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THE RESURRECTION OF THE BODY

By Grady E. Dearman

I Cor. 15:12-58; Romans 8:10-11

If Enoch (Gen. 5:25) and Elijah (II Kings 2:11) were taken up into heaven where the Eternal Habitation of God is, without undergoing death and bodily dissolution; then, so far as the Scriptural record goes, they apparently still are there. . . in their bodies. And according to the non-resurrectionist, will be the only ones in eternity to be so favored. . . (or cursed. . . in heaven?)

When Elijah appeared with Moses and they two talked with the Lord (and this was before HIS own resurrection!), all three must have been alike. The bodily appearance of Moses (who had died—deceased) and Elijah (who had not) were not so dissimilar as to evoke comment, for none occurs in the Scriptural record. If Moses and Elijah appeared to be similar (even if in a vision) then, there might have been a change: mortality might have put on immortality (in Elijah's case); and corruption might have put on incorruption (on the part of Moses). Is this not exactly what Paul under Spirit unction wrote in I Cor. 15:52,53?

If the widow's son (I Kings 17:21, 22) were NOT dead (deceased), why did Elijah pray the Lord for the child's soul (Hebrew — *nephesh*) to "....come into him AGAIN.?" Perhaps the Sadducees classified the dead as "freshly" dead and "smelly" dead; Lazarus, of course would fall into the latter category (John 11:39). But, whether "freshly" or "smelly" the both of them were resurrected.

Similarly, Elisha (II Kings 4:20-37) restored a resurrected son to his mother who had seen him die. If it were not a bodily resurrection, then why did the *flesh* of the child "wax warm"? (Do spirits have a temperature that any have recorded?) Verse 20 said, "he died." A little while later the Scripture said he "sneezed seven times." Has anyone ever heard a spirit sneeze?

So also, when a certain man was being

buried (II Kings 13:20,21), after Elijah's death, "he revived and stood up on his feet." The Scripture account does not say the man was dead, but the burial detail had their own perception of his condition, and the fact that they rather hastily disposed of him by casting him into the sepulchre of Elisha *does* (at the very least) confirm *their belief* of his death. And, too "...he *revived* and stood up on *his* feet." It is probable he stood upon his own feet (and not anothers.) He may (or may not) have fled with his buriers from the band of marauders, but somehow his new lease on life became known and was recorded in the Holy Scriptures.

The three foregoing examples are of the resurrection of the *physical body*. Let unbelief, modernism, or infidelity proclaim the contrary.

What about Ezekiel's valley of dry bones? "Ah, but, that is an allegorical Scripture", you say. Granted, but it does point to the *concept* of *bodily* resurrection after its decay and corruption . . . a concept which was extant at least half a millenium BEFORE the Virgin conceived. Much later, Paul extricated himself from a bad situation by appealing to the belief and his hope of the *bodily resurrection of the dead*; as a Pharisee and the son of a Pharisee. The belief, thus, was alive AFTER the Lord's ascension too.

Then, also, what are we to do with Isaiah 26:19, where he says "Thy *dead* (Heb. — *mooth*) men shall live, together with my *dead body* (Heb. *n'vehlah*) shall they *arise*." The Hebrew "mooth" means *dead, deceased*, like: fish are dead (Exo. 7:21, same word); and "n'vehlah" means *carcase*, like, Jezebel's carcase which the dogs ate, (II Kings 9:37, same word). It would strain the credulity of the most rabid Sadducee to insist that the Egyptians smelled spiritually dead fish belly-up in the Nile River, or that the "dogs" in Jezreel had a "spiritual" feast at Jezebel's expense. Unbelief will always stagger at such truths, as seen clearly in modernists' translations and concordances today; but the saints are the children of the resurrection, and

have a living hope in their adoption.

If we are dead spiritually, in trespasses and in sins; it is obvious we possess, from birth, a fleshly body. And until God generates a new creature (spiritual in nature) within the fold of flesh, the only life we possess is fleshly. The new spiritual birth *within* the body of flesh is eternal, never dying. If the *new* spiritual man is the RE-surrection of a previous life, *what* was the genesis of that life? Was that life eternal? John 10:28 says that Christ gives eternal life to His sheep. If He gives, then they didn't previously have. If so, *why* did it die? If it were NOT eternal, *when* did it begin and when did it die?

The generation of the new life is for everlasting. It is created in a perishing vessel. The clothing upon of an eternal spiritual body (which is raised from the dead natural body or is "changed" from the live natural body) is a certainty, I Cor. 15:49-52). God's word says the heavens wax old and that He will create new heavens and earth. The promise and premise of redemption began in the Spirit and is perfected in: "handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." (Luke 24:39) Yet unbelief still falters, even in the face of plain evidence and clear declaration of divine inspiration.

Should we *restrict* the term "resurrection" to the rising again of the *spirit*; then *only* Adam could rise again spiritually; because within the meaning of "re-surrection," only those who possessed a living spirit prior to death can be RE-surrected ... and not one of Adam's children ever possessed a *living* spirit at birth, for they all are born dead in trespasses and sins; and how could someone who *never* lived (or died) spiritually be RE-surrected as a spirit? Resurrection applies solely to the physical body.

There is a resurrection unto damnation, a time of judgment for the deeds done in the *body*, for "...*the dead small and great, STAND before God; ... and the dead were judged ... according to their WORKS.*" Notice it said *works*. The dead are judged for the deeds "done in the *body*." Would any

assert: for deeds done in the spirit? Should we restrict the term “resurrection” only to the rising of the BODY (without Christ and His Spirit), then we may speak in the same terms of the “dead ... which stand before God” at the last judgment. [Note: those in unbelief relative to the bodily resurrection of the dead most often also deny the future “day of judgment.” They are forced to deny it, as well as the doctrine of adoption, “to wit, the redemption of the body.” S.C.P.]

“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.” (Rom. 8:11). The “dead” in the statement “that raised up Jesus from the dead” had to refer to His bodily death – would anyone dare say the Lord was spiritually dead?

The adjective “mortal” modifies the noun “bodies” (plural). The Greek word for mortal means “one subject to death.” Our mortal bodies are subject to death, but this Scripture says that the Spirit will quicken our mortal bodies. The word “quicken” means to “make alive.” As natural men and women “subject to death,” there was no hint of leniency in that word of death. In fact, the Greeks (who understand that language) listened to Paul’s sermon until he got to the subject of resurrection, at which point they mocked him. End of sermon. “Whoever heard of anyone rising from a greek grave ... or any other, for that matter!” Their conceit emphasized their lack of life.

Well, the Hebrews had heard of such a thing! And in fact, numbers had witnessed such an event. *Lazarus* came forth, bound hand and foot. And the *bodies* (Matt: 27:52) of the saints which slept arose after the earthquake and Christ’s own resurrection. In to the holy city they went and appeared unto many. *That* was a “spiritual” earthquake? You mean *those* were “spiritual” rocks which were rent? And those were not *really* “bodies” that arose? The *Scriptures* say the BODIES of many saints which slept had their

graves opened; and after His resurrection came out of the graves, went into the holy city and appeared unto many. The saints’ bodies may have been “changed” but they were *SEEN* of many with physical eyes. And even though the bodies may (or may not) have been changed, the *nature* of the graves remained the same: dust of the earth. The earth literally opened her greedy mouth (Prov. 30:15,16) and physically could not, dared not, hinder the arising of the bodies. If *physical* barriers were removed by the power of Almighty God so that His Might and Majesty, and Just and Grace should be exalted and displayed; are we to believe today that He is now impotent and has been banished to the back side of the wilderness, cowering behind the rocks, afraid of offending man if He were to extend and demonstrate His Hand?

He is Sovereign. He has the power. Who dares limit the Holy One of Israel, merely because they have been modernized in unbelief?

He could create another one like any particular man or woman – or He could create a hundred billion or more, all identical and every one a sinner. He could create other worlds and stare systems without number, in short, He doeth His will!

Is it not true that Jesus of Nazareth, in the body of sacrifice prepared for Him, died on the tree? Representatively, we were with or in Him when He died. God considered the Lamb slain “from the foundation of the world;” not yet “done,” but as good as “done,” because His word is with power and it was established. Were you transported from where you now are in England, or Australia, or the United States in 1985, carried back through time and space and physically nailed to a tree outside early Jerusalem? Certainly not! It was Christ who died —delivered for our offenses. It was Christ who was raised *again* for our justification.

Christ came forth of the tomb representatively and in *physical* fact (Luke 24:39), to point forward to the time when His people should do likewise. He showed us

“how” it is properly to be done, and sealed it with divine certitude.

In that day the saints shall see Him as He is, because they shall be like Him. Their vile “bodies” shall be changed unto the likeness of the glorious body of Christ, having flesh and bones. (Romans 5:5)

EXTENDED THOUGHTS

By S.C. Phillips

“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for it.” - Romans 8:22:24.

“Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” - I Peter 1:3-5.

It is beyond my mental ability to conceive of any means whereby the adoption of one’s own natural born child could enhance his just claim to the family’s inheritance. In all of history, I’ve never heard of a natural born child being afterwards adopted by his parents. I can see, however, that that which is born of the flesh, which cannot *inherit* the kingdom of God, must needs be *adopted*. I can see where that which is born from above, the spiritual inner-man of the heart, is an heir and joint-heir with Christ.

To deny the bodily resurrection of the dead is to deny the adoption of sons; to deny the very Spirit of adoption which is given to

every quicken child in hope of the resurrection; and of course, deny every single Scripture on the subject in the Bible — and many there are indeed! Heresy begets heresy: it is as leaven a woman (false church I suppose) hid in three measures of meal. It will continue to work until the whole is polluted. Heresies are dangerous and subtle, and the non-resurrection of the bodies of the saints of God has always racked ruin where ever it has gone.

Elders who advocate it, find the doors of the saints finally shut to them. Churches which endure it, find themselves cut off from the one only true church of God on earth. Believers who follow it, are eventually step by step led to deny other lesser doctrines, until they deny all the faith. Each departure leads to more weird and irrational non-sense until a cult is born and a charismatic leader rides forth to gather in the new fold.

I deem the bodily resurrection of the dead to be the most cardinal of doctrines.

I first encountered the modernistic latitudinarianism as a young theology student at Mercer University at Macon, GA. Even though I was then an unconverted and rank Arminian, the issue presented by that faculty of “Divinity” was very upsetting: and in God’s sovereign providence was an instrument in forcing my attention to the erosion of Baptist doctrine among that people among whom I was reared.

Briefly, the views that deistic faculty set forth were: (a) That the Christian doctrine of the bodily resurrection was “purely Egyptian mythology”; that the early Christians had nothing to equal the monotheistic views of Ra, and therefore “they adopted the views of a bodily resurrection”: that even the Scriptures admit that Joseph took Jesus “down into Egypt.” (b) That the view of an end to this world has been thoroughly repudiated by every branch of the scientific community, and hence to speculate upon such views is wasted effort. (c) That II Peter, which teaches the day of the Lord’s coming, passing away of heavens and earth by fire, and our looking for

and hasting unto the coming of the day of God, is, they said, “pure Greek forgery: that the only copy of II Peter is dated no earlier than 300 a.d., and was a forged signature of Peter. (d) The doctrine of Holy Spirit regeneration for today’s world is invalid, for He has fulfilled His purpose upon the canonization of the New Testament; which is all one needs to abide in the Christian faith.

I rejected the heresy then. I must reject it today. It was no good in the hands of those blasphemers then; it is no better dressed up by Neo-Primitive Baptists today.

The day Satan is allowed by the Eternal and All-Wise God to blind my eyes to the precious truth and hope in my own personal resurrection and consequent perfection, is the day he has effectually shut my mouth forever. S.C.P.

THE DEALINGS OF THE LORD

By Frederick W. Keene

“My soul with various tempests tossed,
Her hopes o’erturned, and projects crossed.
Sees every day when straits attend,
And wonders where the scene will end.”

When people are in prosperity, and are at ease, the tried pathway of the child of God, as set forth in this verse, can be but little understood. Carnal religionists and hypocrites, who are strangers to the “the path of life,” are also strangers to the trials that are peculiar to the chosen of God. What multitudes of professors of Christ’s name there are who have no heartfelt knowledge of Christ Jesus. Just the mere outward profession just a round of bodily exercises, or they may be very earnest contenders for what they esteem to be Bible truth, but they have no heartfelt knowledge of Jesus, the dear Lamb of God. They have never known what it is to be of a humble and contrite heart, to tremble at God’s word. He has not spoken to them, and they have not poured out their hearts in sighs and supplications at the mercy seat of

God. They are dead in trespasses and sins: for they know not God the Father, the only true God, and Jesus Christ whom He has sent.

Believers in Jesus Christ are sharers in common in all ills that affect mankind, but in those ills they are exercised in a way before and to the Lord their God that the world knows nothing of. Then there are those dispensations of Jehovah’s providence which none but the elect know: for the Lord tries the righteous, and no others are thus dealt with. All their afflictions are in everlasting love; it is in infinite wisdom they are subjected to discipline, to corrections, to chastenings, to reproofs, rebukes, fires and floods, all for their ultimate good. The rest of the world is not dealt with in this manner. There have been many seasons when my heart has said:

“Dear Lord, though bitter is the cup
Thy gracious hand has dealt to me,
I cheerfully would drink it up;
That cannot hurt which comes from Thee.

Dash it with Thy unchanging love,
Let not a drop of wrath be there;
The saints, forever blest,
Were once afflicted here.

From Jesus, Thy incarnate Son
I’ll learn obedience to Thy Will,
And humbly kiss the chastening rod,
When its severest strokes I feel.”

The sovereignty of God is very manifest even in His dealings as our heavenly Father. Some of His dear children are given a much larger portion of afflictions, or they are called to endure sorer conflicts; but if their sufferings abound, their consolations abound by Christ Jesus. Of Saul of Tarsus God said, “I will shew him how great things he must suffer for my name sake.” All trouble is hardening, and we become impatient, murmur, and if self pity gets us in its grip this much increases our trouble. When our troubles constrain us to show them before our God this is proof they are working for our

good. (Isa. 26:16; Psa. 50:15). “It is good for me to draw near to God.” (Psa. 73:28). Here at the footstool of our God we do not only pray for relief and grace to sustain us in our distresses; not only do we cry for strength to be able to stand in the conflict, but for mercy, that God will pardon our fretfulness and hush our murmurings. Oh! we long for nearness, and tokens of love from the Lord, that He will speak a kind, assuring word to us; we cry to Him that He will not be to us as a stranger in the land, and as a wayfaring man that turns aside to tarry for a night (Jer. 14:8), or

“More frequent let Thy visits be,
or let them longer last;
I can do nothing without Thee;
Make haste, my God, make haste.”

Oh that His presence may be felt to be with us in our tribulations, in the fires, when swallowed up. Without the graciousness of the Lord, we altogether fail to glorify Him in the fires (Isa. 24:15.) Oh that the Lord will give us a heart to cleave to Him. Our unbelief, our fears, the insinuations of the devil, would wrench us away from our covenant God. But God, who performs His good work in us until the day of Jesus Christ, moves us in our distresses to cleave to Him, who is the only Hope and Rock of our salvation. In these times of our soul’s adversities unfeigned faith, and our love unfeigned, live; much that is spurious, much that is dross, is burned up in fiery trials, and when we say,

“All my trust in Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.”

They are no idle words, but the very experience of the child of God who flees to Christ for refuge. Oh! the Lord chastens His people, but ever for their profit that they may be partakers of His holiness. He wounds, and His hands make whole; He brings us low, and humbled in His sight. But He will lift us up.

Truly He will be with us in all our straits, and know our souls in adversities. He discovers deep out of darkness, and brings out to the light the shadow of death; and He will verily rebuke the devourer for thy sake, ye weak and trembling children of God. He makes believers to know the riches of His grace and wonders of His love in the depths of their afflictions, and when they are weakness, and our God sees we have no might against the powers that oppress us, He moves us to cry to Himself for succor and consolation. Thus He so graciously makes the power of our precious Christ to rest upon us (II Cor. 12:-10) and out of weakness we become strong in the Lord and the power of his might. Our Lord Jesus Christ is not a mere arrangement of doctrines, not a system of philosophical teachings that men may gather out of the Bible, in which men may esteem themselves wise. and sport themselves in their self-acquired speculations. But our Lord Jesus Christ is, He is very Being, and they that are His have been brought to Him, having been taught of the Father (John 6:45). They have been apprehended of Christ Jesus. (Phil. 3:12). He has a gracious, almighty hold of them; and He will not give them up, neither shall any power pluck them out of His hand (John 10:28-29). They have been called to fellowship with God’s dear Son, and in His fellowship. He shows them the Father; they joy in God through Him, and have access to the mercy of God, and have peace with God. By our dear Saviour we have received the atonement, and thus, though poor and base and vile, we believe through His graciousness with all the heart.

Oh! thus to know God our Father which is in heaven; the one true God, and Jesus Christ whom he has sent, is life eternal. His flesh is meat indeed, and His blood is drink indeed. Oh! have we not proved that Christ often captivates our thoughts, calls forth our trust, engrosses our affections, inspires our soul with hope? His blood and righteousness, his sacrifice, and His High Priesthood, give courage and joy to us poor sinful worms and

we say, "O guide me with Thy counsel, dear Saviour, and afterward receive me to glory." "Christ liveth in me": Yes, it is Christ in us the hope of Glory: For God has called us to his eternal glory by Christ Jesus.

