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ADAM AND FREEWILL
By Elder David K. Mattingly

It is commonly believed Adam had a freewill. That is really nothing unusual. It is vogue to believe everyone else has a free will too. With regard to Adam, the general view of Genesis is that God created the first man sinless, and placed him in the garden of Eden. He bestowed upon him something He did not give to any of His other creatures. That gift was free choice. God loved Adam. The Lord "wanted" Adam's love in return, but the Lord did not "want" to force Adam to obey Him. God provided a test for the man. He gave him a commandment "to see" whether or not he would obey Him. Adam, through Satan's temptation, broke the law, and plunged the human family tragically into sin and eternal death. With little variance, this is the modern way Scripture is generally interpreted.

Ask any proponent of the free will system which part of the Genesis account teaches Adam possessed a free will and he will invariably refer to those verses which deal with God's order that man was not to eat of "the tree of the knowledge of good and evil." (Gen.2:17) It is taken for granted that where there is a law, there must also be a free will. A law forces those placed under the law to make a choice between at least two alternative courses. They may obey the order or they may disobey it. It is considered incompatible with every rule of logic to suppose that God gave Adam a commandment, but, at the same time, did not give him the absolute free choice to decide what path he would follow.

In reply to this assumption, let us make the following observations:

FIRST, although we admit that obligating a person to a law does set before him at least two possible courses of action, we do not admit that it follows

that he is absolutely guaranteed the ability to perform the order he is given. For example, a man may be ordered to pay back his debts. Such an order in no way insures his ability to do so. It may be, he does not have the means to do so. We can think of many instances in which people are told to do what they cannot do. Free will, therefore, does not necessarily follow from the fact that laws are given. Look at it also from the other side. One of the salient points of the "free will" doctrine is that ONLY man has the freedom of choice. But this obviously cannot be true if we allow the doctrine of the inseparable connection between law and free choice. Animals are given commandments too. For example, an owner may order his dog to conic to him, or to sit, or to stop barking. If we grant the free will assumption concerning the law, do we not also have to allow that pets have free will too? These thoughts may not disprove that Adam had a free will. However, we hope they are cogent enough to suggest that his "free will" cannot be assumed from the mere fact he was placed under a law.

SECOND, it is simply untrue to hold that commandments enhances the freedom of the will. The plain fact is, they have the opposite affect, because, laws by nature, restrict conduct. They either tell you what you CANNOT do or else they tell you what you MUST do. To the degree that you are without laws, to that same degree you have freedom to do as you wish. How anyone can argue that laws enhance free will is difficult to understand.

FINALLY, with regard to what the book of Genesis teaches, it must be observed that those verses which record that Adam was placed under a law do not allow for the possibility he would keep the commandment, but rather those passages clearly FORETELL the fact he would break the commandment. When the Lord told man he was not to eat "of the tree of the knowledge of good and evil", He also declared to him, "for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Therefore, God was not warning Adam what would happen to him IF he ate of the tree, but He was foretelling what would happen to him WHEN he ate of the tree. In that God plainly declared that Adam would fall, how could it be argued Adam might not have fallen? A specifically determined course had to follow from the Lord's declaration. If Adam did not sin, God's statement would have been false. For our part, we would rather uphold the veracity of God than the "free moral agency of man."

The argument that man had a free will cannot be supported by the fact that

God gave him a law. Neither logic nor Scripture will support it.

The first few chapters of Genesis do tell us that Adam lacked something, which, we believe, leads to the natural conclusion that he did not have free will. What Adam lacked was the capacity to discern between good and evil. Without this ability, it is ludicrous to argue free will. Consider the following:

There were many trees in the garden of Eden; yet the Scripture focuses particular attention upon only two. One was the "tree of life." God kept our first parents from this tree after they fell into sin. The other tree was the "tree of knowledge of good and evil." Of this tree, God declared: "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil; thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16-17) This tree was called the "tree of the knowledge of good and evil" because man would gain the knowledge of good and evil by partaking of its fruit. Before they ate of it, they did not have the knowledge of good and evil. Consider their condition before they broke the law: "And they were both naked, the man and his wife, and were not ashamed." (Gen. 2:25) Consider what would occur to them when they ate of its fruit. The Serpent said to Eve: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:5) Also Eve observed that the tree was "a tree to be desired to make one wise." (Gen.3:6) Consider the change in their condition after they ate of the tree: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Gen.3:7) Finally, God Himself observed: "Behold, the Man is become as one of us, to know good and evil." (Gen. 3:22)

It should be clear from these passages that Adam certainly was not created with the ability to decide between good and evil. How can anyone effectively argue he was made a "free moral agent", when, in fact, he was so clothed with a child-like innocency so that he could not discern between good and evil? This was Adam's condition from the time he was created until he sinned. Therefore, the whole view that Adam was made a "free moral agent" cannot be sustained by the Scriptures.

(* "Free moral agency" is neither a term used in the Scripture nor is it a term defined in a dictionary. Proponents of the "free will" system use the phrase with reference to their belief man has a high enough level of freedom so that

he can choose between right and wrong, good and evil, light and darkness, truth and error, heaven and hell, God or Satan.)

Let us make one concluding point. Although this article deals with Adam and free will, something also needs to be briefly said about fallen mankind and free will. Our argument that Adam did not originally possess a free will because he did not have the capacity to distinguish between good and evil can in no way be used to support the view men today have free will, since, through Adam, they gained the knowledge of good and evil. They still do not possess it even though the reason for not having it is different. The human family now does not have free will because every part of Adam's race is sinful (Rom.3:23) and consequently made servants (slaves) to sin. (John 8:34) A slave is certainly not free. Only by the intervention of Christ, the Lord, are unholy men set free from the bondage of sin. The salvation of wretched sinners is not the work of man's free will, but it is the work of Sovereign Grace. We love to sing:

"Triumphant grace, and man's free will
Shall not divide the throne;
For man's a fallen sinner still,
And Christ shall reign alone."

MAN'S FREE AGENCY

By: Gilbert Beebe, 1844

Mr. Sands, of the "Religious Herald" of Richmond, Va., has served up to his readers part of a sermon said to have been delivered in South Carolina by Wm. B. Johnson, D.D., in which the doctor professes to have proved "clearly" that man is a free agent, and at the same time that God is a sovereign ! The logic by which the doctor has attempted to prove both sides of this palpable paradox is this:

"In considering them separately, each may approve itself to every mind; but in attempting to reconcile them, serious difficulties may arise. From our inability to reconcile these two points, we may be tempted to reject the one at the expense of the other, or to reject both."

Thus, although the learned doctor virtually admits that the two points are at antipodes with each other, yet he contends that they must be received and believed by those free agents who cannot reconcile them, and the way to do

this thing is to believe them one at a time, as it is beyond our capacity to believe both at the same time.

The mode of proving that man is a free agent, is as queer as that of disposing of the glaring inconsistency of his theory:

"Not free, what proof could they have given sincere, Of true allegiance, constant faith and love, Where only what they needs must do appeared, Not what they would; what praise could they receive? What pleasure I from such obedience paid, When will and reason, (reason also is choice,) Useless and vain, of freedom both despoiled, Made passive both, had served necessity, Not me.

Ergo, the doctor draws the conclusion that this world must be peopled with free agents, or with absolute slaves; bound fast in the chain of fate, of absolute incompetency to deliver himself from its iron mandate. What a fine thing it is to be a doctor! Truly these things are hidden from the babes and sucklings, and revealed to doctors!

Hereafter we will attempt to prove that such a thing as a free agent cannot possibly exist in heaven, earth or hell. Angels, men or devils, to be free, could not be accountable to God, nor to any other power, for their conduct; and if free, they are not amenable. "Agents", when the term is applied to any created being or thing, signifies an actor for or in reference to another; he cannot be free, and at the same time an agent.

