. To be a Greek, one must be *born a Greek*. Being a Greek did not make one a *citizen*. Women and—Greek helots were not citizens. A person had to be a free-born male, of legal age, to be a *citizen*. All citizens were not members of the *Ekklesia*! The called-out assembly in most Greek city-states were a selected few, called an "aristocracy," some were in an "oligarchy." The "*Areopagus*" (Acts 17:19) was the Athenian *Ekklesia*, or ruling assembly. It spoke judicially, legislatively, for the main body of Greek citizens of the Athenian city-state. All citizens and all non-citizens of Athens were legally bound by their determinations even as all United States citizens are bound by our assemblies (both local, state, and national).

The word "*Ekklesia*" refers to these local, visible, assemblies — always, in every passage in the New Testament. But far more than these assemblies make up the Body of Christ. The laws of Zion are given to the church, which is the "pillar and ground of the truth." In the church, Christ has pre-eminence. God's people *outside of* the membership of the church are bound by the laws of Zion, the New Testament, morally. Those that are quickened by the Spirit, born from above, are given to see the kingdom of God, and they love and respect the church as highly as those who are added to the assembly by the Holy Spirit.

The Body of Christ, of which Beebe speaks, was chosen in Christ before the foundation of the whole. It was even that early

given life, in seed substance, and in the progress of time, each one of the elect will manifestly receive that eternal life in regeneration, by which he is experimentally united with the body of which he has always been numbered by vital union. Of this great and vast number of members, like cells in a human body, they draw all their spiritual nourishment from Christ; both food and drink and clothing. Some of these members are added to the *Ekklesia* (church) daily such as should be saved, to preserve the Gospel and order of Christ's kingdom on earth.

As members of the church, they no longer perform either legislative or executive powers. Christ Himself is the King possessing both the powers of Head of State and Head of His divine government. His government is upon His shoulders. Nor do they exercise legislative, or law-making powers. The Holy Spirit, through Christ and the apostles, have sealed the law in Zion through the New Testament, and the direct voice of the Spirit. As members, they exercise the powers of judgment, which judgment must be derived *exclusively* from the written legislative document — the New Testament. Beyond that document, they cannot legitimately go; nor can anyone be bound by any *opinion* they set forth without Scriptural warrant.

Insofar as the first part of the article by Beebe touched upon eternal vital union, and too often his enemies accused him falsely of not believing in the resurrection of the dead (which he often corrected), we present his views there next.

THE RESURRECTION OF THE DEAD

By Gilbert Beebe, Nov. 1, 1846

"Brother Beebe: There are three or four designing men in Middle Tennessee, who have created considerable excitement on the subject of a non-resurrection. They have charge the Richland Association with denying the doctrine of the resurrection of the dead.

"I have been a member of this association

for the last eighteen years, and I know that it believes the doctrine of the resurrection of the dead, and of a general judgment. It denies the resurrection of flesh and blood, and contends for the resurrection of Jesus Christ and all His saints, spiritual, in His likeness, as John says. — I John 3:2. I send you a copy of faith in all the leading principles of the gospel, as they present an abstract of our principles. George R. Hoge.”

It has been and still is our desire, so far as possible, to avoid unprofitable agitation of subjects which in our judgment have a stronger tendency to excite discussion than to edify, comfort and instruct the people of God. And although we do not consider the resurrection of the dead inferior in importance to any other part of the Gospel of God our Saviour, we have feared that the *manner* in which some brethren have seemed disposed to discuss it, is calculated to gender strife and discord, rather than to result in the peace of Zion and the glory of God.

The letter of Elder Hoge which will be found above, states that the Richland Association of Tennessee has been misrepresented on the subject, and asks the privilege of explaining the real sentiments of that association. He has also sent us a copy of the minutes of the association, containing an “abstract” of their doctrinal sentiments, in which they say, Item 10: “We believe in the resurrection of the dead, and a general judgment.” This expression undefined, we presume would be satisfactory; but as brother Hoge adds, “She denies the resurrection of flesh and blood,” we conclude that the most of our readers will consider such a denial as equivalent to a denial of the resurrection altogether, and a justification of those who have so charged that association. We will not attempt to define what is intended by their profession of faith in the resurrection, nor of their repudiation of its application to flesh and blood; or what our brethren of Richland believe will be raised up at the last day;

whether soul, body, or spirit. If they only intend to say that all the relationship between the saints and Adam, or human nature, ceases with the death of these mortal bodies, and that the resurrection shall bring them forth as a production of the quickening Spirit of God, in the same manner that the body of our Lord Jesus Christ was raised from the dead, we see no cause for controversy; for such we presume to be the general view held by all Old School Baptists on the subject. But if such be their intention, we think they have not been sufficiently clear in defining their position.

By the reference made to I John 3:2 we are inclined to believe our brethren hold with us that the resurrection of the crucified body of our Lord Jesus Christ is an exemplification of the *manner and nature of the final resurrection of the bodies of the saints*. (Emphasis mine, S.C.P.) In His resurrection He became the *first fruits* of them that slept, consequently the certain pledge that all His people shall *in like manner* be raised up in that hour in which all that are in the graves shall hear the voice of the Son of God, and come forth; they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation.

Many idle and vain speculations have been resorted to by multitudes at sundry times, in attempting a philosophical solution of the resurrection of the dead, but all philosophy and opinions must forever fail when applied to the things of the Spirit of God; as we Old School Baptists hold the things of the Spirit to be known only by revelation, not by science; rules therefore which will apply to natural things cannot apply to spiritual things. To us it seems quite inexpedient to say that flesh and blood will not arise, as many would be led from that expression to suppose that the identity of the bodies of the saints in the resurrection was denied; which must be equivalent to a denial of the resurrection altogether. For if the bodies of the saints are raised from the dead at all, there must necessarily be a preservation of

identity; and if the bodies of the saints are not to be raised up, what then is to be raised? Not the soul, or spiritual man, for that cannot die, cannot be committed to the grave; and in the resurrection, all that are “in the graves shall hear the voice of the Son of God, and shall come forth to the resurrection of life eternal,” or damnation. There can be on two ways of understanding Romans 8:11: “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” The term “mortal” cannot apply to our spiritual life, as that is in no sense “mortal,” nor can it apply to any other part of us than that which came under the sentence, “Dust thou art, and unto dust shalt thou return.”