Selected: *Sovereign Grace and Pilgrim*,
January — February. 1934

THE GREATNESS OF CHRIST'S SUFFERINGS, AND THE EVIDENCES THAT THEY ARE VICARIOUS.

By John Brine, 1752.

NOTE: Once again, we republish a rare work by this author. John Brine is writing in reply against a Mr. Taylor, who wrote a heretical work denying the imputation of Christ's righteousness and Christ as a Surety of His people. We have omitted his more candid reply to Mr. Taylor, for it is more argument than edification. This reprint is of Chapter III of *The True Sense of ATONEMENT FOR SIN, by Christ's Death*.

I. If our Saviour really bore the sins of the *many*, who obtain eternal salvation through the merit of His sacrifice, His sufferings, certainly, were exceedingly great. For the imputation of such a mass of guilt must be followed with sorrows, grief and distress of soul, inexpressible.

I. Let us consider several expressions of his in relation to this matter. And, our blessed Lord speaks thus: "Now, is My soul (τεταρακται) troubled, and what shall I say?" The word, which we render "troubled" is very significant, and expressive of terror (John 12:27), consternation (Gen. 41:8), trembling (Isa. 64:2) and bowing down (Psalm 42:6) through grief and fear, in each of these senses, the *Septuagint* [Greek translation of the Old Testament from Hebrew] use it, as the Reader will see by examining the places referred to. And, therefore, the anguish and distress which our Saviour was now the

subject of, must be extremely great. Add to this: "My soul is (περιλυπος) exceedingly sorrowful even unto death." The word signifies to be "surrounded," or "encompassed with sorrow on every side." And the *Septuagint* use it to express a dejection and casting down of the mind, through overwhelming grief (Matt. 26:38). This our Lord said, to express the sorrow and most grievous anguish which then attended Him: "He began to be sorrowful, and (αδημονειν) very heavy," or exceedingly full of anguish, insomuch that "He was ready to faint."

2. The prostration of our Lord shews both His humility, and the depressing weight of sorrow, which His holy soul laboured under. "He fell on His face to the earth," (Matt. 26:39) and lay in the dust, through the force of that pungent grief, which took deep and firm possession of His pure mind. And He became thus prostrate three times (verse 44).

3. His agony is an evidence unto what height the afflictive passions of fear and sorrow rose in Him: "And, being in an agony, He prayed more earnestly (Luke 22:44). The word (αγωνια) agony, signifies great anxiety, or perturbation of the mind.

4. The tears He shed and the strong cryings He poured forth, prove the inconceivable anguish, grief, and sorrow, His whole soul was filled with (Heb.5:5). His supplication unto the Father, is called "roaring" (Psa. 22:1), because of the vehement and intense manner, wherein He addressed Him, through the greatness of that prevailing sorrow, which overwhelmed His heart.

5. The extraordinary effect, which the Distress of His soul produced in His human frame, is a full evidence of its unparalleled greatness. Through the extreme anguish of His mind, He "sweat as it were great drops of blood falling down to the ground (Luke 22:44). Instances of the like are not at all needful to be produced, to prove the credibility of the fact; because, as there never

was such a subject of suffering, in this world, so never did any one upon earth suffer like Him: "His visage was so marred, more than any man's, and His form more than the sons of men (Isa. 52:14).

II. We shall be at no loss, in accounting for the extreme dolours of our Saviour, if we duly consider the positive acts of God, which He, as a Righteous Judge, taking vengeance on sin, put forth upon the soul of Christ immediately. Men wounded Him in His body; but His Father bruised and put Him to grief, in His soul, when He made "that an offering for sin." Wherein the particulars following, are observable:

1. The Father "made Him sin for us," and "caused our iniquities to meet in, or fall upon Him." Not that the Father accounted Him to have committed those sins, or iniquities, or produced a consciousness in Him of the perpetration of those crimes, which He bore in order to atone for them; but He impressed His mind with a "piercing" sense of the charge of our guilt to Him, and excited a most painful sensation in His soul of the dreadful malignity and demerit of sin, wherewithal He stood charged, as the Surety of His people.

2. He made Him a curse: Christ "hath redeemed us from the curse of the law, being made a curse for us (Gal. 3:13). Our Saviour was as really made a curse for us, as we are, in fact, delivered from the law's curse, in consequence of His sufferings and death. To say, as the Socinians do, as it were, He was made a curse, or He "seemed to be" made a curse, is an impious contradiction of the express assertion of the Holy Spirit, and not an Interpretation of it. This was not the act of men, for they could not make our blessed Lord a curse; nor the act of infernal spirits. It was the Act of God, which He put forth, immediately upon the soul of our Redeemer, whereby He most deeply pierced and put Him to grief.

3. The Father withdrew from Him, or "forsook Him." This dereliction affected not His Union to, or with the Father, for no

breach was made on that:

Nor the interest He had in His approbation and delight: neither that sustentation under His sorrows by the Father, which He had promised to Him; but it was the want of the enjoyment of His ravishing and delightful presence. As in His crucifixion He enjoyed not the cheering rays of the natural sun: so in that most awful season, He suffered the loss of the comforting rays of heavenly Light, by the thick cloud of our guilt, interposing, between His holy soul and the Father of Glory. He was encompassed by darkness without, and deprived of the Light of divine favour within. And, therefore, He uttered that sore complaint: "My God, My God, why hast Thou forsaken Me? (Psalm 22:1) This was the punishment of the loss, which He endured. Further,

4. The Father impressed His mind with a sense of His vindictive displeasure against sin. As He had decreed, that Christ should suffer for us, and He had consented to become a victim for our guilt: He (ΟΥΚ ΕΦΕΙΣΑΤΟ) "did not spare Him," (Rom. 8:32) or deal tenderly with Him: but commanded the sword of Justice to awake against Him, and smite Him: "Awake. O sword against My Shepherd, and against the Man that is My Fellow, smite the Shepherd" (Zech. 13:7). Sovereign mercy towards us provided and presented the victim before divine Justice, with His free consent; and God, as a Judge, calls upon Justice to execute vengeance: Justice, armed with all its flaming terrors, rises, and falls upon the willing Sacrifice, and His soul is absorpt of grief and anguish, in consequence thereof.

III. The sufferings of our blessed Lord from men, previous unto, and in His crucifixion, were extremely great. What indignity and reproach were cast upon Him! Unto what scorn, derision, and shame was He exposed! How cruelly and inhumanly was He used, in His examination and trial! Men do not treat the most villainous malefactor, in such a manner, and the innocent and meek Jesus was treated! He was the subject of the most contemptuous speeches: spit upon:

buffeted: blindfolded, and struck in the face, taunted at, and called upon to prophesy, or declare who smote Him: “He gave His back to the smiters, and his cheeks to them that plucked off the hair, and hid not His face from shame and spitting: scourged”: Delivered by the governor, convinced of His innocency, and of the malice of His enemies, into the hands of barbarous, rude, and merciless soldiers to be mocked, derided, and crucified. They stripped Him of His garments, arrayed Him in robes of mock-majesty: platted a crown of thorns, and put it on His Head, and smote Him with a reed, whereby His sacred flesh was torn, and veins pierced: and, in derision, “bowed the knee before Him, crying, Hail King of the Jews.” They led Him forth to the place of execution, He bearing the cross, until, as they might reasonably suppose, He was ready to faint, through the cruel usage He had received: His limbs were violently stretched, which must put Him unto great torture, and His hands and feet were nailed to the accursed Tree; and, by how much more tender and curious the texture of His body was, by so much the more, He was sensible of pain, and, therefore, the piercing of His hands and feet must be attended with exquisite sensations of pain. In these dreadful circumstances, He was forsaken by His friends, and unpitied by the relentless number of inhuman spectators, who surrounded His cross. Every tender passion was banished from the breasts of the beholders of Him, in His sufferings; nothing but a savage disposition possessed them. Hence, instead of pity, He met with reviling, insult, and blasphemy. They wagged their heads, and cried out, “He saved others, Himself He cannot save. Let Him come down from the cross, and we will believe on Him, He trusted in God, let Him deliver Him now, if He will have Him.”