That man was created under law to his Creator is self-evident, and requires no argument to establish the fact; for if there were no law, there could be no transgression; and if no transgression, no guilt or penalty; but both are manifestly attached to all the human family in their relation to Adam. "By the offense of one man, sin entered into the world, and death by sin, and so death passed on all men, for that all have sinned." That all men are subject to and under sentence of death, is declared in the Scriptures. "The sting of death is sin, and the strength of sin is the law." Therefore, as man could not be a sinner, nor a sufferer of legal penalty, if he were under no law, it follows as a certainty, that man was created under law to God. Whether that law was expressed or only implied, is not the question; but the certainty of its existence, and of its dominion over man. "Until the law," (or Mosaic dispensation) "sin was in the world," and "death reigned from Adam unto Moses, even over them that had not sinned after the similitude of Adam's

transgression, who is the figure of Him that was to come."

From the above consideration it is certain that man was not, in his first estate, a "free agent;" but that he stood as a creature of God, subject to His will, pleasure, and decree; amenable to God, and bound to abide His Sovereign pleasure and order in all things. It is ridiculous to argue that a man is free, if he is absolutely BOUND; and that man was bound by the law, and by the absolute and sovereign decrees of God his Maker, few, if any, will dare to deny. (Note: this was written in 1844. Today few will now admit it — ed.) An agent is an actor; and none can doubt that man is an actor: but if he is or was a "free" actor, or agent, he could not sin; for if free, he was under no restraint or obligation to God or man. The absurdity of those who contend that moral obligation and free agency are inseparable, is abundantly manifest, for both cannot exist together; it is impossible. That man acted according to his own inclination in the original transgression, and that all men voluntarily sin against God, we do not dispute; but this admitted cannot change the position, that a man that is BOUND is NOT FREE, and a man that is FREE is not BOUND.

As to the allegory of our correspondent, we are led to conclude that all allegories fail to fully elucidate the subject of the mystery of iniquity or the mystery of godliness. The claims of divine government were not annulled by man's apostacy from original innocence, or man would have become a free agent; but his circumstances are materially changed, and in his sins he is fallen under the condemnation and wrath of that law under which he was created, and that law, which before only required him to continue in perfect and perpetual obedience, now pours out its curses upon his guilty head.

But the restoration of "the hoe," or implements to work with, cannot qualify the transgressor for obedience to the law; for that soul that sins must die; the law holds the transgressor where he cannot put forth his hand and eat of the tree of life and live forever.

But if man had retained his native purity and innocence, that could only have perpetuated his paradise, but it could not make him spiritual, nor fit him for heaven. The work of redemption does something more than to restore lost implements; it redeems from the law as well as from guilt, and redeems unto God; brings the redeemed under the law to his Redeemer, and secures to him all the spiritual blessings of heavenly places in Christ Jesus his Lord.

In regard to a query "Who are the classes of persons spoken of in Romans 5:14, 'that had not sinned after the similitude of Adam's transgression,' " we will only remark that Adam, in his transgression, was a figure of Him (Christ) who was to come. And after Adam had followed his bride into the transgression, it was said, "Behold, man has become one of us." (Gen. 3:22) Adam, then, in his transgression, was a figure of Christ, and that figure, or image, as it is elsewhere in Scripture called, was not complete until he had followed Eve in the transgression. We might here enlarge, and show that Adam, in his original creation, embodying all the bones of his bones, and flesh of his flesh, identified with all that ever should proceed from him, as being before all, the life of all, &c., was a living figure of Christ. The words also of Adam were significant. "The woman whom thou gayest to be with me, she gave me of the tree, and I did eat." –Genesis 3:12. The man was not deceived, but the woman being deceived, was in the transgression. – Paul. Thus stood the case. God had said, "In the day thou eatest thou shalt surely die." The woman had eaten, and that day, by the decree of heaven, the destinies of Adam and Eve were divided, irrevocably and forever, unless Adam should follow Eve, for it was not possible that Eve could return to Adam; and Adam without being deceived, identified himself with his fallen Eve, to maintain a unity of destiny with her forever. But we have not the time nor space now to dwell upon this most interesting subject.

"Death reigned from Adam to Moses." This conclusive argument is used by Paul to show that man was created under law to his Creator, and that death which proved its victims to be under the law, (and therefore not free agents,) extended to those who had not, like Adam, committed actual transgression personally. A similitude is a likeness. Adam's transgression was a deliberate disobedience of what God had expressly said to him, but those who lived and died between the days of Adam and Moses, had no such express commands given to them, and many of them died without arriving at a state of consciousness that they were the creatures of God; and hence we understand the apostle to use this expression to show that all were concluded in sin; that judgment had passed upon all men, and all were under the sentence of death, and that law of God which was given to Israel by God, through Moses, did not change the state or condition of the Gentile world; that it afforded no way of deliverance even to Israel; it was added because of existing offenses, and that by it sin should appear to be what it really was, "exceedingly sinful."

FISHERS OF MEN — EVANGELISM

By: Stanley C. Phillips

Since an objective of this magazine is to defend the Cause of God and Truth as articulated by the Predestinarian Old School Baptists; and since a great number of readers have never heard of these people, then we trust none will be too offended with us if we do just that –defend our faith in points of difference. A phenomenon we often experience is: a number of individuals speak and write critically of what we do or do not believe and practice having never once visited our churches to find out for themselves ... somewhat like a turtle telling a bird how to fly.

Too often we hear that Predestinarian Baptists do not believe in preaching the Gospel to sinners; that we are non-evangelical. We deal with this subject in this article.

First of all, merely because we do not preach the theories and practices of men, does not by any means prove that we do not adhere to New Testament acts, and proclaim New Testament doctrines **AS WE UNDERSTAND THEM**. We sincerely believe the doctrine of free and sovereign grace **IS THE TRUTH**. It is the sole true Gospel. We will not esteem anything else to be the doctrines of the Gospel of Christ. Hence, we believe those doctrines to be **THE GOSPEL**, and anything else to be a perversion of the Gospel, "which is not another." (Gal.1:7) So, merely because we do not preach freewillism or conditionalism does not mean we do not preach the Gospel. Indeed, we do not believe those who pervert the Gospel are preaching it.

Secondly, we know of no one on the earth to whom we can proclaim it except sinners. We know from the testimony of Jesus Christ that "He came not to call the righteous, but sinners to repentance.' (Matt. 9:13) So sinners are the only ones having the requisites qualifying them for the Gospel. Thus, we preach indiscriminately to all. "The foundation of God standeth sure, the Lord **KNOWETH** them that are His." But we do not!

When Christ called Simon and his brother Andrew, He said to them:"Comeye after me, and I will make you to become fishers of men." (Mark 1:17) That was the beginning of evangelical preaching. But, I raise an honest question here. Have you ever gone fishing for **DEAD** fish? What

good is a DEAD fish? Indeed, how can a dead fish bite the bait or hang himself in the net? The point is, true evangelical preaching is to catch LIVE fish.

Predestinarian Baptists are evangelical fishermen. We indeed "go a fishing," or we would not be sending forth this publication nor would we travel to so many places each year preaching to many or to few. Believe us dear reader, we go fishing, but we are not so foolish as to fish for dead fish, nor do we use "stink bait" as do the Arminians.

We go forth preaching the Gospel of free and sovereign grace with catching LIVE fish as our object. If any one who is reading this has ever been taught of God that he is nothing and less than nothing, totally unable by human effort to appease divine wrath or to obligate the Lord of heaven to save him; made to cry to God out of a broken and contrite heart, "Have mercy on me a sinner;" and to wait for his deliverance, then to such we address the Gospel of God's free mercy to sensible sinners. "For when we were WITHOUT STRENGTH, Christ died for the UNGODLY." (Rom. 5:6) Paul did NOT say: "For when we were barely able to wobble down an aisle, Christ died for the righteous decider!"