Some have said that flesh and blood shall not arise, but flesh and bones shall arise; and this view they have attempted to sustain, first, because it is written that “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” (I Corinthians 15:50); and second, because that Jesus had shed all His blood when He was crucified, and it is supposed that His risen body contained no blood [As if the body of Christ was unlike our own, which can produce its own blood. - S.C.P.] These two, we presume, are the strongest arguments used by the advocates of non-resurrection of the body. But let us examine them. Does Paul say that “flesh and blood shall not be raised up?” or that they shall not after the resurrection inherit the kingdom of God? By no means. Let it be remembered Paul speaks in the *present* tense, *cannot*; and for the same reason that corruption cannot inherit incorruption. The kingdom of God is a spiritual kingdom, and our flesh and blood in their present state, and relation to Adam, and to the law, are corrupt, depraved, diseased, mortal and natural. But in the text our brother has referred to, (I John 3:2), we are assured that when Christ shall appear, *we shall be like Him, &c.*; and Paul in the text quoted, (Rom. 8:11), has told us how: “He that raised up Christ from the dead shall

also quicken our *mortal bodies.*” If then we can know how Christ’s body, in which He suffered death, was raised up, we shall also know how *our mortal bodies* shall arise. And of His resurrection we can trace a few very important particulars:

First, we observe, though He was put to death in the flesh, He was quickened in the Spirit. When put to death in the flesh, we understand that His relation to the law, which He assumed by being made of a woman, was finished. He died as the Son of man; as the Son of David; as the issue of Judah; being put to death in the flesh; but He was quickened by the Spirit, or “begotten from the dead,” so that in His resurrection His body arose from the dead as the immediate production of the Spirit, and was thus declared to be the Son of God with power. “Thou art My Son; this day have I begotten Thee,” is applied to the *resurrection of His body from the dead*, and not to His birth of the virgin Mary. So to be *like Him*, the same quickening Spirit that now dwells in the saints, by which they were regenerated, and which raised from the dead the crucified body of Jesus, shall also, that is, *in like manner*, quicken our mortal bodies. In which quickening the saints shall arise, so far as relates to the bodies, in a new relationship.

Second, As in the resurrection of Christ His risen body stood no longer related to the fleshly stock of Abraham, Judah or David, so in the resurrection, the saints shall be released from all relationship to those who are now their kindred after the flesh; not to be known in the resurrection as “Gentiles or Jews”, as “male or female,” as married or as given in marriage, as parents or as children, but simply as the sons of God. The notion of some that parents are waiting now in heaven to embrace their children, husbands, wives, &c., is altogether unwarranted by the faith and testimony of the Gospel. The immediate relationship which we stand in to each other here belongs only to our time state; but all that relationship must be dissolved. We shall be begotten from the dead immediately by the Spirit, as independently of our present carnal

relationship as though we had never sustained such a relation to Adam.

Third, In the resurrection of Christ the *identity* of the body was preserved. "I am He that was dead, and am alive," &c. That Jesus whom John saw in His risen and glorified body was the same that had been dead. The identity must have been preserved to fulfill the Scriptures. His flesh should not see corruption; and what He had given as a sign of His Messiahship. "Destroy this temple, and in three days I will raise it up;" the sign also of the prophet Jonah must have failed if the same body which suffered on the cross had not arisen from the dead. His Godhead did not die, nor could His soul cease to exist. His Mediatorial Headship of His church could not expire. But it was that wherein He was made a little lower than the angels for the suffering of death, &c, and that which died arose from the dead. So when the saints are called hence, their spiritual life which they received in regeneration does not die; their quickened souls do not die; but their bodies, even their *mortal bodies* shall arise in the like manner as the identical body of our Lord Jesus Christ which had been crucified did arise, bearing the prints of the very nails and the very place of the spear. A further definition of the identity to us seems superfluous. To talk of the particles of the flesh, the composition of the bones, to philosophize upon the subject, is as extravagant as to attempt to harmonize natural philosophy with any other part of divine revelation. We admit that all the blood was drained from the veins of the body of Jesus; but that is no evidence that His risen and glorified body contained no blood; for the fact is quite as apparent that all the life of Jesus was taken from His body, and who will argue that His risen body contained no life. Such vain speculations serve only to gender strife and contention, and to divert the mind from a spiritual to a carnal train of thinking.

While we thus contend that the identity of the bodies of the saints shall be preserved, even as we have proved that the identity of Christ's body was preserved, we also hold,

and firmly believe, that *the change* which the apostle speaks of in I Cor. 15 shall also be gloriously realized by all the saints. The body in its present state is mortal, or subject to disease and death, but it shall be perfectly freed in the resurrection from mortality; this will be a glorious change, but this is not all. The body in its time state is weak, it is sown in weakness, but it shall be raised in power. Now it is corrupt, but it shall be raised in an incorruptible state, and death shall be swallowed up in victory. It is now in a state of dishonor, but it shall be robed in immortal honor; it is now a natural, earthy, Adamic body; but in the resurrection it shall be a spiritual, heavenly body, standing in the same relation to Christ as it now stands to the old Adam. That law which remands our bodies to the dust (Thou shalt surely die) has dominion over our mortal bodies so long as they remain this side of the resurrection of the dead, but when they shall be raised up from their graves they shall be free from the power and dominion of that law. "For the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

We have much more to say upon this interesting subject when opportunity shall serve. We have offered the above remarks, not to provoke controversy, but because there are, as we have strong reason to fear, many dear brethren whom we love in the Lord, who seem to indulge a sort of speculating spirit on the subject; we desire not to kill or wound them, but if possible to admonish them in the spirit of the Gospel.