And when the extremity of His pains, through the dislocation of His bones, and the piercing of His hands and feet, had brought on Him a scorching fever, which was attended with extraordinary thirst; these bloody

miscreants presented to Him “gall and vinegar” to drink, a most bitter and biting potion. Thus the innocent Jesus was delivered up into the hands of sinners, “according to the determinate counsel and foreknowledge of God, to be crucified and slain. When we consider these things, surely, we can’t but say: “Oh, what wickedness is in the mind of man! Oh, what intense love to poor sinners filled the soul of our blessed Lord, that made Him willing to undergo such sufferings, in order to save them from deserved destruction! Oh, what an evil thing is sin, that was the procuring cause of all the ignominy, reproach, dolors (mental suffering or anguish, S.C.P.) , and agonies, which our Saviour was exposed unto, and expired under, on the cross! Oh, how hard are our cursed hearts, that they are not broken, dissolved, and melted within us, by the consideration of His agonizing pains, unparalleled reproaches, and taunting insults from His enemies, when He suffered for us, to redeem our souls from hell and destruction!” And, surely, we must be convinced, if we duly consider what our Lord suffered from the hand of the Father, what he underwent from men, by His appointment and decree, with a view to our redemption from sin, and its penal effects, that the transaction of His death was necessary in order to our salvation. Can we possibly persuade ourselves to think, that this affair was willed and decreed of God, without any necessity, or with no view to the vindication of His authority, and satisfaction of His Justice, in saving us from misery? Or, that there is no fitness in the death of Christ to atone for our guilt, and procure the remission of our sins, for which He suffered, both in His soul and body, in this amazing manner? Surely, no such imagination can find admittance in our minds, if we will allow ourselves seriously to consider of those things.

IV. Christ suffered in our stead: or, His sufferings were *vicarious* in our room.

1. This is evident from what is observed above. For, if He was *made sin*, if He was *made a curse*, and if He suffered from the

hand of God immediately, or if God Himself, by positive acts, put forth upon Him, did bruise and “put Him to grief,” or “make His soul an offering for sin,” His sufferings were penal, and, consequently, *vicarious*. Be cause no innocent person can be the subject of penalty, for sins of his own, by reason he hath committed none; therefore, His penal sufferings must be the effect of the guilt of others, and he must endure those sufferings, in their place and stead. It hath not yet been proved, nor ever will be, that the sufferings of Christ were not penal, since in suffering He was “made a curse.”

2. He suffered for our crimes: says the prophet: “But He was wounded for our transgressions, and bruised for our iniquities.” And the apostle asserts, that He “died for our sins, that He was delivered for our offences”: The unbelieving Jews thought He was stricken, smitten of God and afflicted, for guilt of His own: But He was wounded for OUR transgressions, &c. This is spoken in opposition to the false opinion of the incredulous Jews, who imagined, that He had contracted guilt, which rendered Him worthy of death, and very clearly suggests, that it was not without a meritorious cause He so suffered, but that, that cause was not sins of His own, but those of others.

3. Our blessed Saviour died for us: “God commended His love towards us, in that, while we were yet sinners, Christ died for us.” That it to say, not for our good only, but in our room, and so for our profit, as is clear from the use of the preposition, and the scope of the place. The preposition is used to express in the place or stead of another. “That (ὕπερ σου) in thy stead,” and (ὕπερ χριστου) “in Christ’s stead.” The scope of the place evidently evinces, that this is the sense intended. For, the apostle supposes, that “for a good man some might dare to die” (Rom. 5:7). Not hazard life, to preserve a good man in imminent danger, as Mr. Taylor paraphrases the text: but actually to resign life for him, or to die in his stead. A man may hazard his life, and yet preserve it. The

apostle designs an actual resignation of life, and not exposing life to danger, which may be, and often is done, without dying. And Christ is said to “give His life” (ἀντι πολλων) “for many” i.e., in their stead.

. All those effects are ascribed unto the death of Christ, which it may be thought to procure for us, as taken in that point of light. (1) Expiation of sin. (2) Peace and reconciliation. (3) Redemption from the curse of the law’. (4) Security from suffering divine wrath and vengeance. These are such effects as might be expected to arise from His death, if he died IN OUR ROOM; and therefore, there is clear and cogent reason to conclude, that He not only died for our good, but in our stead, considered as criminals, and for that reason obnoxious to death.

6. Our forgiveness, on the foundation of Christ’s death, is an act of righteousness. God “set forth His Son to be a propitiation to declare His righteousness”: Not His saving grace and mercy, as Mr. Taylor speaks, but His holiness and Justice. If God is just in forgiving sin, His Justice must be satisfied for the sin pardoned which it could not be by the death of Christ, if He died not in our stead.

7. This method of pardon and salvation became God: “It became Him, for whom are all things, and by whom are all things. in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.” (Heb. 2:10). The condecency of this procedure respects the righteousness of God’s nature, and, therefore. Christ’s sufferings must be referred unto Justice, and, consequently, in suffering, He was our Substitute.

WHICH IS THE DOCTRINE OF THE THE BIBLE, ARMINIANISM OR CALVINISM

By Elder Lytle Burns, 1934

If the preaching of the Gospel is to them that perish foolishness, and is only the power of God to the saved, how can you save the

alien sinner by preaching the Gospel to him? seeing it is a stumbling block and foolishness to the uncalled and does not profit those who have no faith. and if one has faith is he not already saved? as faith is the FRUIT of the Spirit. If the preaching of the Gospel or sowing the Gospel seed produces no fruit except on good ground, (the prepared heart). how can it save the alien sinner? seeing he has a hard and stony heart. If no man can come to Christ except the Father draw him (John 6:44, 63). can they come any other way? And does He not draw them because of His everlasting love for them (Jer. 31:3)? If God loves all men with the same manner of love, will He not draw them all? Will any come to Him except those drawn by His everlasting love? Will any that He gave Christ in the covenant of redemption fail to come.

Did not Christ say they SHALL come? And that “he that cometh to Me, I will in nowise cast out”? Did not Christ say that He came to GIVE eternal life “to as many as the Father had given Him,” and did He not say that He finished the “work Thou gavest Me to do”? Did He not say that He came not to do “Mine own will, but the will of Him that sent Me,” and the Father’s will was that “of all which He has given Me I shall lose nothing, but raise it up again AT THE LAST DAY? Will He lose one the Father gave Him? Was there not a covenant of redemption to save sinners from eternal woe? Was it not ordered in all things and sure? Was it not by the blood of that covenant that poor sinners who are prisoners of the Devil are sent forth out of the pit wherein was no water — no eternal life? Did not Paul say in referring to this promise that he was living in hope of eternal life which God who cannot lie promised before the world began? Did not Peter say, “The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any (of “us”) should perish, but that all should come to repentance.” If God is not willing that any of the heirs of promise perish, and He does His will in the army of heaven and

amongst the inhabitants of the earth, will any of them perish? Did not God, in order to show “to the heirs of promise the immutability of His counsel confirm it by an oath, that by two immutable things, in which it is impossible for God to lie”? Did He make this promise to seeds as of “many or to Thy seed, which is Christ”? Are we heirs for what we do, or heirs according to promise? Was not Isaac a promised child? Was he not a type of those to whom God has promised eternal life? Was he not born contrary to nature? Was not Ishmael a child of the flesh? Was not his mother a bond-woman? Then according to the law of the land, was not the child also in bondage? Did he not persecute the promised, or free-born child? Was not Ishmael born after the flesh? Are the children of the promise born that way? Did not Sarah start the first ladies aid society? Did she not make a miserable failure in trying to aid the Lord in carrying out His promise that she should have a son? Are not some people making the same mistake today? Did not God predestinate that those whom He foreknew as His elect, or covenant people, should be conformed to the image of His Son?

Did He not call, justify and glorify them, and ask who shall lay anything to their charge (Romans 8:28-33)? “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things”? Do not the words “us all” refer to the elect, as they were the subjects spoken of? The proposition is not how He shall give us all things, but how shall He fail to give us all things that pertain to life and godliness; seeing that He has promised all these things in Christ and gives them freely.

Dr. Gill comments on this verse as follows: “Christ is God’s free gift to His elect; He is given to be a covenant to them, and Head over them, and as the Bread of Life for them to live upon.” He is FREELY GIVEN. God could never have been compelled to have given Him. Christ could not have been merited by them. Nothing that they could give or do would have laid Him under obligation to

have bestowed Him on them. Yes, such were their persons and such their character, for whom He delivered Him up that He might have justly stirred up all His wrath against them, and yet such was His free grace, that He has given His own Son to them, and not Him alone, but ALL things with Him, all temporal good things needful and convenient, all spiritual blessings, a justifying righteousness, pardon of sin, sanctifying grace, adoption and eternal life. All these, and more, are given freely and in a sovereign way according to His own good will and pleasure without obligation or compulsion; not grudgingly nor niggardly, but cheerfully and bountifully, absolutely and without conditions for He is not moved by anything in them or performed by them.”

The Lord says, “This people have I formed for Myself, they SHALL show forth My praise.” The following are some of their characteristic marks: “Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed ARE they that mourn, for they shall be comforted; Blessed are they which do hunger and thirst after righteousness, for they shall be filled” when they are enabled by the Holy Spirit to see the depravity of their nature; and they esteem others better than themselves. As touching brotherly love, they need not that any man teach them, for they are taught of God to love one another; and that love is shed abroad in their hearts by the Holy Ghost. The prophets have said that “they shall all be taught of God.” If they are not all taught of God, then will not “prophecy fail”? God has forbidden their neighbors to teach them to know Him. He says He will be their God and they shall be His people, and His truly called ministers are ambassadors for Christ for the protection of His subjects. An ambassador never goes to a foreign country to make subjects for the government he represents, but resides there for the protection of those who are citizens or subjects of his country. The gifts of the church are given to save God’s people from the cunning craftiness of men whereby they lie in wait to deceive.