We are said by many to be "anti-missionary, and while we do admit without apology that we deplore Rome's "missionism", yet we wish to explain WHY we prefer New Testament evangelism above Rome's. Surely if the foregoing is our stance, then any thoughtful reader ought to assume we have a better rationale than is so often imputed to us. According to our confession, and that of most Baptists; we, as Predestinarians, believe that Christ has established in His Church two classes of officers. They are elders or bishops and deacons. The New Testament bishop is also an elder as also the apostles. (I Peter 5:1) "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers (or pastor-teachers); for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ..." (Eph. 4:11-12). If there are any reverends, archbishops, rabbis, masters, or missionaries in the New Testament Church they are nowhere recorded in the Scriptures. If we use the language of Ashdod, we will certainly embrace the concepts of Ashdod; rather, if we use the language of Rome, we will adopt the heresies of the Latin counter-church. Predestinarian Baptists have NEVER embraced the Latin term "missionary". Consider if you will:

Paul was a Roman by birth. Yet not once did he ever use the Latin word "missio" in his letters. Rather, he used the Greek word "**apostel I w**" (sent) in Romans 10 "how shall they preach except they be sent." Indeed, if one looks closely at the above Greek word and compare it to its root word which is translated "apostle" (**apostol oz**) one can see the apostles were "sent" or "commissioned" or "delegated" as the word means. Why does not the New Testament then call the apostles "missionaries"? Because they were not sent by Rome! Also consider the preaching of the Gospel. Look carefully at the words for "Gospel" and the "evangelist". Paul told Timothy to do the work of an evangelist. The word Gospel is **evaggel isn**, while the word evangelist is translated from "**evaggel iotnz**, or one who preaches the Gospel. Thus, any minister preaching the Gospel of free grace is an evangelist. Again, the "evangelist" is not a "missionary".

It is sometimes argued that the first church in Jerusalem was a Baptist church because they baptized by immersion; and Missionary because they "sent" out ministers. Thus, it is said, the New Testament Church was a Missionary Baptist Church. The Greek text will not allow this. The first church in Jerusalem "**apostel I w**" (sent) out "apostles" and these were "evangelists — preachers of the Gospel". Hence it was apostolic, and the true church is STILL apostolic, walking in the "apostles' doctrine, faith, and practice; doing the work of an evangelist. And this work of an evangelist is preaching the Gospel, or good message, of the grace of God to poor sinners. Thus we believe; thus we preach; and thus we practice. We do not need Rome's instructions oil how to follow Christ' commandments.

We prefer both the New Testament terms and roles of the ministry: elders and deacons. What profit is there to invent another office if the offices, which Christ established in the church, are what they are ordained to be? And by what authority do we establish others even if we (as foolish men) judge them to be desirable and necessary?

The pattern of New Testament evangelism which Predestinarian Baptists practice is derived from the exclusive examples of the New Testament. The CHURCH at Antioch laid hands on Paul and Barnabas, WHOM GOD HAD CALLED, and sent them forth "for the work whereunto I have called them." (Acts 13:2-4) Follow them, and observe them, without preconceived "missionary concepts", and you might be shocked. You will be reading precisely the habits of Predestinarian Baptists in an unbroken perpetuity of

practice since they arrived on these shores in the early colonial period. That **ORDINATION** was the **ONLY** official act of the church at Antioch! They "preached the word of God in the synagogues of the Jews." (Acts 13:5) When individuals expressed a desire to hear the Gospel, it was preached to them. (Acts 13:7) They did not barge in uninvited trying to make decisions. Electing grace was preached. (Acts 13:17) The law was applied. (Acts 13:17-21); then the promises of God (Acts 13:22); and the resurrection of Christ (Acts 13:23); baptism by immersion practiced (Acts 13:24); the crucifixion of Christ exalted (Acts 13:28: 37); and the forgiveness of sins (Acts 13:38); justification by faith was insisted upon (Acts 13:39); and "as many as were **ORDAINED** to eternal life believed," (Acts 13:48) ... and none other. Only **LIVE** fish!

No mission boards had anything to do with it. Paul was not an agent of a mission board or church! God, rather than the local church or mission society directed him. They "assayed to go into Bithynia: but the **SPIRIT SUFFERED THEM NOT.**" (Acts 16:7) God directed them into Macedonia by a vision, (Acts 16:9) and a "certain woman named Lydia, a seller of purple (who had never heard the gospel before), which worshipped God, heard us." (Acts 16:14) and "the Lord **OPENED HER HEART** (the Gospel didn't) so that she attended unto the things which were spoken of Paul" and was converted. (Acts 16:14) And, believe it or not, Paul **BAPTIZED HER** without asking Antioch Church! (Acts 16:15) She brought forth fruit unto God meet for repentance, (Acts 16:15); and Paul judged her faithful to the Lord and abode in her house! That, without any theological hair-splitting, is how Predestinarian Baptists have always done in New Testament evangelism.

Read the book of Acts, **THAT** is the only book on evangelism which is necessary. No handbooks on personal evangelism or soul winning, outlines or courses in psychology or sociology are needed. It is just as effectual today, as then, because it is God's commandment.

Our new readers should give thought to what we have set forth. On occasion, some of the Predestinarian Old School Baptists' meetings are attended by hundreds of sinners saved by free grace, and that represents only a small fraction. If we are so unevangelical; why, then, are there more of them, more than all other Predestinarian supralapsarians put together? They do not have nearly enough elders to serve all the churches, yet they seem to have more believers than all sovereign grace Baptists combined. By what justification

can they be called non-evangelical, except that writers of tracts and histories are ignorant of them, and of the New Testament?

This writer once read a Baptist history in the which the author claimed we would all die out in fifty years. That was in 1830's. Yet, we are far more numerous now, than any "Calvinistic" Baptists of whom we are acquainted. Have the social gospel advocates made a big enough mess to admit the Predestinarian Baptists' old school evangelism was right all the time? Consider, if you will: Have Baptist churches which picked up the new progressive innovations been captured time and again by the Pelagian heretics? Is it not true that what the Predestinarians replied to the New School advocates of the 1830's has now become fact? That is, that the New School Baptists would eventually become a party with a "Calvinistic Creed, an Arminian clergy, and perhaps a Popish ritual?"

To many of us reared among the New School Baptists and brought to the revelation of free grace truth, the Scriptural question was effectual: "How can two walk together except they be agreed?" (Amos 3:3) To all of us, it could not be done. But how can one reject Arminian immersion? It appeared to us that one could not "come out of her" and yet "stay with her" at the same time. How can one become "unbaptized" from the baptism of Mystery Babylon?

Who, in the "Christian" religion, compose those "synagogues of Satan" to which John refers in Revelation 2:9 and 3:9? We know of but two kingdoms in the spiritual realm: "the kingdom of darkness" and the "kingdom of light;" and but two gospels: "the gospel of Christ" and a "perverted gospel which is not the gospel;" and but two systems of religion: "freewill" and "free grace;" and only two sacrifices: a "sacrifice to devils. and a "sacrifice to God." We are not trained in logic, but it appears logical to us that the Kingdom of God is a kingdom of light and revelation proclaiming the Gospel of free grace through the sacrifice of Jesus Christ. If our logic is correct, then Mystery Babylon is that kingdom of freewillism or Arminianism. If so, the Word of God (to those who are elected unto salvation and sanctified through the Spirit and belief of the truth and those who are found in that institution or system) is "come out of her, MY PEOPLE, that ye be not partaker of her SINS, and that ye receive not of her plagues." (Revelations 18:4)

Are we considered too bold to call evangelically upon God's people in a freewill institution to come out of her? Is it arrogance to tell a quickened

sinner to "come out from among them and be ye separate, saith the Lord and touch not the unclean, and I will be your Father, and ye shall be my sons and daughters"? Is it bigotry for us to say to such lovers of free grace: "Behold the Lamb's wife" (Rev. 21:9) seeing that Paul wrote "I have ESPOUSED you unto Christ as a chaste virgin"?