With regard to those passages on which brother Hoge has desired our views, we will, so far as ability is given us, attend to his request soon.

— Selected from *Editorials*, Vol. 2.

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THE ABSOLUTE PREDESTINATION OF ALL THINGS

By Samuel Trott, (1783 — 1866)

[Elder Trott presented the following article in a series of four in the earliest days of the publication of the *Signs of the Times* paper. We shall, the Lord willing, print it in two issues.

Elder Samuel Trott was born in New Hampshire in 1783, and was baptized into the fellowship of the Baptist Church at Morristown, N.J. in 1810. When the division officially took place between the New School, or Mission Baptists and the Old School Baptists, he signed the Black Rock Address and took his place among our people becoming one of the foremost defenders of the faith of that period. He died in Fairfax, Virginia in 1866.]

This sentiment as expressed in the Prospectus of *The Signs of the Times*, has called forth so much invective from some, and so much ridicule from others of the popular Baptists of this region that one would conclude some strange and absurd idea had been advanced; some absurd whim daringly promulgated as a part of the *secret things* of God.

It, therefore, may not be amiss to reexamine the subject and enquire whether it be a *revealed truth* of God, or a visionary notion of man, which is calling forth such

malicious sneers from those who profess to be the servants of God.

Predestination is the same in meaning with fore-ordination or fore-appointment; and is with God one with predetermination; for as God *declares, so* He determines, *the end from the beginning; saying My counsel shall stand, and I will do all My pleasure.* Thus the predetermination of God, to admit sin into the world embraced in it the decreeing of the time, manner, result, &c. of that event. And His pre-determination to bruise His Son in the place of sinners included in it the instruments, time, place and manner of His death. (Compare Acts 2:23 and 4th, 25-28, and John 13:1, and Hebrews 13:11,12). The doctrine of predestination, then, is this: that God has so pre-determined every event as to fix with such precision its limits and bounds, its causes and effects, that with Him it is divested of all contingency. This, then, is *the monstrous doctrine*, which you engage to maintain, and which we Old Fashioned Baptists, some of us, profess to believe, and which is drawing down upon us the reproaches and contempt of all the *learned gentry* among the Baptists.

The term *absolute*, has been prefixed to the word *predestination*, to distinguish the doctrine we hold from the idea of a *conditional predestination*. Strictly speaking, however, this is an unnecessary appendage. A *conditional* predestination is no predestination; for the predestination of an event conditionally is but a pre-determination to leave the event *undetermined*, and therefore excludes predestination altogether.

Having thus briefly explained what we mean by predestination, I will proceed to show that it is a doctrine taught in the Scriptures. In relation to the salvation of the elect we have the doctrine of predestination expressed in direct terms, as in Romans 8:29,30, "For whom He did foreknow, He also did *predestinate* to be conformed to the image of His Son &c. - Moreover whom He did *predestinate*, them He also called &c." And in Ephesians 1:5, "Having *predestinated* us unto the adoption of children by Jesus Christ &c" and verse 11, "In whom also we

have obtained an inheritance, being *predestinated* according to the purpose of Him who worketh ALL THINGS after the counsel of His own will.” In these passages we have not only the word predestination used in the translation, but in the original the Greek word employed is of a corresponding signification; being *Proorizo*, formed of *Pro*, before, and *Orizo*, to bound, or limit, to determine, to define &c., and is derived from the theme, *Oros*, a bound or limit, or the end of a thing. Hence the literal signification of the Greek word used is, *a fixing before, the bound or limit set of a thing or event.*

If we look at the connection, we shall find the idea conveyed by the word fully sustained by its use in these cases: In Romans 7:29 and 30, The whole of the apostle’s argument in these and the following verses of this chapter are in support of the declaration he makes in verse 28. “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” To this the enquiry might be made, How, Paul, can we know this? “For, or because,” “whom He did foreknow” is the answer. That is, as the objects of His *purpose and call*, “He did *predestinate* to be conformed to the image of His Son, that He might be the first born among many brethren.” He did decree that they should be like Christ, should partake of His *image*; should as His brethren participate in that life that is in Him, in a justification from the demands of the law, in the Father’s peculiar love and care, in the bodily resurrection from the dead, and in that glory which the Father gave Him, &c. And this was no inefficient purpose, “Moreover whom He did predestinate, them He also called, and whom He called, them He also justified; and whom He justified them He also glorified.” Paul now retorts some enquiries to those who might doubt the assertion he has made. He asks in verse 31, “What shall we say to these things? If God be for us, who *can be against us?*” Or more emphatically, “*who against us,*” that is, *who is it that is against us?* He goes on to confirm his position by a series of enquiries in which he shows that the

predestination of God is firm against all the assaults of tribulation or distress &c., and against death and life, and angels and principalities, and powers, and things present, and things to come, and height and depth &c. Thus we see that the predestination of God in this case, not only secures the leading purpose that the Elect shall be conformed to the glorious image of His Son, but also fixes the limits, and determines the end of all things which transpire in relation to them.

Again, if we refer to the use of the word in Ephesians we shall find that predestination and the *determination or purpose of God*, go together. In chapter 1, verses 4-6, “according as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us to 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 in the Beloved.” Predestination is here represented to be according to the *good pleasure of His will*, and is a decreeing of the objects of His choice *unto the adoption of children by Jesus Christ*, before the foundation of the world; but determines at that early period their being *accepted in the Beloved*; and of course determines with certainty their repenting, believing, and being sealed with the Holy Spirit of promise; which things are necessarily embraced in their experimental acceptance in Christ. Again, in verse 11, the apostle speaks of having obtained an inheritance as the result of that predestination of God which is according to the purpose of Him *who worketh ALL THINGS after the counsel of His own will*. If then it is a fact, as the apostle declares, that God *worketh all things after the counsel of His own will*, then does the *counsel of God’s own will* not only determine with certainty all the parts of salvation and fix the whole chosen race blameless before Him in love in the possession of their inheritance, as heirs of God and joint heirs with Christ, but also decrees the result of all events according

to His good pleasure.