In conclusion I will say, there never has been but two systems of salvation taught in the world. In apostolic times, they were called Paulineism and Phariseeism; in the fourth century, they were called Pelagianism and Augustinism; at the Reformation, they were called Arminianism and Calvinism. Arminianism teaches that the DEAD, or alien sinner, must cooperate with the Lord in order to his salvation; that is, to perform some kind of condition or legal requirement in order that the Lord may save or bless him. All the different Arminian tribes differ as to what the conditions are: one set of them teach that the alien sinner must hear, believe, repent, confess and be baptized; another says he must repent, believe, and exercise faith; still another says only accept Christ as your personal Saviour and believe on Him, and you will be saved, or born again.

Calvinism teaches that the Holy Spirit is the ONLY agency that acts in imparting life to the soul that is dead in trespasses and sins. In other words, the Holy Spirit imparts life to the soul that is dead without its cooperation or assistance, as the Scriptures say: “It is the Spirit that quickeneth, the flesh profiteth nothing.” The things the Arminians call conditions, the Calvinists say are providential blessings God has promised in the free grace covenant. Hearing, faith, repentance, and confession are bestowed and wrought IN these persons, not as “conditions,” but as “blessings” of that covenant, in which way they are brought to the full enjoyment of that salvation Christ has obtained for them.

Selected: *Sovereign Grace & Pilgrim.*

**“FOR THOU SHALT BE
RECOMPENSED AT THE
RESURRECTION OF THE JUST.”**

By Elder J.C. Sykes, 1934

[**Note:** Elder J.C. Sykes was raised up by God as one of the greatest defenders of the ancient faith at the turn of this century to oppose, and expose, the new progressive movement of

“Conditional Time Salvationists.” His chief opponent was Elder Cayce, one of the founding “lights” of the new progressivism among Primitive Baptists; and a worthy opponent he was too: sharp witted, he had a logical carnal mind of exceedingly great comprehension, and used it effectively against the truth of free and sovereign grace. Elder Sykes was no less a match for him. The following is still a worthy piece to our own day — a solid and sound doctrine. S.C.P.]

I will here quote the Conditionalists one statement of Christ’s which without any comment whatever, will absolutely disprove the statement that “God’s people receive their reward here in this time world for all their deeds both good and bad.” “When thou makest a dinner or supper call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors; lest they also bid thee again and a recompence be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind: and thou shalt be blest; for they cannot recompence thee; for thou SHALT BE RECOMPENCED AT THE RESURRECITON OF THE JUST.” (Luke 14:14). Let all who believe in Jesus say Amen to this.

I am afraid that our conditionalist brethren are identifying themselves with the rich man who had his good things IN this world; while Lazarus had his evil things here. This is in perfect harmony with what David said in Psalm 73:3-5, “For I was envious at the foolish when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men; neither are they plagued like other men.” They receive their good things in this world: but the righteous receive their evil things here. Paul clearly states this fact in 1 Cor. 15: 19, which says “If in this life only we have hope, we are of all men most miserable.” Why so? If we are rewarded in this life for our good deeds why should we be more miserable than the wicked who receive no such rewards? The echo is asking WHY?

Paul evidently means that our hope in Christ for better things in the world to come, than anything received by us here, is all that keeps us from being more miserable than those who have no hope. The statement that I am answering, however, says that God’s people receive their reward here in this world for all their deeds, both good and bad.

If the above statement is true, and God’s people are rewarded here in this world for their sins, then it is reasonable to suppose that they are more miserable in this life than the wicked are, who will receive their punishment (reward) in the world to come. But is this the truth? Paul said in Titus 2:3, that Christ “gave Himself for us that He might redeem us from all iniquity.” The word, “iniquity” covers every shade, grade and character of sin. If Christ took all the sins of His people on Himself as His sins and by His own suffering satisfied divine justice in their behalf, put away sin by the sacrifice of Himself, then why must His people BE PUNISHED (rewarded) either IN THIS WORLD OR THE WORLD TO COME for the SAME sins for which Jesus suffered and died? [Reader, take special note to what follows; for this must be kept in mind while he discusses another aspect of this truth later in the article.] ANY DOCTRINE THAT SAYS THAT JESUS DID NOT RENDER ABSOLUTE PERFECT AND COMPLETE SATISFACTION FOR ALL THE SINS FO ALL HIS PEOPLE IS NOT, CANNOT BE, THE TRUTH! “The blood of Jesus Christ cleanseth us FROM ALL SIN.” God’s people were sanctified in God’s account WHEN Jesus, by the will of God offered Himself for them once for all time; and by that one offering, HE PERFECTED FOREVER THEM THAT HE SANCTIFIED BY THAT OFFERING. (See Hebrews 11:5-14). Any doctrine that presents God as having punished Jesus for the sins of His people AND THEN PUNISHES THEM AGAIN for the SAME sins is not, cannot be, the truth. God said Job was a perfect and upright man who feared God and eschewed evil and there was none like him in all the earth. Yet there

is NO ACCOUNT in the Scriptures of any other man being turned over to Satan and tormented as he was. Was God rewarding him for his sins in time? Nay, verily, God said to Satan: "Hast thou considered my servant Job; that there is none like him in all the earth, a perfect and upright man, one that feareth God and eschewed evil? And still he holdeth fast his integrity, although thou movedst me to destroy him without a cause." If language means anything, there is no cause in Job's conduct for which this awful suffering was sent upon him. God said to Satan: "Thou movedst me against him to destroy him WITHOUT CAUSE." From the description that God had just given of Job, we are forced to the conclusion that He meant by the words "without cause" that the cause for which Job was suffering was NOT due to anything that Job had done, if that was true in Job's case, then why may it not also be true with the rest of God's people? But we are not left to guess at the reason why God's people suffer in this world. Both the old and new testaments abound with testimony on this subject. We read in Daniel 11:35 "And some of them of understanding shall fall, TO TRY THEM, and TO PURGE, and to MAKE THEM WHITE." Also Daniel 12:10: "Many shall be purified, and made white, and tried." Job said: "He knoweth the way I take: when HE HATH TRIED ME I shall come forth as gold. My foot hath held His steps; His way have I kept and not declined. Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food. But He is in one mind and who can turn Him? and what His soul desireth, even that He doeth. For He performs THE THING THAT IS APPOINTED FOR ME: and many such things are with Him." Job's sufferings were without cause so far as Job's conduct was concerned; but it was appointed of God for the trial of his faith. Job said: "When HE HATH TRIED ME I shall come forth as gold." (Job 23:10-14.) Peter said: "Beloved, think it not strange concerning the fiery trial

which is to try you, as though some strange thing happened unto you: But rejoice inasmuch as ye are PARTAKERS OF CHRIST'S SUFFERINGS; that when His glory SHALL BE revealed, ye may be glad also with exceeding joy." (I Peter 4: 12,13). And again he said, "That the trial of your faith being much more precious than of gold that perisheth, though it BE TRIED WITH FIRE, might be found unto honour and glory at the appearing of Jesus Christ." (1:7).

God's people are NOT rewarded with punishment for their sins neither in this world or the world to come. But let me say with all boldness that at the coming of the Lord Jesus Christ in the last day, they will be rewarded for all the suffering that THE LORD HAS LAID UPON THEM IN THIS LIFE, and also for every good work they have done: for it is wrought by God IN them. [Reader, please follow his thoughts carefully: he will prove his assertion thoroughly beyond dispute; but he is not following the Arminian, nor the Conditionalists' arguments. Recall our note earlier here] Paul said, "For our light affliction —light compared to the final suffering of the wicked — WORKETH FOR US a far more exceeding and eternal weight of glory." (II Cor. 4:17). And again he said, "The Spirit itself beareth witness with our spirit, that we are the children of God; if so be that WE SUFFER WITH Him, that we may be glorified together. For I reckon that the sufferings of this PRESENT TIME are not worthy to BE COMPARED with the glory that SHALL BE revealed in us." (Rom. 8: 16-18). And again he said, "For unto you IT IS GIVEN in the behalf of Christ, not only to believe on Him, BUT ALSO TO SUFFER for His sake." (Phil. 1:29). Paul here tells us that a belief in Christ and our sufferings for His sake, are both GRACIOUS GIFTS from God. He also said to Timothy, "If we suffer we shall also reign with Him." Time would fail me if I should attempt to cite all the Scriptures bearing on this truth. So I will turn to the FINAL REWARDS of both the RIGHTEOUS and the WICKED and let the Scriptures settle