Predestinarian Baptists insist first of all, that every individual is faced with a holy imperative: "Ye **MUST** be born again," as an inward sovereign quickening by the Spirit of God. Without this, there can be no evangelical repentance, no godly sorrow, no view of God's justice, no lost estate, no true sinnership, no deliverance, no view by faith of our perfect sacrifice and no view of completed redemption. In short, no true salvation at all.

Secondly, if that birth be begun, "He that bath **BEGUN** a good work **IN YOU** will perform it unto the day of Jesus Christ." (Phil 1:6) The entire work of grace is by free, unmerited, and undeserved grace. "Salvation is of the Lord."

CHRIST IS ALL, AND IN ALL

By: Hanserd Knollys, 1646

Note: Hanserd Knollys was a signer of the Old London Confession of 1689. This article was written forty-three years earlier during a time of great physical persecution of the Baptists by the Episcopalians. We realize times and conditions have changed, yet this being the first time this article has appeared in print in the United States, we thought the readers might profit much from it. We are indebted to Brother David Nisbet of New York for its submission. — Ed.

The Apostle Paul, who was a chosen vessel unto the Lord, to bear His Name before the Gentiles, (Acts 9:15) wrote this Epistle to the Saints and faithful brethren in Christ, which were at Colosse (Chapter 1:2). And as the Ensign-bearer of His glorious Name, displayed the Magnificency, and transcendent Excellency of Christ, in the words of the text:

"Christ is all, and in all". Col. 3:11. And that he might lift up Christ's All-Sufficiency, he nullifies all other excellencies whatsoever, (Chap.3:11) where he gives the Colossians to understand that the advantage of a Jew above a Gentile, the dignity of a Scythian above a Barbarian, or the immunities of a freeman above a bonds slave, however esteemed among men,

are nothing without Christ; "who is all, and in all." These words have their dependence upon the exhortation unto mortification (or putting under, or killing, of sin) Chapter 3:5, which exhortation the Apostle pressed upon the Colossians, by telling them they had put off the old man, with his deeds, and had put on the new man, &c. Where in which state of regeneration, there is neither Greek, nor Jews, &c., but "Christ is all, and in all." The lesson to be learned hence, is this; To wit, Doct. "Christ is all and in all, in the New Man.

Two things need some explanation in this Doctrine; viz. First, Who is here meant by the "New Man." And secondly how Christ is all, and in all, in the new man. By the new man here, we are to understand (as it was meant by the Apostle) a true BELIEVER, or a faithful brother in Christ, one sanctified in Christ Jesus, called a Saint; who is redeemed in the spirit of his mind, and hath put on the new man. (Eph.4:23-24) Which is done, when by the mighty operation of the Holy Spirit, in the promises given unto us, we are MADE partakers of the Divine Nature. (II Pet.1:3,4) Thus being by the Spirit and Faith united with Christ, we are made a new creature, or creation, (II Cor. 5:17) have a new heart (Ezek.36:26,27) and walk in newness of life. (Rom. 6:4) And such may be said to have put on the new man, the sum then is this: "Christ is all, and in all, in every true believer, in every justified-sanctified person, who bath a new heart, and walk in newness of life." Touching the second particular, to wit,

"How Christ is all, and in all, in the new man." The Lord Jesus Christ (who is all in Himself, for in Him dwelleth all the fulness of the Godhead bodily, Col. 2:9, which was the pleasure of God, that in all things He might have the preminence, Col. 1:18,19) is all and in all, in the new man. First, Fundamentally, I mean Christ is the Foundation of all, (I Cor. 3:11). For other foundation can no man lay than that is laid, which is Jesus Christ; I say Christ is the foundation of all that faith, repentance, love, and other graces, gifts, and fruits of the Spirit, which are in every true Believer: He is a living Fountain full of grace, and from His fulness have we all received grace for grace. (John 1:14-16) Secondly, communicatively; I mean, CHRIST cloth communicate all unto the new man; to wit, life, light, grace, and glory, &c. We have NOTHING but what we have received, and we have received all from His fulness. (Eph. 4:7, John 1:16) The titles given to Christ in the Scripture of truth, will make this appear more fully. viz., That "Christ is all in the new man, or in every true Believer": I shall instance some.

First, "Christ is our life." (Co1.3:4) "Christ is the life of a Believer, even

eternal life." (I John 5:11-12) That is to say, the everlasting spiritual well-being of a Believer, is by union and communion with Jesus Christ, in whom He lives a life of Grace here, and with whom he shall live a life of glory hereafter. Yea, all those spiritual breathings of the hunger-thirsting soul, after the enjoyment of God in any of His holy Ordinances are from Christ; and from Him are all those quickening, and all that life we have in prayer, preaching, conference, and other spiritual duties. In a word, the Spirit of life Himself, who so sweetly refresheth the weary soul, comforts the sorrowful heart, and quickens the sanctified affections, is from Christ; and He is called the "Spirit of the Son," (Gal 4:6) whom God sends forth into the hearts of His children.

Secondly, Christ is the true light of every Believer, or in the new man. That was the true light, (John 1:9) even Jesus Christ, who enlighteneth the eyes of our understanding, that we 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 us-ward who believe. (Eph.1 :17-19) And though the hearts of men and women be very dark, yet God who commanded the light to shine out of darkness, hath shined in our hearts (who are Believers) to give light of the knowledge of the glory of God in the face of Jesus Christ. (11 Cor. 4:6) And the Apostle tells the sanctified Ephesians, that if they were sometimes darkness, but now ye are light in the Lord. (Eph.5:8) And indeed, all that heavenly knowledge, and spiritual understanding, which Believers have in the Mystery of the Gospel, they had it from Christ; in whom are hid all the treasures of Wisdom and knowledge. (Col. 2:2-3)

Thirdly, Christ is the "Bread of Life" to Believers. (John 6:35,48,51) He is the spiritual meat and drink of our souls, who believe in Him, they that eat Him shall live by Him. (John 6:55-57) All that spiritual nourishment, and soul-refreshment, which Believers have in promises, duties, Ordinances, &c. is from Christ, whose flesh is meat indeed, and His blood is drink indeed, communicated by His Holy Spirit unto this people in those duties, promises, Ordinances, &c. Christ is milk and wine, to be had without money. (Isa 55:1) that will quench the thirst of the new-born babes in Christ, which for much desired the sincere milk of the Word that they may grow thereby. (I Pet. 2:2,3) And that will make the mournful spirit of a doubting or backsliding Believer, to have a cheerful countenance, when his broken heart is cheered and warmed, yea melted, and comforted with the blood of Christ his Redeemer. Christ is water of Life, a pure River of Living water clear as

crystals flows from this Fountain in the hearts of Believers. (Rev.22:1,17, John 7:37-38, and John 4:10,12,14) This will satisfy the thirsty soul, as Christ promised, (Matt. 5:7,11) therefore He cried; "If any man thirst, let him come to me and drink." Christ is the tree of Life, which beareth twelve manner of fruits, and yieldeth her fruit every month, whose leaves are for the healing of the nations. (Rev.22:2) Christ is said to make a feast of Wine and fat things full of marrow, (Isa. 25:6) and He thus speaks to Believers, "Eat, O friends, drink, yea drink abundantly, O my beloved." (Cant. 5:1) I might be exceeding large in particularizing many other His titles; as namely, Christ is a Believer's justification, sanctification, redemption, (I Cor.1 :30). He is also our peace, (Eph. 2:14) our Righteousness, (Jer.23:6) our advocate with the Father, (I John 2:1,2) our King, High-Priest, and Prophet; our Father, Husband, Brother, our all. Thus it may appear that Christ is all in the New-man: but how is Christ all in all, in the New-man? I conceive, it is spoken by way of preeminence, as it is expressed, (Col.1:18,19). That is, in all which is in the New-man, or in a Believer, Christ ought to have preeminence; First, as He is the Author thereof. For instance, that precious faith of God's Elect, which is in the New-man, is an excellent Grace, but yet Christ must have the preeminence above that faith, because He is the Author of it. (Heb.12:2) and so above all other graces, gifts, and fruits of the Spirit.