If all persons with whom we have to do were disposed cheerfully to submit to the decision of Divine Revelation, there would be but one question more to decide in order to determine whether *all things*, absolutely, or things in a *limited* sense, are predestinated or worked according to the decision of the counsel of God's own will, and that question is: How far does the government of God extend?

If His government extends universally over matter and mind, then there is no movement either of matter or mind but what God *works after the counsel of His own will*, or determines the result thereof according to the *good pleasure of His will*. King Nebuchadnezzar evidently thought that God's dominion was universal over heaven and earth, for he says of Him, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" (Daniel 4:35) And the king was certainly correct in this, for Christ assured His disciples that "All power is given unto Me in heaven and in earth;" (Matt. 28:18) that is, as a Mediator. If so, God had it in His own hands to give. Again, Christ says, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." (John 17:2) Hence His power is over the wicked as well as over those to whom He "gives eternal life;" and it being "all power," it must extend to both matter and mind, as there can be no disposing influence or power besides and therefore the "devices both of men" and devils, as well as their actions, must be under His control.

Still, however, many persons are unwilling to believe that the predestination of God has anything to do with the wicked actions of men or devils. They, in order to be consistent with themselves, ought to believe that wickedness is under the control of an opposite power, and that God exercises no control over the wicked actions or thoughts, to limit their extent, or to overrule their results in

accordance with His purposes; lest thereby He should be charged with being the author of sin.

I think, however, I shall be able to bring from the Scriptures of truth, several facts which go to prove that the predestination of God determines the results, fixes the limits and so controls the actions and devices of wicked men and devils, so as to cause them to terminate in the furtherance of His own glorious purposes.

I propose to show from the Scriptures of truth that the predestination of God extends to the wicked actions of men; that is, that God has decreed or predestinated every wicked act, which He *permits* man to perform, so that man does not act out any part of the enmity or corruption of his heart farther than God has predestinated to permit him; and so that every act, however vile, has its allotted place in the government of God, and accomplishes the very purpose for which it was designed in the eternal council.

The first proof I shall bring in support of this position is the declaration of the apostle, relative to the crucifixion of Christ as recorded in Acts 2:23, "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." I know there are those who say that the event accomplished by the death of Christ, was so glorious, and of so great magnitude, as to justify the making use of wicked men or predestinating their acts relative to it. But this is measuring the mind of God by our little contracted views. We are apt to be so dazzled by splendid events as to overlook the means by which the event may have been accomplished; whereas if the event had been less splendid, we should have condemned those means. But let us beware of attaching such imperfections to God. As great as was the benefit accomplished by the death of Christ, it did not lead God to overlook the perpetrators of the act. Judas received his marked punishment, and *went to his own place*, [As related by Psalms 109 which is the prophetic revelation of Judas and his end],

and the Jews are to this day receiving the punishment of their crime, as denounced upon them by Moses in Deut. 28. As great as was this event, there were many circumstances connected with it, which were done *with wicked hands* and yet were foretold of God, and of course had been determined.

He *was delivered up*, that is to be slain, *by the determinate counsel and fore-knowledge of God*. Jesus says of His life, "No man taketh it from Me, but I lay it down of Myself." (John 10:18) Yet in this laying down of His life, was involved the wicked act of Judas in betraying Him to the Jews, of the Jews in delivering Him to Pilate, of Pilate sending Him to Herod, and His being sent back, and of Pilate's delivering Him up to be crucified though *he found no fault in Him*. Judas' act was evidently predestinated; for Christ said to His disciples, "One of you shall betray Me," and when asked of John who it was, He designated Judas by a sign; and *after the sop* Satan entered into Him to fulfill Psalm 109:6. (John 13:21-27). And even farther back than this, it was designated: compare Acts 1:15-20 with Psalms 41:9, and 109:8. Thus also Herod and Pilate's combining to deliver up Christ as also the Jews and Gentiles being united in that act, was precisely predestinated of God. (See Acts 4:25-28 and compare with Psalm 2:1,2) The circumstance of the Jews' *wagging their heads at Him* and mocking Him, &c., their parting His garments among them were prophesied in Psalms 22:7,8,18; and that these circumstances were not foretold upon the mere ground of God's foreknowing that they would do these things. See the circumstance of their giving Christ gall mingled with vinegar, exactly as prophesied of in Psalms 69:21, and the fulfillment as recorded in John 19:28-30; from which it is manifest that the prediction governed the event, hence that the prediction itself might be fulfilled. Jesus says, "*I thirst*." Indeed, it is altogether idle to attempt to separate the foreknowledge of God from His predestination; for how could God foreknow that certain persons would give to

Christ vinegar and gall, unless He had predestinated to bring those very persons into existence, to preserve them alive to that very time, to give them health and strength sufficient to attend on the crucifixion to leave them to the enmity of their hearts, and to give them the occasion to act out this enmity by Christ's saying, "I thirst," and then to suffer them to offer that insult? So of every event fore-known to God. If God then fore-knows all things, all the circumstances necessary to bring those "all things" to pass, must have been predestinated of God. It is said by the apostle relative to what Herod and Pilate with the Gentiles and the people of Israel did to Christ, that they did "Whatsoever Thy hand and Thy counsel determined before to be done." (Acts 4:27 and 28).