that question forever. Time and space will not allow we to do more than present what the Scriptures say on the subject; but before quoting any Scripture I will say that the Scripture abundantly teaches **THAT ALL MEN AT THE COMING OF CHRIST IN THE WORLD TO COME, WILL BE REWARDED ACCORDING TO THEIR WORKS.** I mean that **THEIR FINAL REWARDS** will be according to their works. [Note, it is sad we feel it necessary to make this additional note, but again, read what we have called your attention to twice before. What he says here is absolutely Scriptural, but one ought not to yield this precious ground to the Freewillers. S.C.P.] When the “dead, small and great, stand before God,” and the books are opened, and another book is opened, which is the book of Life: “and the dead **ARE JUDGED** out of the things that are written **IN THE BOOKS** according to their works.” (Revelation 8:33) A pertinent question asked by Paul. In the counsel of peace that was between them both, it was arranged between the Father and the son that the Son should stand between the Father and His people and the Law on the other. So when they sinned their sins **FELL ON JESUS**, who was standing between them and the Law. And when God saw their sins, He saw them on Jesus, on whom they were imputed, and who stood between them and the Father. It is said in Numbers 23:21, that He has not beheld iniquity in Jacob, neither has He seen perverseness in Israel. This certainly does not mean the literal house of Jacob, nor to nation Israel, for Jeremiah said, “Our **INIQUITIES** like the wind hath carried us away.” Jesus called the Jews a perverse generation; and Paul called them a crooked and perverse nation. But Jacob, the Lord’s portion and the lot of His inheritance (Deut. 32:9); and the Israel of our God. (Galatians 6:16). Not one sin has ever been recorded in God’s book against them; for Jesus said through David, “For the zeal of Thine house hath eaten Me up: and the reproaches of them that reproached Thee are fallen on Me.” (Psalm

69:9.)

This is the Israel that David said “Shall be saved in the Lord with an everlasting salvation.” And it is the Israel of whom Paul spoke when he said, “And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” **ALL** Israel shall be saved; but remember that they are not all Israel which are of Israel. Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called, that is, the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. God has never imputed (charged) any sin to this elect people. David said of them, “Blessed is the man whose transgression is forgiven and whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.” And Paul said to whom the Lord will not impute sin.

It is evident that if God will not impute, or charge, sin to the account of His people: (and that is what is meant by the word “impute”) then when the dead, small and great stand before the Lord and all the books are opened, and the records of heaven are examined there will not be found aught against one of God’s elect. They will not be reckoned as having any **SINFUL WORKS TO ACCOUNT FOR**; hence they will not be rewarded as evil doers. They will have no evil works to follow them to the judgment as will be the case of the wicked, because their sins were all charged to Christ. But **THEIR GOOD WORKS WILL FOLLOW THEM TO JUDGMENT** and they will be judged and rewarded according to their works. We read in Revelation 14:13, “Blessed are the dead which **DIE IN THE LORD** from henceforth: yea, saith the Spirit, they shall rest **FROM THEIR LABOURS**; and **THEIR WORKS DO FOLLOW THEM.**” God Himself so arranged before the world began that He would never see any of our evil works in us, but He would (He did) see them in Jesus, “Who His own self bare our sins in His own body on the tree,

that we being dead to sins should live unto righteousness: by whose stripes ye WERE healed.” Jesus received the REWARD OF OUR SINS when He received those stripes that healed us. Listen to what God said concerning Him. “I will also make My First Born higher than the kings of the earth. My mercy will I keep for Him forevermore, and My covenant shall stand fast with Him. His seed also will make to endure for ever, and His throne as the days of heaven. If His children forsake My law, and walk not in My judgments; If they break My statutes, and keep not My commandments; Then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from Him, nor suffer My faithfulness to fail.” (Psalm 89:17-33).

The forsaking of God’s law and not walking in His judgments, the breaking of His statutes and not keeping His commandments by Christ’s children (Behold, I and the children Thou has given Me) are all classed as transgressions and iniquity; and as such were satisfied for by the sufferings of Christ, “For He was wounded for our transgressions, He was bruised for OUR INIQUITIES, the chastisement of OUR peace was upon Him, and with HIS stripes WE ARE healed. Surely! Surely! Surely! this people has no evil, in God’s account, to be rewarded for now (Isa. 53:5). But in that great day in the final judgment, when the Judge of the quick (living) and dead SHALL COME in His kingdom, sitting on His great white throne, with all nations gathered before Him, with the dead small and great, and the books containing every man’s account, shall be opened and every one shall be judged out of the things written in the books according to their works. (Matt. 25:31; Rev. 20:11,12). Then shall every man be rewarded according to his works as they are found recorded in these books.

As first proof, we will take the testimony of Jesus in John 5:28,29. “Marvel not at this, for the HOUR IS COMING in the which ALL

THAT ARE IN THE GRAVES shall hear His voice, and shall come forth; They that HAVE DONE GOOD to the RESURRECTION OF LIFE; and they that HAVE DONE EVIL to the RESURRECTION OF DAMNATION.” Can language state anything plainer? (What is required of the Lord more for us to believe?) Each are to receive according to his works, whether they be good or evil works. To deny this is to give the lie to the blessed Son of God.

In Romans 2, Paul said of a certain class that after “their hardness and impenitent heart they treasured up to themselves wrath against THE DAY OF WRATH and righteous judgment of God; who will render to every man ACCORDING TO HIS DEEDS: to them by patient continuance in WELL DOING seek for glory and honour and immortality ETERNAL LIFE; but to them that are contentious and DO NOT OBEY the truth, but OBEY UNRIGHTEOUSNESS, indignation and wrath, tribulation and anguish, upon every soul of man that DOES EVIL, to the Jew first and the Gentile; but glory honour and peace to every man that WORKS GOOD, to the Jew first and also to the Gentile, for there is no respect of persons with God.” Paul here positively asserts that Eternal Life will be rendered to those who receive it, “according to their works.” David said in Psalms 62:12, “Also unto Thee O Lord, belongeth mercy: for Thou renderest to every man according to HIS WORK.” Note this is to be when He comes in the glory of His Father and His Father and His Holy angels with Him in the day yet to come. In Matthew 25:31-46, He tells us just how He will proceed, and just what the final reward of each shall be. He said, “When the Son of man shall come in His glory, and all His holy angels WITH HIM, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth His sheep from the goats; and He shall set the sheep on His right hand but the goats on the left. Then shall He say unto them on His right hand, Come ye blessed of My

Father, inherit the kingdom prepared for you from the foundation of the world: for (note this word “for); many of our brethren seem to be afraid to use it, but Jesus used it; then why should we not?) I was an hungered, and ye gave me meat: I was a thirst and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came to me.” The righteous were surprised and asked Him when they had done any of these things to Him, and He answered, in as much as they had done it to one of the least little ones they had done it to Him. In Matthew 16, He calls this rewarding “them according to their works:” and tells them to come and inherit the kingdom. And to those on His left He said, “Depart from me ye cursed into everlasting fire, prepared for the devil and his angels for (because) they had not done these things to His little ones. If we deny that they inherit the kingdom as a reward for their righteous deeds, then we will be forced to deny that the wicked are sent away into everlasting fire as a reward for (because of) their evil deeds; for the language used in expressing the reason for each is exactly the same.

Some may object to this because Paul said we are saved and called not according to works. He who offers this objection has failed to rightly divide the word of Truth. He has failed to divide between the work of God in Christ Jesus in REDEEMING and saving us from our sins, then ADOPTING us, then CREATING us in Christ as new creatures, then CALLING us by His grace, then dealing with us from henceforth as His children. The paying off of a poor man’s debt by a rich man, does not make that poor man the son and heir of that rich man; nor does it entitle him to any part of that rich man’s wealth! Neither did redemption from our sins (debts) make us either children or heirs of God, nor entitle us to any of the riches of His glory. But if WE ARE HIS ELECT, it DID PREPARE US to be adopted into the heavenly family, which could not be done while the law held us as sinners! God has chosen us in Christ before

the foundation of the world, that we should be holy and without blame before Him in love, and had predestinated us to the adoption of children by Jesus Christ to Himself. When the fullness of time had come He sent forth His Son, made of a woman, made under the Law, that we MIGHT RECEIVE THE ADOPTION of sons. And having now redeemed and adopted us He creates us anew in Christ Jesus UNTO GOOD WORKS, and called us by His grace. None of this was according to our works. But from now on every blessing that we receive will be according to our works. [The original editors comments here: “Let the reader read carefully here as brother Sikes will show that these works also are OF GOD in His people.”]