Secondly, as He is the preserver of all in the New-man, every Believer is called and sanctified by God the Father, and preserved in Jesus Christ. (Jude 1) And the Believer is not only preserved in the state of grace by Christ, but the grace of God wrought in him, to wit, Faith, &c. is by Christ preserved also: namely, by the intercession of Christ. "I have prayed for thee that thy faith fail not."

Thirdly, as He is the finisher, who strengthened, stablisheth, and perfecteth all in the New-man. Christ is not only the Author, but the finisher of our Faith. (Heb.12:2) He is the "Alpha and Omega, the beginning and the ending," of all those graces, gifts, and fruits of the Spirit, which are in the New-man. (Rev. 1:8) Thus Christ "is all, and in all, in the New-man."

Reason: This was the good pleasure of the Father's will, that all fulness, all sufficiency, all spiritualness, should dwell in Christ, and should by Christ be communicated to His people, that in all things Christ might have the preeminence. (Col.1 :18,19) And thus God will have it done to the Man Christ Jesus, whom He delighted to honor, for the service Christ did unto His Father in the Redemption of His people, therefore He gave Him a Name,

above every name, "Christ is all, and in all." Which honor and dignity, Christ will at the last day prostrate at the feet of His Father, that God may be "all in all." (I Cor. 15:28) Moreover, this being the design of God, that Christ should communicate all graces, gifts, &c. unto His people, it was requisite, that all fulness should be in Christ, and so we read. (John 1:14-16) Yea, the great necessity of the Lord's redeemed ones to have a constant supply of grace and spiritual gifts, also a continual growth of fruits of the Spirit, requires this all-fulness to be in Christ.

Seeing "Christ is all, and in all," in the New-man; let us hence be instructed. First, to prize Christ highly, to set an high esteem upon Christ, that He might have preeminence, who is "all in all." It is that which the Prophet complained of, (Isa. 53:3). He, to wit, Christ, was despised, and rejected of men, and we esteemed Him not. We are apt to slight Christ, and to disesteem Him, because we discern not that beauty, excellency, riches, and glory, which is in Himself, we are ignorant of the worth of Christ, and know not our need of Him, and therefore we do not prize Him as we ought.

These two considerations, I desire, to propound, as motives, to prize Christ. First, Christ His worth, which I may hint unto you in three particulars, to wit, (1) The invaluable preciousness of His blood which has in it a cleansing virtue. (I John 1:7,9) And the blood of Jesus Christ His Son, cleansed us from ALL sin, thereof, we are said, to "be justified by His blood." (Rom.5:9) Let me ask you, who now believe, How did you esteem of this precious blood of Christ? When you were fighting out your mournful request to God in secret corners, for one drop of Christ's blood, one dram of the grace of God, and faith of God's Elect, one word of promise, one smile of a reconciled Father, or one beam of the light of God's countenance, did you not prize the blood of Christ above all corruptible things, as silver, gold, honor, riches, pleasure, &c. Did you not esteem the least drop of it more precious, than all creature-comforts whatsoever, as friends, liberties, and life? Again the precious blood of Christ hath a purging quality. (Heb.9:14) The blood of Christ shall purge your consciences from dead works, to serve the living God. Sin doth both contract guiltiness and pollution, and therefore the blood of Christ doth both cleanse, and purge, pardon, and purify. Therefore we are said to be "sanctified by the blood of Christ." (Heb. 13:12) Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Oh beloved, what can be esteemed so precious to a gracious heart, as this blood of Christ, which washes away all those defilements, and uncleannesses, which through our corruptions cleave unto

us, even in our best actions, and holy duties: such of you, (as have many times groaned in prayer to God under the feeling sense and sight of any corruption) know by experience, what high esteem you have had of the blood of Christ to save you from your uncleanness.

Secondly, the unsearchable riches of His grace, (Eph.3:8) To me who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ. Christ's riches are of such an height, depth, length, and breadth, that passes knowledge; yea thus much is spoken of the love of Christ. (Eph.3:18) Also faith in Christ is called precious faith. (II Pet.1:1) To them that have obtained the like precious faith with us, through the righteousness of God, and our Savior Jesus Christ; yea, all the graces of Christ are the riches of the poor Saints. (James 2:5) God "hath chosen the poor of the world, rich in grace," &c Tell me, beloved, how did you esteem of the riches of Christ, when you being poor in spirit, mourned for Christ and His grace, when you discerned faith, love, humility, &c. in others of the children of God, did you prize it highly in them? Did you not account them happy, rich, and blessed, whom Christ had enriched with those jewels, and adorned with such graces? Ah how much more should you now prize CHRIST, in whom is all fulness of these unsearchable riches, and especially considering, that from His fulness you have received grace for grace, (John 1:14-16)

Thirdly, the glorious liberties of His Spirit. For where the Spirit of the Lord is, there is liberty. (II Cor. 3:17) Not any carnal liberty to sin, and so fulfill the lusts of the flesh, (Gal. 5:13) but spiritual liberty, and freedom from sin. I mean not a perfect and total freedom from all sin, as if the people of God could never sin after conversion. For if we say that we have no sin, we deceive ourselves, and the truth is not in us. (I John 1:8,10) But I mean a freedom: first, from the guilt of sin. (Rom. 8:33) And the Apostle's faith in Colossian 2: 13 "That He hath forgiven us ALL trespasses." Secondly, from the pollution or filth of sin. (Zech. 13:1) "A Fountain set open to Believers for sin and for uncleanness." (Ezek. 36:25) God promised they shall be clean, and He will save them from all their uncleannesses. Thirdly, from the reigning power of sin. (Rom.6:14) "Sin shall not have dominion over you" under grace. Fourthly, from the punishment due for sin, which is the curse of the Law. (Gal.3:13) "or condemnation," (Rom.8:1) or any other satisfactory punishment.

2. The great need you have of Christ, may move you to prize Him, and set an

high esteem of Him. CHRIST is the only thing necessary, and therefore the Titles given Him in Scripture, are such as declare His usefulness to Believers, for He is our life, our light, our bread, water, milk, wine, His flesh is our meat indeed, His blood our drink indeed; He is our Father, our Husband, our Brother, our Friend, our King, Priest, and Prophet; He is our Justification, Sanctification, and Redemption; He is our Peace, our all. We can have no access to God but by His Mediation, no acceptance with God without His Intercession. (Rev. 8:3,4) We cannot resist the next temptation, neither can we overcome the next corruption, nor shall we be able to suffer with patience the next persecution, or endure any tribulation, unless we have renewed strength from Christ. Believers have received that grace they have from Christ. (John 1:16) And they cannot increase of grace but by Christ. (John 15: 1,2)"Lord increase our faith" said the disciples; neither can they persevere in grace unless they be preserved in Christ. (Jude 1) To conclude, we are NOTHING have NOTHING, can do NOTHING without Christ. (John 15:5) "Without me you can do nothing;" that is to say, you cannot in your own strength nor in the strength of ANY GRACE received, do any thing to please God or to glorify God; without me, unless you abide IN me, and have renewed ability and strength FROM me, you can do nothing that God my Father will own or crown with acceptance or reward: But yet we, who are Believers, have all and abound. (Phil. 4:18) Can do all things through Christ that strengtheneth us, (Phil.4:13) can suffer the loss of all, (Phil. 3:7,8,9) yea and conquer all, nay be more than conquerors through Christ, (Rom. 8:35-39). Oh, consider your need of Christ and learn to prize Him, may He be exalted highest in your hearts, as the pearl of greatest worth, as the one thing necessary which you most of all need, that He be all in all in your communication and conversation.