Another proof in support of the doctrine that the wicked actions of men are predestinated of God is found in Isa. 10:5,6. "O Assyrian; the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation and against the people of My wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets." Here God in the clearest manner declares what use He will make of the Assyrian. Can any say that He did not predestinate the Assyrians *taking the prey, &c?* Yet these were acts of violence and cruelty in the Assyrians as is manifest from the connection (verse 7). "Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few." And in verse 12, "Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks." In perfect accordance with what God says of the Assyrians relative to their ambitious, murderous course, that they are the *rod of His anger*, the Psalmist in praying to be delivered from the wicked that opposed him, and from his deadly enemies, says, "Deliver my soul from the wicked which is *Thy sword, from*

men which are Thy hand, O Lord.” (Psalms 17:9-14). Can the wicked thus be God’s sword and God’s hand and He not determine and govern their acts? And if their acts were foreknown of God, did He *not predetermine* or predestinate those very acts? Hence it is said in Proverbs 16:4, “The Lord hath made ALL THINGS for Himself, yea, even *the wicked for the day of evil.*” Some may suppose that by the “day of evil”, for which the wicked are made, we are to understand their own destruction. But such is not the faith of the Old School Baptists. They do not believe that God, in bringing the wicked into existence, had no higher object in view than their destruction. By the “day of evil,” we understand the day in which God brings evil upon His people or upon others. It has pleased God to bring His church and people “through great tribulation.” From whence are their tribulations to arise but from the persecutions the wicked? God will give those blood drink who have shed the blood of its and Prophets. By whom will He it? Not by the righteous! He has made the wicked for this “day of evil ;“ so has He prepared instruments for every evil day. Thus the Psalmist says, “Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain.” (Psalm 76:10) What is this but a predestination that limits and bounds even the wrath of man, letting it go just so far as to accomplish the purpose of God, and no further?

If the above is not sufficient to establish the fact that God predestinates the evil acts of men, we have additional proof from the history of Joseph and his brethren.

Joseph says to his brethren, “Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life.” Again, “God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance. So now it was not you that sent me hither, but God.” (Gen. 45:5-8) And in Genesis 50:20, “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.” Thus we see that while Joseph’s brethren

thought evil against him, and wickedly devised means to put him out of the way in order to disappoint his dreams, God had predetermined that this very wickedness of theirs should be the means of bringing about the fulfilment of those dreams, and to terminate in his and their good. So also He employed the wickedness of Potiphar’s wife, to bring about the ultimate exaltation of Joseph, and consequently to fulfil the purpose for which God sent him into Egypt. So full was Joseph in the belief of the predestination of God in this thing, from the manifestation he had received, that he said plainly to his brethren, “It was not you that sent me hither, but God.” Arid as full proof that this affair was determined beforehand, or predestinated of God, we have not only the thing revealed to Joseph in dreams, but also the dwelling of Israel in Egypt, and the length of time they should be there was foretold to Abraham! (See Gen. 15:13-16)

These several proofs which I have brought forward are not to be considered as so many peculiar instances in which God’s government is exerted over the wicked actions of men; but rather as special illustrations of *the universal GOVERNMENT OF GOD*. They show how “surely He will cause the wrath of man to praise Him, and the remainder of wrath He will restrain.” The soldiers must not break the legs of Jesus, though so commanded, but they pierced His side without a command, that the Scripture might be fulfilled. That is, that the foretold purpose of God should stand. (John 19:31-37) So Joseph’s brethren could neither kill him (as they first proposed) nor leave him to perish in the pit, nor could Reuben deliver him; but the company of Ishmaelites must needs come along at that juncture of time and they sell him to be carried down into Egypt as God had purposed and promised Abraham. These several instances which are thus particularly recorded of God’s making the wickedness of men and Devils subserve His purpose, are sure pledges that in spite of the combined

malice and rage of both, He will roll on His gracious purposes, accomplish all His promises, and fulfil every prophecy. He that could make the enmity of Joseph's brethren, the desire of gain in the Ishmaelites, the wickedness of Potiphers's wife, and the ingratitude of Pharaoh's steward, all combine to accomplish the exaltation of Joseph and the purpose God had in view, will (while He causes judgment to begin at the house of God) surely accomplish the complete destruction of the Man of Sin in all his branches at the appointed time.

And dear child of grace, however much men may revile you and hate you, or Satan may desire to have you, you have a sure pledge, both from the declaration of God and from what you have seen of His overruling Providence, that ALL THINGS WORK FOR YOUR GOOD, as they did for the good of Joseph, when he was taken from his father; and for the good of David when he was hunted "as a partridge upon the mountains." For as it is said in Proverbs 16:9, "Man's heart deviseth his way, but the Lord directeth his steps."

OBJECTIONS TO THE DOCTRINE OF ABSOLUTE PREDESTINATION OF ALL THINGS

The objection most frequently made is that this doctrine represents God as the *Author of Sin*. Most of those who make this objection will allow that God governs the world, and that no event takes place but by His permission. Where is the difference between them and us? It appears to be something like this:

We believe that God *worketh all things after counsel of His own will*; that He has a wise design in every event which He either permits or causes to take place; and that each event and all the transactions of men, even to the vilest, are as so many links in the great chain of that Providence by which the eternal purposes of God are connected

together, and drawn on to their ultimate and glorious consummation. That from eternity, God drew the wondrous plan of His government, saw through the operations and bearings of every event, and assigned to each its place and use in the dispensation of His Providence, His justice, or His grace.

They believe, if I can comprehend their views, that God has not beforehand determined the wicked actions of men; that He suffers, merely as a spectator, the wicked to go according to their own wills. Of course, if God has had no previous determination relative to their acts, He can have no design in permitting them unless it be simply a general design of leaving those persons to aggravate their condemnation. Now it would seem to me that if either of these systems makes "God the Author of Sin,," it is the latter, for it makes God to be, in a most wanton manner, accessory to the vices of men. But why is such a system preferred? Surely only because it takes the government from God and gives it to the will of men.