The next question is “How do our good works come? Jesus is said to be the Author of eternal salvation to all them THAT OBEY HIM; but where do we find it said that He is the “Author of Conditional time salvation” to any one? Eternal salvation will be the reward of all those that obey Him; will it be conditional? no, a thousand times no! Paul said, “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall OF THE FLESH REAP corruption; but he that soweth to the Spirit shall OF THE SPIRIT REAP life everlasting.” Does this corruption which comes to a man who sows to the flesh come as a reward for his sowing to the flesh? If so, does not this life everlasting which comes to the man who sows to the Spirit, come as a reward for his sowing to the Spirit? [By one sacrifice Christ has perfected His church.] This text like all the others cited, presents THE BLESSINGS OF EVERLASTING LIFE as coming according to our works. Again the question forces itself upon us: “Where do our good works come from?” We will let the Scriptures answer this just as they have answered each point that has been so far discussed.

As Paul was given as a pattern to them who should after him believe on Christ to life everlasting, I will take him as a pattern in settling this question. Paul said in I Cor.

15:10, "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet NOT I, BUT THE GRACE OF GOD which was given me." That grace of God that was with him was Christ in him. Christ said: "Abide in Me and I in you. As the branch CANNOT bear fruit OF ITSELF except it abide in the vine; no more can ye, except ye abide IN ME. He that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do NOTHING." But remember that Jesus said the man that abides (dwells) in Him and He in him, the same brings forth much fruit. Now what does this fruit result in? Paul answers in Romans 6:22: "But now being made free from sin, and become servants to God, ye have your FRUIT unto holiness, and the end EVEKLASTING LIFE." Their fruit, of course, means their good works since they have been made free from sin and become servants of God. If these are optional (as the Conditionalists and Freewillers suppose) with man, he can do or not do, then it must be true that our final destiny is conditional as well. But that position is absolutely untrue. Listen to Paul again, "For I will not dare to speak of any of those things which Christ hath NOT WROUGHT by me, to make the Gentiles obedient by word and deed." In making the Gentiles obedient it WAS CHRIST that wrought by Paul, and not Paul that wrought by Christ. Let us hear him again: "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, MAKE YOU PERFECT IN EVERY GOOD WORK TO DO HIS WILL, WORKING IN YOU that which is well pleasing in His sight, THROUGH JESUS CHRIST; to whom be glory for ever and ever. Amen."

Now let us examine that favorite text of all Arminians and see if there is anything in it to fit their doctrine. Let us quote the full sentence and then examine it thoroughly. It reads: "Wherefore, my beloved brethren, as ye

have ALWAYS OBEYED, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for IT IS GOD THAT WORKETH IN YOU BOTH TO WILL AND DO OF HIS GOOD PLEASURE." We will first examine the words "your" and "own." "Your" shows possession, belonging or pertaining to you. That which is your own is that which you have a legal right, or rightful title, to, whether you have it in your possession or not. This being true, it follows that Paul was not admonishing those brethren to work in order to make this salvation theirs; but to work out what they already had a rightful title to. No Arminian, or Conditional theory, can stand up under the real and only meaning of the words "your own salvation" in the above text. It means a salvation that is now by right of ownership [and that salvation is eternal life, which life is of the eternal God from all eternity; hence, eternal salvation! S.C.P.] But let us, for the sake of argument, grant that it does not mean that. Let us take a stand with the Conditional Time Salvationist that it means a salvation in time to be obtained by our own voluntary obedience to God's laws as "conditional thereto." If this is true then why did Paul command them to work it out, seeing he commends them as having "always obeyed?" As children of God they have already been saved from their sins, and called with a holy calling. That was done, NOT according to their works, for they have had no good works at that time. And if as children of God, they have always obeyed, please tell me, Mr. Conditional Salvationist, what do they need salvation from? Again, this text says SALVATION (singular) and not SALVATIONS (plural). If it means that if we disobey, we need to be saved from the sin of that disobedience, and we must work out our salvation from it; then we sin again and we must work out our salvation from that sin, and so on down through life, every time we sin we must work out our salvation from that particular sin; we would certainly have MANY salvations – not just two – before we

got through! [Today in many places, the children of these early modernists are not actually preaching fourteen or fifteen different salvations! S.C.P.]

Again, suppose a child of God should suddenly drop dead or be instantly killed, while in the commission of a very grave sin, what would become of him? He would not have time to even think about working out his salvation from it. He was saved from all the sins that he committed as “an alien sinner,” by the blood of Christ. But he must work out his salvation himself, from all the sins he commits after he is born again. If that is so, then he must be lost, because Jesus did not save him from that last grievous sin, and he died without working out any kind of salvation for himself for it. This text does not stop there; it goes on to say, “FOR IT IS GOD THAT WORKETH IN YOU BOTH TO WILL AND DO OF HIS GOOD PLEASURE.”

This brings us to the subject of good works, and also THE SOURCE, from which they proceed. The will to do this work which Paul commanded, and the doing of them were both the work of the Lord. Jesus asserted twice in the fifth chapter of John that He could, of Himself, DO NOTHING. In the fourteenth chapter He said, “But My Father IN ME, He doeth the work.” If Jesus could not do anything of Himself, then it is the height of presumption on our part to think that we can. If it was His Father in Him that did the work, and it is God “that worketh IN US both to will and do of His good pleasure” (Phil. 2:13, and if He “makes us perfect in EVERY GOOD WORK to do His will,” and “works in us that which his well pleasing in His sight through our Lord Jesus Christ”: then OUR WORKS (if we do any) are by the same power, and from precisely the SAME SOURCE as were the works of the Lord Jesus. No man who believes the Scriptures will deny this. Isaiah said, “Lord Thou will ordain peace for us; for THOU HAST WROUGHT ALL [note the word “ALL”] OUR WORKS IN US.” Peace will be the

ordained lot of those in whom God has wrought ALL their works. And let me remark here, that there ARE NO GOOD WORKS, from a Scriptural standpoint, done by man; only such as God works IN them. Even our belief in Him is the work of God; and is as great a miracle as the resurrection of Jesus Christ.

Jesus said, “This is the work of God, that ye believe on Him whom He hath sent.” (John 6:29) Paul said in Ephesians 1:18-20. “Thee eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” This shows that the SAME mighty power that raised Jesus from the dead WORKS IN HIS PEOPLE to make believers of them. For that reason Jesus said, “This is the work of God, that you believe on Him whom He hath sent.” Peter writes, “Who BY HIM do BELIEVE in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.” (I Peter 1:21). In his second epistle, he tells them that they “obtained their faith” through the righteousness of God and our Saviour Jesus Christ. And in the third verse, “According as His divine power hath GIVEN US ALL THINGS THAT PERTAIN TO LIFE and godliness.” The word “pertain,” as it is used here, means to have relation to. This being true, it follows that our good works (which pertains to life and godliness), if we have any, are THE GIFT of God. Not only are they the gift of God, but He ORDAINED that we “should walk in them,” and He created us in Christ to do them (Eph. 2:10). And He “works in us to will and to do” them, (Phil. 2:13) working IN US that which is well pleasing in His sight through our Lord Jesus Christ (Heb. 13:20-21). This covers ALL good works, and proves beyond the shadow of a doubt, that

there are no good works except such as are wrought of God. All that Jesus did was the “work of God IN Him,” for He said, “Believest thou that I am in the Father and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, HE DOETH THE WORKS.” Jesus did not speak except as the Father gave Him to speak. The ability was not in the flesh; He was kept by the power of God.

I have known for a long time that our limited and conditional-time-salvation friends (?) claim that they can do more than God knew Jesus could do, and what Jesus Himself asserted He could not do of Himself. God promised His hand and KEEP Him, and give for a Covenant of the people, for a light of the Gentiles. Was it needful that God should hold His hand and keep Him? If so, why? This question is already answered in Psalm 91:11-12: “For He shall give His angels charge over Thee, to KEEP Thee in ALL Thy ways. They shall bear Thee up in their hands, lest Thou dash Thy foot against a stone.” To say the least of it, the language of these two Scriptures indicate that God knew Jesus in the flesh would fall if He did not uphold Him. And yet the Conditionalists think Adam was able to stand! without such aid, and that they also are able to stay in the path of obedience without God keeping them in all their ways as He kept Jesus; that they can do good works without God working in them both the will and do, as Paul said He did for the Philippians. It would take a man that is good in himself to do it; and Jesus positively denied being that kind of a man: “Why callest Thou Me good? there is none good but one, that is, God.” [This editor must take issue with Elder Sykes on this point: Jesus was God manifested in the flesh: His point, it seems to me is, that they did not recognize Him as the Son of God, and hence had no right to refer to one they esteemed as a mere fellow mortal as “good.”] All the goodness that was in Him was God in Him; and all the good works He did He attributed to God working in Him. He said, “My Father worketh hitherto, and I

work; Very, verily, I say unto you the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.” In other words, He only works when the Father works in Him (I and My Father are one), hence all that He does is the work of God in and through Him. If He could not do any good works except when and what the Father worked in Him, it must be the win of presumption for any man to claim he can do good works without God working in him.