2 Use. Seeing Christ is all and in all in the new man, let every one examine whether Christ be in him. (II Cor.13:5) Examine yourselves, know you not that Christ is IN you, &c. This nearly concerns you beloved, for if you have Christ you have all. Christ is all but if you lose Him you lose all; you will lose your hopes, comforts, and all your duties, yea you will lose God, Heaven, and soul, and all. It matters not what you have if you want Christ. No gifts, duties, reformations, qualifications, or other things whatsoever, will make you happy without Christ; and if you enjoy Christ, it is not material what ever you want, for "my God," (saith the Apostle) "shall supply all your need, according to His riches in glory by Christ Jesus." (Phil. 4:19) Therefore make sure that Christ is yours. Some would ask this question, How shall I so examine, that I may know assuredly that I have Christ? I

answer, you must bring your hearts to the touchstone of the Word of God, and cast them into the balance of the Sanctuary and weigh them there. And to this purpose, I shall propound one Scripture of truth for your examination and try all, to wit, H Cor. 5:17. "If any man be in Christ he is a NEW creature, or creation; that is to say, he is a new-born, born again, orborn of God. (John 1:12-13) "But as many as received Him . etc., were born of God." And our Savior urged the necessity of this new-birth. (John 3:38) "Except a man be born again, he cannot see the Kingdom of God," he "cannot enter into the Kingdom of God." (verse 5) Now every one who is a new creature in Christ, all things are become new in him, or all things are made new (as the Greek words import), to wit; first he is MADE a new man, (Eph.4:21-24; Col. 3:11) and hath put on the new-man where Christ is all and in all. Secondly, he hath a new heart. (Ezek. 36:26) A new heart also will I GIVE you, &c. That is a new will, and new affections, yea and a new spirit "will I put within you." (Verse 26) That is (Eph. 4:22) to be renewed in the spirit of our minds, to wit, a new judgment or spiritual understanding in the knowledge of God's will. (Co1.1:9) Thirdly, he walks in newness of life. (Rom.6:4) "Even we also should walk in newness of life." That is, the conversation of a new creature should be such as becomes the Gospel. (Phil. 1:27) To wit, humble, harmless, and holy (I Pet. 1:15-16) And thus God hath promised in the everlasting covenant of grace; that all and every one of His people SHALL walk. (Ezek.36:27)"And I WILL PUT my spirit within you, and CAUSE you to walk in my statutes, &c." Examine yourselves, Are you a new creature? Such of you as have not put off the old man, but still have your old hearts, and your old sins, and walk in your old ways, and fulfill the old lusts of your sinful natures, are not a new creature; you are not in Christ, nor is Christ in you.

But some may thus say within themselves, I hope my soul is in a better condition; I am not so wicked and carnal as some others are, neither am I so vile a sinner as I have been formerly; but I am somewhat reformed, and have forsaken my sinful course, and begin to delight to hear Sermons, and I pray with my family. To this I would answer, although your condition be not so desperate as others, who have lived long under ordinary means of grace, and yet are not at all wrought upon, I must tell you, Professors may (through strong conviction, horror of conscience, and fears of hell) leave the Acts of some sins, and may customarily perform some religious duties, & yet be not regenerated. Professors may have leaves like the unfruitful Fig tree, and Lamps like the five foolish virgins, they may seem to be religious, and have a form of godliness; and not be a New creature, or creation. I might instance

many such in the Scriptures. Herod, (Mark 6:20) heard John gladly, and did many things. Saul, (I Sam. 10:6-9) was turned into another man, had another heart, yet unconverted: So thou mayst be another man; and not a New man; may have another heart, but not a new heart.

But I speak not this to add sorrow to the afflicted, nor to break the bruised, for though some may deceive themselves herein; Yet such of you as are born again or born of God, though but new-born babes, who have put on the New-man, have a new heart, and walk in newness of life, are in Christ, and Christ in you.

3 Use. Seeing "Christ is all, and in all in the New-man;" Let it serve for the consolation of every true believer. Christ is yours, and all things are yours. (I Cor. 3:21-23) All are yours, and ye are Christ's, and Christ is God's. Christ is your life, your light, your food, your all, and by union with Christ, you are one in God. (John 17:21) God is your God and Father. (John 20:17) All that is Christ's is yours; His Wisdom, Righteousness, Sanctification, Faith, Love, Humility, &c. All in all fulness was in Him, and dwells in Him for His people, to communicate to them. (Eph. 4:7) Are you full of spiritual wants? You may have supply from the fulness of Spirituals in Christ. Do you want Wisdom, Faith, Love, &c? Whatever you want, go to Christ for that grace; There is enough in Christ to satisfy the most hunger-thirsting souls in spiritual things. (Eph.1:3) "God hath blessed us with all spiritual blessings, in heavenly things in Christ;" in whom are hid all the treasures of Wisdom and knowledge. (Co1.2:3) Do you want power against corruption? Go to Christ for strength: His grace is sufficient for thee. (II Cor. 12:8,9) There is an all-sufficiency in Christ, Christ is all, saith the text, therefore the Apostle having Christ, said, "I have all, I can do all things through Christ which strengtheneth me." (Phil. 4:13-18) And know for your further consolation, that Christ is in all in the New-man, or in every true Believer.

He is in you. (Co1.1:2) "Christ in you, the hope of glory;" Christ liveth in me, saith the Apostle. (Ga1.2:20) Christ is; and lives in a true believer by participation of His divine Nature. (II Pet.1:3-4) By incohabitation of His Holy Spirit, (Ga1.4:6) and by communication of His saving faith. (Eph. 3:17,47) Christ is in your hearts, in your gifts, in your graces, in your performances, in all, by whom you find acceptance of your persons, and services with God your heavenly Father. (Eph. 1:6) Christ is with you, and in you in all conditions, in all relations, in all afflictions. (Isa 63:8-9) And to conclude this use, know for your increase of joy; that Christ who is all, and in all in

you will abide in you forever; nothing shall be able to separate Christ and your souls. (Rom. 8:35-39) Christ is the strength of you heart, and your portion forever. (Psa. 73:26)

4 Use. Seeing Christ is all, and in all in the New-Man, suffer a word of exhortation, which will concern every one to hearken to, viz. Both such as are in Christ, and out of Christ, and I am sure every one of you are in one of these two estates, either you are in Christ, or without Christ. The first branch of the exhortation shall be to you, who are believers, and sanctified in Christ Jesus, called saints, seeing, Christ is all, in all, may He be all in all in your justification; take ye heed you bring not any righteousness of you own, nor any grace or work of His in you, to join with Christ, and His righteousness in point of justification. (Phil. 3:9) This glory Christ will not give to another, He is our justification, or righteousness. (I Cor. 1:30-31) Christ will not permit any coadjutor (?) concause, or cooperator whatsoever in the justification of sinners.

Consider this you who will not believe, unless you could see yourselves so holy, so humble, except you can first have such a sin subdued, you will not believe any of your sins are pardoned, until you find and feel in yourselves a soft heart, a broken heart, a praying spirit, a mourning spirit, and you cry out you are not justified. Oh, say you, if I could pray, mourn for sin, profit by the as such and such do; then I would believe; but alas, I have a hard heart, a blind mind, a perverse will, carnal affections, &c. I cannot, dare not, I will not believe that my sins are forgiven. Thus most professors would bring in (if not their own righteousness) some grace or work of God in them, to join with Christ in their justification, not considering that God justifies the UNGODLY, (Rom. 4:5) and that Christ is all, and in all in the justification of sinners.