"But," says one, "In the case of an assassin's way-laying a man and murdering him, it would be horrid to suppose that God had predestinated this barbarous act." Where is the preacher who talks thus, if called to preach on this funeral occasion, that would tell the afflicted relatives that God had nothing to do with this affair, and therefore instead of exhorting them to eye the hand of God in it, and to be submissive to His will, would direct them to regard only the hand of the assassin? And yet he ought to tell them to be consistent.

The Master said to His disciples, "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." (Matt. 10:29-31) Christ had been telling them not to fear them that kill the body, in reference to persecutors, and then brings in the case of the sparrows. Would not the disciples naturally be led to think of the sparrows as exposed to the

ravages of birds of prey? And when thus assured that the hawks could not seize their prey but by the sovereign will of God, they would feel such confidence in the care of their heavenly Father as to believe that their bloody persecutors could not take their lives until His gracious purpose was accomplished, and He for wise purposes saw fit to suffer them to be put to death. If God thus takes care for sparrows, can it be supposed that any human being will be left to fall by the hand of an assassin without our heavenly Father? If any can find any comfort in believing that men's lives are thus left to the sport of chance, I do not envy them that comfort!

Let us take another view of this subject. I think it more consistent with what God has revealed of His universal government, to suppose that the days of this murdered man were numbered (as the Scriptures declare in Psalms 90:10), that the designs of God in his existence on earth were accomplished, and the period had arrived for his being taken from it; and that God had determined to leave him who was the assassin thus to manifest the enmity and depravity of his heart, to be a warning to others, and to receive that open punishment which his depraved principles merited. Also that such afflictions as attended this affair, God had seen fit to appoint unto the relatives, if not to result in their good, yet for wise and good purposes. "The days of our years are three score and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

I do not see that this view of the subject, any more makes *God the Author of Sin*, than any other system would short of that, of the Magi which suppose the existence of two gods; the one good and the other evil. Nor any more than the Lord's having appointed to Peter the death by which he should glorify God, made Him the author of the sin of his persecutors. (See John 21:18,19).

But to give, if possible, a clearer illustration of this subject, I will offer a few remarks on the text: Luke 13:4,5, "Or those

eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall in likewise perish." I have said that there is no movement either of matter or mind but what has been so fixed by the counsel of God as to work for His glory. In the text above quoted, I think there is an illustration of this fact. In the case of the *eighteen being slain by the fall of the tower of Siloam*, are the following circumstances to be noticed:

First, the passage gives no statement of the special cause which produced the fall of the tower; neither is there any intimation that it was occasioned by any thing miraculous. The whole account appears clearly to imply that it was what would be termed at this day, "a mere causal event." Second, the Jews having been taught by their "lively Oracles" to acknowledge the hand of God in every event, considered this a special visitation of God upon those who were slain, and accounted for it by supposing that they were sinners above others. This latter idea the Master evidently designed to correct, and to impress upon the minds of His audience that they were sinners equally with those *eighteen*, and like them, exposed to the judgments of God, unless they repented with that repentance which their law required of them as national Israelites.

While we are left ignorant of the direct cause of the tower's falling, the fact is evident that the materials of which it was built, having been undermined or in some other way removed from their proper balance one upon another, fell by the regular operation of the law of gravitation, and in its fall killed eighteen persons. Can any be so hardened in opposition to the sovereignty of God as to contend that He by whom alone the *sparrow* falls, had no hand in the death of these persons? Yea, is it not manifest from the improvement which the Saviour made of the event that it was designed as a warning to the inhabitants of Jerusalem of the impending judgments which hung over their heads? These impending judgments of which the

Jews were thus warned, were brought upon them, as the event shows, by the instrumentality of the Roman arms. That these impending judgments were limited and bound by the predestination of God is evident from Matthew 24:15-28, Luke 21: 17,24; and Dan. 9. It is equally manifest that it was the ambition and pride of the Romans which impelled them forward to the destruction of this devoted people.

Now, if in the one case God could accomplish His purpose of cutting off those eighteen persons by the instrumentality of the effect of the law of gravitation upon the materials of the tower in Siloam without diverting that law from its regular course of operation, why could He not in the other case bring His threatened and defined judgments upon the Jews by the instrumentality of the Roman's evil thirst for conquest and blood, without being the Author of their sin, or without infringing upon their supposed "free-agency" in the act? Some may say that God was the author of the law of gravitation. True, God did establish it in the original creation of matter; and so did He originally permit sin to enter into the world and man to become so depraved as that it is as natural for him to sin as it is for a heavy body to fall to the earth. And there was no more a necessity for God in the one case, to produce a new principle of depravity in the hearts of the Romans, than in the other case, to produce a new principle of gravitation or give a new bias to that heart. 111 the one instance God had only to permit the interposition of certain occasions to bring the law of gravitation into effect upon the materials of the tower, and to bring those eighteen persons within its reach to accomplish His purpose concerning them. So in the other case, He had only to permit the Jews, by their turbulency and rebellion, to provoke the resentment of the Romans to be the occasion of their acting out their bloody cruelty, so far as God had determined (and prophesied) to permit them.

What I have said upon this subject is probably not sufficient to satisfy the minds of

some who may think they are honest inquirers after the truth. But it is not dependent upon me to vindicate the revelation and ways of God from the charge of sin. Let those who charge that doctrine which God has revealed, with a sinful tendency, answer to Him for it.