The young man that came to Jesus wanted to know what good thing he could do that he might have eternal life. After Christ assured him there were no good men, He said, “But if thou wilt enter into life, keep the commandments.” The life that the young man was inquiring how to obtain was eternal life; the life that Jesus told him he must keep the commandments to enter into was, of course, the life the young man had inquired about. It was not the life he then possessed, but one he would enter if he kept the commandments. No man whom God is not IN can keep the commandments. But everyone of God’s children can and do keep them when He works in them to do them.

“He that loveth another hath fulfilled the law ... love is the fulfilling of the law.” (Rom. 13:8,10) “All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.” (Gal. 5:14) “God is love; and he that dwelleth in love dwelleth in God, and God in him.” There can be no obedience to God’s laws except love be the moving cause of that obedience. If God is love, and He that dwells in love dwells in God, then God who is love, and who is dwelling in him, is the direct and immediate CAUSE OF ALL THE GOOD WORK done by that man. It is God working in him both the will and do of His good pleasure. There are two laws mentioned in Romans 3:27; one is the law of works and the other the law of faith. The natural, carnal, fleshly man, is under the law of works, where the child of God, or spiritual man, is under the law of faith. The law of works, which the

natural man is under, is called the law of sin and death. But the law of faith, which the children of God are under, is called the law of the spirit of life in Christ Jesus; and frees its subjects from the law of sin and death. The law of works appeals to its subjects by promises of great blessings to those who obey it, and threatens dire punishment to those that disobey it. (See the entire chapter of Deut. 18 for the former of these). See how great the promises, and how terribly awful are its threats, and then remember that he who would live by the law is a debtor to the whole law (Gal. 5:33). And remember also, that whosoever shall keep the whole law and yet offend in ONE POINT is guilty of all (James 2:10) This law was ordained to life if they keep it; for the Lord said by Moses. "Ye shall therefore keep My statutes, and My judgments; which if a man do, he shall live in them: I am the Lord." (See Lev. 18:5; Rom. 10:5)

But it was also ordained to death, for no man could keep it, and it proved to be to death. Paul said, "And the commandment which was ordained to life, I found to be do death." The commandment was to keep the whole law. This law persuades and deters those that are under it, by promises and threats; because those that are under it are NOT SUBJECT to the law of faith, which works by love, that the children of God are under. [It is here that the Conditionalists identifies himself – by which law he esteems himself to be subject to. S.C.P.] The man who is persuaded to do right from either the hope of reward, or the fear of punishment is not moved to do so by faith which works by love, and which cast out fear. Hence his act in so doing is a sin, for whatsoever is not of faith is sin. (Rom. 14:23) The law of faith does not seek to control its subjects by [cheap] promises of rewards and threats of punishment; but it controls them by love through the Spirit. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. 3:6) There cannot be such a thing

as spiritual service to God that is not produced by faith and love. No act that is a product of fear of punishment, or hope of reward can be reckoned as "obedience." No man will ever receive a spiritual blessing as a reward for carnal work. The man who works for such a reason is moved by a carnal, selfish, sinful motive, and therefore is not entitled to, nor will he receive a spiritual blessing for it. The man who seeks to obey the commandments with a hope that he will obtain a reward, or escape punishment thereby will be disappointed for the "hope of the hypocrite shall perish." (Job 8:13) Such men love not God, but they love themselves, and their work is strictly intended to benefit themselves. Charity, which means love, "seeks not its own." (I Cor. 13:5) And we are commanded to not seek our own, but every man another's wealth. (I Cor. 10:24) Faith and love make those who possess them forsake their own interests, and labor for the interest of those they love. Such labor is called in the Scriptures, "the labor of love," because it is prompted by love, and not by the hope of reward or fear of punishment. Those who labor thus are not working for a reward, and yet they shall be rewarded according to their works.

We read in Hebrews 6:10: "For God is not unrighteous to forget your WORK AND LABOR OF LOVE, which you have showed toward His name in you have ministered to the saints and do minister." No, He will not forget it, but will reward it in that great day when He shall sit them on His right hand, and shall say to them, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." And He will tell them that in as much as they have done it to the least of His brethren they have done it to Him. (Matt. 25:31-40) He will reward them according to their works "For the Son of man shall come in the glory of His Father, with His angels, and then He shall reward every man ACCORDING TO HIS WORKS." Again, the very potent question forces itself into our minds: From whence

comes ALL GOOD WORKS? For if men are to be rewarded according to their works, as the Scriptures abundantly teach, then it necessarily follows that we must first determine the SOURCE from which good works come, and the POWER that moves men to perform them, and WHAT is considered by God to be those “good works” in order to arrive at a correct conclusion as to whether the rewards are to be rendered according to these “good” works, or are “conditional.”

In Romans 2:5-11, Paul assures us that God in His righteous judgment will “render to every man according to his deeds.” Is the reward, then, according to his “deeds,” or according to some “conditions” he performed? He assures us that eternal life will be rendered to them who, “by patient continuance in well doing, seek for glory, honour, and immortality.” Mark you, this eternal life is to be “rendered to” the man “according TO HIS DEEDS,” who, by “patient CONTINUANCE IN WELL DOING, SEEKS for glory and honour and immortality. I will here say very boldly, that there IS NO ESCAPE from the conclusion that eternal life is conditional on our part, IF ALL GOOD WORKS ARE NOT attributable to the Sovereign, FREE, INDEPENDENT, and UNCONDITIONAL GRACE OF ALMIGHTY GOD. Paul attributed ALL he did in the service of God to the “grace of God.” He said, “I laboured more abundantly than they all; YET NOT I, but the GRACE OF GOD THAT WAS WITH ME” According to Paul, grace labors. All we do that is acceptable to God is the work of grace. Faith and love are both graces of the Spirit of God. (Gal. 5:22) They are never found in any man whom Christ is not in; but they are found in all in whom Christ dwells. Paul said, “Examine yourselves, whether ye be in the faith; prove your own selves, know ye not your own selves, how that Christ dwelleth in you, except ye be reprobates?” (II Cor. 13:5). The man who must be moved to obey the law by the hope of reward, or fear of punishment,

is naught but a reprobate, according to the meaning of the word reprobate. He is not of standard purity, or fineness. This is proved by the fact he must be hired, or forced, to his duty. The power that moves God’s people to obedience is within them, and the power that moves the reprobate is outside of him. God said to His people by the mouth of the prophet: “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 give you a heart of flesh. And I will put My Spirit WITHIN you, and CAUSE YOU to walk in My statutes, and ye SHALL KEEP MY JUDGMENTS and DO THEM.” Does this sound like a Conditionalist? Does this sound like they can do these things or not do them at their own option? God said He would put His Spirit in them and CAUSE them to do them. God’s Spirit in them is the cause, and their walking in His statutes and keeping His judgments is the EFFECT of that cause. All good works are the FRUIT of this Spirit of God. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, meekness, temperance, etc. That is, “good works.” If these are all fruits of the Spirit of God, is that Spirit dependent on the volition of man, as to when, where, and in whom it shall bear its fruits? I have not yet met a Conditionalist of any shade or character, that did not preach a dependent god who is governed by man; a god whose entire course of conduct in dealing with men is shaped and determined by what man does. For if God deals with men according to their conduct — which the Scriptures teach — and man is “free to shape his own conduct” as the Conditionalists all say he is: then it follows as a self-evident fact, that man, in determining his own course, determines the course of God in dealing with him.

They tell us that if a man obeys God, He will bless him; and if he disobeys God, He will punish him. They further tell us that it is “left up to man to determine which it shall be.” But are we not left to guess whether or not man is left to direct his own steps?

Jeremiah has settled that matter for us. He said, "O Lord, I KNOW that the way of man is NOT IN HIMSELF: it is NOT IN MAN that walketh TO DIRECT HIS STEPS." (Jeremiah 10:23).

Dear Reader, where do you stand in this matter? Do you stand with Jeremiah who says it is not in man to direct his steps, or do you stand with the Conditionalists who say that man is free to choose his own way, and to direct his steps accordingly? Which is your own inward experience? One of these statements is true; one is false. Which one is true to your experience? Of course I am not expecting the carnally minded to receive this, for they are only natural and cannot receive the things of the Spirit of God; for these things are foolishness unto them, neither can they know them, because such things are spiritually discerned. They are still in bondage under the old covenant of works which Hagar the bond maid represented (Galatians 4:21-31). All who have not been made free from the law of sin and death by the law of the spirit of life in Christ Jesus are still under it, and "through fear of death were all their lifetime subject to bondage."

We shall, the Lord willing, complete this article in the March issue. Perhaps we can mail it earlier to arrive sooner.