Secondly, may Christ be all, in all in the gifts of the Spirit, and graces of sanctification; for, as you heard, He is the Author, the Preserver, and the finisher of them all, therefore may He have the preeminence. Above all set an high esteem of every gift and grace of God, account a little grace better than all the riches, honors, pleasures, and creature-comforts of this world. But you ought to prize Christ far above all His own gifts and graces in us, for He is the life of them all, the marrow and substance of them all. What is all knowledge, unless ye know Christ? (I Cor. 13) Nothing. What is all Faith, except Christ be the object of it? Nothing. Patience, temperance, and all other virtues, what are they? But either natural qualities, or moral habits

unless Christ be the root of them. Nature education, and acquired gifts of Art may produce the like, yea the same, in heathens. But Christ is the luster and beauty of EACH spiritual gift and grace: that influence believers receive from Christ and those rays that come from this Sun of Righteousness upon their graces, makes them shining Saints, beautiful and all glorious within.

Hear this you poor in spirit, you new born babes in Christ, who have the persons of believers (especially preachers) in admiration, and set them up on high in your hearts, and extoll them with your tongues; because you discern so much humility, love, patience, faith, and other gifts of the Spirit, and graces of sanctification in them: should you not rather admire Christ, exalt Christ, and extoll Him, who is the purchaser, the owner, the donor, and the author of all these spiritual gifts and graces? For we have nothing but what we have received, by His grace we are what we are, and all the grace we have, from His fulness we have received it, (John 1:16) therefore give Him the glory of all, and ascribe to Him the preeminence in all, for He is all in all.

Thirdly, may Christ be all, in all your affections, words and actions. Set your affections on Christ. Oh, let the discoveries of that superlative excellency, and glorious beauty of Christ, which are made out to your souls by the Spirit and Word of God draw you to set your affections on Him. (Col.1:1,2) Love every one and every thing that God hath put the name of Christ upon, for His sake, but chiefly set your affectionate love upon Himself (sic) love Christ in His saints, love Christ in His messengers, in His ordinances. This will quicken your desires to enjoy more of Christ, more of Christ in His saints, ministers, ordinances, and in your own hearts. Oh, may Christ be chiefest in your affections, He is altogether lovely. (Cant. 5:16) Give Him your dearest love, He is the well beloved of His Father and yours, (II Peter 1:17) so may He be YOUR well beloved. Christ bears you in His arms, everlasting arms of mercy, yea in His bosom. (Isa. 40:11 and 63:9) Do you bear Him in your heart that Christ be exalted highest there? Again, let the absence of Christ be the chiefest occasion of your sorrow and mourning. (Matt. 9:15) Cry after Him, enquire for Him, give Him no rest until He return: this was the practice of the spouse in Song of Sol. 3:1-4; 5:4-8. Oh how was her affections set upon her Beloved! Tell Him I am sick of love. (Cant. 5:8) Though there be many other just occasions for mourning to the saints, yet this is the chief. If a loving wife cannot think of the departure of her dear husband without sorrow, how much more sorrowful will a gracious heart be in the absence of Christ? Mary who wept, and being asked the

reason by the Angel answered: "Because they have taken away my Lord." (John 20:11-16) And as Christ should be all in your affections, so let Him be in your words and actions: speak for Him, do for Him, suffer for Him, may He be the master of your communications and conferences, that you may minister grace to the hearer: what ever you do in word or deed, let all be done to the honor of Christ, for He that honors the Son, honors the Father also.

The other branch of the exhortation is to such as are in their NATURAL CONDITION, without Christ, seeing Christ is all and in all, be exhorted to seek Christ. Paul preaching on Mars Hill to the Athenians, tells them, "God made of one blood all nations of men, that they should seek the Lord." (Acts 17: 22-27) And there be many exhortations to this purpose: as Isa 55:6-7. "Seek ye the Lord while He may be found," etc. "Let the wicked forsake his way, and the unrighteous man his thoughts let him return unto the Lord." etc. The apostle Peter in his speech to Simon Magus, (Acts 8:20-23) told him his heart was not right in the sight of God, that he was "in the gall of bitterness, and in the bonds of iniquity." And he exhorted him to repent and pray to God. (vs 22) Not that any man in his natural condition can of himself come to Christ, desire Him, or seek to enjoy Him, for none can come to Christ except the Father draw him. (John 6:44 & 65) It is God that "works in us to will and to do according to His good pleasure." (Phil.2: 13) So then, saith the Apostle, it is NOT OF HIM THAT WILLETH, NOR OF HIM THAT RUNNETH, but of GOD that sheweth mercy; only know this, God REQUIRING poor sinners to use the means (sic), He hath appointed, is pleased to make that means effectual for their conversion (not — regeneration) and salvation. For if God has purposed to shew mercy, and confer His grace upon your souls, He will CAUSE you to seek unto Him. (Ezek. 36:26,27,37) A new heart will I GIVE you, & I WILL PUT my Spirit within you, and CAUSE you to walk in my statutes: Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to DO IT FOR THEM." (verse 37) God's gracious and free promises do not exclude the means He hath appointed to attain the mercies therein promised. It pleaseth Him to tie His creatures to the use of such means, when He affords it them, though He will SOMETIMES WORK WITHOUT IT. Now the ordinary means

which God hath in His infinite wisdom appointed to "convert" sinners, and also to build them up in Christ, is the word preached. (Rom. 10:8,17) (SIC) This word of the Gospel God will have preached to every creature in all parts of the world. (Mark 16:15) None are exempted or prohibited from

hearing the Gospel preached, (Note: historically, and geographically, this statement is not true millions have never heard it preached even in the U.S. — ED) but every one that hath an ear is required to hear. (Rev. 2:7) And let such as neglect the hearing of the word of God (preached by such as are CALLED and SENT of Christ) consider what the Lord saith. (Prov. 1:20-32) But albeit some of you see it is that which you ought to do, and that you had need to do, to wit, to seek the Lord; assenting to what you heard in the first use of the doctrine, that there is much worth, beauty, and excellency in Christ, and that poor lost undone sinners stand in need of Him: Notwithstanding how to obey Christ, you know not as yet. Let me tell you, God gives Christ upon Gospel terms, which are these three:

First, God in the dispensation of the Gospel propounds Christ to LOST sinners, as the ONLY necessary, and All-sufficient means of salvation: Christ is the ONLY NECESSARY MEANS OF SALVATION. (Acts 4:12) Neither is there salvation in any other. And Christ is the All-sufficient means of salvation, so that we need NONE BUT HIM. (Heb. 7:25) He is able to save them to the uttermost, &c.

Secondly, God doth give Christ to lost sinners without respect to price or person. He invites them that have no money, to come and buy wine, and milk (that is to say, Christ) without price. (Isa. 55:1) And any one that will are invited to take Christ freely. (Rev. 22:17) And, whosoever will, let him take the water of life (that is, Christ) freely.

Thirdly, God requires, that those, who do receive Him SHALL DEPART from iniquity. (11 Tim. 2:19) "Live soberly, righteously, and godly in this present world." (Titus 2:11-15) And that they SHALL FAIL ALL, LOSE ALL, and have ALL for the sake of Christ, and take up the cross and follow Him.