I will offer a few remarks for the consideration of those who think that God has too great affairs to manage to concern Himself with the smallest particles of matter, such as are seen floating in the air; for such "professors" there are. I would ask them whether they believe in the resurrection of these mortal bodies? If so, whether they believe that God will raise the bodies of all or only of such whose bodies He can find on the resurrection morn? We know that the bodies of many have been burned to ashes, and those ashes scattered towards the four winds of heaven; the bodies of others have been left to moulder to dust on the surface of the earth; the graves of many have been opened and the dust that once composed the bodies mingled with other particles of earth; not to insist upon the continual process through which matter is passing of decomposition and new organizations, by which that which was once the component part of an animal body becomes incorporated in a vegetable substance, &c. How can any person with these Scriptural facts in view believe that God will, or can, raise the bodies of all persons, unless they believe that he exercises that infinite knowledge, and that universal disposal of all things; that every particle of matter is present to His notice, passing through what ever process it may, filling by His direction the very place, and accomplishing the very object He designed? Is this knowledge too wonderful for your comprehension? So it is for mine. But is it too extensive for our God whose understanding is infinite?

Other objections I leave for another number.

Samuel Trott.

Fairfax Court House, Va., Jan. 21, 1834.

ANNOUNCEMENTS

The Little Zion Predestinarian Prim. Baptist churches of Mississippi will convene, the Lord willing, on the SECOND Sunday, and Friday evening and Saturday before, in September. The meeting will be with Philadelphia Church, 7 miles east of Richton, Mississippi. Directions are: Go six miles EAST of Richton on highway 42. Cross the bridge, turn Left, and proceed one mile. Meeting House is on the right.

The Southeast Texas Predestinarian Prim. Baptist Association will convene, the Lord willing, the FIRST Sunday in OCTOBER, and Friday and Saturday before, with Pilgrim's Rest Church. Directions: Go six mile west of Cleveland, Texas on Cleveland-Houston highway; cross the river, and turn right at auction barn onto Morgan Cemetery Rd. Go 6 miles.

The Bethany Orthodox Primitive Baptist Association will convene, the Lord willing, the SECOND Sunday in October and Friday night and Saturday before with Ebenezer Church. Directions are: Come to Edinburg, Mississippi, take highway 427 east to County Line Church. Turn right at church, go to the cemetery, and turn right on paved road. The meeting house is just down the hill. For information, call: Elder Waddell Moore, (601) 267-7636.

The Predestinarian Primitive Baptist churches of southeast Alabama and north Florida will be hosted by Mt. Gilead Church, 7 miles northeast of Hartford, Ala, the Lord willing, the THIRD Sunday and Saturday before in October. Directions: Take highway Geneva Co.41 off 167 between Enterprise and Hartford. Go east to the Houston — Geneva county line. Turn north,

THE FUNERAL OF ARMINIANISM

Con't., By Win. Huntington, 1791

“His heart will work iniquity, to practise hypocrisy, and to utter error against the Lord.” — Isaiah 32:6.

Here we have:

1. The inward labour of his heart; it works iniquity.

2. The production hammered in that forge is practised in hypocrisy. And,

3. What is prepared in the heart, and practised by the tongue, is levelled at the King of Zion; “he utters error against the Lord.” I shall begin:

1. With the workings of his heart. That which leads him first into a freewill profession, as a hypocrite and a false teacher, is, He perceives that a child of Zion's King is a prince; and that he “rules in judgment” in his royal, venerable, and ever adorable Father's household. He sees that the eyes of these princes are not dim; hence he is pleased with them, he follows them, and at times rejoices in their light; but it is only for a season. He admires the fluency of speech. and plain speaking, which these princes use, who, in my text are said to speak plainly, or “elegantly;” and finding that these princes are had in honour, he aims at the honour of their office, which is double honour; feigns to be one of the family; and, like Simon Magus, would buy the Holy Ghost in order to cut a figure by commanding the Power of heaven to work miracles to gratify his humour, that he might gain a name, by running away with the glory of the power which is due to God only. In process of time, he finds that the Gospel system levels the sinner in the dust and keeps him there; that it excludes all boasting; that the greatest laborer is nothing; that free grace must have the honour of all that is done in these princes, or done by them; that those who honour Christ, He will honour and none else; that the mean man must be bowed down, the haughty humbled, and the Lord of Hosts only exalted; that the wise man must become a

fool; that the weak are to say, "I am strong;" that the perishing, self-condemned sinner is nighest the gate of life, and the most self-righteous Pharisee the farthest off, and that a humble and meek soul comparable to a little child is greatest in the kingdom of heaven, while he that makes flesh his arms is cursed of God, and lighter than vanity; that the last are the first, and the first last; and that many be called who were never chosen at all; and he that thinks himself to be something, is nothing in God's account, but only deceives his own heart, and his religion is vain.

This dispensation he finds, of all under heaven, is the least calculated to gratify, feed, or humour a carnal, ambitious, and aspiring mind. Hence he begins, at times, to shift his mask, and utter a little of his inward iniquity; or (to keep my text), he begins to practise the iniquity that his heart works—which the Royal Family begins to perceive, and reject, being jealous of their heavenly Father's honour, and wishing themselves to be nothing, so that the King may be all in all. But the hypocrites in Zion, which often are the majority, appear to approve and applaud the bane, or, as my text says, the lying words that he speaks. Hence he proceeds with caution at first, until the princes appear quite obstinate, and the contrary party call out for Barabbas. Now the net that has been spread has caught the fish, and the end is answered. Zion's King allows of no rival, His doctrines admit of no boasting; therefore hostilities *must be commenced against Jesus*. His decrees, sovereignty, His discriminating grace, His particular redemption, His resisting the proud and favouring the humble, gall the soul, chafe his mind, and work him up to desperate rage. Now violence must be offered to His doctrine, and a company of rebels must be mustered together against His princes in order to oppose their testimony, and so to pave a way for the exaltation of flesh and blood, and carry on the war begun between Cain and Abel, renewed between Hagar and Sarah, revived between the Pharisees and Apostles, and which will be finished by Christ Himself.

This churl is conscious that the Lord has done nothing for him, nor wrought any glory in him. And Satan knows it too; therefore the unclean spirit goes out of this man; he willingly withdraws, that the churl may garnish his own house and put a glory upon himself by sweeping and decorating the clay cottage, and by white-washing the walls of it by "good works." His heart having thus worked iniquity, he now begins:

2. "To practise hypocrisy." First, he reprobates the princes of Zion; who are grieved at him, discover him, see through him, oppose him, resist him, and bear their testimony against him; by which testimony, according to my text, "the needy are said to declare the truth, or to speak right," even when he aims to "destroy the poor with lying words." This open rebellion of his alienates the hearts of the Royal Family from him. At which the curious worldling begins to admire him; the bond-children approve and applaud him; the hypocrites in Zion stick close to him; and at last the *bastard calvinists* lean towards him, and gradually follow the greater multitude, and the voice of fame, and at last go over to him. He being destitute of all spiritual power, endeavours to make up that deficiency by an external order of his own devising, which secures the honour to himself and keeps his slaves in subjection; and having no inward glory from the Saviour, he makes a splendid external show. All internal glory is God's own work and bears the image of God; but the external decoration of a graceless man is the work of his own arm, performed, after the devil is gone out of the house, and it bears the image of man. This is the vitals, the liver, the bowels, the heart, the spring and rise of "Arminianism," or "Freewillism." He now finds that his followers and admirers require something new in order to entertain them. [And the world is now full of that! Ed.] Having never tasted the old wine, new must be bad: and fearing they will depart or go over to the sanctuary service, he sets up his "calves at Bethel and Dan;" and knowing that the Gospel secures the whole glory of salvation to the King of Zion, he is obliged to oppose

Christ's Person publicly, and oppose his own lies to His doctrine, as an Arminian of old did, by declaring to professing Israel, that his calves were gods that brought them out of the land of Egypt. Hence it appears, that the practice of hypocrisy must end, according to my text, in the third particular, which is in:

3. "Uttering error against the Lord." The Lord must give way in order for this vile person, this churl, this practiser of hypocrisy, to enthrone himself; which my text says is done by "lying words," and "speaking villany." This sovereignty of the Lord is the first thing struck at; for, while that stands, man can be nothing but a mere subject: and, while the Lord does as He please. with His own, human merit has neither room to challenge, nor ground for boasting; free-will can lay no claim, nor urge a plea. It is necessary, therefore, that the vile person utter something against this formidable obstacle: for, while the Lord God of Israel is one Lord, who works all in all, there is neither room for a co-worker, nor for co-works. Besides, this declaration of divine and absolute sovereignty makes human activity and strength nothing at all; it cuts off both feet and hands, and renders man as helpless as clay in the hand of the potter. It declares that the heavenly race is not to the swift, nor the victory of faith to the strong, nor heavenly wisdom to men of skill, nor the bread of life to men of understanding. In order to make a way for the wisdom, activity, and skill, of Nature, to stir her powers, shake her limbs, and act her part, something of villany must be uttered against this self-abasing, this soul-humbling *attribute*. Hence the Most High, in the display of His sovereign grace, is charged with tyranny; and what is said of God's purpose of election is unparalleled:

"I could the Devil's law receive,
Unless restrain's by Thee:
I could (good God!) I could believe
The horrible decree!"

In this quotation, the author owns that he never had the "faith of God's elect;" and that God never enabled him to believe in sovereign grace: which is really true.

This decree of Heaven, which God the Father, God the Son, and God the Holy Ghost, have published and declared in the Divine Oracles, and which is the secret that was revealed to the hearts of His prophets in all ages, and which secret is with the righteous, is here called "the Devil's Law." If this decree be the devil's law, it is easy to see where the reproach falls, and to what this vile speaker has compared his Maker. "Out of thy own mouth," says the Saviour, "will I judge thee, thou wicked servant. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The fool is to be condemned for his folly; and the wise child for his wisdom is to be justified.

In the above Freewiller's quotation, the reader may see what is meant in my text by a "vile person who speaks villany," whose heart works iniquity, who practises hypocrisy, and who utters error against the Lord, to destroy the poor with lying words, or frighten them from hearing of sovereign grace, from making "their calling and election sure," and from rejoicing because "their names are written in heaven," by hearing this vile person call these doctrines the Devil's Law.

In this, my text, we see the embryo, conception, formation, birth, maturity, public appearance, and open rebellion of Arminianism, or Freewillism. The next thing that stands in the way is particular redemption, which is a clear truth of the everlasting Gospel. God has chosen Zion, not the world; and says, "Zion shall be redeemed with judgment, and her converts with righteousness;" and none of these shall ever perish; it is not their Heavenly Father's will that they should; He has sworn that He will not be wroth with them, nor rebuke them. They are redeemed from under the law, and from wrath to come, and shall never be damned. "Deliver him from going down to the pit," says God, "for I have found a ransom." They are ransomed from the power of the grave and redeemed from death. Christ says, "I lay down My life for My sheep." But to some He said, "You are not of My sheep: you believe not, because ye are not of My sheep."

These are redeemed ones, called the first fruits unto God, not the vintage of the wicked. They are redeemed from among men. All men are not redeemed; they are sheep, not goats. None could learn that glorious song of redemption but those redeemed, and called out of the nations: “Thou hast redeemed us out of every nation, kindred, people, and tongue, and hast made US unto OUR God kings and priests, and WE shall reign on the earth.” (Rev. 5:9) This is the redemption that the Bible reveals, and the redemption that all the prophets, apostles, and servants of Jesus Christ ever preached; and this vile speaker, in my text, calls them all —prophets, apostles, and all — children of the devil that advance it.

“Hear the old hellish Murderer roar —
‘For all the Saviour did not die;
or only you, and not one more,
My children, who believe my lie!’
His children answer to His call,
And shout — ‘Christ did not die for all!’”
(To be completed, d.v., next issue)