You will say to me, Alas, here is my misery, to wit, although God propound Christ upon good terms to poor sinners, to me among others, I have no power of myself to receive Christ, to believe in Him, and accept of Him. True, it is not (as I said) in him, that willeth, nor of him that runneth but of God, who sheweth mercy (Rom. 9:16) It is the exceeding greatness of His power to us-ward who believe, which must be put forth in your hearts, to MAKE you believe also, according to the working of His mighty power, which He WROUGHT in Christ, when He raised Him from the dead. (Eph. 1:19-20) And you ought to wait on God in the diligent use of means until the

day of His power come upon you, and then you shall be a willing, a believing people. (Psa. 110:3) I may exhort you to repent of your wickedness, profaneness, &c. as Peter did: (Acts 8:22) But God must GIVE you repentance unto life. (Acts 11:18) It is my duty to preach the Gospel to you, and to exhort you to seek Christ, (Acts 17:22,27) but it is the mere mercy and free grace of God to DRIVE you to Christ, which nothing but His everlasting love can move Him to do. (Jere. 31:3) You ought to seek, and wait, ask, and use all the means which God hath appointed, and afforded you, both secret, private, and public. (Rev. 2:29) But God must make the means effectual. (Acts 16:14) And therefore I must say, it is not in me, I cannot draw you to Christ, that is the Father's work. (John 6:44) But having exhorted you to seek Him in the use of means, there I must leave you to wait on God for the moving of His Holy Spirit where you must lie and continue like the poor impotent man at the pool of Bethesda for healing: And though as he did, so you may see many a lame, blind, deaf, dumb, naked-leprous soul get healing and go away rejoicing and praising God, and you remain still so impotent, that you cannot get into the Fountain, set open for sin and for uncleanness, nor have any that can help you in, that you may be cured: yet be not disheartened, as Christ came suddenly and unexpectedly, and healed the impotent man after long waiting; so Christ will come according to His promise to your souls that seek Him. (Ma1.3:1) The "The Lord whom you seek shall come, shall suddenly come, saith the Lord of Hosts."

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REGENERATION OR NEW BIRTH

By: W.W. Hudson

The elect of God do believe in the truth in due time. "As many as were ordained to eternal life believed." (Acts 13:48) This Scripture proves that ALL of the elect shall believe the truth.

The Lord blesses His people, or the elect, with repentance. "The goodness of God leadeth thee to repentance." (Rom. 2:4) "Him hath God exalted with His right hand to be a Prince and a Savior, for to GIVE repentance to Israel and forgiveness of sins." (Acts 5:31)

Please observe that the Lord turned Ephraim and this CAUSED him to repent: "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the Lord my God. Surely after that I was turned, I repented;" (Jer. 31:18-19)

The children of God do walk in good works or bring forth good fruit. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16) "For we are His workmanship, created in Christ Jesus unto good works, which God hath BEFORE ORDAINED that we should walk IN them." (Eph. 2:10) Do you believe the elect will fail to walk in good works when God has purposed that they perform them?

The elect have the desire within their hearts to do that which is right and acceptable in the sight of the Lord. We went into more detail upon this subject in our article, "Good Works are of God" on pages 5-10 in the Sept. 1980 issue of the PREDESTINARIAN.

The elect believe because they have the witness or Spirit of Truth within their hearts. Since the world cannot receive the Holy Ghost, only the elect receive the Holy Ghost or Comforter. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be IN you."(John 14: 16-17).

"Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listed, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is EVERY ONE that is BORN OF THE SPIRIT." (John 3:7-8) Dear reader, did you have anything to do with your first birth? Did you choose your parents, whether they would be rich or poor, or the race or nation in which you would live? Do you believe man has something to do with the second birth of which Jesus spoke?

It is the sovereign work of the Holy Ghost that causes this great salvation to be made manifest to the children of God in due time. "Who hath saved us, and called us with an holy calling, not according to OUR works, but according to His own purpose and grace, which was give us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality TO LIGHT through the Gospel." (II Tim. 1:9-10)

Please notice that this salvation was stored up in Christ Jesus BEFORE the foundation of the world, and that it is made manifest by the Spirit of God. We feel the sweetness of this salvation when the Lord delivers us from the

bondage of darkness, brings us from darkness to light, brings our soul out of prison, and blesses us with the sweet song of deliverance.

"And you hath He quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. 2:1-3) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. 1:13) "I waited patiently for the Lord: and He inclined unto me, and heard my cry. He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Psa. 40:1-3) "Bring my soul out of prison, that I may praise Thy name." (Psa. 142: 7) "That ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light." (I Peter 2:9)

Dear Reader, do you know anything about the above Scriptures? Have they touched your heart? Have you experienced the change of which the Lord directed the apostles to write? Does this cause you to praise the Lord?

GOD GIVETH THE INCREASE

By Elder Ernest Branche

(Ed. Note: We do not print letters to the editors, per se. However, some letters are of such a nature they can be edited for article form. The following has been so edited.)

In the wonderful revelations of the sealed things which are revealed by the Holy Spirit, we are made to feel ourselves to be partakers of God's grace, as were the Philippian brethren when Paul wrote to them, "Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, (bonds of the Gospel) and in the defence and confirmation of the Gospel, ye all are PARTAKERS OF MY GRACE." Even though, while reading these things we are at times alone, YET, sitting together in heavenly places in CHRIST. "Sitting" often times denotes REST. We do rest when the riches of Christ are so manifest in our hearts and souls. So often while "sitting" under the sound of the Gospel (which is peace to our souls)

we may catch a glimpse of this rest when Christ fed the five thousand, beside women and children. First, it was a desert place, (always it is when we are made to feel so barren, and destitute of comfort, etc.) yet He commanded them to sit down on the grass. He took the five loaves and two fishes, (so little to feed so many) and looking up to heaven, H E EL ESSED, and brake, and GAVE the loaves to His disciples. Why could He have not given to them directly? Evidently the work of the ministry in some measure is taught here. As I stated, "He gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up the fragments that remained TWELVE baskets FULL."

Herein, we feel, those who are commanded to SIT down on the grass were made PARTAKERS OF THE GRACE of those who were commanded: "Give ye them to eat." The grace of God was given to Paul, but channeled to the Ephesians, (3:2) "If ye have heard of the grace of God which is given me to your-ward:" The husbandman that laborth must be first partaker of the fruits, as we see here the bread was given first to the disciples and in turn they gave to those sitting on the grass and they were all filled.

Looking at it from a natural viewpoint an impossibility with men was performed here. It is just as much an impossibility for the Gospel to be preached without Christ first blessing those who feed the Church. So little here to start with, (five loaves and two fishes) but what we see in the end of this is the increase. When there was a controversy with the Church at Corinth: one saying I am of Apollos, another of Cephas, etc., Paul asked, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, according as the Lord gave to every man."

When these ministered to them the Word, at the same time He gave to every man faith to believe; and their faith is increased, their peace is multiplied, even as we find in the beginning of the 2nd Book of Peter, 1:2: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

This is easily seen in the feeding of the five thousand: such a small amount to feed such a Congregation of people, yet after they had all eaten and were filled, twelve baskets full were taken up so that nothing is lost. Twelve is a complete number and is said to denote a completeness; so is the Church complete in Christ: His caring for them, His keeping them as the apple of His eye. Besides the much it took to feed those sitting on the grass, we see

the INCREASE, the multiplying of grace and peace in the believing children of God through the Gospel. Those who served there, and here, are only servants. "So then neither is he that planteth anything, neither he that watereth, (describing the differences in the gifts of the ministry) but God that giveth the increase.

How many times have we all met in the name of the Lord and at various times were blessed with the sweet liberties of the children of God; then leaving these places of feasts with much more in our hearts than before we came together; (And they took up the fragments that remained, twelve baskets full) ? And again, WHY is it not lost? Because it is that which CHRIST HAS BLESSED. His blessed WORD which goeth forth from His mouth NEVER returns to HIM void, but accomplishes that which He pleases, and prospers in the thing whereto He sent it; "Grace and Peace be multiplied to you brethren in all your labors in the Lord, "Forasmuch as ye know that your labor is not in vain IN THE LORD."

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**BEULAH CHURCH, TROY, ALA.
TO OBSERVE 150th YEAR**

Beulah Church, established in 1831, on the 15th day of May, will observe its organization on Saturday and Sunday, May 2,3, 1981. The church is the oldest church in Troy, Alabama, and older than the City of Troy. Lovers of Free and Sovereign Grace are graciously welcome. Location: On Three Notch Street, just south of the center of Troy, on the west.